

# SCHOLASTIC

February, 1985

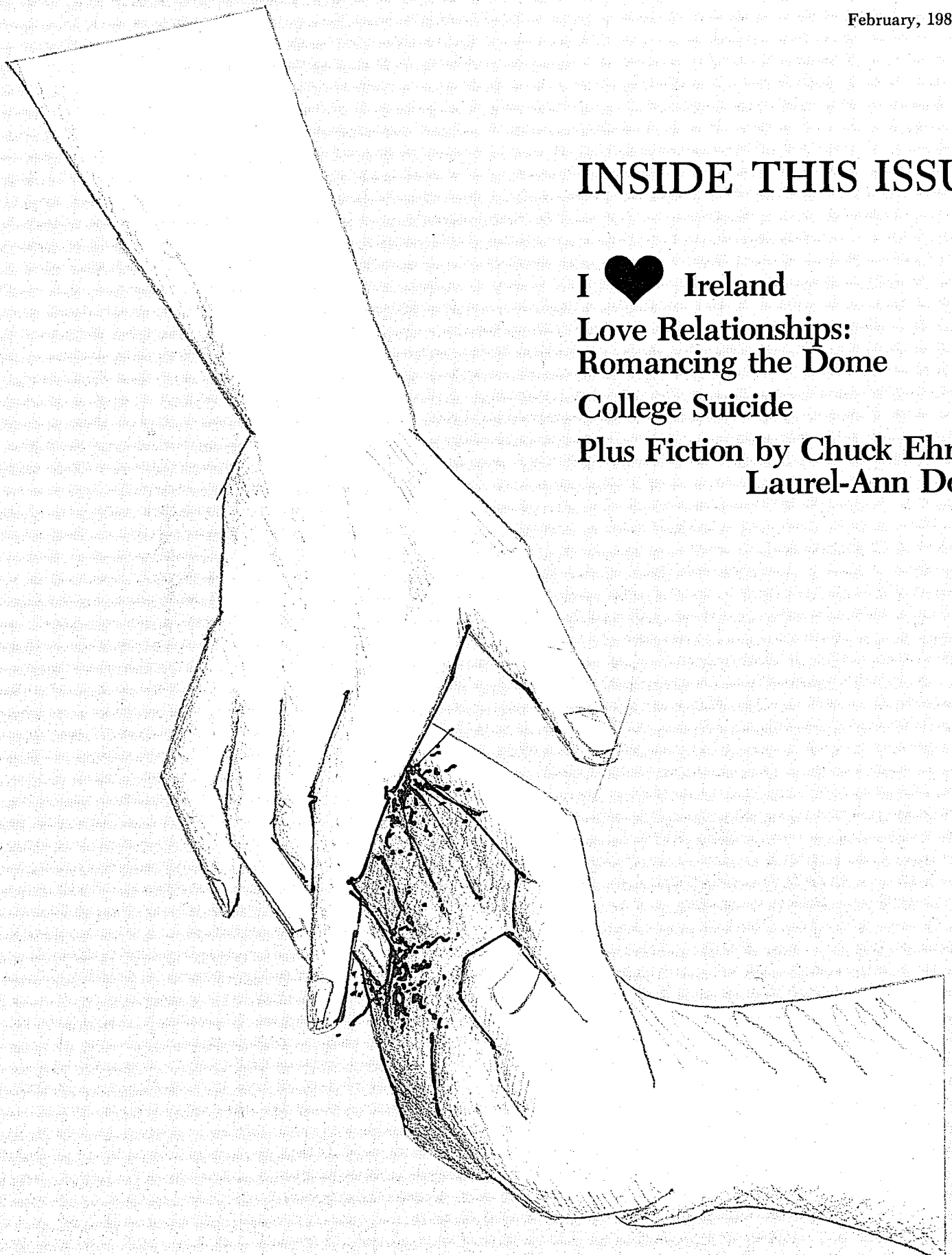
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I ♥ Ireland

Love Relationships:  
Romancing the Dome

College Suicide

Plus Fiction by Chuck Ehrman  
Laurel-Ann Dooley



# i.e.

*“For in every act of love and will—and in the long run they are both present in each act—we mold ourselves and our world simultaneously. This is what it means to embrace the future.”*

*Dr. Rollo May  
Psychotherapist*

Love has everything to do with justice. Chocolate brown Jim with his fifty-two-year-old cigarette-saturated voice wants us to remember that. The Urban Plunge, a forty-eight-hour descent into the bowels of an American city explodes the term “poverty” right before our middle-class eyes. We find the debris scattered across our manicured lawns and our consciences and we are forced to admit that a tale of two cities, one wealthy, white and comfortable; the other needy, black, and in misery is in reality a trashy novel about ourselves. To be poor, we discover, is to lack the will to love, the only commodity of change, the only thing we really need tomorrow, if tomorrow be worth reading to our children.

