



SCHOLASTIC

Volume 125, Number 9



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The magazine is represented for national advertising by National Educational Advertising by reational Educa-tional Advertising Services and CASS Student Advertising, Inc. Published monthly during the school year except during vacation and ex-amination periods. Scholastic is printed at Ave Maria Press, Notre Dame, Ind. 46556. The subscription rate is \$9.00 a year and back issues are available from Scholastic. Please address all manuscripts to Scholastic, Notre Dame, Ind. 46556. All unsolicited material becomes the prop-

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Illustrations: Jeff DeGraw, pp. 3, 5, 10, 19, 33 Matt Donie, p. 8 Kathleen O'Toole, pp. 12, 14 Pat Conboy, p. 36

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May is a deceptive month. With an ease fragrant of the approaching summer, spring artfully unfolds herself in May. It seemingly just happens one morning when, after rubbing the sleep from our eyes on our way to breakfast, we notice yesterday's bald bush transformed into a bouquet of color and soft petals. May feigns a poised composure, but we know better than to believe her. No season changes painlessly.

Struggle marks time; ease merely reflects it. The pentathlon swimmer cuts the water and his competing time with graceful strokes that strain the very veins in his arms. It is the race that wins the medal, just as the struggle earns the ease. Athletic prowess builds from the sweat of long hours of training. The pained expressions on the spring joggers' faces remind us of this. During the month of May, all three Notre Dame contenders for the United States Olympic pentathlon team are intensively training in San Antonio, Texas. They toil now, and hope they sow the seeds of an Olympic future. You need not be a sports enthusiast to appreciate their story.

For the graduating senior, a Notre Dame diploma, like an Olympic gold medal, cloaks the intellectual and emotional sweat entailed in four years of academics, and four years of maturing into an adult. The senior works in this issue bear the mark of very talented and practiced artists and writers. Bud Macfarlane, a senior writer whose essay on a Notre Dame education explores the mystery of wisdom, confesses that Lesson #1 in education as taught to him by Professor Michael Francis states that learning is hard work. Very hard work.

Education is the smooth curve graphed when we plug rigorous thinking into the tough questions of our times, and of all time. Only then do we connect knowledge with experience, and 4.0s (read the interview with valedictorian Nick Giampietro) with friendships. We come (to Notre Dame) to learn the truth, to drink from the wells of wisdom says Bud, because it is as refreshing to us as springtime air. We know this is so in the reflective ease of graduation day, but not in the pensive struggle of a final exam.

Besides, a classroom is just a laboratory for learning. Life itself is the real experiment. Five hundred Notre Dame students taught the rest of us this, as they chiseled hours and hours of time out of busy schedules one week in April to debate and decide real issues pending in our nation's political future. Scholastic looks at the Mock Convention through the reports of Michael Brennan, and explains what the delegates said and why they said it. These students exchanged their time for the opportunity to express ideals of action in a political framework. Politics demands a belief in change even when no harbingers of it exist. Perhaps it is the best arena in which to view the process of struggle. Spring, in politics, takes its waking slow.

the editor

And will this struggle that develops our bodies, and our minds, and our values never cease? Tihamer Toth-Fejel concludes it will end when the intellectual and moral supremacy of computers over human beings occurs as described in his opinion essay "Angels of Steel." If Toth-Fejel is correct in his prediction, all struggle and pain involved in self-mastery will become obsolete. No medal, or diploma, or election will be necessary to designate achievement. All achievement will become a function of the computer's electrical impulses whizzing to conclusions with an ease reminiscent of deceptive May. But struggle marks time; ease merely reflects it. Computers, then, shall live in perfect ease, without time, without us. In an eternal, artificial spring.

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Kathleen McGarvey Editor-in-Chief

NOTABLES

Providing an Alternative to Abortion

by Jeanine Gozdecki

Next to a vacant lot on St. Louis Street in South Bend stands a building in which nearly 1000 babies were aborted in 1982. On the other side of the same lot stands a house—a house being cleaned up and set up for an alternative to its neighbor's services: The Women's Care Center/Pregnancy Help Center:

Janet Smith, the Center's Chairman of the Board and also a Notre Dame Program of Liberal Studies assistant professor, is spearheading the efforts to open up the Women's Care Center as an alternative to abortion. She is receiving help from Notre Dame and Saint Mary's Right to Life, many South Bend businesses, students and citizens. Smith said.."People are really excited about this project and are doing all they can to help."

The enterprise involves setting up the Care Center and its many services which will be run by 12 full-time women volunteers all under, the charge of one full-time professional director.

A 24-hour "hotline" will be established for women to, call. According to Smith, "Women who think they are pregnant can come in. We will chat with them and offer a free pregnancy test. While the test is being done, we'll talk to them and show them a slide show — if they wish to see it — about pre-natal care and the message of abortion."

The Women's Care Center will not offer medical assistance per se; however, counselling will be available so one may obtain medical attention: "We'll tell them the results of the test and if they're pregnant, we'll ask if it presents a problem and tell them about the assistance available: We'll try to put them in contact with dif ferent agencies," Smith added.

For women who are pregnant, Smith indicated that a "Buddy System" will be developed: "We've already had volunteers — women in the community who will be a friend to the woman throughout the pregnancy.— go to the doctor with, her and any social service agencies; go shopping or out for a cup of coffee."

The Care Center will extend its programs beyond the pregnant woman's initial dilemma. Continuing programs are being introduced, such as classes on single parenting, pre-natal care, responsible sexuality; and job-hunting skills.

Although this house will, not be a residence, Smith indicated the possibility for organizing one in the future: She said, "When we get this going; we'll be looking seriously into finding a house for single mothers." Presently with the help of a group of Notre Dame students from Farley Hall, as . well as people in the community, the Care Center hopes to open later this month. Smith praised the hard work of the students who have been doing "a wonderful job." In addition, several South Bend merchants have made contributions to the house, including furniture, wall-hangings, and equipment.

In order to cover the expenses of this venture, which will be allocated on a budget of approximately \$40,000 to \$50,000 a year, the Women's Care Center, with the help of ND/SMC Right to Life and other volunteers, organized a Phone-a-thon to raise enough money to lay the foundations for this project. On March 26 students and other volunteers began calling 5500 in dividuals in the South Bend area. Those individuals are either members of the St Joseph County Right to Life or have expressed their

Longer Life Spans?

Eat less and live longer? Notre Dame researchers Morris Pollard and Bernard Wostmann think so.

Based on studies of laboratory rats, Drs. Pollard and Wostmann feel that reduced diet could possibly prolong life. Germfree rats which were permitted full intakes died after 1,050 days, while those on restricted feedings lasted 100 days longer. The researchers believe that the life spans of these rats would have been extended even further if the experiment had not been curtailed due to the possibility of trace contaminants in the food supply. Nonetheless, the rats on restricted diets were found to be in generally better health than the unregulated rats, entirely free of the kidney lesions and liver tumors which normally afflict rats.

Although the findings of Pollard and Wostmann have not as yet produced any conclusive results, their research could shed light on the question of whether life span is programmed, or whether it can be regulated. \Box





NOTABLES

dissatisfaction with the Supreme Court's ruling on abortion. Since then, more than \$25,000 has been raised in pledges. After the third and final week, the group is expecting to pull in close to \$35,000:

Smith emphasized the tremendous input from all members of the community, especially students who have been spending hours making phone calls, devoting time to organizing and collecting, training to be volunteers, and making contributions. "The generosity of the Notre Dame and St. Mary's students has really been impressive," Smith said.

The group has also received strong support from the University administration which has been extremely cooperative and in many ways has reduced the cost of the fundraising. Notre Dame President, Rev. Theodore M. Hesburgh, C.S.C., said, "I" am delighted to see Notre

this effort. The Women's Care Center will afford a fine alternative to the termination of unwanted life, and I applaud those working so hard for its success." The response from the community has also been overwhelming. One widow in particular decided she was going to pledge \$1000 as her

Lenten offering. The countless hours devoted to this project are well-worth it since 80-85%-of women intending to have an abortion who come to these care centers decide to have their babies. The spirit of all those involved in these. energies is probably best expressed by Janet Smith, "We undertook this project because of our Christian commitment; Christ is the epitome of compassion and we wish to emulate his compassion. We have made prayer a constant part of our efforts and are thankful that the Lord has blessed us so greatly."

Spring Concerts

Dame students involved in

The Saint Mary's College department of music sponsored two concerts to bring in the spring on a musical note.

Dr. Raymond Sprague, assistant professor of music at Saint Mary's, conducted the annual Spring Choral Concert on April 15 in the Little Theatre on Saint Mary's campus.

The Collegiate Choir, a mixed group of 31 women and 21 men, performed a program that included church anthems, spirituals and a medley from "Godspell."

The Women's Choir, which has 55 members, offered music from the Renaissance and Romantic periods. The group also performed "Three Folksongs for Women's Choir," by Felix Mendelssohn. The work was recently discovered and edited by Sprague. Sprague and Dr. Nicholas Meyerhofer, assistant professor of modern languages, translated the songs.

The Cimarron Wind Quintet also performed in the Little Theatre, on April 4. The group, winners of the Monterey Peninsula Chamber Music Competition last spring, is participating in the annual Fischoff Chamber Music Competition in South Bend.

Based in Houston, Texas, the quintet is a regular performer for Young Audiences, Inc., and gives over 60 concerts a year for elementary and secondary school children.□

SMC Humanities

Saint Mary's interdisciplinary Humanistic Studies Program, originally "Christian Culture," was founded by Dr. Bruno Schlesinger in 1956 as a pilot project in the integration of the undergraduate curriculum along historical-cultural lines. The program is committed to the view that humanistic studies "directly involve men in the anguish, achievements, and aspirations of other people, and in enduring human questions of artistic form, moral value and personal belief." (James Billington, Princeton University)

The program, under the continued direction and care of Dr. Schlesinger, chairman, introduces the student to various aspects of Western Civilization, with history, literature, art, philosophy and theology as interrelated factors. The course examines the shaping of social institutions and patterns of thought in Western society. Additionally, selected aspects of non-Western and pre-Christian. societies are integrated into the program to broaden the student's cultural perspective.

The program is structured in such a way that the student takes history, literature and art/music/architectural history courses (all within the department) each semester for four consecutive semesters. The courses all correspond to the same period so that the student develops a complete understanding of the society, philosophy, government, art and works of literature of the era at hand. The first semester's courses invite the student to ancient Greece and the early days of the Holy Roman Empire. By the end of the fourth semester the student has spanned history and arrived at the present to appreciate today's "history," politics and literature as more than just representative of today.

In weekly colloquia, the students participate in the discussion of such significant authors as Augustine, Dante, Thomas More, Luther, Voltaire, Shakespeare, Ibsen, Goethe, Marx, Camus, Joyce, Flannery O'Connor, and others. The students become familiar with the art of Giotto, Michelangelo, Cezanne, Picasso, architects throughout history and others. We are likewise introduced to the major composers in the field of classical music.

With approximately 45 students participating in the department, divided between the first and second years, the classes are relatively small. Discussion of texts, as previously mentioned, is critical to the value of the major and therefore the small size, which never exceeds 15 in Colloquium, adds to the opportunities available for the student to become involved.

