



Scholastic

December 13, 1976

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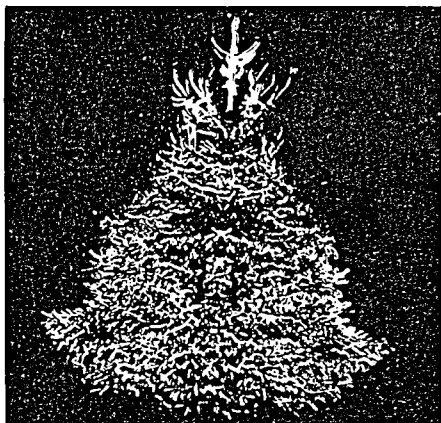
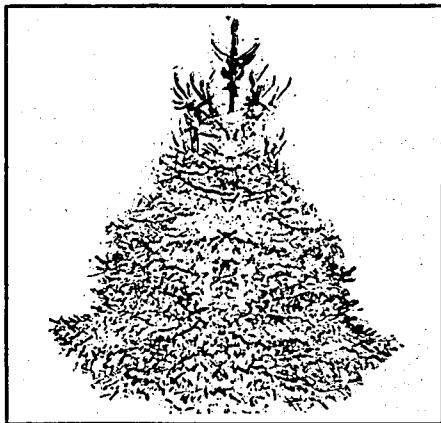
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Scholastic

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Freedom of Mind, Body, and Spirit

by Jim Romanelli

In recognition of the Christmas season, Scholastic would like to explore the theme of Christian Liberation. Christ's message is not just a formula for personal faith; it dictates that we free our neighbors from all that oppresses them, be it material or psychological. Morton Kelsey, an associate professor in the Theology Department, was interviewed on the subject of the Christian Liberation of the Inner Man. He is an Episcopal priest, a psychologist and a theologian, and in this interview he discusses what it is within the person that must be liberated. For what would be termed the Christian Liberation of the Outer Man, University President Rev. Theodore Hesburgh, C.S.C., was interviewed. He discusses the demands of human dignity — indeed the demands of our Christian faith — in terms of social justice for the starving, the politically repressed and the uneducated.

Probably the first reaction to the subject of Christian Liberation of the Inner Man is, "Who needs liberation? Certainly I lead a happy and well-adjusted life." According to Morton Kelsey, however, "This is one of the illusions, probably the most important illusion: that people are as they pretend to be. I don't know many people who are fine and happy." In individual and group counseling, he has found that as soon as people "begin to believe that they can trust you or a group, things begin to come out which show that they are not quite as happy as they

think or pretend to be." Kelsey cites the popularity of psychological self-help books, astrology and Dale Carnegie-type courses as evidence of people's common unhappiness. "If people were doing fine this kind of thing wouldn't be best-selling."

At Notre Dame, Kelsey sees a "good outer warmth and friendship," but "not so much of real sharing, concern and caring." He quotes a friend that "Probably the loneliest place in the world is on a modern American campus." Yet, should this be true at Notre Dame? Kelsey says that "The same basic dynamics are working here" as at a secular institution. "Perhaps we are more unhappy with them because we feel it is not appropriate to an institution which has a Christian perspective." In dealing with students on campus Kelsey finds them saying, essentially, "There is an image of what I am supposed to be, and if I am not this, I am not heard when I try to share it. If things are not fine, I find few people who want to listen to my darkness and pain." He believes that "Things are no worse here than at a secular institution; probably better, but not as much better as we think it should be considering this is a Christian institution."

As Morton Kelsey sees it, individuals need liberation from "the fear that they are not their own persons, that they are merely reflecting either family, parent or culture, and haven't come to their own identity." Most men must face a problem of sexual identity. "For the male there

is nothing more devastating than the fear that perhaps he is only living out his mother's life." Kelsey suggests that this is particularly true in America where "the son's values are pretty well shaped by the mother. And this becomes a terrible plight." He notes that most "young men at Notre Dame must necessarily have studied and done what mother said — mother, Mother Church, *Notre Dame*." The root of so much rowdiness here is the "attempt to prove to themselves they really aren't good boys anymore. For the male there is the need of liberation from the fear that he cannot be a competent man, and this is the one thing he dare not talk to his peers about."

Kelsey believes that there is no parallel fear among women who don't have to make a "change in identification" from the mother. Also, he thinks that "our society permits relationships in depth among women much more than it does among men. There are always exceptions." He identifies the woman's problem as "largely finding a difficult time finding a man mature enough, who will relate in depth." Also, for the woman living at a university or looking for a job, it is often "traumatic integrating into the masculine world; she must take on masculine values without being dominated by them. Some women have rejected feminine values even to the point of saying 'We can get along without you men at all.'"

Beyond these fears, men and women share the common need of "liberation from meaningless," the

greatest of the fears. At a university "you come into contact with . . . Camus, Sartre, against whom the old Church offers very little." What is needed is "a way through existentialism to meaning. What Jung does is to try to offer the liberation for the inner man without using Christian symbols. But he believes that the same realities are there, no matter what you call the symbols. For a man to have meaning he either has to accept a religious system unconsciously or he has to come into touch with the meaning which is at the basis of the system [by exploring his unconscious] which is much more difficult."

The two "roads" to meaning are parallel and, in some people's lives, intertwined. That is, they seek to integrate psychological and philosophical introspection with religious faith; but introspection pursued by itself, without a spiritual director to act as a guide, can be dangerous. Kelsey says, "If you can take the dogmatic road, for heaven's sake, take it. I never recommend anyone take the inner journey unless they have to. But for the sophisticated kind of students at Notre Dame, very few of them can accept it purely on faith once they've been really exposed to" existentialism and behaviorism. These studies challenge you to explore yourself in a narrowly scientific way, but they do not by themselves permit a full understanding of what makes you a person.

"To me, as you go inward, there is not only good but destructive evil. That which the Church talks about as the demonic and the destructive are realities. And particularly if you go in separately, not under the aegis of Jesus Christ, where there is real protection, you can be torn to bits. Psychosis is being lost and torn to bits and submerged in the unconscious, disintegrated by that annihilative, destructive force which is there and which one meets through the unconscious."

But where does the evil and the good within a person come from? To this question Morton Kelsey would offer no answer but the "myth" of Revelation 12:7-9, which follows:

Then war broke out in heaven; Michael and his angels battled against the dragon. Although the dragon and his angels fought back,

they were overpowered and lost their place in heaven. The huge dragon, the ancient serpent known as the devil or Satan, the seducer of the whole world, was driven out; he was hurled down to earth and his minions with him.

Kelsey believes that "God made spiritual beings whom He intended to be good and who turned away from him. They thought they could run heaven better than God could. They substituted efficiency and intelligence for love." To pass through your darkness to light requires a "trial and a testing. In a sense one repeats inwardly the paradigm of the crucifixion. One knows the dismemberment and the destructiveness of the unconscious" before "one can come out on the other side."

The Christian Myth is the strongest and most powerful myth mankind has known. To call the Christian faith a myth is not to question its historical truth since "myth is a description of spiritual reality or psychic reality. The Christian Myth is the one which best identifies all of the parts of reality and gives one the path through it." But how does that reflect on the objective reality of God and Christ? "I would say that the Christian Myth is the expression of that reality. It is almost a paradigm by which you come to experience the objective reality of God and Christ."

"The Mass is the central act" of the Christian faith "because in the crucifixion and resurrection one knows that as Christ rose over the powers of evil so those in communion with him can be liberated



Morton Kelsey, Associate Professor of Theology

from that too; and, of course, the Eucharist is the incredible re-enactment of this in which we participate in the victory." The significance of the Christian faith is not that it can give proofs for the Divinity of Jesus Christ, the historical man, but that in its affirmation of Christ as God Incarnate, the Christian faith offers man a way to meaning. Kelsey says, "I see the Christian faith as the greatest possible liberation from the agonies of man's inner 'caughtness.' It is the answer. For the person who must go the inner route, I doubt if he ever makes it through without something similar to the Christian Myth as his paradigm. The one who goes the inner journey almost has to get into the darkness and find that [the Christian Myth] actually takes him out of the darkness before he really realizes this fact.

"Again, I think that once one realizes how few of us are liberated, how many of us are unliberated, then the value both of the inner way, through spiritual direction, and the Christian Myth as liberating factors" will be recognized. The two roads to inner liberation are intimately related. Kelsey was very happy to say, "One of my Jungian friends once said to me, 'You know, the best handbook on integration is still the New Testament.' It is still the best guideline on how to come through to wholeness and to the transforming culture of the Divine upon my life."

One way, perhaps, to determine what is essential to the social, political and economic liberation of people is to ask, "What would you, as an individual, require in your life?" Fr. Hesburgh posed this question to a seminar of the Council on Foreign Relations last year. The answer he proposed was, "I would expect the freedom to develop my own human dignity to the extent that I could use my life to live in a constructive manner, to help people around me and to help produce a better world in which human dignity, freedom and rights would be honored." That is perhaps a credo to follow in obtaining the liberation of the "outer" man. It involves giving each person the freedom to develop himself "spiritually, culturally, politically and economically and all the ways that a human being is supposed to develop himself."

Fr. Hesburgh believes that people can work for this goal regardless of their occupation or circumstance. "I think this is not necessarily a thing you do directly or head-on. It's an attitude of mind." What attitude? "I'd say, first of all, that you have to believe in human dignity, starting with your own. Then you've got to act in a way that reflects that." Belief in human dignity must be reflected in personal habits, like moderation in drinking. "If you had to say what's wrong with getting drunk, well, the first thing is that you lose your human dignity and that's one of the most precious things you've got. You're made in the image of God and that's why you've got it. There's nothing very much in the image of God about a drunk."

To promote human dignity requires that you use every freedom you have. "A person free to get an education, like everyone at this university, can waste it by doing everything but get an education. That's not using your freedom. It's using your freedom productively now that allows you to become a lot more productive later on." Martin Luther King, Mahatma Gandhi and Abraham Lincoln were cited by Fr. Hesburgh as examples of people whose serious studies prepared them to make great contributions to social liberation. "Those things don't just happen. They are the result of a long, long series of using your freedom to develop yourself spiritually and intellectually and integrally."

To develop your human dignity in this world demands a very strong sense of integrity. "A person either has integrity or doesn't have integrity. Now some people's price of integrity is higher than others. I was once asked to do an article for *Playboy* magazine and they said, 'We'll give you \$100,000 for the University if you do it.' I said, 'Stuff it,' and I said, 'I'll tell you something else. I won't do it for \$1,000,000 or \$10,000,000.' And they said, 'Why?' and I said, 'I just don't want to be associated with your kind of a rag.'" Integrity is an all-or-nothing affair. "You can't have integrity a little bit like you can't be pregnant a little bit." Particularly if you are concerned with promoting universal human dignity you must maintain your integrity because "you can't do

anything about your neighbor's integrity until you've done something about your own."

In practice, then, "You try to be on the side of the angels, you always try to put in a little plug for human dignity." On the University level Fr. Hesburgh believes that the human dignity of all members of the University must be respected. As an example of this, he said, "I feel as strongly about your academic freedom as about the academic freedom of a professor on tenure. Because you are a human being the same as he is — you're seeking as he is — and your freedom to seek has to be protected the same as his. Now you may be wrong. Very often when you're protecting things like human rights you're protecting people who are really wrong, but at least they're exercising a legitimate human freedom." That is necessary in education "when we're involved in speculation and learning and we're asking tough questions, looking at tough answers: we're going to be wrong now and then. But that's part of the excitement of learning and that's part of the thrill of discovering truth when you're finally not wrong and you've got it."

The responsibility of the University in developing the human dignity of its students centers around offering an intellectual and moral education. "I think the intellectual development is generally, at a good university, on a fairly high level. But the problem I find in most universities, including a great university like Harvard, is they talk about moral values but they don't do a blessed thing to promote them." Moral education should be part of a student's total education all through his life, but "it'd be a nice thing at the end to pull it all together on a higher intellectual level than you do when you are a child." For this reason Fr. Hesburgh would like to see the institution of "Values Seminar." In that course "People at least will be exposed to a case that has a moral dimension. They will have to identify the moral dimension and somehow reason as to which side of the dimension they'd come down on."