Suffering has a fallout that no one escapes. Running to the suburbs, or to a mind-set of cynical acceptance of the status quo (you know, ‘we will always have the poor’) is as absurd a venture as building a bombshelter to withstand a bomb no one cares to survive. Christ found the table of a simple fisherman more bountiful than that of a pharisee. Hypocrisy has a way of eating up all your resources. Judas found that out when he left supper with his best friends, and for thirty pieces of silver betrayed his teacher with a kiss that impoverished his will to love and therefore his will to live.

Love has everything to do with life. Paradoxically, suicides seem to tell us more about life and what makes it valuable than about death and what makes it cheaper than thirty pieces of silver. Dr. Rollo May describes our culture as a spiritual and emotional wasteland, a slum of the soul. To claim that we are one big family here at Notre Dame and



St. Mary's is to claim a standard for community that counts individuals as more than parts of a sum. It is to claim that we have a table bountiful enough to nourish our spirits, as well as our minds and our bodies. Suicide should make us stop and listen. “Therefore never send to know for whom the bell tolls,” the poet John Donne writes. “It tolls for thee.”

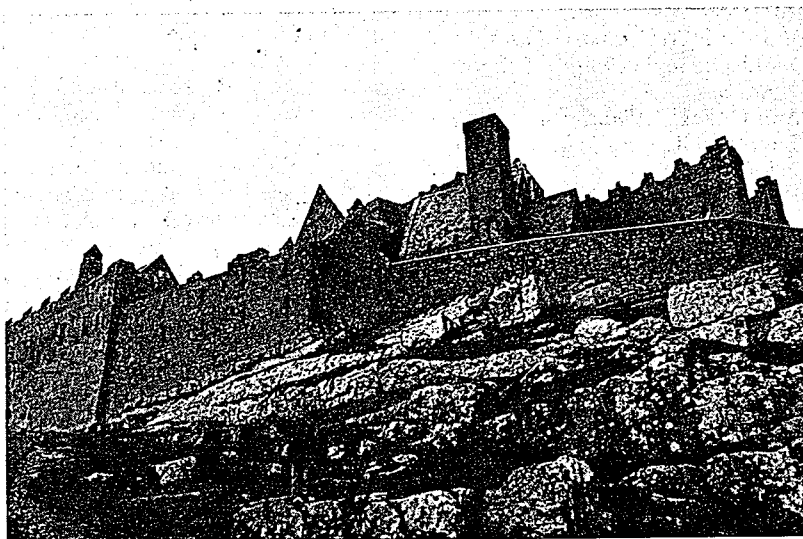
Love has everything to do with marriage. According to Donne, the death of a stranger diminishes each of us because our lives are plotted on a map of interconnections. That gives us a crude sketch of a profound truth that marriage affirms. No one is an island; (and now for some mathematical magic) two can become one. The willingness to love another person for better or worse, in sickness and in health, till death arises only from a bold and ardent desire to join hands with another and thereby encircle one's future, one's whole life with the commitment to love.

True romance is not for the faint of heart. Chocolate brown Jim, with his tough Philly accent, wants us to remember that. □

**Kathleen McGarvey  
Editor-in-Chief**

# SCHOLASTIC

Volume 127, Number 4



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

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## Letters

Dear Editor,

For 65 years now, I have been an avid and loyal reader of the Notre Dame publications. But the article in the October issue, A Short History of the Brothers of Holy Cross by Kevin Herbert, distressed me no end.

Professionally in the Archives from Volume I, we have depended on the *Scholastic* to give us accurate and documented materials on the University and the people on the staff, but this issue has broken that chain. The article had several serious errors in the dates, name of the founder of the Brothers, and misinterpretation of the facts included.

After reading the article, I inquired from Brother David Baltrinic in Columba Hall, Notre Dame, how this could have happened. He assured me that he had given Kevin Herbert correct information about the Brothers and their history, and that he had requested that Kevin bring him the completed article before publication to be sure of accuracy. Kevin did not keep his promise to do so.

Please find some way of presenting a corrected version of the History of the Brothers of Holy Cross in an early issue and help restore credibility in *Scholastic* reporting.

With deep regret but best wishes, I am

Sincerely yours,  
Brother Edward Sniatecki,  
C.S.C.  
Archivist  
Alumnus of the Class of  
1925

Dear Editor,

Just a note of appreciation for the recent issues of *Scholastic*. The verve of the articles, the various layout, and the over-all color of the production make one reluctant not to keep the issues.

Prof. Thomas O'Meara  
Dec. 8, 1984

Editor's Note:

*Scholastic* regrets errors appearing in October's report of the "History of the Holy Cross Brothers." Please note the following corrections: The Brothers of Holy Cross were founded by Rev. James Dujarie under the name of the Brothers of St. Joseph. In 1835, the brothers merged with a small group of priests to form the Congregation of Holy Cross. In 1841, the congregation's missionaries opened a school in Indiana. In 1842, Br. Charles Harding began work on constructing the early buildings of the University of Notre Dame. In 1946, the Congregation expanded to form two societies, priests and brothers. In America, the society of brothers is divided into three provinces. Each Province elects its own provincial leader at a provincial chapter meeting every 3 years. The administrative branch of each province consists of a Provincial and counselors elected by each Province. The Superior General of the entire congregation is elected every 6 years. The Congregation of Holy Cross runs other colleges and high schools, many of them in the Midwest. Brother Andre is known to have visited Notre Dame only once or twice. The renowned Holy Cross brother died in 1937 at the age of 91. He was beatified by Pope John Paul II in 1982.

