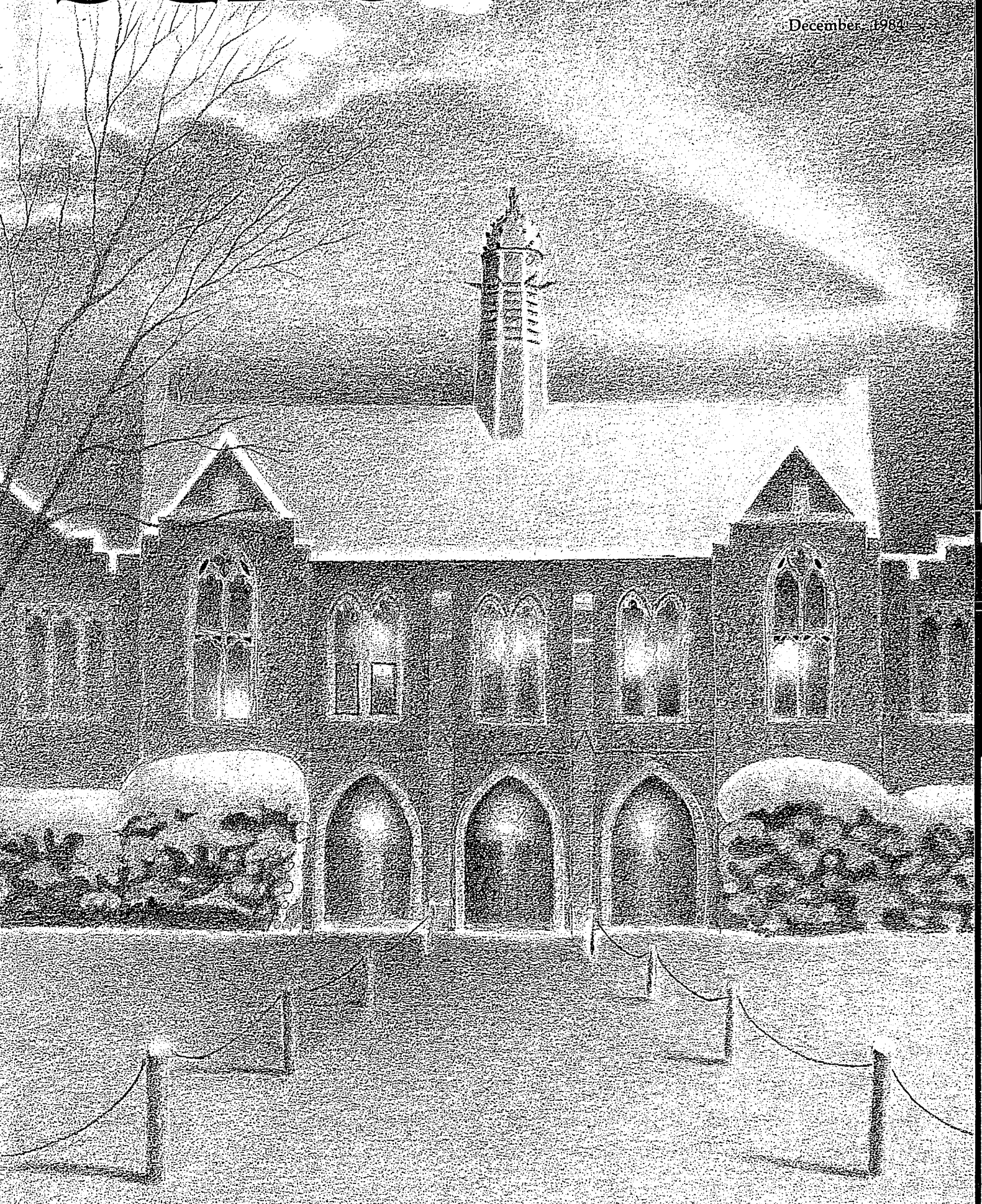


# SCHOLASTIC

December 1984



i.e.

*There were shepherds in that region, living in the fields and keeping night watch over their flocks. The angel of the Lord appeared to them as the glory of the Lord shone around them, and they were very much afraid. The angel said to them: "You have nothing to fear! I come to proclaim good news to you—tidings of great joy to be shared by the whole people. This day in David's city a savior has been born to you, the Messiah and Lord. Let this be a sign to you: in a manger you will find an infant wrapped in swaddling clothes."*

Luke 2; 8-13

No shepherds keep a faithful watch in Indiana. The warmth inside the frosted panes of glass that obscure our views from dorm and classroom windows draws us inside our big buildings and inside ourselves. The winds gust more furiously as each day passes into deeper winter isolation, and only muffled hellos whisper their way into the Indiana December night as the scarfed, wool mummies rush past each other on the quad. The temperature plummets with the pocketbook's cash as the shopping day countdown reminds us that our time to be conscientious consumers is oh so short this year. Christmas draws nearer with no one waiting and watching the Midwestern heavens to give us a sign. It is the twinkling library lights that burn like beckoning stars these final hours in a long semester.

One bookbagged soul, departing the library on a slippery, silent evening saw like the shepherds of the Bethlehem countryside an unexpected sign of a modern nativity. Every age has its Christmas story.



**YOUR DREAMS ARRIVE IN WINTER**

Grey and white and full of young,  
The bellied cat steals  
Behind the brick wall,  
Eaten by night;  
Her ears alarm upright  
With the crunch of footsteps;  
Even I can hear the shadows,  
That warn her forward again;  
Lurched low with a female load,  
She pads the dead snow,  
Frozen so solid she must  
Skate away under a car;  
An ancestor's cave—the auto  
Crouches over eyes wide,  
And whiskers taught to prick  
The dark deceptive night;  
She hides inside the silence,  
Inside me;  
And waits for birth alone.

*Kathleen W. McGarvey*

**KATHLEEN W. MCGARVEY  
EDITOR-IN-CHIEF**

# SCHOLASTIC



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Cindy Jett, Cover

*It's what* SCHOLASTIC *Notre Dame reads*

# letters

Dear Editor,

It was a pleasure to delve into the pages of your October *Scholastic*. I found the articles and opinion well written, thoughtful and refreshing.

As a newcomer to Saint Mary's administrative staff, I was especially pleased to read about Sister Madeleva and the founding Sisters of SMC.

Similarly as a recent Counseling Psych graduate of Notre Dame, I was ever so intrigued with Anne Blakey's Freudian probe.

Finally, I respected your ability to examine and reflect the new ND student affairs organization. Your article educated me about a controversial and important set of student issues. I shall be interested if you find you need any "equal time" from those whom you interviewed.

Thanks also to Tim Gianotti for bringing Steve Rogers' "Poetry: It's Good For You" remarks to us. I agree with Rogers!

Congratulations on an absorbing issue!

Sincerely yours,  
Paula S. McLean  
Director, Public Relations  
Saint Mary's College

Dear Editor,

In our short experience thus far in the ND/SMC community, we have noticed that football seems to take priority over all other campus activities. We do not question the importance of football in the ND college experience; however, we think it is wrong for a student to be restricted to either attending a football game or staying in his/her dorm room for the day. The school's support of the team is admirable, but shouldn't be allowed to stop the rest of the campus from going to the bookstore or eating their usual meal. These "football weekend special hours" assume that the campus is without exceptions. We don't object to others engaging in this form of school spirit, we simply maintain that there might be a happy medium.

Sincerely,  
Michele Williams  
Christina Zimmerman

# C A L E N D A R

## A Bit of Culture . . .

Whether you are a firm devotee of the arts or whether you just want to do something off campus, there are some exciting things happening in dance and music in the South Bend area which will put you in a great mood for the Christmas season. So go ahead and take a relaxing and cultural study break!

### The Nutcracker:

December 15 and 16, the Southhold Dance Theatre will present this classic Christmas ballet at the Morris Civic Auditorium. Performances are at 2:00 p.m. and 8:00 p.m. on the 15th; 2:00 p.m. on the 16th.

Also on the 15th and 16th, the Michiana Ballet Co. and the Fort Wayne Ballet Co. will be giving their own exciting rendition of the ballet. The performance will be at 8:00 at the Concord Performing Arts Center in Elkhart.

### Music of the Three Nations:

MUSIC OF THE THREE NATIONS: On December 16, guest artist, Tamara Orlovsky, will combine her skills as a pianist with those of the Elkhart County Symphony to give a Christmas concert at 3:30 p. m. at the Concord Performing Arts Center, Elkhart.

### Christmas Concert:

On December 19, the South Bend Symphony will give its annual Christmas Concert. Performing all your favorite Christmas tunes, the symphony will begin at 7:30 p.m. and will be held at the Century Center in downtown South Bend.



## Excel: A New Fund For Saint Mary's College

Recently, Saint Mary's College president, John M. Duggan, announced the public phase of a \$25-million capital campaign entitled "EXCEL," which Duggan states, "is the first campaign of this magnitude in Saint Mary's history."

The campaign, under the leadership of national chairman Mary Morris Leighton, focuses on three major areas. Seven million dollars will be used for endowment funds for faculty development, \$4 million for the Annual Fund, and monies for the renovation and expansion of the Science facility.

Saint Mary's College, founded in 1844 by the Sisters of the Holy Cross, is one of the oldest Catholic colleges for women and its endowment of over \$15 million is the largest among them. With over 14,000 alumnae across the country, Dr. Duggan is confident that the \$25-million goal will be reached by the spring of 1986. The Sisters of the Holy Cross have already committed over \$1.6 million to EXCEL through the Sisters' Contribution Services. In addition, the college has already received \$15 million in advance gifts and pledges.

## Dancers and Actors Visit Saint Mary's College

On November 1, Saint Mary's College hosted the Bharata Natyam dance troupe which performed in the Little Theatre of Moreau Hall.

The troupe, which features dancer Hema Rajagopalan, performed classical Indian dances which have been preserved for three thousand years. Bharata Natyam dance movements combine the grace of ballet, the rhythmic precision of flamenco and the expressiveness of interpretive dance and mime.

Hema Rajagopalan began her training at age six and is presently teaching dance classes of this type in Chicago. She speaks of the dance as something which "has to come from within for the dancer has to believe in

what she is doing."

In addition to dance performances, Saint Mary's was also the site of a performance of the Shakespearian play, "The Two Gentlemen of Verona," which was staged on November 9, in O'Loughlin Auditorium.

The play was performed by the National Shakespeare Company, a traveling theatre group, which performs across the country. Each year, the N.S.C. brings Shakespeare to life for over 2½ million people who otherwise would not see these plays performed professionally.

The play was part of the Saint Mary's Performing Arts Series, and as a tale of youth, intrigue, and adventure, it is the most famous of Shakespeare's early comedies.

## Oxfam Fast: Joining Together to Fight World Hunger

On Nov. 15, the 11th annual Oxfam Fast for a World Harvest was held at Saint Mary's College. The fast, involving nearly 1,000 students, faculty, and staff members at Saint Mary's, is part of a nationwide project which raises funds to feed the starving people of the world.

Monies were raised through the contributions of SAGA food services, which donated \$2.00 for each participating student. The money was then collected and given to Saint Mary's World Hunger Coalition to be distributed to various organizations,

including Oxfam America. Oxfam America, a non-profit international organization, funds self-help projects and disaster relief in poor countries such as Africa, Asia, and Latin America.

The fast day began with morning prayer at 7:45 am outside the Cushwa-Leighton Library. Following this, a series of films were shown throughout the day, depicting poverty areas in the United States and Third World countries. In addition, the critical effects of the arms race on world hunger were discussed in a film

entitled "Gods of Metal."

In the evening, visiting Scandinavian actress and bestselling author, Liv Ullman, spoke on her experiences as someone whose life is now dedicated to spreading a message of social awareness. The fast was concluded with a celebration of the Eucharist and followed by a simple meal of soup and bread.

Saint Mary's organizations cosponsoring the fast included the World Hunger Coalition, Christian Life Commission, Residence Life and Campus Ministry.

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## Futurist Sees Honeywell's Competition Creating Opportunities for College Students

Honeywell wants to find out what college students think the world will be like in the year 2009 and one local futurist feels the future can be anything we want it to be. "However, we cannot predict; we can only forecast," said Earl Joseph, president of Anticipatory Sciences Inc. (A.S.I.). "To predict the future would be to tell you what will happen. Forecasting, as a futurist, would be to tell you what could happen. It's a study of what's possible."

Joseph looks at the future optimistically and feels it's under the public's control. A.S.I. is a company that helps businesses and individuals realize and create opportunities for their future. Joseph, a former staff futurist and computer scientist at Sperry Univac, researches the future so businesses and individuals can clearly focus their long-range planning activities.

Joseph thinks Honeywell's contest idea is

wonderful. "It gives students a chance to study the future and that's important because the future is where we are going to live," he said. "By studying it, students will gain an idea of what to prepare for and the types of careers to pursue." Honeywell's third annual Futurist Awards Competition was launched in early October.

The Futurist Awards contest asks students to look 25 years into the future and write essays of up to 500 words each. Two of the essays are to be written about significant developments in two of the following areas: computers, energy, electronic communications, biomedical technology, marine systems or aerospace. In the third essay, entrants are asked to write about the social impact of technological progress.

Joseph advised students, "Read and read some more. Interview some experts and extrapolate recent past trends."

Joseph's forecasts for the year 2009 include: widespread use of artificial intelligence, mining and manufacturing in space, beginning stages of designing a superhuman race using bioengineering techniques, vacations in space hotels and a life expectancy of 150 years.

Honeywell's contest is open to all full-time undergraduate and graduate students at any accredited college in the United States. This year the number of winning entries has been increased from 10 to 30. Each of the ten first-place essays will earn \$2,000 and an opportunity to work for Honeywell next summer. Second-place winners will each receive \$250 and ten honorable-mention winners will each receive \$100. All contest entrants will receive a Honeywell Futurist T-shirt.

Completed essays must be postmarked no later than Dec. 31, 1984. The essays will be judged on the basis of feasibility, clarity, creativity and legibility. Winners will be notified by Feb. 1, 1985 and will be flown to Minneapolis later that month for the awards ceremonies.

For more contest information, write: Futurist Rules, P. O. Box 2009, 600 South County Road 18, Minneapolis, MN 55426 or call toll free 1-800-328-5111, ext. 1523. In Minnesota call collect (612) 870-2142, ext. 1523.

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# a CRISIS of IDENTITY

## A Student's Perspective on Notre Dame's Search For Itself

by Ted Kelleher

Notre Dame has an identity crisis. This sounds like a strange charge to make against a place which is so aware and indeed proud of its public image. But nevertheless, the charge is legitimate. As the *New York Times* put it in an October 18 article, Notre Dame is "famous for football legends, muscular Irish Catholicism, and rising academic ambition." Kenneth Briggs, the author of the *Times* article, is perceptive to note the three characteristics Notre Dame uses to define itself: a tradition of athletic prowess, a constant and conscious effort to become "great" academically, and a heritage of Catholic values and standards. These are the qualities that allow Notre Dame to answer the all-important question: What kind of place are we? Through these characteristics Notre Dame has come to represent the zenith of Catholic achievement in America. Thus, by virtue of this outstanding public image, as well as its impressive financial resources, the Administration seems to believe that Notre Dame should now be ready to step boldly through what

the PACE (Priorities and Commitments for Excellence) Report calls "the threshold of greatness" and take our place as one of the truly excellent places of learning in the world.

This is a cheery picture. Unfortunately, it is not an accurate one. To move forward, this University must know what it wants to become, which means knowing what we are now. At Notre Dame, the things we have always used to define ourselves have, in the last few years, come seriously into question.

Notre Dame sees itself as a Catholic University moving toward academic greatness. There is a great deal of controversy, and justifiably so, over the question of how we should define greatness and Catholicity here at Notre Dame. These might seem to be questions that are interesting and important only to Father Hesburgh or the Board of Trustees. The student body must realize, however, that the way we do define these things will ultimately have a large effect on the quality and nature of our academic and intellectual experience here. Thus, the question of how to define Catholicity and how to be great should clearly be of interest to the entire Notre Dame community, especially the student body.

