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September 23, 1977



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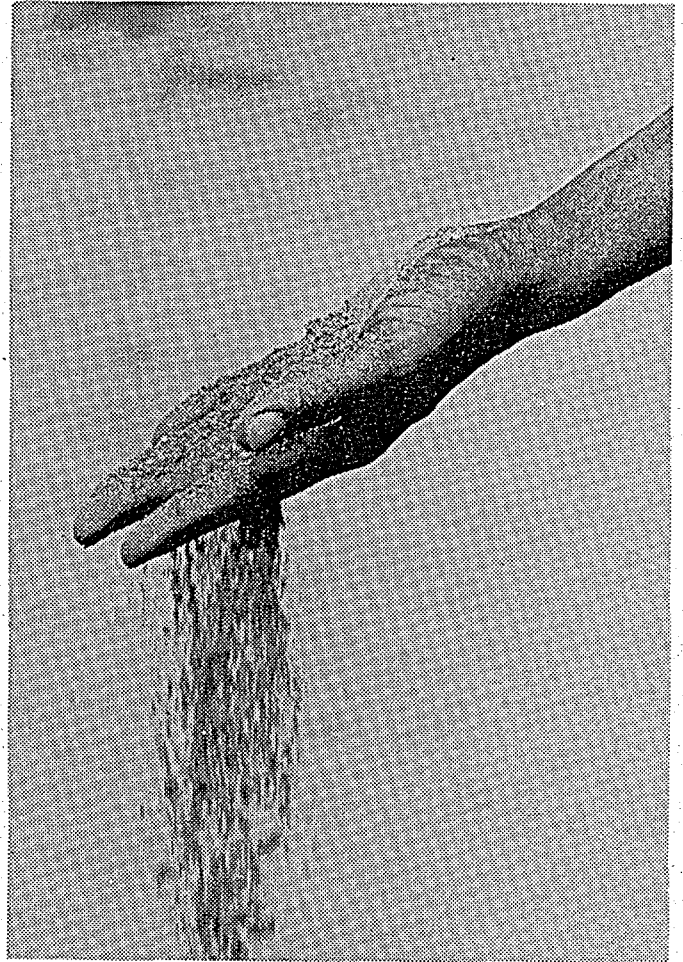
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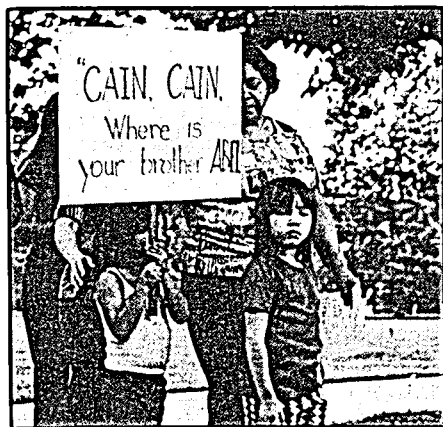
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# Justice Begins at Home

by Lisa Michels

Education for what? Education for knowledge, for employment, for status, for money, for a degree, for the sake of education, or education for justice. Towards what ends does a university educate its students?

In most universities the students choose their own list of priorities. In an ideal Catholic university, however, the priority is pre-established as education for justice. Education which does not implement justice is useless. Father Hesburgh, a celebrated spokesman for the priorities of Catholic universities, states in "The Moral Purpose of Higher Education": "A Christian university is worthless in our day unless it conveys to all who study within it a deep sense of the divinity of the human person, his nature and high destiny, his opportunities for seeking justice in a very unjust world, his inherent nobility so needing to be achieved by himself or herself, for one's self and for others, whatever the obstacles." (*Notre Dame Magazine*, July 2, 1973.)

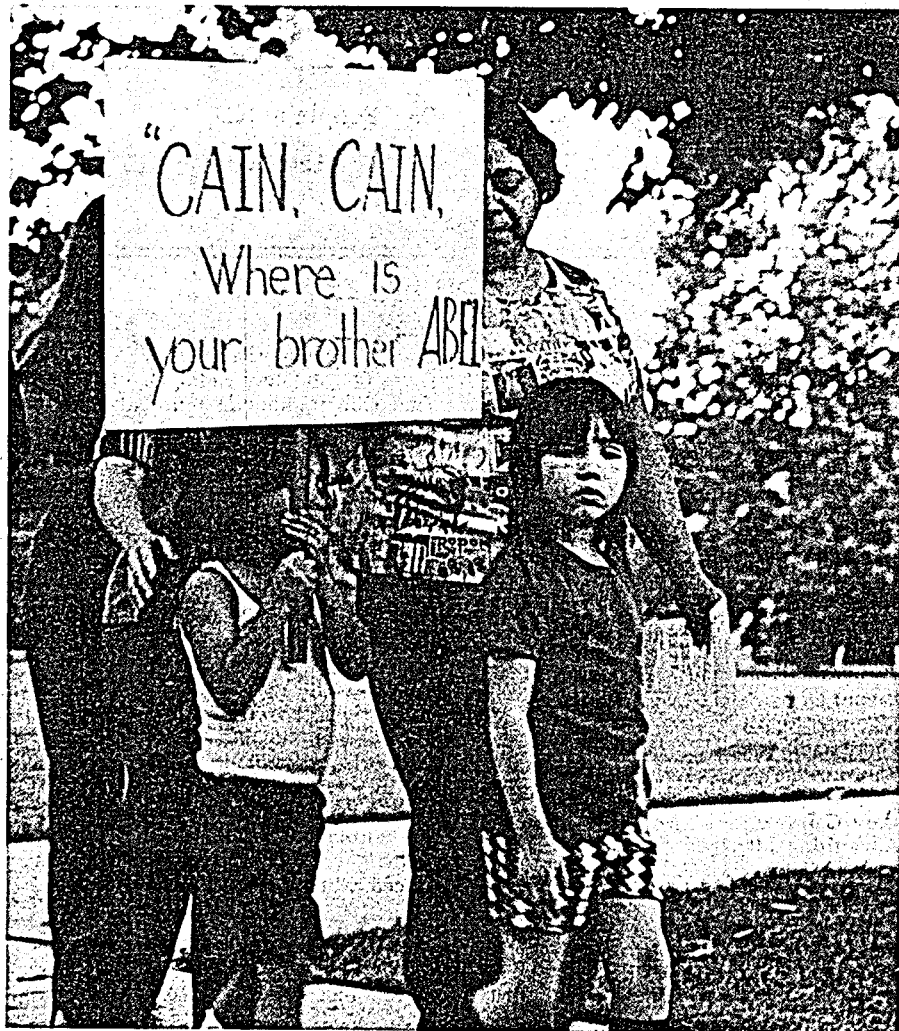
To ensure that justice is implemented on all levels at Notre Dame, the University Committee on Education for Justice has been established. This committee, headed by David Burrell, C.S.C., and composed of faculty and students from each college of the University, initially desires to challenge students to question the implications of justice. Once students answer this challenge to inquire, explore, become aware, and understand, then social actions will result, and the long-range goals of the committee will surface.

The overall task of the committee is outlined in its proposal of March 2, 1977: "The immediate aim of this project is to form in our students a

deeper awareness of the implications for justice in the disciplines they are acquiring and the roles to which they aspire in business or professional life—hence the central focus of this proposal on instruction. A concomitant research awareness on the part of faculty, moreover, will soon enlarge the scope of the program to include projects designed to provide service and technical assistance to church and society. . .

The immediate goal of instruction and awareness reaches out, then to a wider one of service to church and society. The mission of a university comprises both. . . ."

Another distant goal of the committee is to have Notre Dame prominently identified with the concerns of justice. For years, many people have believed that Notre Dame has been doing more towards this end than it actually has. After all, Notre



Dame has continued to be the foremost Catholic university in the country and to have a well-known, articulate president. Concurrently, the University has been involved with the Council for International Lay Apostolate (CILA) and has developed a Program for Non-Violence, a Center for Study of Man in Contemporary Society, and an Institute for Urban Studies. What was really needed, however, was a concerted effort in all departments of the University to work towards justice.

A need for this concerted effort began to be felt simultaneously by students, faculty, administrators, and the Catholic Church a few years ago. Previously formed programs, such as the Center for Global Justice, were encountering little success largely because of their fragmentary natures. Interest among students still thrived, but the University was overwhelming students with these programs rather than providing a manageable course of action.

In the summer of 1976, still another group began meeting, but this group's aim was collaboration rather than fragmentation. Under the direction of Don McNeill, C.S.C., a final proposal was drafted on March 2, 1977 which established the University Committee for Education for Justice and outlined this committee's goals. Meeting with McNeill to draft this proposal were Tom Broden, David Burrell, Ted Crovello, Donald Kommers, David Leege, David Link, Gil Loescher, Basil O'Leary, Leo V. Ryan, Lee Tavis, and Charles Wilber. This group's proposal did not inject any novel aims except that of collaboration. As McNeill says, "We weren't trying to change a lot of people's minds, but rather to channel energies in a way that didn't confuse or overlap the issues."

Notre Dame was not isolated in its attempts to unite for justice education. The Catholic Church was becoming more involved in actions for social justice. The Church's view towards justice was encapsulated in its new phrase, "Action on behalf of justice is constituent of the Gospel." To the modern Church, belief in the Catholic doctrines were of equal importance to working for justice whether in action or in thought. Catholic bishops began to ask what Catholic universities were doing in



Fr. Don McNeill, C.S.C.

terms of peace and justice education. They feared that these students were merely receiving a Catholic label and not being exposed to the perspectives about the social teachings of the Church.

In order to alleviate this fear, the National Catholic Education Association (NCEA) formed a Task Force on Justice Education. The task force was headed by McNeill. Through its recommendation, seven schools were chosen to initiate pilot programs which would work towards permeating justice education throughout its own institution. At the end of next year these schools will meet, share their successes and failures, and hopefully advance from there.

To a large extent, the success of these pilot programs will be gauged by the success at Notre Dame. As McNeill says: "Notre Dame is being looked to as a Catholic university because it has the facilities for research, it has the Catholic Committee on Urban Ministry, and it has the people who are linked in with all of the key sites both nationally and internationally. People are saying that if justice education works

at Notre Dame, there might be some hope. If you can't do it at Notre Dame with all its resources then maybe this justice thing is impossible within the present structure of our universities."

In order to ensure success, Notre Dame is channeling all its efforts through the University Committee for the Education of Justice. The Committee has set up concrete tasks within the larger framework of its overall goals. These tasks encounter justice education on both levels of experiential learning and classroom learning with the ultimate aim being to challenge students to weigh their alternatives and ultimately transform their learning of justice into positive social action.

The first step in challenging the students is providing a curriculum which stimulates justice consciousness and leads the student to question the implications of justice in each discipline of study. This curriculum must be initiated freshman year through a values seminar which would provide both a perspective for viewing the issues and an analytical approach for handling the issues. Such a seminar would be more valu-

able at this early stage rather than senior year when students are thinking about graduate school and jobs.

The freshman values seminar would be succeeded by a wide variety of interdisciplinary courses dealing with justice. For the convenience of the students, these courses would be combined in an easily decipherable list clearly outlining the opportunities open to them. With the aid of this list, the students could choose four or five courses as a cluster and eventually graduate with a concentration in the Issues of Justice. To guide the students in their selection, a faculty counselor would be needed. The Committee for the Education of Justice is currently attempting to fund an interdisciplinary faculty chair in justice education.

In the past few years, Notre Dame has provided justice-minded students more variety in experiential learning than in classroom learning. Just this year McNeill has established the Center of Experiential Learning which is directly related to the Center for Pastoral and Social Ministry. The Center is not only initiating new programs of experiential learning, such as Neighborhood Roots, but also collaborating with previous programs such as CILA and Urban Plunge.

McNeill stresses the necessity of off-campus experiential learning in justice education. "We must provide the students with opportunities to be challenged and to look at alternatives. We must never say to them, 'Feel guilty because you're not in justice or ethics.' Rather, they must be given alternatives to meet different kinds of people, to get off campus. We should tell them to get off campus. Ideally, this wouldn't be for everyone, but after sophomore year we should encourage people to leave and come back after a year. I don't care if they're garbage people or working in the inner city or going into the Third World. Whatever they do, they're going to then come back with whole different kinds of questions, maybe rethink their major and rethink what their education is about."

Just as important as the activity

in experiential learning is the reflection on the activity. Accordingly, Notre Dame gives academic credit for the reflection, not for the activity. McNeill would like, however, to see this credit expanded. Ideally, the students engaged in summer CILA programs could incorporate their experience into a three-credit-hour course. Their journals, seminars, and reflections during the summer would comprise half of the course, and the follow-up of serious reflection back at Notre Dame would comprise the other half.

To where does all this justice education, both classroom and experiential, lead? If it does not affect the student in his everyday life, it has been useless. Justice must descend from the heights of seminars and committees to the depths of the dormitory room. How can a student sit in a room with two stereos, a T.V., and a refrigerator and seriously study about justice? The contradictions are overwhelming. Justice education has to be implemented down at the level of hall-living during the freshman year. As McNeill



says: "This doesn't mean that students are thinking about justice every five minutes, but that somehow they want to take the skills that they get at Notre Dame to change the world or eradicate a lot of the injustice they see as Christians which is constituent to what they're at Notre Dame for."