Dear Editor,

Congratulations to Peter Carter on his well-written and deeply disturbing article concerning Opus Dei, "Licensed to Sanctify." It is frightening to know that an organization so closely resembling a cult exists within the Church. It is terrifying to know that Opus Dei enjoys the Pope's favor.

Opus Dei's unhealthy views on mortification, censorship, and sexuality are a reversion to pre-Vatican II days. In an age in which the Church needs to move forward with society, Opus Dei is a step in the wrong direction.

Jeff Hayes  
Old College

### Photo Credits

William Clifford, 21, 41, inside front

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### Illustrations

Tom Grantham, 23

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Robert Sponseller, 33

### Cover Design

Curtis Cormane

# February/March Calendar

For those of you that haven't already noticed, there is more to South Bend than just snow. During February and March there are more than enough things to do in the area that will take the chill right out of you!

## February 22:

The Music Masters Orchestra will be featuring a program of dances. Performances will be held at the Canterbury Theatre at 8:00 pm. The theatre is located at 9th and Franklin in Michigan City, IN.

## March 10:

The Elkhart Symphony will be performing classics by American Composers at #3:30 pm at the Concord Performing Arts Center, Elkhart.

## February 16:

The South Bend Symphony will be featuring Grant Johannesen at the piano during its performance, 8:00 p.m., Morris Civic Auditorium.

## February 17:

The musical, "Ain't Misbehavin'," will be performed at Saint Mary's College, 8:00 p.m., O'Laughlin Auditorium.

## February 22:

The play, "Pardon Me, Madam, Your Influence Is Showing," will be performed at Bethel College, 8:15 p.m., Goodman Auditorium.

## February 24:

The Midwest Pops Orchestra, following the format of the famed Arthur Fiedler of the Boston Pops, will perform at 7:30 p.m., at the Century Center.

## March 1-2, 7-9:

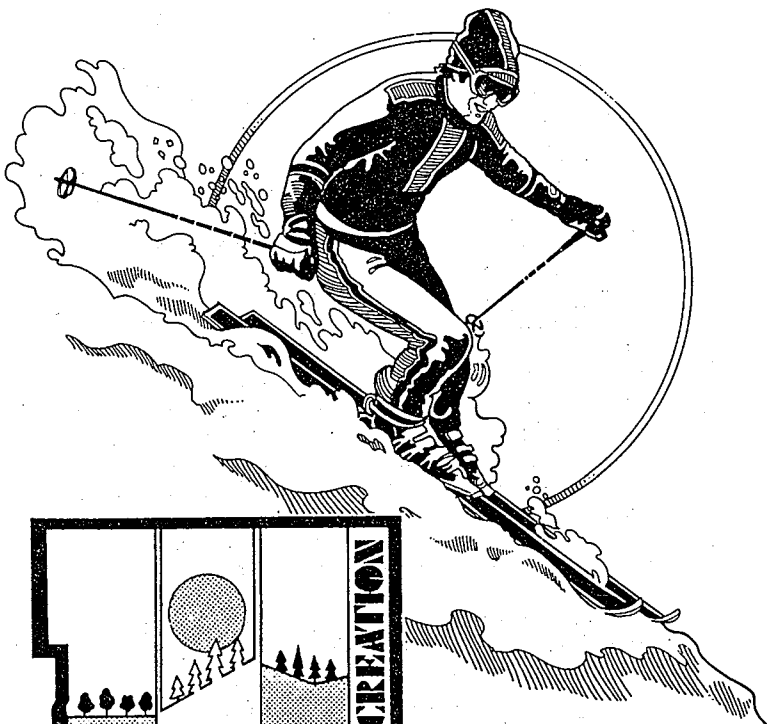
"Electra," a play by Sophocles, will be put on at Notre Dame, at 8:00 p.m., in Washington Hall.

## March 2:

The opera, "The Barber Of Seville," will be presented by the Michiana Opera Guild, at 8:00 p.m., at the TBA.

## March 9:

The South Bend Symphony Chamber Players will give a concert at 8:15 p.m. in the IUSB Auditorium.



But then again if a bit of culture just isn't what you want, or if you just feel like being outdoors in the "white stuff," then why not try some of the great Cross-Country ski trails at the Saint Joseph County Parks?! The trails are open 10 a.m.-4 p.m. on weekdays, and 10 a.m.-5 p.m. on weekends and holidays.

\*The trails at Saint Patrick's are primarily flat to rolling, and cover a distance of 6 miles. Bendix Woods, with its flat and open trails to its twisting and challenging slopes and turns, has over 5 miles of trails. The rental fees at both parks are \$2.00/hr. for the complete outfit (partial rentals are available). A driver's license or \$20.00 is required as deposit.