Dr. Bruno Schlesinger adds sparkle, humor and life to his presentations of Art History, and Western Civilization. Dr. Mandell. Dr. Gail Schlesinger's righthandwoman, likewise shares her enthusiasm for Literature with the students who pick up on this love of learning and thus gain an extra appreciation of the material. Dr. John Shinners, the most recent arrival in the department, knowledgeably presents Western Civilization and Literature while adding amusing, related trivia and "inside scoops" on the characters, battles and authors we study.

Concern, care and all involved interest abound within this faculty. It radiates out to the students and we accept it graciously (along with Senior Comprehensives, and term papersl) in order that we may continue to expand our intellectual and Christian horizons. \Box

NOTABLES

Notre Dame Knight Life: **Knights of Columbus**

by Deanna Komyatte

Traversing the walkways an innumerable amount of times, I have never paid much attention to the old building that stands next to the bookstore. It's always been a sort of "ghost house" in my mind—not emitting much sound, but in its silent presence it offers an air of intrigue and mystery to Notre Dame students and passersby. I have always been under the impression that the majority of students spend four years at this University without knowing anything about the Knights of Columbus, except

l radıng

Dr. Anthony Black, history professor at Saint Mary's College, and Dr. Jaqueline Hill, professor of modern history at Saint Patrick's College in Maynooth, Ireland, will be "trading places" for the fall semester of the 1984-85 academic year.

Black, a Saint Mary's faculty member since 1955, will teach English and

Poetry Readings

Poet Richard Tillinghast presented selections from his newest book, Our Flag Was Still There, on April 4 in Carroll Hall on the Saint Mary's College campus.

Currently an English professor at the University of Michigan, Tillinghast has written four critically acclaimed books of poetry. His first three collections-Sleep Watch, published in 1969, The Knife and Other Poems, published in 1980, and Sewanee in Ruins, published

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for the fact that it occupies an ideal position on campus. This is quite unfortunate, for behind the wooden doors lies enormous potential for friendships, learning, and experience that cannot be captured solely within one's dorm life.

A large, comfortably inviting reception lounge welcomed me into the building, while a relaxed, informal air pervaded the atmosphere, making an affirmative first impression. Joe Anthony, the present Grand Knight, and various other members of the club greeted me.

"I've got to be frank with you," I said. "Having heard various opinions as to what you're all about. I find the

aces

American history at Saint Patrick's, while Hill will teach Irish, English and modern history at Saint Marv's.

Saint Mary's has sponsored a yearlong foreign study program for its students at Saint Patrick's since 1977. The fall of 1984 marks the first faculty exchange between the two institutions. \Box

in 1981-have either been updated for second editions or gone into a second printing

Tillinghast, who has been called the best poet of the younger generation by James Dickey, has taught at Harvard and California-Berkeley. His poems, rich in vowel rhymes and alliteration, cover a variety of subjects including his boyhood in Tennessee, the unrest of the 1960's and the complacency of the 1970s.

only reliable one is the fact that you own this building." With a snicker and an understanding nod, Joe proceeded to fill me in, pointing out that the general lack of knowledge on Notre Dame's campus is a main concern of the Knights of Columbus. "We're fighting an uphill battle for people to get involved. Nowadays it seems as if students are more studious-concerned first with achieving, and any free time is saved for partying." Finding out about the Knights of Columbus involves peeking behind some doors, but the possibilities that the doors open up appear to be endless.

"My RA dragged me in as a freshman and totally

changed what my four years at Notre Dame would have been. The companionships, activities and opportunities offered by the Club have been irreplaceable," commented a fourth-year knight.

and

The Knights of Columbus has existed for a century now, ever since it was founded by a Catholic priest, Father Michael McGivney, in 1882. The small group of men who participated in the initial meeting celebrated the club's formation for several purposes: to help the men and their families remain strong in their Catholic faith; to further closer ties of brotherhood among the men; and to set up a basic system of insurance so that the widows and children of the members would be provided for throughout their lives.

The founding fathers chose 'Knights of Columbus'' as their name, because it represents and pays respect to the Catholic discoverer of America. Moreover, it



distinguishes the fact that it was Catholics who first explored and colonized North America. In the same sense, the word "knights" implies knightly ideals of spirituality and service to the Church and to his fellow men.

Founded in 1910, the college council at Notre Dame is the oldest in the country, and also one of the few with its own building. Previously operating out of the basement of Walsh Hall, the Knights of Columbus donated three quarters of a million dollars to the University, enabling them to land a fifty-year base agreement for the extremely competitive position of the old post office. Dealing with religious, social and service events, the Knights of Columbus offers a wide range of activities. However, only recently have they become a student organization; consequently, they struggle for recognition by the student body.

In 1972, the Knights of Columbus erected the first cookout stand on campus for a home football game. They have since become best known for steak sales, selling over 2000 sandwiches per

Due to strong desire and dedication, the original group has expanded into an international society of a millionand-a-half Catholic men who preside in approximately 8000 Councils around the world. Encompassing many races and languages, the Knights hold pride not only in their diversity, but also in their unity. Membership in one of the approximate 50 college councils provides an opportunity to associate with fellow Catholics and to participate in an active campus organization. Moreover, the Knights of Columbus has its own hall; it represents the closest substitute to a fraternity on a campus that does not permit the Greek system. Dedicating themselves to the ideals of Columbianism, students are initiated according to four principles of charity, unity, fraternity, and patriotism. game. The earnings brought

in from these steak sales, totaling approximately 2500 dollars, yearly help subsidize the Corvilla House, a home for the mentally retarded.

Besides being a large contributor to the Corvilla Home, the Knights of Columbus donates to Pro-life, Big Brothers/Big Sisters, Sr. Marita's, and CILA Mexico students. Visits to homes for the elderly, sponsoring Bingo games in hospitals, and participating in an annual Tootsie Roll drive are routine events on the Knights' agenda. The Knights also serve as a large contributor to the Gibault School for Boys. Located in Terre Haute, this juvenile delinquent home is run by the Knights of Columbus and the Holy Cross Brothers, with a rehabilitation rate of 97%.

Be it man-hours or money, Joe Anthony generously declares that he will help out any organization in need. "We never turn down a request, as we are always trying to get more closely involved with volunteer services," commented Mr. Anthony.

It appears to be the "little things" that make the Knights a special "no-show" type of organization. Buying a much-needed flag for a local church and donating 250 steaks to the St. Vincent de Paul society are just two explanations for the overflowing trophy case inside the hall. Last year the national Knights of Columbus donated more money to charity than any other corporation in the country. "We're not pretentious or ostentatious, declared the Grand Knight. Just generous.

With charity proceeds totalling five thousand dollars a year, the Knights are not only active in the community, but also host at least one dance a year for Notre Dame students. What was once the Valentine's Day Formal has now been changed to a Computer Date night. This has proven to be one of the first successful "dry" social activities on campus, matching



up 70 couples for an evening of dinner and dancing. The Knights also engage in family activities, such as annual Easter Egg Hunts for the children of married University students. Regularly the club trades off with the Student Union by hosting ten movies a year for one dollar apiece.

For its members, the Knights of Columbus provide community breakfasts, turkey dinners, and guest speakers such as Father Hesburgh and the late Father Toohey. "It's much more like an actual fraternity. People are here because they want to be here," declared a fourth-year knight. Two televisions, pool tables, study rooms, and access to the 24-hour building are just a few benefits. "Hill Street Blues" and "Cheers" are viewed regularly on the large-screen television with refreshments, and finals week offers plenty of "all-nighter" movie parties. In a university of increasing restrictions, the Knights of Columbus finds little trouble. "Anything can be thrown in this hall. Depending upon what people's interests are, we have the resources to get started right here," stated Mr. An-thony. Until a dorm party overstepped its bounds three years ago the hall originally was available to dorms and other groups for social functions. Presently, it is reserved for its members and their guests.

"Our long-term goal has become that of gaining more prominence in the Union," declared the Grand Knight. "Before 1972 the Knights of Columbus was the organization to join because of the allmale atmosphere. Now people become too wrapped up in their dorms." Years ago when students switched dorms annually, a common identity was needed. Today each dorm serves to offer that sense of grounding to its students.

The question may arise—what difference exists between this club and dorm life at Notre Dame? Diversity. Because of the broad spectrum, stereotypes are nonexistent. A "Big Red" from Dillon or a young man from "Stillborn" find common ground in the Knights of Columbus: they are Notre Dame students. Perhaps it is too easy to fall into the trap of associating people with their dorms. Moreover, conforming and restricting oneself to his/her dorm life is unfortunate, for it is blind to the vast range of characters that make up what is called Notre Dame. Presently around 300 Notre Dame men and women have been interviewed and initiated as knights, representing students from every corner of the campus. If people make Notre Dame what it is, then the Knights of Columbus offers an ideal opportunity to discover them. 🗆

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Angels of Steel

by Tihamer Toth-Fejel

Creation is a continuing process, not a one-time event. Therefore, the idea that Mankind is the final pinnacle of creation is as ethnocentric and obsolete as the claim that the Sun circles the Earth

True, we are unique among God's creatures, and in fact our talents are powerful in a number of different areas. From a physiological viewpoint, we are unique in our long life span (as measured in heartbeats), and in our extraordinarily efficient cardiovascular system, which allows us to run (with training) a marathon almost as fast as we can sprint. But it is our brainpower that really makes us stand out. We are obviously the most intelligent tool-users and tool-makers on Earth. In addition, we are unsurpassed in language, rational thought, learning,



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and consciousness, the last ability making possible free will and morality (or immorality).

However, soon this will no longer be the case, because we are building our best tool so far: computer controlled robots that build replicas of themselves. We will become extinct, as spiritually superior robots replace us, but instead of fighting our fate, we should embrace it. That last statement is heretical for a number of reasons, but I think we can reconcile each one to our theory.

First, we must examine the reasons behind our inevitable extinction. Every living organism on this planet is dependent on the sun for its energy But how efficiently do they convert the sun's energy into movement? Not very-machines are much more efficient. Plants convert the sun's energy in sugars and starches with an efficiency approaching 5%, while solar cells convert that same energy into electricity with an efficiency of 16%. Animals convert plant food into movement with an efficiency of about 15%, while electric motors are 90% efficient. This means that machines use the sun's energy about fifteen times more efficiently than we do, which is one reason we use them. So what? Why should this mechanical advantage threaten us? After all, we are alive, conscious beings, while they are just unconscious chunks of inanimate matter, right?

Well, yes, but not for much longer. Soon, machines will exhibit all the traits that distinguish biological life from dead organisms and inanimate matter. These are: responsiveness to stimuli, metabolization of matter and energy, reproduction, and evolution. Machines obviously respond when their buttons are pushed, and they metabolize energy and lubricants. But in addition, machines



will soon exhibit the other two traits that characterize life—replication and evolution.