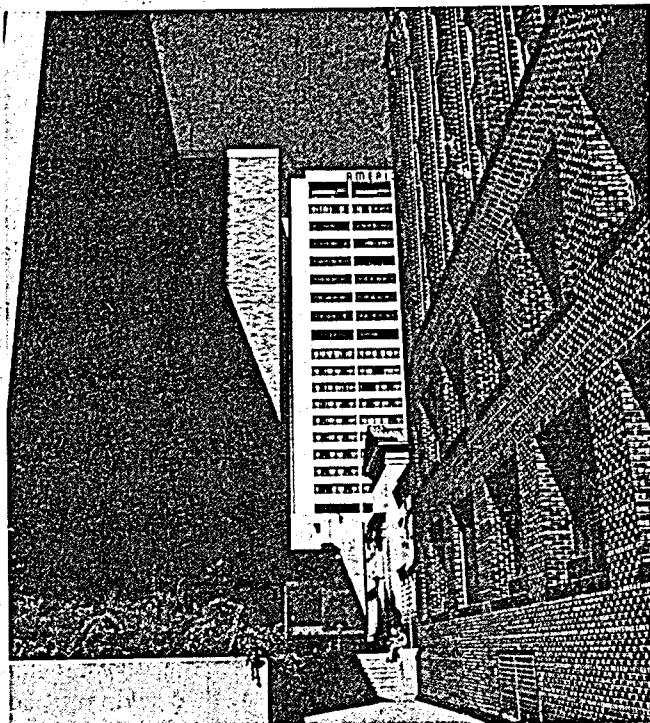
McNeill feels that Notre Dame must force its students to at least weigh the alternatives and decide what type of person one wants to be after graduation. He says that he has "nothing against the hopes of students of getting some employment after graduation. I am concerned, however, about employment for what—what is the reason why they've gone through these four years?"

McNeill and the University Committee on Education for Justice are working to make the answer to this question obvious to students, faculty, and administrators. College education should serve as a stimulant to action for justice. This action, however, should be accompanied by the realization that absolute justice can never be achieved. McNeill reflects: "I like to look at justice as a movement toward a situation where people have equal rights and equal power and equal freedom to make decisions that relate to their own personal community in which they live. I see it in the Christian perspective—the message to work toward a just world even though you know that it will never be completely just, and there will always be sin and injustice, oppression, people stepping on each other, and discrepancies between rich and poor. I do think, though, that we can bring about a change in heart and mind, and through contact with a just God we can overcome a lot of the oppression on people who don't have anything to say about their lives."

*Lisa Michels ('78) is the News Editor for Scholastic. She is responsible for the coordination of this issue on the theme of justice education.*

# Take the Urban Plunge

by Steve Fadul



Rarely does the chance to go on an adventure present itself, yet here at Notre Dame there is a program which affords one the opportunity to temporarily become a resident of one of the nation's inner cities. This program enables one to share chicken broth and bread with a welfare family, sleep on a rectory floor alongside vagrants and drunks, and visit welfare offices, deteriorating projects, underfunded schools, and halfway houses. The program is entitled "Urban Plunge" and consists of a 48-hour immersion into a neighborhood at the core of a major U.S. city.

The Urban Plunge project was initiated in 1975 and drew the interest of approximately 25 students. It has since grown geometrically to include 115 students in over 35 cities this past summer. Urban Plunge is a co-coordinated activity of the Council for International Lay Apostolate (CILA) and the Catholic Committee on Urban Ministry (CCUM). This year, CILA advisor Fr. Don McNeill and project committee members Lyn Sutton, Barbara Frey, and Mary McCormick will be running the plunge which entails organizing a volunteer drive, developing an orientation program, and finally, making contacts with CCUM people residing throughout the nation's cities.

Urban Plunge is actually a one-credit course offered by the Theology Department. The requirements ask that the student attend a one-day

seminar, read a couple of orientation pamphlets, and record some pre-plunge expectations. This is done in order to help the student gain a fuller appreciation during and after the plunge. After the student chooses a city, CILA will make contact with the CCUM member located there who will serve as the student's guide and provide sleeping accommodations. The student is usually asked to bring a sleeping bag and money for food. He will be able to meet his host or hostess at the CCUM annual meeting at Notre Dame in November. The plunge is made in early January and is followed up by group discussions upon return to the campus second semester.

The intention of Urban Plunge is not a study in shock therapy but more accurately an education in urban life through direct participation and observation. This project goes beyond the standard classroom tools and allows the student to be located in a real situation. Urban Plunge attempts to make the student aware of the actual scope of the national and local problems of poverty, corruption, crime, illiteracy and injustice. The student will be alerted to the insufficient solutions being offered to combat the deep-seated urban problems.

The most important purpose of Urban Plunge is to expose the Church as an integral component of the U.S. urban community as it supplies the tools for growth in a

positive direction. On a plunge the student will observe the Church not only as the symbol of hope in an otherwise deteriorating community, but also as a source of vigorous campaigning for social reform. Mary Flannery said of her experience, "The Church I saw there was a living, growing Church full of vitality which encompassed even me in that short time." Jean McGrath wrote, "Personally I saw a whole different aspect of the Church. Instead of sisters in the traditional roles of teachers, and priests in the roles of parish pastors, I saw men and women actively involved in very social issues. . . ."

The Urban Plunge project hopes to help the student grow in many ways. Most generally, it helps the student to grow in confidence by alleviating the apprehension of being in a new and adverse environment. It also hopes to dispel ingrained stereotypes and prejudices so that the student may grow to relate on a human level to those in unfortunate conditions. The student is also challenged to examine his personal motives and goals in light of his new understanding. Mary McCormick suggested, "One might ask himself, 'What can I do to improve this situation and for that matter what am I doing to create this situation?'"

Steve Fadul is a junior in the College of Science from Fortson, Georgia. This is his first contribution to Scholastic.

# Letters Home

*This past summer Notre Dame students in the CILA program worked on projects ranging from teaching catechism in Mexico to organizing neighborhoods in Oakland to counseling in a girls' home for juvenile delinquents in Texas. The following excerpts are taken from letters written home by these students.*

"We stayed late and were still there when they went to bed, so we tucked them in — they all said they had never been tucked in before. My heart ached because I wanted to grab them all and hug them like my parents have done all my life.

"I am continuing to realize that education is the way out. Sylvia, the other day, mentioned that she didn't know her multiplication tables. It astounded me because I realized that she probably will never learn them."

Mary Flannery  
Brownsville, Texas

"I've been organizing for almost a month now and the things I'm learning can't adequately be described in words. To be amidst the people, to walk up and down the streets of a neighborhood, seeing, touching and smelling what it is like to live there, to feel the anger and despair and share in the laughter of those who were perfect strangers only yesterday, is what it's all about. An organizer is a builder of power, the power that comes when two people join forces to work together on a common problem. The key is that two is better than one, and ten is better than two. Once the people understand that, you've got an organization.

"Those initial contacts are the most memorable. Walking up to a benign-looking front door and finding behind it one of the local color drinking a beer or yelling at his barking dog, you find yourself with your mouth open before the words have a chance to form in your head. 'Hello, sir' (I feel like an overgrown Girl Scout). 'My name is Barb Frey and I'm with the Oakland Community Organizations.' (If he interrupts me I'll just die.) 'I'll be working in this area for a while to try to get some of the concerned citizens together to work on their common problems.' (If someone was feeding me this line I'd slam the door in his face.) 'What do you think are the most immediate needs of your neighborhood?' (He's nodding . . . I'm in!)

"Our living arrangements in Oakland make the summer that much more worthwhile. Four of us live in a house together and eat with the Jesuits next door. There are usually about thirteen of us at the dinner table. Chaotic community. Fighting for the front page of the newspaper at breakfast or passing the peas at dinner, we're all in this together. We understand one another and need the laughter and the sharing and the loving to balance out our lives. We have birthday parties about every other night and going-away parties in between them. There's tennis and jogging and camping and driving and praying and cooking and dieting and singing to keep us busy. Occasionally, one gets the chance to rest, but who really wants it?"

Barb Frey  
Oakland, California

"One of the biggest things that I've been involved in is counseling. Many of the women from Cristo Rey, the church out of which we work, come to make appointments with us to talk about their problems. Some of the older and usually more indigenous types often treat us as if we are nuns and they sometimes greet us by calling us 'madre' or by kissing our hands.

"I was spending my afternoons attending adult women's Bible Circles and helping prepare children for their First Communion but since those jobs have finished I am now involved in taking a survey of the people in our parish. We are trying to get some idea as to what the people think or feel about religion in general, the Church, as well as their needs, hopes, and expectations of the Church. So far the results are proving terribly interesting. As we move from the wealthier class to the 'miserables' — those people whose entire family of five, ten, or fifteen people all occupy little more than a one-room shack — the general attitude drastically changes from 'the Church is ideal and shouldn't change a thing' to 'the priests should stop being so hypocritical and start setting an example' to 'it's all a business; only if you have money can you be a part of the Church.'

"The night before last was our first time sleeping in our new home — the third-floor rooms of an old deserted seminary. You should have seen me yesterday morning when I woke up about 6:00 A.M. only to find out that we had no water. I was sweating as usual in the near 100-degree weather with the bright hot sun beating down on my bed at even this ungodly hour (the doors and windows of my private cubicle have to be left open to avoid suffocation). Luckily, though, there is a second water supply, and all I had to do was hop down one short flight of stairs, stroll across the roof of the adjacent building, descend another flight of stairs, pass through the large conference hall of the seminary and walk outside to a set of outdoor showers. Obviously, it made my shower more 'meaningful'; and besides, I have now mastered the art of brushing my teeth in the shower without swallowing any water."

Kathy Gorman  
Metamoros, Mexico



"Kay is a 64-year-old woman whom I took grocery shopping every Thursday morning, punctually at 9:30 A.M., as part of my volunteer duties. She almost never leaves her apartment otherwise — no transportation, and 'nothing to do,' anyway. Her husband is dead, and her son and daughter no longer write or visit her — she has no idea where they are. Her apartment is a disaster: rusted-out sink, dripping faucet, nonworking stove, crumbling back porch — and invisible landlord. She wants to move desperately, but how many other places are available for \$125 a month? I guess it's better than her last apartment, though, where she was robbed by two young guys with knives. Even now, when she talks about that experience, the terror is still evident.

"Of course she's unhappy — bitterly so. She complains constantly, and I don't blame her. So I learned, whenever we were together, to treasure her smiles. We developed little private jokes that were ritually reiterated every week: the coldness of the frozen-food section in the supermarket; my difficulties in navigating the hazardous Boston streets; Kay's 'pocketbook,' a paper bag containing her money and cigarettes. We laughed together, and the laughter was real and beautiful. We gorged ourselves on doughnuts or Howard Johnson's sodas after shopping each week, and winked delightedly at each other over the whipped cream. She had a rotten life, but there were some bright spots — for both of us.

"On my last visit she presented me with a gold pendant watch — 'I never use it anymore,' she said, and I knew it was true, for she has little reason to care about time anymore. All the same, I had no idea how to thank her. It was so incongruous — she gave me a gift, as if I, the 'rich' and happy one, deserved something from her, the poor and luckless. I wear it and think of her, and wonder what she's doing now — she and many, many others, hidden away in those dingy and silent apartments. 'All the lonely people . . . where do they all belong?' Maybe it's better to ask, where do *we* belong?"

Maureen O'Brien  
Boston

"A white person going door to door in this neighborhood is somewhat conspicuous. However, there's no reason for me to worry. And it's not because I'm so brawny and mean looking. Gary, my supervisor, says that a young, attractive black man would be in the most precarious position. Other blacks would suspect him of interfering with their relationships with black women. They don't suspect that of me. I thought this was an interesting bit of sociological information. Not only interesting, but comforting to know.

"Canvassing the neighborhood is exhausting work. Three hours of competing with the television, barking dogs and worst of all, indifference, is all most of us can take at one time. Gary tells me to relax for a while if it gets real tiring. I do. I head for the local park and read. Occasionally, people will unlock their screen door and invite me in. It's not a common thing to do in an area where fear, as well as poverty, oppresses the people.

"Two weeks ago, one of the neighborhood groups had a meeting with junkyard owners. The people wanted the illegal junkyards removed. Mr. Mockle, a junkyard owner, said he would be at the meeting. He wasn't. The people were a little upset. They wanted to make sure that Mr. Mockle could attend the next meeting. So they scheduled the next meeting for the same evening, a half hour later at Mr. Mockle's home. This caught Mr. Mockle by surprise. Same with his neighbors. After all, who are these plebians to set foot in his neighborhood? My guess is that Mr. Mockle will think twice before selling his junk illegally in other people's neighborhoods."

Don Murphy  
Oakland, California

"The first shock to my middle-class mentality came when I realized that many of the people did not want to get out of the migrant stream. They loved working with and being close to the land — they did not want to live like me. But they did want better living conditions and fair pay. The crew chiefs earned a lot of money and I couldn't imagine why they would live like that if they didn't have to. But they did. I learned that it was very important for us to listen — listen to what they felt were their needs instead of projecting our own values upon them.

"In Fisk camp I was blowing and chasing soap bubbles with some little boys. With the setting sun the bubbles were like miniature rainbows floating away over the camp. It was so beautiful I almost cried and had them make them as fast as they could so that the whole sky was filled with bubbles. It was like their dreams, our dreams, hard to catch, blowing away, and then disappearing over the roofs.

"I ask myself what good did we do? We met the immediate needs of a few for money, clothing, food, and medical care but made no lasting changes in their lives. The long-term gains from this summer will have to be within ourselves — an awareness of a problem, some small understanding of their culture and position in the U.S., and a need to pass on this awareness."