\*At Potato Creek State Park in North Liberty, IN, there are over 8 miles of groomed trails in the peak of the snow season. You may use your own equipment or it can be rented at the park. Rental fees for equipment (in sets of skis, boots, and poles only) are available for \$2.00/hr and \$1.00/each additional half hour. A valid driver's license is required as deposit.

Maps of the trails at each of these facilities are available upon request from the Department of Parks and Recreation. □

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## NOTABLES

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### \$375,000 Endowment for Humanistic Studies Chair

When Dr. Bruno Schlesinger formed the Humanistic Studies department at Saint Mary's College nearly thirty years ago, he was pioneering a new approach to undergraduate education that centered around the study of Judeo-Christian culture. Recently, a challenge grant of \$375,000 was awarded to the College by the National Endowment for the Humanities (NEH); the money will be used to endow a chair in the Humanistic Studies department in honor of Dr. Schlesinger. "It is very fitting that we name our first endowed chair in honor of one of our great teachers, Bruno Schlesinger. His effect on students and his leadership and development of our programs in the humanities are extraordinary," said Dr. John M. Duggan, President of Saint Mary's College.

In this technological age, many have urged

collegiate scholars to specialize in a specific field. Schlesinger, a native Austrian, an alumnus of Notre Dame, purposely

avoided excessive specialization in his formulation of this program. "Our graduates, who read and wrestle with the ideas of Augustine, Descartes, Burke, Marx and others have some sense of the enduring problems of civilization. They have been exposed to issues of freedom, human rights, authority and law. . . . we think we can prepare young women to approach their careers with confidence," says Schlesinger.

By receiving this grant, Saint Mary's has been honored as one of forty-six educational and cultural institutions across the country. The College was chosen on the basis of its ability to plan and administer high-quality humanistic programs efficiently and stably.



### And the Survey Says. . . .

In November, 1984, caught up in the barrage of surveys and questionnaires, the *Scholastic* polled 200 women at Saint Mary's College to examine their opinions about the magazine. On the advice of Mr. Shannon in the Business department, one teacher in eight departments was given 25 surveys which he/she passed around to be completed during the initial minutes of class. The results were very informative.

Of students surveyed, 62% were Juniors and Seniors, 16% were Sophomores and 12% were Freshmen.

Of students surveyed, 59% read *Scholastic* often, 28% read *Scholastic* sometimes, 13% never read *Scholastic*.

When asked whether or not they were pleased with the magazine as it stands,

61% said yes

22% wanted to see more Saint Mary's works

7% had no comment

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### Silent Night, Entertaining Night

Theatrical royalty recently graced the stage of O'Laughlin Auditorium at Saint Mary's College. Dubbed the "Prince of Mime," mime artist Keith Berger put on an action-filled, one-man show, "Mime-Over-Matter," on January 25.

Berger, who gained fame as a New York City street mime, has studied this silent art in both France and the United States. Although he has

performed before Presidents and crowned heads of Europe, Berger has most recently been involved in pleasing the general audience, with his antics in "Broken Toys," an off-Broadway play which he wrote and starred in. He has also appeared in both movies, including the new HBO film, "Funny Faces" with Red Skelton, and commercials for such national companies as Chevrolet.

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Patty Brennan: Patty is a senior Communications major at Saint Mary's from Oak Lawn, IL. She is a frequent Notables writer.

# Sophomore Literary Festival

Gregory R. Miller

## A Literary Celebration

John Updike writes in *Hugging the Shore*, his latest collection of essays and criticism, "I keep looking out the window. The clean horizon beckons. All sorts of silvery shadows streak the surface of the sea. Sailboats dot it, some far out. It looks like literature. What a beautiful sight!" Each year since 1967 sophomores at Notre Dame have celebrated this "beautiful sight" with the week-long Sophomore Literary Festival.

In 1967 one sophomore completely organized a campus event celebrating the life and works of William Faulkner. This first "festival" was a great success. Inspired by this success, a group of sophomores in the following year organized what is now known as the Sophomore Literary Festival. This unique event has gained a great and widespread reputation. Many of our day's finest authors, including Kurt Vonnegut, Arthur Miller, and Tennessee Williams, have been guests of the festival.

Sophomore Literary Festival 1985 will add nine more names to this impressive list of guests. A diverse and challenging group of authors will be speaking at this year's event, to be held from February 24 to March 1. In addition to delivering readings or lectures, the writers will conduct smaller workshops and will be available at receptions and in classes.

Novelist and short story writer Hortense Calisher opens the festival. Her many works cover a wide range of themes and places, yet all show a great love and mastery of the English language. Calisher's works, which have been nominated for three National Book Awards, include *The Collected Stories of Hortense Calisher*, *Mysteries of Motion*, and *Saratoga, Hot*, a new collection of short stories to be published in the spring.

