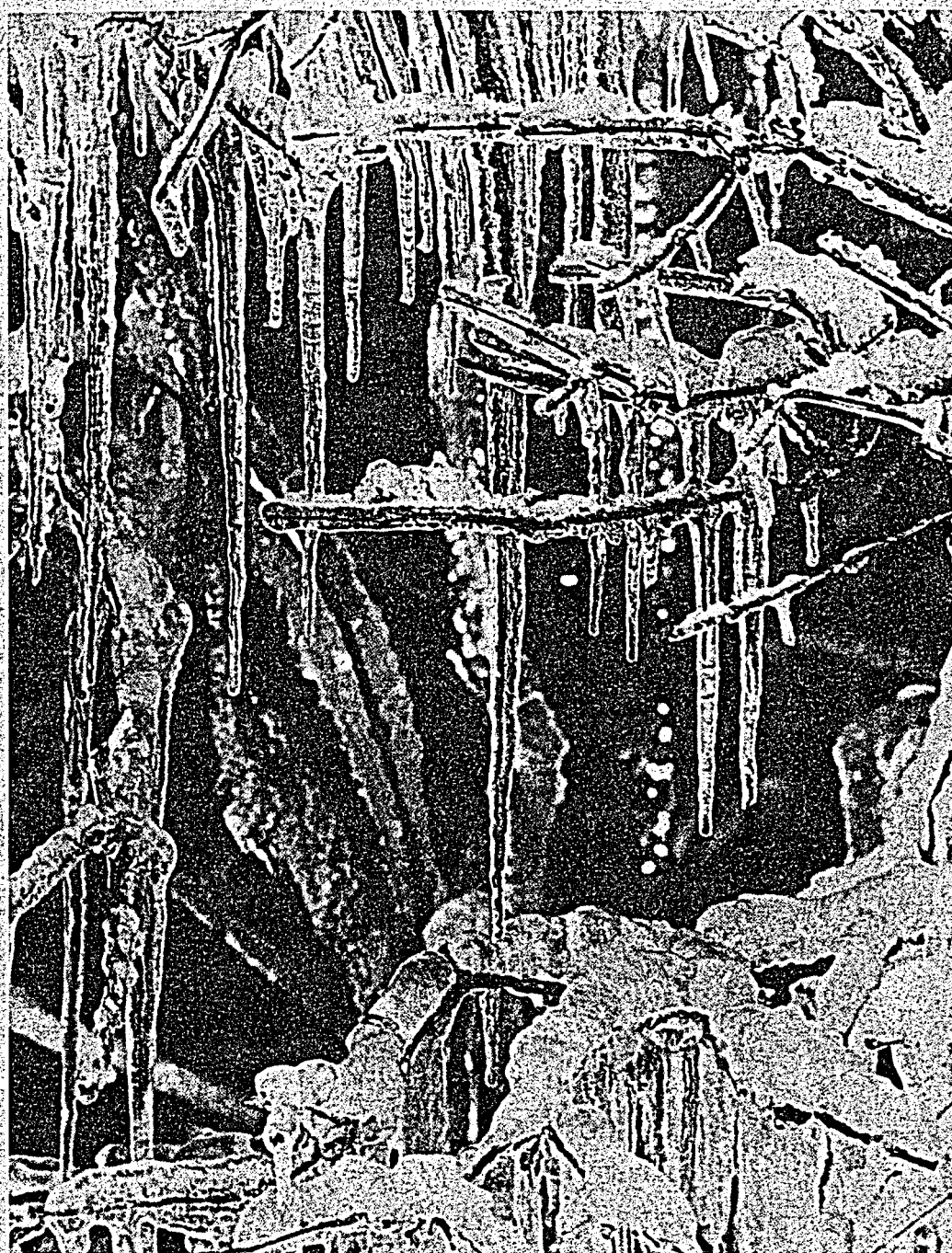


SCHOLASTIC

December 13, 1974



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SCHOLASTIC

Volume 116, No. 7 December 13, 1974
Notre Dame, Indiana

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Illustrations: Photos on 25 by Chris Smith / Photos on 27, 28 by Tom Paulius / All other photography by Ed Brower / Cover and artwork by Weyland.

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The opinions expressed in the SCHOLASTIC are those of the authors and editors of the SCHOLASTIC and do not necessarily represent the opinions of the University of Notre Dame, its administration, faculty or the student body. Second class postage paid at Notre Dame, Ind. 46556. The magazine is represented for national advertising by National Educational Advertising Services, 360 Lexington Avenue, New York, N.Y. 10017. Published fortnightly during the school year except during vacation and examination periods, the SCHOLASTIC is printed at Ave Maria Press, Notre Dame, Ind. 46556. The subscription rate is \$5.00 a year and back numbers are available from the SCHOLASTIC. Please address all manuscripts to the SCHOLASTIC, Notre Dame, Ind. 46556. All unsolicited material becomes the property of the SCHOLASTIC. copyright © 1974 Scholastic / all rights reserved / none of the contents may be reproduced without permission.

A Candle for the Messiah

by Rev. Robert Griffin, C.S.C.

This evening, December 7, at Mass, a second candle on the Advent wreath will be lighted in the Keenan-Stanford chapel. With its promise of the nearness of the Messiah's coming, the little beam will be a comfort to us in the winter darkness.

Early this morning — December 7, according to temporal calendars — a candle was lighted in heaven, as a young man, losing his life in an accident, found life again in the Everlasting Arms. What comfort is needed by the Comforter can scarcely be guessed at, but Gospels tell us there is joy in heaven over its children's homecomings.

Jim ("Scuffer") Gallagher's light was the second candle in two months to be furnished by the Keenan-Stanford community for the Messiah's wreath of glory; on October 7, we also knew the grieving side of darkness when we lost sight of the brightness among us of young Bob Rieman, who also died in a tragic accident.

When death comes unexpectedly, there is a special blessedness in the Advent symbols that promise our movement out of darkness into light, out of terror into joy, out of death scenes into birth. In Keenan, this morning, we needed all the help we could get. Through the last hours of the night until sunrise, there were little groups of Scuffer's friends keeping the mourners' vigil: some in priests' rooms, some in hallways, many at the Grotto. Again and again, they asked each other: "Why?" It seemed such an unnecessary death, they said. The smallest change in a thousand arbitrary circumstances could have made the difference that would have averted the accident. Yet, out of the merest "chanciness," it seems, events were so linked together that a boy was in the pathway of a speeding car; after that, there was only the sudden numbness of a stunning loss. Advent candles commemorate events of salvation history, as the wisdom of God has arranged history and as His mercy has planned our salvation. God comes into our world as Messiah at hours announced by the prophets; but where are the timetables of our arrivals in heaven?

Are there hidden agendas in the mind of God, asked a student, or is death the rip-off game of tough, mindless luck that says: pretty tough for you, kid; but if you had watched where you were going, you would not have ended up as a statistic?

Faith replies: our creeds are based on God trusted to keep His eye trained on sparrows and His love centered on children, the least of whom is more precious to Him than all the sparrows that ever filled the skies. Death is one of the mysteries of love which could be understood only if I knew life as God knows life: of

the ways and times I need my brother, and the need he has for me; of how I bring one brother peace, and another brother suffering, just as he rejoices or despairs over me, until at last, soon or early, we have helped shape the other for the uses of eternity. Concerning death, I am sure only of this: I shall not be sent for until I am needed elsewhere, and all of us finish the errands we were asked to do, until dying, for one of us, is the final experience by which we touch the others.

For myself, I have lived long enough to know better than to ask the reason for another person's death. But I am not nineteen, and I was not with Jim Gallagher on the night of his accident.

At three o'clock this morning, within minutes of the announcement of Scuffer's death at Memorial Hospital, there was a Mass in the K.-S. chapel offered by three priests, sharing the grief of a large number of students in attendance from the dorm. (For me, it was the second time in ten hours I had stood at that chapel altar asking eternal rest for the newly departed. At three o'clock on Friday, John Murphy's father died; and at five o'clock, John and I shared a liturgy together.) At Scuffer's Mass, symbol and language, ritual and Scripture struggled to be the comfort of those who mourned, commemorating this recent death with the remembrance of the ancient violence that wounded the gentleness of the firstborn Son. On the altar, alongside the bread and wine of the Lord's memorial, was a golf cap, red and absurd and touchingly pathetic. It had been jauntily worn as a protection on that winter night. After the accident, it had been picked up from the highway, useless now to its owner. All during the Mass, it lay on the altar; at the Canon, Father Conyers moved it close to the corporal, near the Eucharistic presence, as though it, too, belonged to the sacrifice.

A single red cap, folded into shapelessness now, belonging to a young man who has died. Someone at the Mass remembered how he had teased Scuffer, seen in the hallway the previous night, about whether he was wearing the cap to the showers. No, Scuffer had said, it was merely travelling with him to the bathroom. The incident was cited as though such constancy of use could explain how a cap could represent a life.

This evening, at Mass, the second candle on the Advent wreath will be lighted, signifying the nearness of the Lord's coming. But how does Christmas, with its legends and carols, touch our senses, on their journey to the heart, as vividly as the reality of a red cap left behind by an owner whom the winter's cold can no longer touch?

Mostly, I guess, because Christmas itself, like Scuffer's death, is a truth belonging to the darkness.

A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the winter sharp,

The very dead of winter . . .
. . . were we led all that way for
Birth or Death? There was a Birth, certainly,
We had evidence and no doubt. I had seen
birth and death,
But had thought they were different; this
Birth was
Hard and bitter agony for us, like death, our
death

("Journey of the Magi")

Whether through accidents or through Bethlehem, the journey to God is a hard one, if you understand the suffering. Faith can be a fantasy land where there is no place for us to place our sufferings, like a red cap on an altar cloth, next to God's suffering, as though, through His own experience, He knew nothing of violence and horror and heartbreak and loneliness. A faith that is all consolations belongs to stained-glass windows; it is just color and half reality and merely surface truth. That kind of faith is a palliative to our fears, forgetting the agony, denying the nails. A Christmas faith should celebrate the experience of birth as a kind of death.

For whenever Mass is said, we reenact the Passion and Death of Our Lord; and on this Christmas Day we do this in celebration of His Birth. So that at the same moment we rejoice in His coming for the salvation of men, and offer again to God His Body and Blood in sacrifice . . . at this same time of all the year that we celebrate at once the Birth of Our Lord and His Passion

and Death upon the Cross. Beloved, as the World sees, this is to behave in a strange fashion. For who in the world will both mourn and rejoice at once and for the same reason . . .

("Murder in the Cathedral")

Of any violence or horror, like a highway accident, we can say that in a well-ordered world, it shouldn't have happened. But it does happen, and it happened to Christ; and afterwards strangers who gambled took home the clothing He wore to his death, leaving nothing like a red cap for his friends to cling to. Faith has a reality that is as bitter as any we have at the death of a friend, and Christ's world and our world are one.

So the Advent candles are lighted that move us toward the birth and death of Christ, Who gave dignity to all life and to every man's death. Nothing is made easier by Christmas until it is understood as the beginning of hardships, as though on a journey that man and God, like Magi, must travel together.

. . . the householder counting over his peaceful gains, the swept hearth, his best wine for a friend at the table, his wife singing to the children . . . Those men His disciples knew no such things: they went forth to journey afar, to suffer by land and sea, to know torture, imprisonment, disappointment, to suffer death by martyrdom . . .

("Murder in the Cathedral")

A candle was lighted in heaven this morning, the second candle that has been borrowed from our winter darkness. To tell the truth, God seems a little like a thief, robbing our needs to serve His. Hopefully, Christmas will have candles of its own, burning in the lonely places that grief has left in our hearts.

At Christmas

Let the Christbrand burst!
Let the Christbrand blazon!
Dartle whitely under the hearth-fire,
Unwind the wind, turn the thunderer,
And never, never thinning,
Forfend fear.
Flare up smartly, fix, flex, bless, inspire,
Instar the time, sear the sorcerer,
And never, never sparing,
Save all year
Let the Christbrand burst!
Let the Christbrand blazon!

—Francis J. O'Malley

Marriage and the Family

Fairy tales usually end happily ever after, the beautiful princess and handsome prince celebrating their wedding feast with all the gracious people of the realm. They end rejoicing and we close the book on this blissful scene, turn out the light, and wake up the next morning with a small thought in the backs of our minds that someday we too will marry the prince or princess of our dreams.

But the story really begins in the days after the feast, when the prince doesn't put his dirty clothes in the hamper, and the princess sleeps in hair curlers and night cream; or when the prince wants to go to law school in Duluth and the princess is heading to graduate school at Yale. When two people come together and try to unite their lives, they usually find a lot of differences they didn't realize were there. When two become three — or four or five—the problems are compounded.

Many people do not live happily ever after these days: they drink, or argue, or get divorced. Or sometimes they wake up after ten or twenty years of marriage and family life and realize that they've been talking to themselves for 98% of that time, that they see each other with as much sensitivity and compassion as they see the closet doorknob or kitchen table. Statistics on the number of broken marriages and families abound.

How many people become alcoholics, depend on psychiatrists, or commit suicide due to unhappy home lives?

The traditional values and customs of family life are no longer unchallenged. The women's movement has shaken a number of marriages. Why should a woman with a law degree or Ph.D. spend her time cleaning house—or even changing diapers? Are men inherently incapable of cooking dinner, washing dishes, bathing children? Alternative life-styles are being proposed and explored. Yet how open can a marriage be? More importantly, why do some survive and flourish while others flounder?