Mary Cohan  
South Carolina

# FIND THE COST OF FREEDOM

by Cole Finegan



The Universe has as many different centers as there are living beings in it. Each of us is a center of the Universe and that Universe is shattered when they hiss at you: "You are under arrest."

Aleksandr I. Solzhenitsyn  
*The Gulag Archipelago, Part I*

Thousands of microcosmic universes are shattered each year in nations throughout this world; the grim truth is that all is not well with the state of the world. Justice all too often remains a reality for far too few. In 1977, years removed from the much publicized Cold War tactics, an estimated 500,000 human beings are being held as "Prisoners of Conscience." Slowly they rot in the stench of their cells, never to be informed of the charges levelled against them by the State. The Universe continues its wondrous expansion, oblivious to the chaos brewing within and the malignancy it can no longer hide.

Currently, there are 15 original posters by 15 well-known artists hanging in the Notre Dame Art Gallery. These posters may serve as a vital instrument in the removal of the Universe's cancerous growth; they are the creations of the Artists for Amnesty. This small band is but a tiny portion of what many consider the leading Human Rights organization in the world: Amnesty International.

Amnesty International is not a group of concerned citizens fighting for the rights of those who chose to avoid induction in the Armed Forces during the Vietnam War. Rather, it is an apolitical, non-profit agency, created in London in

May of 1961, which labors for the "release of persons imprisoned, restricted or detained because of their political, religious or other conscientiously held beliefs, or by reason of their ethnic origin, color, or language, provided they have neither used or advocated violence. These persons are to be designated as Prisoners of Conscience." Amnesty International now claims 1,100 adoption groups throughout the world, with individual members scattered across the earth. The organization promises to grow with each passing month. Through letter writing, pressurized publicity campaigns, monetary donations, clothing gifts, moral support, and publishing special reports, they fight to slice through the too often convenient maze of bureaucracy and rescue individuals from living nightmares. It is a frustrating task but there are rewards; 8,500 persons have been released since the conception of Amnesty International.

"Prisoners of Conscience are the most powerless of the powerless," declared Mark Hommes, student director of the Artists for Amnesty exhibit at Notre Dame. "They are helpless to direct their rights and their destiny. They have no one to turn to and the State has terrorized their friends; how are the families of the imprisoned to live? They have nothing. We send clothing, donations, and most importantly pressure the offending governments through letters. With enough letters, they know that there are people who care and who are monitoring their activities. It does work; a prisoner in the Philippines was released this week. He was one of the three allotted to the South Bend Adoption

Group." Hommes is a member of the Adoption Group as are many Notre Dame faculty and students.

The Adoption Group is the foundation of Amnesty International. It is based in every sort of community and open to all who wish to devote energy into the return of justice to all. Each group is allotted three prisoners within a country other than their own; yes, even Russia has an Amnesty International. It is conceded to be basically a token gesture but its very existence attests to the power of the movement. A staff of 80, mainly lawyers, researches each case thoroughly in the London headquarters before individuals are assigned to groups. The accused must have no hint of violence in their records to be accorded aid by Amnesty International.

The posters of Artists for Amnesty are part of that never-ending drive for justice which all the letters, donations, and exhaustion represent. Contacted by Amnesty International, renowned artists such as Michelangelo Pistoletto, Piero Dorazio, Joan Miro, Arman and others agreed to donate original silk-screens and lithographic posters to the fight for human rights. The posters, of quality never before seen together in one exhibit, are shown around the world with copies at \$20 apiece available to the public. The proceeds are divided equally between Amnesty International and the Adoption Group of the community in which the exhibit was shown. All monies are ploughed back into the organization to alleviate printing expenses, publicity costs, and to purchase more supplies for the artistic battles.

The intriguing puzzle of the

posters is the message contained within: political or didactic? Art Professor Doug Kinsey notes, "Many of these works are simple extensions of work the artist has been continuing for years. The posters are not all motivated strictly by the needs of Amnesty International. They are pieces of art which may be studied again and again. Why have pieces of art interested people for hundreds of years? Why do certain paintings continue to fascinate over the centuries? Because they can be studied from a variety of positions with unique discoveries for each viewer; a work of art is like a person you see in various periods of life and who continues to present different facets of personality and appearance."

Certainly the Artists for Amnesty Exhibition is visually dynamic. From the chilling noose of Pistoletto to the deceiving tranquility of Jan Dibbets' ocean scene, the art challenges the viewer, whether he be looking for political statements or symmetrical structuring in the background of Miro's beguiling work. All offer a broad spectrum of interpretation.

Roland Topor's design is perhaps

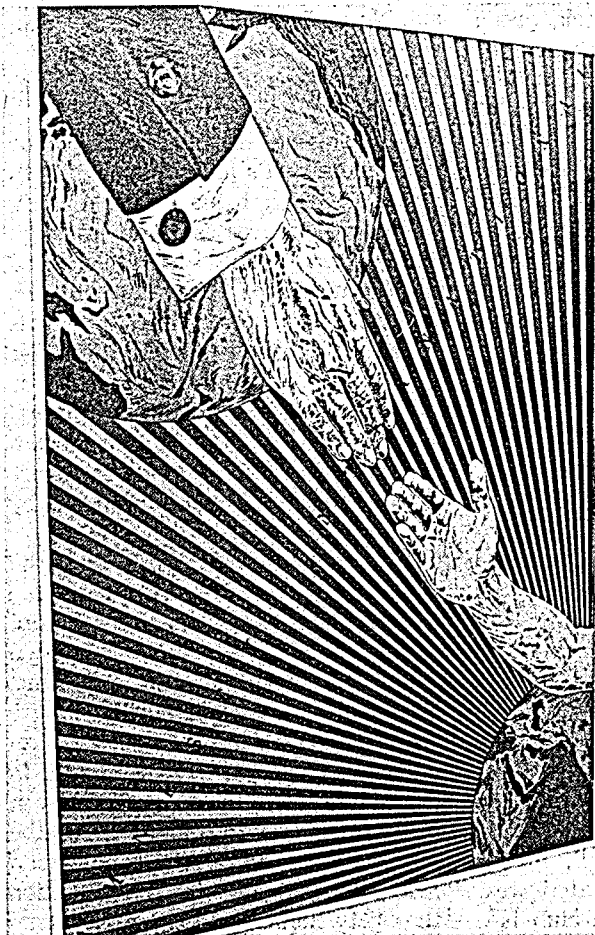
the most provoking and artistically stimulating to be found in the exhibit. He depicts a man's profile, with mouth agape, as a hammer drives the lower jaw into the throat. The horror of the dilemma is expressed succinctly and conveys effectively the images of stifled words and hideous torture; however, the hammer and profile also form a shape of totally independent justification. The result is devastating for it catches man in his anguish, his indecision, his humiliation and thrusts it upon the audience. The work suddenly stands alone and the pain, the fear, the doubt is thrust upon *you*.

The sensual figure of Francisco Toledo poses again the query of art for political expression or art for internal musings. Toledo's man-animal offers not only the turmoil found throughout the world among men, but also the dark stirrings found within each man. Can the darkness within all surface? What will be the consequences for each man, for mankind? Pistoletto confronts the complacent swiftly with his mirrored noose, irresistibly tempting all to locate their necks within

the boundaries of the rope. No one can fail to imagine the despair which one must feel as life is about to be snatched away with one awful fall. Death awaits everyone but some carry it as a constant companion. These are the ones Artists for Amnesty seeks to aid, these are the ones whose universes must be reconstructed and reordered. During the age of Shakespeare, Christopher Marlowe and other dramatists, the Elizabethan Code called for a strict hierarchy in the cosmos; to disrupt one person's position was to shake the whole structure. The plays of these men attempt to point out the consequences of such actions through the dismaying experiences of King Lear, Richard III, Tamburlaine, and others. Perhaps modern man would do well to read once again, and with more care, the words of the past.

To view the art of these men and the ideals for which it stands may be to witness a new era in the realm of human rights as well as art.

*Contributing a variety of articles to Scholastic, from fine arts reviews to creative writing, Cole Finegan is a familiar author to our readers.*



# The Other Off-Campus

by Barbara Frey

The rain stopped just in time. Brightly colored balloons were strung from a pillar outside the Memorial Library indicating the starting point. Shortly past 4:00 p.m. cars began pulling into the circle and picking up their loads of passengers. The tour had begun.

On Thursday, September 15, "Neighborhood Roots," a four-hour orientation to the urban ethnic neighborhoods of South Bend, gave over 250 Notre Dame students and faculty a look at the city that surrounds their campus. This program, conceived last spring by a group of people interested in the urban scene, was an attempt to sensitize students to the problems and possibilities of city life. The National Neighborhood Training Center, under its director Tom Broden, sponsored the event along with the campus organizations of CILA and Student Government.

Many at Notre Dame have never been in contact with the urban environment in all its diversity. The term "off-campus" brings to mind the bars, student apartments and a few popular restaurants. Neighborhood Roots was designed to show South Bend as more than this—as a unique community of people, places and activities.

The agenda began with an automobile tour through the various neighborhoods of South Bend. Faculty and friends of the University did the chauffeuring with a self-explanatory map and traveler's guide

to show them the way. Three and four students piled into each of the 50 cars which included everything from compact Volkswagens to spacious station wagons. "Red . . . who has a red guide? We need one more red in this car!" The orders were given and the color-coded tours set out in four different directions as indicated by their red, black, green and blue pamphlets. Tom Swartz, of the Notre Dame Department of Economics, compared the operation at the circle to "D-Dag."

Once the caravan was on its way, the main obstacle was the 5:00 p.m. traffic on the major thoroughfares of the city. Students occupied themselves in their cars by jotting down notes concerning certain neighborhood characteristics. The conditions of streets, yards and individual houses act as clues to the type of area which one is observing. Abandoned houses, for instance, were common to the Ohio/Keasey neighborhood, whereas the Wooded Estates area just south of the Notre Dame campus was identifiable by its quiet setting among numerous tall and lovely trees. Some parts were obviously newer and more suburban, like Ranch Acres, off Juniper Road, with its large, well-kept yards and neighborhood tennis court.

The car tour lasted approximately an hour and a half before winding up at the ZB Falcon Hall, in the heart of the Polish-dominated west side of town. This ethnic club is a

center of activity for the South Bend Polish community. This evening it served as the banquet and lecture hall for the Notre Dame sightseers. Students and drivers were seated at long dinner tables as they arrived at the club. At the head table were the organizers and speakers of the program, including John Kromkowski, Notre Dame Government professor and prominent South Bend citizen, who was the master of ceremonies for the evening.

Fr. Eugene Kazmierczak, pastor of St. Adalbert's parish, opened with grace. After a brief delay, a crew of young waitresses burst through the kitchen doors with carts of food for the famished. Platters of chicken and sausage accompanied by bowls of mashed potatoes, buttered noodles and sweet cabbage were served—the culinary delights of the traditional Polish wedding banquet. The crowd noise diminished as stomachs were filled and plates were emptied by the diners.

Kromkowski rose to introduce the first speaker and referred to the evening as a significant one for himself personally. Recalling his own freshman year at Notre Dame, Kromkowski explained that there was a University policy that required anyone who was caught in certain "off-limits" areas of South Bend was to be "excused" from the community. The native of South Bend said that it was a hard realization that "My home was off limits."

The first speaker from the community, Angela Michalak, who acknowledged her Polish heritage even though her name does not end in "ski," greeted the audience in her native tongue. Wearing a vest that she had brought back from a recent trip to her homeland, Michalak told her version of "the west side story," a background of the Polish community living in the western section of South Bend.

The next up to the microphone was a representative of South Bend's religious community, Fr. Kazmierczak, who told the crowd of listeners that "There is always a pot of coffee for visitors at St. Adalbert's." The priest spoke of his experience with the people since his arrival in the parish in 1951. "We like back-fence talking," said Kazmierczak, observing that the area surrounding his church had "all the categories necessary for a good, stable neighborhood."

Carl Ellison, Notre Dame graduate and Director of Human Resources in South Bend government, encouraged the audience to make an effort to get to know the larger community. "Don't stay out on campus," declared the city official. "Do come into town."

After a well-deserved round of applause that got the cooks out of the anonymity of the kitchen, Kromkowski invited Olga Villa up to talk

on behalf of the Spanish-speaking community in South Bend, describing her as "una mujer con alma y corazon." The woman chided the Polish professor for his "bad Spanish" before turning to the audience with a more serious message. "All the challenges are presented right here in the South Bend community," said Villa, labeling the neighborhood as a "microcosm of the problems which are found in the larger society." Her words were meant as "a challenge and an invitation" to the students of Notre Dame to get involved in the many programs for the Spanish-speaking in South Bend.

The Urban Studies professors took the floor next, with their explication of the role of neighborhood in urban life. John Roos of the Government Department led the group back through the neighborhoods of South Bend, this time by way of slides. Commenting on the series of pictures, Roos pointed out that all positive things are not limited to certain areas and negative ones to others. "Pride in homes is not restricted to the suburbs," Roos commented. He added that the neighborhoods are becoming recognized as the best place for one to grow, earn respect and gain the support that everyone needs.