Novelist John Irving also highlights the festival. Irving, one of our day's most unique authors, bridges the gap between serious and popular American fiction. His works are characterized by autobiographical detail and a blending of exaggeration and the bizarre with the commonplace and the ordinary. Since his fourth novel, *The World According to Garp*, Irving has written *The Hotel New Hampshire* and *The Cider House Rules*, which will be published in the spring.

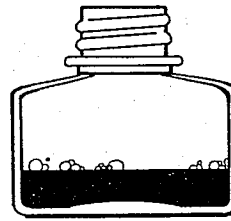
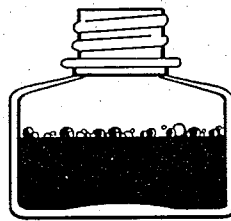
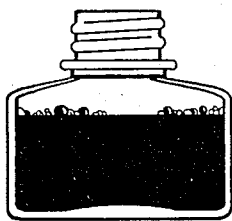
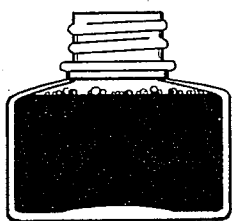
Mary Gordon, author of the bestselling *Final Payments* and *The Company of Women*, will also deliver a reading. Gordon acknowledges that "the metaphors of Catholicism, the Catholic way of looking at the world" have influenced both her and her works. Her novels deal with intense personal struggles and range through a multitude of themes. Gordon also has a book soon to be published.

A diverse group of poets will attend the festival. Howard Nemerov, one of America's most respected poets, has published his poetry, along with fiction and nonfiction, consistently since 1947. He was awarded both the National Book Award and the Pulitzer Prize for *The Collected Poems of Howard Nemerov*. Alan Dugan has also won the National Book Award and two Pulitzer Prizes. His earnest style is highly crafted and often humorous. He has recently published *New and Collected Poems, 1961-1983*. Jon Silkin, poet, critic, and the editor and publisher of the poetry quarterly "Stand," has established himself as one of England's most important living poets. Silkin's exploring and mannerful poetry reveals inner contradictions and the relationship between life's positive and negative forces. Michael Anania, literary editor of *The Swallow Press*, captures in his poetry a sense of land and people, the historical past, and the passage of time. Anania has recently published *The Red Menace*, a powerful and poetic first novel.

Playwright and novelist Joanna Glass also joins the guests of Sophomore Literary Festival 1985. A native of Canada, her novels include *Reflections on a Mountain Summer* and *Woman Wanted*, for which she is writing a movie screenplay. Her latest play, *Play Memory*, was produced on Broadway and nominated for a Tony Award.

Author and critic George Hunt completes the list of writers participating in the festival. Currently the editor-in-chief of "America" magazine, he has written major analyses of the works of John Updike and John Cheever. Updike writes, "Of the explicators of my work whom I've read, Hunt seems to be the most scrupulous and ingenious in tracing out the religious/philosophical veins within the corpus."

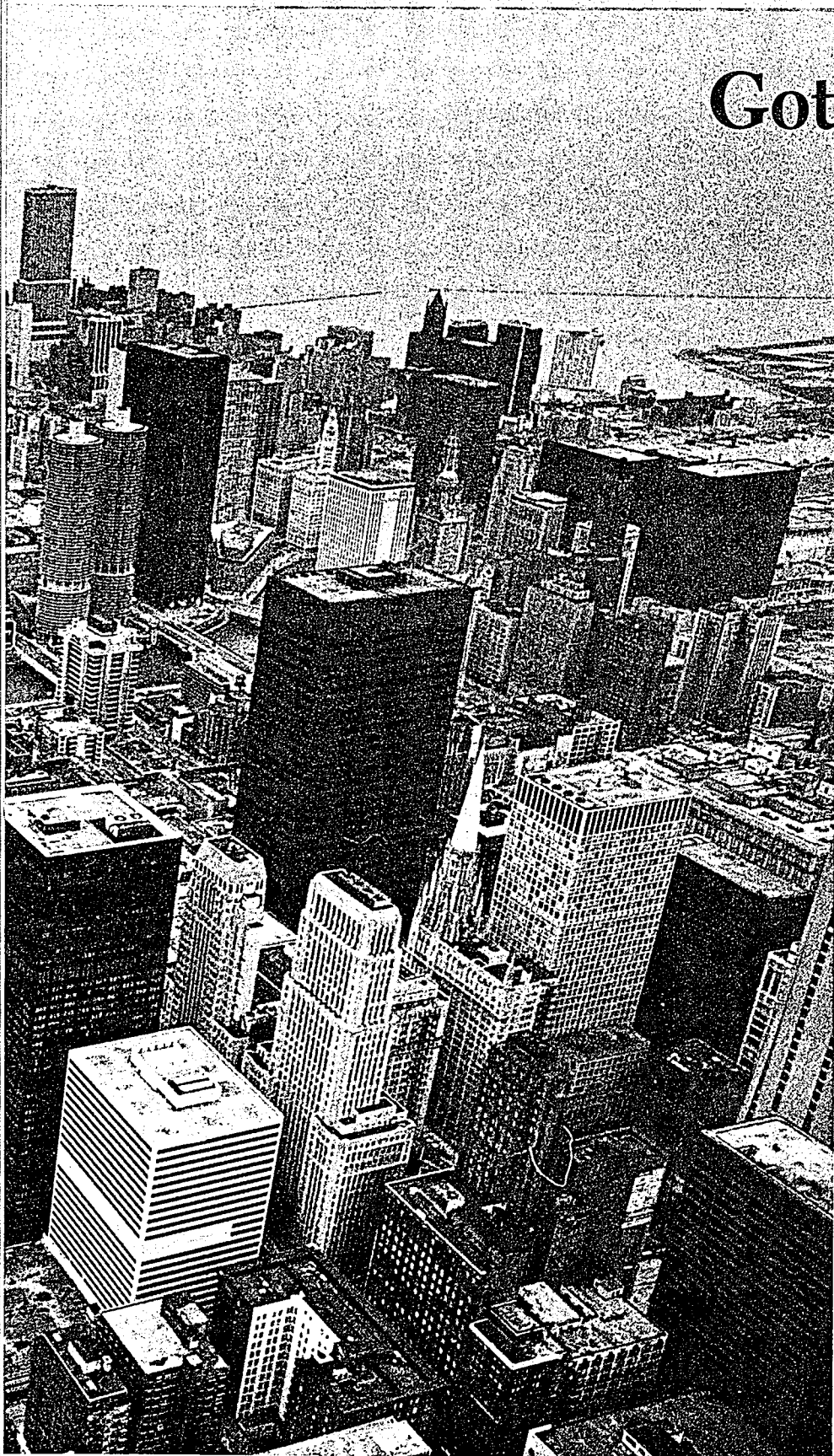
As chairman of Sophomore literary Festival 1985, I am honored to carry on a fine Notre Dame tradition. Our guests promise to further this tradition of excellence and make the 1985 festival a meaningful and stimulating experience. □