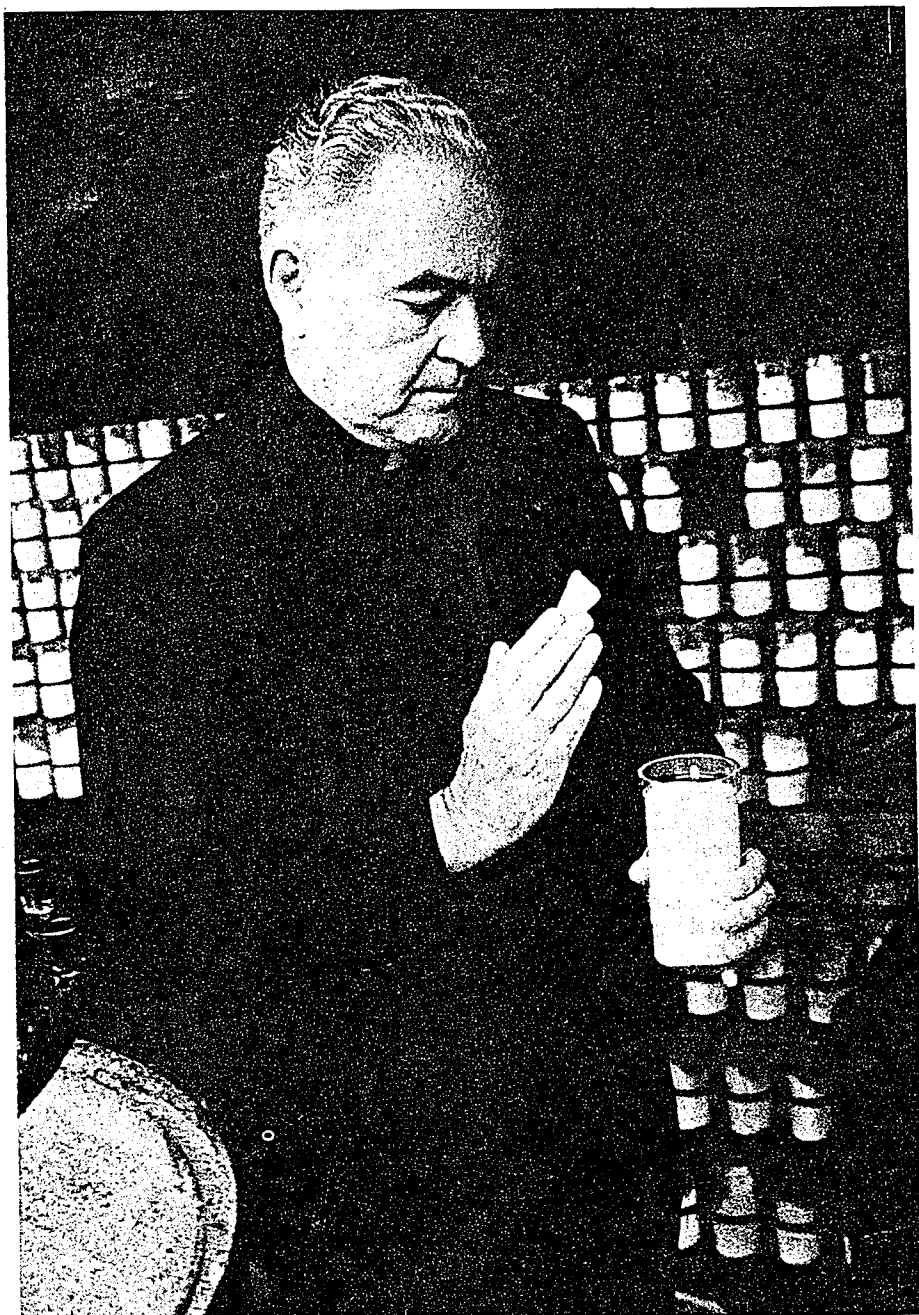
The best place to look for an understanding of the "official" view on Notre Dame's quest for academic greatness and Catholicity is in the PACE Report, published in 1982 and written by University Provost Timothy O'Meara:

1. we must excel as a university in the full sense of the word, actively engaged in teaching and research;
2. we must maintain our Catholic identity;
3. we must remain conscious of and faithful to our mission in all our actions and decisions.

The PACE Report goes on further to say:

If Notre Dame is to remain a Catholic university, dedicated and committed Catholics must clearly predominate on the faculty, for it is through the actions of the faculty that the tradition of the University is preserved and its future shaped. To be sure, not all who are Catholic in name contribute to the Catholic character of the University. Conversely, there are many inside and outside the Christian tradition who share the values of the University, who enhance its Catholic character, and who see the





née in our society for a great university that is dedicated to moral and religious values. The University welcomes such faculty, fully and as equal citizens in our community.

Clearly, the Administration believes that the key to maintaining Notre Dame's Catholicity rests with the composition of the faculty. The term "predominate" seems purposely ambiguous. The PACE Report seems to define predominance in numerical terms, saying: "The evidence suggests that if Notre Dame is not more successful in attracting Catholics [to the faculty] it will cease to be a Catholic University in a generation or two." Thus, the Administration has a definite vision of how to define

Catholicity: We will be a Catholic University if most of the people here are Catholics.

They have nowhere near as clear an idea of how to be great. Notre Dame is often referred to as the "Harvard of the Midwest" or the "Catholic Harvard," but there is no clear administrative consensus on what criteria by which to judge ourselves.

Naturally, to every opinion the Administration proffers, there are a plethora of dissenting opinions; I intend to add another to the list. The perspective I want to view the problem from is one I think is sadly overlooked by both the Administration and the faculty, that being the perspective of the student. I don't intend to speak for all students; this is only the perspective of one student.

It seems to me that this problem of how to define our greatness and our Catholicity is really at the root of Notre Dame's identity crisis. Last April, when 1500 students charged the Administration Building to protest the new school directives, what we were in fact seeing was a symptom of this problem. Even when it comes to beer, there is clear disagreement on how to define ourselves as a Catholic school. We will only be able to move forward as a University when we reach a community consensus about our self-image as a University.

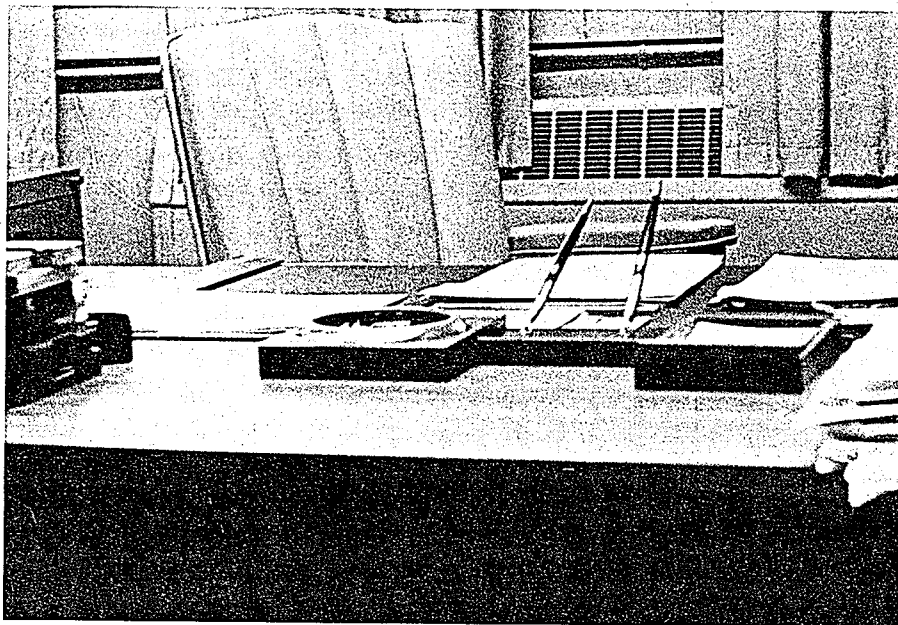
Until then our restlessness will continue. One thing does seem to be clear and that is that Notre Dame is in a sort of adolescence; we are not quite sure who we are; we are not happy with what we do see of ourselves; so we are trying to be someone else. Thus, we end up constantly comparing Notre Dame to Harvard or Georgetown or whatever. The point that needs to be made is that it really is rather silly for us to try to model ourselves after some other school. These schools are vastly different from Notre Dame. The difference begins with the student body. Ninety-two percent of Notre Dame's students are Catholic. Thus, there is a homogeneity here that makes us unique. It is useless, then, for us to use Princeton's standards for defining Notre Dame's greatness, when we are significantly different from Princeton. Notre Dame must measure its greatness on the basis of how it lives up to the prospect of providing bright Catholic students the best possible educational experience they can get.

---

*"At Notre Dame, the things we have always used to define ourselves have, in the last few years, come seriously into question."*

---

I sense a sort of paranoia on the part of the Administration over the prospect of becoming secular or losing our Catholic tradition. Clearly, this is something about which they are justifiably concerned. The Catholic tradition is one of the greatest resources this University possesses, more important in many ways than our financial resources, certainly more important than our popularity as a football champion. It would be tragic for Notre Dame to lose its Catholicity, especially for the student body. For even if Notre Dame deemphasizes Catholicism in its intellectual life,



students will still come to what they perceive to be *the* Catholic university.

Thus, I take no issue with the notion that Catholicism is of central importance at Notre Dame. This fact, however, presents us with some difficult questions: With a definition of greatness which keeps in mind the particular situation of the Notre Dame student, where does Catholicism fit in at Notre Dame? How do we maintain our Catholicity? How can we give Notre Dame students a deeper understanding of a tradition to which 92% of them belong without becoming narrow and partial in our understanding of that tradition? More importantly, how can we accommodate a desire to deepen our understanding of the Catholic tradition with a desire to broaden the perspectives of a very homogenous student body?

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*“... Notre Dame is in a sort of adolescence; we are not quite sure who we are; we are not happy with what we do see of ourselves; so we are trying to be someone else.”*

---

For Notre Dame to become the best it can be, it must use the Catholic tradition resourcefully, allowing it to enhance, not smother our dialogue.

Clearly, to use the Catholic tradition in such a manner we must first understand the values the Catholic tradition implies. Thus, the question

now becomes: How can we be a great Catholic school without being parochial? This is not, as George Bernard Shaw said, impossible. Notre Dame can be truly Catholic without being rigid and narrow in its understanding of Catholicism.

To understand the great tradition to which we subscribe, we must view it in terms of and in relation to the other great traditions both written and outside of Christianity. If as students, all we are exposed to is the Catholic tradition, we become like people living in a house with only one window: We know that there is a great big world out there, but all we ever see is a small slice of it. Ultimately we will become bored with what we do see. My point here is that ecumenism is important to Notre Dame students' academic life.

To be a great Catholic university, a place which gives a bright young Catholic the best education he can get, Notre Dame will have to be a place where any person concerned about values and beliefs can come to examine their principles in light of the rich Catholic tradition. The very definition of catholic is “universal in extent, character or application.” The alternative to this vision is to become introspective and defensive, to become what some have called a Catholic ghetto—a place afraid to open its eyes to the rest of the world.

If Notre Dame pursues the former course, it will mean, for the student body, a constant process of having our beliefs challenged. The students will be challenged to think for themselves, to decide which principles *they* are committed to, to decide how best to live as a Catholic in the world. In other words, if we pursue the former

course, the students will be allowed to become mature adults.

If, on the other hand, we allow Notre Dame to become a Catholic ghetto, then this University will be cheating its students and betraying its goals. Instead of challenging students to reason out their own values, Notre Dame would be a place which simply confirms the comfortable beliefs they came here with.

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*“The administration must avoid its apparent drift toward rigidity and authoritarianism in defining Notre Dame's future. It must be secure enough in its Catholicism to challenge itself and its students.”*

---

The path to be chosen is the path to greatness. The responsibility for this choice rests to some extent in all parts of the Notre Dame community. The student body must be sufficiently curious and inquisitive so as to demand a broader range of values and perspectives in the classroom. The faculty must be courageous enough to present the principles of alternative traditions in the classroom. But the main responsibility rests with the Administration.

The leaders of this institution must have the vision and confidence to make this a great Catholic university and not merely talk about it. By Notre Dame's very nature and structure, the Administration has the ultimate power to make the choice for greatness. But they must first reject the rather tribal attitude that now seems to be developing under the dome. The Administration must avoid its apparent drift toward rigidity and authoritarianism in defining Notre Dame's future. It must be secure enough in its Catholicism to challenge itself and its students.

Notre Dame stands poised between two thresholds. One leads to greatness, the other back to the ghetto. Soon we must decide to cross over one. It is a choice the whole Notre Dame community should be involved in. Only the Administration, however, can lead. The old Notre Dame is passing into memory. The new Notre Dame must now be shaped and our period of restlessness and indecision ended. Leadership from the top is the key. After all, it's a lot more important than who's coaching football. ■

# KEEPING PACE

## The Faculty's Role in the Achievement of "Greatness"

by Kevin Conneely

Two years ago this month, Provost Timothy O'Meara delivered to Father Hesburgh a report entitled, "Priorities and Commitments to Excellence at the University of Notre Dame." The PACE Report addressed itself to the nature of Notre Dame, the mission of the University and the needed changes for the next decade. Father Hesburgh highly approved of the report. An important topic discussed in the PACE Report is the role of the faculty at Notre Dame. The report expresses the opinion that Notre Dame must employ a faculty which is both excellent in research and teaching and advances the Catholic character of Notre Dame. There has been much disagreement as to the attainability of this goal. It is therefore important to examine the recommendations of the PACE Report and determine the workability of the lofty ambitions to which the University has committed itself.

Part three of the PACE Report outlines the expectations of the University with regard to the faculty. It reads, "It is recommended that the University continue to foster a faculty

environment in which the intellect may range free with the utmost freedom. Religion may enjoy an equal freedom."

The report expresses the desire that scholarship, teaching and Catholicity all complement each other. Two questions arise from this concern. First, what emphasis should be placed on teaching relative to scholarship and research? Second, is the Catholic nature of the University a constraint on the pursuit of academic excellence?

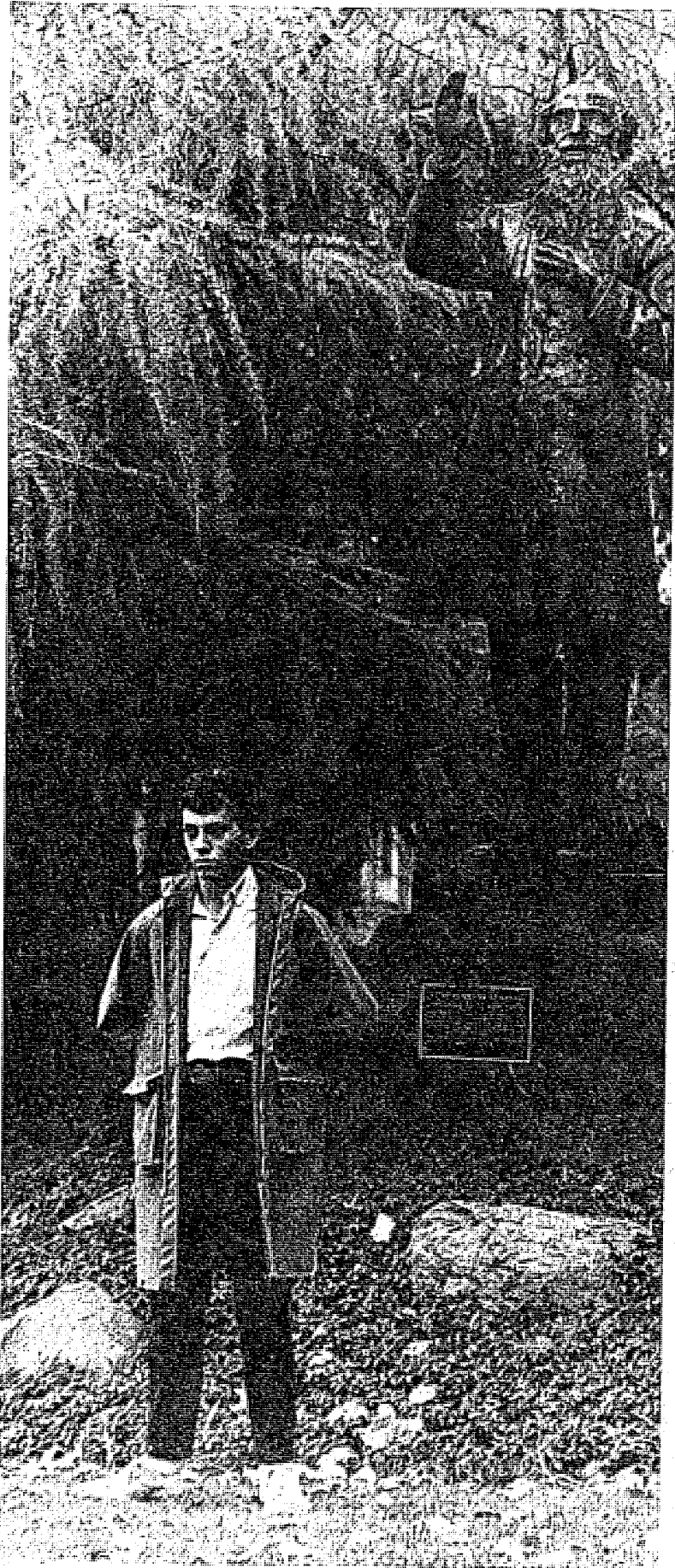
These two important questions give focus to any discussion of the faculty's role at Notre Dame. The four PACE goals dealing with the faculty are: Catholic predominance, scholarship and research, teaching, and community.