What constitutes a "good marriage"? Is there any way to prepare for family life, besides merely reacting to or perpetuating the family form one was raised in? Many students of the Notre Dame-St. Mary's community will be marrying someday, some are already engaged or married. Perhaps now is the right time to begin to actively examine the issue, to begin to formulate our own answer to the questions. Good marriages do not just "happen," they are the result of much creative giving; it is only through serious dialogue that a firm sense of position can be established.

—Sally Stanton

Attitudes: Conflicting and Unrealistic

If one were to make a list of the most dreamed about but least talked and thought about subjects at Notre Dame, marriage would probably be at the top. Nearly everyone here plans to get married eventually, but the emphasis is very heavily on the "eventually." Why should a freshman worry about marriage and a family when Emil T. is coming up and he hasn't even got the nerve to ask the girl across the aisle where she's from? Why should the sophomore girl from Davenport think about marriage while she's at school if she's got a boyfriend at home she's been in love with since eighth grade? Why should a senior think about marriage and a family at Notre Dame when he'll be out of this unnatural environment into the "real" world soon? These questions are real ones and indicate a problem: will students at Notre Dame and St.

Mary's be ready for marriage when they finally do think about it?

Faculty members and counselors seem to sense this "eventually" attitude towards marriage that is so prevalent in the student body and believe it should be changed. Fr. Hoffman who teaches "Sex and Marriage" sees the majority of students as fairly traditional in their views towards marriage. They come from Catholic families for the most part and desire to follow their parents in a traditional marriage. But rather than accept traditional marriage as a whole, there is a desire to combine the traditional, the wife as childbearing housekeeper, with the open marriage, in which roles are nebulous and freedom for both partners is all-important. The cause of this conflict goes along with the reason for so little discussion of it. Careers are considered more im-

portant and more immediate than marriage. Students look at life as a series of nonoverlapping projects; first school, then career, and finally marriage. Children don't even enter into serious thinking.

In Fr. Hoffman's opinion discussion of the subject is rare "because there is no structure where men and women can talk about marriage in a nonthreatening situation. Dating is awful." Because of this lack of a structure, among other things, students in Hoffman's class are "extremely romantic." Students love the idea that they will meet the prince or princess of their dreams, be married and live happily ever after. The students have so sheltered themselves from marriage that their ideas are unrealistic. A real example is the couple who are married never having discussed children. The wife decides it's time for a child, the

husband objects, and so a major conflict takes place over a problem that should have been dealt with before the marriage.

Dr. Sheridan McCabe, Director of the Counseling Center and Mrs. Mary Clare McCabe, Assistant Dean of Students, see the problem in much the same way. "Our society does a poor job of preparing people for marriage. Unrealistic expectations and romantic visions of marriage get in the way of constructively working out conflicts when they arise. There seems to be an increasing tendency to expect a constantly 'happy' marriage. The so-called traditional Catholic folkway has been for the husband to work outside the home while the wife stayed home. This could cause difficulty in the face of the present reality of women preparing for professional careers and expecting to pursue those careers concurrently with marriage. Another major issue is the concern



The McCabe Family

that a permanent commitment may lead to a loss of personal freedom." The McCabes feel, on the basis of their personal experience, that this is not the case.

With this picture of the ND-SMC student as one for whom marriage is off in the future somewhere, and who sees marriage in romantic, unrealistic terms, the question arises:

What is Notre Dame doing to change or even effect this?

There seem to be three levels on which the school is having an effect. Classes dealing with marriage are the most obvious. The sociology department offers a course on the society dealing with roles in the family, divorce and statistics, among other things. The course has little

Environment As Preparation

It seems that one of the most important factors contributing to a happy life is a good marriage. Yet marriage is a lifetime commitment and one's future happiness is greatly dependent on the success of that commitment. If the wrong choice is made not only can much suffering result for those directly involved, but any children born will be greatly affected. Since marriage is such a determining factor in the fulfillment of a human being one wonders what preparation is received for that all-important decision. Does it come from educational systems and if not, from what other source does help in preparing for this choice originate?

According to Father Joseph E. Payne, chaplain for Notre Dame's University Village, preparation for marriage comes primarily from the home and begins at birth. Indeed, this is where the best support comes. Subconsciously a child learns most of what he knows about marriage from experiences with his parents. From them he not only learns quite a bit about what it is to be married, but also about the kind of person he may someday marry. From the home he learns how two different people

can exist and be happy together, each giving all that he has for the happiness of the other and for the success of the marriage as a whole. Despite all this help, however, young persons often come to college — a prime source of possibilities for marriage — with the wrong attitudes on what marriage is and what it demands of the two participants.



Father Joseph Payne

Father Payne comments that perhaps the most beneficial way a university could aid in the decision for marriage would be primarily to provide a real, caring community in which each student feels he is a contributing part in its totality. In this situation an environment is created in which students are able to grow into authenticity, discovering who they are, being honest in admitting both their assets and shortcomings. Only a person who is in touch with himself in this manner can be a real success in marriage. Becoming a true person cannot be taught, Payne stresses, but it must be learned by experience, and living in this type of community can provide that experience.

Perhaps a more concrete way in which Notre Dame could contribute to a more realistic view of marriage in its students would be to provide a medium through which students would be able to meet with couples to discuss the intricacies of long-term commitment. These couples would be chosen by the University for their proven success in their life-style and their interest in com-

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to do with the individual's reactions and attitudes towards marriage and family life. A course dealing with the American family was taught this semester with the same sort of emphasis. Besides these purely academic courses all that remains is Fr. Hoffman's "Sex and Marriage" course. It seems to be the only real study in the classroom of marriage on an individual basis. Hoffman's course is small and dominated by discussions in groups of six to nine which vary depending on the interests of the particular group. The most immediate function of the course is to expose the students' naivete about marriage. Fr. Hoffman senses a definite commitment to the traditional idea of marriage and little desire to experiment with cohabitation without marriage. In the class the emphasis is on allowing the students to explore alternatives within the traditional Christian framework.

Despite this meager offering of classes, Notre Dame does offer op-

portunities for students to explore their attitudes and values and emerging life-styles. Mrs. McCabe, coordinator of educational programs for human development in Student

contemporary trends, it seems to me extremely important to articulate, as a viable option for youth, our belief that a total commitment to another person for life *can* result in a



Mr. and Mrs. Daniel O'Brien

Affairs, describes it this way: "We and the hall staffs are working to find ways to make residence life even more effective. In regard to marriage, particularly in view of

dynamic relationship, the depths and dimensions of which we can hardly begin to know in a lifetime."

Dr. Sheridan McCabe, Director of the Counseling Center, sees the hall

Discussing Marriage

In order to get some sense of what students are thinking in terms of marriage and family life, Scholastic reporters Sally Stanton and Larry Stanton (no relation) asked Paul Bollwerk, Sue Darin, Colleen McCarthy, Pat Smid, and Theresa Stewart to discuss the subject. The following are excerpts from that discussion.

Larry: We'll start out with the most basic question: Do you plan to get married? When? Why?

Theresa: Yes, I've been dating a guy for three years this coming February and we've been talking about marriage a lot. I think that we really know what marriage is about now, after three years. There's so much you have to learn and so many conflicts you have to go through that I could never have considered it without this time we've had. We've learned that it's not all romance.

Pat: It's an interesting question.

For sure, definitely I'll get married, but I don't know how long it will be—eventually though.

Larry: You couldn't say that if someone happened along tomorrow, you definitely wouldn't get married?

Pat: Well, no. You can go for years knowing a person but you don't have to get married right away. I think there are a lot of alternatives right now to marriage.

Sue: I know I'm going to get married. I don't know when though. I know I need that one-to-one relationship. But listening to Theresa—she has something I've never had.

Theresa: As far as women, it's really important to work on yourself because I don't want to get married if I don't have anything to offer. It's the guy who is making the living, the guy who has the apartment, the guy who has the car, the guy who is doing the giving. I'm obligated to make up for this. For instance, if I'm going out to dinner and the guy

pays, I feel like I owe him something.

Sue: I know I'll have to work at least a year or two first to establish my independence before I can get into a marriage.

Larry: Are you saying that the woman has less to offer?

Sue: We're conditioned. Marriage is the fulfillment of our lives. To be fulfilled we supposedly have to please the man.

Paul: I feel just the opposite. I've always felt that I had to please the woman. I don't know if that's just me, but I've always tried to be that way. It's always been very important. I always thought that I had to make her happy.

Sue: In my parents' marriage and a lot of other marriages I've seen, the men do very much to try to please the wives. But could they have been successful without marriage? Probably. I think a woman is raised to think she can't be.

experience as potentially Notre Dame's primary contribution to this awareness of marriage. "You can't live four years in a place without it having an effect on you. There is a real potential for students to prepare for marriage through living as a part of a community in a residence hall." Mrs. McCabe expounds on this. "Marriage is a big step — a totally committed one — in trust: trust in each other and trust and hope in the possibilities of the relationship despite the obstacles we place in the way of love. One can become prepared for that trust by experiences on the campus. Trust must be experienced to provide a basis for growth into personal freedom and maturity." The McCabes don't believe that the classroom situation is adequate. "You can learn a little something about marriage in the classroom, but I don't think that's basic. We cannot leave the preparation for marriage to one center. Experiences with personal interaction must be added to the academic look of marriage."

For those who are engaged to be married a specific program exists which is required by the Church before marriage. Mr. and Mrs. Daniel O'Brien, Keenan Hall Fellows, work



Fr. Joseph Hoffman

with the Campus Ministry office in the Pre-Canas program. The program deals with financial, sexual, and interpersonal problems on a discussion basis between married and engaged

couples. The O'Briens see one of the biggest problems among those who attend Pre-Canas as learning to relate to one another as people. "We've been brainwashed into thinking that two halves are needed to make a marriage. It actually takes two whole people, each complementing the other. Often couples who come to Pre-Canas are starry-eyed. They are sure that their relationship will be without the problems typical of a new marriage. Because of this they find it difficult to cope with problems as they arise in a normal relationship. We talk to the couples about what to expect and how we have learned to deal with problems. Perhaps the most important point which we can make is that marriage is something which must be worked at each day. A lifetime of happiness is not secured at the altar — it must grow as the couple faces new experiences."

All of this is probably true anywhere, but the O'Briens see Notre Dame as making a unique contribution.
(continued on page 18)

Larry: What about the large number of women aiming at careers?

Theresa: I think that they're in trouble. We're supposed to have a career, have and raise children, look beautiful, have a wonderful husband who loves us, and love him. Who can do all that? The whole idea of a woman with a career has to be coordinated with a family. If I had a family I would not work. It is far more important for my children to have a mother.

Sue: I have a hard enough time just being a student. To occupy a position of authority in a man's world—and it still is very much a man's world—is very difficult. It is so hard to do this and remain a person that a guy would like to have for a wife. It really scares me. I've always wanted to have a career, and wanted to be a wife and wanted to be a mother and now I don't know how to do it. If you want to just get married and have a career, that's easy, but to have children?

Pat: Why can't you postpone one? You can have kids until you're thirty, it's not too late to go into a career at thirty or thirty-five.

Colleen: I think that's especially a problem with a lot of girls who are

in pre-med or who plan to go to law school. It would be really hard if you went through law or medical school, then got married and after getting into your profession decided to have children. How do you drop out of the practice and come back fifteen years later and catch up?

Pat: I don't understand what the attraction is to something like that. What would attract a woman to be a doctor? Why would she want to be a doctor and married and have kids? It's too many responsibilities.

Colleen: She feels the same attraction as a guy does to be a doctor, the same goals, the same desire to help people.

Pat: But she has a natural commitment she can't get out of whereas a guy doesn't.

Colleen: What commitment?

Pat: The children.

Colleen: If she has children—she doesn't have to stay home with them until they're twenty-five years old.

Pat: Let's say she didn't have any children at all, then she wouldn't have to drop out of the profession.

Theresa: But the thing is that you have to come to a point where the man is an equal in this.

Sue: The man can't be only the provider and the wife only the mother.

Theresa: If she wants a career you have to split up housekeeping, and you have to split up raising the children because one woman can't do all. Any person, man or woman, can't do all that with a career.

All of us are raised with the idea of being successful, being a doctor, being a lawyer, just fulfilling yourself. We have people pushing us to go to Notre Dame or to reach a certain intellectual level. What do you do with this when you have the natural urge to have children?

Larry: Would you feel better without these desires for success and achievement?

Sue: No, we've gone too far, we've taken that step.

Sally: We're thinking of this as a man's world and trying to fit into a career in this man's world—maybe there is a possibility of working out a different model, a more "feminine" model.

Sue: If you thought of it as a person's model, the word sounds terrible. But the thing is, you can't. Society limits you.

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Searching for Guidance in Marriage

Professor William Liu is the Director of the Center for the Study of Man in Contemporary Society. He is also the Associate Dean in the College of Arts and Letters. As a professor in sociology and anthropology, Professor Liu directs a family seminar course in the graduate studies. His participation in the International Commission of Scientific Study of the Family indicates not only his qualifications in the following interview, but also his personal interest in marriage and the family.

Professor Liu provided several observations about the historical backgrounds of people in the Notre Dame community. "As you know, this University has a conglomeration of ethnic groups. This had usually provided a clear distinction when it came to studying the concept of family in the Notre Dame community. But as the society changed in the past ten to fifteen years, these distinctions have diminished. The concept of marriage and the family is partially affected by this. As strengthening solidarity blurs some ethnic differences, some characteristic elements remain strongly fixed in norms, and traditional behavior. The differences in faiths have been, up until recently, one of those inalterable distinctions. Do you see?"

Professor Liu provided several examples of values that the Catholic community would have demonstrated in the past. Catholics generally favored having a large family. Their disapproval of contraception, abortion, and intervention in family matters by the state was strongly maintained. The notions of celibacy and chastity were not only promoted as virtuous, but demanded as a consequence of adherence to family needs.