Tom Swartz opened his talk by pointing out that "cities have always had problems," from the

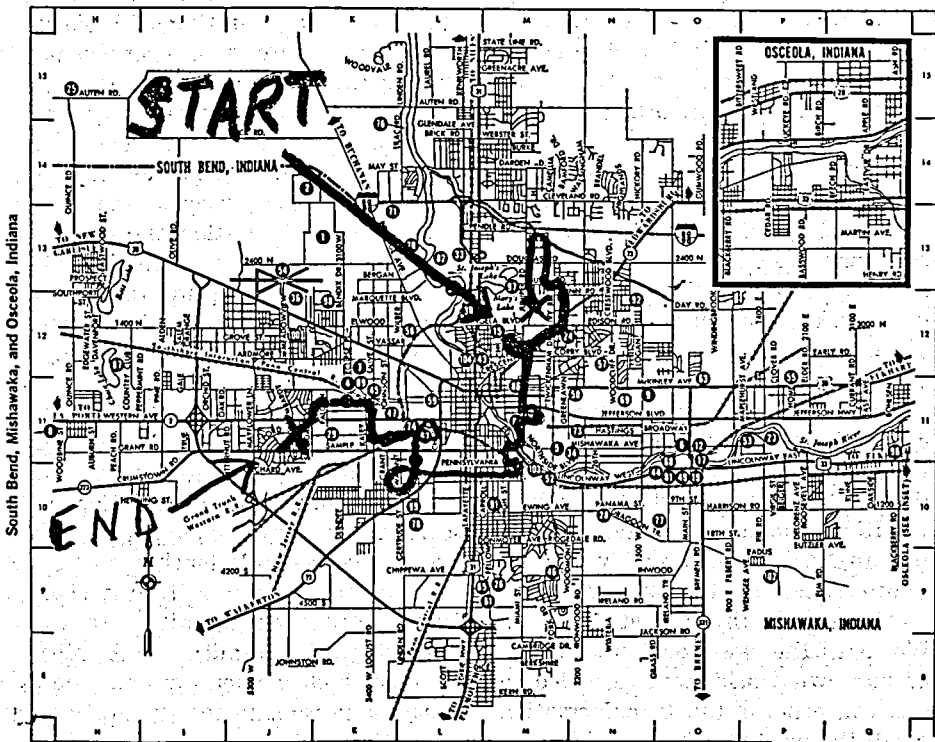
muddy streets of the 19th century to the trashy streets of today. He spoke on the darker side of the urban picture, the dilemma of the deteriorating neighborhood. Swartz paced throughout his lecture, emphasizing his key points with hand gestures. "A neighborhood," he remarked, "is a fragile thing." Even the slightest changes in the character of an area have a dramatic effect on a neighborhood.

Swartz had some comments on what the renting of student housing does to an area. He stressed that people should have "the same respect for their neighborhood here as they have for their neighborhood at home." Swartz closed his talk with the unsettling prediction that if an individual neighborhood is allowed to die, "then another neighborhood dies, and ultimately, the city will die."

Tom Broden, Director of the National Neighborhood Training Center which is located on the campus of Notre Dame, pointed out that "the first step in the development of just neighborhood policy is for public and private decision-makers to begin to think *neighborhood*." Urban policy thus far, he stated, "has been unjust to the extent that it has ignored humanistic values" and concentrated primarily on socioeconomic values.

Neighborhood Roots was a brief introduction to the idea of neighborhood in urban life. The response to the program was highly favorable and there is a strong possibility that it will be offered again soon. No one went away from Neighborhood Roots with a full understanding of the intricate web of urban problems or the means to solve them. Most people did leave with a clearer picture of South Bend and its ethnic neighborhoods. Maybe some students even left asking themselves the question posed by John Kromkowski: "Where will you live—in the monocultural wasteland of the suburbs, or in the ethnic diversity of an urban neighborhood?"

*Barb Frey is an R.A. in Lewis Hall. She spent the past summer working for the Oakland Institute of Community Training in California.*



South Bend, Mishawaka, and Osceola, Indiana

# The Thirteenth Objective

by J. E. Stewart

### I

Dom Paulo Evaristo Arns, who is the Cardinal Archbishop of Sao Paulo, is a good person to meet—a smallish alert man, openhearted and immediately friendly in that engaging South American way. You can feel his strong faith and Christian charisma. You can understand how radical and practical he is. He didn't have a great deal of time to spend at Notre Dame when he visited here for his honorary degree, but while he was here, he kept his eyes open.

On May 21, in the library foyer and spread across the campus, Dom Paulo saw the display set up for the *disappeared* in Chile—a demonstration run by local students and graduates, many of them called Cathy and as American as the local grade school, but who were able to look beyond this place and this country and to demonstrate in solidarity with those political opponents of the Chilean regime who have sunk out of sight without a trace.

When he got back to Sao Paulo, the Cardinal still remembered and this is part of what he said:

"The awareness of the young Americans is startling . . . The young people are organizing a movement for the disappeared prisoners in Chile . . . they demonstrated their solidarity with the families of the disappeared. They had the names of 1,500 of these *desaparecidos* with all

the facts, all the declarations, everything known about them. These young people could be around drinking Coca Cola, having a good time. However, they stayed there in a vigil from morning to night, giving out leaflets of solidarity in all the country. . . ." The Cardinal saw it as a sign that justice is indivisible, that there is no private self-sufficiency anymore.

"Now we know," he said, that the world can no longer be the world, if one-third have everything and two-thirds have nothing. Yes. The whole world is compromised. If one is wrong, so are all the others."

### II

It's a warmhearted comment on us, and how nice it is to have our best side seen and recognized. We know this side is there. Like Cardinal Arns, we know that this is what we should be, and should be doing.

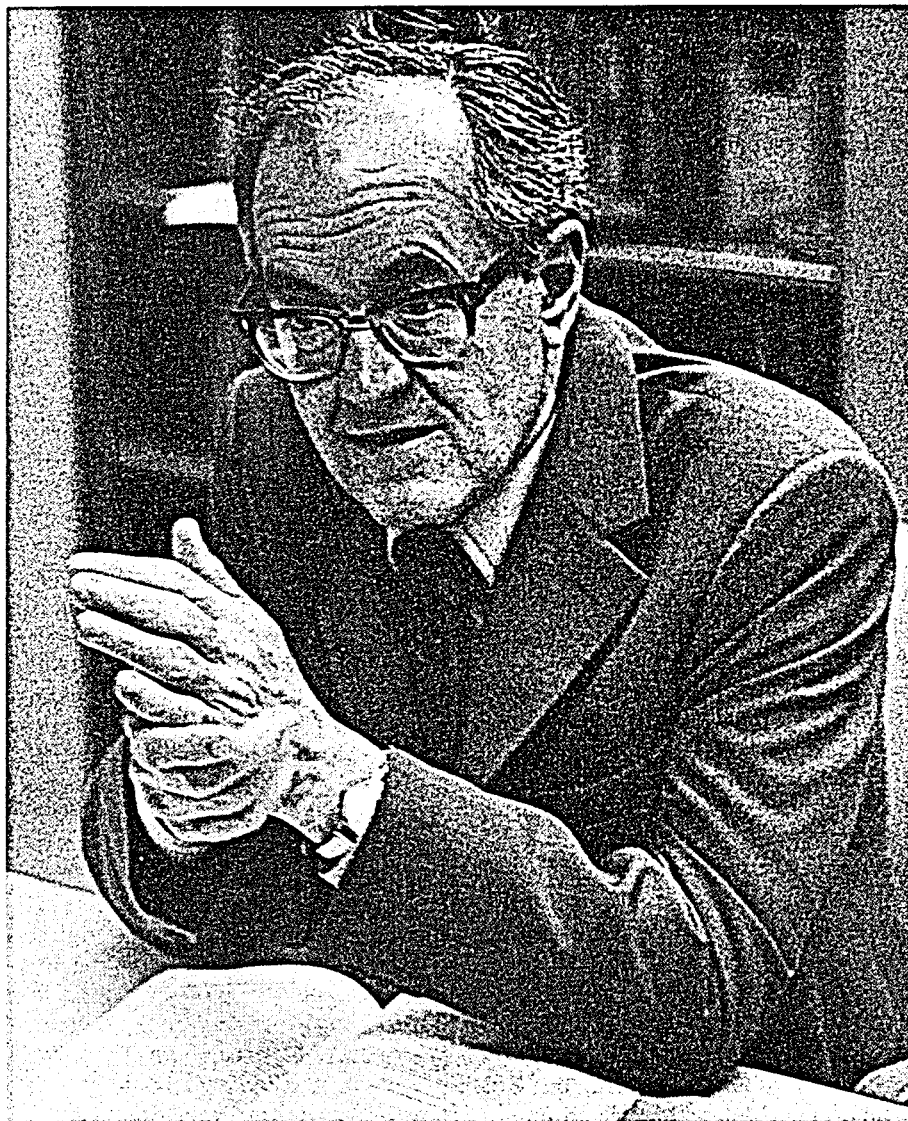
Demonstrating for Chilean freedom is in itself a small thing, but it raises a bigger question—whether this isn't just how students and universities should be, whether the pleasure and hope they give to one South American bishop isn't a reminder that in the eyes of the Third World, of the new world, and indeed of our own world, we are called to one concern for the transformation of all the world by justice. It raises

the question whether this isn't an imperative, a sign of the times, and a new calling of the spirit, which ought to help us to the most serious rethinking of our own Christian life here, and of our university structures.

### III

A great priest in Southern Africa, Mgr. Kolbe, wrote of how the Gospel baptizes first one area of life, then another, in the processes of historical time. Every turning of history, each new culture that emerges, including the most hostile, is another field of life which is seeking renewal. The new chance is also the challenge. It was when Jesus was called upon at the roadside, or at a meeting full of question and contention, that in response to this humble working of life, accepting the providential accident sent by his Father, He revealed new depths of the kingdom.

Our values in a particular age aren't determined, as the vulgar Marxist thinks, by changes in the economic and productive relations in society. Rather, a changed society and a changed relationship creates, as Toynbee would have said, a *challenge*, a new opportunity. So the possibility of mutuality and equality of men and women, or our new capacity to remake society in forms of justice and sharing, calls out of



Professor James E. Stewart

men and women a new discovery of the possibility and meaning "which always was in them." The response is a deepened discovery of our hope—which is to be "another Christ." The skeptical humanists are precisely wrong when they think that history is the record of one area after another escaping from the orbit of the sacred, and becoming secular. Rather, as each area of life—like social organization—attains a new autonomy, as it matures within that autonomy, it will discover with a new force its capacity, and its need, for grace and light.

Today, I believe, in this way, we're discovering that a concern for social justice isn't a hobby of the sensitive few, but everyone's calling, everyone's task. We see that the incarnation, which is able to bless all things—our bodily life, our work, our passion, our energy—won't leave social structures and social justice out of its care. The structure of economic society and all that makes for domination or freedom, must be reformed, renewed, made wholesome. Of course, like trying to make justice and love in marriage, the work will never be finished, but it can't be left out either!

#### IV

The university can't leave justice out either! The twelve priorities of academic excellence, which are our target for growth today in this university, are bred in an honorable tradition, sustained by a fine ardor, and can show at their back some genuinely high-minded thinking. But is high-mindedness enough? I want to put in a plea, in the deepest Christian tradition, for some low-minded thinking. Touching and

worthy of support as these objectives are, they are not, it seems to me, enough. To be themselves with the honor they deserve, they need something more. They are in a sense too angelic; they do not speak of the way we live in the kitchen midden of an unjust world. I am trying to write here of something that troubles the poorer world and many people here, when they look at great modern universities. So I suggest that we need a thirteenth objective, so that academic excellence does not become sterile. We need to begin the exploration and discovery of new forms of university life which will take our openness and knowledge to the poorest, and to those working in the world. In return for this work of justice, we will learn from the people and the poor the questions we forget to ask and the values that are so easy to lose.

#### V

The progress of the university idea in the world is impressive and moving, and the report of the Committee on University Priorities expresses it finely. I know its attraction, I have felt it and argued for it (in 1946) in my own National Union of Students and for the World University Service (in a 1960 volume on *The University Today*). These virtues of a university—openness, receptivity, attention, fidelity in the face of what is, and what is disturbing—are a kind of treasury of our culture. And yet, because we know they matter, we can't help feeling how shaky their health is, and how little they have, it seems, reformed the world. I have a kind of nightmare in which I see the thousands and thousands of teachers in my own profession, the teachers of literature, gathered together in a vast Sheraton-Hilton in a midwest city and exchanging eru-

dite papers, men and women who have fed on the honeydew and ambrosia of human wisdom; and are they, in that great MLA on the prairie, transformed, transfigured people? Alas, why not? So many people, who care for authenticity, are perturbed when they see the gap between our aspiration and the thing we do. Do we love truth, intimate, difficult, disabling truth, or do we mostly love academic excellence, its respectable cousin, smelling faintly of the coterie and the self-perpetuating system? Of course are these normal human reductions, the featherbedding we need to survive from day to day? If so, what's needed is no more than periodic revivalist campaigns in the university, calling us back to pristine hope, the sort of thing we've had since 1968. Look at the titles "University in Turmoil," "From Riot to Reason," "Identity Crisis in Higher Education" and more, much more. All these healers prescribe more liberal values, less featherbedding, more rationality, more spontaneity, "a college where process and individuality predominate," and the like.