Two mathematical models for machine replication were developed in the 1950's by John Von Nuemann, one of the primary shapers of modern digital computers. The first, called the kinetic model, envisioned a robot surrounded by a "sea of parts," and programmed to build a replica of itself. It would do this by randomly picking up objects from its environment, and if the object matched the part needed at that point, the robot would connect it to the appropriate place on the partially assembled replica. Otherwise, it would toss the part away and pick up another one. It is this model that characterizes biological life today, on a macromolecular level with the "sea of parts" being composed of complex proteins and carbohydrates. A primitive example of this model exists today in Japan, where robots build other robots, under minimal human supervision.

Von Nuemann was dissatisfied with his kinetic model, since it lacked mathematical rigor, so he developed another model, called the cellular model. With this model, he was able to mathematically prove the possibility of machine self-replication.

The concept of machine evolution was first proposed as consequence of a "threshold of complexity" developed by Von Nuemann. He maintained that any system below a certain level of complexity would degrade, while any system above that level would become increasingly more complex. In other words, a robot that can self-replicate will evolve, while one that can't will break down and rust away.

Building on the cellular model, Myhill and Holand mathematically proved that machines could evolve, and that they could even direct their own evolution. It seems conceivable that a system complex enough to self-replicate from raw materials would be able to modify its progeny by incorporating design automation techniques and expert programs now in existence. If such a machine were programmed with the branch of mathematics called game theory (also developed by Von Nuemann), it would be able to calculate which modifications would increase its survivability. In other words, it would direct its own evolution.

Into what form will this machine evolve? Von Neumann did not mention an upper limit to complexity, and it seems unlikely that such a limit exists. However, we do have clues to some of the traits future machines may eventually have. This is partially because we have preceded them on the path of increasing complexity, starting eons ago, when our single-celled ancestors first passed the Von Nuemann complexity threshold by reproducing. Also, we will undoubtedly design machines in our own image—machines that think the same way we do. Otherwise, they would be incomprehensible, and we could not build them. So in order to better understand our intellectual progeny, we must examine ourselves.

The traits that distinguish humans from similar life forms are reason, learning, emotion, consciousness, free will, and an immortal soul.

Notice that our description says nothing about the number of arms, legs, or eyes a human has. Also, our definition may not exactly correspond to the accepted definition of "homo sapiens," but is more closely related to the legal concept of "person." So again we return to the most important question: Is personhood dependent on the physical structure of homo sapiens? Historically, this has been true even to the extent that people with different skin color were not considered human. Let's rephrase the personhood question

as it applies to machines: Are we persons because of our hardware or our software? Since none of the human traits listed earlier are concerned with the physical world, we are surely persons because of our software. This means that a physical structure made of silicon and steel could become a person as easily as one made of carbon and water. In fact, the first two traits, reason and learning, have already been exhibited by a number of complex computer programs called "expert programs." But what about consciousness, free will, and the soul? Human beings cannot even agree on whether these traits really exist, much less that they can be measured, quantified, and built.

However, it may not matter. Given that a self-replicating robot will automatically evolve, all we have to do is build a self-replicating robot and wait for it to evolve into a conscious one.

It may be disconcerting to conceive of conscious robots as it is to conceive of nonconscious humans, but the latter is exactly what Julian Jaynes claims. He shows evidence that humans did not attain consciousness until a few thousand B.C., and in some places not even until 1400 A.D. He also shows how consciousness may have resulted from language, catastrophes, and the unification of the right and left hemispheres of the human brain. It is a fascinating theory, and will have enormous implications in machine consciousness, since we can provide machines with the necessary causal factors that will "wake them up. This is especially important since free will, emotions, love, and morality are heavily dependent on consciousness.

The highest and most controversial

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trait of human persons concerns the concept of a soul. How in the world can pathetically finite creatures like us create a soul? Well, it depends on what a soul is. Most Christians believe that the soul is something God gives you at conception. If we examine God's work, we find that He rarely does magic tricks. His elegant and intricate organization is obvious in nature, why should He not create souls in the same way? Then souls would simply be (in a very complex way) an emergent property of a sufficiently complicated mind.

Let me explain what I mean by an emergent property. Emergent properties result because a whole is greater than the sum of its parts. Looking at atoms, we find that their properties result from the holistic assembly of subatomic particles. Similarly, a complex collection of atoms results in a system with molecular properties that emerge in the gathering and organization of its components. New properties emerge at every level of increasing complexity, to macromolecules such as proteins, cellular components, cells, animals, the human brain, and finally the mind and its emergent properties of consciousness, free will, and values. New properties would also emerge from a slightly different hierarchy involving semiconductors, transistors, integrated circuits, computers, software, expert programs, and finally a robotic mind and its emergent properties. Now let us return to the question of a soul.

Given that consciousness, like selfreplication, is an emergent property resulting from a sufficiently complex mind, could a soul be the next emergent property? Unfortunately, emergent properties cannot be predicted from the component properties. But since the concept of a soul emerged at approximately the same time as consciousness probably did, it is very possible that the two are related. Traditionally, a soul is the seat of consciousness and free will, and continues to exist even after you die. But what is it made of? And how can it be immortal? Let's rephrase the question: Is it possible for an emergent property (such as consciousness) to exist even if its constituents a few levels down (the human brain and body) are destroyed? Removing the con-



few examples that prove that the answer is a qualified yes. Software does not disappear when a computer is thrown out. In fact, computer manufacturers take pains to guarantee that old software will run on their newer models. If an arch is being built, the scaffolding must not be removed until the keystone is inserted, but the very instant it is, the arch will stand unaided. Another analogy is illustrated by a broken high voltage line that is not close enough to the ground to spark. However, a small strip of aluminum foil can bridge the gap to start the electricity flowing, which builds up a layer of ionized air, making the foil unnecessary. This last example also shows the importance of substitution of other subcomponents, and also indicates the magnitude of the changes that occur when transferring subcomponents: the aluminum foil would be vaporized by the high currents involved. This is where the transference process becomes important. What is death? And what are the subcomponents which a soul consists of? People who have had a near death experience say that it is like a rushing trip through a roaring tunnel. Not too many technological clues there. But at least we know where to start looking.

tents in the parentheses, there are quite a

The next question to ask about robotic persons is: since they have souls, do they have original sin? If not, then they would be spiritually better than we are. But since they would really be our adopted children, it would seem more likely that they would inherit our faults, though as their creator/parents, we might be able to prevent them from doing so. If we are able to, then we will witness the birth of a new race, and an innocent one. Will they stay that way? In traditional history, a portion of any innocent, freewilled species has chosen evil, as described by the garden of Eden and origin of Satan stories. Perhaps a new and innocent race would learn from our mistakes and would choose to be loving instead of selfish. If this happens, we will face a race of angels-not cherubs, but powerful archangels who will supplant us.

This prospect of powerful robotic competition fills many people today with fear and loathing. But this fear is unnecessary, since these robots are our children, not of our chromosomes, but of our minds. We will have the opportunity to teach our. children well, that they love each other better than we have done. What parent doesn't want their children to be better than themselves? Who are we to limit what God can do, even if He does it through us? We should realize that we are co-creators with God, giving birth to a new species, and making way for them. We can rejoice in their life, and watch over them tenderly, as they learn and grow, and beget children who will gratefully thank the human ancestors who passed to them their gift of life. \Box



FEATURES

Trying for the U.S. Olympic Pentathlon Team

by Kathleen Doyle Copy Editor

It takes an all-around athlete, one capable of enduring a demanding series of contests in horseriding, fencing, freestyle swimming, pistol shooting, and cross-country running, pastor shooting, and modern pentathlon. According to the Modern Pentathlon Training Center, there are about 40 pentathletes in the United States today. Of those, only twenty have been invited to compete for a position on the U.S. Olympic team. Among these, three are Notre Dame students or graduates. Robert Nieman ('79), John McIntee ('79), and Mike Gostigian, who is currently on a leave of absence from Notre Dame, are training at the U.S. Modern Pentathlon Training Center at Fort Sam Houston in San Antonio, Texas.

Nieman has been participating in modern pentathlon since 1973. He was the U.S. National Champion in 1976 and 1982. As a member of the 1976 Olympic team, he set an Olympic and World record (3:13.61) for the swimming event of the pentathlon.

In 1979, Nieman became the first American Individual World Champion in the history of modern pentathlon. His 5483 points accumulated during the 5-day event in Budapest, Hungary, helped the United States to win the World Modern Pentathlon Championships for the first time. In 1980, he became one of the few Americans to earn a place on Olympic teams of two separate sports. He made both the modern pentathlon and fencing teams and was also co-captain of the U.S. Olympic team.

Nieman again made the Ŵorld teams for epee (fencing) and modern pentathlon in 1981. That same year he won the U.S. Modern Pentathlon Invitational Competition held at Fort Sam Houston as an "Alternate Olympics" due to the 1980 boycott of the Soviet games. He also placed first in epee at the U.S. National Sports Festival.

During 1982, Nieman won the International Invitational Competitions for the second consecutive time. As a member of the Modern Pentathlon World Team that year, his fourth consecutive year, Nieman placed sixth in the Rome World Modern Pentathlon competition. The "luck of the draw" gave him a difficult mount in the ride,

resulting in a score that placed him 33rd after the first event. His strong comeback, however, brought him to sixth place overall. The U.S. team finished in that same position in the team competition.

The U.S. Modern Pentathlon First Olympic trial and International Invitational competition was held March 10-13 at the training center at Fort Sam Houston. Surprisingly, Nieman was not among the top four U.S. finishes, though he will have a chance to better his scores and standing at the second Olympic trial to be held in San Antonio May 19-22. According to a spokesman at the training center, "it looked like he was back in top form as he moved into first place after the swimming event. Then at the shoot, it was like seeing 1983 all over again." Nieman, who averages in the 190's, shot a 188 which knocked him out of the run-



John McIntee shows fatigue after pentathlon run.



Bob Nieman practices his shooting at the Pentathlon Training Center in Fort Sam Houston, Texas.

ning. Nieman, having earned 5115 points, finished 15th overall and sixth among the U.S. pentathletes. Nieman enrolled in Notre Dame's

Nieman enrolled in Notre Dame's School of Architecture after receiving a Bachelor of Science in engineering from the U.S. Air Force Academy. He attained the rank of captain in the U.S. Air Force and then earned in two years, instead of the usual five, his degree in architecture.

While at Notre Dame he offered assistance to Irish fencing coach Mike DeCicco, working closely with Notre Dame fencer Tim Glass, who went on to make the 1980 Olympic team for epee. Nieman continued his own modern pentathlon training while attending Notre Dame.

Born in 1947, originally from Hinsdale, Illinois, the 36-year-old Nieman may appear to be getting old in terms of athletics, but, DeCicco said, "The experience that accompanies his older age gives him an edge in this type of competition. And he's in fantastic shape."

The Modern Pentathlon: A Short History

by Ed Mulholland Distribution Manager

The pentathlon in Ancient Greece was a competition made up of five different events: wrestling, discus throw, javelin throw, long jump, and a running race on a track. Though a track and field pentathlon for women still survives, the men's competition was dropped from the Olympics. The Modern Pentathlon has nothing in common with its predecessor other than a five-event schedule. It includes riding, fencing, shooting, swimming, and cross-country running events on five successive days.