The individual has a real responsibility to promote human dignity and it comes from "the consciousness that you have to grow and that human dignity is important, that



University President, Father Theodore Hesburgh

human rights are terribly important and wherever you see injustice you're against it. It's a lot easier to be against injustice in China than in your residence hall, or in your neighborhood or law firm or business. The farther away it is the easier it is to be against it." Our task is "to be against injustice wherever it happens." The fight for human freedoms must be an active one. "Some of these basic freedoms, like the freedom to live, are being stomped on very badly, as in the whole abortion issue. And people sit back and say 'Well, that's the Supreme Court's fault and I can't do anything about that,' but maybe you can. Or take violence. It's amazing to me that when people see violence being done to another human being that they don't try to stop it. If we don't care for each

other we live in a jungle and caring for each other doesn't mean just calling the police. Sometimes you've got to put your neck on the line to care for somebody. That's the kind of attitude that's the difference between a civilized society and general society."

But what about expanding your efforts to the world scale? "I think you have to, but that's a question of where you are, where you're working and what leverage you can get. Normally, as you move ahead in life and get jobs of some importance your leverage gets larger and you can use it in larger circles. It's of course a very satisfying thing if by writing a letter you can get food for 100,000 people who would otherwise starve. On the other hand, you can say 'It's none of my business. I won't write the letter. It'll em-

barrass me or the President will think I'm a kook or the Secretary of State won't like it because he doesn't want to spend the money.' Well, you've got to do what's right because it's worth doing and don't worry what people say about it." Within your own sphere of influence you must work strenuously for justice.

If all this sounds rather humanistic, perhaps that is not so bad. Christianity fits in quite well with the goals of human dignity. In fact, it requires pursuit of those goals. "Christ's message is really very simple. It is the height of integrity, if you will. 'Love God with your whole heart, your whole soul, your whole mind.' That's the first part of it, the theological part of it: your bearing toward God. And then the second part which really proves that you mean the first part. 'Love your neighbor as yourself.'" You must work for the human dignity of people wherever you are, just as you wish your own human dignity to be preserved. "Don't do anything to your neighbor that you would not do to yourself. Don't deprive your neighbor of anything you'd not want to be deprived of. Don't withhold from your neighbor anything you wouldn't want withheld from you. It really puts our feet to the fire, and with that kind of a message you can go a long, long way.

"Now the message, of course, is in terms of love, but love, I think, in our kind of society is best manifest by the provision of justice for those who suffer from injustice. You say you love your neighbor. Well, the first thing the Lord said when he illustrated that was if he's hungry feed him, if he's naked clothe him, if he's thirsty give him something to drink. Those are very fundamental kinds of injustice, but there are deeper injustices. One of the deepest injustices is to be born in a ghetto and to face failure always."

The message of Jesus Christ certainly includes the "Social Gospel." There remains today those who are hungry, naked and thirsty; but the uneducated of our neighborhood, country and world have a real claim to justice. To fulfill the message of the Gospels requires that we nourish in ourselves a sense of human dignity. With integrity and real commitment, we can start liberating our neighbor from hunger, fear, ignorance and despair.

Like all students this time of year, I approach the celebration of Christmas harried by the advent of deadlines and the anxiety of what is still unfinished. Not too much has changed since last year: outwardly, I'm the same—give or take a few pounds—and involved in the same activities. Inwardly, however, something has occurred: a coming-together of experiences, a growing awareness of concern, the emergence of conviction. It is this conviction which has changed me, coming to birth like the Christ Himself—not in the center of my

Christ, His story of origins in a small town, in the darkness of a stable or cave. But, as I said above, something's changed—I've changed—and what strikes me now about the Christmas story is not so much the stable and the joy that was born there, but the inn and its own lack of hospitality. As you recall the scene:

"She wrapped him in swaddling clothes, and laid him in a manger because there was no room at the inn." (Luke 2:7) Why couldn't room be found there for a young peasant woman about

shaped and formed my frame-of-thought.

There are, first of all, my experiences as an ordained priest involved in a variety of tasks. That ministry came to me as a gift, the result of a conversion experience, a sudden awakening and gradual awareness of the presence of the Holy in my life. That experience called forth a response, like that of all ministers: a response which is part of what Abraham Heschel calls "the great yearning that sweeps eternity: the yearning to praise, the yearning

Perspective

No Room at the Inn

by Ed Sellner, O.S.C.

comfort and security, but on the periphery, in the darkness of questions and crises of friends. This conviction, this awareness has led me to re-examine the traditional story of Christmas with its memories of times past.

I remember those other Christmases: early childhood in North Dakota when my family would join those of my relatives, after a trip through mountains of snow, to be with my grandparents on their farm. I was filled with amazement and fear at the noise caused by Santa's arrival upstairs. (Later, I discovered it was my uncles—so much for "lost innocence.") Then there were the Christmases of my adolescence, home from school, trimming the tree, wrapping gifts, anticipating Christmas parties with friends. (That hasn't changed.) And the Christmases, since I've been ordained, when I've left my religious community for parish assistance in the small towns of Ohio where I was welcomed by the people into their homes after Midnight Mass. In retrospect, all those Christmases were focused upon the presence and power of the

to give birth? Granted that it was probably already filled with those who could afford to pay; why not room for just one more? Where was the compassion that night; where the hospitality which among the Jewish people has traditionally held such religious significance?

As a person—beyond the "hats" of priest, pastoral theologian or citizen of the United States—what is surprising is that the image of the inn in the story reminds me—not of any foreign inhospitality—but of my own family's: the Roman Catholic Church to which I belong. In the one specific area of ministry, the Church is for me no longer a sign of welcoming and *agapaic* love, but rather of inequality, injustice and fixation on the past. In effect, it has become a sign of contradiction in a world and culture longing for genuine and honest signs. As such, I believe the Church, my family, is in need of liberation so that present pastoral needs can be met and future potentials and promises fulfilled. I do not make that statement lightly; it has come to me out of experiences which have

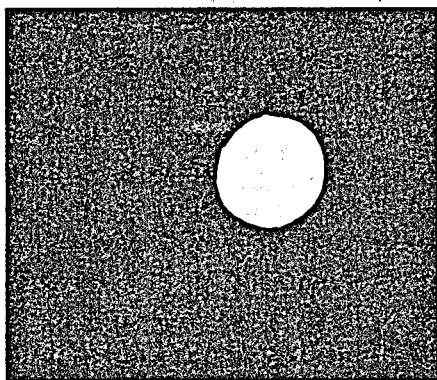
to serve." It is because I've experienced the presence of Love in my life that I seek to share it; because of healing and forgiveness, that I want to be a part of others' reconciliation; because of joy and the awesome presence of the Holy, that I gather with others to celebrate Thanksgiving, Eucharist.

And now . . . now I do not understand why that ministry itself should not be shared; why it should be, rather, limited to only those who are male and celibate.

I do not understand—nor do I any longer accept—the fact that friends of mine, because they fell in love and chose to marry, can no longer function as priests when they still feel called to that form of ministry; I don't understand and no longer accept other friends of mine leaving their studies for the priesthood—not because they still didn't feel its calling, but because they sensed in themselves a lack of the charism of celibacy. Others too who will not even enter a seminary because of that perceived lack. Then there are those trained and qualified married men here on Notre Dame's campus who

have left the security of jobs, the positive reinforcement of recognized abilities, because they felt something more was being asked. Yet, they too will be denied the priesthood. They and others: those who are lacking NOT in talents, in proper training, nor the "yearning to serve," but the physical make-up of the male body. Why this discrimination toward those who love another in a special way, or who are female by birth?

Secondly, there are my experiences as a graduate student in the field of pastoral theology. As



one so trained, I have become a faith-reflector and articulator who takes seriously the present situation of humankind—with the conviction that it reveals God's ongoing presence and power—a presence and power not just limited to the past. Since coming to Notre Dame, I've studied and critiqued many great theologians, and been inspired by the breadth of their knowledge and the depth of their thought. I've read about "liberation" and how the Church is a sign and sacrament to the world of how it (the world) should and can be. Despite that, despite Vatican II and the fresh air ushered in by people like Pope John, there is still much more that needs to be done. Pastoral needs are not being met, not being fulfilled because there are not enough priests, we're told, to go around.

According to a recent newspaper, Apostolic delegate Archbishop Jean Jadot predicted that in a very few years we will be unable to staff our parishes and institutions, that already there are parishes in which two priests are trying to do what four priests did

a few years ago, that in some regions priests are dying in their 50's from overwork. Not so very long ago too, another Catholic paper reported a priest's attempt to recruit "delayed vocations," men in their later years who are single or widowed, so that they might be of help. (I'm not criticizing that, but the thought did cross my mind, from my study of history, of how in the last days of World War II in Germany, the very young and the very old were forced to take up arms in the defense of their country. Perhaps an analogy can be drawn. . . .) Despite the warnings of the Archbishop and the actions of a few in their attempts, we Catholics and our leaders continue to ignore the pastoral plight—ignoring too those who are willing to serve and yet continue to be denied. Liberation in preaching, teaching, theologizing for other countries and other peoples, we seem to be told, but not in the ministry of our own Church.

Thirdly, my experiences of being a citizen of these United States have also had their effect. Born in this country, and raised on ideals of equality and justice for all, I grew to realize that the world of ideals and the world of reality are not the same. I discovered in the civil rights movement and the tragic assassinations, race riots and peace marches, my homeland caught up in its own darkness, a time of confusion, doubt and questioning which precedes illusions and innocence lost. Memory takes me back to college years, working in a New Orleans ghetto, campaigning for Robert Kennedy's "Newer World," spending a summer in a Colombian *barrio*, marching in peace rallies to end the Vietnam war. Perhaps nothing significant was accomplished, and yet there is the sense that great changes have taken place in the last ten years. Despite the obvious problems that still face us as a people, there is at least a greater awareness of the need for equality and opportunity for service among all peoples, and both sexes of the human race. What if, however, we

as Americans had used the same argument so often heard today in the Church; what if, in the area of civil rights, for example, we as a nation had continued to block reform because "we've never done it that way before"?

Ideals and experiences have influenced me; why shouldn't our culture also influence the direction of the American Church? No longer a missionary country, but a country "come of age," why can't our Church and its ministry reflect the mosaic, the diversity and pluralism Jimmy Carter spoke of on his visit in October to Notre Dame? And if, as he pledged, our country should use its power to alleviate unnecessary suffering and discrimination, why can't our Church do the same for its own members and those who desire to be priests?

No room at the inn: words from the Christmas story, a paradigm still being lived out. The inn continues to stand, a sign of contradiction, a symbol of hospitality now turning away those who seek to enter it for respite or to be of service there.

But the Christmas story also continues: continues to remind us of a power greater than any bulwark against change. For, not far from the inn, a child was born—the birth of the new took place. It is that birth which is cause for hope, and even, in the midst of institutional resistance and darkness, a cause for joy. For, like so many births, as the theologian Paul Tillich tells us:

"It may appear in some dark corner of the world. It may appear in a social group where it is least expected. . . . The new in history always comes when people least believe in it. But, certainly, it comes only in the moment when the old becomes visible as old and tragic and dying, and when no way out is seen."

The birth of the new is like that. Like the spark of insight and the emergence of conviction, it comes at unexpected times; in unpredictable places, among unsuspecting and often resisting people.

Notre Dame Examination

RULES

1

Arrange all your work carefully on these sheets. No other paper may be brought into the class-room during examination time.

2

Write the questions on page one. Put down the number of the question and the answer to it on the succeeding pages. Begin each answer or subject as a new paragraph.

Do not fold this paper.

FILE OUT BLANK

NAME _____

CLASS _____

COURSE _____

DATE _____

A Pursuit of Honor

by Maureen Walsh

"As a Notre Dame student, I pledge honesty in all my academic work and will not tolerate dishonesty in my fellow students."

The next time you take an exam and the blue books are handed out, you will note that these words are distinctly missing from the cover. With their removal, the last vestige of the University Honor Code has dis-

appeared. Though not as steeped in tradition as the leprechaun, the ducks and the Blessed Lady, Notre Dame's Honor Code was in effect from the spring of 1964 until its suspension in February of 1969.