The commitment of the University to Catholicity seems most important. The report states, "If Notre Dame is to remain a Catholic university, dedicated and committed Catholics must clearly predominate on the faculty, for it is through the actions of the faculty that the tradition of the University is preserved and its future shaped." The use of the word "predominate" is unspecified and it is difficult to elicit responses from the Administration which contain exact

definitions as to the intent of this word.

One may rightly question the usefulness of the PACE Report when it uses such ambiguous language. There seems to be no clear idea as to what exactly the Committee meant by predominance. In examining data from 1966 to 1981 the Committee noted the decline of Catholic faculty from 70% to 60% and stated, "The evidence suggests that if Notre Dame is not more successful in attracting Catholics it will cease to be a Catholic university in a generation or two." This reasoning leads one to believe that the University sees 50% as a sort of cutoff point, but this is not necessarily so.

Father McBrien, Chairman of the Theology Department, speaks of a "critical mass" in the faculty applying to the Catholic nature of Notre Dame. This "critical mass" is "a sufficiently large number of Catholic faculty members to give continuity." When asked if this meant that a majority of the faculty should be Catholic, McBrien said, "When the total falls below fifty percent it doesn't mean malfunction but it is a point at which you should look at the situation carefully." Father David Tyson, Vice



President for Student Affairs, wishes to call the Catholic predominance a "working majority." Though not specific on the numbers they wish to attain, or whether this will require a restructuring of the present faculty, the University has made it clear that the faculty must maintain continuity with Catholic tradition of Notre Dame.

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*" . . . Is the Catholic nature of the University a constraint on its pursuit of academic excellence?"*

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While the commitment to Catholicism is clear, what is less clear is how the dual goals of strong scholarship and teaching can be pursued within the framework of Catholic predominance. How do these varied commitments rank when hiring and tenure come into play? The present administration clearly believes that it can have its cake and eat it too. PACE states, "All members of the faculty should be concerned about the special character of Notre Dame as a Catholic university and these concerns should be reflected in their actions and in their lives at the University." The approach is twofold. The University desires to attract from outside Notre Dame people who want to excel in such an environment. The University also wants to foster within the departments a knowledge of the University's goals and an effort to build the basis for homegrown Catholic intellectual greatness. The expansiveness and complexity of this goal creates problems.

Concerning faculty recruitment, two barriers arise. First, to attract scholars, the administration has to make Notre Dame an attractive place to be. The Catholic nature of Notre Dame will be received differently by different people. The commitment to Catholicity may alienate non-Catholic scholars and create not just a Catholic predominance but a Catholic ghetto within the faculty. This leads us to wonder whether such a strong commitment to religious mission can coexist with academic excellence.

A second problem facing the University is money. Because the pool Notre Dame wishes to draw its faculty from is so limited the price will be high for their abilities. The PACE Report attempts to address this problem by calling for general salary raises and a greater number of endowed chairs. These financial problems seem easier to surmount than the religious ones. Faculty salaries have risen 60% since 1978 and the number of en-



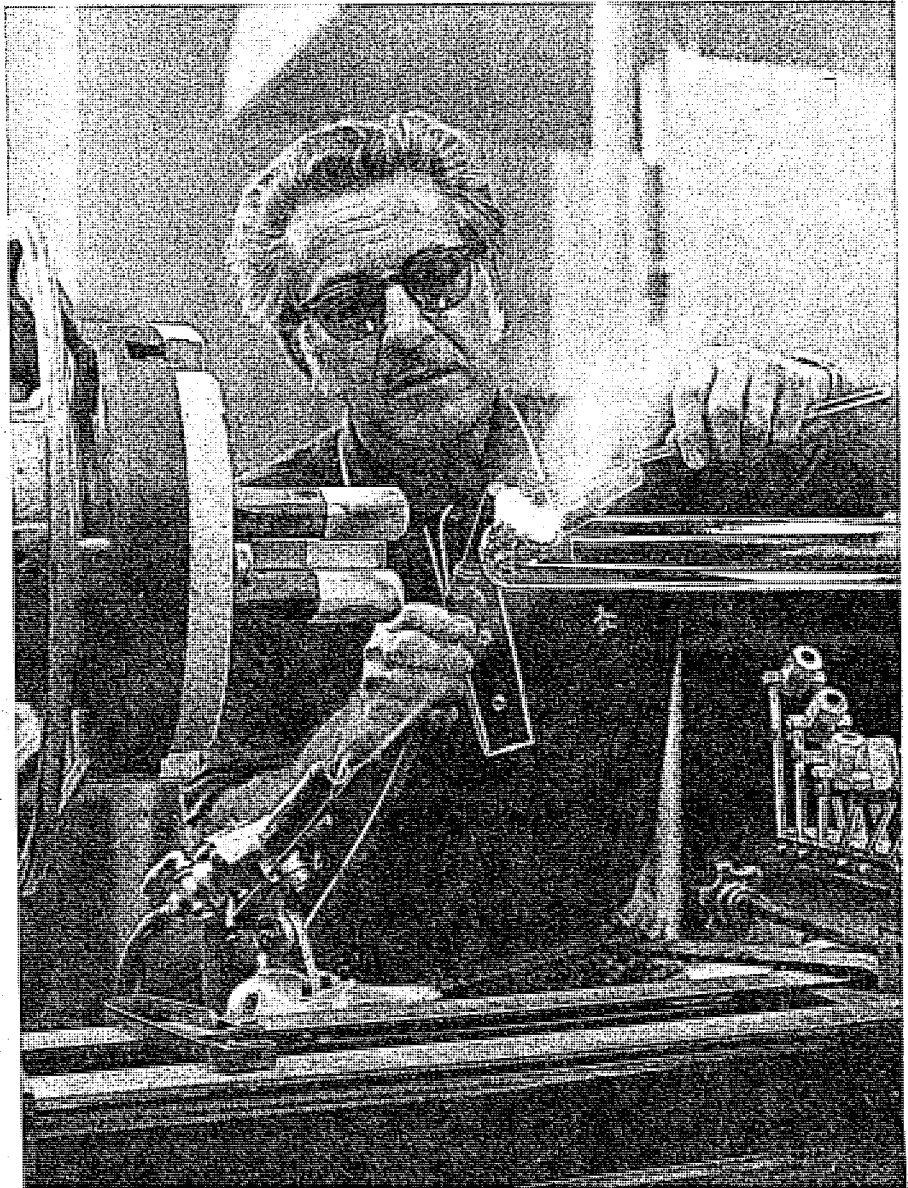
dowed chairs has risen to 27.

The second goal of the move towards greatness is shaping the academic departments as places where the mission of the University can be cultivated. PACE calls for departments to be self-sustaining and self-critical. It states, "In areas involving professional expertise . . . the general expectation should be that the recommendations of the faculty will be followed." The report, however, allows for exceptions to this policy of department autonomy. O'Meara cites one example of an exception as being a recommendation coming from a weak department, "one which does not combine teaching and research in the way we think it should."

*"The University has made it clear that the faculty must maintain continuity with the Catholic tradition of Notre Dame."*

Thus it is apparent that the faculty really is not autonomous in its decisions on curriculum and tenure. Administrative considerations take precedence when pressed. Could such administrative, nonacademic considerations include religious issues? No clear answer seems possible. O'Meara claims that overriding a department decision on tenure because of a candidate's religious beliefs would have "a terrible effect on morale." Members of the administration also stress that if a good job is done in the hiring of faculty members such considerations need never come up when it is time to grant tenure. All claim that religious discrimination plays no role in University policy. Still, one may note that this has not prevented a number of lawsuits by faculty over the years which cite unprofessional considerations including religious barriers to tenure and reappointment.

In the final analysis, it appears that Notre Dame is embarking upon a difficult journey. In attempting to become a great and Catholic university simultaneously it is placing a great burden upon itself and especially upon its faculty. It must strike a delicate balance between religion and scholarship. The hope is that the two will complement each other and not conflict with each other. The ambiguity of Notre Dame's desires leaves much room for flexibility as well as much room for error. Only time will tell if the University's demand for greatness from its faculty is a viable aspiration or a false dream. ■



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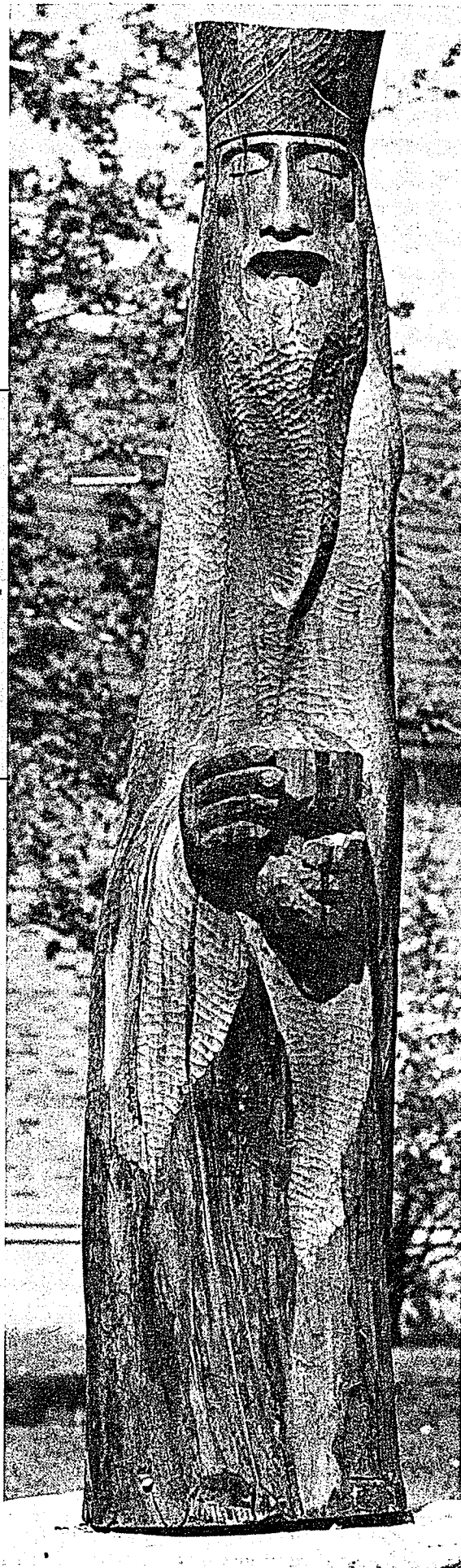
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# LICENSED to SANCTIFY

*Opus Dei, having gained the coveted status of Personal Prelature of the Pope, fills a crucial role in the Church by offering lay Catholics an apostolate. But the methods it employs to achieving sanctification have been the subject of much controversy.*





The controversy of Opus Dei stems out of its conservative, almost dogmatic interpretation of the Church's role and the Church's teachings. Opus Dei's vision of the Church is that of one eye: an eye which sees all of human society as necessarily subordinated to the Church, and which sees individual piety as the responsibility of the Church. It does not question the Church, and when others do, and the Church responds with changes, as in the instance of Vatican II, Opus Dei ignores the results. Its one eye is turned forever to the past.

Opus Dei, literally the work of God, is officially a Personal Prelature, a category created by the Second Vatican Council

to regular self-mortifications and to weekly spiritual direction with a numerary.

Numeraries are considered the elite of Opus Dei and have the most strictly disciplined lifestyle within Opus Dei. They agree to full availability to Opus Dei and commit themselves to celibacy. In addition to all of the above, men numeraries agree to sleep on a plank one day a week, while women numeraries agree to sleep on a plank every day until they are forty. Numeraries must also regularly wear a cilice, a metal chain with sharp tips that is worn around the thigh. In addition, numeraries must once a week flagellate themselves with rope

*Opus Dei's vision of the Church is that of one eye: an eye which sees all of human society as necessarily subordinated to the Church, and which sees individual piety as the responsibility of the Church.*

*Members of Opus Dei agree not to read such writers as Marx, Camus, Sartre, Mill, Kant and Hegel. Opus Dei sees this abstention as helping their members in the search for personal sanctification.*

by Peter Carter

*Pope John XXIII, on his deathbed, asked his secretary "Please find me the answer to three questions so that I may die in peace. Are the Jesuits as rich as everyone says? Are the Franciscans as poor as everyone says? and What is Opus Dei?" Later the Pope's secretary returned and the Pope asked, "Well, are the Jesuits truly as rich as everyone says?" His secretary replied, "Yes, Your Holiness, the Jesuits are as rich as everyone says." The Pope then asked, "Are the Franciscans truly as poor as everyone says?" And his secretary replied, "Yes, Your Holiness, the Franciscans are as poor as everyone says." Then, before his secretary could answer the third question, the Pope died in peace.*

Opus Dei is a complex and controversial organization. Founded October 2, 1928, by Msgr. Josemaria Escriva de Balaguer, Opus Dei is a secular apostolate dedicated to the sanctification of the Christian within his or her own profession or trade. In addition to 1000 priests, it includes 72,000 laymen and -women worldwide.

which transcends territorial borders. The Prelate of Opus Dei is similar to the Bishop of many dioceses (although not technically a bishop) and has jurisdiction relating to matters of apostolic life and spirituality. This status allows Opus Dei a certain autonomy while working in dioceses throughout the world. It also illustrates the favor of Pope John Paul II, for he granted Opus Dei the status of being the first Personal Prelature since Vatican II created the category, something Opus Dei had wanted for many years.

The goal of Opus Dei according to its founder Josemaria Escriva de Balaguer is "that each person should sanctify himself within his own state, in the place and condition which he has in Church and in society." Opus Dei members attempt to reach this goal through a strict, personal, spiritual formation, which stresses individual piety as the surest way to sanctification. A member of Opus Dei agrees to a yearly contract in which Opus Dei agrees to render spiritual guidance and the member agrees to work for his own sanctification. The spiritual guidance to which a member agrees includes daily Mass, ½ hr twice a day of prayer, the rosary, special midday and nighttime prayers, the Preces (a special Opus Dei prayer), a gospel reading, and confession once a week. In addition members agree

while saying a prayer. This strictly disciplined and sometimes painful spiritual formation is seen as necessary by Opus Dei members.