## Streetwise

# Gotta Beat the Streets

By Bud Luepke



**S**tanding on the corner in my Izod sweater, I hesitated at the feeling of being grossly misplaced. Across the street was an old station wagon on a vacant lot. Its tires were taken and its window smashed. The houses were old and falling down, and scattered pieces of litter blew in circles on the street and lawns. The inhabitants glanced indifferently at our group, the whites of their eyes flashing.

Twelve Notre Dame-St. Mary's students, participants of the Urban Plunge program, stood in the inner city of North St. Louis. Fr. Kleba, our guide, had just narrated to us the tale of the neighborhood and of the ignorance, fear, and bigotry that gave birth to its decay. The story ends, of course, with these houses eaten by time and lack of funds, their stewards living like mice, hungry, cold, afraid.

Sobering stuff for an inveterate suburbanite. But I had, after all, joined the Urban Plunge to learn, experience, and become aware.

The Urban Plunge started in 1968 when Fr. McNeill took a group of college students into the Inner city of



Chicago. Since 1975, when it became organized nationwide, over 1500 students have participated in the weekend program. Program director for Notre Dame Sarah Webb Phillips says the Urban Plunge helps a student to gain perspective on his classroom learning. The Plunge is education which takes a student out of academic book learning and puts him in touch with the most pressing issues of today's society, she said. While the Urban Plunge serves, for some students, as a point of departure for further social work or follow-up courses on issues discussed on the plunge, the overarching objective of the program is to bestir in the student an awareness of himself as a Christian. By confronting social problems and some very special people, a student confronts himself. He sees the way others have used their imagination and energy to grapple with these problems, and this is a challenge to his own imagination and skills. By evaluating the experience conscientiously as a Christian, one comes to greater knowledge of himself and his relation to society; he sees how he, using his talents, can help people, and realizes that he, because of his talents, must help people.

We were waiting and freezing on the porch of Otis Woodward's Lutheran Outreach Office. Fr. Kleba told us to imagine those people whose heat was either turned off or broken, who would be cold all winter. That was hard to imagine, but I became much colder.

When Otis came, he was dressed in a sheepskin vest, across which a wooden cross bounced, dangling several inches beneath his broad smile. Many years of carrying people too weak to walk had made him muscular and energetic. As we filed into his office, which was also his home, he indicated a room on the right piled to the ceiling with food. Another was full with blankets. "This'll be cleared out in a week. We're gettin' snow tonight," Otis explained. We filed into a third room, and after some general shuffling into the chairs with which the room had been randomly appointed, Otis sang us a song he had written and told us about himself and his work. That is, what we would call work; he said what he does is "a celebration." He's housed, clothed, and fed thousands, and has even delivered several babies. He knows everyone in the neighborhood

personally and could tell the grim situation of each. Although Otis smiles a lot, he's also a tough guy. He says he's had to be. He's been shot twice and his wife has been killed. But he saw Christ, he told us, in every person he's met. As we left Otis, he gave each of us a hug, and it felt natural and good hugging him back.