"Perhaps what is most important, Catholics have traditionally had a better concept of community and cohesion. But all that is changing. There are the obvious signs such as the great drop in family size and the increase in economic status. These you could regard as welcome

changes. But there are deeper, serious signs. There is a tremendous amount of pressure placed on the Catholic — your student here at Notre Dame. Many Catholics are disregarding the Pope's decree on birth control. The notions of celibacy and chastity are also under fire. Sexual discrimination and Church tradition now must also be heavily transformed. The Catholic family is in trouble, but what exactly is the real trouble? Are the new changes

a matter of changing norms under some great pressure? Or is what we are seeing the actual stress between the ideal norm versus the actual practice? Either the norm is wrong or there is a great pressure that is forcing the abandonment of Catholic tradition."

When asked how the community of Notre Dame is affected, Professor Liu explained, "When a student comes to Notre Dame, he will more than likely reject most of the mar-

Warm, Accepting Environment

Abigail McCarthy, writer, lecturer, and wife of former Senator Eugene McCarthy (D-Minn.), reflected on the condition of the American family in a recent interview here at Notre Dame. She viewed the traditional and current status of the family and offered her suggestions for the future of the institution.

Mrs. McCarthy stated that the family is an old and honored institution. She feels that there is a great sense of primary importance in regard to the family, and thus it should be considered as a separate institution and not classified with man-made institutions such as governments and states. The family serves as the crux of our interpersonal relationships. Before age five, our familial experience develops within us the way in which we will relate to other people. In view of these things, Mrs. McCarthy does not regard the importance of the family lightly.

The American family is currently "under pressure," says Mrs. McCarthy. Part of the problem rests with the position of the children in an otherwise disintegrating family setting. Referring to a recent study

conducted by Senator Walter Mondale (D-Minn.), she stated that the position of the child has become one of extreme importance in society, but this has little value when the father is either absent or constantly busy and the mother feels displaced. "We did all things right for children, but, in so doing, we tore the family apart." Her recommendation is that children should take a more active role in supporting the family structure — a position that she believes not many children take today.

The family should provide "a warm, accepting environment." It is Mrs. McCarthy's belief that this may not be quite as true today as in the past. She illustrated this idea by saying that since 1968 her own home in Washington, D.C., has been something of a dropping-off place for displaced youth whose parents are either divorced or separated. She sees the position of these young people as a "very unsettling situation. I do not find these people to be as successful human beings as they could be by coming from a more stable matrix."

She cited an article written by her for *The Atlantic Monthly* last year to state the current diffi-

riage and family beliefs that already have been crippled in his home environment. Parents and priests keep on preaching rules that are obviously weak and unconvincing. There is no counseling. There is no answer to the population problem. They are weak on sexual equality. They keep preaching the rules about sexuality and marriage, but there is no attempt to formulate an understandable need for new legislation. There is no counterlegislation to off-balance what now seems obvious and persuasive in the current changes in norms. If we had something, anything — this would be better."

It seemed obvious that the papacy could do something — would do something to remedy this urgent situation. Professor Liu commented

on this. "What is needed is a concerted effort among theologians, scientists, lawyers, and sociologists. There was a pontifical commission appointed whose purpose was to establish a line of communication and a unified effort to generate the change and progress necessary between the various bishoprics, sects, and universities. As it is, this will never work though, because there is no Catholic intellectual leadership. There is no effective scholastic leadership on marriage and the family. The pastoral advisors are very poor. There are some segments that feel we shouldn't even discuss it. That's a tragedy. There is hardly any theology of marriage or the family."

Where can a student at Notre

Dame seek help with any interest in marriage or the family? "That's a good question," said Dr. Liu. "Pastoral advisors are generally poor and none of them are given any training. The counseling services help, but I've been told they can offer no literature. What else? Let's see. No single course can provide an integrated education on marriage and the family."

The student, according to Doctor Liu, must depend on his family for supportive information on this subject. Professor Liu already pointed out that any person that holds to a norm in this changing world will suffer a stress and disadvantage that will place an even greater burden on the family for support. As we have seen, at least in the Catholic family as a minority group, there are customs, laws, and principles which the family hopes the institutions of society will provide. The Church, with its theologians, lawyers, sociologists, scientists, commissions, committees, bishoprics, and pastoral advisors, fails to provide this essential support. The radically adverse nature of a permissive society will not only fail to provide support, will not only aggravate and prolong the chaos or frustration, but will, in effect, create an oppressive, morally objectionable, pathological social system.

A number of students, teachers, priests and administrators have said that the concepts of marriage and the family are indispensable and that they are naturally transmitted through the examples set by the family members. They say there is no need for a formal education in such matters. After a thorough inquiry in the various administrative and campus offices, it appears there is no information on the topic of marriage; the student's convictions on marriage are considered so personal that only through injunction, prohibition and moral imperatives do social and theological authorities hope to induce external strictures on this private matter. Theologians consider marriage to be a vocation. Sociologists consider marriage to be an institution. Psychology, accounting and the practices of law and medicine are also vocations and institutions, with laws, systems, structures and practices of their own.

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culty facing the American family. The article concerned the public television programs which centered on the Loud family. She believes that the series had a detrimental effect on the American family because the idea of the producer was that the institution of the American family was inherently bad. In fact, a search was conducted among family counselors in an effort to find a "troubled family" on whom the series could be based. Mrs. McCarthy declared this to be an example of "the camera producing life, rather than the camera recording life." Because of the tremendous influence of television in our society, Mrs. McCarthy said that the show could not possibly have given any other impression of the family except a negative one.

Drawing on her own past experience, Mrs. McCarthy commented on the position of the wife and children of a politician in our society. She declared that the widespread idea that political wives face greater stress than other people is a myth. She believes that wives and children of politicians do face certain problems, such as a loss of privacy, but there are also rewards to be gained in political life. The family serves as a boost to the politician's ego and a beneficial experience can be the ultimate result. Mrs. McCarthy stated that the presidential family is an example of one which pulls together to support the husband and father. She feels that this also helps family re-

lations in that, "the good thing about the White House is that they (husbands and fathers as presidents) work at home."

Mrs. McCarthy suggests that Americans need to develop "flexible" families in the future. She stated that the "ideal family" of the early 1900's was a short-lived anomaly and that we should not always look to it as an example for perfect family life today. Families should not hold on to their children too long, but should be willing to let them find their own way after a certain age. This, she believes, will provide for a better, more accepting atmosphere, and will enable families to stay in touch with one another after the family has separated. She echoes the advice given to youth by a Harvard professor — that if young people decide to become parents, then they should stick to that decision and view the responsibilities realistically, rather than romanticizing the situation.

Overall, Mrs. McCarthy views the position of the family with great hope. "The family may not be in as desperate straits as we think." She stated that "families suffer from periods of great national stress," evidenced by the fact that the divorce rate hit its peak during World War II. She said that families are influenced by their times, and, like the times, tend to travel in cycles. "We are now ending one cycle and beginning another, perhaps a more hopeful one." —John F. Hanley

Marriage and Its Cultural Variations

Family can be found in one form or another in every known society and is often the frame of reference for the society's members. The basic function of the family is the nurture of the children, though this is not always performed by the biological parents.

Kin groups are formed by a combination of the principles of consanguinity (blood relation) and affinity (marital relation). Depending on cultural norms, a person may owe allegiance to his or her blood relatives, as is the case in Ghana, or to the spouse's relations. In some cases, the man goes to live with the wife's relatives, while in others, such as the Chiricahua Apache society the wife must face her in-laws. Patrilocal residence (living near or with the husband's family) is or-

dinarily found in societies in which men work together in integrated labor forces; matrilocality, where women do. This allows for the working groups to remain associated from the time of birth.

Blood relations are very strong. In Ghana, family demands are responded to immediately whether they be assistance in building a house or the donation of another quart of gin for someone's wedding. Existence is ruled by reciprocity. Each person is obliged to contribute what he can.

A unique occurrence is the female-father—she accumulates wealth, but lacks heirs because she is barren, so she marries a wife, and studs her, and is considered the *father* of the children.

As among Aztec freemen, some-

times two or more clans trace their descent through a mutual ancestor (possibly fictitious), organizing the clans into what is termed a phratry. The Aztecs had twenty clans which were divided into four phratries. Phratries and other such descent lines serve as a means of defining group affiliation.

The United States is among a small minority (5%) of known societies whose formal codes of behavior prohibit any sexual involvement outside of marriage. Traditional Eskimo culture offers the sexual favors of the wife to a visitor as a means of expressing hospitality — and in the morning the wife will soften the leather of his frozen boots by chewing on them. Among Eskimos, work is distributed evenly: the men hunt, fish, and per-

Matrimony and the Self

"You have to know yourself first, before you can consider marriage." One of the first comments by Mr. Dennis Byrne, Assistant Professor of Economics at Valparaiso College, the statement reflects a main theme of an evening discussion of marriage with the Byrnes. Married two and one half years, the Byrnes' could answer both the "before" and "after" questions of marriage. Mrs. Jean D. Byrne majored in sociology at St. Mary's College, then received her doctorate in sociology at Notre Dame. She is presently a visiting Professor of Sociology at this University. Mr. Byrne graduated from Villanova University, then acquired his doctorate in Economics at Notre Dame. They have a son, Kevin, who is five months old.

The first topic of discussion with the Byrnes' was dating: they themselves met while graduate students at Notre Dame — on separate dates.

Mr. Byrne noted that there is a distinction between dating in and

out of college. "While college is four of the best years of your life, it is also somewhat of an ego trip. On a date you are attempting to create an impression, or impress, for five or six straight hours." The desire to impress still exists outside of college, but the pressure is not as great.

Mrs. Byrnes commented that the college environment was not as conducive to dating as that outside of college. Campus life often promotes the one boy, one girl, at one time syndrome, which is evident at Notre Dame. Mr. Byrne noted a result of this syndrome: "There are many guys who have an image of what their 'future wife' should be like, and compare every date with this image. And inevitably, the girl will do something which doesn't correspond to the image, something as absurd as opening the door in the wrong way, with the wrong smile, and the guy breaks off the relationship." In the end result, the girl becomes insecure and defensive; the

guy continues in the naive belief that he hasn't met the "right" girl yet. Mrs. Byrne recalled that in college the BMOC (big man on campus) quality was sought by many girls in dating. As one matured in dating, she noted, the physical appearance priority became much less important than the quality and character of the guy.

In discussing what occurs when dating leads to the possibility of marriage, Mr. Byrne mentioned certain qualities he felt were necessary for an individual considering marriage: "You have to know yourself first, before you can enter into marriage. Marriage does not change you, shape your personality into some conception of the way you would like to be." Thus the point was made that the way you are before entering into marriage, your personality, interests, opinions, idiosyncracies, etc., will not be changed by this new relationship. Furthermore, you must recognize that all

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form operations requiring strength, while the women prepare food and clothing, care for children — and chew boots. Eskimos are united almost solely by the nuclear family except when hunting bands are formed. Both man and woman must be capable in their duties or chances for survival are slight. Thus, spouses are chosen not for beauty, but rather for physical abilities.

So marriage often serves as a connecting link in a network of economically and socially valuable ties. The tendency is to seek a marriage which is beneficial or at least satisfactory for both concerned families. Because of this, courtship may often become an extensive and quite public display involving many relatives of the courters.

Many societies qualify the courting possibilities of their members. This is called preferential mating. Kareiras, aborigines from western Australia, limit marriage bonds to

cross-cousins; a father's-sister's progeny. Contrarily, Bedouins of northern Africa practice parallel-cousin marriage in trying to keep loyalties within the band of nomads the person belongs to.

Chiricahua Apaches follow a practice known as levirate and sororate, the former being the obligation of a brother to marry his brother's widow, and the latter, the obligation of a sister to marry her sister's widower: the Chiricahuas believe that marriage unites families permanently. These Apaches are also required to marry someone who is in no way consanguineally related.

Monogamy prevails as the dominant form of marriage. Even where polygamy is accepted, a lack of individual economic resources and/or an equal ratio of males to females results in a greater percentage of monogamous unions. Of known societies which permit polygamy, the Baganda of Uganda, Africa, practice

polygyny (more than one wife) because males are used as religious sacrifices, and the Todas of southern India practice polyandry (more than one husband) due to female infanticide.

Apparently, extended lineage systems as well as the individual marriage grouping are everywhere a set of *cultural* patterns with the purpose of sanctioning parenthood and providing a stable background for the care and rearing of children. In other societies, children are initiated into the social structure at birth; in our society family groupings play a relatively small role in the enculturation of the individual as nearly all socializing efforts have been delineated to the social whole. This is true in terms of American education, religion, politics, and basic behavior. Soon we may give up even toilet training to social control.

—Don Pausback

Fifty Years of Freedom

Dr. George N. Shuster and his wife Doris have long been a part of the Notre Dame community. Having graduated from Notre Dame and St. Mary's College, respectively, within the decade that began the First World War, they met beneath the Golden Dome (he was her English prof) and were married in June, fifty years ago.

Their experiences together have been many and diverse. Through the years they have seen the writing of sixteen books and articles; diplomatic service in Germany; her volunteer work in the League of Women Voters, the Girl Scouts, and the Mental Hygiene Society; his twenty-year-long presidency of Hunter College; and his subsequent appointment to the position of Assistant to the President of Notre Dame. Now he is retired, retaining the post of Trustee of the University.

Residing in South Bend, in a simple home adorned with many pieces of memorabilia, Dr. and Mrs.

Shuster shared some of their happiness and secrets of their marital success with the community in a recent interview.