The Code was established by a student referendum and from start to finish was run entirely by the students. Neither professors nor

proctors were present during examinations. A student accused of cheating was first given the opportunity to turn himself in and, if not, the student making the accusation was to report him. The student was then brought before the Honor Council, a University-run committee composed solely of students, and his case was heard. If the Council de-

cided that the student was innocent, the charge was simply dismissed. If, however, the student was found guilty, the Council would prescribe a penalty or failure in the course or, in very serious cases, require that the Dean make a decision as to whether the student should be expelled.

However, in comparison to the functioning and more established honor codes at the University of Virginia and the military academies, the system at Notre Dame was unworkable. Very few cases were brought to the attention of the Council. Students simply did not want to turn each other in and, as reported in *The Observer*, the Council felt the penalty system had lost its "constructive purpose." In February, 1969, the members of the Honor Council resigned en masse and suspended all administrative activity. In an open letter to the Notre Dame community, the members stated, "The current situation makes it apparent to us that the community is no longer committed to this concept (honor). . . . We are further convinced that, while most individuals seem to uphold personal honesty, they do not consider the honesty of others to be their concern."

The Chairman of the Honor Council, Thomas Vos, stated that he didn't interpret this as "the end of the Honor Concept at Notre Dame, though this possibility does exist. Rather, this is the only method available to us that presents the possibility of getting the students realigned with the basic tenets of the concept." Fr. James Burtchaell shared Vos' desire to realign the students with the concept of Honor and appointed a Committee of Honor composed of faculty, students and administration to "probe ever more deeply into the theoretical problems that beset us in our desire to be scrupulously honest." The Committee's goal, according to a final report submitted to Fr. Burtchaell, was articulated as "not to solve these problems but to understand them."

The Committee concluded that "Notre Dame's former Honor Code failed for two important reasons. It failed first, because honor is not an objectifiable thing or set of moral precepts (though it can include them) which can be described in static terms. Second, . . . because of

general and pervasive apathy." The report stated, "Honor is a process by which an individual interprets in action the values distinctive of his or her community. It cannot flourish in one sector alone; it lives in the conscience of the whole." At Notre Dame, the life of honor now exists in important ways, but significant areas of conduct are ungoverned by a sense of honor. The nature of the University as a community and as an academic institution suggests a basis for carrying honor into these areas, in an effort to assert the integrity of the University as a community with-

dent not to deceive the teacher in any way in regard to the authorship or the work he presents as his own."

Under the new policy, each department must establish an Honesty Committee. Unlike the entirely student-run Honor Council, each departmental Honesty Committee is comprised of faculty and students, although in no specific proportion. If a teacher suspects a student of cheating, "he must submit a report" in writing to the Honesty Committee of the department involved. A hearing is held in which the teacher and student are both present and each in



Ettore Peretti, Assistant Dean, College of Engineering

out dealing with the difficulties felt to be inherent in an Honor System.

In March of 1975, the Academic Council adopted the Academic Honesty Policy which is now in force. The Preamble of Policy states, "One of the most important aspects of academic integrity concerns the just measure of each student's academic accomplishments . . . it is essential that the teacher be assured that the work used to evaluate the student's performance is his own. This is a serious responsibility on the part of the teacher, if his evaluation is to reflect the true accomplishment of the student. There is a corresponding responsibility on the part of the stu-

turn presents his case. Both are then asked to leave the room and the committee decides whether a violation of academic integrity has occurred, and if there is a violation, it will recommend an appropriate penalty to the teacher. The student is then informed of the decision, and if he has been found guilty, he has the right to appeal the committee's decision to the Dean of the College.

The present Honesty Committees differ from the old Honor Council in three distinct areas. First, where the Council was campus-wide, the committees are restricted to the departments. Second, the committees have representatives of both faculty

and students. Lastly, after the committee has reached a decision, it can only recommend to the teacher the penalty that should be administered; strict adherence to the decision is not mandated as it was under the Honor Council.

Implementation of the present Honesty Policy has been achieved quietly. So quietly, in fact, that most students when asked have no knowledge of the existence of any such committee. Dean Bernard Waldman of the College of Science and Assistant Dean Vincent Raymond of the College of Business Administration both stated unequivocally that "All departments (in the College) have standing Honesty Committees." Assistant Dean Robert Waddick of the College of Arts and Letters states, "As far as I know, all of the departments have them (Honesty Committees). They might not be standing committees, but they can be convened" if the situation calls for it. The College of Engineering previously employed a voluntary Honor Code in which the students voted whether to have their tests given under an honor system or not, but Assistant Dean Ettore Peretti states that this policy "has been superseded by the University's policy" and the College of Engineering now follows the University policy.

Academic dishonesty takes different forms under different circumstances. In the College of Science, Waldman states that most of the cheating takes place "in the large classes or in the large courses with multiple sections." According to Waldman, there is "no question that it is the pressure for grades" which makes students cheat. Admission to medical school depends heavily on a student's GPA and MCAT scores, two very objective measures which cause tremendous pressures on an undergraduate seeking graduate work in this field.

Most of this type of cheating can be done away with quite mechanically by using multiple test forms, forbidding students to share calculators and stricter monitoring of examinations; however, these measures merely remove the opportunities, not the pressures, and hence, a few cases are heard by the committees anyway.

Raymond agrees that it is the pressures of the external world which make students cheat. "Per-



Professor Edward Vasta

sonally, I understand why the kids do it. There's a distortion of the value of grades and averages. It's what I call 'academic neurotics' — a kind of psychological and academic sickness where students convert every test grade into success or failure in finding employment after graduation. The Honesty Committees in the College of Business Administration have heard some cases, but again, only a few per semester." In all the cases Raymond has heard, there was "only one instance where the student's academic survival" was at stake. In most of the cases, "the risk was not worth the gain." It was a question of half of a grade, not passing or failing. To alleviate the possibility of cheating, Raymond feels it is the "professor's responsibility to take the precautions to reduce the temptation." This is not to be construed as "discipline or distrust." Students should know the professor's policy in advance and that the consequences will be harsh if cheating is discerned.

While Waddick "doesn't think there's a great deal going on," he does state that there are always instances of cheating. Both Raymond and Waddick mentioned the special "pressures on a graduating senior" who might get a friend to help him

with a project or plagiarize a paper in order to fulfill a course requirement. Raymond states, "A friend wouldn't ask you to participate in something that would jeopardize your position." The friend who does participate in this kind of activity is a victim of a misplaced loyalty, that kind of anything-for-a-pal attitude with which many grew up.

The English Department's Honesty Committee is one of those in the College of Arts and Letters which is both long-standing and functional. The particular interest in academic integrity of the department is most probably due to the nature of the discipline itself. On an objective test, if a student is found with a "crib sheet" concealed up his sleeve, the question of whether he is guilty of cheating or not is elementary. However, when a student's academic performance is appraised solely on his ability to communicate his thoughts clearly in writing, the objectivity becomes muted and one is left to deal with the more nebulous area of plagiarism.

A statement defining plagiarism is given to all freshmen in English 109 and, occasionally, to upperclassmen, so that no misunderstanding as to the nature of plagiarism

will arise. Like the other departments, the English Honesty Committee hears only a few cases each term and, "In every case but one, they have been cases of plagiarism" according to Associate Professor Donald Sniegowski, director of Undergraduate Studies in English. Professor Sniegowski states, "I am not so naive as to think that every time a student plagiarizes, he is caught, or that every time a teacher catches a student, he reports it."

This is one of the problems inherent in the University's Academic Honesty Policy. If a teacher takes a case into his own hands, it violates the policy itself and takes away the safeguards provided for the student. However, a teacher can hardly be blamed for avoiding the committee in a clear-cut case. According to Associate Professor John McDonald, a member of the English department's Honesty Committee, "The vast majority (the committee) are guilty anyway." The present system mandates the use of the committee which "fosters a legalism against the Catholic character of the University." Each case brought before the Committee requires 30

to 50 man-hours of work per case, a tremendous load on professors or students involved. Sniegowski feels "It creates a negative attitude which should not be allowed to take over."

The energies used to advance academic honesty should not be implemented to generate a witch hunt; however, the very essence of honesty itself cannot be ignored. In the year since its inception, the Academic Honesty Policy has had little impact on the Notre Dame community. The departmental Honesty Committees, like the Honor Council which went before it hear very few cases each semester. The present Honesty Policy took six years to develop in the wake of the "general and pervasive apathy" which brought about the demise of the Honor Council. The Academic Honesty Policy does not appear to have been greeted with any renewed vigor.

According to an essay by Associate Professor Stanley Hauerwas of the Department of Theology, the "University has a task of educating young people to bear the burden of truthfulness in a world of ambiguity and hypocrisy." If the Honesty Committees, because of their un-

manageable nature, become just another element of ambiguity in the world, then their demise is certain. Yet this time it cannot be attributed to a lack of interest in a concept at once as noble and as tenuous as honesty, but only to apathy and disinterest.

The outward attitude of the community in general would seem to indicate a trend towards that apathetic end. According to a two-year empirical study directed by Professor Edward Vasta, Chairman of the Committee on Campus Honor, the one moral judgment upon which students, faculty and administration could agree was the vague desire to uphold academic honesty. Though the three groups could not agree on the praiseworthiness or the blameworthiness of certain hypothetical actions, they did all agree on the basic tenet of academic integrity. This seems to indicate that if the present Academic Honesty Policy could be made more flexible, more viable in terms of its mechanics, then the possibility exists that the community as a whole can be reassociated with the concepts of honesty and, hopefully, honor.

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Improving by Leaps and Bounds

by Lisa Fulk

Make no mistake about it, Notre Dame is devoted to sports and all it stands for. Whether participating, training, coaching or just plain watching, Notre Dame's members, alumni and friends avidly keep alive age-old tradition of dedication to athletics. Naturally, priorities are set for the amount of attention given to various sports, with football and basketball in the far lead. The participants in these two sports are able to enjoy a national audience. Meanwhile, the more individualized sports recede into the background, drawing only those with a keen or special interest. One such sport is gymnastics.

There is no official gymnastic team at Notre Dame or Saint Mary's, but a few interested students have held meetings in the past few years in an attempt to initiate some changes. While there is still not an official competitive group organized, a gymnastics club exists. Its members work out for the enjoyment and discipline of physical activity rather than for competitive purposes.

There is one student who has recently thrown herself into a gymnastic whirlwind. Maria Brown, a junior at Saint Mary's, has recently discovered the joys (and trials) of the rigorous sport and gone at it with unusual fervor. Maria, a psychology major from Charleston, South Carolina, caught the attention of a South Bend gymnast trainer in the SMC dining hall last semester.

Ron Dioro, a gymnast from Chicago and veteran of the 1964 Olympics, was interested in Maria's potential as a gymnast by her walk. After finding out she had had no previous experience with gymnastics, but that she'd taken ballet for 17 years, he signed her up for the start of many rigorous sessions.

Dioro started Maria off by having her lift weights down in the Regina Hall weight room. While capable of doing more, she presses and lifts weights of no more than her body weight, 100 pounds. This is to build stamina and facilitate easier mounting and exercising on the uneven parallel bars.

Lifting weights is done in Maria's spare time, which can hardly be called her own. A typical day includes going to classes and labs from nine until five. In between classes and after dinner, Maria does all her studying. At 10 pm, three nights a week, she goes to gymnastics practice, which lasts until 1 a.m. or longer. On Tuesday and Thursday mornings, Maria has a gymnastic class and works out again for a couple of hours.