Frank Hoffman, a public accountant who graduated with a history degree from Northwestern and an MBA from Notre Dame, is a numerary and is director of the Opus Dei house *Windmoor* in South Bend. Hoffman speaks of mortification as "necessary for sanctification . . . for it strengthens the will and it is in the will that we love. It is also seen as a reminder of the pain Christ suffered on the cross and is something to offer up." Hoffman also claims "the best mortification is to smile for someone you find tactless."

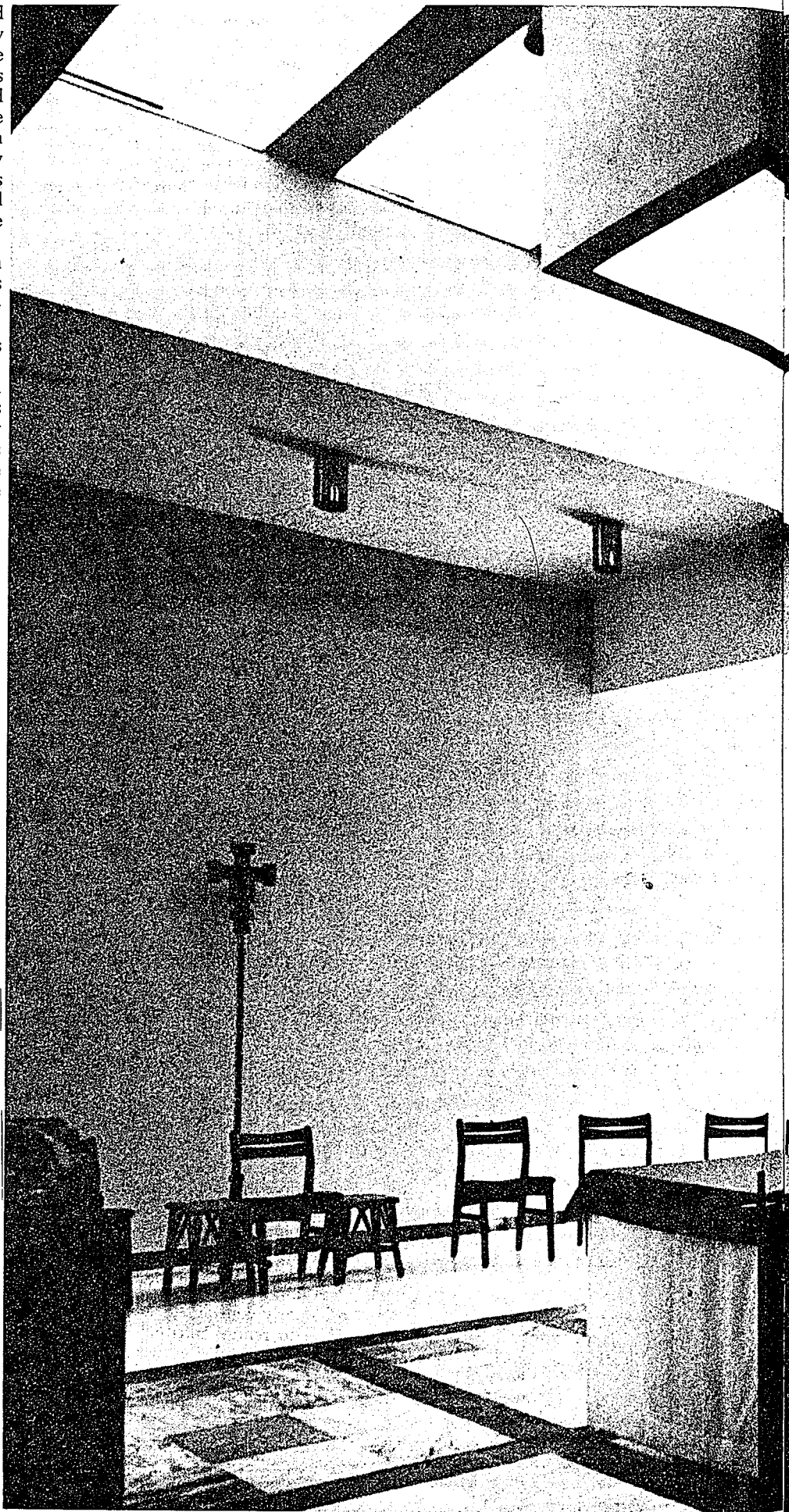
The founder of Opus Dei, Josemaria Escriva de Balaguer, writes in his closely followed and much-revered book *The Way*, "It is true, whoever said it, that the soul and the body are two enemies that cannot be separated, and two friends that cannot get along." These words by the founder of Opus Dei reflect an anomaly within Catholicism that has only recently been corrected by Vatican II. The concept that the body is evil and the soul is good is one which most Catholics today still have to reconcile with new Church teachings and attitudes. The documents of Vatican II clarify the Church's teaching on the body and its relationship

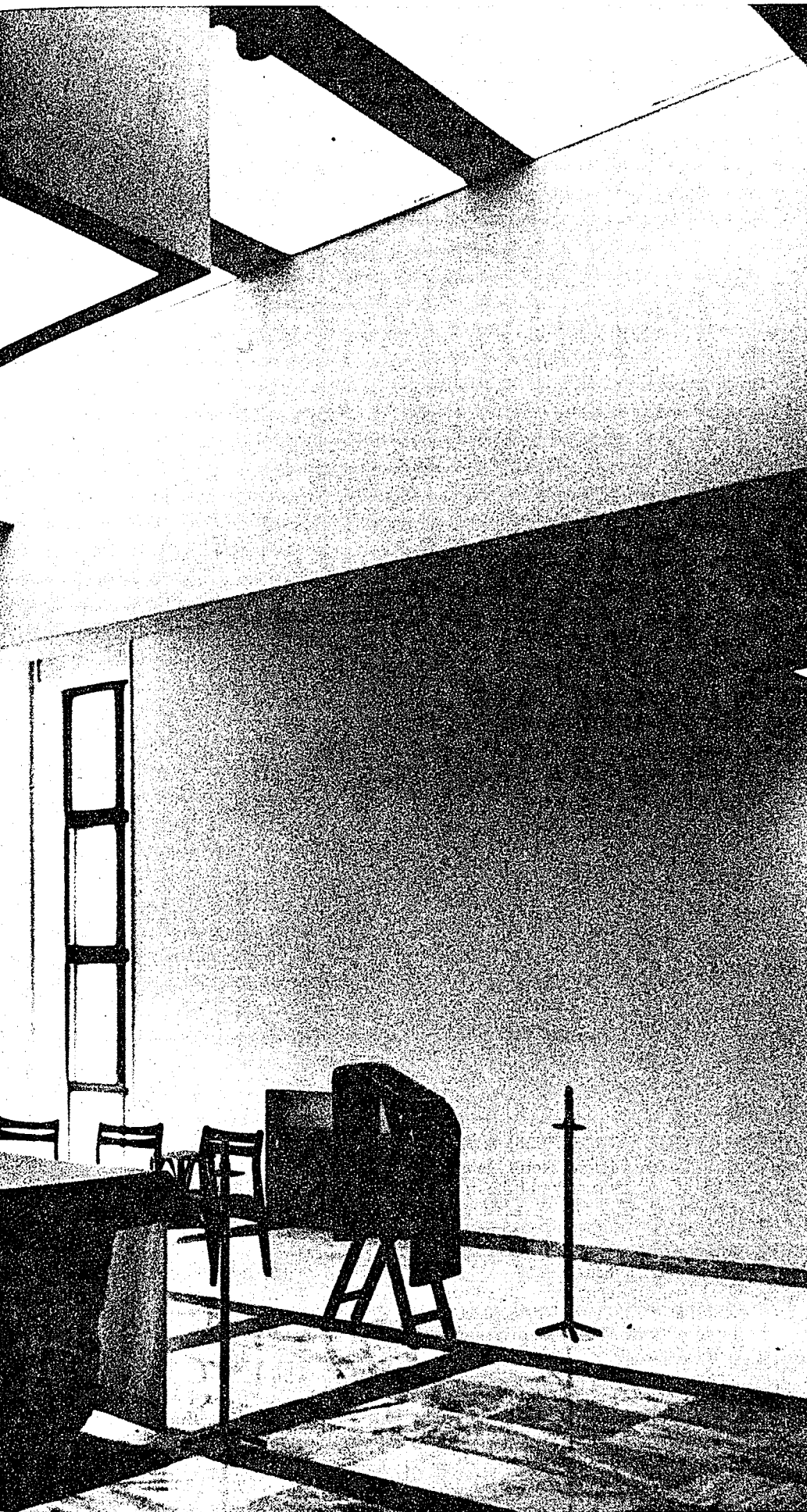
to the soul. "Though made of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world. Thus they reach their crown through him, and through him raise their voice in free praise of the Creator. For this reason man is not allowed to despise his bodily life. Rather, he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day." (*Gaudium et Spes*, p. 212)

Opus Dei seems to hold a pre-Vatican II idea of the body and sexuality. This is illustrated not only in the view that mortification is necessary for sanctification, but also in the role of women in Opus Dei.

The woman's wing of Opus Dei is an entirely separate organization which is linked to the men's organization only through the Prelate. The woman's apostolate centers around serving the men. The women cook and clean at the men's centers. With the exception of married Opus Dei members, there are no coed living situations or meetings. When asked about the sexism that is illustrated in these policies, Frank Hoffman explained that, "since Opus Dei is interested in the individual person, and men and women are different individuals, it is necessary to have separate branches." According to Hoffman, "they love it." Still this seems to be a rationalization of an archaic view of both women and sexuality. Women numeraries as mentioned earlier must sleep on wood planks every night until they are forty while the men numeraries but once a week. This policy illustrates an attitude that women need to experience more harsh mortification in order to be sanctified, and is a subtle illustration that women in Opus Dei's eyes are the lesser of the two sexes.

One of the central goals of Opus Dei, personal piety within whatever profession one is in, is achieved only through a strictly disciplined lifestyle. Part of that disciplined lifestyle is illustrated in Opus Dei's policy of censorship, which is described as a comprehensive review of books and authors. The goal of this comprehensive review is to set guidelines as to what members of Opus Dei ought or ought not read. For example, members of Opus Dei agree not to read such writers as Marx, Camus, Sartre, Mill, Kant and Hegel. Opus Dei sees this abstention as helping their members in the search for





sanctification, for, according to Hoffman, "Opus Dei knows the truth as reflected in Church teachings, so why read something which distracts from that truth?" Still, Hoffman says the guidelines are not strictly enforced and that, "they won't be followed unless the member wants to."

Such intimidation of the intellectual freedom illustrates a pessimistic attitude concerning man's intellect. Opus Dei seems to believe that man's intellect is best controlled by external forces. If Opus Dei truly believes it has knowledge of an objective truth as reflected in Church teachings, then that truth should prevail regardless of what an Opus Dei member reads.

There is no doubt that despite criticisms of Opus Dei, Opus Dei's strict adherence to Church teachings is legitimate. Opus Dei, however, similar to the Catholic left, is selective about which Church teachings to follow strictly and which to follow loosely. For example, Opus Dei puts a great deal of emphasis on individual sanctity, but has no social justice programs. This is in direct contradiction to the significant and often ignored Catholic social teachings which even Pope John Paul II is using in such things as his encyclical *On Human Work* and in his dealings with Poland. Vatican II clearly states the importance for the lay apostolate to be that of working for social justice: "The laity must take on the renewal of the temporal order as their own special obligation . . . Outstanding among the works of this type of apostolate (lay apostolate) is that of Christian social action." (Apostolicam Actuositatem) The emphasis on individual piety and the lack of communal life within Opus Dei also ignores the richness of Jesus' mission, part of which was the creation of the family of God in which we are all brothers.

Despite the inconsistent, yet strict interpretation of Church teachings, the disciplined spiritual formation, sexist policies and possibly archaic attitudes on certain aspects of the Church, Opus Dei does fulfill a need within the Catholic Church—the need for a spirituality of work with which lay Catholics feel comfortable. Catholics are spiritually hungry. They often see their jobs as unrelated to their inner life. Opus Dei lends spiritual significance to its members' temporal occupations. ■

# NOTRE DAME GLEE CLUB:

## A Pedtke Family Tradition



by Dan Poorman

**L**n characterizing the special camaraderie and *esprit de corps* of Notre Dame, people often refer to the Notre Dame community as a family. It is the dedication and sense of unceasing service of some of these family members that helps to make this a great University.

One such family member, Daniel H. "Dean" Pedtke, served 35 years as director of the Glee Club from 1938 to

1973. Pedtke came to Notre Dame in 1936 as an instructor in the music department after having served four years as head of the music department at Saint Teresa's College in Winona, Minnesota. He became head of Notre Dame's music department in 1939 and held that position until 1955. According to his wife Helen, known to Glee Clubbers as "Mrs. Dean," the title "Dean" was acquired quite by accident, but came to be a term of endearment as time passed.

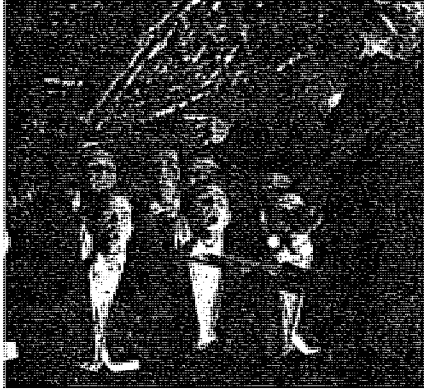
The Chicago-born Pedtke had been considered a child prodigy. He began playing the piano at age five and gave

his first recital ten years later. He graduated from DePaul University, and is one of only five to be named "Distinguished Alumnus" by that university.

Dean Pedtke made the Notre Dame Glee Club the internationally acclaimed group that it is today. What he is most remembered for, however, is his gentle humble manner and close rapport with club members. For Daniel Pedtke, the Glee Club was very much a family affair, and indeed, the entire Pedtke family has become involved with the Glee Club.

The Pedtke home stands on 14 acres





about two miles north of campus. The house itself has an interesting history. It was designed completely by Dean Pedtke and was constructed with the help of the Glee Club. Mrs. Dean remembers Glee Club members forming a fire brigade of sorts for passing cinder blocks during the building of the house, and even many of the evergreen trees that cover the wooded acres around the house were planted by club members.

Dean Pedtke once remarked that because he saw the Glee Club members so often, he felt that he probably knew them as well as anyone did. Mrs. Pedtke, however, recalls a turning point in her and the family's relationship to the club. In 1947, Dean contracted rheumatic fever and was unable to direct the graduation concert. This was traditionally an opportunity for him to meet and socialize with the parents and families of the Glee Club members. Though bedridden, he decided to invite a few parents over so that he could at least meet them. Fr. Barry, who was then Glee Club Chaplain, led in the larger-than-expected group and Dean's bed became a receiving line.

"It turned into a huge party," Mrs. Pedtke said, "and ever after all commencement guests of the Glee Club were invited to the Pedtke home for a party. Most years the number attending was about 200." Mrs. Pedtke has many old pictures of people packed into the family room.

Annual Glee Club picnics are a tradition which began long ago and continues still today. Each autumn the Glee Club plans the event, which begins with a Mass and includes football games in the backyard and "a good deal of beer drinking." "The boys always have a riotous good time," Mrs. Pedtke said.

At the time of Dean's death, a memorial fund was begun for the purpose of scholarships for music students. Later, an anonymous donor

increased the principal amount of the fund to \$50,000. With extra interest payments last year, twelve \$500 scholarships were awarded. During his time at Notre Dame, Professor Pedtke had worked untiringly for improvements in the music department and a place for music in the strict curriculum of the day. The scholarship fund is a fitting reminder of his dedication.

Dean Pedtke influenced many Glee Club men during his 35 years as director. Some alumni still return to the Pedtke home on home football weekends. They enjoy a traditional bowl of chili after the game. Mrs. Pedtke collects pictures of many Glee Club alumni and is able to readily recall their names and current occupations. "It's amazing to see them when they come back—the years just drop away." The Glee Club members treat Mrs. Pedtke like a second mother. The members never miss her birthday, singing "Happy Birthday" wishes to her, usually phoned in from wherever the group happens to be on tour. Mrs. Pedtke always receives hand-engraved



invitations to the Glee Club concerts and finds a reserved seat waiting for her when she arrives.