"To keep a marriage such as ours,



The Shusters

you have got to keep the affection alive," asserted Mrs. Shuster, "but at the same time you cannot force

it. We have been very fortunate in that we have managed to keep our mutual affection freely alive. Along with the affection, you need trust, faith, confidence, and loyalty in your spouse. It is quite difficult to keep a marriage going if these qualities are lacking. Our continuing compatibility was enabled because these things have always been present with us; not once has there ever risen an occasion where I ever doubted my husband in these respects."

"Another thing that is active in maintaining our relationship is our common interests," Dr. Shuster added. "Whether it be business, government service or whatever, a happy marriage often has both partners interested in a career, and finds a willingness in the two to face dangers together that may accompany that career. One of the worst things that could happen to a married couple is when one of them is afraid — afraid within any one of

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ND's Author in Residence

"The Mass is ended. Go in peace to love and serve the Lord."

"Thanks be to God."

The last benediction of the seventy-three Mass has been given. The light pouring through the small window on the left of the altar is brighter now than when the congregation of four and the gray-haired celebrant entered.

The main quad is peaceful. The day is stretching and yawning as the young men and Father John O'Brien leave the Saint Thomas Aquinas Chapel on the fourth floor of the Administration Building. This ritual, shortly after dawn, sets the tone of the day. Its mood will influence all of the tasks that await their attention.

They go their separate ways, the students to the North Dining Hall to breakfast, the 81-year-old priest to Corby Hall to meet with his fellow priests. Later they will attend to their respective duties in the classroom or in an office on the second floor of the Administration Building.

Room 204 of the Administration Building has been the home of Notre Dame's "Author in Residence," Father John A. O'Brien, for many years. Within the small confines of the office and adjoining living quarters is the accumulation of a man's lifetime. Enconced in a large chair, especially designed to slip under the top of his 50-year-old desk, both self-built, Father John is surrounded by his history, his life and his works.

The desk is cluttered, situated near a window which provides a view of Sacred Heart Church, Sorin Hall and the main quad. It is equipped with two high-intensity lamps, the kind artists use. Father O'Brien explains that his eyesight is a bit poor now, a manifestation of his age. Working to eleven at night, light is an essential tool for this man

who has shared, for over fifty years, his illuminating philosophies with international readers. He is the author of 25 books and editor of 12 others and has written countless articles and monographs.

"I'm almost always working on something," said Father O'Brien. He has just completed two books. One, published by the Paulist Press, is an expansion of a monograph he wrote on the Spanish Inquisition 25 years ago. The book, simply titled, *The Inquisition*, is, according to O'Brien, a "fair representation of a period that has been greatly misunderstood." Also available at this time is O'Brien's *Treasury of Great Thoughts*. This is a collection of random thoughts Father O'Brien has encountered in his readings and research. Happening upon a valuable quote, Father O'Brien will open a Notre Dame Bookstore spiral notebook kept expressly for this purpose and transcribe the words in a script which speaks of careful practice under the tutelage of a tartar of a nun.

All of his works are collected on the third shelf of a large bookshelf built into the wall on one side of the writer's sanctuary. His personal files, kept rather haphazardly in steel gray office filing cabinets, line the opposite wall. In the course of discussions with the many friends and students who drop in intermittently throughout the day, Father O'Brien will pop spryly in and out of his chair-throne to look up a pertinent fact or point to one of the many icons, pictures or other objects of memorabilia that are scattered everywhere. This contact with students is an essential one to Father O'Brien, a writer who finds the stimulus of other people vital to his work.

When he first came to Notre Dame in 1939, at the invitation of Father O'Hara, president of the University,

it was to teach and train a "lay apostolate." He instituted courses in Christian Apologetics, as he had at the University of Illinois, and lectured nationally.

Soon the publishers' demands became great and Father O'Brien found it necessary to involve himself more in the apostolate of writing than in the teaching apostolate. The choice was not an easy one. He explains that he felt a greater duty to the several million people who could be reached through his writings than a small group of students. One thing that helped him make his choice was a sign he saw in Chicago. When passing a bookstore, Kroch and Brentano's, he saw the sign, "Verba orata volant . . . verba scripta manant." (Spoken word flies, written word remains.)

"In the long run," reflects Father O'Brien, "I knew that's where my chief contribution would be; writing books that are readable, up to date and challenging.

"Writing is more precious than a heralding life. . . . To remove darkness in the minds of men . . ." he trailed off, as if thinking aloud.

"I believe I've met many people through my writing. Here is the right atmosphere to do it. . . . In this way three or four hours of writing might reach three or four million readers."

Father O'Brien paused to look out his window, his veined hands folded calmly under his chin. The former professor continued, now speaking of how important he feels it is to keep in tune with students. "It keeps my feet on the ground. The understandability of writing necessitates having to keep in touch."

Talking with students who know Father O'Brien lends an interesting insight into the man. Some have come to know him through attendance at the Mass he says daily

in the Administration Building. Others have met him while ducking in out of the rain in Sacred Heart Church, walking down the corridor in the Dome or through fathers who were once his students. All are amazed, charmed and seem rather honored that he takes the time to take a personal interest in their lives.

"He is very concerned with the status of coeducation and the whole social scene around here," one stu-

dent commented. "His big thing seems to be getting people, especially young people, together for purposes of companionship."

Father O'Brien is largely concerned with the loneliness of many of the young people he knows and even those he does not know. Conversations with him suggest that this is, perhaps, an area of life that the Church has neglected.

Father O'Brien is dedicated to alleviating this anxious situation at

Notre Dame, one which is very painful for him to observe. He has built up quite a reputation as an "introducer." He encourages all of those he meets to say hello to five new people every day. His theory, of course, is that eventually everyone will be smiling and communicative.

But he is more than just a letter of introduction to the students he knows. He is counsellor, a friend, a teacher and even a confidant.

—Ann McCarry

People at ND



The mention of a trip to California could bring back a few bad memories for most members of the Notre Dame community, but for **Dr. Robert Caponigri** the prospect of a trip west offers the promise of a successful experience. For Dr. Caponigri, a professor of philosophy at Notre Dame, has been appointed a Visiting Fellow at the Center for the Study of Democratic Institutions in Santa Barbara, California. The officials of the institution announced the appointment last month and indicated that Dr. Caponigri will be spending the months of January and February in residence at the Center. There Dr. Caponigri will take part in colloquia on problems of political theory and ethical principles with participants attracted from major universities throughout the United States. A distinguished member of the Notre Dame faculty since 1946, Dr. Caponigri is currently on leave as a Rockefeller Fellow and is devoting his time to work on his new book. The book centers on a study of the principles of a philosophy



of western culture. In California, he will continue his research on the concept of ethical liberalism.

Social events sponsored by the Student Union, through the Social Commission, will be headed by the commission's new chairman, **Norb Schickel**. Appointed by director Pat Burke, with less than one month to go in the current semester, Norb has begun to reorganize the commission in preparation for the spring semester. Norb, a senior economic major, was tapped by Burke from Sorin Hall where he currently serves as the hall's vice president. At Sorin, Norb is an active member in the initiation and organization of the many social events sponsored by the hall. His resourcefulness and ability to meet the challenge of providing creative entertaining events were demonstrated by the successful square dances sponsored by his hall. Norb's major concern is currently with the reorganization of the social commission and the planning of future events. He hopes that next



semester the commission will be able to get the halls involved with some of the commission's planned activities and effect greater participation.

In a meeting held prior to the Thanksgiving break the Freshman Advisory Council held elections and announced the appointment of **Jim Russell** as president. The Freshman Advisory Council is the creation of the Dean of Freshman Year, Dr. Emil T. Hofman, and consists of a freshman representative from each of the twenty halls. The primary function of the Council is to provide a communication link between the freshman student body and the Freshman Year Office. Jim, a Holy Cross resident, was chosen by the hall's president in early October. Jim looks on the Council's responsibilities and function as extremely flexible, providing an excellent opportunity to reflect a true representation of the current attitudes and opinions of the freshman class.

—Tom Birsic

"Fellows"

The last time the ND-SMC audience saw Chris Ceraso, it was in his highly moving and dramatic performance of the title role of Shakespeare's "Richard III." This semester we have another chance to see him, but from an entirely different viewpoint. He has come back to us as a playwright, not an actor, and in a comedy, not a history. We have a chance to see another side of him in his own play, "Fellows," being presented by the ND-SMC Theatre at Washington Hall on December 6, 7, 12, 13, and 14.

You've heard of tongue in cheek humor; well, "Fellows" is Tongue in Cheek humor. It's a fugue of self-justification and self-deception of two characters — Mssrs. Tongue and Cheek. For two hours Tongue and Cheek perform verbal and physical acrobatics in a comedy which is at times slapstick, at times quite sophisticated. It was written by Chris last year, while he was a senior here majoring in Drama.

"One of the best students ever to come out of the department" according to Speech and Drama chairman Reginald Bain, Chris worked on several other ND-SMC productions beside "Richard III," and during this last summer worked with the ND-SMC Summer Company. Among many roles he played with the company, he played Thomas More in "A Man for All Seasons," and taught a workshop in mime and acting for high school students. Chris is now at Florida State University working on an MFA in playwriting. While he is up at Notre Dame, he is getting credit for working on "Fellows" which will go towards his master's program.

"The most interesting thing about doing this is watching the play shift from written words to a theatrical performance." The play was written for an independent study under Dr. Bain, and when it was complete he asked Chris to let him use it for production. Chris did most of his work



here for Dr. Bain and the two are now working together as director and playwright in the interesting situation of a first performance of a new play. Along with the two actors, Dan Daily and Bill McGlinn, they worked on the play for over four weeks, continually finding new dimensions and aspects of the play. The actors, it must be noted, have had to work very hard, with over two hours of intricate blocking and difficult lines to memorize and interpret. Each of the four ingredients of "Fellows," playwright, director, and the two actors, have added something uniquely of themselves, and they are all eager to get some response to the result.

They are now inviting the ND-SMC community to join them and "take some delight in something new" as Dr. Bain puts it. New and perhaps unique, for Dr. Bain says that he knows of no other theatre in the country which uses undergraduate work for major productions. Yet, the fact that this is the second such production they're doing in three years indicates that it's being done here, that it's working here, and that it's being encouraged here. Says Dr. Bain, "If we didn't do things like this we would feel that we were failing the students somehow." The department certainly seems to have helped and encouraged, not failed, Chris Ceraso.

—Michael D. Feord



Author and Director Confer on the Play

Week In Distortion

Every yuletide *Scholastic* decides it would be a nice gesture to present little tokens of appreciation to those to whom we never have enough time to show our true feelings. But every year we have great difficulty in choosing who should be the lucky one to pick the presents in the name of the staff. This year I lost. O joyous burden! O happy fault!

So here they are! Merry Christmas!

with love,
Scholastic

To Fr. Hesburgh: A campus map and a tour.

To Fr. Burtchaell: Lessons in charm from toe-tapping instructress Fran DeMarco.

To *Observer* editor Tom Drape: A smile, a staff position on *Scholastic* and a life-time subscription to the *Course Evaluation Booklet*.

To Security Director Arthur Pears: A magnifying glass, a badge, and a pair of handcuffs.

To Instructress Fran DeMarco: A rhinestone-studded bullhorn.

To Bill McLean: A rest.

To Student Body President Pat McLaughlin: (who?).

To Food Service Director Edmund Price: Crayons to color his roast soybean au jus.

To Fr. Bill "Silver Fox" Toohey: An appointment as chaplain to the Teamsters Union.

To James A. Gresser, *Scholastic* Editor: A pen filled with invisible ink.

To the members of Grace Hall: A new hall in the shape of a birthday cake so they can save money five years from now.

To *Scholastic* Sports Editor Bill Delaney: A baseball cap and a whistle.

To *Scholastic* Magazine: (what's that?).

To Fr. Robert "Darby-and-I-never-said-we-didn't-love-you" Griffin: A returned letter from a lonely god, marked "Moved, left no address."

To the Cheerleading Squad: Cheerleaders.

To Mike Melody and Matt Kubik: Diplomas.

To Fr. Terry Lally: A lifetime membership in the Office of Student Affairs and tenure at the Senior Bar.

To J. Edgar Macheca: A large chicken.

To the library: A low-flying B-52.

To Jim Ward, Chris Grace, and *The Science Quarterly*: Readers.

To Bro. Just "Oh, that wicked little man" Paczesny: A warm puppy.

To the *Juggler*: Taste.

To the Student Body: Absolutely nothing; and a bill for it. They're used to it.