But what if our disability is a deeper thing, a need to rethink our basic structures, to be a point in the world responsive to new needs, a difficult and exacting task, but one which can change things and one of which, with our Christian hope, we are capable? Isn't it true that a good deal of our aspiration, our wish to get close to deep radical truth—in literature, in theology, in history, in the uses and values of science—is clogged by the rather narrow self-nurturing interest of a university life? I don't know, but I suspect that we wish we were closer to the points of growth and need in the world. There is a lot of feeling, usually obscure and uncanalized, that our university work needs to relate to the life of ordinary men and women, and to the hunger for justice and participation in a new way. You meet this feeling everywhere, among your colleagues, in open universities, in countercultures, in the Third World struggling to build community and wanting a university that is not elite. You meet it in students who can be pretty blinkered and disadvantaged by all the privileges of material culture, but who have the grace to feel it.

Something else is needed; something else is *possible*. Some hints, some indications (no more), can be made of what this further objective might be.

## VI

There is a feeling in the world that a new culture is needed in which ordinary people are in control of their own economy through forms of common ownership and self-management.

"We're discovering  
that a concern for  
social justice  
isn't a hobby  
of the sensitive few . . ."

There is a movement for an education in which ordinary people grow into a critical consciousness of their real situation, and realize that they are able to take responsibility for it.

There is a conviction that the cultivation of the intelligence should arise a good deal more out of the ordinary life of people and that "the life of the mind" is not admirable unless it grows from the roots of real awareness, participation and love.

There is a belief, deeply Christian in its implication though not always in its origins, that we can do very well without the "higher self" and without a good deal of the higher education, if it's not rooted in familiar life and service—because that's where real consciousness and serious reflection and prayer must start.

In countries where men and women are building new cultures, ideas of education are being rethought at many levels.

One basic way, increasingly attempted in Africa, is to use vocational education (rather like a community college in America) as a serious, valuable, critically aware base for social, moral and historical thinking *as well as* for technical education. This was the aim of my own 1975 report on the University of Lesotho.

Another way, attempted I believe by the Mondlane University in Maputo in Mozambique, is a kind of reversal of the first strategy. It is to involve the university students as comrades and fellow-labourers with the people in times of need.

Paulo Freire's method, sometimes called "conscientization," is a powerful new tool: how the poor and oppressed can become conscious of their fate in the world and transform it by their reflection, awareness, and responsibility.

In the Church in Brazil, the Comunidade de Base seems to begin in the same honest, low-minded way by trusting the responsibility of the people to judge, and to learn. One might look at the "open university" in England, at some new colleges and universities in the United States, at a new philosophy of adult education and adult formation, and at new programs of community service and outreach; and I like to remember Peter Maurin's Catholic worker university.

Signs of the times—new shoots of life in the world, the beginning of new structures! How close these new works should be to a Christian conscience that sees truth and renewal at humble levels, how much they should demystify some of the pretensions of the higher learning; and how much they should fortify its most honorable concern, which Hutchins in his great book called "an abiding faith in the highest powers of mankind."

In ways which only the future, with work and dedication, can reveal, our higher education needs this changed emphasis—at first, of the imagination, but essentially, of emerging structures. It needs to find ways to reach out to the poor, in this country and beyond; to relate to their struggle for formation; to rectify its concerns and interests by being involved in the exposure of men and women who are struggling; to repel the risk that our academies



become a decadent scholasticism piled up in volume upon volume on the shelves of distant libraries; to identify with the call of the gospels for justice. We need to make reparation for our past, our guilty past, in the injustice and suffering elsewhere in the world. This I believe, or something like this, is the thirteenth objective which is (we will find) needed for the health and support of the others.

## VII

It seems to me that Notre Dame's campaign for greater intellectual excellence, for endowments and professors and library resources to sustain it all, will succeed. We will be one of the institutions of distinctive merit—the big league. In the words of St. Thomas More—"And then?" Will we be of service at the point of growth and change in the world? It is here that Notre Dame has the special opportunity of excelling—of "being first" in a deeper way. Our Christian sense, as Cardinal Arns noted, is already (in noncurricular ways) guiding us to this concern. We are led by a Congregation that already has deep roots in the struggling, suffering world to which we all belong — in Bangladesh, in Uganda, in Chile and Brazil. As Christians we are attuned to hear the spirit idioms of society. At the final vows of Bill Faiella and Tom O'Hara last month the homilist reminded us that as Christians we are to renounce the worldly involvements of those around us. How such a new growth is to be done shouldn't be a subject for rhetoric but I believe we're called to it. In the same interview in Sao Paulo, Cardinal Arns said bluntly, "Christianity is a constant risk. Risk to the person, risk to the possessions. If not, you have conformism. And renewal means always to leave any type of accommodation behind." But of course the greater risk, the true danger, would be *not* to take the risk that the Lord calls us to.

*James E. Stewart is a visiting professor of English at Notre Dame. His work is teaching in the universities of independent black Africa. He describes his interests as literature, human consciousness, and the life and culture of developing countries.*

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# Letter to the Editor

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To the Editor:

This letter serves as my reply to Dave Myers' thoughtful article in "Perspective" (Do Not Go Joyfully Into That Good Night, Sept. 9). He speaks from experience about the vestiges of unreality with which he and all of us face death. However thoughtful though the article was, I don't believe that Dave Myers possessed the distance, only realized by time, to review his experience. The death of a loved one is admittedly a very personal matter, but the process as one faces the loved one's absence is in most respects universal.

When my father dropped dead during my freshman year, it was my first personal experience with death. I refuse to admit, as Dave Myers might expect, that I approached my father's death "in a context of unreality." Rather, my approach was one of uncertainty—uncertainty which I mistakenly believed might be resolved by choosing answers to some "either-or" questions. Was his death God's means of punishing him or his family, for his sins or for his family's sins? Was his death God's means of rewarding him or his family, for his good or for his family's good? My wound, caused by his death, only bled with more uncertainty than before, as I limited myself to choosing answers to such questions.

What stopped the bleeding were the viewings, tiresome as they were. I hazard to guess that the viewings were God's way (and the community's way) to stop the bleeding. The company of my father's friends, colleagues, and acquaintances helped me to forget the unfair questions which I posed for myself to answer.

Looking at my father's corpse also helped me to avoid those unfair questions. The undertaker's attempts failed (as they always do) at creating the illusion of sleep, and he confronted all onlookers with the reality of death. The makeup and the tailored clothes only reminded

everyone that death certainly cannot be avoided by viewing a travesty. The effect was contrary to what the undertaker attempted and Dave Myers suggested. Corpses are worth looking at because they can only be regarded as the cosmetic shells which they really are. The certainty of death stopped the flow of blood from my wound of uncertainty.

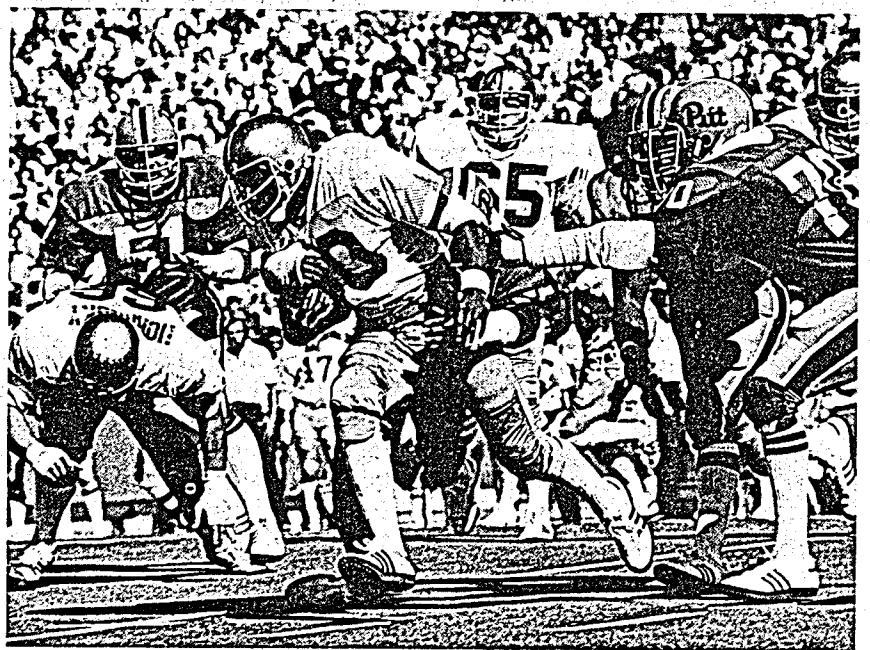
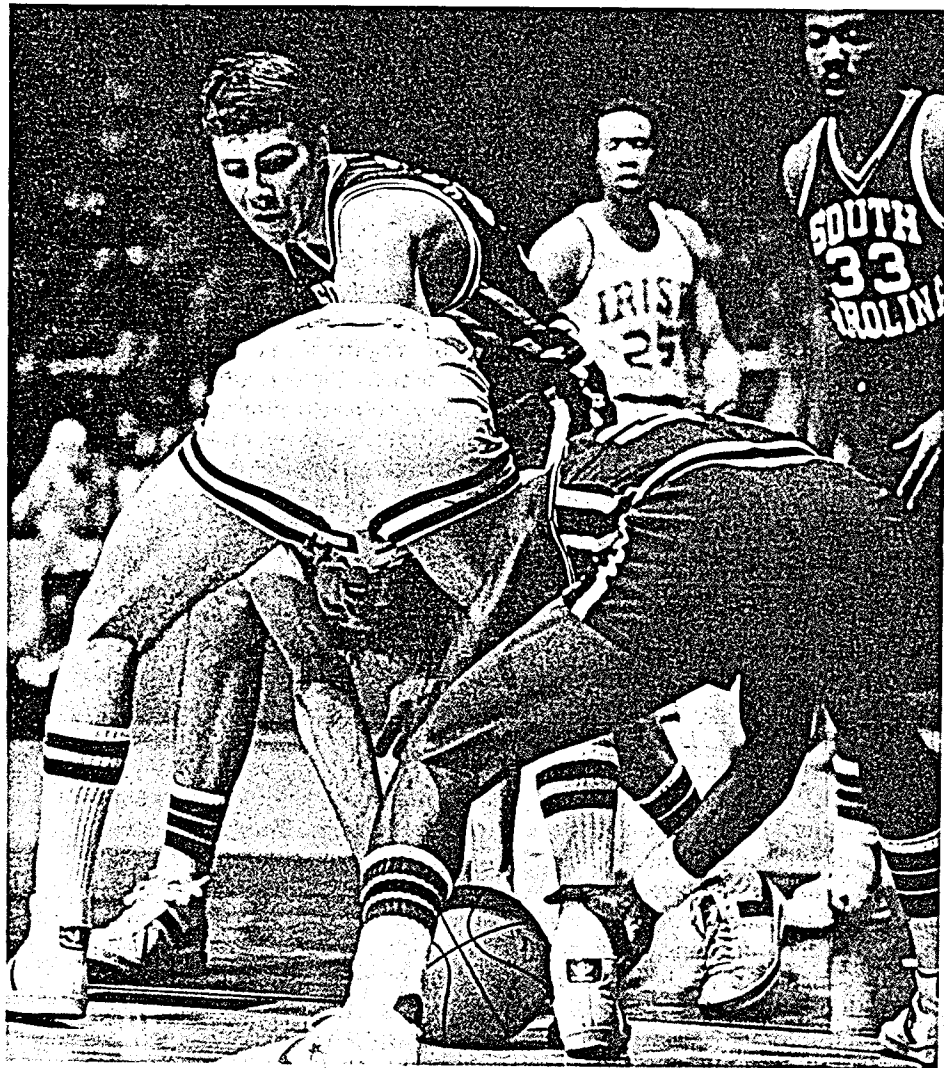
But the wound remained to be cleansed. The Mass of the Resurrection which accompanied the body's disposal was as consoling as alcohol applied to a wound for the first time. It called to mind the sacramental vows of Catholicism which both the deceased and his family chose to take as signs of their belief in a Trinity. To believe what such vows required took heroic effort at the burial ceremonies. The "celebration" of the Mass painfully began the routine of purgation which would continue as long as my family and I lived with memories of that unpleasant experience.

The urge, however, to blurt my favorite expletives oddly enough has decreased with time. To an extent, I have been numbed by the pain. I suspect that when another loved one does die, the memories of my first experience with death, nevertheless, will dispel the numbness and reopen to an extent the wound of uncertainty. The scar tissue only will be able to repair itself with similar ritual procedures.

—James Jordan

*Scholastic welcomes opinions and responses from its readers in the form of Perspectives and Letters to the Editor. Letters will be printed, space providing, and should be of a reasonable length.*

# Gallery



Although photography is a relatively new invention of man, it has already secured a place as a medium for optimum expression and creativity. I have a great deal of respect for commercial photographers, portrait photographers, artists, and scientific photographers, but more than any type of professional, I respect and admire the photojournalist. This respect is based upon the photojournalist's ability to capture a split second and his opportunity to share it with the public as a source of information and entertainment.

What occurs today will never occur again. What occurred one second ago is already gone. It is the job of the photojournalist to isolate and preserve the actions, emotions and significance of yesterday, for tomorrow.

Tim Krause



College football has seen a resurgence of interest in the past few years. Many people feel the contract hassles of pro sports have sent football fans in this direction. But while college football as a sport is getting better, the business aspect that viewers do not want to hear about is becoming a serious problem.

The growth that has made college football one of the most widely viewed spectator sports has at the same time created financial problems for many "big time" football schools. The profitable business of college football has moved into the mature industry stage.

The simple money troubles that college athletic directors face come from the fact that costs are rising faster than income. This is true for every university throughout the country including Notre Dame.