The University is very appreciative of all the work that Dean Pedtke did while he was here. At retirement, the Pedtkes received a car which Mrs. Pedtke still drives today, and a Caribbean tour for two. Mrs. Pedtke's most thrilling moment came in 1971 when she had an opportunity to meet Pope John VI in a general audience. Currently, Mrs. Pedtke's interests include work in the cause of world hunger, the nuclear freeze movement and teaching music at a senior citizens' continuing education center.

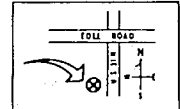
Through his caring ways and personal efforts, Daniel Pedtke touched the lives of many young men in the Notre Dame family. Helen Pedtke, the Glee Club mom, continues that caring tradition even today, in the memory of good times past. ■

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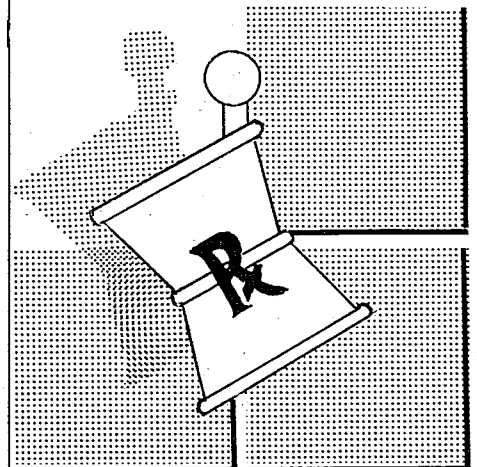
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# JOY AROUND WORLD



**THE**

by Sue Fischer

Mention Christmas and most Americans think of Santa Claus, "Jingle Bells" and presents under the tree. Those familiar with the work of Charles Dickens might even mention "foreign" traditions like plum pudding and Yule logs. Christmas around the world, though, is often quite different from our own commercialized holiday.

In Poland, for example, Christmas is centered around the family. On Christmas Eve, a plate of *oplatki*, a Polish wafer similar to a Communion wafer, is placed in the middle of the table. Each family member takes one of these wafers. The wife then goes to her husband and breaks off a piece of his wafer. They kiss and wish each other "Merry Christmas and good health in the coming year." Next, the oldest child

goes through this same ceremony with the father, and then repeats it with the mother. This ritual continues in rotation—father, mother, oldest child, next oldest child, etc.—until all family members have been greeted. The family then sits down to a seven- or nine-course meal containing such dishes as herring, baked sauerkraut with yellow peas, *pierogi* and fried fish. After dinner gifts are exchanged and Christmas carols are sung as family members gather around the tree. Then everyone goes to midnight Mass.

In Poland Christmas Day is spent visiting relatives and friends. Because it is a Holy Day, little or no cooking is done. A simple dinner consisting of ham, *kielbasa*, rye bread and *vabka* (sweet bread) or *plecianka* (egg twist) is



served.

Family celebrations, an integral part of the Polish tradition, are important in Nicaragua, too. Sylvia Caldera, a Nicaraguan student at Saint Mary's College, explains that Nicaraguan families celebrate on both December 24 and 25, spending each day with one set of grandparents. During the evening, each child approaches a grandparent and receives a plate covered with apples, grapes, Christmas candy or cake. Poorer people use national fruits such as bananas. The children are not permitted to eat their treats that night since they will be eating dinner, which usually consists of turkey and filling—or chicken and rice for less fortunate families.

The family celebration continues after midnight Mass when everyone returns home with the grandparents to partake of a rum or wine punch. "Even the children have a little bit," she said.

Interestingly, Nicaraguan children do not believe in Santa Claus; instead, Little Baby Jesus, also called Little God, brings the gifts. He supposedly comes through the window and leaves the presents, unwrapped, at the foot of the bed. Little God knows what the children want because they have all written letters which are left in front of an image of the Blessed Virgin Mary on December 8—the Feast of the Immaculate Conception. This feast day actually begins the Christmas season, and from December 8 until the 24th churches traditionally have an early morning children's Mass.

Nicaragua is not the only country with early morning Masses, though. Saint Mary's student Regina Bundoc and Andrew Gan of Notre Dame, both from the Philippines, mentioned *Misa de Gallo*, "Mass of the Rooster." This custom involves going to Mass at 5 am for a number of days before Christmas.

Bundoc made reference also to a Philippine custom known as *Aguinaldo*. On Christmas Day, each child approaches his godparents and kisses their hands. The godparents then give the child a gift. After this, it's off to family

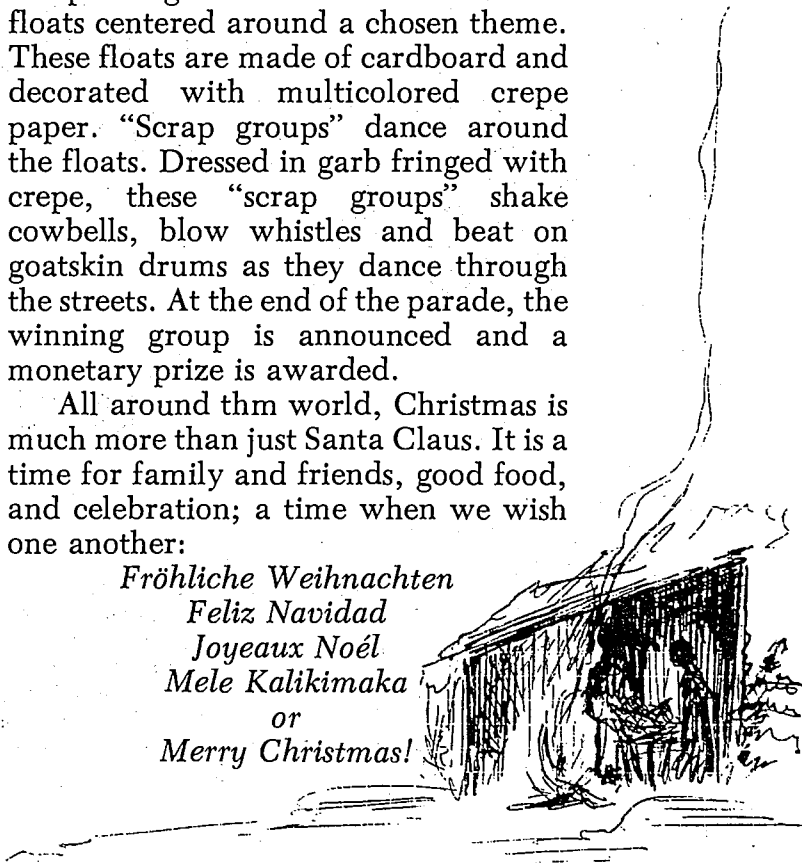
reunions and feasts. *Le Chon*, or roasted pig, is usually the main course at these feasts. Both Bundoc and Gan added that Christmas in the Philippines is actually very similar to Christmas in America.

The same cannot be said for Christmas in Kenya. Louisa De Mello of Notre Dame said that while Kenyans do not do very much for Christmas, their celebrations are unique and tend to revolve around dancing and eating. For example, tribal dances are performed during the more festive parts of midnight Mass. As is done for every festive occasion, the tribes kill a cow or a goat for their meal. Also, each of the various tribes makes its own type of sweets.

Christmas in Nassau, the Bahamas, is also a festive time. Karen Joseph of Notre Dame reported that most people concentrate on "stuffing their bellies" on Christmas Day. Then, on December 26, they celebrate Boxing Day, which is a traditional British holiday. On this day, a festival parade known as a *junkanoo* goes through the streets of town. The parade begins at 4 am and continues until 8 am. Large groups compete against each other to make floats centered around a chosen theme. These floats are made of cardboard and decorated with multicolored crepe paper. "Scrap groups" dance around the floats. Dressed in garb fringed with crepe, these "scrap groups" shake cowbells, blow whistles and beat on goatskin drums as they dance through the streets. At the end of the parade, the winning group is announced and a monetary prize is awarded.

All around the world, Christmas is much more than just Santa Claus. It is a time for family and friends, good food, and celebration; a time when we wish one another:

*Fröhliche Weihnachten*  
*Feliz Navidad*  
*Joyeux Noël*  
*Mele Kalikimaka*  
or  
*Merry Christmas!*



# SPORTS AT SMC

## CAN THEY MEET THE COMPETITION?



by Barb Blanchette

**W**omen's athletics are far from new in American universities and colleges, but the female student-athlete is an emerging new image in the collegiate realm. Women are continuing to take on a larger role in the sporting world, as most recently seen in the spectacular performances of athletes like MaryLou Retton and Mary T. Meagher in the Los Angeles Olympics. Many of the young athletes who par-

ticipated in these 1984 Olympics are female student-athletes with academic responsibilities equaling their athletic commitments. The life of a student-athlete on any level, in international competitions or on the collegiate level, is difficult and at times frustrating.

Saint Mary's College offers an athletic program to its students which allows them to become as involved as they wish, and to compete either intercollegiately or within the college community. Most students at Saint Mary's lead a normal academic-social life, and take part in all forms of athletics, from aerobic workouts to

varsity competition. The largest of the organized programs at the College is the Intramural program, which boasts a total of 1,116 participants in the 1983-84 year, 236 of whom participate in interhall flag football. Other intramural programs offered include co-rec volleyball, the Turkey Trot, tennis and racquetball ladders, co-rec soccer, softball and fitness workshops. The purpose of intramurals, according to an athletics guidebook, is to "bring people together in social and physical activities for peaceful play and recreation." In this manner, no one is required to be at any certain skill level, nor must they bear the pressures of intercollegiate competition.

Similarly, club sports have been established to promote and develop the interests and skills of their

members in various sports and activities. Some of the most popular clubs sports are Skiing, Sailing, and Crew which are organized in conjunction with Notre Dame's NVA department, and Soccer, which is now pending Varsity status. These student-run organizations offer a broad interaction between Notre Dame and Saint Mary's students, and through the teams sponsored by these clubs, students have the chance to develop their skills in intercollegiate competition.

In contrast to these two levels are Varsity athletics which differ in the financial and competitive aspects, and in the types of sports programs offered. Many students join Varsity sports looking for competition and the "esprit de corps" which exists when each member of the team has made a commitment to building a strong squad. Several Varsity Basketball and Volleyball players also listed their reasons as an interest in fitness, a need to get away from the academic pressures, and a desire to be involved in a group which has their goals and expectations as a common ground. One player commented that being a Varsity athlete helped keep her from becoming "caught up in all the trappings of dress and fashion" which she feels are prevalent at Saint Mary's. Many athletes also have a stronger self-image and sense of personal ability, more so than other students who are not involved in athletics at all.

The Saint Mary's Varsity program now offers seven sports program in the National Association of Intercollegiate Athletics (NAIA). These sports include Basketball, Tennis, Softball, Swimming, Diving, Track



and Field, Volleyball and Fencing. Though the travelling size of each squad is limited, there is no limit on the size of each team. The combination of all squads involved normally

adds up to between 110 and 140 players—approximately 5% of Saint Mary's students.

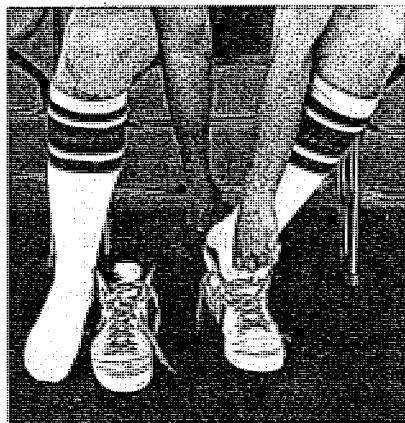
The Varsity tryout policy runs on a yearly basis with no guaranteed spots for former players and a minimal amount of team cuts. Instead, cuts are replaced by the effective policy of weeding out the players with weak dedication in the early part of the season, and allowing those players with a strong interest to develop their skills rather than preventing them from becoming a part of the program. Each year there are also several positions open due to those involved in overseas study programs, which allow new players to develop their skills as a part of the squad. For example, this year two of the top six spots on the tennis team are filled by freshman players.

*“Saint Mary's College offers an athletic program to its students which allows them to become as involved as they wish, and to compete either intercollegiately or within the college community.”*

The contact Saint Mary's can make with high school athletes also adds to the strength of the athletics programs. Although active recruiting has been slowed in the past five years, Saint Mary's has profited from the talents of the many freshmen who are simply interested enough in sports to want to become a part of the teams. The methods most often used in recruiting have been the awareness and contacts made by individual coaches, application interest questionnaires, and the interest generated by various orientation programs such as activities night.

In intercollegiate status, Saint Mary's is a nonscholarship school classified in NCAA Division III as a Class A school, competing in District 21 of the NAIA. Saint Mary's has been criticized for not offering scholarships; however the College has deliberately chosen to be an academic institution with sports as a sideline activity. According to Dr. John Duggan, College President, "We don't want to take our limited scholarship funds and give

them to athletes when there are students with a greater financial need wishing to come here." Giving out sports scholarships would perhaps heighten the interest in the athletics



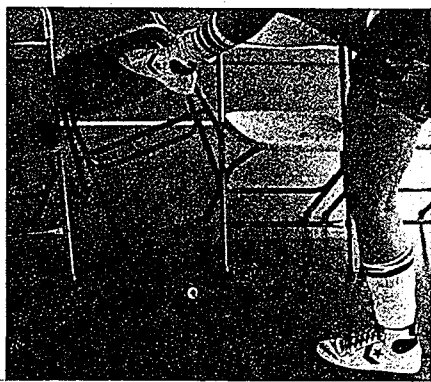
program, rewarding those students who devote their time and energy, and raising the caliber of the teams' skills. However, according to administrative sources, the level of student input which now shapes the athletic department as an organization for student benefit would nearly disappear, lost in the new regulations implemented to regulate these "paid athletes." The presence of scholarship athletes is also feared as a force which would undermine the goal of fostering student interaction and team growth by placing the pressure of competition, as well as the expectations of performance, at a level where players are no longer playing for the same non-monetary reasons.

At an academically competitive liberal arts college like Saint Mary's, it is the idea of participation and dedication which defines a successful program. In the philosophy of both the College and the NAIA is the statement, "a sound athletic program should be sponsored with the basic

*“I don't think anyone takes it seriously; no one knows how much time the athletes put in, and they underestimate the athletes' abilities.”*

*—A Saint Mary's Junior*

purpose of providing the benefits of participation in athletics to as many students as possible." In evaluating this statement it appears that this attitude stifles athletics, nearly hides it from the student body. There are many student organizations which publicize scheduled events and likewise it is the responsibility of the College to publicize and support the programs it organizes. There are usually very few spectators at most athletic events. One senior athlete who participates on two Varsity teams feels, "The Student Body just doesn't support the teams, there's nobody at the games, and that really makes a difference in our attitude as a team." Usually there is very little publicity surrounding any given sports event, and, with the exception of the athletes spreading word about their own competitions, not many people really know what is going on. The *Observer* has been improving coverage over the last few years, and now students are aware that there is more than one Varsity sport. Yet student support of the individual teams and competitions



remains minimal. One junior, when questioned about the visibility of sports at Saint Mary's replied, "I don't think anyone takes it seriously, no one knows how much time the athletes put in, and they underestimate the athletes' abilities." A sophomore replied, "Sports? At Saint Mary's?"

Little emphasis is placed on physical activity at Saint Mary's. Physical education courses are not required, and athletes on a Varsity Sport receive only 0.5 credits per sport, while those students in the choir and band receive 3 credits per semester. Also, Varsity athletics at Saint Mary's aren't even given a status equivalent to high school sports, for the students and coaches keep the pro-

grams moving with little or no encouragement from the administration or from the Student Body. It may surprise many members of the College community to learn that in the last three years Saint Mary's has sent a number of teams to the National championships, where many SMC athletes were named All-Americans or Academic All-Americans. Another surprising fact is that two Varsity swimmers, competing in a meet against Notre Dame in 1983, set pool records at the Rockne Memorial Pool.