While a typical day for Maria might seem taxing, a typical workout session is even more so. Dioro has her do free warm-up exercises for a while before starting in on the various gymnastic routines. These routines entail practice on the balance beam, vaulting horse, floor and

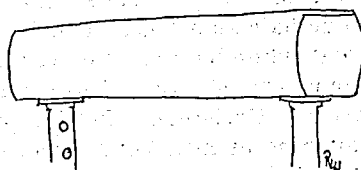
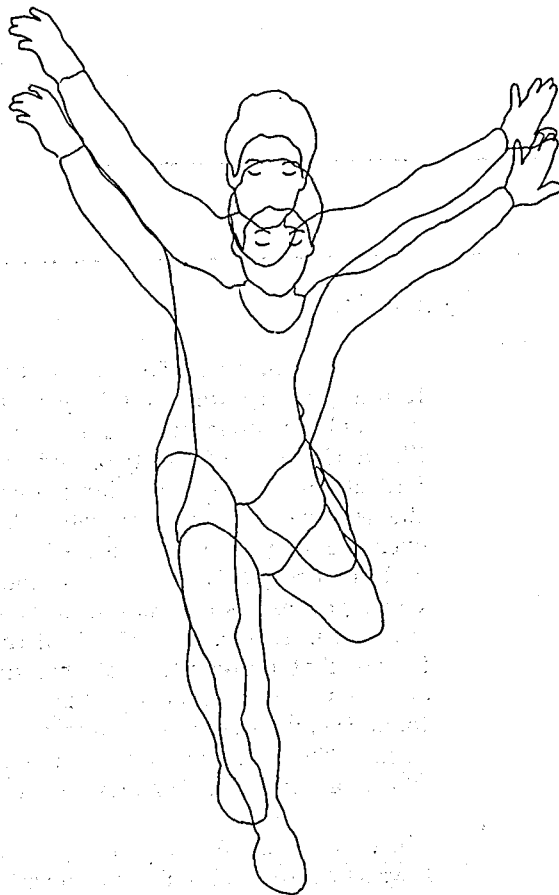
uneven parallel bars for two or three hours.

Maria, as well as the 40 or so other girls who train with Dioro, receives a huge amount of individual attention from the trainer. Dioro insists on being called a trainer instead of a coach because he claims he is actually teaching and training his students rather than merely coaching them along.

Maria cites this individual attention as crucial in the development of gymnasts. She states, "Everyone needs individual attention. When you get it, you work better and produce. Ron takes kids rejected from other teams, who have no self-confidence, and shapes their mental and emotional attitudes. He's taught me more than simple gymnastics."

Maria maintains that Dioro is a drilling professional who is also able to be a friend to his students. Her confidence in her trainer is so strong that she claims that she never feels any fear when doing various "risky" gymnastic maneuvers, such as a flip off the balance beam. It should be remembered that Maria just started gymnastics this semester.

What does the Brown family think of Maria's participation in gymnastics? She states that her parents' main concern is that she do well in school. She continues, "My father gets a kick out of it; I'm the only girl, and have always been his tom-boy daughter. He likes for me to be



physically active and involved. I think my mother, on the other hand, likes me to be more of a lady. One evening she'll see me in a formal, ready to go out, and the next morning in a pair of jeans and sneakers playing football with the guys. Keeping my grades up, though, is the most important thing to them, and myself."

Maria cites med school as her first priority after graduating from Saint Mary's with a degree in psychology. Gymnastics for her are more a hobby than a career, though she devotes 40% of her time to the sport. She maintains that "the discipline of the mind and body go hand in hand."

Maria went on to say that gymnastics, for her, has also induced a cleansing of the mind and body.

She's cut out alcohol and unconsciously changed her eating habits this year. She states, "While not on purpose, I've almost completely stopped eating meat. I might have meat once a week, but the majority of my diet consists of salads with no dressing, grains, vegetables and fruits. And never any sweets. I also can get along on five to six hours of sleep each night."

The late night gymnastic sessions are regarded by Maria as an excellent opportunity to let off steam after studies. She continues, "If I become frustrated with my homework, I can let it all out at gymnastics. By putting a lot of work and sweat into it, I can feel exhilarated rather than bogged down. I've forgotten my worries and frustrations and am just

ready for a good night's sleep."

What about Maria Brown's future? Her immediate desire is to continue her studies in psychology and get into med school. But she is by no means abandoning her newly-found love for gymnastics. She also plans to continue with ballet next semester. At the mention of the Olympics, she expresses uncertainty but hastens to add, "The thing is, anyone can go into the Olympics. Anybody who sets his mind to anything can get it, if he wants it badly enough. And again, the arts really help in developing. Gymnastics is an art. It develops a lot of your personality, mind and outlook on life. I can't recommend it strongly enough."

Jottings

by John Santos

from "The Passion of the Second Denver"

it was january when I told you that Colorado was conceived
in couplets; stone and pioneer's bone, mountain aspiring to heaven
like a rhyming of the two, and vapor rising of the still water.
I liked this sense of similar names and familiar faces,
the way we hypnotize ourselves in mirrors, say low prayers
over the shapes in the glass. Every thing has its rhyme and sooner
or later everybody meets everybody. They greet each to each.
I met you in a storefront window when the fog
from your rushed breath glazed the image on the pane,
it was that dull-white spot that disturbed me to comment
on the weather. You saw that I was feverish with the passion
for a Denver that stirred like the first circle of a nation inside
of me. The handkerchief you put to my head-felt-like silk.
It was a cold day. January is a cold month.

when we were wed that spring at your father's house
I watched the parson's spectacles reflecting your face
while those oldest and holy words echoed against the thin,
curved glass. The room was laced thick with dogwood blossoms
and when she shook my hand, your sister's palms
were pearly with the serum of the flower. I remember
your hair as a bouquet of lilac and dry yellow grasses.
That white-haired, pale-eyed woman spoke to you and touched
your head, she turned to me and yelled something in a heavy
accent. Christine, I felt like a foreigner while she was
laughing at me. Your father cried when I showed him the postcard
All of this is written to tell you that I have pasted
picture of Denver, uncle stanley took a picture of him doing this.
the photographs of the wedding onto the leaves of a dictionary;
we are kissing on page 1229 under the word "trochaic."

gaining speed on the west edge of the nation
—for christy

in halls made of pink stone, I have known dancers
with legs like tuned cords pulled between the stage
and those gentle rocking hips masked in pastel satin.
your limbs dear c., are not an artist's, they are a noise
so solemn they remind of stubborn palms in a hurricane,
those which a man will hug in the vicious winds,
letting his body wave behind like that banner of an ancient empire.
Please christy, send me no more letters about your simple deaths—
in 1908, there was an arc of fire that descended
on Siberia from the sky and there was an explosion so firm
that for miles the trees were scorched bare of leaf and branch.
You write of madness, but consider that plain of trees, there still,
like telephone poles waiting centuries to be webbed, with wire.

Portolani

Before dawn, the wives would gather at the docks
holding high the candles that burned with the smell of wine.
Their prayers were sung in a heavy breath that sank
to the sandalled feet in a mist, the colour of baby's veins.

The men woke to this sound of morning dirge, rhythmic
from the shadows of masts and the sails, flapping now in first light.
~~They left their shacks with bread or souvenirs of dirt, but the captain~~
lingered in a cot with the din of a sparrow's bones snapping in his dog's mouth.

~~After the ships had left, the women started like blind ones home~~
~~hugging the walls and sensing the walk damp on their feet from morning tears.~~
~~One who waited, watching the bodies go smaller and tight on the horizon's breadth,~~
~~crossed herself with the candle; beneath her feet, saltwater slapping the dock's pale wood.~~

Sonnet for the Traveler

—for Suzie Ryan

my sisters-and-quiet brothers who weep
are as homeless as I; in our dreams
we see our houses burn and clothes fade
into a penumbra of smoke. Like sleepwalkers

in a desert under moonlight we tour the night
without gentle crescent to lay us down in. Oh sister
in this evening of sand have I not touched you,
your fine limbo leaning like bridges into me?

But quickly I'll not even remember your eyes.
as tender leaves dipped in gold, we keep
a brilliant figure in our visits to only the caves in us.

We are travelers alone, hoping that beyond
our home will be safe and whole, a large tone
vibrating slowly between the poles of the world.

Week in Distortion

by M. D. Feord and I. B. Pollo

Is your family tired of getting Notre Dame T-shirts for Christmas? Probably not, but to add some variety to your holiday shopping, we decided to offer a selection of games guaranteed to bring the folks at home closer to your collegiate experience. What follows is a potpourri of clichés and pet peeves, reworked in typical, hackneyed, undergraduate wit. Enjoy, and Merry Christmas!

The Theology Game

"Trick God and win salvation in this tantalizing game of exegetical tomfoolery. Good for all ages."

Includes:

- 1 mansion-like seminary (open bar, free beer)
- 1 verse of re-useable Scripture
- 15 debilitated nuns

Cost one vow of poverty (giving up what you have for what you'll get).

The Lewis Hall Game

"Storm the walls, cross the moat and free the prisoners in the hidden dungeon."

Includes:

- 1 battering ram
- 2 pots of boiling oil
- 24 Detex-operated chastity belts
- 160 screaming maidens
- 2 virgins

Cost one year suspension.

The MRS Game

"Try to maintain your academic status while crawling, grasping and seeking for this non-academic degree. For ages 17 to 21; older, see Old Maid Game."

Includes:

- 1 Saint Mary's College
- 1 shuttle bus
- 1,500 eligible Domers
- 500 gallons of Chanel No. 5

Cost \$20,000 (Grad school not included).

The Pre-Professional Game

"Object is to finish the game with virtue and throat intact. Suicide eliminates you from further play."

Includes:

- 1 well-sharpened razor
- 1 Morrison-Boyd *Organic Chemistry* text
- 14 opening lines to prompt the question, "What's your major?"
- 28 snappy comebacks to, "Oh, so you're Pre-Med."

Cost integrity.

The ND Nice Guy Game

"Gain martyrdom by being the one to collect the most plastic nickels in wind, rain, sleet and snow."

Includes:

- 1 cut up plastic milk jug
- 1 congratulatory university president
- 5 all-purpose chants
- 1 portable backdrop of the South Dining Hall
- 14 million starving people

Cost 25¢ (additional people available at 10¢ per million).

The Theatre Game

"Win obscure fame while entertaining no one."

Includes:

- 1 ironclad clique
- 4 fairies
- 28 fake auditions
- 1 three years' supply of pre-typed cast lists

Cost GPA.

The Security Guard Game

"Win the admiration of your peers by being the first one to crack a student conspiracy to move D-1 on campus. For ages 50 to 65."

Includes:

- 1 squirt gun
- 1 pair of blinders
- 1 fully equipped riot control van (green pickup truck)
- 1 case of Geritol
- 1 crowd of violent townies

Cost pride.

The Lion's Shower Game

"Clean up your act without getting washed up."

Includes:

- 2 Barbie dolls (washable)
- 2 Ken dolls (optional as roommates)
- 2 bottles of shampoo
- 1 bar of Irish Spring
- 1 shower curtain (optional)

Cost cold showers for a year.

The Christian Administration Game

"Have fun being a pedagogical tyrant in your spare time."

Includes:

- 1 white, upper middle class, Midwestern, Catholic school
- 1 Jungian archetype college president (Can't Stand Children)
- 1 jet plane (optional airstrip)
- 1 administration building (complete with optionally brass, gold or silver dome)
- 1 unlimited supply of yes-men
- 1 provost marionette (complete with strings)
- 1 Mercedes
- 1 flexible Christian ethic (Cold Sweet Cash)

Cost honesty.

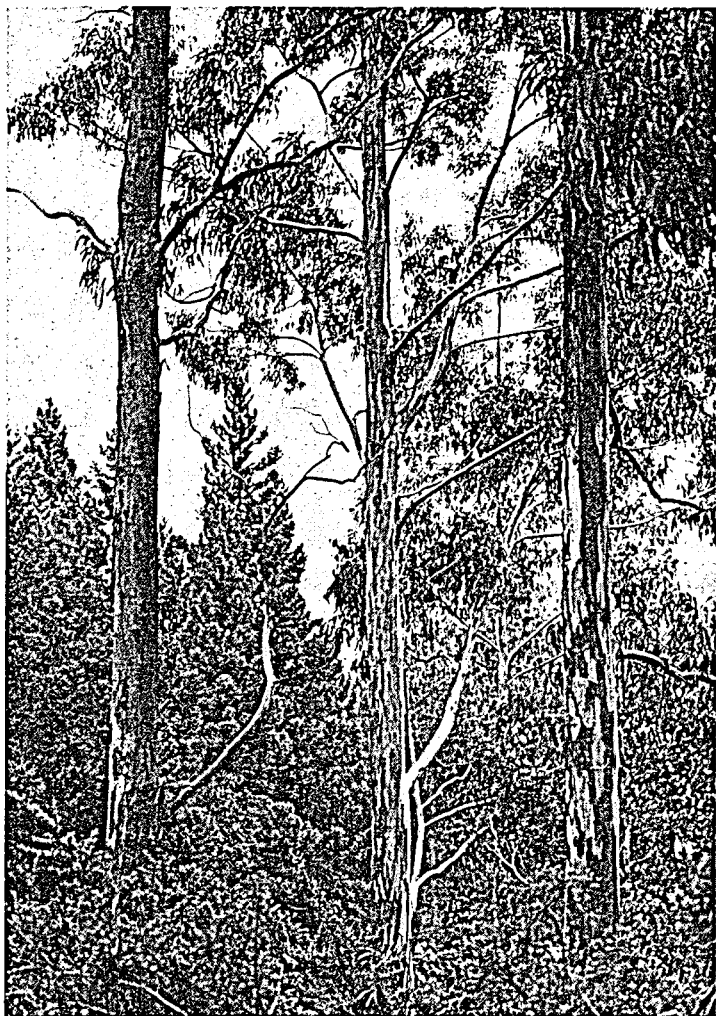
The Student Publications Game

"Enter the world of high-powered journalism, without really doing it."