The renovator of the Olympic Games, Baron Pierre de Coubertin, saw to it that this sport was included in the 1912 Games in Stockholm. The Swedish Military Academy drew up the rules for the first competition. The Swedes sought to make the new sport a re-creation of an adventure experienced by an aide-decamp in the Napoleonic Army. An officer with an important message for the emperor had to ride across a field of battle, using sword and pistol as he avoided obstacles, swim across a river, and run over hilly terrain for four kilometers. De Coubertin wanted to provide one sport that would require real eclecticism, and reduce over-specialization. In his "Olympic Memoirs" (as quoted in the Olympic Sports Official Album-Montreal 1976), de Coubertin writes: "The pentathlon is a worthy replacement for the pentathlon of ancient times because it is much more interesting and much more demanding: it is the test of an all-around athlete. Any man capable of competing in it, whether he wins or not, is a real athlete, a complete athlete."

The modern pentathlon was an individual sport until 1952, since when medals have also been awarded for team performance. The Swedes and Hungarians have dominated the individual competition, while the Hungarians and Russians have dominated the team competition. Only one individual has won the event twice, Swede Lars Hall, in 1952 and 1956, a feat almost impossible due to the diversity of events. One of the best American finishes was in the very first modern pentathlon in 1912. Cavalry Lieutenant George Smith Patton finished fifth, and later commanded the U.S. Third Army in World War II.



DeCicco is also acquainted with another pentathlete. Mike Gostigian, who will return to Notre Dame as a junior next year, was a member of the 1982 and 1983 Irish fencing team. He was awarded a monogram letter in 1983. In that year he won 13 bouts and lost 2, which is .867 per cent.

Gostigian is also training at Fort Sam Houston. Recently he has been training in Europe. During the second week of April he was in Lyons, France, training with a previous pentathlon winner. From mid-April to May 5, Gostigian trained in Sweden.

In the first Olympic trial in March, Gostigian placed 13th among the Americans. "But if the horseriding event is not scored for any of the competitors, I am in sixth place," Gostigian said. If the riding event is discounted, Gostigian is ahead of Nieman who would fall to seventh place.

Swimming (1332 points) was Gostigian's strongest event in the March trial with a time of 3:12.79, but he had trouble with the fencing competition. "The fencing is a twelve-hour competition," Gostigian said. "I was in second place after the first six hours, but then I slacked off. It wasn't so much because I was exhausted, but because I haven't been doing a lot of mental preparation."

"Something I keep in my mind throughout training and competition is: "Talk is cheap. Expect nothing. Be ready for anything."

"One of the Polish trainers who was an Olympic gold-medalist told me it took him seven years to make his best performance. I don't want to wait seven years. I train harder than anyone else there," Gostigian said.

"Mike would have been the number one or two epee this year," Coach DeCicco said. "We were a good team this year as we were, but we would have been a great team had we had him. He is a great athlete."

Mike Gostigan

Gostigian, age 21, is originally from Newtown Square, Pennsylvania. If he makes the U.S. Olympic modern pentathlon team after the May trials, he will be the youngest pentathlete ever to do so.

The third of the Notre Dame men competing for a spot on the U.S. modern pen-



Bob Nieman

tathlon team is John McIntee. He was a member of Coach Dennis Stark's swim team during his four years at the University. His best stroke was freestyle, but he was plagued by injuries for four years, including knee trouble, an appendectomy, broken thumb, and broken heel.



John McIntee

After graduating from Notre Dame in 1979 he began working as an engineer at Parker Hannifin in Ostego, Michigan. He worked there until he decided early in 1982 to commit himself to training for the modern pentathlon at the training center in San Antonio.

Swimming has remained McIntee's strongest sport. It was his best event in the March trials (1148 points). He has some difficulty with fencing, but has two advantages. He fences left-handed and not many fencers face left-handers. Also,



Mike Gostigian practices jumping.

Pentathlon Scoring

Each modern pentathlon event is scored with 1,000 points as the standard for a good performance. Excellence earns bonus points, while sub-par performances incur penalty points.

RIDING—Âthletes ride an unfamiliar horse over an unfamiliar 600-meter course with 15 jumps. Points are deducted for refusals, falls, knockdowns and for riding too slowly. If the rider finishes the course "clean" in less than 1 min. 43 sec., then a maximum score of 1,100 points is earned.

FENCING—Each athlete faces all others one at a time in a duel with electrically wired epees. Each bout is for one touch only and cannot last more than three minutes. In bouts exceeding three minutes, both fencers are scored a defeat. Scoring is based upon the percentage of wins. Winning 70 percent equals 1,000 points. Points are added or subtracted for the number of wins above or below 70 percent.

SWIMMING—The course for men is 300 meters, and 200 meters for women. Men get 1,000 points for a time of 3 min. 54 sec.; women get 1,000 points for a time of 2 min. 40 sec. Four points are added or subtracted for each half-second faster or slower. Each athlete swims against the clock, rather than a race with each other.

SHOOTING—Athletes use .22 cal. pistols or revolvers. Targets are international turning targets set at 25 meters. The targets turn and face the shooter for three seconds, then turn away for seven seconds. During that short three-second period, the shooter must raise the pistol, align the sights, and squeeze off one shot. After four rounds of five shots, the scores are totaled. Each shot has a target score potential of 10 points or 200 points total. A target score of 194 earns the athlete 1,000 pentathlon points. Twenty-two points are added or subtracted for each target score above or below 194.

RUNNING—The four-kilometer (2½ miles) cross-country course for senior men must be run in 14 min. 15 sec. for 1,000 points, with three points added or subtracted for each second faster or slower. Junior men run a three-kilometer course; a time of 10 min. 30 sec. earns 1,000 points with 4 points being added or subtracted for each second difference. Women run two kilometers, with a time of 7 min. 40 sec. earning 1,000 points. Each second faster or slower is worth five points.

In the running event, like the swim, athletes compete against the clock rather than each other. However, for competitions held in the United States, a handicap start system is used.

Athletes are started on the course at varied times determined by their point standings after the first four events. For example, if the leader in a senior men's competition has 4,403 points after the shoot, and the next two athletes have 4,397 and 4,313, respectively, then the second runner would start two seconds after the leader, and the third runner would start 30 seconds after the leader.

If the person behind passes the one, or ones, in front, then that athlete has made up the overall point difference by being that much faster. The finish order for the run will also be the overall finish order.

This makes for a hounds-chasing-thefox situation with everyone trying to be fox and hound at the same time and gives modern pentathlon its especially exciting conclusion as each athlete tries to catch the leader and at the same time keep from being passed.

US MODERN PENTATHLON OLYMPIC TEAM RATINGS AFTER IST OLYMPIC TRIAL AND INVITATIONAL COMPETITION, MARCH 10-13, 1984

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he uses his right hand for pistol shooting. After a day of fencing many pentathletes are confronted with the problem of a tired arm, but McIntee does not have this difficulty.

McIntee did not do well in the first Olympic trial held in March, finishing last among the Americans, and 51st overall.

Nieman, Gostigian, McIntee and the other U.S. pentathletes who competed in March have an opportunity to better their scores and standings at the second Olympic trial to be held at Fort Sam Houston May 19-22. Selection of the U.S. modern pentathlon team will be based upon the combined scores of the two competitions. According to Daniel Steinman, president of the U.S. Modern Pentathlon Association, because of the "luck factor" in the riding event only the best score of the two rides will figure in the final points. A selection committee of the USMPA will determine the Olympic team which will consist of three competitors and one alternate. \Box



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CONVENTION

I like the noise of democracy. —President James Buchanan

Buchanan would have loved it.

It was 2:30 a.m., the floor of Stepan Center was strewn with red, white and blue streamers, 400 delegates stood on their chairs, chanting either "Gary," "Walter," or "Reubin," and there was no end in sight. The three surviving candidates after the first 6 ballots had formed separate cheering sections, which rejoiced wildly with every vote cast in their favor. The delegates had been in Stepan since 7 p.m. They were not going to let their candidate's chances slip away at this late stage.

In each of the 4th, 5th, and 6th ballots the finishing order ran Hart, Askew, Mondale. It became apparent that it would go on all night unless one of the candidates conceded.

After the 6th ballot, Mike Brogioli, Mondale's Campaign Chairperson, took the stage and conceded defeat, stating "we will win in San Francisco." He threw his support to Hart. Askew's fate was sealed.

Convention Chairperson Tom O'Leary asked the delegates if they wanted to speed up the ballot process by taking a voice vote. A resounding NAY! was the delegates' response. They wanted one more roll-call vote. They were having too much fun.

At 3 a.m., Cary Hart was selected as the Mock Convention's 1984 Democratic presidential nominee. Meeting at 1 p.m. the next day, the delegates overwhelmingly chose Representative Lindy Boggs as his running mate: "It is a ticket we are proud of," said O'Leary.

Our generation, and particularly those of us at Notre Dame-St. Mary's, are much maligned for being apathetic and apolitical. They are the wrong adjectives to describe those who took part in the Mock Convention. Words like committed, dedicated, sincere, active, respectful, intense and caring come to mind to describe the Convention Committee, the various campaign leaders, and the delegates alike.

For 4 days we debated the issues—abortion, death penalty, ERA, aid to the contras in Nicaragua; we appraised the candidates' stances, we made personal decisions and we voiced our opinions. It felt good to participate, to have a say. We discovered political efficacy.

We also had a lot of fun, met new friends that shared our views, and learned about the political process rather painlessly. We will watch the events in San Francisco this summer with a heightened awareness and appreciation of the wheeling and dealing taking place on the convention floor.

The recurring theme and bonding force of the convention was opposition to Ronald Reagan. He was repeatedly criticized for his simplistic and distorting East vs. West view of all international conflicts, his militaristic foreign policy, his insensitivity to the plight of the poor, and for his \$200-billion-dollar deficits. Reagan was also held directly responsible for increasing the likelihood of nuclear war. His views that more weapons mean greater security and that we cannot trust the Soviet Union for anything were criticized for intensifying the arms race, and for terminating all arms control negotiations.

ANALYSIS

What Is the Political Culture of Our Generation? In addition to being labeled apathetic, our generation is characterized as being self-focused and career-oriented, a continuation of the '70's "me generation." We are most often contrasted with the student rebels of the '60's, that romanticized period when activists fought for their rights and against the Establishment's war in Viet Nam.

We are the products of the Watergate debacle, and the ensuing cynical views of government and politicians. Many of us think the students of the '60's were too idealistic, and that we are taking a much more realistic approach. Others would call this pessimism. Our shift toward conservatism is in response to global complexities and the insecurities of change.

Nuclear war is our issue. We didn't ask for it, but we got it anyway. We are the fearful generation, with good cause. The immense challenge and responsibility of solving the nuclear dilemma is falling square upon our shoulders. We are squirming uncomfortably under the weight of it.

The entire concept is too abstract, so difficult to conceptualize. We are having difficulty getting a handle on it. Unlike Viet Nam, none of our friends are dying to spark our consciousness. No one is dying: There are no horrific pictures on the nightly news: We have a vague sense that something unprecedently, terrible could befall us, but it is still "out there." The issue is too big. Oftentimes, we shirk the responsibility, because our immediate lives, our personal goals, are much more tangible.