—Leo J. Mulcahey

Coming Distractions

FALL SEMESTER 1974-75 FINAL EXAMINATION SCHEDULE

	Monday December 16	Tuesday December 17	Wednesday December 18	Thursday December 19	Friday December 20	
8:00 A.M.	11 MWF 11 M 11 W 11 F	3 MWF 3 MWS 3 M 3 W 3 F	ACCT 261 ENGL 109 FIN 231 FS 180 HUM 185 SEM 181	9 MWF 9 MW11 9 M 9 W 9 F ARCH 144 BIOL 103, 201	9 TT11 9 TU 9 TH	
to						
10:00 A.M.			SMC SOC 153 CHEM 155			
10:30 A.M.	10 TT12 10 TU 10 TH	3 TT5 3 TU 3 TH	10 MWF 10 MW12 10 M 10 W 10 F	1 MWF 1 MW3 1 M 1 W 1 F	8 TT10 8 TU 8 TH	
to		EE 362L				
12:30 P.M.		SMC HIST 101, 103 12 TT		ART 151		
2:00 P.M.	CHEM 115 EASC 101, 111, 121, 141, 159	MATH All 100's MATH 225 MARK 472 FIN 362	HIST 109, 111, 113, 115 ECON 101, 121 ANTH 109 SOC 111 PHYS 221, 125, 141 EG 120, 126 FIN 372	PHIL 101 THEO 111, 112, 114, 115, 116, 117, 118, 119, 120, 121, PHYS 201, 210, 221 FIN 361	MARK 471 MGT 373 MLFR 111, 121 MLGR 111 MLRU 111 MLJA 111 MLSP 111, 121 MLSP 111, 121	
to	PHYS 111 BIOL 101 UNSC 100, 111ABC EG 334 MGT 461 MARK 371					
4:00 P.M.	FRESHMAN					
DEPARTMENTALS	SMC BIO 103 PHYS 101	SMC MATH 101, 102 HUM 463	SMC GOVT 152	SMC RLST 111, 211, 331	SMC MLIT 101 MLSP 101, 111	
4:30 P.M.	2 MWF 2 MW4 2 M 2 W 2 F	1 TT3 1 TU 1 TH	8 MWF 8 MW10 8 M 8 W 8 F	2 TT4 2 TU 2 TH	11 TT1 11 TU 11 TH	
to						
6:30 P.M.					SMC ENGL 307	
7:30 P.M.	4 TT6 4 TU 4 TH	ECON 223 EG 328 CHEM 223 BA 340 MGT 475 PSY 111	4 MWF EE 222 4 M MGT 231 4 W GOVT 340 4 F MGT 463	7 MWF EG 321 7 W FIN 370 7 F MARK 231 7 M MARK 374	7 TU BA 234 7 TH EG 226 FIN 371 MET 225 CHEM 115L	12 MWF ACCT 221 12 M EE 232L 12 W EE 240L 12 F EE 451L 12 TU FIN 360
to						
9:30 P.M.	SMC BUEC 201 RLS 151	SMC SOC 203 BUEC 307 MLFR 111	SMC BUEC 251, 252 HIST 459	SMC BUEC 313 ENGL 102, 103, 253		

Letters

Dear Editor:

Sometimes a football coach will learn it is better to win a game than to try to make the game interesting.

Why would any coach kick directly to A. Davis to start a second half when momentum means so much? Yeah, that kick probably cost several of your seniors hundreds of thousands of dollars in pro contracts. You can only blame one person and that is you, Ara.

You have known that McKay has said Notre Dame is never going to win another football game against Southern Cal as long as he is coach. He stated before he leaves S.C., the games won by Notre Dame will be even. Truthfully he doesn't think Ara can beat him on any field.

The American people want college football played to the best of each team's ability at all times. They don't want pro football tactics to entertain the public by close scores, and dropped passes.

Maybe this game in Los Angeles will wake Ara up as to an exciting game. The last half was not exciting to the public and especially the Orange Bowl Committee.

They may even have trouble selling the tickets. I for one have no desire to go now, nor do I even care if I watch the game on TV.

Sincerely,
T. Manasit

Dear Editor,

History seems to show a confused swing of the pendulum from one set of extremes to another. For example, in this matter of achievement and success, the stiff traditions and moral codes of the past have been disintegrating in favor of a more permissive view of things where we tend to do our own thing. This has resulted in a campus environment of distrust and resentment where each person's "thing" constitutes a threat to others. Thus the rise within administrations of affirmative action policies and the parallel rise among student groups of decentralized chaos in organizational affairs.

We are beginning to discover that

the letter kills (rules, demands, separation by language, race and sex, etc.) but the spirit gives life.

Spirit, however you want to define it, begins to emerge when we see that neither the traditions of the past nor the independence of the present helps solve our problems. The very attitude of seeking one's own fulfillment at the expense of the whole is the thing which needs to be challenged. This self-seeking, self-centered approach to life must be changed if the pendulum is to be stopped and a true direction found. The need of the hour is for those who may be willing to look beyond their own petty personal fulfillment or salvation to the fulfillment of Life's purposes — and this includes much more than the human race!

I would be delighted to hear from any of your readers on this matter. I am a professor at a university in Indiana.

Sincerely,
W. Lee Martin

Dear Editor:

The article on the buildings of the south quad was the brightest spot in an otherwise bland issue. I appreciated the discussion, never having heard of O'Donnel and Fagan.

Two things you did not discuss that fit your thesis nicely, perhaps because you never noticed them before, are the athletic figures at the bottom of the arches on the east and west doors of the South Dining Hall. They would seem to suggest that the architects not only had piety and a feel for the Catholic tradition, but also a sense of humor and perhaps a questioning attitude toward the jockstrappism that must have been pervasive even then.

On the west door, at the bottom of the arch, are two baseball players — with grotesque faces, turned up toes on their baseball shoes like clowns, and an overall cartooned look. The one on the left is a pitcher, and he is throwing the ball across the doorway to the player on the right.

The east door also has athletes on the arches — little sculpted football players.

Anyway, I recommend them to you if you haven't already noticed them.

Name withheld upon request.

Environment

(continued from page 7)

municating the ideas and experiences resulting from their life together.

Knowing that the primary preparation for marriage takes place in the home, the University could play a part in enriching this process by educating parents on how their happiness as a couple influences their children's whole philosophy on marriage. Father Payne suggests that under the auspices of Notre Dame's Center for Continuing Education, a program could perhaps be established to educate parents on the importance of their roles, possibly utilizing its radio or television station or even classroom situations.

As chaplain for the married students of Notre Dame, Father Payne feels that the couples he has had contact with are more mature than their parents were. This is due to several factors, one being that younger people of today are not as willing to immediately accept generalizations and stereotypes in their marriage. Newly married couples are more apt to take things into critical consideration and often decide on compromises or even alternate solutions to any problems.

Another factor leading to the couples' increased maturity is their independence, which is often forced

Attitudes

(continued from page 9)

tion to preparation for marriage. "The couple must be friends and partners in a truly caring relationship. Notre Dame offers students a chance to appreciate such a relationship. Although every college campus is somewhat of an artificial atmosphere, Notre Dame seems to be one which is especially intolerant of phoniness. Students learn to criticize one another, accept criticism, and respect one another in an atmosphere of friendship. Of course students will disagree at times, but part of learning how to make a good marriage is learning how to disagree and to keep things in perspective. So much of marriage is real human relations. Those expecting a charmed

Discussion

(continued from page 9)

upon them by circumstances. With no family close enough to fall back on except in emergencies, they learn to fend for themselves. They have found that it is not easy to be married when one partner is a student. Studies sometimes cause a strain on the relationship when one of them is forced to spend great amounts of time with homework. With one member's life revolving around study often, the other — usually the wife — must take on a job to ease the financial situation as well as care for the children.

How the couples react to those problems is the key to the situation, however. Their troubles may bring them closer together or tear them apart.

In short, marriage is a complex and long-term proposition. Risks are involved and it takes much loving and giving by both partners to succeed. It cannot be entered into lightly and it should not be entered into with the wrong expectations. The more preparation received beforehand the better, and with the need so common in the people it serves, surely Notre Dame should have a part in that preparation.

—Chris Meehan

existence will be disappointed and find it hard to accept everyday living. Too many people are hung up on role playing, in striving to be the 'perfect wife' or the 'perfect husband!'

Perhaps it is time then to seriously reevaluate our thoughts on marriage while still in an environment conducive to dialogue. Although the actual occurrence may be far in the future, its consideration, if only theoretical, should not be. Attitudes need to be questioned and alternatives explored. A "nonthreatening situation" must be created.

—Larry Stanton,
Kathy McElroy,
John Kenward

Sally: I think this indicates that we have to be more creative. We can't fit into the models as they are now, but we can create a whole new area.

Colleen: This would be good for the man because he would have to spend a little more time with the family than most men do.

Theresa: Do you think they'd be happy?

Colleen: I think they'd be happy. The thing is maybe so many men wouldn't die at forty-five or have ulcers with this sharing of the stress.

Theresa: I was talking to this guy who works in a nursing home and he told me about this old guy who came up to him and said, "I'm not a man anymore because I can't do anything." But right next to him were all these little old ladies weaving baskets and knitting and they're very happy. Maybe it's because their lives weren't defined in terms of work. They aren't women just because they work.

Sue: For so many men retirement is the end because they aren't productive anymore.

Pat: If you were, say, a doctor, would you mind having your husband be a part-time painter or something like that?

Theresa: I'm afraid I would. I'm sorry to say that, I wish I could feel so open as to say no, but I don't want the man "below" me. I want him to be equal to me—I don't think I could be satisfied otherwise. Let me ask you, do you want to spend your life with a woman you know is inferior?

Pat: No, you want someone more or less equal, as equal as possible. I would have no problem with a woman who was a doctor because I have no aspirations for that professional status. That would put me below her?

Colleen: That's something ahead that has to be overcome, seeing a doctor as a status profession, really when you look at it most people are pretty much equal. Maybe some guy had a good education but possibly personality-wise he's less than out-

standing. You have to look at those aspects too, I think.

Theresa: I think in each person you will make certain compensations although these compensations can only go so far. For instance, if you're used to very intelligent men you can't make that kind of a compensation. You cannot live with a person in whom you find no compensation for what he lacks.

Sue: I don't think a person has to be professionally oriented as much as into what he is doing.

Larry: What sort of an effect has Notre Dame had on you as far as preparation for marriage?

Paul: For me it's had a bad effect. I've had a tendency to withdraw from things, study or go over to the radio station. I don't think I've developed socially.

Pat: It seems like kind of a strange social atmosphere.

Theresa: For a long time I never felt comfortable. Always being scrutinized — and there's nothing more horrible than somebody staring at you and not being friendly enough to say "hi," or at least honest enough to honestly stare. It's kind of like a "Peeping Tom." It almost drove me crazy sometimes. But it's so much better now — but for the guys I don't know if it's any different. This sounds so patronizing, but I worry about some of the guys around here who are lonely, haven't met any girls and aren't going out, and are too shy to put themselves out. I just wonder what they're going to do when they get out.

Pat: People seem to go to extremes here in their relations. It's either nothing or everything. Like Paul said either you see too much of a girl or not enough of her.

Sue: It bothers me the way that people constantly publicize the bad social life around here—it isn't that bad, it's getting better. Why keep reminding people that it's bad?

Theresa: I live in an apartment complex in the summer and talk to some single guys. They're about twenty-nine or thirty. They're always complaining, "I can't find any women, all the single girls are just

hussies at the bars." And then I realize how bad people think it is at Notre Dame. These older guys have it even worse.

Colleen: What's it going to be like when you get out and start working? Think of that.

Larry: Don't be so encouraging!

Pat: One positive thing about school is that if you are talking about compatibility and careers, where else are you going to find someone more easily than in school where you've got classes and activities? You have the chance to meet someone here, know them for a number of years and decide to go off and eventually get married. But how often does that happen?

Larry: Working on this issue, interviewing various people, we began to wonder if there was something specific, any concrete suggestions, solutions to the problem, a new structure for guys and girls to relate within. Do you have any?

Sue: I was out having breakfast with this guy who works on the Dome and I made some comment and he said, "You're always talking about children." I said, "What do you mean?" "You really want to be a mother." "Yes I want to be a mother, but does it bother you that once in a while I will do something in a 'motherly' fashion?" I know I can't restrain myself from this and the feeling I have is that maybe it's because guys don't talk openly in front of members of the opposite sex about such things. I feel that I shouldn't be holding myself back because of that.

Pat: Really, don't hold yourself back because some guy said you talk too much about kids.

Sue: Do you feel that guys are threatened by talk of marriage?

Paul: It's a personal thing. I know I never was. I figured if the right girl came along we'd get married. I never thought about it one way or the other. That's just me.

Sue: Do you think that's typical?

Paul: Probably not.

Sally: I'm interested; when the time comes, when the right guy comes along—how does one know that?

Theresa: You stick with it, you just put yourself in the position where you're going to stick with this guy and you do.

Pat: Why did you stick with it?

Theresa: Crazy. I fell in love, that's the only way. You can't pick out the way, you just sort of boom, fall in love, and then this person means enough to you that you fall out of this "in love" and really love. Then you love him for his faults just as much as for his strengths. It's a process you have to go through.

* * *

Larry: Why don't we switch to the family. What about children? How many? When? or have you really given it any thought?

Colleen: Don't you feel like the population should keep people from having a lot of children?

Sue: I don't feel that way at all especially now that zero population growth has been achieved. I have no qualms.

Colleen: I don't feel that way at all. I couldn't consider any more than two maybe three children. Even if you can afford it, even if you can afford to have twelve or thirteen children, I don't think it's fair to replace more than just yourself and your husband.

Larry: Don't you think there is something to be offered by a big family?

Colleen: I think that those families are very happy. They tend to share more than small families; there is more giving of themselves, but I would never have more than two or three and maybe adopt one.

Theresa: I don't think we can depend on the large family anymore for the social development of children. We've got to create communities where children will be exposed to other children as they are in the big family—the relationships to older children and younger ones. The large family just isn't viable anymore. I would love to have one, but I'm afraid it isn't right anymore.

Pat: Isn't it OK if you can afford to have a lot of children to go ahead and have them?

Colleen: Well, I look at the United States with 210 million people and I think that there are enough. Who wants any more, even if we can support them supposedly with all the vacant land out west. Why? I think we have enough people and can be happy with a small number of children.

Theresa: No matter how many children one has there is a need for the men to take a greater part in the

raising of the children. Women need a part in raising their children and so do men.

Pat: Do you think it would be worth having less money to have a husband who was able to get involved with the children?

Theresa: Yes, I definitely want my husband to have a part in raising the children and be willing to sacrifice for it. Children need a father.

Pat: But doesn't the woman in many cases become the drive behind the man? The woman lives her life vicariously through the man's successes? Isn't it that she is in many cases the cause for the husband's lack in child raising?