Includes:

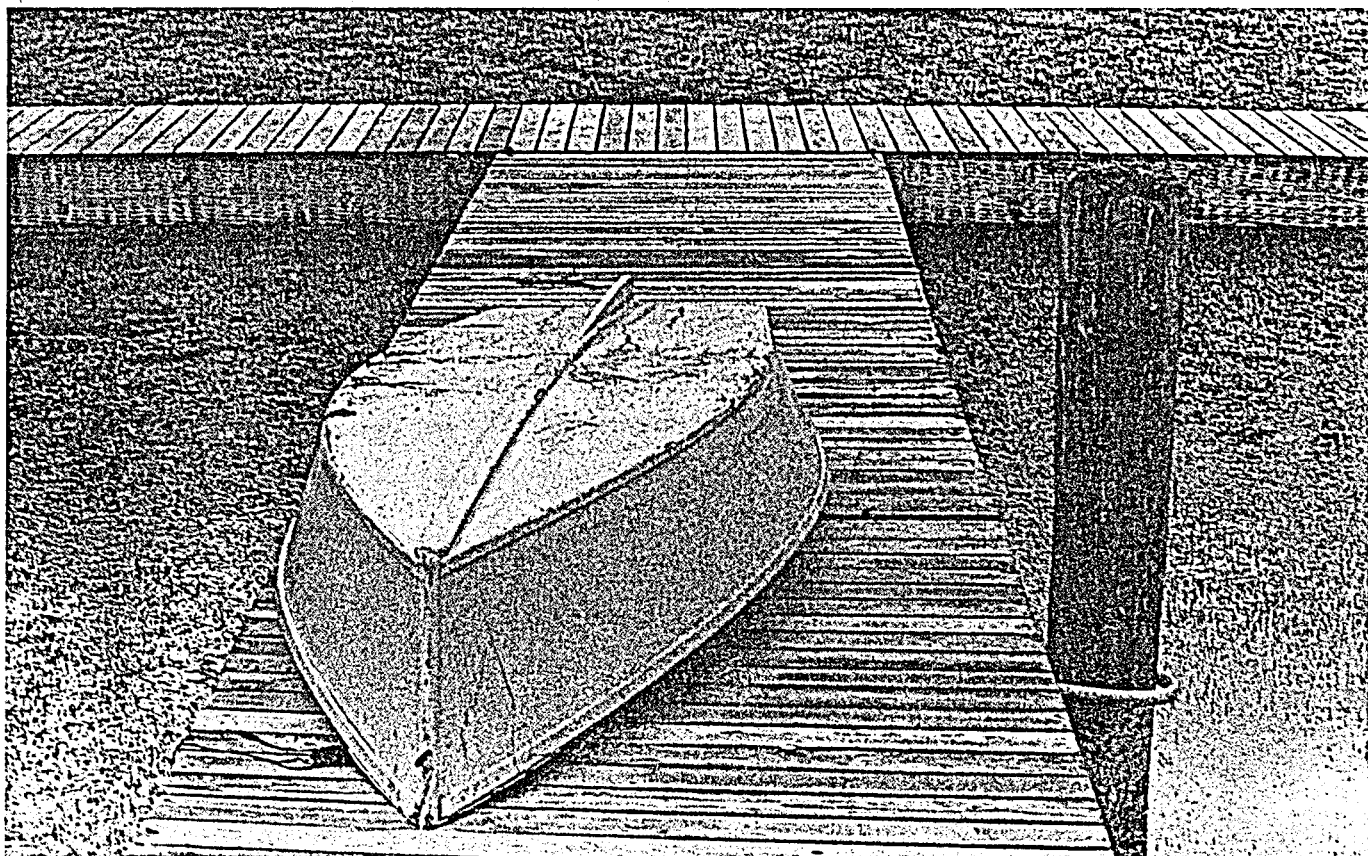
- 1 blank student yearbook
- 1 unread student magazine
- 1 unobservable student newspaper
- 2 lousy lampooners (one, chicken; the other, stupid)

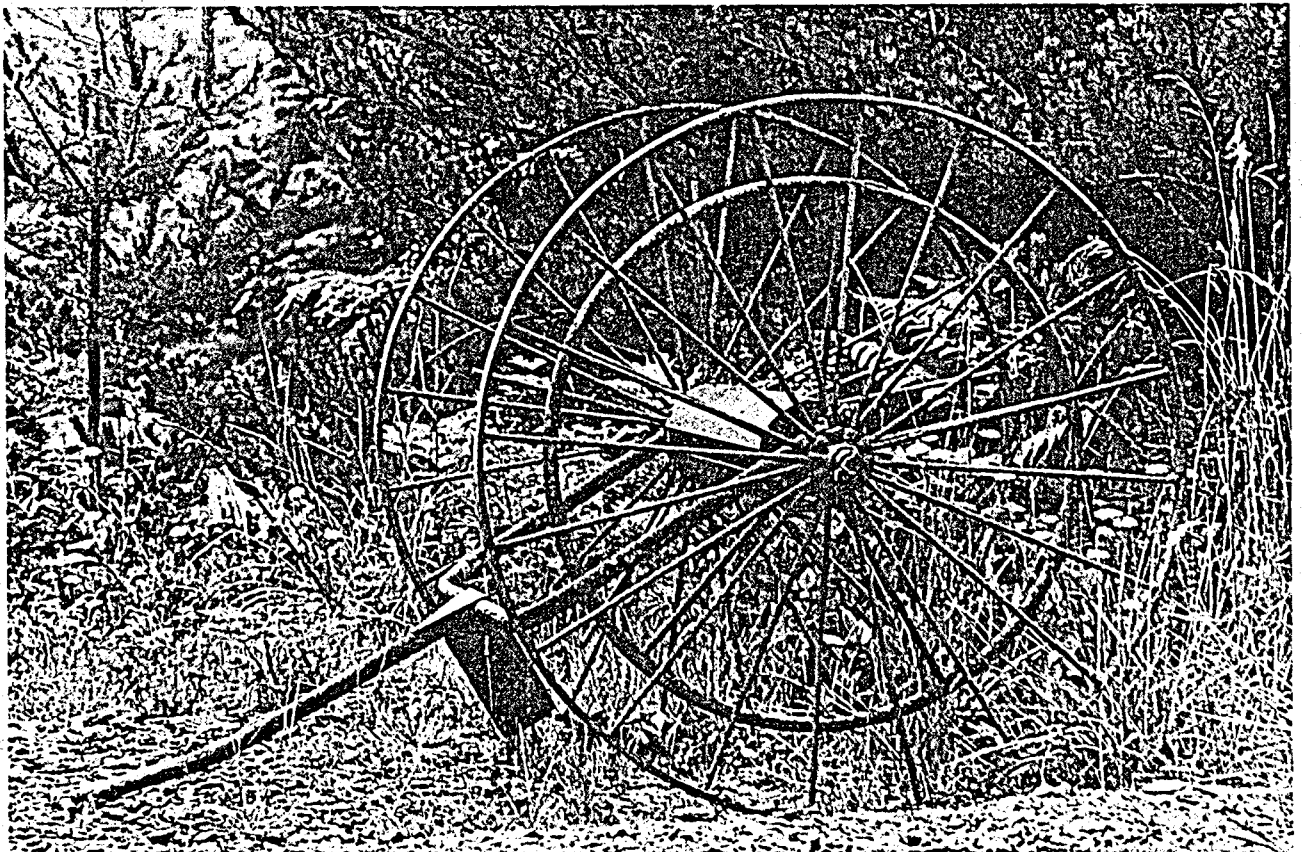
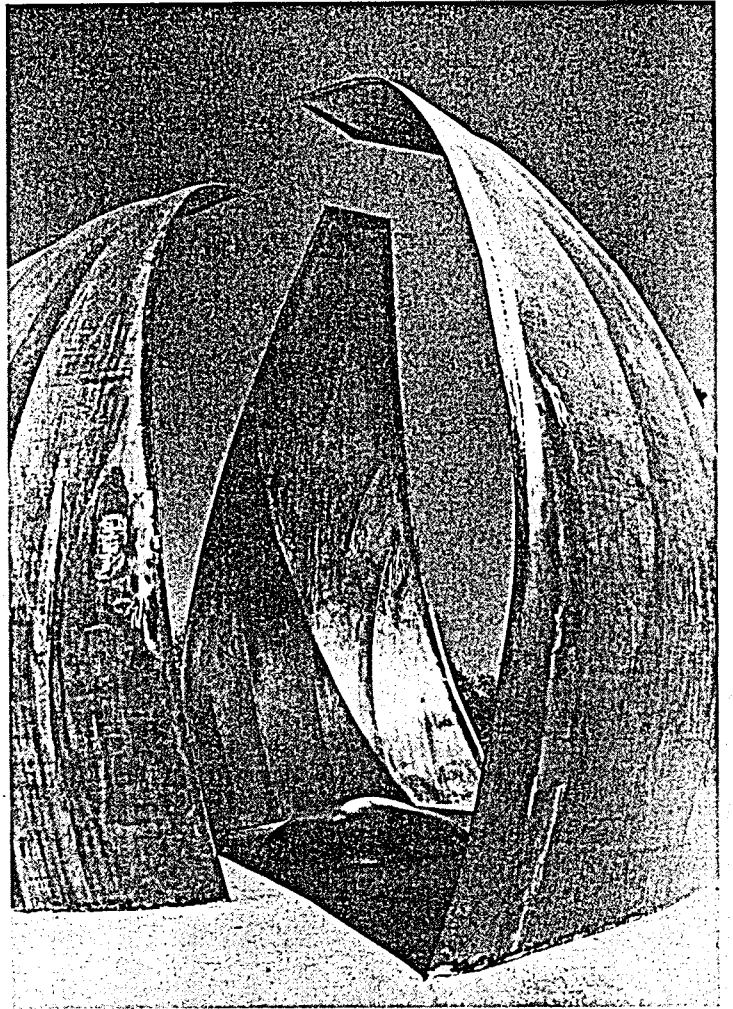
And it don't cost nothin'.