"Costs are rising faster than revenues because stadium size is stable," explains Fr. Edmund Joyce, C.S.C., Executive Vice President and Chairman, Faculty Board in Control of Athletics.

With ticket sales as the main source of revenue, some schools have raised prices or built side revenues. Nevertheless, squeezing out more dollars has been tough. Notre Dame has chosen the former proposition as Joyce noted, "We have raised the price of tickets about every two years to compensate for increased costs."

Other schools have elected to expand their stadiums, as was Penn State's course of action. The roadblock to adding seats is soaring construction costs. This has restricted the Irish from this obvious alternative. "We have not seriously considered adding to the stadium," noted Joyce. "It was not built for expansion and the costs would be astronomical."

Penn State paid \$4 million to add 16,000 seats. At \$8 a ticket, with seven home games a year, and assuming a 50-50 gate split with the opposing teams, athletic director Ed Czekaj figures it will take the Nittany Lions nearly nine years of selling out every seat to recover the school's investment. This is a very risky proposition, as Joyce warns, "You have to wonder if football will even be around in 20 years at its present level."

Notre Dame is fortunate to have

# Tackling the Cost of Football

by Ray O'Brien

a constant demand for tickets. With this year's price hike to \$10, a Fighting Irish football ticket is the most expensive on the college scene. The Irish also don't have to worry about losing money during "off" seasons. "When Kuharich was coach the records dropped but there was no fall off in attendance," noted Joyce. The school's financial stalwart went on to add, "Notre Dame has a loyal following that is deeply rooted." Irish home games have been sold out for as long as people can remember. Most schools would notice a severe drop in attendance if they followed the same route.

The financial troubles of college football have widespread repercussions. Many of the larger programs not only pay for themselves but also pay the bills for the entire athletic program.

The larger athletic departments are in many cases set up as a separate business entity that is self-supportive. Schools such as Oklahoma, Michigan, and Penn State gross sums of \$3 million to \$5 million a year from all sports.

Notre Dame treats its athletic department as it treats any of the other university departments. The athletic director, assistant athletic director and the vice-president for business affairs make up a budget that must be approved by the University.

In addition, any income that is residual after all expenses have been accounted for goes into a university fund. The program at N.D. grosses over \$2,000,000 a year. "The income has always covered expenses," explained Joyce. "But this surplus has narrowed over the years," he went on to add. The surplus funds other varsity and club sports for men and women. While basketball once "ran in the red," with the addition of the

Athletic and Convocation Center it has been able to cover its own cost and help out minimally in subsidizing other sports.

Besides the rising costs, the second biggest nemesis of the college game is the pro game. With pro football now expanded to 28 teams, colleges must compete with neighboring professional franchises for audiences. Schools such as Miami, Tulane, Minnesota and Georgia Tech have felt the presence of the NFL teams in each area. "Where pro and college teams are competing in the same area, the college program suffers," reported Joyce. "We are fortunate in the sense that we are located in South Bend." However, Joyce did note, "Attendance has fallen off in cities we play in that have professional teams. Notre Dame's magic name is not enough to fill the stadium in these areas."

High financing is nothing new to college football. The NCAA collected data from schools nationwide in 1969 and reported that the average major college football team grossed \$960,000 in revenues (less than half of ND's total) and boasted a 30.5% profit margin. This study also revealed that all of college football revenues totaled close to \$145 million in 1968-69 season (total sports grossed \$205 million). These totals are predicted now to be well over \$200 million. Still this intake is not enough.

With the cost of an education rising every year, the cost of scholarships increases. Michigan's athletic director, Don Canham, reports that the scholarship budget at large schools like his will double in the next decade. It is presently hovering around \$800,000 for all sports at Michigan.

The one source of revenue that has helped football powers prosper

has been television. Nationally televised games offer a \$500,000 split for the two competing schools while the take-in for a regional telecast is \$380,000. The TV situation is one in which the rich get richer and the poor get poorer. The NCAA takes a 6% cut off the top of these totals and does set down some restrictions. A school is allowed only one national and one regional television appearance a year with an additional "wild card" possibility every other year (five games at most in a two-year span).

Conferences have become a means of distributing revenues. The weakest members of strong conferences share equitably in TV revenue. For example, in the Southwest Conference the team that is on national TV gets 20%; the rest is then shared equally among all nine members (including the one on TV).

For independents like Notre Name and Penn State, television appearances are a gold mine with no revenue sharing to deal with.

One would think that this beneficial independent status would draw other perennial powers out of their respective conferences but for the most part there has been little talk in this direction, although division shake-ups are a possibility. This movement is not expected because of the fact that there are many other sports that are involved in conference play.

There has been some talk of a "superconference." The top 50 teams would play each other and hold a monopoly on TV intake. Again most schools shy away from this talk

realizing the effect it would have on the majority of the colleges. If things get desperate in 20 years this may prove the only alternative.

Gate receipts are still the largest source of revenue. Notre Dame usually operates under reciprocal receipt sharing where an opposing team is guaranteed a certain amount and the home team keeps the bulk of what it can net. This works well for the Irish in that they do not lose money from playing in smaller stadiums.

Bowl games are another lucrative source of income. Notre Dame has added much to the school's till from postseason appearances. The Cotton and Orange bowls offer between \$750,000 to \$1,000,000 to each participant. The Fighting Irish have been offered bowl bids in eight of the last nine years. Bowl game revenue is almost a sure thing for Notre Dame year in and year out. "We don't anticipate in our budget that we will be playing in a postseason game," cautions Joyce. "The income from bowl games goes into an endowment fund for academic purposes." However, some schools depend on this extra bonus as a source of income.

The NCAA has come forth with attempts to cut costs of college sports in order to help the smaller schools survive. If relatively rich schools are feeling the pinch then the smaller programs will soon be bleeding red numbers on financial reports. The scholarship limit is an attempt to ration the market for promising high school athletes and lower football budgets. Coaching staffs are also limited.

This legislation has led to some underhanded dealings due to a scramble for the top high school prospects. Michigan State is presently on probation for three years (1976-1978) for recruiting violations. "Extras" have been offered in many cases along with "invisible" scholarships (financed by wealthy rabid alumni). Joyce does not seem overly concerned about this. "I would hope they (the NCAA) would be able to police it. I think colleges police themselves well; the problem is greater in basketball."

Answers to the question of how to balance budgets are not rushing to the surface. Some suggest that the NFL offer a subsidy to the NCAA since college football serves as a free farm club for the professional teams. Joyce is strongly against any such action. "It is not palatable because we don't see ourselves as farm teams, and it is simply not the case. The numbers that actually enter the pro ranks are relatively small compared to those that go to college and play football." He emphasized, "No self-respecting school would want to receive any kind of a subsidy."

With this being the case, there are very few ways to turn. "I think we do have to maintain a rising income," Joyce continued. "It is probable that ticket prices will be rising." While few people ever imagined tuition doubling in the past decade, Joyce feels the same holds true for ticket prices or any product. "I don't want to predict that ticket prices will reach \$20 in the next ten years but they might." The other alternatives are raising tuition, or in the case of Notre Dame, charging students for their tickets. These are not attractive propositions, but are entirely feasible if club sports are to be maintained and women's sports are to grow to reach a par with men's sports. Joyce does not see these as choices in the foreseeable future.

The optimist will hope that the spirit of college football will overcome the lure of pro football or that inflation will come to a stop. But until then, the problem remains of how to stop the gap between revenues over costs from shrinking and just how long football programs can last. Some will survive longer than others, but time could catch up with college football at its present level.

1977 NOTRE DAME STUDENT FOOTBALL TICKET		
1	- GATE 14 -	
2	5	<p><b>IMPORTANT</b></p> <p>This reserved seat for home football games is for your personal use only. Transfer or sale of this ticket will result in confiscation.</p> <p>The fee for restoration if confiscated or replacement if lost or stolen is \$35.00. Ticket must be turned in to Director of Student Accounts if student withdraws before last home game.</p> <p><b>VOID WITHOUT IDENTIFICATION CARD</b> (SEE OVER)</p> <p><b>NON-TRANSFERABLE</b></p>
4	32	
5	29	
	SEC	

# Where it All Begins

by Carl Munana

Often we hear that Notre Dame is its people. If this is true then a small group of individuals on the first floor of the Administration Building is the primary agent in determining what Notre Dame is, and essentially, what it will become. The group is the Admissions Office and the individuals are five full-time



Pat Leonardo

admissions officers and one Director of Admissions, John T. Goldrick. They serve Notre Dame as the filter through which 6500 applications must flow, only 1600 of which will ultimately be enrolled.

This year four of the six officers are new to the Admissions Office. One might infer from the radical turnover this summer that Notre Dame intended to change its admissions policy. This is not so. The officers who left did so of their own accord for various reasons. One example, Dan Saracino (N.D. '69), who had been working for the Admissions Office for several years, left for California where he was offered the top admissions job at the University of Santa Clara. The high turnover rate of admissions officers is probably due to the nature of the job. Many see it as both a learning experience and a logical stepping-stone to other opportunities.

Director Goldrick (N.D. '62) has been working at Notre Dame Admissions for 7 years and is the only true veteran at the office. Diana Lewis (N.D. '74) has been on the job

for a year now and is the second most experienced officer. The other four—the rookies—are also all recent Notre Dame graduates. Is it mere coincidence that all are Domers? Not at all. Donald Charles ("D.C.") Nokes Jr. (N.D. '76) points out that, "there might be a preference for those that have attended an undergraduate institution to be the counselors simply because many of the questions which we [as counselors] have just cannot be [answered] from reading the different manuals."

In evaluating the job applicants the Admissions Office had to ensure that the successful candidates would be capable of working together as a team since it is as a team that many of the decisions are made. No single person is responsible for accepting or rejecting a student. Each counselor is assigned a geographical region of the United States. All applications from each area are reviewed by the corresponding counselor first. He makes his recommendations and then hands the entire file over to another staff member who, in turn, makes his own recommendations. A third evaluation is drawn up by Mr. Goldrick. If all three do not agree on a particular student then that portfolio must be reviewed by the entire staff. Don Bishop (N.D. '77) explains that the final decision is a democratic one. "We just hash it out—talk; talk about the plusses and the minusses; why we feel this student should be in here, or why we feel we should not offer a position. And then we vote."

The job of the counselor includes giving the countless interviews which students ask for each year. These can be invaluable to the applicant but they are not a part of the evaluation process. In effect students are asked to interview Notre Dame, instead of the other way around. Often, however, this approach can seem like a very strange twist to the student. Bishop notes that, "Half of them don't believe me. They 'know' that when they leave

you're going to go back to your room and you're going to write this thing that's going to make them or destroy them. And we don't. All that I write down in my comments is, 'This is what we talked about; this is what he's interested in.'"

Edward Koehler (N.D. '77) found that even though this approach is designed to keep the interview at an informal, relaxed level it does not always work that way. "We just can't seem to relax some students they are going to be nervous no matter what. That's just the way they are, and that's not to their detriment. For many of them this is *the* place they want to go."

All the officers hold interviews as well as participate in the selection process, but the job is more diversified than this. Each is assigned a geographical region plus one or more special functions. Pat Leonardo's (N.D. '70) area of concentration is minority applications. Saracino had the job last year and Leonardo has spent the last few



D. C. Nokes

weeks going through his reports gathering information about how to deal with this sensitive category. In recent years minority acceptances have risen but there is still room for improvement. Leonardo notes, "My job is to go out and try to increase that number as best I can. There's no quota or anything like that; we just try to go out and do the best we can."



Diana Lewis

All international students initially come under review by Bishop. Included in these are American students who have attended secondary schools abroad and who wish to study at Notre Dame. Noncitizens applying to Notre Dame face at least three potential problems. First, they must be able to satisfactorily pass the Test of English as a Foreign Language (TOEFL). Those students who do well on this will also tend to be competitive at Notre Dame. Second, foreigners do not have the opportunities for funding that American students have. They either have to be funded privately or by their own governments. Third, according to Bishop, "There are a lot of unique problems with this because I have to sit down and evaluate their school systems, which are at times very much different from the U.S." It is therefore more difficult to find fairly standard measures such as class rank and grade point average.

One of the more controversial areas of Admissions, student-athletes, is in the hands of Nokes, himself an active marathon runner. While not yet having had the chance to work with any individual cases, Nokes expressed optimism in having a good working relationship with the coaches. "I think that they have a general idea of what my perspective of the situation is. I really think that it is valuable to have students here who can contribute in any area extracurricularly, whether it's some special artistic ability, athletic ability, social ability—whatever it might be. When transcripts come in from different students it's important that they include the fact that they are definitely strong athletically, if that was their interest. Or,

if they were the oldest son or daughter in a family of ten children and they had to help work in order to feed all the other children—that's another important extracurricular which should be considered."

While the trend at most colleges has been a decline in the number of applications, Notre Dame finds its application pool growing steadily greater. Since the number of freshman places has remained constant this can only mean one thing—it is increasingly difficult to be accepted at Notre Dame. Five years ago 5,559 students applied for the 1,625 available places. This year there were 6,458 applicants. The average SAT scores have risen to 1200 (570 Verbal, 630 Math). The average student in this year's class ranks in the top ten percent of his high school class. Five years ago 55% of those accepted actually enrolled. This year the figure stands at 60%. Competition for the 400 places available for women in the freshman class remains high also. (Recently the Committee on Co-Education recommended that this number be allowed to increase. However, this is a decision that will be made by the University, not by the Admissions Office.)