Despite the good win-loss records and honors received, the general attitude concerning women's sports is still very negative. This overall lack of interest in women's sports is partially due to a societal trend which appears in every college's athletic program. The general feeling that women shouldn't be athletically involved is being tackled by the presence of Intramural and Club sports, however, and the issue of Varsity importance ought to be considered more seriously by all members of Saint Mary's College. Maybe more people should know of the efforts behind the successes of the Varsity teams, or of those graduates who have gone on to use

their athletic skills in later life, in coaching, semiprofessional athletics, and as competitive members in the business world.

**W**hile improvements have been made over the last ten years (some teams didn't have uniforms or even a regular place to practice) it is now the task of the soon-to-be-implemented Athletic Association, composed of students, and the newly appointed Director of Athletics, to continue the improvements begun years ago. Saint Mary's must keep up with changes in all the areas which affect the liberal arts education, realizing the need for athletics in the lives of "well-rounded students" and understanding the growing importance of dedication to athletics in the lives of students. ■

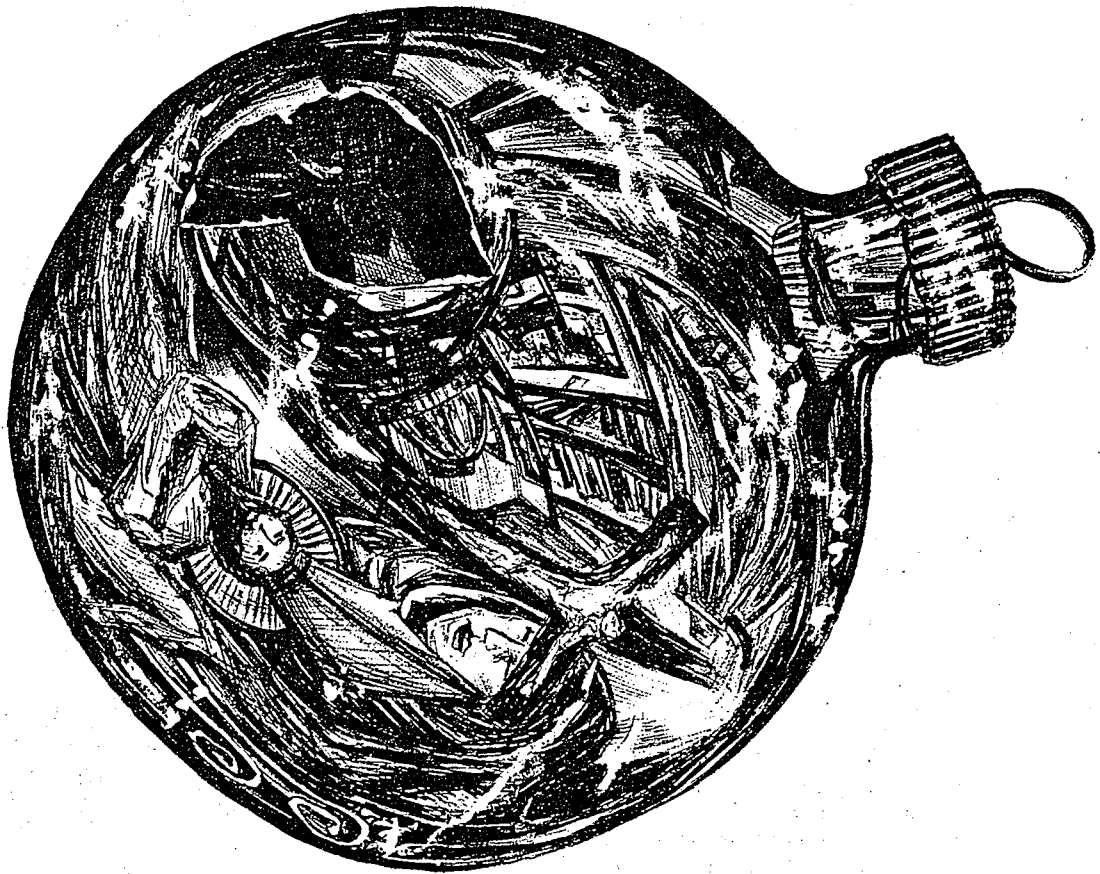
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# Pre-Heaven: A Major for the Future

by Lauren Wolfe

*Editor's Note: Recently, Scholastic spent an afternoon having tea with Brother John Lavelle, and in the course of the discussion, the concept of "Pre-Heaven" was humorously examined. While the content of that discussion was purely in jest, Brother John hinted at the underlying need for all students to achieve a fulfilling and long-lasting religious experience while at Notre Dame and Saint Mary's. Although "Halo Alignment, 101" probably won't become a part of our curriculum in the near future, Brother John wishes to convey to students that our search for a career in this life shouldn't overshadow our far-reaching "career goal" of heavenly attainment.*

Have you ever taken the time to figure out what will happen to you once you have finished college, completed graduate school, and advanced in your career? Although many students plan now what they will be doing for the next 40 years, according to Brother John Lavelle, C.S.C., today is the time to be preparing for your afterlife, as well as for your temporal career. "Pre-Heaven," a program designed to raise the collegiate mind to the loftiest heights of Christianity, has been proposed by Brother John to aid Notre Dame and Saint Mary's students in becoming well-educated Catholics.

Brother John says most students seem to be taking pre-med and pre-law, but he keeps waiting for the day when a student will declare a major called "pre-heaven." Brother John has recently decided to take it upon himself to introduce such a major for he feels it would be wise for students to prepare themselves for heaven now. He thinks that many young people worry too much about what comes next after college. "Sure that's wonderful, but there is something beyond," he concludes.

Brother John believes the students would find pre-heaven courses enjoyable and beneficial. Because heaven is a place of music, Notre Dame and Saint Mary's would provide mandatory music courses for their students. The music departments' choir classes would prepare the students to sing either bass or soprano for heaven. Private harp lessons would also be taught for a reasonable fee.

Home Economics courses could fulfill some of heaven's requirements. The students would have to learn to prepare several desserts—divinity fudge, angel food cake, and heavenly hash are just to name a few.

The Physics department would also have an astrophysics course, better known as astronomy. This class will help the student locate heaven without difficulty.

Finally, the English and Humanistic Studies departments could provide the students with information about the lives of good people. Brother John suggested studying the lives of Saint Theresa, Dorothy Day, Mother Teresa of Calcutta, Thomas More, and Thomas Dooley as a start. "Not that people would have to pattern their lives after them, but at least they could be inspired," he commented.

Brother John encourages students, taking pre-med, pre-law, and engineering, to also take the pre-heaven program. Pre-heaven is an excellent program for those who want to graduate with a double major. For example, engineers can take courses in halo alignment and wing-balancing along with their other classes. This will not only fulfill their core requirements, but also their spiritual requirements.

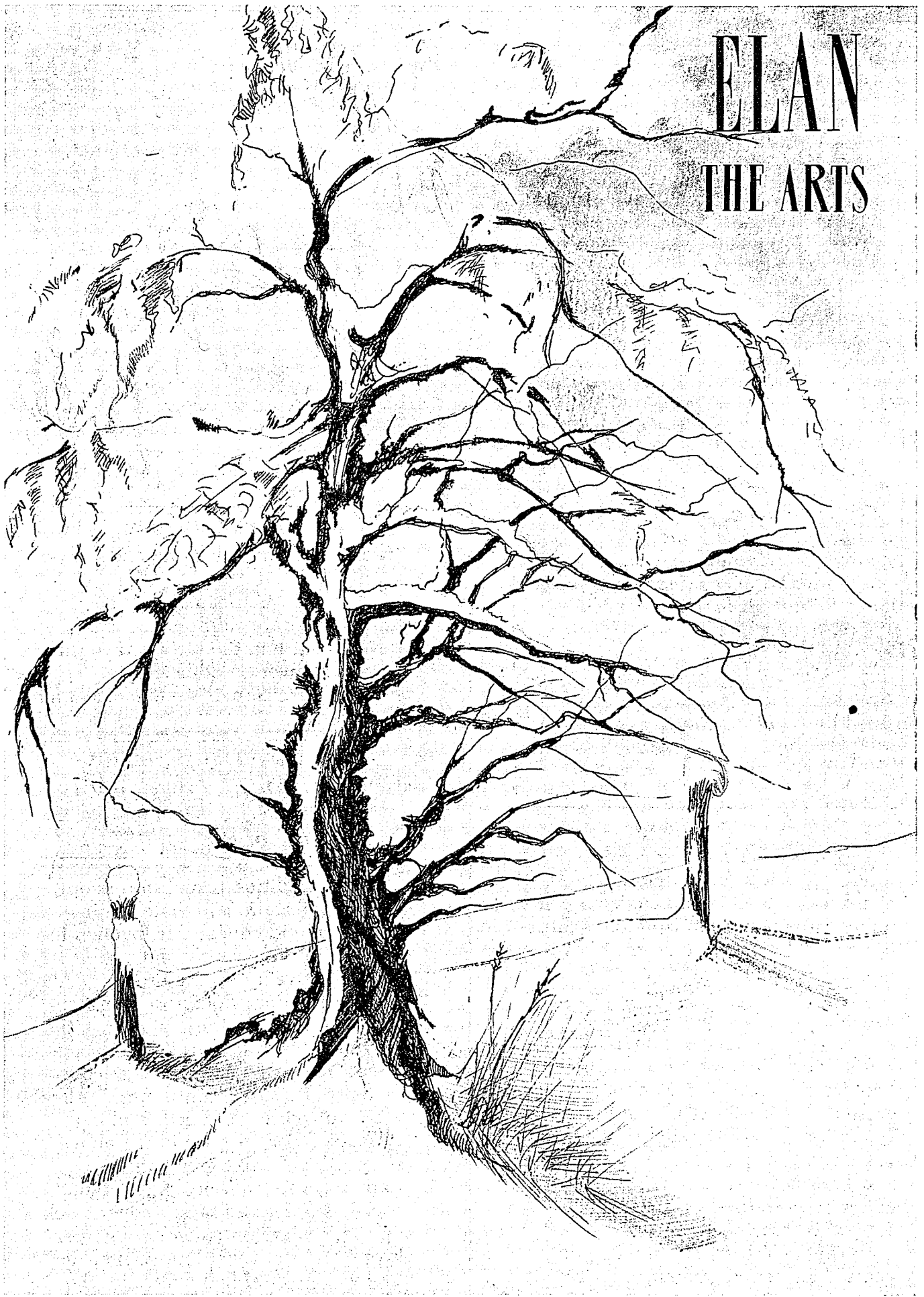
Once the student has completed the core courses in the pre-heaven program, he can expect his degree later. How much later, no one can tell. But there will be a final test the student must pass once he arrives at the Pearly Gates. Not only will the final grade determine whether or not the student will be accepted, but Saint Peter will also take into account how much the student was involved in community service. By taking all this into consideration, Brother John feels that heaven's governing board will be able to determine just how much students have really learned at Notre Dame and Saint Mary's about life and a "career" aimed towards heaven. ■





# ELAN

## THE ARTS



by **Bud Luepke:**

**The**

***Demise* of *Oral***

***Tradition***

*"One day Br'er Fox went ter wuk en got 'im some tar, en mix it wid some turkentine, en fix up a contrapshun wat he call a Tar-Baby en he sot er in de big road, en den he lay off in de bushes fer to see what de news was gwinter be. En he didn't hatter wait long, nudder, kaze bimeby here come Br'er Rabbit pacin' down de road—lippity-clippity, clippity-lippity—dez ez sassy as a jaybird. Br'er Fox, he lay low. Br'er Rabbit come prancin' 'long twel he spy de Tar-Baby, en den he fotch up on his behime legs like he wuz 'stonished. De Tar-Baby, she sot dar, she did, en Br'er Fox, he lay low."*

"Babble" is dead and dead things interest intellectuals. Dinosaurs, lost civilizations, and dead people all command much attention from our "thinking class." So why should the above passage escape our notice?

Most of us know that the passage comes from *Uncle Remus: His Songs and Sayings* by Joel C. Harris. These stories were first published in 1881 and are examples of slave folklore that arose on the southern plantations. The Uncle Remus stories reappeared a few years ago in a Walt Disney production and even now are on a recording for children. Nevertheless, they are dead. They are twice dead. First they died with the slavery era, then with the genre. The genre, of course, is oral

tradition—story-inventing and storytelling.

Today's American society has almost no oral tradition. Little is developing, and the bit we have is being paved over by other media, powered by rampant technological advancements.

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*"... individual cultures are torn down and replaced by the general culture of the media."*

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Oral tradition is spoken folklore told to entertain, stimulate the imagination and educate. It involves ingenuity in the forming and telling, and attentiveness in the listening. All are in its action. Folklorist Dan Ben-Amos says that in the oral story, "the narrator, his story, and his audience are all related to each other as components of a single continuum." All are involved, entertained, and educated. For instance in the above story, Br'er Rabbit greets the Tar-Baby but gets no reply. Br'er Rabbit becomes upset and says, "Youer stuck up, dat's w'at you is, en I'm gwinter kyore you, dat's wat I'm gwinter do." The voice would be bombastic, the

face haughty, and the audience would actively respond to these promptings. Then Br'er Rabbit fights the Tar-Baby, becoming more and more entangled in the tar. Br'er Fox trots by and says, "Howdy, Br'er Rabbit, you look sorter stuck up dis mawnin." The ironic reversal of the double meaning "stuck up" is both funny and valuable as a moral lesson.

Oral tradition contained the very spirit of a community. Through it, faculties of imagination, emotion and faith were developed. It unified a people in message, image, and dialect, and provided constructive human involvement.

However, beyond idiomatic expressions and such phrases as, "Where's the beef?" America no longer has a functional oral tradition. The reason for this is technology. In his essay, *The Folkness of Folk*, Ben Botkin says folktales come from communities least affected by modern technology. Now that virtually everyone has television, radio and efficient means of travel, home-made, imaginative entertainment has become obsolete. Botkin says, "Once the rustic had an advantage over the city dweller in increased motive to folk thinking and behaviour since he had to depend upon oral memory and handed-down make it yourself culture for self-preservation and self-gratification."

Television is the primary medium that has usurped oral tradition's position in society. The average person watches about 6 hours per day, 90% of which is controlled by the national networks. Many studies on American television point out that in order for the networks to draw a large viewing audience, programs must appeal to a wide variety of people. The result is that plots are simple, and sex and violence are major themes and sub-themes.

Comparing the two media, oral tradition reigns largely superior to television. While he admits the cultural influence of television can be exaggerated, English Professor Thomas

Werge says he is worried about the developing problems of television in modern society. He says television diminishes attentiveness, human contact, and reflective capacities. He says, "I tend to be appalled by the fact that people leave a blaring T.V. on when I come to visit. The human being should be the priority. Television stunts the imagination." People are numbed by its impersonal qualities. Unlike oral narrative, television lacks involvement, imagination, and ingenuity. Unlike oral tradition, television spreads a shallow and general culture over many individual cultures.

But these faults of television are also indictments of technology. Werge says, "Technology creates distractions in which one can't remain attentive," and "technological devices hide the world." Technology is superficial to human life. In the book *Where We Are*, John Steeley calls our society a "technarchy" where technology rules. He remarks, "we see function after function liberated and alienated from human contact and control." Television, computers and robots remove human interaction and involvement like that found in oral tradition. In *Contemporary American Social Problems*, Wesley M. Bagley says, "One result (of technology) is that the world's peoples are becoming more alike"; and the same can be said for this country's peoples. The different cultures within the United States are becoming alike because they derive the same culture from the same technological media. The result is that individual cultures are torn down and replaced by the general culture of the media. Cultures begin to lack identity, imagination, spiritual worth, and a binding unity.