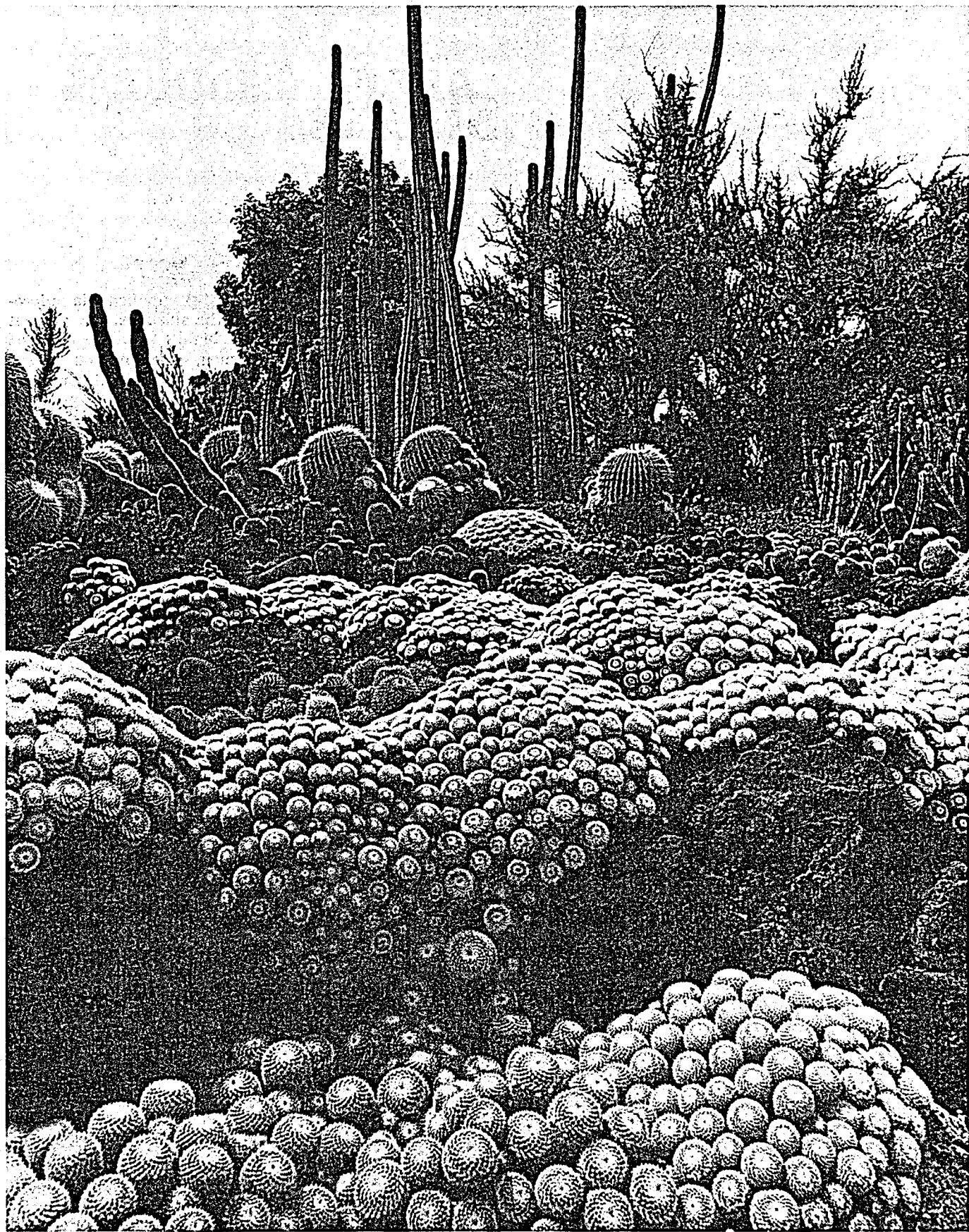


Gallery

by Greg Young







Gym Shorts

The women's tennis team has been seen several times this year in the Athletic and Convocation Center doing folk dances. Folk dances? That's right, and the supposed purpose behind these bizarre actions is for the sake of endurance. Many a curious passerby, upon inquiring into the situation, has unfailingly had to be told twice that indeed what he was watching was the tennis team and nothing else. Then, after being told twice that this was the tennis team, a third question would invariably follow: "Are you sure this isn't the Dancing Irish?" And after a recent match in which the Irish ran roughshod over their opponents, a member of the opposing team asked what the secret of the team is. Is it long hours of practice? The reply was, "After we folkdance for about two and a half hours, not much, really." Add that opponent to the growing list of people who are baffled by the women's tennis team and their dancing feet.

Daphne Perkins

Illusions always seem to die hard, and two weeks ago some illusions which were held closely to a young man's heart died in Los Angeles. It seems that when watching on television a USC game from the Coliseum in LA that one version of a Trojan game is seen and, when actually there, a totally different version is observed. The version one sees at the Coliseum is different in that what appears on the TV screen is not what is really going on out there. The cheerleaders, for example, who look like they are in perpetual motion on the sidelines, only seem to move when the television camera is focused on them. In fact, during the halftime show with Neil Sedaka singing, ABC's Jim Lampley was getting ready for a report from the sidelines, and right next to the aging "college" reporter were the USC

cheerleaders dancing away, right close to the TV cameras, of course. Even the magnificent Trojan horse isn't what it appears to be. The warrior on horseback that dashes around the field is in actuality a man who has been doing that job, we were told, for the last 15 years. He looks more like a 35-year-old unemployed actor rather than the college student he is supposed to represent. The student section which sounds, on television, like it is going out of its mind cheering for dear old

USC is really amplified via microphones on the sidelines. The student body only breaks into cheers when the yell-men, standing on raised platforms right by the microphones, tell them to. Finally, even the band uniforms which resemble a Trojan warrior aren't what they look like on television. In fact, one band member confided that he is embarrassed when he has to go onto the field in front of 90,000 people dressed up like that. The thought about a USC game that a person is left with on walking out is that Walt Disney could do just as well with a handful of transistors and a few wax dummies. In fact, he could call it, "It's a Phony, Phony World."

Sometimes a person just doesn't know who his friends really are. Take the NCAA for example. Now look at what the University of Minnesota is doing to the NCAA. Minnesota and the NCAA haven't been getting along so well recently, ever since the school was placed on probation. So the president of the University went before a home football crowd in October and solicited donations to a "war" chest to fight the NCAA. The school in the past had refused to make collections for organizations such as the Cancer Society, the U.S. Olympic team and even refused to collect for women's athletics. But to fight the big, bad NCAA, a collection was taken. The total collected was over \$12,000. The kicker on the whole affair is that the following week, Minnesota was allowed, while going through NCAA appeal procedures, to appear on national television and play Michigan in football. The total pick-up on the television game for Minnesota was around \$190,000. Not bad Minnesota, not bad at all.

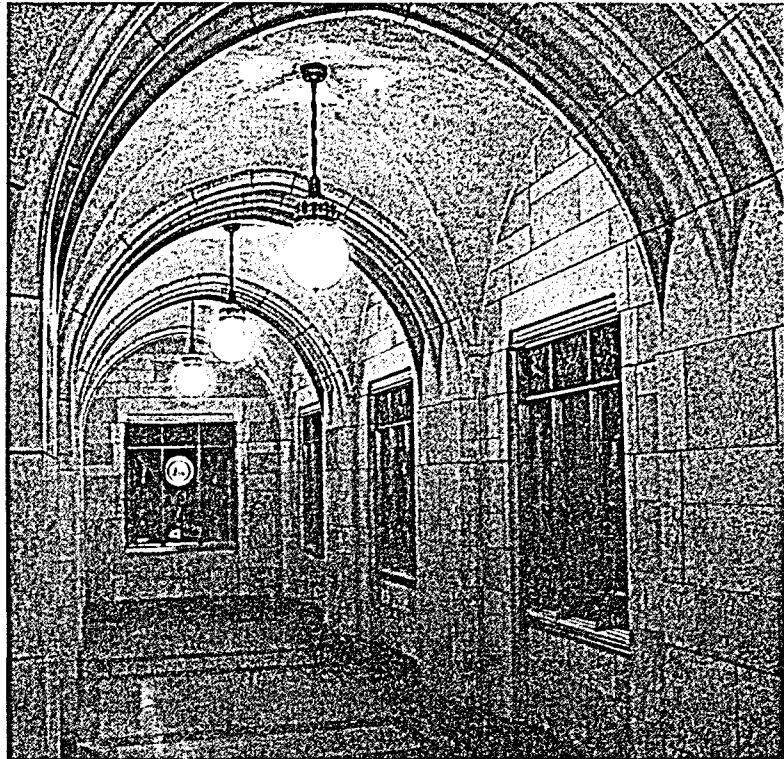
Tom Kruczek

SCHOLASTIC



Hallowed Halls of a Hollow Rock

by Bob Piller



The Rockne Memorial houses in its trophy cases a good share of paraphernalia chronicling past Notre Dame athletic achievements. For example, there are several game balls commemorating significant Notre Dame football victories. Among these are the 1935 Ohio State game (ND 18, OSU 13), the 1925 Rose Bowl against Stanford (ND 27, Stanford 10), and Fat Eddy vs. the freshman class of '55 (Fat Eddy 14, class of '55, lost innocence).

A number of hallmarks also preserved for posterity include the plaque for most Shakespearian soliloquies recited during an audible. One particularly moving performance was the recital of Mark Antony's funeral speech during the 1939 Purdue game. The play was muffed because of poor enunciation, however. Notre Dame, after all, still prides itself for being a first-rate academic institution.

Some different sorts of milestones may also be seen here. One such example is the first sports agreement between Notre Dame and Army in 1913 cleverly titled "The Notre Dame-Army Sports Agreement (and Indian Squaw Exchange Program)" if you read the fine print. This was before both schools went co-ed, of course).

Although football is *the* sport at Notre Dame, much of the "Rock's" attention is devoted to the so-called minor sports. So-called because nobody really gives a damn about them. However, in the Rock is the veritable history of Notre Dame's minor

sports. To begin with, there are track milestones. Two particularly interesting trophies labeled "On the Mark" were awarded to two Notre Dame men who stayed in the "on the mark" position for the duration of a mile race. It happened twice, in 1924 and again in 1928, indicating that sports other than football had coaching giants. One of the more unusual events is represented by the Indiana Intercollegiate Conference Plaque for Marathon Moose Fondling. The year was 1941. Marathon moose fondling was made popular by the decline in bisexual hoola-hooping because of the war effort.

The war years also witnessed a decline in football because leather from the footballs was being turned into G.I. underwear. This allowed for the development of less popular, if not more exotic, sports. Other sports not represented at the Rock include the nostril-flare shot put. It was particularly prevalent among double amputees who had difficulty getting into the Army, although not their coats. There was, however, a high incidence of foot injuries, as the problem of maintaining a sixteen-pound shot on the nostril was never quite overcome.

The sport of baseball (or the game of baseball, as some may beg to differ) also was affected by the war. A shortage of baseballs required the team to use turtles in batting practice. Yes, it sounds cruel, but it did save many a turtle from being flushed down a toilet by a maniacal American youth.

These frivolous war years soon

gave way to some serious football, although the 1950's produced some laughs (not many trophies from this period are on display). This also allowed for the development of minor sports. This time the trend was to the St. Mary's Lake duck and campus squirrel hunting. The method was to feed them until these animals became mildly euphoric at the sight of a human. Once within range, the animal was rendered senseless by an incoherent babbling of Aristotelian ethics and finally finished off by being force-fed mystery meat from the dining hall.

In the consciousness of the 1960's, the minor sports sought to increase the involvement of those who were denied any active participation. For example, golf became a very popular game (note: game, not sport) for the fat. It created the impression that a person was actually doing something physical while his body was at the same time being overcome by cholesterol deposits. It was a perfect game for fat people, since the object is to sink that ball in the cup with a minimal amount of effort. Yes, he who does the least work wins. We're very clever, us Americans.

The 1970's brought on coeducation and the emergence of French-kissing as an interhall activity. But University officials have promised that next year this activity will begin to include girls.

So the next time you visit the "Rock," remember the great tradition of minor sports at Notre Dame.

Shopping Through Shelves

by Tom Kruczek

Christmas is right around the corner, and if you are like most people, you haven't even begun thinking about what you're going to give as presents this year. One of the nicest and most appreciated gifts (besides Notre Dame football tickets) is a book. It's easy to wrap, hard to break and has an almost indefinite life span.

Picking out the proper book, however, can be difficult. It's more than just going into the best-sellers section of a local bookstore, closing your eyes and making a choice. The person you're buying for must be considered as well as the relative merits of each book.

To help steer you on the right path, *Scholastic* has compiled mini-reviews of a number of books as a guide to giving packages of happiness and joy on Christmas morning. In doing this exhaustive search, the editors have dismissed certain books because of inferior quality. Some of these are *The Big Book of Vans*, *Confessions of a Sex Researcher* and anything written by Peter Benchley.

Instead, we give you the following six books which might be acceptable for gift fare. If none of these fits the interests of your friends and relatives — then we invite you to watch afternoon television commercials as a gift-buying guide. There you'll find something more acceptable to their tastes and interests.