These applicant trends have not induced the Admissions Office to change its policies. The evaluative process remains the same as always and is regarded as the best possible way to select fairly. Lewis emphasized the continuation of this approach. "The criteria for getting into the University will be the same as far as needing an SAT score, transcript, a letter of recommendation, a personal statement, and the application itself which includes the extracurricular activities." The only change brought about by the increased number of applicants is on the clerical level.

Rejection can take on a disproportionately large meaning for the hopeful applicant, and with rising competition, rejection is increasingly likely. As Nokes commented, "Perhaps the greatest disappointment that people sometimes experience would be making an application to Notre Dame and then it turns out they are not accepted." The counselors are aware of this but do the best job they can, and rejection is necessarily a part of that job.

With rejections come inquiries from parents and friends of the applicant who want to know more about the reasons for the rejection. Leonardo anticipates such responses. "It's been mentioned to me that the rejections which Notre Dame must give out have a tendency to get back at you. Alumni sons and daughters who don't make it in sometimes get upset and supposedly you're going to be answering the phone and getting personal responses as to why it happened and stuff like that. That seems to be the number one problem some of the other counselors that were leaving mentioned to me that they didn't particularly appreciate or enjoy about the job. However, many of these inquiries will be funnelled away from the individual counselors and directed at Goldrick." Nokes feels a certain amount of relief in having it that way. "The fact that John Goldrick signs all letters of



Ed Koehler

acceptance and rejection makes it a lot easier for individual counselors in that we don't have to mess with personal calls coming in saying, 'Listen, my son Johnny was not accepted and I want to talk to John Goldrick,' because he's the one who signs it."

Probably the most difficult part of the counselor's job is, as one counselor stated it, "To give each one of the students a fair break and to be consistent." And that's what admissions is all about.

*Carl Muñana is a senior from Madrid, Spain. This is his first contribution to Scholastic.*

# Rugby: A Sport On & Off the Field

by Kevin Flynn

Sportswriters, one must keep in mind, are generally a lazy bunch, never too proud to take advantage of those clichés and stereotypes which will make their work easier. The Notre Dame rugby team, for example, has frequently been portrayed in the press as a group of irrepressible rowdies, any one of whom could have drunk F. Scott Fitzgerald under a table, and any two could win a fight in a bar full of Teamsters. This is quite a convenient journalistic device, since it is far easier to come up with good lines about drinking than about the sport of rugby itself. (Needless to say, sportswriters have also found that the shortcut hastens the arrival of their own after-work happy hours.) This article, however, conceived in a burst of journalistic idealism, will avoid any mention of the off-field activities of rugby players—at least until the last paragraph.

Concentrating on the athletic, rather than the pitcher-hoisting, prowess of this year's Notre Dame rugby team is by no means an unpleasant task, since prospects for the fall season are good. Last year's team compiled even records in both fall and spring seasons, but this year the entire backfield and most of the scrum members are returning. Standouts on the squad include Tony Mendiola in the backfield and Tom Byrne on the scrum, but according to team member and secretary John O'Connell, "It's a pretty well-balanced team. There are a lot of experienced guys—some of whom have played B-team for a couple of years and will be playing A-team

this year." The team opened its season on September 16 in a tournament at St. Louis, and will travel to Miami, Ohio, on the weekend of September 23 to play in an eight-team tournament. In head-to-head competition, the team will play such schools as Illinois State (the home opener), Ball State, Michigan, Ohio University and John Carroll. Home games are played behind Stepan Center on Saturday mornings before home football games and, partly because of this scheduling arrangement, are well attended. The rugby team's away weekends also correspond with those of the football team. "We'll probably play 10 to 12 games this season, depending on how we do in tournaments—whether or not we make it to the finals," said O'Connell. "We could have a really good year. In the tournaments, you play two games in a day, so it will come down to which team is in better shape. We could lose two or three games and still call it a pretty good season." The fall season is seen as preliminary to the spring season, when more games against somewhat tougher opposition are scheduled.

It would be a mistake to treat the rugby team as *Street and Smith's Magazine* covers big-time college football, to include dispassionate analysis of tough opponents and returning lettermen and ignore the appealing unpretentious nature of the sport as it is played at Notre Dame. Rugby is a club sport here, as it is at most of the schools against which Notre Dame competes, and

will not attain varsity status in the foreseeable future. The players are not bothered by this supposedly "second-class" designation; in fact, according to O'Connell, they prefer it this way, mainly because all varsity teams are required to have coaches, and the team would lose the distinction and advantages of being student-run.

Most of the team members did not play rugby before coming to Notre Dame, and while there are a good number of high school football players on the team, high school non-athletes are also well represented. But anyone who thinks that rugby players fall into the "frustrated athlete" category is mistaken, according to O'Connell. "The guys aren't out there for a macho trip. Most of the guys would agree with me that we're out there to have fun, and to play a good game of rugby. And we usually do both."

The Notre Dame rugby club was organized in 1961 by Kenneth Featherstone, who still serves here as an associate professor of architecture, and it adhered closely to the concept envisioned by its founder. "I thought that it should remain an amateur kind of club," said Featherstone, "and responsible for its own arrangements and planning, and I'm glad to see that it has maintained its integrity, that it's still a club sport played for the love of the game. They haven't tried to make it too commercial or too big. I gather that for many students, it's one of the most pleasant things they've done at Notre Dame."

It is now necessary to touch on the unavoidable subject of rugby parties. "You'd have to see a couple before you could say how exaggerated the image is," said one player. "The thing is, we play hard, and then we party hard." It may be important to note that when this article was being researched, several attempts were made one night to reach John O'Connell. As it turned out, he was at Corby's. On a Monday night. Imagine what it's like once the season starts.



Kevin Flynn is a nom de plume for Guy Duplessis who is a junior government major from Washington, D.C. This is Duplessis' first of many contributions to the Scholastic.



# People At ND



Ever wonder what becomes of those white sheets on which the dining hall checkers work so diligently? Virdeen Rupert, head checker at the North Dining Hall, is entrusted with the mighty task of tabulating the meal card numbers for all students served there. Virdeen, who affectionately refers to the grad student checkers as "her kids," explained the daily count. "If a meal card is checked off twice for one meal, it's possible that a student is loaning his card to another nonpaying person. When the same card is repeatedly used twice, the number and name of the student is referred to Mr. Price, Director of Food Services. The student is then called in to explain why this has occurred." Students found guilty of

loaning a meal card are subject to a \$10.00 fine.

Virdeen, now in her fourth year of service at Notre Dame, has grown very fond of the students and finds great satisfaction in her job. Although Virdeen feels the N.D. student body is a "friendly, cooperative, and fun-loving bunch," the recent postgame food fights have caused her considerable distress, especially in light of the fact that she was nailed by a flying raisin-carrot salad after the Pitt game. "Students should think twice about the good food they are wasting and the tremendous amount of extra work they cause for their fellow students who work in the dining halls."

In addition to being a "Star Wars" buff and bowling weekly, Virdeen is occasionally spotted in the Library playing pool with the students she enjoys. She's rumored to be a pretty mean shot. Watch out.



"Improving the quality of student life" is the concern of Dr. Sheridan P. McCabe, a ten-year member of the Psychology Department. As founder of the Counseling Center and Director of Psychological Services, Dr. McCabe is currently working on combining the two programs into a new center relevant to the needs and problems of Notre Dame students

The new center will tentatively open next fall. Its aim is the development of the student as a whole person in response to such concerns as career planning, social relationships, anxiety over grades, etc. Currently, the Counseling Center and Psychological Service deals with students' problems as they arise. Dr. McCabe feels that an updated form of "preventative" counseling may prove more effective. Students will be encouraged to attend developmental sessions, lectures, and small-group meetings which will be open to everyone.

Dr. McCabe, a graduate of Portland University, acknowledges the fact that many students may attach a certain amount of stigma to psychological counseling when in

reality, almost everyone, at some point in their careers at N.D., could be helped by the service. Students misinterpret the intention of the service, thinking that only people who are desperately in need of psychiatric counseling should confer with Dr. McCabe and his staff. The new image of the Student Counseling Center should help dispel all misconceptions surrounding psychological help and establish the center as an integral part of the personal development of Notre Dame students.

In keeping with his goal of developing and enriching student life at du Lac to its dazzling potential, Dr. McCabe also teaches "How to Make Beer at Home" at the Free University.

—By Liz Donovan

# Middle Class Need Not Apply

by Dan Lombardi

In late August, while most students anxiously anticipated their return to Notre Dame, a number of students received news that put a damper on their excitement. Letters from the Office of Financial Aid notified these former student employees that they would not be rehired for the campus jobs they held last year. Furthermore, they were denied any campus employment whatsoever. Those who had become dependent on these jobs for income while at school received the news with displeasure and bitterness.

The newly enforced policy in the Office of Financial Aid requires students to show sufficient financial need before being eligible for any campus job. However, according to Margaret Almeida, director of student employment, the financial need policy is not new. "It has always been the policy of the University to employ students on the basis of financial need." The controversy this fall stems from strict guidelines requiring that only those students who are termed "financially needy" by the PCS college scholarship service of Princeton, New Jersey, are eligible for campus employment.

The present student employment situation appears to be the first in a long line of inevitable controversies. Future student appointments in academic departments publications, and dormitory resident assistant (R.A.) positions are major areas of concern for professors, rectors, and students alike. As the employment policy stands now, only financially needy students can be considered for any of these student jobs.

The backbone of the new policy is the financial aid office's desire to "correct" a disservice to financially

needy students in the past. Almeida stated that many needy students were previously left without jobs because positions were filled by students who had no need. In order to correct this situation, the student employment office now screens all applicants and awards jobs only to those who show a specific need.

The screening process is based on the results of the Parent's Confidential Statement. Through this statement, the College Scholarship Service analyzes the financial status of a student's family, weighing such items as family assets, equity, number of children in the home, age of parents, etc., to determine whether a student is in actual need of any financial assistance. If it is determined that some financial supplement is required, the service determines the exact amount in an "esti-

mated financial need" category. It is this figure which informs the University of a student's need.

"If a student's estimated financial need is \$450, I recommend that he be employed for only one semester in a campus job. This amount satisfies his need and therefore his employment is terminated after the semester is up," Almeida noted. She is quick to emphasize that exceptions to the rule always occur. "Each case is treated individually. If any student has a particular problem, an interview is given to discuss his status."

The track record of the policy has not been impressive thus far. Its debut came last spring in the R.A. selection procedure. The Office of Student Affairs proposed that all R.A. candidates be subject to the financial-need test. In many halls, over 75% of the newly chosen R.A.'s were termed ineligible. In the face of resignation threats from many rectors and rectresses, the financial need stipulation was dropped.

In its second attempt, the financial-need policy again failed, this time in the University's dining halls. Financial screening over the summer left only a skeleton dining hall staff. Two weeks into the school year, the South and the North dining halls were short 75 workers each. Student dining hall coordinators were asked to call an estimated



Rev. Gregory Greene, C.S.C.

150 persons who were termed financially needy and released for employment by Almeida's office. When this method still failed to fill the staff, the policy was discarded and all students were allowed to apply.

Most professors and students agree with providing primary job placement to needy students. Objections to the system center around the transition from the old system to the present one, and the all-inclusive nature of the policy.

In the financial aid department's fervor to correct the injustices of the past, many of the former student employees were treated unfairly, according to student opinion. A number of students who do not show need desire campus employment to cover books, living expenses, phone bills, and other student expenses. By earning a small income, they found the satisfaction in helping their parents and, in a sense, of financial independence. Those employed last year focused their financial situation around their jobs. One art student, for example, estimated her art supply expenses at \$400 a year. Last year she was able to cover this cost on her own through employment in the art department. Now she must rely on her parents for all expenses.

Another problem with the system is its inability to differentiate between skilled and unskilled jobs. One possible solution to this problem is offered by Dr. John McDonald, director of undergraduate English. "In cases of unskilled labor, i.e., that which is not fulfilling to a student's education, financial need should be the primary criterion. However, in certain classifications of jobs, such as R.A. positions or trained jobs which require research and can be beneficial to one's education, financial need should be a secondary criterion."

The R.A. selection procedure for next year poses the greatest problem for the new system. The aim of the selection committee in the past has been to upgrade the entire R.A. program. There are those who feel that the financial-need stipulation may once again be an obstacle in choosing the best candidates. Sister Kathleen Rossman, rectress of Walsh Hall, termed the R.A. job a "professional position" and added, "I hate to see a good candidate denied



Margaret Almeida

the experience just because he is financially unacceptable."

The administrator in charge of R.A. selection this year is Father Greg Greene, C.S.C., assistant vice president for Student Affairs and successor to Father Terrance Lally. Greene revealed that a committee has already been formed in the hope of avoiding last year's problems. The committee, however, is limited in its power. "Our committee cannot decide whether financial need will be a factor or not. The officers of the University determined that a couple of years ago. Our purpose is merely to fulfill the wishes of the officers. . . . Our problem is how to implement their decision." Greene expressed hope that the committee's work will soon be done so that the process of R.A. selection can begin as soon as possible.

The biggest mystery in this entire affair is the location of the "needy" students. Figures from the Office of Financial Aid project that 70% of the student body qualifies for financial need. However, the most difficult task is to find enough needy students who desire employment. The question in Sister Kathleen's mind is, "Why don't those who have need apply?" She went on to explain that in Walsh Hall, a hall of 200 girls, only two "needy" students applied for the much-publicized positions of hall clerk and mail clerk.