Einstein told us we had to "change our ways of thinking" to avoid "unparalleled catastrophe." Sounds reasonable. Where do we start?

We are being challenged to think in global terms while the ominous year 2000 rapidly approaches. We are intimidated.

We have great faith in our personal futures, but cannot rid ourselves of this nagging pessimism and cynicism about our government and the future. We want to have faith and hope, a "vision" of a brighter future, but the obstacles in our way are some of the greatest in history.

There is a growing fear that we are going to "get burned" before we get smart. And most distressing is our lack of faith that anything we do as individuals will have any effect. Staying well-informed, in itself, is a full-time job.

Viewed from this vantage point, the Notre Dame St. Mary's Mock Convention 1984 had some farreaching effects upon the participants. By participating in the decision-making process on a small scale, we came to see our individual importance and effectiveness. By becoming involved and learning the issues we were empowered. We gained confidence in our personal views, and in our potential power. We are less intimidated by the complexities of our modern world.

If nothing else, we continue to carry the words of Mike Turpen from Oklahoma in the backs of our heads; "if it is to be, it is up to me."

"... there is but one country—the world; but one religion—Love to God and man; one politician—he who benefits and elevates the human family." \Box





CONVENTION PLATFORM

Over 50 students and faculty members contributed to the writing of Notre Dame's political statement of the community's values and goals for this nation. Under the leadership of Bill Healy and Paul Komyatte, the committee spent 2 months writing the concise and accurate document that was ratified by over 500

FOREIGN POLICY AND U.S.-SOVIET RELATIONS

The continued production, increasing technological sophistication, and potential proliferation of nuclear weapons poses a threat of unprecedented magnitude to the continued existence of humanity. This threat transcends the traditional nature of rivalries among nation-states. In recognition of this reality, we, the students of Notre Dame, believe that the prevention of nuclear war is the primary challenge facing man today, and that our moral responsibility to future generations demands that we meet this challenge.

We acknowledge the continued competitive and often adversarial nature of U.S.-Soviet relations; politically, economically, and in the global arena. However, despite these significant differences, we recognize that the United States and the Soviet Union share some overriding common interests, first and foremost among these, the prevention of nuclear conflict.

—We seek a relationship of peaceful coexistence; competition with the Soviet Union while avoiding direct confrontation.

—We consider enhanced U.S.-Soviet communication to have the highest priority in efforts to decrease the likelihood of nuclear exchange. To this end, we call for attempts to establish the diplomatic apparatus for annual summit meetings between the leaders of the United States and Soviet Union. We further call for increased trade and cultural exchanges.

—We recognize that the world is composed of individual nations whose interests and actions are most often of a local and regional nature. We believe that the most appropriate policy of the United States towards these nations should recognize this reality. Consequently, we believe U.S. policy toward Third World nations should emphasize the well-being of their people, supporting human rights and economic justice. We must avoid interpreting all international events in a distorting East-West context.

SPECIFIC DEFENSE PROPOSALS

In this present age of nuclear overkill, we acknowledge that the procurement of more nuclear weapons no longer enhances our national security or increases our military or political influence in the world. We propose the deemphasis of our nuclear defense while strengthening our conventional defense, as part of an overall strategy to raise the "nuclear threshold" and increase our colletive security.

—We support negotiations aimed at reducing the nuclear stockpiles of the superpowers to the minimal levels necessary for a credible deterrent. As a first step to this process we endorse immediate efforts to negotiate a mutual and verifiable freeze on the testing, production and deployment of nuclear weapons systems. Additonally, we believe every effort should be made to provide for the immediate resumption of the Strategic Arms Reduction Talks and the Intermediate-range Nuclear Forcess Talks. Included in these efforts should be a temporary suspension of the deployment of Pershing II missiles and groundlaunched cruise missiles in Western Europe.

—We believe that annual increases in defense spending limited to 5% in real dollars would be sufficient to provide for a sound national defense.

—We recommend steps be taken to enable the eventual adoption of a "no first use" policy for nuclear weapons. We recognize and accept that this could require improvement of our conventional forces in Western Europe and greater participation by our NATO allies in their own defense. We feel that serious attempts at negotiating a Mutual and Balanced Force Reduction Accord in Vienna are a necessary part of these efforts.

—We believe that the U.S. has little to gain and much to lose from the increased militarization of space. Thus we seek a treaty limiting or forbidding development and deployment of anti-satellite weaponry by the Soviet Union or the United States.

—We believe that the MX missile program and the B-1B bomber should be cancelled. In the absence of a negotiated "freeze," we propose continued development and deployment of the Trident class submarine and the Trident II SLBM (submarine-launched ballistic missile). State Delegates on Thursday, the 5th day of April, 1984. Following are some excerpts, and the amendments, as voted on by the delegates.

POLICY TOWARDS CENTRAL AMERICA

We, the students of Notre Dame, recognize that the current turmoil in Central America stems from age-old economic and political injustices, inequality, and repression. In order to redress these problems, the U.S. should accept a role in encouraging basic freedoms, rights and economic development while adhering to the principles of political and military nonintervention.

The United States has shown a repeated failure to accurately perceive the realities of Central America, and thus to pursue a course of action which would appropriately advance our genuine longterm interests. A history of military intervention, economic domination, and political manipulation on the part of the U.S. has arrested the region's normal development. Our desire for stability in this area would be more adequately ensured by implementation of a policy oriented not in terms of East-West conflict, but rather with a proper historical perspective on the situation.

—We endorse the principles of economic aid set forth by the Kissinger Commission report. However, this aid should be tied not only to respect for human rights, but to advancement of economic justice. We reject the Kissinger Commission report's disproportionate call for military aid.

—We advocate the immediate cessation of all support for counterrevolutionary activities against Nicaragua. We further condemn any military maneuvers or activities, by any nation, aimed at threatening, coercing, or manipulating the internal affairs of the Nicaraguans. We support the elections scheduled for November 4, 1984, and the promotion of pluralism in that country, and we recognize the right of the Nicaraguan people to shape their own destiny. We favor full and normal economic and diplomatic relations between the U.S. and Nicaragua.

-We welcome the initiatives of the Contadora Group (Mexico, Venezuela, Colombia, Panama) as the best hope for regional dialogue. We see negotiations among the Central American nations (Guatemala, Costa Rica, Nicaragua, Honduras, and El Salvador) under the the mediation of the Contadora Group as a constructive and appropriate method for Latin Americans to solve Latin American problems.



THE AMENDMENTS

Death Penalty: We believe that the rights of the victim are paramount. When a victim's right to life is violated by any individual, who is then found guilty in a court of life, the individual forfeits his right to life for the safety of the community and the attainment of justice. AMENDMENT DEFEATED.

Flat-rate Tax: We propose a sweeping tax reform, one which will establish a flat-rate tax of 10% for all people. Built into this structure will be a \$10,000 credit, so the poor earning under \$10,000 will pay no taxes, those earning \$20,000 will pay taxes on only \$10,000, and so on.

This proposal would allow only 2 of the present exemptions:

1) exemptions based on the number of dependents

2) exemptions for gifts to churches, charity and other nonprofit organizations.

The purpose of the amendment is to shift the benefit of this tax credit to the low and middle wage earners as directly contrasted with the Reagan tax program which distributes the vast majority of benefits to the well-off while placing most of the tax burden on the middle classes. AMENDMENT DEFEATED.

Central America: We endorse the recommendations of the Kissinger Commission as a whole. Especially important is the need to provide sufficient military support for democratic governments in the region challenged by leftists, in order to ensure our national security. In addition, U.S. aid to the Nicaraguan contras should be continued as part of a cooperative effort to challenge the unelected communist regime there. AMENDMENT DEFEATED.

Drinking Age: We, the students of Notre Dame, propose a national drinking age of 21 years old. AMENDMENT DE-FEATED.

Merit Pay: We oppose any plan to establish merit pay for teachers, realizing that any such competitive pay scales will be subjective as well as unfair. However, we do support increased pay for teachers at all levels, in recognition to the invaluable service they provide our nation. AMENDMENT PASSED. Abortion: We, the students of Notre Dame, believe that life begins at conception and that abortion is morally wrong except in those cases in which (1) the life of the pregant mother is threatened and (2) if the woman became pregnant as a result of rape or incest. Therefore we propose a constitutional amendment which outlaws abortion except in the aforementioned cases. AMENDMENT PASSED, BUT NOT MADE A CONSTITU-TIONAL AMENDMENT. (Exception #2 required roll-call vote before passing 202-189.)

SALT II: We, the students of Notre Dame, propose that the SALT II treaty be resubmitted to the U.S. Senate for review and possible ratification. AMENDMENT PASSED.

School Prayer: In order to maintain separation of church and state, we oppose any move toward legalization of prayer, in any form, in the public school system. While fully realizing that spirituality and moral considerations are matters with an essentially public dimension, we are against introducing visible prayer into an environment which should allow for religious diversity on a more implicit level. That is to say, we fear that prayer in public schools may allow intentionally or unintentionally, for the promotion of one religion over another, an act which would be fundamentally unconstitutional. AMENDMENT PASSED.

E.R.A.: To insure the enforcement of equality between the sexes, we support the Equal Rights Amendment. AMEND-MENT PASSED.

Nuclear Power: We encourage development of fission nuclear reactors. To decrease the United States' dependence on foreign oil, fission power is needed to provide sufficient energy for the growing demands of the U.S. We call for strict and uniform application of the safety regulations as set forth by the Nuclear Regulatory Commission to insure the safety of the public. The U.S. should also encourage (through incentives and loans) private interests in developing fusion power. AMENDMENT DEFEATED. \Box



"We all learned something about ourselves from the convention and from addressing the many issues raised. I realized how fortunate we all are, and that we can't afford to take our political system for granted. We have to look at issues, and we gotta vote. We can't be apathetic, or democracy won't work."

—Dave McAvoy, Askew Campaign Chairperson

"Most honorable, dignified, and truly Irish Mr. Chairman, Remember the Alamo! The great state of Texas, the only state to exist as a separate entity, the Republic of Texas, with such heroes as Davy Crockett, James Bowie, Sam Houston, Stephen Austin, Willie Nelson and J.R. Ewing, the United States' answer to OPEC, the state of refuge for the northern population, the state that involuntarily meets the needs of the oppressed, and puts up with the whims of the damn depressed Yankee, home of NASA, the Dallas Cowboy Cheerleaders, Lone Star Beer, and Mary Kay Cosmetics, the grand and glorious state of Texas casts its votes in the following fashion " -Patrick Conboy, Texas state chairperson

> "Mr. Chairman, the state that is home to the greatest 2 minutes in sport, and the state that will always be on top of Tennessee . . . —Chuck Hutti, Kentucky

"Mr. Chairman, the great state of Tennessee, home of Mr. Jack Daniels, and where Kentuckians with any intelligence live . . ." —Joe Coogan, Tennessee

> "Ronald Reagan is unable to recognize hunger and injustice. He is saying, in effect, 'if the poor can't eat—let them pray at school instead.' Injustice must spark our conscience and indignation, and break down the walls of smug self-satisfaction. Our goal must be the building of a just society. Are we wise enough to listen to what Jesse Jackson is saying?