Sue: There is a problem for a woman in this area if she has a career, because she has to be a good mother and also try to pursue her own interests. The father in most cases doesn't have this conflict. What is necessary is for the couple to share that parenthood. The wife is oftentimes forced into living this Dr. and Mrs. complex existence, because of the lack of anything in her own life.

Larry: Isn't there a problem in the traditional marriage set-up with personal freedom that this sort of a setup might help or at least suggest possible changes?

Colleen: Instead of the typical marriage of our parents, something where the man goes off to work and when the children are older the woman can go out and write newspaper articles or paint, just get into a career of some sort seems possible. There has to be a certain independence. There are certain things that not everyone can do together, sometimes you have to be alone, you have to do your own type of thing. If you can get that worked out with someone who's like a best friend to you, you've got it.

Paul: That's important, that's very important. If I'm not a friend to somebody, how can I really love them? I think a lot of people skip that stage and go on. What do you have besides sex without friendship?

Colleen: Beyond sex, it has to be someone you have fun with, who you really enjoy talking to.

Sue: There is something about going home and knowing there will be someone who's really going to listen. I think that's the way a marriage has to be.

Larry: This will be the last area we'll hit, but what about educating your children? Catholic schools? Public schools? Have you become so cynical and negative about Catholic schools and the whole educational system that you couldn't send your kids to them?

Pat: That's a loaded question.

Theresa: I think the whole religion question for the parents is a very important one. One big problem in a marriage is resolving religious differences.

Paul: Are you asking if I'd send my son to Notre Dame—or my daughter? I'm really not able to answer that. If they wanted to go I wouldn't stop them, right now I couldn't say. Maybe over the years the golden glow will come back.

Sally: How important do you think education is for children, where they are educated and how? And how much control do you want to have over that?

Colleen: I'm not Catholic and went to public schools. It was really fun going to school with boys. They're different in certain ways, sometimes they think differently and I really liked that a lot.

Theresa: And they laugh differently. You get sick of the tee-hee-hee all the time.

Sue: I really admire my parents and the way they handled education. As for college they let everyone go wherever we wanted and I guess it worked. But I think that parental input is so important in elementary education.

Pat: Something I'm facing—I'm not into cities, so if I want to settle down in the mountains in Colorado in a small country town or in a cabin with people miles apart, what happens to my kids? It's great for me and my wife, but the kids would be growing up in a culture that would be more wilderness than society. Now will that affect them?

Theresa: I think you ought to have a lot of kids—look at the Waltons.

(General laughter)

Sally: I always wondered what it was like in the communes in the 60's. You see all those kids, but they have no touch with society.

Sue: The people I know from small towns and farms don't seem demented or anything. It's not so much the culture as just having kids

around to go out and play with. In my neighborhood we didn't have that and I really missed it.

Sally: What about values? Do you think that comes out of the educational system or the parents? Would you enforce your values?

Paul: I think you live your values and your kids will catch on. I would hope so anyway.

Theresa: The kid's got to lead his or her own life. I have found that most girls I know who ran away or got into trouble were the ones whose parents were the strictest and most enforcing of their values.

Colleen: I agree with Theresa. Just knowing the kids I knew in school, the kids whose parents were a little more liberal, let them have the car, allowed them out till midnight—they

were the ones who turned out fine.

Sue: When your children ask, "What should I do with my life?" or "Is there a God?" or even questions beyond these things you live your answers and allow your children to live their way. You can't demand it although there is a certain point in adolescence where a kid is going to rebel. A child at one point is quite probably going to reject all your values and might never come back to them. Or he might try others for a while and eventually return to yours.

Pat: I don't think you can instruct people on values, but only show them by example. If they can follow your good example that's the best way to do it.

—Larry Stanton

Guidance

(continued from page 11)

Your business occupation will seldom last for a period greater than twenty-five years, while you may maintain your marriage for over fifty years. Yet, for your business you will be required to obtain at least sixteen years of formal education, while the time spent in formal education on either sex, marriage, family or love will be seven months — for no more than fifteen percent of any given class of graduating students here at Notre Dame.

It is further argued that the education provided by the example set by each family is far too simple, obvious and thorough to waste much time on it in the classroom. They claim that the need for anything more than an academic aloofness or casualness is not evident here. It need only to be asked whether marriage and the family are any less complex or more subtle than, say, two of the components that play an integral part in both concepts — those components being psychology and accounting. Where, in the cases of over one million Catholic divorces and separations every year, did those individuals obtain and sustain an adequate education on marriage and the family?

More than fifteen years ago, Fr. Hesburgh started a lecture series called the Marriage Institute. Held during the Lenten season, six lectures were provided for all inter-

ested students. Without fail each presentation was welcomed in a large hall with an overflowing attendance. Father Louis Putz succeeded Fr. Hesburgh in this series. He continued to draw overwhelming crowds and gained comparable interest in his heading the Pre-Cana organization here on campus and in South Bend. Father Putz provides the following views on marriage and family within the Notre Dame community.

"A student needs an education on marriage and the family now more than ever. The family has become more crucial than ever. There was a time when customs and morals were taught by the family. Family unity and cohesion provided the concept of community. The students were able to come together to share their lives with others. The family provided motives and principles. Now mobility breaks these apart. Roles change away from the family into psychological isolation. Business draws the father away from home. And now the mother, too. Children can go their own way, and parents can go on their own, too. They couldn't do that before. So what does this leave? More people are more dependent on only a few available people. Students need much more education on marriage and the family."

What type of education should this

be? "There should be a wide variety of courses. There are so many aspects to marriage. There is the medical aspect. You know, about the complexity of human sexuality. And there's the matter of pregnancy and child care. There's also the concern for the everyday health and welfare of your husband and wife. Keeping each other happy is a big thing. Caring for your elders is also very important. Then there is the economic factor. Married, or even engaged couples should be taught how to manage the family income or incomes. An education on the psychological elements of marriage is very important. The Church hasn't done much on this yet. It's a new idea that has one of the biggest roles in marriage. The religious value of marriage is another angle of marriage. The Church has hardly developed any theology of marriage."

This seems unusual. What is the sacrament of marriage based on? Isn't marriage well defined by dogma and canon law? If there is no strong theology of marriage, what principles or morals are the Church laws based on? How important are these laws? "These laws are very important. They are based on the theology of man. The theology of man is very old. This theology of man, in light of his relationship with God and with other men, has developed and changed through time. Today the theology of marriage must be based on social and psychological studies. As I said before, this is new. The Pope has directed the change of canon laws. Any progress, however, has not been published. Canon law must be based on the code of the community."

When asked whether the Notre Dame community provided such a code, Father Putz leaned back, clasped his hands behind his head and took a deep breath. "Some people may be very well prepared by their parents. Many people think no more of marriage than dating. The youth culture, which is in control, thinks less and less of marriage nowadays. The more important their concern, the more they would want to learn."

The implication that students were not concerned about marriage directed the question whether he thought required classes might create more interest. "That wouldn't do it. It's not the interest that is lack-

ing, but rather an appropriate attitude. Youths are concerned more with rights than they are with privileges and duties. They don't want to think about commitments and obligations. They aren't solely to blame for this. The news and mass media provide two views (of marriage). In the first case, it's the cure-all for all dreams and all problems. And that's not true, and you know it. Anyone who believes that is bound to be disappointed. Two married individuals should expect to have their differences. That's the way it should be. The other way of showing marriage is like changing clothes. It's one marriage right after another, without stopping."

There was time for one last question. What was Father Putz' advice to the students at Notre Dame? "The crisis lies in the family. Where there is less and less a spirit of sacrifice, there is little success. Everything we do is sexual. But just because you subscribe to *Playboy* or some other comic book sex, everyone thinks they are experts. The theology of marriage must come from the families. As long as priests direct the theology of marriage there will be no thorough, permanent success. You need an education for a job — right? Well, marriage is much more im-

portant than the job. More people are completely dependent on you. As I said before, the student must depend more and more on his educators to provide such an education. Any administration that says marriage and the family are not an academic matter is very nearsighted. We must depend heavily on divine and social support. Such services as Pre-Cana are sufficient for immediate marriage. Most other forms of counseling are post-factum and are only sought in dire circumstances. We need much more formal education, but the essential benefit must come from the family. Marriage and family sessions within the community would be the most fruitful."

The pastoral office and the educational posture of both religious leaders and educators, in general, are not in the position, and perhaps intentionally so, to advise and educate the Christian couple at Notre Dame. That leaves one last source of assistance. The family must struggle through the ugly void created by a negligent Church. The old adage that God helps those who help themselves will be put to the test. There's another saying about the blind leading the blind that might very well be applied here.

—David Miller

The Self

(continued from page 12)

the facets of your personality (i.e., a quick temper) are a part of you and cannot be continually restrained. Neither you nor your spouse will always be in good humor, and each will have to deal with those times too. Mr. Byrne defined self-knowing as recognition of your limits; understanding of your own likes and dislikes; realizing what your goals are and how you intend to pursue them; finally, secureness of yourself and your actions. Mrs. Byrne stressed that this secureness with oneself was an essential quality to bring to marriage. She noted that college was a very good time in a person's life; but also a very self-centered, perhaps even selfish period. "Many marriages that take place the summer after graduation occur, I believe, because of insecurity. A student looks at the world outside of the campus and becomes insecure. Marriage is then a possi-

bility for not having to make the transition alone." But she also suggested that marriage entered into by an insecure individual such as this could very easily lead to greater insecurity.

The Byrnes stressed the point that the decision to marry involved both an emotional and rational element. "You have to make a commitment to marriage with both your heart and your head. You should never be forced into making a decision. . . . You have to like, as well as love, the person." Mr. Byrne explained the commitment of the heart as the emotional level of the decision to marry; it encompasses the caring and love one feels for the other. The commitment of the head, on the other hand, involves a deliberative and rational decision that: yes, you do like the person; yes, you can live with the person; yes, you do want to marry. Mrs. Byrne noted that marriage can

become a forced decision for many graduating students: a couple that has been going together for three or four years can face an ultimatum upon graduation of marriage or separation: "If you have any doubts, then it would be unfair to you and the other person to make the commitment."

In the transition from the single life to marriage, the Byrnes' perceived several changes in their lives: "The transition may best be expressed in the change of the pronouns from I to We." Mrs. Byrne further noted that for twenty years or so, her interests and decisions centered upon her own wants and desires. With marriage, she now has to consider the interests and desires of her husband and child. In the first year or two of marriage, she also faced, decisions with Mr. Byrne that were momentous to their life: where to live, what career to pursue, how to plan their family. "For the first time, you are making decisions that are more permanent than any you have previously made."

Mr. Byrne acknowledged that marriage changes your life-style and responsibilities, but reiterated the fact that marriage does not change your personality: "I don't think I've changed because of marriage, nor do I believe that having a child has changed or improved the marriage itself. But it certainly has added a new dimension to it."

Mr. Byrne believed that a sense of priority has to arise out of the relationship. "I, personally, had to set marriage as my highest priority. Your relationship with your wife (husband) will be the most complex and important one of your life." In setting this priority, the Byrnes' felt many of the other necessary elements evolve. Compromise is essential and inevitable in a marriage. Concern for the other, working through the relationship out of love, facilitates the compromises. Trust was mentioned by Mrs. Byrne as a necessary and growing element of the marriage relationship. One must trust his mate implicitly, for with-

out that trust marriage might lead to insecurity and mistrust.

Finally the Byrnes' emphatically stressed the effect of their son, Kevin, on their lives. "As a teacher, you don't exert a great influence on your students; you meet and exchange ideas with them for one semester, but then they move on. When you have a child though, you

realize for the first time how much of an effect you can have on his life, and the responsibility this entails," Mrs. Byrne said. Mr. Byrne had only one comment: "Kids are great. I have had more fun caring for and playing with Kevin these past five months than anything else I've ever done. Every couple should have one." —Jim Wiehl

Fifty Years

(continued from page 13)

the many aspects of life but especially within occupation. I am happy to say that in our marriage, we have never been afraid though many dangers have risen to confront us because of what I have been involved in. But Doris never flinched once; she always wanted to share."

Dr. Shuster went on to tell of the time when he served as a state commissioner in American-occupied Bavaria, at a time when U.S.-Soviet relations had deteriorated badly before the icy blasts of the Cold War, and his office was given instructions in the event of a Russian takeover.

"The orders called for me to stay and surrender my office to the Soviets, should the need ever arise, and send my wife off with the rest of the civilian personnel to safer points in the West. But she would not go.

"No," she said, 'wherever you are, there I will be.' At one point I considered having her arrested and thereby taken out of Germany, but the situation at last relaxed."

During the course of a long marriage such as that of the Shusters', there have been times of working cooperation contrasted with times of not exactly seeing eye to eye.

"We have been fortunate in that we have been able to do much work together," commented Dr. Shuster.

"Yes. He gave me his things to read and I was his severest critic," added Doris Shuster.

"Through her critiques on my work and opinions on many other

subjects, we often fell into disagreement. But you have to disagree once in a while if your marriage is to last," said he.

She went on to add to his statement, "I do not think that you can have a happy marriage without disagreements and discussions. You have to keep communication open; that is very important."

The subject of freedom and growth in a marriage arose, and the feeling that many young people hold that marriage limits these.

"A newly wedded couple really runs into trouble when both sides feel that freedom and growth will be inhibited, and they act accordingly without discovering otherwise," Dr. Shuster said.

Mrs. Shuster nodded her head in agreement and added, "I have felt very free within our marriage and have left my husband free. As for growth, in contrast to many marriages where one or the other has not grown, I've always felt that both of us have grown as individuals and as one.