Oral tradition reinforced all these values that technology has stifled. It has been a trade-off, oral tradition and the spiritual life for television and the technological life. Or in more real terms, *Uncle Remus* for *The Bionic Man*. ■

## I

The office room had grown suddenly quiet and warm, so still that even Hank Bowman took notice and left his desk to go to the window. A black darkness hung over the town of Greenwood, a darkness darker than the night itself. He stood there, a sudden chill running through his body. The moon in the black sky had turned red, and moments later, with the sharp clap of approaching thunder, vanished. It would rain soon.

Bowman turned away from the window and returned to the desk. "The storm will surely bring the rats out of the sewer," he said, a strange gleam alive in his eyes. He rolled his red tongue across his lips, and as he did, a wicked grin cut across his face. He sat back in his chair and laughed a deep sinister laugh. He found his badge on the desk and pinned it proudly on his chest. As soon as the rain came the hunt would be on.

## II

Old Man sat wedged between two old rotting water barrels on the pier. A warm wind had begun to blow and the water slapped the sides of the single-masted boats. Only the rags wrapped about his weak body offered comfort against the coming rain.

Old Man spent all his nights this way, alone on the dock with the clanking and rattling of the old wooden fishing vessels. The solitude pleased him. It gave him a chance to escape the town's watchful eye. Here he could be away from the slum, away from his home. Among the ships he was in a different world. He scratched his unshaven face and chewed slowly on a stale piece of bread taken from a trashcan on the harbor's edge. Time passed, and the weather grew worse.

Before long he heard the quick cloppety-clop of footsteps along the brick harbor. The sound of thunder nearly drowned them out. He heard a rushed whistling and then a squeaky little laugh. Sergeant Elbert Elberhart was making his rounds, just as he did every night. The skinny policeman stopped before Old Man and let out a high-pitched chuckle, his small round head bobbing as he laughed.

"Fine night, eh," said Elberhart. Old Man nodded. "Fine indeed," he coughed back, clearing his throat. He turned his head to the side and spit into the water.

A burst of thunder roared in the night air, complete with a flash of lightning, and then it started to rain. A violent wind swept across the harbor and Old Man shuddered. Elberhart jumped with the start of the storm.

"Come on," he squeaked, helping Old Man to his feet. "Let's hurry down to the fishing shed and get out of this weather." He led Old Man to the small shack at the end of the pier. He pulled the door open and rushed Old Man inside, checking down the pier with a quick turn of head to



# Fiction

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S L U M

S I D E

by Chuck Erhman

assure himself that it was deserted and that no one had been watching. Once certain, he ducked inside and shut the door.

Elberhart was one of the few police officers that worked for the town. And Greenwood needed only a few. Nothing terribly bad had happened in quite a long time. Elberhart himself had never made an arrest in forty years. Of course, there had always been little wrong-doings: a pick-pocket here, an occasional shoplifter, a barroom brawl. No, none of the horrible crimes that townfolk heard about in the big cities ever happened. And because of this Greenwood was most proud.

But Elberhart knew things grew worse, and with winter soon to follow fall, conditions in Slum Side seemed doomed to deteriorate even further. Already a handful of street gangs had sprung up, and with food becoming more of a problem in the colder weather, slum discontent was expected to rise.

Two years past, the town of Greenwood had plunged into an economic depression resulting from a failing fishing business. Most folks sur-

vived the hard times, but many could not, and in time, a portion of Greenwood deteriorated into a slum, a void of continual darkness, and its residents were ignored by the rest of the town. The town was polled, and the area was named Slum Side, a place of filth and decay. A place shunned by the decent people of Greenwood. Even after the town recovered from the depression, conditions in the slum did not improve; they became worse.

Elberhart lit a small oil lamp and set it on a shelf among the fishing supplies. He and Old Man both sat perched on two barrels. Outside the rain beat down upon the weather-beaten shack and danced wildly on the water, but inside all was calm. Old Man looked weaker and more tired than he had in the past, or so Elberhart thought. His cheeks seemed more sunken, his face more hollow. Indeed food was already a problem in the slum. Usually the children and women of Slum Side would come to beg on the pier, barefoot and in rags, to ask for fish. Some would get lucky, others would get chased away, forced to go hungry. But the begging was no longer allowed, and Elberhart thought it cruel. Most good folks detested the sight of Slum Side dwellers wandering down their clean brick avenues, touching their clean two-story brick homes, talking to their clean children, taking from their beautiful gardens, and now the police were expected to keep them at bay, out of the good side of Greenwood. But Elberhart made a single exception with Old Man. He had always let the stranger sit out on the pier each night. None of the good town people ever saw him, and he was always gone by morning, hobbled back to the slums no doubt.

Old Man seemed oddly silent and distant.

Elberhart finally spoke. "What has got you down?" he asked. Old Man straightened up on the barrel, wiped his nose on the back of his hand, and did not make a sound. Elberhart gave out a cough but said nothing. In time,

Old Man met the gaze of his companion, and water collected in his old eyes. "Elbert," he struggled to say, his body shaking. "There has been a death in the family." A long silence followed, and then he told Elberhart this story.

He was crazy, of course, and I had always known it, but I never showed it. He spent his days in one of the run-down, grey brick buildings, in the very darkness of Slum Side itself. And he was burning himself, and I could have saved him, too. He would sit by a window near the doorway where there was no door, and stare out from behind splintered boards. All day he would babble, and smoke, speaking in unknown languages. All day I would sit by him, never knowing if he knew I was there. He never spoke to me. And he would burn himself, but I never gave up on him. He kept me going. For him I lived. I would find scraps of food and some cigarettes in the streets and bring them to him. I forced him to eat. He wanted to starve, but I fed him. I fed him for me. I forced him to live.

His body was sickly white, you know, and his face was like that of a skeleton's. And his body was dotted with red marks, and I always wondered what sort of salvation a cigarette could bring. He would press the lit cigarette against his skin, and his expression would never change, and he never moved. He had a desperate need to know that he was real. I could have saved him.

But three days ago, when I came to the place, I found him gone. I never thought he moved from the window; I thought he had been frozen there, an insane statue. So I stayed in the house for two days, too empty to be sad. He was my life and now he was gone.

And so it was tonight, before the coming of the storm, that I decided to leave the house, and as I turned down the alley I saw him, my brother, a black form crawling through the filth. I hurried down to him, and I saw that

he had been beaten; the sight of him made me ill. He looked straight at me as he lay in his blood, straight into me. I could feel him searching through me, into my deepest and darkest places, into my heart. It was then that he reached out his hand, and I grabbed it and did not let go. It was the first sign of recognition I had ever got from him in two long years. And then he spoke, and for once I understood. "Brother," he whispered, each word bringing pain. "You were all I had; you were my world, 'cause you meant the world to me." And then he died, and so did I.

Old Man looked at Elberhart. "I know he crossed over," he said. "He went outside the slums, and now he is dead. It has happened before. I have seen it."

The rain outside had ended; the storm had passed. Elberhart got up nervously, excused himself, and left the shack, his face red. Old Man's story had disturbed him and it brought unpleasant thoughts into his head. He hurried down the pier, Old Man watching from the door, towards the outskirts of Greenwood, to keep a watchful eye on the border.

### III

Hank Bowman walked into the office and shut the door. He shook the wetness from his hair and hung his rain gear above the furnace. It was near dawn and Elberhart sat at the desk sipping coffee; he had finished with his night shift. Bowman slapped his fellow officer on the back and belched.

"I got two of 'em tonight," he grinned. "One before the storm, and one after."

Sergeant Elbert Elberhart nearly choked on his coffee.

### IV

Elberhart tossed and turned as he lay in bed during the final hours of



# One Writer's Beginnings

## Book review

by Mark Melchior

"[on the train] . . . what was new to me, not older than ten, was a landmark to him. My father knew our way mile by mile; by day or by night, he knew where we were. Everything that changed under our eyes in the flying countryside was the known world to him, the imagination to me."

Eudora Welty's words come to us like the gifts of

our landscape: gratifying our sensibilities in their sublime economy. In her latest work, *One Writer's Beginnings* (Harvard University Press, \$10), Miss Welty traverses the course of her immediate family history to reach a confluence which time affords to those who court discovery and nurture memory. Where discovery and memory converge, one finds the clearly lighted path of truth, the proper way of seeing what lies beyond the train car window. It is not in the blur which comes from fixing one's gaze on a mark too near, nor is it in the still frame which a more distant focus affords, rather, in the recognition of both ways of seeing and the ability to recall both, there is where the gift lies. "And suddenly a light is thrown back, as when your train makes a curve,

showing that there has been a mountain of meaning rising behind you on the way you've come, is rising there still, proven now through retrospect."

Uniting her past with present considerations in *One Writer's Beginnings*, Miss Welty mixes fictional passages with nonfiction to, at once, uphold the line between reality and fantasy, and submerge it. In describing her family, she is alternately the young Eudora coloring her perceptions magical and fantastic, and Eudora the fiction writer, observer of human frailty and fallibility. The mixture is not marked by divisions within the work itself, but in *Miss Welty* it seems, as she chooses to emphasize the continuous thread of revelation which brings her to a respect for the "unknown in a human lifetime." At times she

seems startled by the conclusions she draws about her family and its relations. But the new conceptions do not falsify her earlier ones; instead, they justify them as they do serendipity and its importance to our movement. *One Writer's Beginnings* recovers the earliest traces of young Eudora's perceptions and draws from them as rich sources of future understanding. This is Eudora Welty's archeology to render explicit the relation of the writer to her family and to her fiction. "The events in our lives happen in a sequence in time, but in their significance to ourselves they find their order, a timetable not necessarily—perhaps not possibly—chronological."

If the book *One Writer's Beginnings* is not timeless, can our landscapes survive? ■

darkness. He told himself that he had never talked to Old Man. He doubted if the person even existed. One always has strange dreams, he told himself, of misery and suffering, but it surely can't be real. He wondered about Slum Side itself; he had never been there, no one had. It couldn't be all that bad. It just couldn't be. Besides, things would get better. And content with that thought, he fell asleep; the night a fading memory.

### V

Old Man walked through Slum Side all that night, and as the sun rose he cut across the clean side of Greenwood to the single brick avenue that curved back through the surrounding

forest and away from town. He cursed God for his brother's death. He cursed God because his brother's family had died. He cursed God for letting the woman and child drown. He cursed God for not letting his brother drown then. He cursed God for the storm that had turned the boat. He cursed God for being God.

Old Man stood on the road for a moment. He wondered how his brother could have worshipped such pain. He wondered how the world could allow it.

In time, Old Man started off down the road. Once more he set off to wander. The sun had dawned anew, bright, yet not bright, darkness all the same. ■

# Day Dreams



## of Christmas

by Jodie Githens

It is early December and I have been at Notre Dame nearly four months. The weather has grown cold; the snow is piled high; the roads and sidewalks are slippery, treacherously costumed in translucent sheets of ice; the bitter winds blow carelessly and ceaselessly over the flat Midwest plains. The weather protests the persisting and rigorous schedule of classes, which has become a burden with the difficulty and discomfort of the long walks across campus. Schoolwork and school activities are constantly demanding and consuming every moment of the day. The days continue hectically, always bringing new crises—a double Emil, a research paper, a lost notebook, an outrageous phone bill, a blind date for formal. It's a Ferris wheel of emotions, and my thoughts fight to repress some of the demands and requirements of instant adaptation and preparedness to focus on the ever-increasing anticipation of the holiday vacation ahead, a luxurious reprieve in the Christmas season.

Our family passes each Christmas holiday in a solid and amiably weathered, sturdy log cabin, built by my great-grandfather in the recesses of the Maryland woods. I can clearly envision the last-mile sleigh rides to the cabin. When I was younger, Great-grandmother (Granny), Grandma, and Mother rode in the sleigh that Dad and Grandpa and Great-grandfather tried to pull with three little girls clinging to their legs trying to be big and helpful. It was so exciting to reach our destination in the

small clearing. I vividly remember the beauty of the Currier and Ives scene. The cabin roof and chimney were delicately blanketed, "downed" with the comfort of the soft and glistening snow. The moon shone clear and bright on those clean, crisp evenings, a beacon in the dark navy night against the vast sky and its multitude of twinkling stars.

Inside the cabin in the cedar closet were the boxes of handmade, lace decorations, colorful Christmas ornaments, and delicately carved, wooden caricatures which would adorn a freshly cut spruce tree. There were always fresh boughs of holly and pine wreaths and cones to decorate the mantel of the fireplace and to brighten the hearth. Candles of cinnamon and cranberry and rose oil burned in the old lanterns. The aroma of Christmas permeated the cabin.

Everyone shared in the preparations to make the holiday meal a magnificent feast. Grandpa and Daddy hunted the pheasant for our succulent main course as Great-grandfather had done in seasons past. In the old Franklin stove, Mom and Grandma and Granny baked the bread and a delectable array of cookies and pastries for dessert. My sisters and I generously volunteered our fingers to help clean the bowls of colored icings.

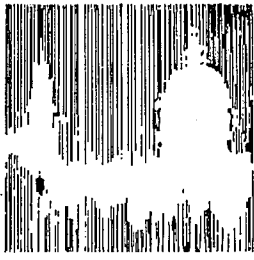
Christmas Eve was my favorite day of the vacation. After our meal, we donned our finest and warmest clothing in preparation for our walk to the little parish about a mile away. We took our path to the parish, the

one Grandpa made years ago. He was ahead trampling the few branches which had dared to overgrow in it. I followed closely behind Grandpa's stable figure to hear more clearly the crunching sounds that his heavy, black boots made in the crisp, newly fallen snow. The air was fresh. I could hear the birds which endured each winter in these mountains, and occasionally the hoot of an owl passed my ears. The heavy scent of pine generously wafted through the gentle breeze. I felt the steady pulsation of life in the beauty and bounty of the immense forest.

I loved the Christmas Eve candlelight service. I can hear the confident and assured voice of the minister during his sermon and the melodious sound of my family singing carols. In the dimness of the candlelight the prominent figure of Jesus on the solid oak cross rose from the altar in silhouetted curves.

After the service, my mother would tuck me safely in bed beneath Granny's neatly sewn patchwork quilt to anxiously await the arrival of Santa Claus. I would listen to my folks and grandparents reminisce of Christmases and holidays past as they sat around the fireplace. The fireglow danced across the rafters as the fire blazed and crackled. Granny rocked in the reliable old rocking chair, singing softly to herself the Christmas carols we had sung in church. Her gentle voice and her rhythmic rocking were such a comfort that I listened until. . . .

My thoughts are interrupted by the loud clanging of the radiator as the furnace clicks on to heat up my cold room, and as I stream back into consciousness, I am only sitting at my desk looking out the window onto south quad. The sun has set on the expansive horizon and twilight prevails. It will be dark soon; I can already see the moon in its quarter phase as the stars begin their nightly debut. I stop to think again for a moment of the upcoming Christmas holiday and smile at the thought of my older sister in the last term of her pregnancy, expecting to bring a fifth generation of family to our ritual celebration. Gazing out the dorm window I am warmed by the beauty and bounty of nature and the faraway imaginings of my children spending their holidays in our sturdy cabin in the calm and peaceful recesses of those lovely Maryland woods. ■



# WSND

## American Public Radio

WSND is scheduled to become part of the American Public Radio Network in late September, allowing us to continue bringing you a wide range of new and exciting fine-arts programs. These include:

The New York Chamber Series

The Cleveland Orchestra

The Sunday Morning Program: the latest in news and public affairs

Business Times: a close-up look at current business trends and issues

The Record Shelf: a critical review of newly released classical recordings

Baroque and Beyond

The list will undoubtedly expand and vary from season to season, focusing on the highlights of the musical calendar.

## Nocturne Nightflight

An alternative to contemporary rock programs in the South Bend area, Nocturne (12-?) brings not only new but innovative music to the rock scene.

## Jazz on WSND

Each week there are 2 jazz shows on WSND: a jazz Nocturne which is Sundays at 12 am following the news, and the Jazz Gallery, Monday evenings at 10 pm.

## The First 50 Years

Marty Robinson explores the early days of recorded vocal music. Presented each Thursday afternoon at 1 pm by a grant from Audio Specialists.