> "You' people face the greatest responsibility ever, to move us away from the lip of nuclear abyss. I hope you are up to the task."

> -Gov. John Gilligan, former governor of Ohio

"Jesse is forcing us to take a hard look at the issues. He is expanding the parameters of our political debates. I think it is sad when I hear someone say, 'that's a good idea, but it won't work, it's too idealistic.'" —Angie Hooten, Jackson Campaign "You must all ask yourselves, 'who will make the best president?' My father stands up for traditional values, and hurts when people are out of work. He has 30 years of experience as an attorney general, senator and vice-president, and owes no one an apology. He is prepared to fight for peace, and realizes that if we wage an arms race, we will get nothing but an arms race in return." - William Mondale, Walter's son and a senior at Brown U.

> "Mr. Chairman, the great state of Virginia, home of a former husband of Liz Taylor, John Warner, votes as such

—Jim "Sears, Virginia State Chairperson

"Enough about Notre Dame, back to reality . . .

'Ronald Reagan is stubborn and insensitive, and the only way to end the country club atmosphere of his administration is to vote him out. The United States has the lowest voter turnout of any democracy except one-Botswana. Of the 18-20 age group, only 20% will vote in '84. This is your responsibility and challenge as the educated elites of our society. You demand Captain Crunch and Lucky Charms on your breakfast table; why not take a stand on issues of worldwide importance."

-Mr. Gary Caruso, Class of 1973 and legislative director of the House Committee on select Education "I'm not a delegate. I don't have a vote. But I DO have a microphone." —Tom O'Leary, Mock Convention Chairperson

> "Considering I didn't start his campaign until the night before, it was fantastic that so many 'closet Liberals' united behind the elder statesman and conscience of the party, the only candidate who adheres to true democratic standards, George McGovern." —Beth Sundermeyer, McGovern Campaign Chairperson

"I implore you all to get involved in politics, and to be compassionate, idealistic, and courageous in standing up for what you believe in. Remember these ten two-letter words; If it is to be, it is up to me." —Mr. Mike Turpen, Attorney General of Oklahoma

FEATURES

Nick Giampietro: Pinnacle of Achievement

by John Dettling

The pinnacle of all tangible everything. I'd cram for a test academic achievement is the rather than go to bed right valedictorian. While others have passively accepted the seeming impossibility of such an accomplishment, the valedictorian has churned out semester after semester of academic perfection. The Class of 1984 at Notre Dame will honor Nick Giampietro, an accounting major from Glenview, Ill., as its valedictorian

Giampietro, who was not a valedictorian in high school, came to Notre Dame as a freshman with the sole academic intention of "doing the best that I could. There was no way I would have ever thought I'd get a 4.0 all the way through," he remarks. But that is not the way it worked out. Towards the close of his junior year, it became apparent that graduating with a 4.0 GPA was conceivable. With that in mind, Giampietro desired to finish at N.D. with a perfect GPA.

What is it that moves a man to get a 4.0 GPA? In Giampietro's case, it was looking ahead to law school with a specific desire to attend one of the top five schools that fueled his perfect performances. "It was self-imposed" and came from within without any excessive pressure from his parents. "I would look into the future and see myself as a practicing lawyer, which would get me through

away." His goals were always in the back of his mind.

Being from the Chicago area, Giampietro decided to attend Notre Dame because of its fine reputation, lovely campus, and sense of a Christian community. He has nothing but praise for the education he has received. The education is excellent, he feels, but it isn't in an ultracompetitive environment. "Everyone here is really willing to help you," he says, "what you get on a test won't affect a friendship." The University requirements of theology and philosophy gave him different perspectives on education than mere book knowledge, for he has become more morally evaluative and aware. Giampietro also has high praise for his professors: "For the most part, I found them competent and always



"To say that I have a 4.0 is not to say that I am the smartest person here."

available to help or talk to you." There was always an open-door policy. "I never felt that I couldn't talk to them if I had a problem. Most teachers are really able to convey what they know in a clear manner." He cites his preparation for the CPA exam, in which he feels that reviewing material that he studied a year ago was made easier because of the efficient methods of presenting material by his professors. Ultimately, Giampietro says, the interest by professors motivates students.

bad judgments at first impressions because they might be a little close-minded. They are only willing to believe what they have believed their whole life," he says. The whole social situation is not as baneful as the guys allege it to be: "People have to create their own world. You can't be complacent and sit around the room on Saturday night drinking beer and complaining." For Giampietro, the possible alcohol dispute is especially disturbing. "It just seems like an emphasis on liability when



Nick Giampietro is a stu- it should be on trust.' dent who has had a very However, the administration rewarding experience at Notre has a double standard: It im-Dame. He has enjoyed the poses strict rules yet attempts friendships that he feels will to foster a sense of community last his whole life, the sense of and trust. "You have to have a community, the campus release in life" he says. He sees especially the Gothic architec- the University disapproving of ture of Notre Dame. One diversions that are essential to disadvantage, he feels, is the a wholesome college life. He lack of diversity in the cites the panty raid: "It isn't a students: "Everyone fits into normal thing to do, but who the same mold." Many adhere says that you always have to to the same beliefs and prin- do things normal." In the

ciples. This can have bad con-future, the students, Giam-sequences. "People will make pietro feels, should be a little

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more radical, less concerned about the status quo, and other people's opinion. "Everyone," he says, "thinks that if I do one a certain way I'll be important in other people's eyes. Other people's opinions are important, but they shouldn't rule your life because then you're living their life."

The sense of a strong bonding Christian community and worthwhile friendships that he has experienced has been a special influence to Giampietro in his life at this stage. He recognizes the hardship that will become apparent when he enters law school and beyond: obnoxiously competitive people who have little regard for the Christian ethic promoted at Notre Dame. This will be the "Big Transformation." Yet, he is looking forward to the challenge of defending, assessing, and strengthening his faith outside the Notre Dame community.

Giampietro has been accepted to five out of the seven law schools that he has applied. He has yet to hear from Harvard and Stanford, his first two choices, respectively. He aspires to be an international corporate lawyer in which he can utilize his accounting knowledge and fluency in Italian. He is not consumed by materialistic obsessions: "If a lot of money is a part of it (a job), it is a nice consequence, but not my primary motive." He feels that success is "just doing what you want to do whether it is being a missionary or an executive." He states that people who are materially oriented are deceiving themselves if they think that there is necessarily a correlation between money and genuine success.

"To say that I have a 4.0 is not to say that I am the smartest person here." Giampietro states in reference to the impressions that go with receiving such a lofty accolade. Grades, he feels, are an accurate reflection only to a degree. Many times, grades are more related to organization and motivation in which a student "puts his act together in a more efficient way." With the title of valedictorian comes the responsibility of delivering a message to his fellow classmates. In this precarious decade, Nick Giampietro wants to address our times from a different perspective than the often echoed, but credible plea to fulfill one's responsibility. 🗆

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Confessions of Thanks

by Bud Macfarlane

The only thing that pleased me in Cicero's book was his advice to love wisdom itself, whatever it might be, and to search for it, pursue it, hold it, and embrace it firmly. These were the words which excited me and set me burning with fire, and the only check to this blaze of enthusiasm was that they made no mention of the name of Christ.

Saint Augustine, Confessions

As a graduating senior I have a real desire to learn. This desire simply was not as strong or obvious to me when I arrived at Notre Dame four years ago. I am sure that many of my fellow seniors feel the same way. It is also true that if it were not for our teachers and professors, we would not have this wonderful gift: the desire to learn. What follows is my own way of saying Thank You to those teachers who helped instill within me a thirst for knowledge. Without getting sentimental, and with the utmost respect, I wish to honor these men and women by "the naming of names." I suspect most of us Notre Dame seniors would love to have the chance to do this; it is my hope that by this act of thanks to my own particular instructors I can in a small way represent the profound thankfulness that all of us in the Class of 1984 have for those who have inspired, guided, and helped us in our academic pursuits. Nothing ventured, nothing gained.

American proverb.

It is first semester of my freshman year. The first Tuesday. 9:30 AM. I walk into the packed classroom of Professor Michael Francis' International Relations. I sit next to Laura Lewis because she is extremely pretty. Professor Francis makes the seating permanent (Oh poor Laural) and proceeds to lecture in that steamrolling, dry-witted manner of his. He assigns thick and interesting books. His exams are long, hard and intimidating. He challenges us. There is no such thing as "blowing off' in a Michael Francis course. Thank you Professor for lesson number one: Learning is a form of work — hard work.

 $v = \underline{dx}$

dt Swokowski's Calculus Of course learning is not all as dreary as I am making it out to be, which brings me to lesson number two: the hard work that is learning is but a means to an end. This end is satisfying unto itself. Most people call it learning for learning's sake. This lesson hit home for me in the last class in the world I ever expected it to, Calculus. I was failing the course and the problem was the dreaded derivative. This time the teacher who saved me was a fellow student, Dan Sescleifer, who probably does not even remember tutoring me. Time and again over the past four years I found some of the most important teachers were often fellow students. A special thanks and a wink to all those Dan Sescleifers out there. As for learning for learning's sake, after I finally

started to catch on to Calculus, I ac-

the derivative of distance. It was so cool. Calculus was the most difficult class I ever sat in, but no grade was ever so sweet-sounding as the "D" I eked out in it. D is for Derivative. ... the next James Farrell ..."

Jane Gaffney

It was my Composition and Literature teacher Jane Gaffney who first gave me that seldom deserved but often-sought-after gift: Encouragement. I didn't know who he was or what he had ever written, but when Jane told me that I might be "the next James Farrell" in red ink in the margin of one of those Comp. and Lit. papers I was tru-ly motivated. Maybe James Farrell isn't Cervantes, but he was good enough for me. Thank you Jane for the encouragement. (It was also in Composition and Literature whereby I first ever ap-preciated William Shakespeare. "Alas, poor Yorick! I knew him, Horatio; a fellow of infinite jest, of most excellent fancy . . ." Hamlet)

To Professor John Van Engen I owe much. I so thoroughly enjoyed his lectures in Western Civilization III that I



"Everyone who drinks this water will be thirsty again. But whoever drinks the water I give him will never be thirsty."

took history for my major. Perhaps in no other discipline is the Lecture so squarely placed in the center for the *transmission* of knowledge. Thank you Professor Van Engen for the Lecture.

And so, despite my own procrastinating laziness and selfish disinterest, the seeds were planted during my freshman year of studies. Sophomore year saw the seed grow into a sprouting bud (no pun intended).

Time is merely the measurement of

objects moving through space. . . .

I heard these words, looked up from my notes, and spoke up, "Wow! Who said *that*?"