We next visited Sr. Agnes Marie Baer, organizer of the New Lifestyles Program, which counsels prostitutes and helps them to get jobs. Unthinking judgments of potential employers, landlords and others, as well as the low self-esteem of the prostitutes makes the process of reintegration into society long and difficult. Sr. Agnes says that prostitutes are often blinded by all the poverty and fear that has saturated their past; they don't see a way out of their own misery. Sr. Agnes herself must supply that sight, the work to make it possible and the hope to make it desirable. It is her loving energy which enables some prostitutes to escape into a life free from degradation.

The American Indians are also misunderstood, and I believe they will never be understood by anyone but themselves. They come from a way of life that worshipped the universe and called the earth their mother. But society has raped their mother, snatched Indian land away and paved it. The American Indian lived by the ways of nature; today's society lives by a clock. Many Indians can't fit into society, and are unemployed and imprisoned.

We visited the American Indian Center of Mid-America which ministers to about 2000 Indians. The center helps imprisoned and unemployed Indians. It struggles to keep Indian religions alive, but much ignorance and bigotry makes that difficult. The three Indian women who run the center had, as children, their braids cut off and were made to be ashamed of their race and religion.

Walking back through the cold streets, I thought I should realize that I could never understand some people and the way they live. The poor, prostitutes, Indians, all deserve a respect which recognizes their background and the lifestyle they successfully, or not, have had to overcome. If I had no job, no money, no hope, I too might be indifferent. I realized that a lot of problems result when people make judgments on

others before knowing the underlying circumstances. They believe they understand the whole situation before recognizing what it actually is. Such is arrogance. It is always better to know that you don't know.

The first day of the Urban Plunge had been one of learning in order to recognize our ignorance. The next day, we worked in order to learn. We all broke up to different centers. I worked—celebrated—at a child development center, where I played and laughed with little kids, many very poor and with only one parent. When it was time to leave I found I had learned much about these kids and about myself.

The students of the Urban Plunge convened at a soup kitchen. We ate lunch with people who live on the street and most of whom were mentally ill. I sat next to an older black man (he said he was fifty) and a younger one with a broken arm who didn't say a thing. Down from him were two dirty white men tattooed and toothless.

The older black man talked to me. He was from New Orleans.

"A man don't have a chance down or up here. Can't get a job."

"Why's that?"

"Up North they don't care what you are. Whether black or white. But here, you're either black, white, Jew, Italian. You know?"

"Uh huh." He went on.

"I got two boys in New Orleans. I told them to go North while they're young. Me, I'm too old to be movin' around. Hell, I'm just waiting to die." He got up to leave and took about ten sandwiches that were set out and threw them in a box for himself.

On the Urban Plunge, you learn that many people need help in many ways. But you also find people who have the energy and Christian love to implement their ideas to meet those needs. Presenting such phenomena before you, the Urban Plunge asks how you as a Christian, businessman, doctor, lawyer, etc., will fit into a society of racism, ignorance, and arrogance. Ultimately, the Plunge is philosophical because it demands reflection upon yourself, society, and how life should be lived. But, more deeply, it is a window on the vision of Christ. □

Bud Luepke, a sophomore from St. Louis, Missouri, is a frequent contributor to *Scholastic*.

# The Proximity of Crime

By Theresa Hardy and Anne Gallagher

Jane Doe is five feet, five inches tall, with brownish hair and brownish eyes. She has lived a rather comfortable middle-/upper-middle-class life in Anytown, U.S.A. Jane has been fortunate enough to attend Saint Mary's, a prestigious Midwestern Catholic women's college. Although clothing and money have always been made available to her, Jane soon begins a habitual ritual of stealing—a cute jean jacket here, an easy ten dollars for the bars there. She steals from the laundry room, the bookstore and even from her roommate. Sometimes Jane does it for a quick buck, sometimes for thrills, and sometimes she just can't help it.

Theft is a major problem and concern in our country today. Janes Does exist in all walks of life and are very prevalent on college campuses. The problem of Jane Doe, the middle-class, well-educated criminal and Saint Mary's College is not a growing problem, rather it is a continuous one. A student may not be "ripped off" more than once, but many are victimized at least one time in their four years. The irony of the situation lies within the results of the following survey: of thirty women randomly interviewed who each felt Saint Mary's was a safe place, twenty-six had had at least one thing stolen.

Perhaps crime can be partially cast off as negligence on the part of the students. Many women leave their doors unlocked when they go out, let clothing sit in the washers and dryers for endless periods of time, and leave personal belongings lying about. Although many of the items stolen have only petty value, according to a Le-Mans Hall resident adviser, many of the women are setting themselves up to be victimized. She feels that they are merely tempting potential criminals.

Yet, well-known criminologist, Stanton Samenow, in a dialogue with writer George Harris, relates that often criminals "steal when they can pay for the proceeds" (*Journal of Counseling and Development*, December, 1984/vol. 63). Samenow repeatedly insists that the problem lies within the criminal, not the victim.

"We found that criminals, rather than being victims of adverse circumstances, are victimizers. What impressed us was not the circumstances from which criminals came, but the way they reacted to those circumstances . . . for example, most poor people are not criminals and many well-to-do people are, so crime does not simply stem from poverty."