## Daybreak/

## Meridian/Tafelmusik

Monday through Friday, WSND features Daybreak (7-9 am), Meridian (12:15-1 pm) and Tafelmusik (5-7 pm), shows which concentrate on shorter, lighter works as well as news and public affairs.

## In Performance

Each Monday evening at 8 pm, WSND will present digital recordings of performances recorded in the South Bend area, including the Recital Series of the Notre Dame Department and St. Mary's Department of Music. WSND is proud to announce our continuing tradition of broadcasting the very latest concerts by the South Bend Symphony, directed by Kenneth Kiesler.

## MONDAY

1:00 pm Chamber Masterworks  
3:00 pm San Francisco Symphony  
8:00 pm In Performance  
10:00 pm The Jazz Gallery

## TUESDAY

1:00 pm Music From Germany  
7:00 pm From the BBC  
8:00 pm The New York Philharmonic

\* All times EST

## WEDNESDAY

1:00 pm Baroque and Before  
7:00 pm America in Concert

## THURSDAY

1:00 pm The First 50 Years  
7:00 pm In Recital  
8:00 pm Chicago Symphony

## FRIDAY

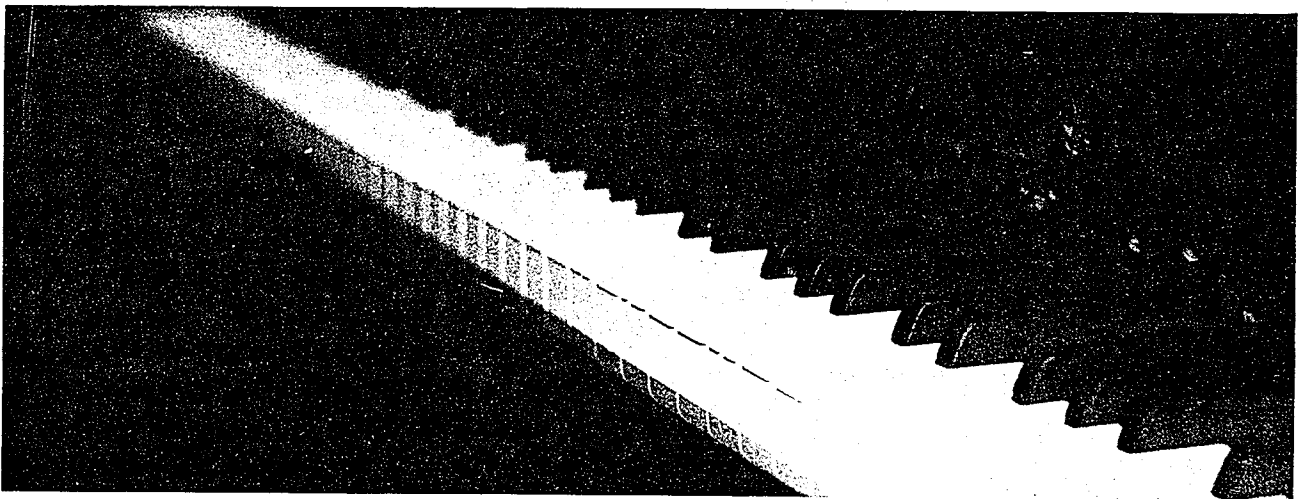
1:00 pm 20th-Century Masters  
3:00 pm Philadelphia Orchestra

## SATURDAY

12:15 pm The Vocal Scene  
1:00 pm Saturday Afternoon Opera  
5:00 pm New Releases  
6:00 pm Collector's Item  
7:00 pm The WSND Request Program

## SUNDAY

12:15 pm Music From Oberlin  
3:30 pm WSND Request Program  
8:00 pm On Stage



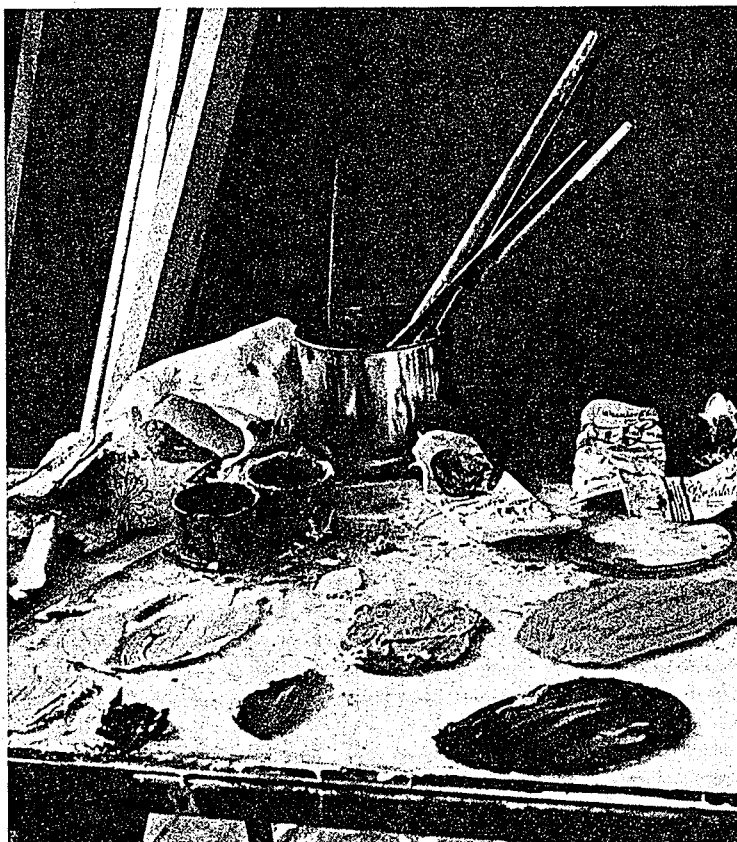
# artistic expression

**ART QUEST '85**  
Deadline: December 15,  
1984

The University Art Museum of California State University in Long Beach dangles \$5,400 before artists whose works fall into one or more of the following categories: Ceramics, Drawing, Fiber, Glass, Jewelry/Metalwork, Mixed Media, Oil & Acrylic, Photography, Printmaking, Sculpture, Wall Relief, Watercolor. "Art Quest serves as a liaison between artists, both prominent and promising, and museums, galleries, art dealers, consultants, corporate buyers and the public." All initial entries must be in slide form.

**NATIONAL CHAMBER MUSIC**  
Deadline: February 15,  
1985

South Bend will be hosting this year's Fischhoff National Chamber Music Competition in March, bringing in ensembles from all over the United States to "meet and inspire one another, share their music, and compete for honor and prizes." The competition offers \$5,200 to participating and qualifying ensembles, and the judges insist that the ensembles be from three to five members, the musical repertoires consist of two complete works of contrasting style and period, and that the average age of ensemble members not exceed thirty years.



**WRITERS & PHOTOGRAPHERS**  
Deadline: January 31,  
1985

The *Allegheny Review*, a national journal of undergraduate literature, is calling for submissions of short fiction, drama, poetry and black-and-white photographs. The editors of the *Review* gladly contribute \$50.00 to the artist's cause upon publication.

**WRITERS & GRAPHIC ARTISTS**  
Deadline: December 15,  
1984

*Alchemy* Literary Magazine craves good pieces of poetry, prose, photography and graphic art to publish. The magazine is sponsored by San Francisco State University.

**HARPER'S ESSAY CONTEST**  
Deadline: December 31,  
1984

Waving a first prize of \$1,000.00 and three second prizes of \$500.00, *Harper's Magazine* invites full-time undergraduate college students to enter their essay contest, "The Idea of the Future." Participants are requested to compose 1,500- to 2,000-word essays incorporating this theme in some way. The first-prize winner will be published in the magazine.

**DRAWING & SCULPTURE SHOW**  
Deadline: January 11,  
1985

The 19th Annual Drawing and Small Sculpture Show, sponsored by the Fine Arts people at Del Mar College, welcomes all United States artists to submit two works, either in the drawing or the sculpture form. Approximately \$3,000.00 in awards, purchases, prizes and what-not is available, and all submitted works will be made available for purchase. Sculpture will initially be judged by slide, but all drawings must be sent in.

**WATERCOLORS &  
WATERCOLORS**

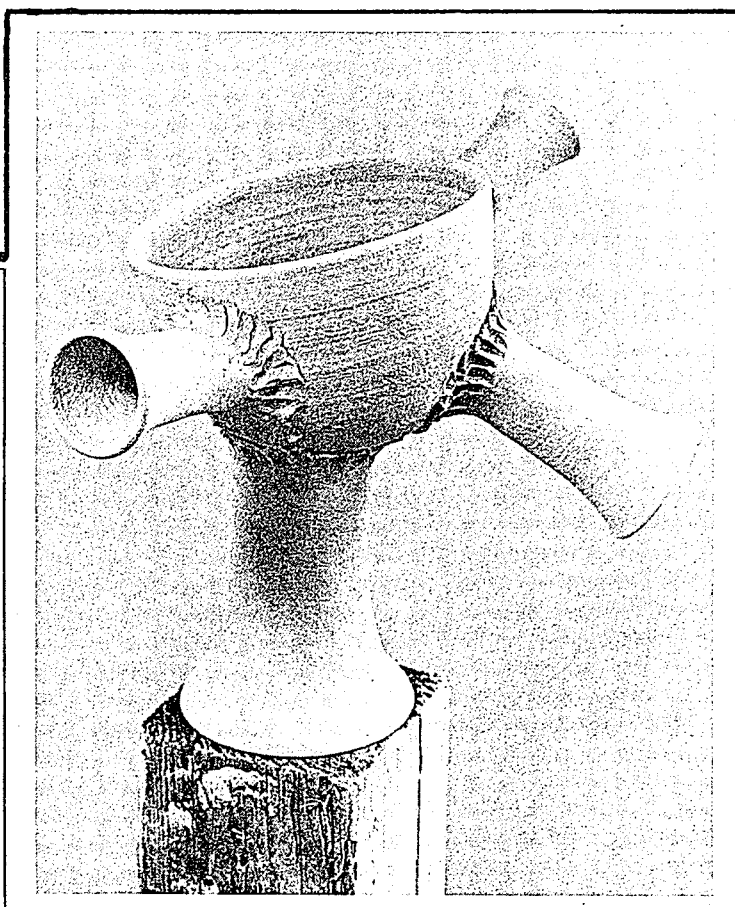
Deadline: January 8, 1985

The Louisiana Watercolor Society most cordially welcomes artists to submit original, water-based paintings (on paper) for the 15th Annual International Competition. The exhibition will be held in New Orleans, hosted by the Trade Mart Gallery. Artists who have not previously received a LWS award may compete; and all participants are limited to three slide entries. Gerald Brommer, internationally renowned artist, teacher, and past president of the National Watercolor Society, will be the presiding judge.

**ALL ARTISTS**

Deadline: December 22, 1984

Bergsma Gallery of Grand Rapids, Michigan, is willing to set free more than \$3,000 in cash and purchase prizes for works in all media which qualify in their competition, "Michigan: The Place and The Lake II." Works will be handled as regular gallery sales with a 40% commission for the gallery; and artists will be asked to submit retail prices with their pieces. Winners of both cash and purchase awards will be asked to join as regular gallery artists. Initial entries will be in slide form.



**BACH, HANDEL &  
SCARLATTI**

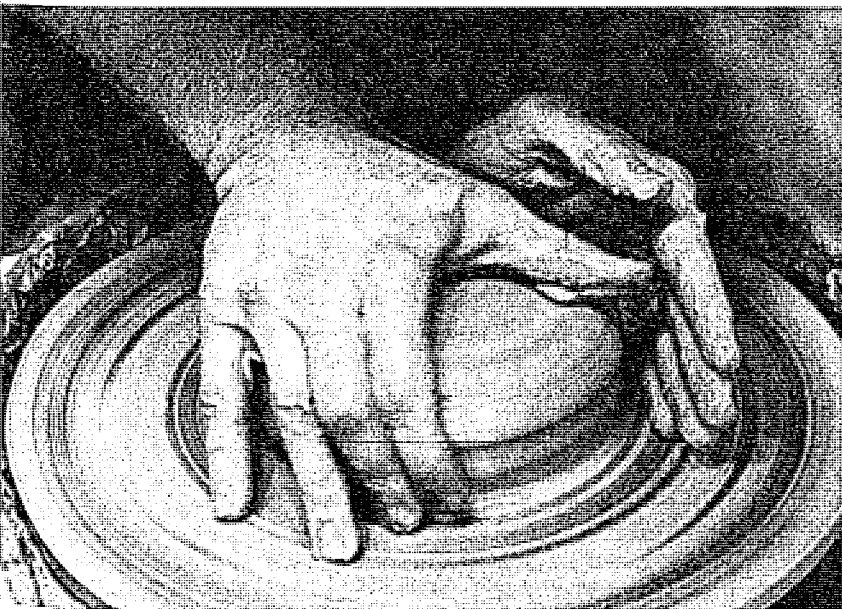
Deadline: January 15, 1985

In recognition of the tricentennial anniversaries of J.S. Bach, G.F. Handel and D. Scarlatti, the 1985 Erwin Bodkey Competition is hosting three independent contests, offering \$2,000 prizes in each of the three categories.

"The purpose of the competition is to encourage young singers and instrumentalists under thirty to perform music composed before 1791." The Bodkey Competition is open to individual performers as well as ensembles, and candidates will be required to submit a twenty-five-minute tape.

**NOTE**

The Fine Arts branch of *Scholastic* has more information on these competitions and exhibits. If you have any questions, give us a call.



# idle banter

by Kathleen Doyle

Two students pass each other on their way to class. The following conversation ensues:

"Hello, Bob!"

"Hi, Kathleen. How are you?"

There is no response. Why? Because Bob has kept on walking.

What is this? It's an example of what this column is all about—idle banter.

"How are you?" the polite question turned greeting is one of those little social conventions that have been drained of meaning. It has become a convention that people uphold without knowing that they do or even *why* they do.

When this "question" is used in greeting, no one wants or expects to hear anything other than "fine" or "pretty good." The closest you can ever get to letting someone know that your day hasn't been perfect is to answer "not bad." The fact that they may not even care how you are is proven by the way many (like Bob in the example above) often keep on walking as they say it, anticipating the usual answer of "Fine. How are you?"

Some people want to make "How are you?" equivalent to the more universal "hello" or "hi." (These two greetings are *always* used with those you don't know well.) When "How are you?" is used in place of "hi" or "hello," it is always said in a monotone with no rising intonation, a quality possessed by most questions. Obviously many of those who use this as a salutation don't even recognize the interrogative form they're using. Of course when "How are you?" is used in this manner it is always expected that you will not answer, that you *should not* answer.

I began to realize the misuse of "How are you?" about a year ago when I went to Mass at Flanner. I had had a miserable day and was anticipating four midterms the following week—all on the same day. Well, I went to Flanner and, as I seated myself on an ugly orange vinyl chair, one of the hall staff members said, "Hi. How are you?" And I answered "Fine." I wasn't really "fine," yet I gave the conventional answer. As I realized this, I said aloud, "Just average. In fact, terrible." My friends from Flanner tried to laugh but instead looked embarrassed. My would-have-been new friend frowned and moved to a seat on the other side of the altar. You can be sure I won't do that again.

There are lines similar to "How are you?" in that they are in question format and serve dually as salutations. One of these is "How ya doin'?" The proper English form "How are you doing?" is not acceptable. Not only is this a slur on the English language, it's another catch-all conventional greeting.

And then there's "How's it goin'?" which is in most cases not preceded by "hi" or "hello." What is "it," anyway? How is "it" going, where?

The inanity of this verbal tradition is promoted in language learning. When I learned French, "*la premiere lecon*" was to say "*Bonjour. Comment allez-vous?*" The response had the same meaning as that in English. Only the sounds were different. "*Bien. Et vous?*"

I guess this is an international phenomenon with no easy solution. But, having read this, maybe you'll be a bit more hesitant to greet someone with "How are you?"

"Fine." ■





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