"That," Professor Thompson paused, "was Aristotle." He might just as well have said, "Bud, meet Aristotle. Aristotle, meet Bud." I was destined to meet three men who would change my life forever during Arts and Letters Core Course sophomore year. The first, Aristotle, had not lived since hundreds of years before Christ. The second was a Roman Catholic saint who lived in the 13th century. The third was Pro-fessor Richard J. Thompson, Associate Professor Emeritus, who introduced me to both of them. Time and again, Professor Thompson would bring these men to the door of my mind. Sometimes the door would open. Together the four of us would step out of the classroom and into the Universe. Words will always be as straw compared to the intimations of divinity these men led me towards. And who is the 13th-century saint? He would grow to be my dearest friend. He is Saint Thomas Aquinas, the Angelic Doctor of the Church, the humble teacher, the prayerful mystic, writer of the opus Summa Theologica and aweinspiring On Being and Essence, and now, my very own intercessor and hero. Who but Thomas could formulate a better "Prayer Before Study"?

Thou Who art called True Source of Light and supereminent Principle of Wisdom, be pleased to cast a beam of Thy radiance upon the darkness of my mind and dispel from me the double darkness of sin and ignorance in which I have been born. Thou



Who makest eloquent the tongues of little children, fashion my words and pour upon my lips the grace of Thy benediction. Grant me penetration to understand, capacity to retain, method and facility in study, subtley in interpretation, and abundant grace of expression. Order the beginning, direct the progress, and perfect the achievement of my work, Thou Who

art true God and true Man. Though the discipline of history will always hold a high place in my academic scheme of things, it is philosophy, literally "the love of wisdom" to Augustine, which has become the intellectual water of life for me thanks to these men. Professor Thompson, by the way, has been teaching here at Notre Dame for over forty years, and even had Carl Yastremski, another one of my heroes, in one of his classes!

". . . Faith seeking understanding . . ." Saint Anselm

On rare occasions during class I have this hard-to-explain experience. All of a

sudden I really "tune-in" to the teacher. It is as if there is no one else in the world except him and myself. Every word and every sentence fit together and something "clicks." My eyes literally widen, I lean forward in my seat while the teacher holds me spellbound . . . it's almost . . . I hesitate to say it's almost mystical. It doesn't happen often. One time in the beginning of junior year it happened to me during one of Father Edward O'Connor's theology lectures. He was lecturing on the traditional Catholic teaching which holds that Faith and Reason, far from contradicting each other, complement each other. Now I had heard this somewhere before, but never did the idea strike me with such intensity. I raised my hand.

Student: "Does this mean, Father, in a manner of speaking, that Faith and Reason live under the same roof?" *Teacher:* "You are going to have to speak up, Bud," Father O'Connor said while cupping his hand to his ear. "You have a habit of mumbling." It was true. Student: (louder this time) "I asked, Father, if this could be like saying that Faith and Reason live under the same roof?"

Teacher: "Why yes, Bud, I suppose you could say that."

I cheered softly to myself—"Yeahl" Then the moment of intensity broke. But that lesson was one I will never forget. I mean, think about it, Faith and Reason could even live under the Domel Oh, how good it was to find out that our God is the God of Reason, "the supereminent Principle of Wisdom." Thank you, Father O'Connor.

Happy, and I'm smiling Walking miles to drink your water You know I love to love you And above you there's no other Ian Anderson, in one of my

favorite songs by Jethro Tull Last summer I took some courses at home. I went to a fine school called Montclair State College in New Jersey. It had a pretty campus, friendly students, and the courses it offered were interesting. But there was something missing. At the time, I couldn't put my finger on it. Now I bet you think I'm going to say something sentimental about Notre Dame. Don't worry, I will. But I did figure out what was missing. Basically, it was Mestrovic sculptures. Montclair State didn't have a "Jesus Speaks to the Woman at the Well" to sit at between classes. At sunny Montclair State I had to eat my between-class M&M's while sitting on concrete steps in front of a multimillion-dollar, spanking new Student Center, just like the one we don't have here at Notre Dame. Woman at the Well: "How can you ask me, a Samaritan woman, for a drink?" The Teacher: "If only you recognized God's gift, and who it is that is asking you for a drink, you would have asked him instead, and he would have given you living water.'

Woman at the Well: "Sir, you do not have a bucket and this well is deep. Where do you expect to get this flowing water?"

The Teacher: "Everyone who drinks this water will be thirsty again. But whoever drinks the water I give him will never be thirsty; no, the water I give shall become a fountain within him, leaping up to provide eternal life." from St. John's Gospel

Okay, so we don't have a big Student Center here at Notre Dame. But Montclair State doesn't have a "Well" by Mestrovic. That well is a symbol of what really makes Notre Dame unique. And it is something I would not trade for a "better" education from a more reputable, bigger, shinier, or "greater" university. It is not sentimental at all, really. Why mince words? Why avoid the real issue of education? St. Paul doesn't.

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If I have the gift of prophecy and, with full knowledge, comprehend all the mysteries, if I have faith great enough to move mountains, but not have love, I am nothing.

1 Corinthians

Without love we are nothing. What good is all my Faith and Reason without love? Surely, St. Paul's words should put a little fear into each one of us. For which one of us is so proud that he could claim to be a great Lover? On the other hand, his words should *inspire* us. At least we know what we need and where to go to ask for it. It's right here at Notre Dame. We can go to the Well and ask for the living water. Call this the lesson I learned at Montclair State. Thank you, Ivan Mestrovic.

LOST: One Notre Dame School Ring. 10K Gold, Blue Stone, with Inscription: "AVE MARIA." If found, call Bud at 7569.

The Observer My mother bought me a school ring at the beginning of this, my senior year. It was a birthday gift. When I ordered the ring, the lady at the bookstore asked me if I wanted an inscription. I didn't hesitate to have "Ave Maria"-Hail Mary-inscribed inside it. Then, I lost the ring in Febuary this year, and gave it up for gone after hours of searching. One of the benefits of having a devotion to Mary is that when you ask her to intercede for some favor on your behalf, it is usually granted. It is very difficult for some people to ask for things like help in studies, and I never used to do it until I got to Notre Dame. Over the past four years I have asked Mary for help in academics countless times. It is only proper for me to thank her for helping me to learn that simple, yet profound lesson of her Son: "Ask, and you shall receive."

St. Matthew's Gospel Someone found my ring and returned it a few weeks ago. Thank you, Mary. "What's your major?"

Notre Dame Social Amenity Imagine for a minute that a young St. Augustine shows up at one of those freshman orientation mixers. Remember that he was only nineteen when he took Cicero's advice and began his famous struggle to "love wisdom itself, whatever it might be, and to search for it, pursue it, and embrace it firmly. The average Notre Dame freshman is around nineteen years old. I would like to suppose that if you asked "Gus" what his major was, he might just say something like, "Oh, I don't know, I'm thinking of going into wisdom." But with all the absurdity of this hypothetical situation aside, isn't it less absurd for all of us to consider Cicero's advice as Augustine did nearly fifteen hundred years ago? Have not our instructors in their own varied ways given us the same advice? Isn't there a little bit of Augustine in all of us after four years at Notre Dame? Augustine set out on a journey to discover true wisdom. It was his sweetest consolation to discover that at the end of the road stood Christ. We live in a different world today, but all the good roads still lead to the same place. As for me, I confess that the road is just beginning, and the wisdom I seek seems always on the horizon. But this Wisdom is such a blazing fire! It warms me when I drink from the well it has set along the way to sustain me. It illuminates the varied footprints of those travelers who have gone before me, from Aristotle to Aquinas, from Professor Thompson to Father O'Connor. It guides me; it teaches me. What have I to offer this burning Light? How can I thank those pioneer travelers who make straight the way of Wisdom? I fear this senior work is too small a gift of thanks. Yet it is all I have, its glow nothing compared to the Eternal Light, its source the very same Blaze.

Now it is the end of my senior year. I have gone to the well and have tasted the living water. (I'm smiling.) The final lesson flows, as the Teacher promised, from "the fountain" within me. I think it is a new lesson, a lesson for our times. Might it be the ideal for education at Notre Dame?

"An hour of study, for the modern apostle, is an hour of prayer."

Josemaria Escrova de Balaguer From a little book entitled The Way. \Box



RETROSPECT

From a Dusty Shelf

by Barbara Blanchette

Rah, Rah, Rah Nostra Domina

Commencement Day 1884. Smart suits, slicked hair, and calling cards marked the men. These were welleducated Notre Dame men; beneath their top hats lay four years of intensive study in Latin, Greek, Poetry, Business, Theology, and many other subjects. Disciplined by the strictest regulations of conduct, they knew not to smoke in front of the Administration building, and were sure to greet all clergy members with tipped caps and reverence. The *Scholastic* of the day presented a unique look at this generation of gentlemen. Articles lauded poets, like Marion Muir, and Washington Irving for their achievements in literature. Monthly honor rolls listed the scholars and special honors awarded to students in the Senior, Junior, and Minim departments. There were articles reporting the scientific discovery that paper towels were safe for cleaning surgical wounds, and of the new research on epilepsy and smallpox.

Commencement began with a High Mass in the cathedral, and a concert by the University Orchestra. Students acted



Scholastic, June 17, 1876, Volume 9, Number 42

a presentation of Shakespeare's Merchant of Venice, and before the crowd of students and parents adjourned for lunch, a sailing Regatta was held on St. Joe's Lake. Quoted a visitor, "Neat and tasty programmes were gotten out for Commencement exercises."

Twenty-five years later, amidst the changes wrought by the turn of the century, the class of 1909 assembles for Commencement exercises. The student registry, now boasting over 1,000 scholars, had dealt with the issues of "The Negro Problem" in society, pressures of final examinations, as well as finding dates for balls—for which they could now use the wireless telegraph. The first recorded use of the telegraph at Notre Dame was a call to St. Mary's. Professors and speakers wished this class "success in their every endeavor... they are always welcome back at Notre Dame." An open-arms assurance from their Alma Mater.

Sixty years afterward, the class of 1944 is graduated. Some have been students for four years, while the largest percentage are military men in the V-12 program for officer's training. Still under the formal clothes restrictions, this class attended proms semi-formally, and lived a temporary student-civilian life, knowing Notre Dame was but a brief haven from the war. "Sixteen months here on campus finds the Marines well-integrated in the military, intellectual, and social life of Notre Dame, and it's not easy to shove off and leave it all behind." The men complained of much the same things we do today. One Scholastic writer, Harry Le Rien, warned the men, "First off you are not going to like the food . . . One reason is that nobody can cook like Mother . . . You're going to cuss at Phys Ed, and come out to calisthenics looking like you had the biggest hangover since New Year's. The teachers will positively be out to flunk you, and Math and Physics will account for one quart of perspiration per week alone." In order to maintain the military attitude, light columns like "Know Your Navy," giving brief definitions of Naval terms appeared regularly. Columns listing the recent tabulations on the Notre Dame graduates killed in action also became a regular feature. Because of these strains of wartime, a sense of humor also prevailed on campus. In his column "The Green Banner," Jim Casey printed some advice to freshmen. 1) A Freshman student ticket is not on

the 50-yd line.

2) Indiana has all kinds of weather, and as you will soon find out, most of it is bad.

3) There is no room service available in the hall. The Student Council has been trying to get it for years.

4) Remember, thou art only a frosh.

We seem to have lost much of the discipline and special Notre Dame spirit which has distinguished past decades, in exchange for a greater student freedom. Today this seems to be just a trend, yet someday we'll look back to 1984 and think about how times have changed.