"What perhaps those considering matrimony do not realize is that marriage gives one much more freedom than in any other way. The only aspect you can consider yourself limited in is with regard to sex on an individual level. But realize that though it is very important in a marriage, this is not all that is involved."

—John Kenward

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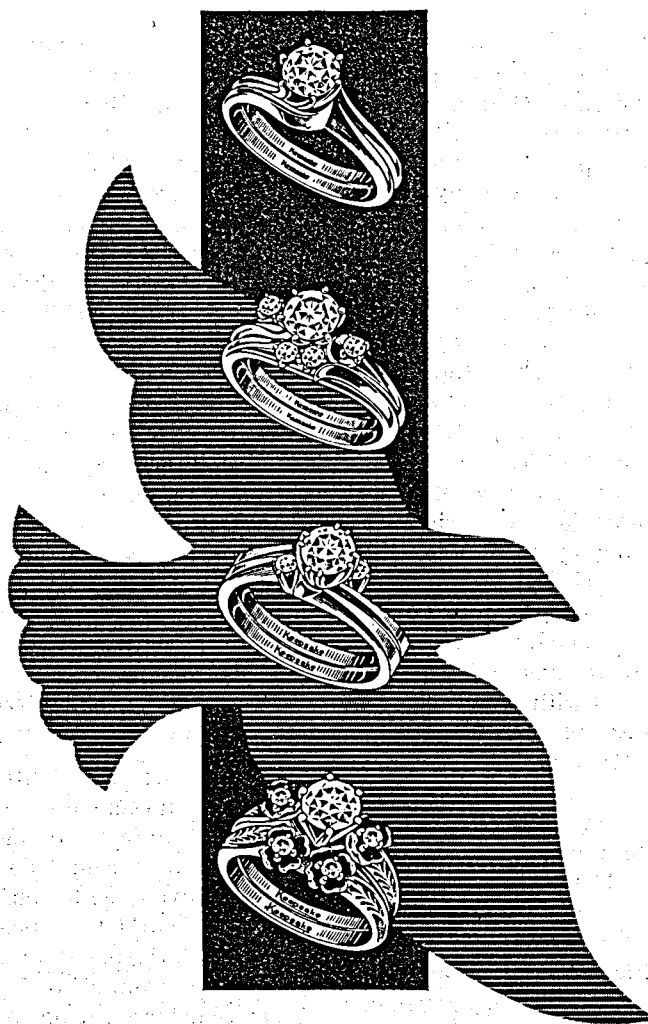
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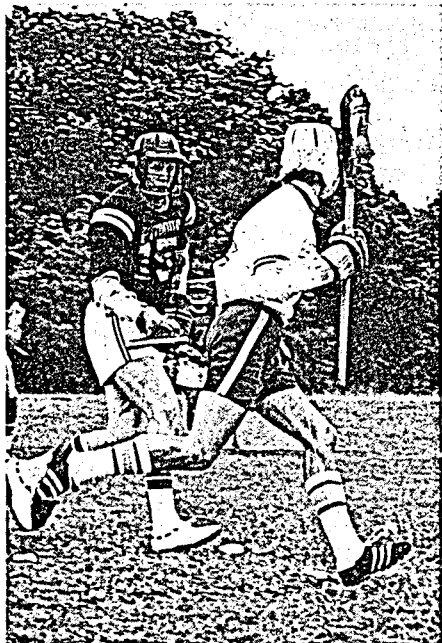
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Irish Sport Shorts



This past fall has been a very good one for many Notre Dame teams, but in the case of the Irish Lacrosse Club, the past six weeks will always be remembered.

Having its best season in a few years, the club finished the fall undefeated, with victories over Purdue, the Chicago Lacrosse Club (last year's Midwest Champion) and their own Alumni in the annual Alumni game.

The key game of the season, as it has been over the years, was the Alumni contest. In this, the tenth anniversary of the Club, a special banquet was held before the game, honoring the past stars of the club. The game itself saw the present Irish win, 9-5, with stand-out performances by Tom McHugh, Bob Thibodeau and Steve Tarnow contributing to the win.

With the season over, the club is looking forward to its spring schedule with a southern trip to Miami in their plans. Its past success this season indicates that great things will be heard from one of the two undefeated Irish teams this semester, the Notre Dame Lacrosse Club.

The other undefeated Irish team, the Rugby "B" team, completed its season with a hard-fought 1-0 win over the Chicago Lions, always a perennially tough team. Together with the "A" team, the Irish Rugby Club enjoyed a rather successful season with teams the likes of Michigan, Purdue, South Bend Rugby Club and John Carroll coming out on the short end of the stick to the Irish. A midsemester trip to California is in store for the booters next semester, and what better way can at least one Notre Dame team defend our honor with a win out in sunny California than the Irish Ruggers?

Track coach Don Faley welcomes back a veteran crew this indoor season for the Irish as they vie for the Nationals in early March. Lettermen Mike Housley, Mike Gahagan, Joe Yates, Jim Hurt and Jim Reinhart come over from a successful schedule to anchor the middle and long distances, while Mike Hogan returns at pole vault. "With our performance from outdoor last spring and this fall's cross-country, we should have a fairly competitive season," commented captain Housley. With the talent Faley has to work with this season, the Nationals may indeed be a reality with his Irish Cindermen.



Many thanks to Father Joyce, Athletic Director Edward "Moose" Krause and Assistant Athletic Director Col. John Stephens for their help and assistance in sending *Scholastic* to USC for the ball game. Even though ND did lose, we had the times of our lives, and we owe them a lot. It's actions like this that make our job as sportswriters of this great school very rewarding.

—Bill Delaney

Irish Sports Profile

More Than a Hockey Coach

(Ed. note: Bob Kissel, a senior in psychology, is an avid fan and former participant of hockey, and is a true and invaluable friend of the Irish hockey program and Scholastic.)

"Come on, girls, let's play hockey," is not the call of Notre Dame's women athletes, but a one-liner typical of hockey coach Charles "Lefty" Smith at hockey practice.

Lefty may be the least publicly visible of the three major coaches at Notre Dame, but he certainly is open and available to his players, managers, those who work with him and for him, and the press.

To the people constantly around Lefty Smith, he is certainly much

more than a varsity hockey coach; he's a racquet-ball partner, a friend, a comedian in his own right, a father, a husband, and probably a man countless people have come to know and respect.

At a place like Notre Dame, filled with rich traditions in academics and athletics, hockey could be easily grouped with the others as having a long history of intercollegiate competition.

But varsity hockey in its present form has been around the Golden Dome for the short span of six years. Notre Dame hockey started back in the early 1900's when the varsity team was lucky to play three or four games a year, only if St.

Mary's Lake froze. A few years later an outside rink was put up where Badin Hall presently stands.

The modern era of Fighting Irish hockey got off the ground back in 1964 as a club team organized by students from New England, the Chicago area, and Minnesota. According to Smith, the club team was one of the better squads in the Midwest.

As plans for the Athletic and Convocation Center were formalized, the idea of elevating hockey to varsity status was agreed upon. Lefty was selected as the best man to fit ND's unique needs for a varsity coach. His 1968 selection was based upon his success in Minnesota high school hockey at South St. Paul.

As a hockey player himself in earlier days, Smith had an enviable reputation which started in his own high school days at South St. Paul.

"When Lefty was back in high school, he always loved the game of hockey, enough to set up his school's first team," explained Dave Barrett, longtime friend of Smith and now one of his "Zamboni people." "When he went to St. Thomas College, his involvement was not limited just to his college career. He organized Pee Wee and Bantam programs for the kids in South St. Paul."

Smith played defense at St. Thomas and was selected all-conference three seasons and all-state four times in the early 50's, not your average player.

"When I was in high school playing against Lefty's South St. Paul teams, our team always looked forward to playing his squads," added Barrett. "Win or lose, Lefty's teams would always play good, solid hockey, physical, but not cheap."



Coach "Lefty" Smith

Success at the high school level? Lefty compiled a record at South St. Paul most coaches would give an arm and a leg for—seven state tournaments, average of 19 victories per season, not one losing season, and a total record of 201-69-11.

"As varsity hockey coach at the University of Notre Dame, Lefty is in a position of great responsibility," remarked Tim McNeill, one of Smith's assistant coaches. "He has the responsibility of ensuring these kids get their education and secondarily develop as hockey players."

This attitude can't help but rub off on his players. Last year Eddie Bumbacco was being pressured by Montreal to sign a contract, after his great junior scoring year. Ed told the Montreal organization he wanted his degree first, before he made any decisions about pro hockey. Just another reflection of Lefty's whole coaching philosophy.

"He believes that pro hockey is a future consideration," noted Barrett. "Lefty wants his kids to get that education number one, and secondly play and win in collegiate hockey."

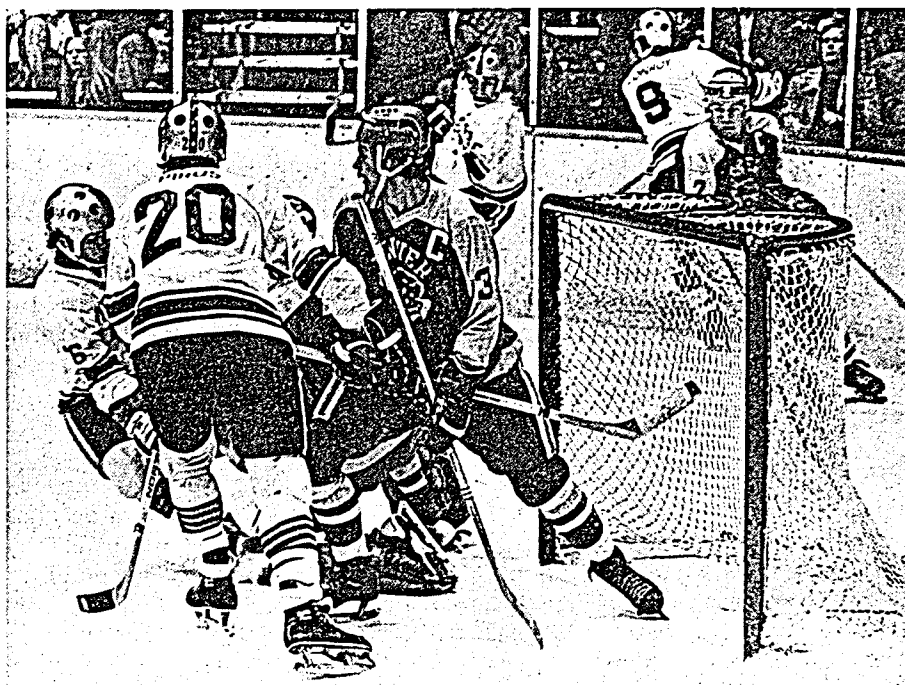
"Lefty thought it important enough to go to college besides playing hockey. He really tries to impress this on the kids."

Tuesday, November 5, Lefty and a few friends drove to Chicago to see the Vancouver Blazers take on the Chicago Cougars in a WHA tilt. Larry Israelson, who graduated last May, assisted on the tying goal and scored the winning goal for the Blazers.

"I was extremely pleased with Larry to have the opportunity to play in the major leagues," said Smith, "but what was most impressive to me was the fact that Larry was out on the ice with a civil engineering degree and also a Blazers uniform."

Building a hockey team at Notre Dame takes a particular combination of athletes who are willing to work hard on the ice, yet at the same time be competitive in the classroom. Both assistant coaches Tim McNeill and Kevin Hoene handle the major portion of on-the-road visiting of prospective recruits.

There are a lot of places in the WCHA that offer an education—but ND offers a special recipe of top-notch academics and the best in col-



legiate hockey competition.

"When Kevin (Hoene) came out to visit me, he was very open and frank about his description of Notre Dame," noted freshman goaltender Len Moher. "He told me freshman year would be tough and that extra work would be needed to carry a full school load, while playing varsity hockey at the same time."

"In reference to hockey, Kevin told me he couldn't guarantee me a starting job," added Moher, "but he did tell me I would have to work as hard as anyone for the starting nod."

"I get 200-300 letters every year from hockey players all over America," explained Coach Smith. "Because this is Notre Dame and the standards are much higher, 50% of the kids can't get in and another 25% can't tie their skates without falling down."

"Because of the length of our season (36 games and six months) and the rigors of the college academics, I stress personal maturity as equally important as hockey ability. We inform the kids and their parents from the start exactly what to expect."

Lefty is probably best known among his friends for his easygoing, relaxed manner. Coach Smith always seems to have time to talk, and actively goes out of his way to help out when he can.

Daily hockey practices are very loose and relaxed in their intensity, but also disciplined and well-organized. This year Lefty is the total

boss, mainly because he has the type of kids who fit well into the Lefty Smith system.

"His easygoing style has proven to me it can work, but at first I was not so sure I liked his coaching philosophy," remarked alternate captain Les Larson. "Lefty gets along with everybody, he's not strictly a disciplinarian coach. Someday I would like to coach myself, and I know what Lefty has taught me in four years, on and off the ice, has definitely influenced me."

"The season is so long and it's impossible to read a coaching book and fit yourself into someone else's philosophy," noted Smith. "The only way to coach is according to your own personality."

"I always wanted to be treated like a human being, not a number or a player," he went on to add. "It would be much easier to go on out and crack the whip, but that's not me. With these friendly jibes, I hope to get across a message which maybe shouldn't be spelled out for the player. The pokes also keep the guys loose, which helps in enjoying while playing the game of hockey."

Don't get the idea that Smith's easygoing manner makes him out to be a pushover.