Although the intentions of the University officers seem plausible and virtuous, the financial-need policy as it stands is impractical to justly serve all of the University students. A broad, blanket policy does not give adequate attention to jobs demanding specific skills. To determine all student employment merely on the basis of need is an injustice to the qualified, talented, but unnecessary students. The obvious difficulties and the weighty objections to the new policy demand a re-evaluation of the officers' decision.

Like a young man striving to grow, this policy must face the realities of life and be open to change. If the officers stubbornly cling to this narrow ideal, little progress will be made. However, if an open mind is kept to the complexities of the employment situation, a practical solution is possible. The financial-aid policy must be changed in order to work. Only through this change will a true correction of the past policy be achieved. Only then will a system exist that is fair to all.

*Dan Lombardi has been writing for Scholastic intermittently over the past few years. He is a senior English major from North Canton, Ohio.*

# They Come to Conquer

by Ray O'Brien

While Notre Dame has dominated its opponents over the years, several individuals have performed their finest against the Fighting Irish. Notre Dame fans still shudder when they think of players such as Tony Dorsett, Bob Griese, and Anthony Davis, who made those players in blue-and-gold uniforms look like Pop Warner teams.

There is that magic about Notre Dame that makes football fans either love or hate her. Beating Notre Dame can make a season for a mediocre team. Perhaps that is why several obscure players save their greatest day on the gridiron for the Notre Dame contest. Last year the famous combination of Bob Leszczynski and David King made the Irish secondary look like Swiss cheese as they coupled for 179 yards in the air while leading a lowly Navy team to a near upset over the mighty team from South Bend.

With the Irish facing many improved teams, this year should be no different from the others. Here is a list of players to look for from the stands or on TV that will pose serious threats and make for some key matchups in deciding final scores.

The Pittsburgh game did not follow the original script but at least the ending came out as planned. Just as suspected, Elliott Walker did most of the ball carrying. Although his initials don't spell TD, Walker has been an all-East selection for the past two years, while playing in the shadow of a Heisman Trophy winner. Walker is destined to go far this year, so keep an eye on him through the season.

As was no surprise to anyone, Matt Cavanaugh held the spotlight going into the game. Cavanaugh's performance was short-lived, but within a month he feels he will be ready to get back in the form that won him the Sugar Bowl MVP award and had football experts fingering him for postseason honors.

Opening up holes for Walker will be three-year starter Tom Brzoza. This second-team, All-American guard has been moved to center temporarily. Brzoza was named *Football News* preseason Offensive Lineman-of-the-Year for 1977 and is an excellent pro prospect.

With Cavanaugh gone temporarily, Jackie Sherrill will desperately be relying on his defense to shut down opposing teams. Heading the

unit that held back the Irish for three quarters is senior defensive end Randy Holloway. This Panther is second only to Notre Dame's own Ross Browner in defensive lineman ratings. The 6-6, 230-lb. Holloway was a Lombardi and Outland Trophy candidate last season with 80 tackles and 18 sacks to his credit. Preseason All-American candidate Bob Jury will be called on to stop the pass.

Michigan State will enter Notre Dame stadium and be led by quarterback Eddie Smith who topped the Big 10 in passing and total offense last year. Although Smith no longer has Levi Jackson to hand off to (remember 1975), he does have his favorite receiver in Kirk Gibson returning. Gibson led the Big 10 in pass catching last year, so keep your eyes in the air. Larry Bethea should get to know the Irish running backs well by the end of this confrontation.

The most dangerous quarterback the Irish face this year will be Leamon Hall of Army. The All-East signal caller tied or broke 18 Cadet records last year and is a good bet for All-America honors this year. In Army's first game, Hall threw five touchdown tosses. Hall will be aiming most of his passes in the direction of Clennie Brundidge. Brundidge finished second in the UPI-All-America balloting to Ken MacAfee, totaling 47 catches for 657 yards and six touchdowns.

When Southern California comes to town, don't bother looking for one or two stars because with the talent they have any player could burn the Irish. Rob Hertel will be a new face replacing the graduated Vince Evans. Hertel will undoubtedly be looking for Randy Simmrin who is one of the premiere receivers in

## O'Brien's 1977 All-Notre Dame Opponent Lineup

OG John LeFever—Purdue  
OG Curt Downs—Army  
C Tom Brzoza—Pitt  
OT Bob O'Gara—Miami  
OT Larry Brown—Miami  
TE Clennie Brundidge—Army  
SE Randy Simmrin—USC  
QB Leamon Hall—Army  
HB Eddie Ivery—G.T.  
TB Charles White—USC  
FB Otis Anderson—Miami  
K Jim Miller—Miss.

DT Lucius Sanford—G.T.  
DT Walt Underwood—USC  
DE Randy Holloway—Pitt  
DE Dave Scott—A.F.  
LB Ken Coleman—Mississippi  
LB Clay Mathews—USC  
LB Mark Berry—Army  
CB Jeff Delaney—Pitt  
CB Ricky Odom—USC  
SS Bob Jury—Pitt  
FS Dennis Thurman—USC

college football. The senior Trojan has caught passes in 25 straight games and is a dangerous long-ball threat (63 yards against ND last year).

Gary Jeter, an old Irish nemesis, has moved on to pro football but Southern Cal still boasts All-America shoe-ins Dennis Thurman, Clay Mathews and Walt Underwood. Thurman lines up at safety, while Mathews and Underwood man their tackle and linebacker positions.

Southern Cal is famous for outstanding tailbacks and this year is no exception. Charles White fills in at this legendary spot. If White is not as famous as his predecessors it is not because his statistics have been poor. He gained 858 yards last year with 11 touchdowns as Ricky Bell's understudy.

Bob Leszczynski will bring his slingshot arm into Notre Dame stadium this year hoping to pick up

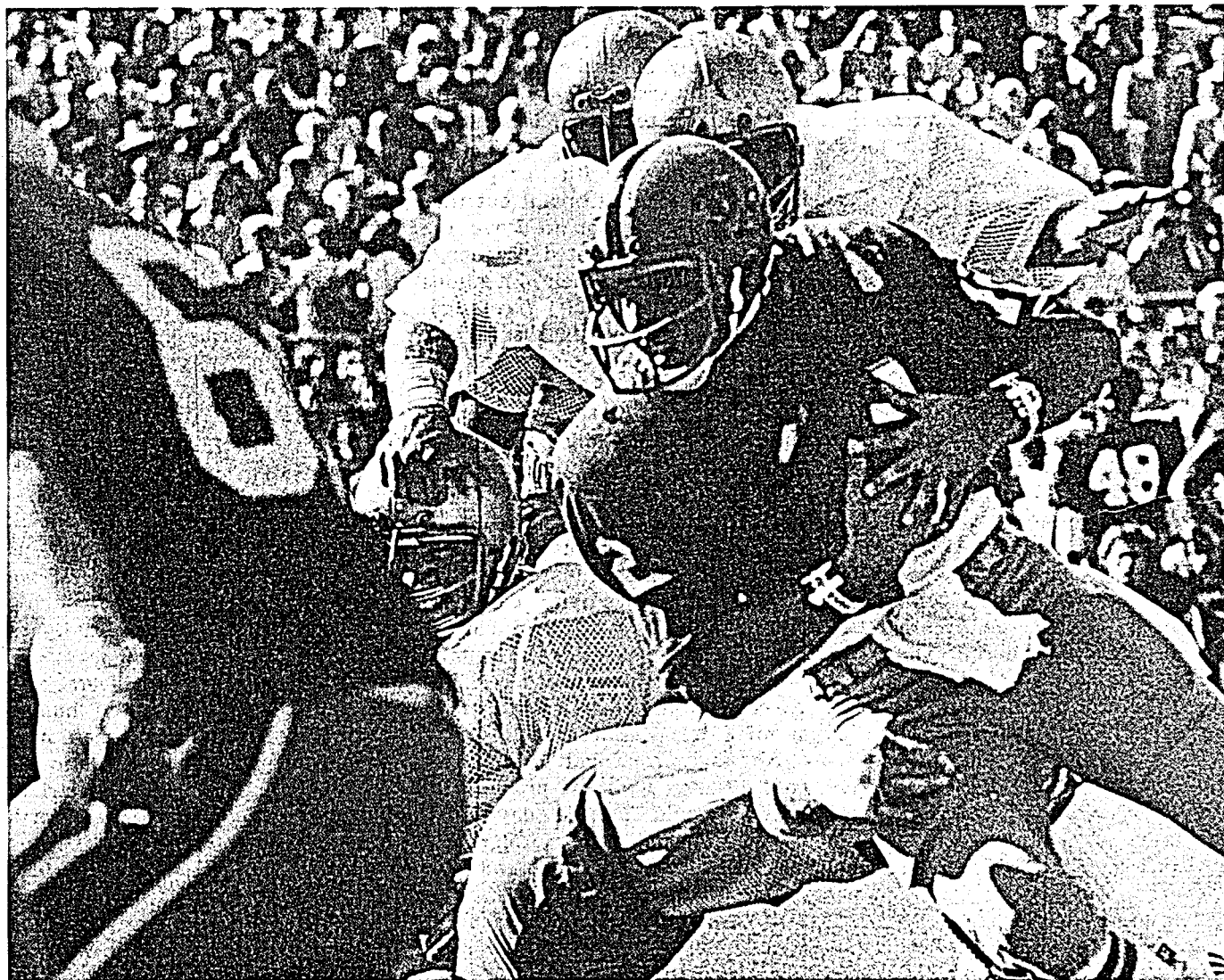
where he left off last year. The Navy field marshal averaged over 30 tosses per game last year (45 against the Irish), and win or lose, that spells excitement. Keep your eye on this Middie as he performs his one-man show.

"The Rambling Wreck from Georgia Tech" will be relying on the power—running of Eddie Ivery and quarterback Gary Lanier in overcoming the Irish. The Yellow Jackets stunned Devine's weary team last year as they blasted for 368 yards rushing. Pepper Rogers' team is an easy one to watch as they run the ball up the middle on third-and-thirty situations. In last year's stunning upset they did not throw a pass. Lucius Sanford has led the defense in tackles for the past two years earning All-South and honorable mention All-America honors in the process.

The Air Force Academy Falcons

provide an exciting passing combination in Dave Ziebart and split end Paul Williams. Williams is one of the fastest receivers in the nation and is up for All-America honors.

The most famous figure for Miami won't be in the lineup, but on the sideline giving orders. The Hurricanes will be under the direction of Lou Saban this year. Saban is known for coming into tough coaching positions and making teams title contenders. In the lineup will be a flashy performer in Otis Anderson. An underrated runner, Anderson just missed breaking the famed Chuck Foreman's U.M. seasonal record as a sophomore. This year he should become the most productive ground-gainer in the University of Miami's history. Making holes for Anderson are offensive tackles Bob O'Gara and Larry Brown. On defense, Don Latimer plugs up the middle. These three linemen are of All-America caliber.



# The Last Word



by Kathleen McElroy

It has been said of our generation that we are a group without causes, preoccupied with economic security rather than political and social ideals. Such criticism does little to recognize those who are presently identifying their goals with efforts toward justice, and at best encourages a useless nostalgia for the era of Vietnam War protest movements.

Education for justice asks that we expect more from ourselves both in the area of social awareness and in the translation of our ideals into practice. Those involved ask that we be more than passively disturbed by indifference and injustice. It is hoped that in the act of being disturbed we will somehow set in motion a pattern of action consistent with our concerns.

Our approach to justice at this time is intimately related to how we use our community as a context for constructive dialogue. If we envision the University to be an independent rhetorical voice speaking out for social justice, then we run the risk of excusing ourselves from actual participation. If we silently accept exploitation both in our immediate surroundings and in the global arena of political action then we are in danger of allowing our voices to die from neglect.

Through this issue of *Scholastic* we have tried to bring to the surface

those active voices at Notre Dame which are establishing concrete ways to integrate justice into education. They offer the opportunity for those interested to develop clear directions for their energies and enthusiasms. In order to "do justice" to those involved with this pursuit it seems only fair to point out that their purpose is not to leave the reader utterly devastated by feelings of guilt. Rather, their intentions more closely resemble encouragement not to abandon idealism in the face of what often emerge as abstract goals.

The challenge of our generation, and the challenge which has perpetrated the lives of many before us, is to save ourselves from blind paralysis. Dramatic representations of social ills often move us emotionally without sustaining a more pervasive awareness and sensitivity. Our sympathies are then categorized and left to linger in the realm of contemplative thought, while we continue to complacently identify ourselves as middle-class Americans.

Although continual and direct confrontation with the problems of society would impede day-to-day living, the implications of ignoring the symptoms of injustice endanger our own concept of freedom.

The cause of justice clearly suffers if it is confined to the status of an impractical truth.

We are called through our Christian and human obligation to educate ourselves so that we might expand our vision and choose our heroes cautiously. Recognition of the causes which should merit our attention is an integral part of realizing both our limitations and our potential. Although the alternatives are not clearly defined as a choice between a life of justice and a life of injustice, our awareness will inform our lives and influence the way in which we interpret our goals. In the process perhaps we will find the courage to use our own voices in the way suggested by Edward Kennedy in 1968:

"Few will have the greatness to bend history itself, but each of us can work to change a small portion of events and in the total of those acts will be written the history of this generation.

"It is from numerous, diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance."

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