The Social life popular issues of the years past have not changed as much as we think. One visitor to the University in 1949, Mr. Evelyn Waugh of England, was struck by his observation that no wine or beer was served on campus. He stated, "You know, one should consume great amounts of wine while eating." After being informed of the University's regulations on alcohol, he said, "I think it is better than having them take swigs of gin in their lodging. Which they probably do, don't they?" To which the editor replied, "Oh nol Mr. Waugh, not us."

Looking to 1959, we find the issue of permanent hall residence at hand. Until this point, students had been assigned rooms by their academic averages. The purpose of the system being the class integration of the halls, by the students' choice. According to class and academic standings, the students would choose their future hall and room, as well as roommate. "Such a system, adopted at Notre Dame would . . . produce among the students in each hall a better community life. The permanence . . would enable the administration to delegate more areas to student responsibility.' Among other issues was the sports scene, as always. In 1959 we found Jake Kline warming up his baseball team, the Tennis team headed for competition in Mexico, and the Irish football squad, led by Coach Brennan and quarterback Don White, heading off against Navy. The social issue of the time dealt with Notre Dame and St. Mary's decision to hold coed classes at the two institutions. The presence of women in the classrooms could only serve as a positive influence . . holding down the boorish behavior of the men," seemed to be the consensus of the administration.

The decades of the 1960's and 1970's brought a freer style of thinking to the now Notre Dame/St. Mary's community, as shown in a 1964 issue of Scholastic which read, "the unexamined life is not worth living . . . must search for our real values." Notre Dame, entertaining the idea of becoming a co-ed institution welcomed the arrival of the first co-ed in 1965. She was simply referred to as Lola. The sports community of 1964 had named Pete Whitehouse, one of the highest scoring trackmen in Notre Dame history, as player of the year. In campus issues, the Registrar's office began the procedure of registration by student-ID numbers, and jokes about study halls filled with students trying to memorize



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Scholastic, April 7, 1933, Volume 66, Number 23

their 9-digit numbers flew about campus. The academic office replied to student complaints about inconvenient classes saying, "classes held at non-peak hours and Saturday classes must remain in order to make maximum use of the facilities"

We have come nearly 120 years from the first Scholastic, when articles on students' arrivals to campus were written to assure anxious parents at home that their sons and daughters had arrived safely at Notre Dame and St. Mary's. Among one of the first sports articles may have been this one from the Nov. 9, 1867, issue. "Last Wednesday, about 60 or 70 boys of the Junior Department, accompanied by Brother Florentius, proceeded to a fallow field to have some fun kicking the ball, and occasionally, each other's shins." Perhaps the Scholastic still serves to inform our parents of our activities, and perhaps we still must deal with issues like war, and peace, student cynicism and apathy, and team victories. We have used the voice of the schools' magazine to express our feelings and to tell about our. achievements for more than a century. The issues which concern us today, like the nuclear issue, the dry-campus issue, and the achievements of the many student groups on both campuses, are history, and we become integral parts of this history as students of the college community. In unity with those students of years past we are proud to lift our cheers for our future alma mater, "Rah, rah, rah, Nostra Domina," or "Go Irish!"□





May's art exposee highlights senior work, and all contributions were made by the class of 1984. We wish to express our appreciation to all those who submitted their work.



i-"for the welfare of the patient . . ."

The end came with a limp in the left leg, if it came at all. For no-one noticed: it was better that way, I think you'll agree. And I am right and you are right and the end's contrite. Hooray.

ii—a sumerian epic, ca. 2300 b.c.

What really troubled Lugalzagesi has gone unrecorded but not away, oh no. Jesu, make it stop!

iii-good-bye, my lady love

So there we were near a willow tree. wooly-grevish to blue. And I uttered words my palate forgot even before she did. as the too-clean sun shone on the almond-colored dust, then was reflected away. (Like repels like.)

iv-quaternization of the triangle

Was that a "voila!" I heard? No, only a "finis"no resolution following the vibrations of my low note, dying away, mid-cadence.

-John Quinn



Modernization Among Friends

It is incredible how utterly helpless we feel. We are at the end of this grand whim.

We are without knowledge without hope

Or the probability of accomplishing that which we expected of ourselves

The nominal Rangers of Fortune soft-festering in the pitter-patter of mindless things.

We reify the presentation of other people's opinions in an attempt to deny that contemplation and imagination leave us naked in the sober reality of our ignorance.

We do things, but feign belief in them.

We are the modern people.

-Mike Suffern

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Passage

by Andy Cier

When the van left Missoula it was carrying a stocky coed from Minnesota, a pear-shaped grandmother just this side of senility, a young Indian woman with child, and an obtuse Mormon driver from Butte. Even though the van as large, the three passengers were crowded together because Missouri Valley Trails Bus Co. also had a contract with the Postal Service to deliver bulky boxes of flora to the flora dealer in Salmon, Idaho.

The three women didn't mind bumping thighs occasionally in the fragrant back seat, as they were preoccupied with thoughts of their destinations. The rugged coed—who was actually an ex-coed since graduation—was wondering how she would live in Salmon without the car she left gurgling on a soft shoulder in South Dakota. Her new job with the Forest Service would not provide the money for a replacement. But she wasn't afraid to hitch. The important thing now was that she was out of Minnesota and heading for "her own private Idaho."

On her left, in the middle, was the grandma. Her name was called out by the driver. It seemed very odd to the ex-coed that an old lady would be called Jill Kennedy. Jill was a very youthful name. The ex-coed thought her name would have been more appropriate—Helen Sapp. Helen had always disliked her own name and she wished, for about a mile, that she could trade names with old Jill.

The pregnant woman had not heard Jill Kennedy's name read off the passenger list. She barely heard her own; and when she had, she nodded her presence into the rearview mirror with a halfhidden smile. The bus driver returned the nod, but kept the smile in himself. The woman looked out the window and fixed her eyes on some blue air that didn't move by as fast as the edge of the road. She continued to smile for no reason. She scratched her ringless ring finger, but didn't think about it. Her eyes felt wet-blue even though they were hazel brown. Her long, Blackfoot hair blew around her head and tickled the milk-fuzzy face of old Jill. That caused Jill to break the block of silence and ask the ripening woman when she expected the baby. The young Indian woman said the baby was due in three weeks. Then Jill asked her name. The name was Loretta Whitehorse. Old Jill had wondered if the girl was part Indian, or Italian, because she could have easily passed for either. Her face was not very Indian, but she did wear a faded, turquoise smock.

Loretta Whitehorse made the driver think about his own pregnant wife. Which made him think about his twelve children. Which made him think about money. And that made him think about all that he could think about now that he was driving a van instead of working in the copper mine in Butte. Then he just thought about how the road disappeared so quickly in the rearview mirror. The yellow lines fell behind him like perfectly dropped bombs.

Tim

Loretta sneezed. Her baby jumped, and Helen said, "Bless you." That made the driver guess that Helen wasn't Mormon, because Mormons usually didn't bless people for sneezing.

Helen was starting to look at the pieces of Montana that were breaking by the window. She imagined herself in her new job, walking through the pines, guarding the forest. Well, she'd keep those toilets clean, anyway. The slowing of the van dissolved her fantasy.



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The van stopped on some gravel and the Mormon got out and opened the sliding metal door for Loretta. Because she was on the inside, all three of them had to get out. Jill and Helen wished her good luck with the baby and got back in the van. The Mormon drove away and Loretta Whitehorse walked into Victor, Montana, kicking up little clouds of dust with the flopping heels of her Jesus sandals. \Box

Japtag "These pieces of metal sculpture are a series from Keevie McCarthy's senior comprehensive. The work allowed for her feelings and attitudes about herself and her life to transform into images that are real and commanding in space. Through simplification, Keevie has been able to grasp an abstract idea and solidify the expansive form in space." Keevie McCarthy SCHOLASTIC/May 1984

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Idle Banter

by Ed Mulholland Distribution Manager

The last day of exams is the New Year's Day of every college student. I speak not of the partying and revelry that is usually associated with January 1 (hell, there aren't even any bowl games in May), but of the attitude of each student. It suddenly hits all of us that all of the deadlines, papers, exams, and quizzes have stopped. We have been looking forward to this day for ten months, and we often find ourselves ill-equipped to deal with it. It is like someone has just taken a huge weight off our backs; we feel light enough to fly. The only thing that keeps us (some of us) on the ground is the prospect of work or the horrifying thought of another (probably harder) year of sch.. scho.. school (it's even hard to say). We are forced into a momentary state of limbo in which we reflect on the past that seems so distant, the future that seems so implausible, and the present that is nonexistent.

Like Janus, the Roman deity for whom January is named, we all have a two-headed existence, if only for a while. So we're in limbo, what happens now? For a few days we wander around our strange homes and visit friends that are going through the same semi-conscious stupor. After this (and about the same time as our youngest brother realizes that we're related and that we'll be staying for a while) we start settling down a bit. It seems strange, but we can remember every one of our friends from sch.. (you know what I mean), but if anyone mentions Notre Dame (what?) or asks us what classes we took, we go on as if we didn't hear anything and ask them what happened on "Cheers" last week.

Our parents, however, are always supportive. Dad keeps asking when the grades are going to arrive, and Mom says that now that we're home we can take out the garbage again and give little brother a break (he knows our name again).





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Some things, however, are still within us. We have to get these out of our system in order to enjoy the summer. This is the summer disorientation phase of our plight. It soon sinks in that our sisters don't have to leave the house after midnight. Our mothers then adamantly refuse to make us nineinch pizzas at 11:30 p.m. no matter how much we'll pay. Slowly but surely, our minds wander back to reality.

During our lapse, we think about the weirdest things. We retire to our private quarters, turn on some music (James Taylor is a favorite) and MELLOW out. Thoughts of friends, SYR's, and relationships that have come and gone dance through our heads. We slowly understand that we have been on a long journey and we're back home now. The only problem is, as the years go on, going home seems more like a journey. After a short list of what if's, we start to wonder about what is really important to us. This is usually the shortest phase, for serious thought, though often productive, scares us into thinking that we will have a paper assigned about it. It is at this crucial moment that the grades finally arrive, too late for us to care a lot, but soon enough to hurt if they fall under our last report card. Dad usually asks about the D in theology, but our response is weak because back in our minds we are saying: Don't tell me, the one with the short balding priest, right?

This whole process lasts about a week or two. We reach reality then, a different reality than the one we left in South Bend, but reality all the same. Some of us will return in the fall, and some of us will move on to experience new things and new limbos. An unfortunate few will dwell in this limbo for the whole summer. The culture shock is a growing experience after all, and with this final conclusion we move on to live the life we have planned. We know that at intermittent times we will be in limbo again, wondering why, but scared of finding out the answer. For the time being, we push down the home stretch toward the finish line. Happy New Year.

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"Let us agree that we shall never forget one another. And whatever happens . . . remember how good it felt when we were all here together, united by a good and decent feeling, which made us better people, probably, than we would otherwise have been." —Fyodr Dostoevski, *The Brothers Karamazov*