The Tyger Voyage, Richard Adams and Nicola Bayley, Alfred A. Knopf, 32 pp., \$6.95.

This is not a good story book. Listen to it as a pleasant rhyming verse. Look at it as a splendid picture book. But read it? Only aloud, please, and not for a plot, a meaning or a message. Unlike *Alice's Adventures in Wonderland*, *The Little Prince* or *The Velveteen Rabbit*, this proclaimed favorite for adults and children will never be a story classic

and probably never be read in sophomore religion classes.

The Tyger Voyage is about Ezekiel and Raphael Dubb, two tigers who take a boat to sea, backpack up a volcano, travel with a gypsy train and return home to attend a civic dinner. Richard Adams, author of *Watership Down*, describes these events in a very simple, almost monotonous verse. His text depends very much on the illustrations.

Nicola Bayley has painted intricate, luminiferous pictures of the tigers in their outlandish adventures. Her magical illustrations by themselves make this book a treasure.

For children who cannot read, for children and adults who like to look at gorgeous pictures, *The Tyger Voyage* will definitely be a favorite. For someone who wants a good story, this book would not be worth its price.—Annemarie Sullivan

Blind Ambition, John Dean, Simon and Schuster, \$11.95.

If the Watergate scandal did nothing else for the country, it did give us a number of new writers. The latest to grace the literary front with a work is the head honcho of the whole mess, John Dean.

Dean, of course, first began to tell the story of Watergate, Richard Nixon and the "cancer on the presidency" to Senator Sam Ervin and his Watergate Committee back in June of 1973. The book attempts to give the reader background from May of 1970 to the events which led to the Senate investigation and to the resignation of the President.

It also describes in detail Dean's term in prison from September, 1974, until early January, 1975, stemming from charges dealing with the cover-up. Written in journal form, he describes the terror and hopelessness he felt while incarcerated.

By now, however, it is difficult to write anything new about Watergate. Even in Dean's book, it's difficult to

find any fresh material on the break-in and subsequent cover-up. What is fresh is the material on his testimony, testimony which was the center of controversy for quite a while. This material alone could be worth the price of the book.

The Hite Report, Shere Hite, Macmillan, \$12.50.

The Hite Report is billed as a book by women about women. And it is simply just that. It's a study of female sexuality taken from the replies of thousands of questionnaires sent out to women around the country.

The replies to the essay questions came back and were grouped under topics such as masturbation, orgasm, intercourse and lesbianism. Ms. Hite tried to remain absent throughout much of the text to prevent her biases from entering the book.

The book is very successful in dealing with a difficult topic. It also is one of the first comprehensive written works on female sexuality. More importantly, perhaps, is that the questionnaires were designed and correlated by a woman who was sensitive to the needs and concerns of other women. One senses somehow that a male author could not have dealt so well with a study of this kind on female sexuality.

The book is honest and candid. Questions are to the point, such as the frequency of masturbation, faking of orgasms and feelings about stimulation. The answers by the women raise just about as many questions as they answer. Ms. Hite also publishes at the end of the book the complete questionnaires used for the study.

But a book about sexuality for Christmas? Although it may seem heretical, this book is for Christmas. It's for just about any time of the year that one might think of sexuality or having sex. It's a good

book and one that should be read by women, as well as men.

The Missing Links: Golf and the Mind, David C. Morley, M.D., Atheneum Publishers, \$8.95.

One thing that the world does not need is another book on the techniques of playing golf. The market now is glutted with books on how to hit long irons or how not to hit a slice. This book is different. In it you will not read how to hit a sand shot or how to get more distance off the tee.

Rather, you will read about the mind and the effect that it can have on your game. In no other sport does the participant spend so much time with just his mind and himself. So if the book by Morley, who is a practicing psychiatrist and a golf nut, does help the golfer deal with his anxieties on the course, then it will be a worthwhile book to purchase.

Morley brings to the book a wry sense of humor, along with psychiatric insights. He also goes through a round of golf with, as he calls it, a "shrink on your shoulder."

As an unusual book for Christmas, *The Missing Links* fits the bill nicely. Besides, if you want to get something different for a golfer, this book will be much more appreciated than mink headcovers or a rhinestone putter.

The Captains and Kings, Taylor Caldwell

Taylor Caldwell in her best-seller *Captains and Kings* tries to follow in the great tradition of the historical-romantic novel. Unfortunately, the attempt fails. The lengthy novel revolves around the life story of character Joseph Armagh, a poor Irish lad who makes good as an immigrant to America. We trace Joe's life through the trauma of the Irish potato famine, the death of his mother aboard ship en route to the States, his apprenticeship to a wily oil baron and his subsequent inheritance of the baron's fortunes. Joseph Armagh climbs to the top of American high society by using his cunning and being utterly ruthless in his dealings with people.

We all know what happens to men who are cruel and heartless — God punishes them. The Armagh family is cursed; Joe is plagued by an

unhappy marriage to a vacuous socialite, one son is killed in the Spanish-American War, an accident turns his daughter into an idiot and his favorite son is assassinated in a bid to become the first Irish Catholic president.

Sound familiar? Yes, it's the old Kennedy family saga, transported to a different time and thinly disguised to avoid a lawsuit. For the Kennedy fan, waxing sentimental and shedding maudlin tears, the novel and a box of Kleenex are a perfect accompaniment to a dreary December afternoon. For the serious reader the novel is a waste of time. Stilted and corny dialogue, stereotyped and shallow characters and a predic-

Once again Allen proves he is the master of the one-liner, as he asks: "My Lord, My Lord! What hast Thou done, lately?" However, he also demonstrates an equal proficiency in handling longer comic routines, notably his parodies of other artists' works. Selections include a guide to civil disobedience, a detective story — "Match Wits with Inspector Ford," and an interpretation of Sean O'Shawn's world-famous poetry — "The Irish Genius." Although some of the attempts at parody are weak, especially his "existential" plays *Death and God*, the majority of the material is excellent.

One of the funniest vignettes is entitled "The Whore of Mensa,"



table and inane plot make for a boring time — so skip it!—Colleen McCarthy

Without Feathers, Woody Allen, Warner Books, \$1.95, paperback.

If you've read Allen's earlier book, *Getting Even*, or seen any of his films, you'll enjoy *Without Feathers*, a collection of writings published previously in the *New Yorker*, the *New Republic* and the *New York Times*. For the benefit of the poverty-stricken college student, the book has just recently come out in paperback.

which pokes fun at the intelligentsia. Private detective Kaiser Lupowitz breaks into a bordello which specializes in girls who sell intellectual, not physical favors. "Pale, nervous girls with black-rimmed glasses and blunt-cut hair lolled around on sofas, riffling Penguin Classics provocatively," writes Kaiser. Allen is a success because he manages to combine the sacred and the profane in such a way that he has the reader laughing out loud. You don't have to be from New York, or Jewish, to enjoy the humor in *Without Feathers*; it is for anybody who appreciates the comedy of the human situation.—Colleen McCarthy

Slow Start

For a

Fast Game

by Marc Novak

Quick — what Notre Dame athletic team has enjoyed the highest ranking in the college polls this fall? The answer can be found under the dome at the ACC from 3:30 to 6 p.m. every weeknight. At the beginning of the season, the Notre Dame hockey team was ranked third in the nation. Their current 5-6-0 record belies this fact. Were the pollsters wrong? What has caused this slow start?

First of all, "Pre-season hockey ratings are often deceiving," admits John Finneran, hockey writer for the *Niles Daily Star*. "No one can really tell how good a team is until the season is under way. The third-place ranking may have been a little high, but the Irish have a good team. In addition, Notre Dame is a notoriously slow starter. I don't really know if there is a particular reason for it."

Mark Kronholm, N.D. advisor and a former Irish skater, agrees. "We usually don't hit our stride until December," he said.

Injuries have also played a spoiling role in the team's plans this year. "Injuries play a large part in hockey because there are only a limited number of scholarships," Coach Lefty Smith remarked. "We have a total of 20. If we misjudge the ability of a few of these players, and a couple of other guys are hurt, we're down to 10-15 players. Since we use about 20 players in a game, we have to play walk-ons."

Of these 20 players, about one-third have been hurt seriously enough to miss some games this season. Dan Byers and Geoff Collier have had shoulder injuries. Collier is now playing, but Byers probably won't see action for a few more weeks. Don Jackson has been one of a number

of players to play while hurt; he has a broken hand. Paul Clarke, a vital cog on power plays and penalty killing, has sat out about half the games. In addition to the habitual bumps and bruises, many players have also been nursing leg injuries. Muscle pulls and severe leg bruises are especially detrimental to hockey players. Jimmy Moriarty, sportswriter for the *South Bend Tribune*, comments: "A player's legs are the most important part of his body. Hockey is such a fast game that a player literally can't keep up if his legs aren't fit."

These early season injuries have been the most important factor in the team's slow start. With some skaters

hurt, other players have to be shifted to fill the gaps. Since three or four complete lines plus defensemen are needed, one player's injury affects the whole team.

Take the case of Brian Walsh. Due to the number of injured defensemen, Walsh was forced to move from his center position back to the defense spot. Although capable at that spot, he was not as effective as a regular defenseman. Also, the line he had centered was not as potent during his absence from it.

Hockey is such a fast game that each player on a line must know the other players' moves. A center must know when his wings will break across the blue line, for example,



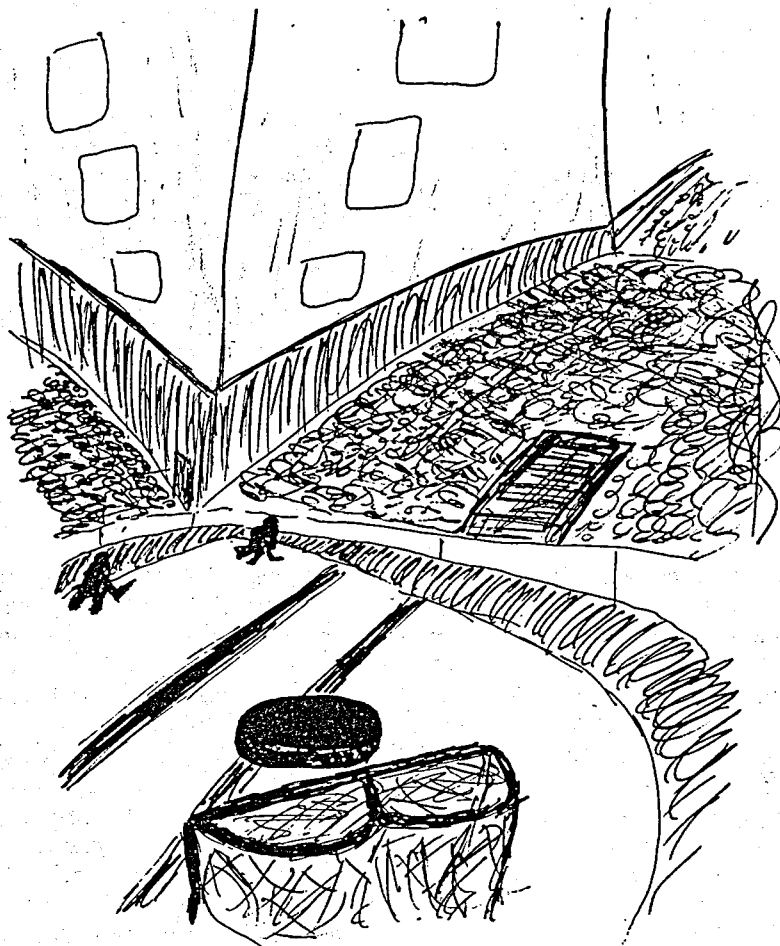
or else an offside will be the result. As in Walsh's lines case, when the man in the middle who triggers much of the action is taken away, the line does not move as smoothly as it should. The synchronization that is needed comes only through practice and time spent with the same line. Without it, each player is an individual instead of part of a working team.

This has happened with the Irish this year. They have been forced to continually juggle their lines in order to field a complete team. No team can win without a set lineup.