"He expects certain duties from me, but doesn't tell me how to do them," explained senior hockey manager Mark Exley. "I certainly know that if Lefty does not get the type of work he expects, he'll tell me. With this type of approach, I

find it very easy and enjoyable working with Lefty and the hockey team."

"Lefty may seem to be easy-going most of the time, but during the games he's all business, tense and excited," added senior Pat Conroy. "If the refs aren't doing their job, Lefty surely lets them know about it and in no uncertain terms."

The mark of a top-notch coach is not necessarily a question of bringing a player with super talent into instant stardom, for super players are few and far between. Coach Smith has a sharp understanding of the problems involved in the differences between high school and college hockey.

Pat Conroy and Les Larson, both seniors and alternate captains, are hockey athletes who were not blessed with instant stardom talent. Yet through Lefty's system of progressive development and motivation toward hard work and discipline, Les and Pat are respected players in the league.

"I believe this is really my best year," commented Conroy. "Lefty knows his hockey, which has brought about my hockey development. You can't help but admire a coach who takes a team of so many personalities and put it together into a team, not a bunch of individuals."

"Lefty's practices prepare the team really well for the games in the three fundamentals of hockey, passing, position, and skating," commented rookie goaltender John Peterson.

"My first game up in Wisconsin I let in a couple of bad goals. Lefty told me to forget about the bad ones. The season is long and my game will come, that kind of concern I need as a goaltender and as a freshman."

Possibly more than in previous years at Notre Dame, Coach Smith is really enjoying his duties on the ice. This year's squad has players of all levels of ability and motivation. Lefty's challenge is developing and motivating every player's performance to the best of his ability and then mold those players into one team.

"I've been having the most fun bringing these kids along," remarked Smith. "This group is a young bunch that accepts coaching very well, both realizing their potential and also knowing that we have to work for everything."

"You know the old, shopworn cliches between sports and life; well, it seems to me there is a definite correlation between the discipline and attitude which good competitive sports breed and the principles by which I wish to live by."

Lefty Smith has a strong commit-

ment to the game of hockey, on all levels. Most of his actions within the WCHA and around South Bend are geared to benefitting the sport itself and the people who get involved in hockey.

Coach Smith has rendered an invaluable service to the South Bend community. He introduced and cultivated a sport previously foreign to the Michiana area. The growth of hockey, as in other new hockey hotbeds, in South Bend is mushrooming. The Irish Youth Hockey League, Michiana High School Hockey, or Michiana Figure Skating all are in debt to Lefty Smith.

"I value hockey a great deal — it's been my life," noted Smith with all seriousness. "Without the opportunities hockey has given me, education at St. Thomas and now Notre Dame, I might still be back in South St. Paul, working in a packing factory, like most of the kids of my era."

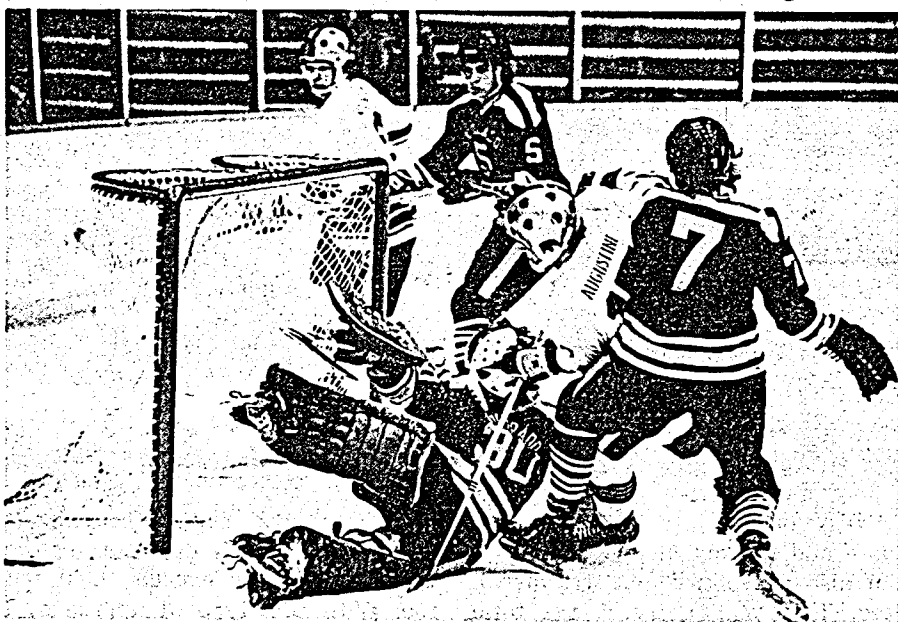
"Very few kids went to college in those days, and my athletic skills gave me that chance. I played semi-pro hockey after graduation from St. Thomas, but after one year I realized my future was elsewhere."

"Sure there are times in any coach's life that your coaching job robs you of some of your family life. But I'm very fortunate that my wife and family are supportive, and they have become great fans of the game and the kids who play for Notre Dame."

It doesn't really matter whom you talk to around the ice rink, whether it's Big John Witmer, hockey trainer, Lefty's players, Mark Exley, his student manager, assistant coaches Hoene or McNeill, or his Zamboni people — they all agree Charles "Lefty" Smith is a man who is easy to work for and easy to respect.

When the sorry day comes that Lefty decides it is time to get out of Irish hockey, the University of Notre Dame will be hard pressed to find a replacement for the man, not to mention the hockey coach, Lefty Smith.

—Bob Kissel



Holiday Wishes

The Christmas holiday season is usually a time for giving and receiving between friends and loved ones. Since this is the final *Scholastic* before break, I'd like to offer these holiday wishes to all those who are concerned with Notre Dame Athletics before we all get bogged down with exams. So just sit back, relax, and enjoy yourself.

TO ARA—the hope that the last thirty minutes of the USC game can be a pipe dream. Also, a wish that you have your *best* Christmas present of the New Year—a victory over the Bear down in Miami.

TO DIGGER — a strong and healthy team for the upcoming games against powerhouses UCLA, Kentucky, Maryland and Marquette. Perhaps a cannon would help in the battle. Your schedule is suicidal, but as you always say, "If you want to be the best, you have to beat the best." Here's hoping A.D., Apple and the boys can "make it happen."

TO LEFTY — continued success with your youngsters in the wonderful world of brawling and officiating that's commonly called the WCHA. With no band, few fans, and the Blue Line Club as your major drawing card, your teams somehow always provide sixty solid minutes of excitement game after game (despite the attempts of the referees to change the situation). Now, if only more of us could understand a "deke" as well as we know a "down-and-out," we'd be in great shape.

TO MIKE DeCICCO — that your fencers gain the recognition they truly deserve after all these years of obscurity. The "Errol Flynn's" of Notre Dame are really coming into their own, and this season may bring them into the big times once and for all.



TO JOHN McKAY AND WOODY HAYES — a scoreless tie in that glamorous New Year's Day extravaganza, the Rose Bowl. As my dear old dad has said, "It couldn't happen to a nicer bunch of guys."

TO JOHN WOODEN — an autographed copy of Digger's book, *A Coach's World*, and the record that accompanies it, with the last 3:22 of our 71-70 victory last year included on it. I also hope that you have the unfortunate luck of forfeiting our upcoming game because you can't find your team after their guided tour of Disneyland by Art Best (for he can't find his way back here from Columbus).

TO BEAR — that you continue your uncanny knack of losing Bowl games; six, going on seven. Hopefully, this record will be held intact on January 2, the day after the bowl.

TO ROGER VALDISERRI AND BOB BEST—the greatest, most successful and magnificent holiday sporting stories for the two greatest sports information men. Also, that you can have continued patience with rookies from *Scholastic*.



TO TOM PARISE—that the screen test for your role in the upcoming *Story of Muhammed Ali* or, *I'm So Bad I Can Make Medicine Sick* goes as well as you hope it will be.

AND FINALLY, TO THE REST OF YOU PEOPLE: We've tried to do something different this semester with the Sports Section of *Scholastic*. I only hope that you've enjoyed our attempt and will stay with us for the next semester. A very merry and joyous Christmas and holiday season to you all, and we'll see you down in Miami.

—Bill Delaney



A Christmas Message from Fr. Hesburgh

Each of us has a favorite remembrance of Christmas. Mine goes back to a year in the fifties when a friend invited me to fly down to a tiny Mexican village called Rancho Las Cruces on the very southern tip of the long peninsula of Baja California. In those days, it was a five-hour flight in an old DC-3 south from Los Angeles. As we neared our destination, we flew down mountain valleys with the peaks above us on all sides, finally turning seaward to land on a dangerous gravel strip that went into the Pacific Ocean at one end and into a blind canyon on the other.

It was December 23. The campesinos saw me getting out of the plane in my black suit and collar and immediately gathered round asking if I was a priest. When I said *si*, then they asked, Catholic? Again *si*. Then again, *Catolico romano*? Once they had established my legitimacy, they all shouted, *misa de gallo*, Midnight Mass this year! When I asked them when was the last time they had a priest there, they answered, "About forty years ago." Okay, I said (*bueno* to them) we'll have a Midnight Mass, but everyone has to go to Confession first, and I guarantee light penances.

Eleven o'clock Christmas Eve they all came, men in the best sombreros, women in fancy mantillas. After Confessions, we fixed up an altar in front of the fireplace in the main room of the Rancho. All the guests, except me, were Protestant, and they all came to Mass, in fact, got a better Christmas sermon in English than

the Mexicans did in Spanish. One had to be touched at the faith of the campesinos who were welcoming the *Infante Jesus* into their village, and their hearts, with great fervor and joy, after forty years. I went back there many times for Christmas, but that first year was something very special.

I hope Christmas this year is something very special for each of you and your families. I hope you experience the true inner joy of Christmas, which is to receive Jesus Our Lord and Saviour, willingly, hungrily, and lovingly into your heart and into your family. Of all the gifts you give to those you love, make the best one the gift of yourself in love and service. We do not receive Jesus at Christmas just for ourself and our need, but most lovingly in sharing Him, through our gift of self-enriched by Jesus—to all who need him most. Whether that happens in a sleepy Mexican village, on the field of the shepherds outside Bethlehem, in the tingling cold darkness of New England, or in a warmer California clime, Christmas is really only Christmas when Jesus is given and received by those who need and love Him. That Jesus may be yours this Christmas will be my prayer for each of you when I celebrate my Midnight Mass for the less favored in far-off Kenya, Africa.

(Rev.) Theodore M. Hesburgh, C.S.C.
President

The Last Word

by Jim Gresser

In a little known verse of a famous Christmas carol, "What Child Is This?" it is suggested that at this time of year we should "hang grief" and "cast cares away" and look forward with a renewed energy to the new year.

Few people would disagree that these times have the potential to be very oppressive. In fact, with the immediate problems in our own little world of finals, papers, grades, rides, roommates and housing, and those of injustice, starvation and the economy in the larger world, the oppressiveness is almost overwhelming.

If these problems and our ability to solve them are not put in their proper perspective, we could easily become discouraged. I'd like to sug-

gest that during these times a little mental relaxation and serenity might be the proper thing.

I'm not saying that problems like world hunger have been given too much attention; in actuality they haven't been given enough. But it is too easy to lose hope and say that the problems are too large for one person to have any effect. The struggle must continue. And that takes strength.

Nor am I saying that a student shouldn't work his hardest for a good grade. That too, however, demands strength.

Christmas time is a time to get that strength. In the midst of the student's "Christmas rush," it's good to know that you have a family

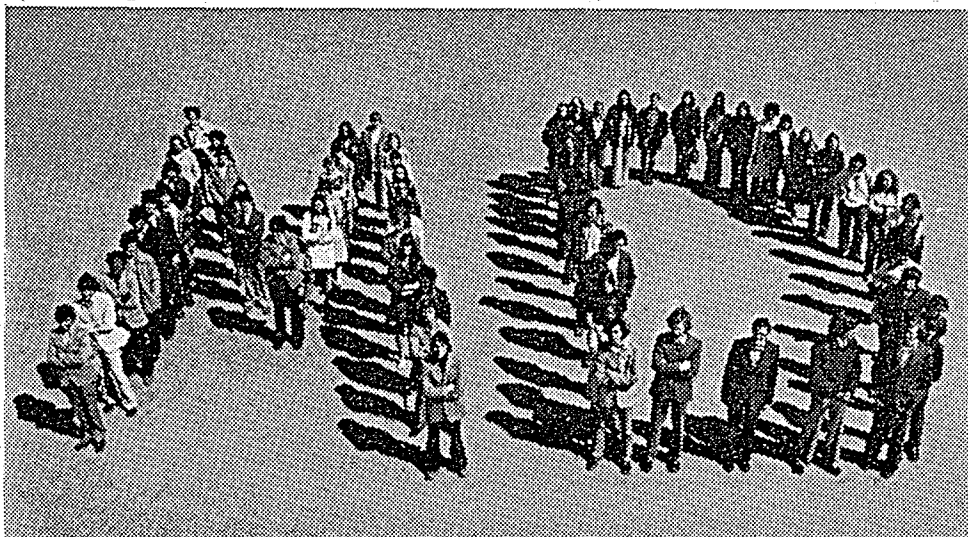
and friends, both here and at home, that care about you and that shouldn't be forgotten. They are what's really important.

Soon you'll be home and get the mental and physical rest that you need to face the challenge of the new year with renewed energy. So hang grief. Go home and make this Christmas one of the best yet for you, your friends, and your family.

Well, then, on behalf of myself, the editorial board and the *Scholastic* staff, I'd like to extend the warmest wishes for this season and the new year to Fr. Hesburgh, Fr. Burtchaell and all the members of the administration, staff and faculty, and especially to the students.

Merry Christmas!

If you're one of tomorrow's physicians, there are some things you should know today.



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