Although their slow start is a *fait accompli*, one compensation is that the hockey season is quite lengthy. Practice starts in the middle of September, and the season is not over until late March. This is especially advantageous for the Notre Dame hockey team. It gives the younger players time to adjust to hitting the boards and hitting the books at the same time. Practice in hockey, as in all sports, consumes two to three hours a day. Add this to two games a week and time spent traveling and it comes out to quite a number of hours. It is easy to see why athletes are often pressed for spare time. All this skating is necessary to play the high caliber of competition which Notre Dame faces each week.

The Irish are undoubtedly in the best hockey conference in the nation. The Western Collegiate Hockey Association contains ten teams. Seven of those ten teams could be realistically ranked in the top ten of the nation. According to Coach Smith, the brand of hockey played in the WCHA is on a par with the minor pro leagues. North Dakota (currently first in the WCHA) and Michigan Tech (second in the NCAA last year) may not strike fear in the hearts of football fans, but in hockey they are awesome. So far, Notre Dame has split four games with teams that were ranked 1-2 in the nation. Just last week, the Irish beat Bowling Green 6-1. Although not in the WCHA, Bowling Green was ranked fourth in the nation. To draw an analogy to football, imagine the Irish playing five games against Pitt, Michigan, and Maryland within three weeks.

Conference win-loss records can be misleading for this reason. "This [WCHA] is a good conference,"



Lefty Smith said. "It's very competitive. Everyone knocks off everyone else."

Where does this put the Irish for the rest of the season? Recently they have been playing good hockey. Their play has been well-disciplined, and there have been fewer offensive and defensive lapses. The players have skated with, instead of against, each other as they had done earlier in the year. After beating some very tough teams, they have gotten their confidence back. As John Finneran put it, "They know they can play with any team. On a given night, they have a better than even chance of winning. It is just a matter of putting it together and getting the momentum to win back-to-back games."

Coach Smith also voiced this opinion. "The team just can't keep splitting two-game series if it wants to be on top of the conference. We've got to get the consistency and sweep those series so we can have home ice advantage for the play-offs."

The play-offs don't begin until March, but it may take the average fan that long to understand the

format. They may seem to last as long as the regular season. The top eight teams in the WCHA qualify for the preliminary rounds of the NCAA play-offs. The number 8 team plays the first team in the conference, the number 7 team plays the second place team in the conference, etc. The play-off consists of a two-game total goal series played on the higher-placed team's ice. The second and final rounds are conducted in a similar manner. The higher a team's place in the standings at the end of the regular season, the more often they have the home ice advantage. The final victor then goes to the NCAA play-offs and the runner-up plays the champion of the Central Collegiate Conference. The winner of this series also goes to the NCAA play-offs with the finalists from other regions from around the nation. Got all that?

Hopefully, the Irish can overcome all their early season problems and the complicated play-off system to play in the NCAA finals. If they continue to play as they have recently, they will justify their high early season ranking in the play-offs in March.

Scholars, Entrepreneurs, and Money Mongers

by MaryBeth Hines

School these days involves much more than reading, writing and 'rithmetic. Besides the regular grind of homework, the high and rising costs of college force many students to moonlight during the school year. Mrs. June McCauslin, director of financial aid, explains that even with scholarships, "Financial aid very rarely meets the students' full needs. There aren't too many students that don't have some need."

It is the primary responsibility of the family to provide educational funds, according to the financial aid philosophy. At Notre Dame, scholarships are based on merit, as well as need. University employment is based solely on need. When a position demands a special expertise, only the qualified are considered, regardless of financial status. In order to make money, students have started independent businesses on campus and worked off campus. Often ingenuity leads to a good job.

Mary Fitzsimmons, for example, landed a job with Lyons Hall Food Sales. This job is ministered through hall council, not the financial aid office. Mary says "money wasn't the main reason" for taking this job; rather, she thought it would be "interesting, fun and something different."

Jody Gormley, also involved with Lyons Food Sales, took the job because she knew more about it than anyone else, and knew all it would entail. "I used to hang around there a lot; it's one of the more social areas of the dorm." She added that "being your own boss, working your own hours" appealed to her. Also, she says, "It's creative

in some respects. Trying to do a good job and coming up with new ideas" adds to the fun. She uses her wages as spending money.

Another independent business on campus is "Flanner Records." Ed Garvey and Bob Kastenholz inherited the business when some friends graduated. "We're very much into music," Ed explains. Having an on-campus alternative to the bookstore and local record shops would be beneficial to students, they thought.

"Hanging Gardens II" operated by Eric Schmitt and Chad Tiedemann also was passed down by graduating friends. Both are interested in plants, and used to frequent the other plant store before starting their own. The profits are of minimal importance, Chad states, and used for spending money rather than tuition. The business offers them an alternative to parties, as both enjoy meeting people . . . and they like learning about plants.

"Siesta Imports," a Mexican im-

port shop, is another campus enterprise. Originally the shop was a project for a business course, but John Riley and Joan Wiegand liked the idea so much they decided to carry it through. Both entrepreneurs needed money and wanted to gain business experience.

Many students are able to get jobs through the financial aid office; jobs based on the family's economic status. There are 800-1000 students that have secured jobs through this procedure, McCauslin states. It's a "large student work force," she says, "but there are not enough jobs to go around. They need to be used by those who need a job to stay in school," she adds. Some of the positions include: dining hall workers, mail clerks, correctors, secretaries, library assistants, accountants, maintenance workers and computer operators.

Mike O'Driscoll attained his job through the financial aid office. He works twelve hours a week in the



Proprietors of "Flanner Records"

Freshman Year of Studies Office. The money he makes from this job is applied to tuition. He complains that there is not enough scholarship money; more of the operating funds should be put into scholarship funds. Students should be the first priority, not the buildings, he interjects.

On the other hand, Bernie Cantu is satisfied with the aid system at Notre Dame. They "have been really nice to me," he says. He works in the Chicano Studies Office.

Some dining hall employees obtain their jobs through financial aid, but many do not. Chris Doherty receives scholarship funds, but works there as well. His earnings amount to "nickels and dimes, mostly," he says, but it helps. He pointed out that although financial aid is based on the parents' incomes, often that money "doesn't filter down to the students." When his mother started working one day a week, his aid was cut \$800; when his brother started college it was diminished further. Yet, he says, "It's fair — I'm going to make it."

Many happily employed people have found jobs through their major departments. Usually those are secured through financial aid, but when a specialized talent is required the job is open to qualified majors. Mike Cleary found he had a "special talent" that helped him find a job with the philosophy department. "No one had the logic course that was the prerequisite for the job, therefore I got it." He does not use his wages for paying tuition, but has "no qualms" about taking the job since he was the only qualified applicant.

Tom Laird also got his job with the Aerospace Mechanical Engineering Department because he had the necessary background. He added that correctors can only grade for classes they had high grades in.

Some students who could not find campus employment have found work off campus. Many students work in local restaurants, but others have found interesting alternatives.

Paul Sergio and several friends organized a band, both "for money and enjoyment." He plays guitar and trumpet, and says the group works formal affairs, mostly. It gives him spending money, he adds.



Operators of "Hanging Gardens II"

Lori Richardson applied for financial aid and was unsuccessful. However, she now works as a saleswoman in Elkhart; a job she describes as "a lifetime deal for a student." Because she works on commission plus guaranteed base income, she prefers that to working in town. Although going to Elkhart is an inconvenience, she says she earns more there than she could otherwise. She commented that there are problems working both on and off campus. "Most off-campus jobs need cars, most on-campus jobs don't pay well."

Eddie Bryan also tried getting aid at Notre Dame but did not qualify. Thus, he spends many hours at "McDonald's" doing maintenance work. He is working his way through school, sometimes working forty hours a week. He accepts the aid situation here as "it's that way everywhere." He

suggests less of an emphasis on the parents' situation, and more on the student's.

Some students are fortunate enough to receive enough scholarship money so that work is not necessary. Al Hunter was awarded a football scholarship that covers room, board, tuition and books. Hunter explained that about 30 football scholarships are granted every year.

Brian Harris received a grant and partial loan scholarship from the university. This covers 90% of his college costs, he says. "It's a fair deal."

Mrs. McCauslin states that 60% of Notre Dame students receive financial aid of some sort. The problem is, she says, "there just isn't enough money." She adds emphatically, that "no one should decide for themselves whether or not they have need."

Burglary Prevention:

He's Making His List and Checking It Twice

by Peggy McGuire

For the 20% of the Notre Dame student body living off campus, burglary is a major concern. Over extended breaks, such as the upcoming Christmas vacation, student homes are prime targets of thievery. With a few common-sense practices, however, there is no need for paranoia.

According to Sergeant Denny Demeter of the South Bend Police Department, 85% of South Bend's burglars are from 16 to 20 years old. "I can break into most any home in five minutes and so can those kids," claims Demeter. "If it takes them any longer than that, they'll move on to another, easier home." Crime prevention centers around the "four D's"—anything to deter, detect, deny or delay the prospective thief's entry into the home.

Entry into the home is most commonly obtained by breaking a window and then unlocking a door. A solid door, a sturdy frame and a good lock are all needed to resist entry. Demeter recommends the one-inch double cylinder dead bolt lock, a double-keyed lock which works on both sides of the door. This leaves the burglar with no alternative but to break the door down, a time-consuming, noisy process.

Demeter suggests securing windows by pinning them shut with a three-inch penny nail driven completely through the inner frame and halfway through the outer frame. This precaution, which costs less than a dollar, leaves only the head of the nail visible.

While floodlights can be an effective means of discouraging burglars, Demeter warns well-intentioned residents to set the light atop a tall pole and direct the beam onto the house.

Many floodlights shine onto the street which blinds passing patrolmen and only aids the criminal.

Students who will be gone over the holidays are reminded to take various precautions before scattering to various parts of the continent. Most of these measures aim at making the home appear occupied.

Arthur Pears, director of Notre Dame Security, suggests that students stop newspaper subscriptions. Setting lights on a timer synchronized with daily living habits is another way to deceive the thief. "Above all, get someone to clean sidewalks and porches. After even a light snowfall, anyone can drive down the streets to find out which homes have been left vacant," notes Pears.

While Santa is making a list and checking it twice, so should off-campus students make a list and check it twice as crime-prevention measures they should take before leaving for the holidays.

HAVE YOU . . .

—notified neighbors and landlord of your absence?

—called the South Bend Police Department so that your house will be on their "Home Watch Program"?

—stopped all mail delivery?

—hired someone to clean sidewalks and porches after snowfall?

—set lights on timers to give an appearance of occupancy?

—removed all valuables?

Don't let some South Bend youth deck his halls with your goods! Prevent burglary before it happens.



Indiana Bell offers a new device to vacationers which transfers all calls to a local friend's home. The "call-transfer" is available to all residents whose phones bear a 23 prefix number and costs \$1.65 per month.

Pears and Demeter, along with Darlene Palma and Mark Mashan, associate directors of off-campus housing, all advise tenants to forewarn neighbors and landlords of any extended absence. Ms. Palma adds that most landlords are very receptive, but only upon request, for they fear disturbing their tenants' privacy.

One must remember, however, that all of these measures are only precautions, and no home is completely immune to break-in. Students are warned that all valuables should be removed before leaving South Bend. Stereos, typewriters, calculators and other expensive items should be stored in friends' on-campus rooms or with neighbors remaining at home.

Pears reminds students that they are welcome to park their cars in the D-1 parking lot over the Christmas break. D-1 is enclosed by an eight-foot fence which is topped with three feet of barbed wire. It will be locked over the vacation period.

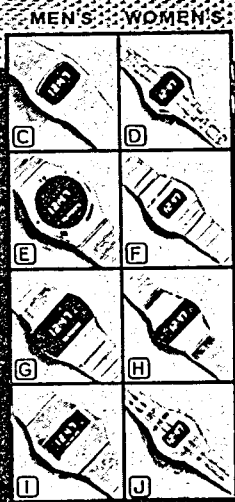
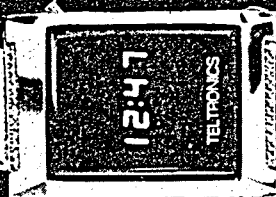
No home can be completely de-burglarized, but simple common-sense precautions can prove to be very valuable. As Sergeant Demeter says, "The key is to prevent the burglary from the beginning, because the process for recovering stolen goods is long and often ineffective."

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