Samenow describes criminals as people who believe that "the rules of society apply to everyone but themselves." Dr. Mary E. DePauw, Director of Career and Counseling at Saint Mary's, agrees with this definition of the criminal, especially when describing such behavior at the College. She believes that at Saint Mary's there are two groups of students who need counseling. The first group she classifies as the "tight and need loosening" group. These women feel pressured in the academic sphere and often express anxiety over such things as job potential or a test score. To these students, flunking a test or getting a rejection letter isn't the real concern; to them, they have just failed or been rejected in life.

On the other end of the spectrum, there is the "loose and need tightening" group. Congruent to Samenow's description of a criminal, many of these students don't seem to realize that the rules apply to them. They don't view breaking the rules (and the law) as a Christian issue. For many of these merely self-aware people, says DePauw, their faith provides only the distant desire of getting to heaven, not a means whereby they can pattern their daily lives.

Many crimes at Saint Mary's go unreported. Pat Rissmeyer, Director of Residence Life, believes this only paves the way for the offender to repeatedly steal, and thus the victim often fails to get restitution. When a crime is reported, and the alleged offender is caught, the offender must go before the Judicial Board. The Board, comprised of nine students, is the law governing body that deals with problems related to breaking of

campus policies. Rissmeyer says that theft offenders often, when up before the Board, will admit their guilt when a valid accusation is made against them.

The Judicial Board, in delivering its sentence, attempts to enforce Christianity in its "punishment" by having the guilty party compensate the victims. The philosophy behind such actions is linked with the Board's concern for the law and the offender. While Saint Mary's believes its rules are good and real, it still holds that punishment alone doesn't necessarily bring about change in a person. All sources agree that people make choices to be a certain way and these choices can include a decision to change. For the people that deal with crime at the College, communicating and aiding the criminal and the potential criminal is the best way to stop crime from taking place on campus.

Although crime can stem from mental illness, even those crimes, according to Samenow, are rationally planned out at some level. Even the pettiest thievery involves thought. Perhaps, therefore, the problem at Saint Mary's lies within those who cannot live up to the challenge of the Christian call, the ones who have become frustrated with the value system they are called to abide by. These "Jane Does" have rationalized away their interest in others and tossed aside their Christian responsibility; perhaps through guidance they can learn the ramifications of their errors. □

Theresa Hardy: Theresa is a junior English Literature and Business double major. She originally hails from sunny Santa Barbara, CA. This is her first contribution to *Scholastic*.

Anne Gallagher: Anne is a senior English Literature and Writing double major from Binghamton, NY. She is currently Saint Mary's Editor.

# LOOKING FOR ANSWERS—Notre Dame responds to the shock of suicide in the community

By Sue St. Ville

The Notre Dame community is a sleepy place. It is sheltered from the rest of the world by more than miles. A different atmosphere prevails at this place where high standards of achievement are common and questions of values and ideals are considered significant. It is a place where it is easy to keep the reality of the outside world at bay. But last semester, when a student and a former student took their own lives this reality came a little closer to Notre Dame. The news of the deaths, first one, then the other spread quickly but quietly. They left the community feeling hollow and shocked, and caused it to step back and reflect on itself and these acts. Suddenly, the issue of suicide was brought to the forefront of our minds. It caused us to reevaluate our community and ourselves as we tried to find answers to the questions of why and why here.

These are not questions that are easy to answer—or, perhaps, are answerable at all. According to Patrick Utz, Director of Psych Services, "we don't know why people commit suicide." It is even more difficult for us to understand when suicides occur within the Notre Dame community. This is a community based on the Catholic values which hold life sacred. Traditionally, the Catholic Church has considered suicide to be a sinful act. This in itself may make it less of an option for some members of the community. Although the Church is more sympathetic to the suicide today, its commitment to life as a gift may work in a positive manner to discourage the act. The negative force of the moral aspects of suicide and the positive attitude that existence ought

to be cherished combine to make Notre Dame a place that, at its roots, is life-affirming.

Notre Dame is also a community that is tightly knit. As isolated as it may be from outside communities, on its inside it is an integrated network. Its members are very involved with each other. Rectors, the Freshman Year Center, Psych Services, and the Campus Ministry program all are highly visible support systems. Students, too, are attentive to each

"... the deaths in the Notre Dame community are disquieting. They make us wonder what can be done to relieve the problem and what changes, perhaps, should occur in the attitude of the university and its members."

other. Because of its atmosphere, Notre Dame is a difficult place from which to withdraw.

Perhaps it is due to its character that few suicides have occurred in the Notre Dame community. In the past ten years, out of the approximately 90,000 students who have been at Notre Dame, there have been five suicides. This figure is much lower than statistics across the nation. It is estimated that in 1983, out of every 100,000 people ages 15-24, there were 11.7 suicides. The problem of suicide is steadily increasing. In 1950, 4.9 out of every 100,000 15- to 24-year-olds took their own lives. By 1965 the figure had risen to 8.1. In this sharp increase, suicide has gone from the fifth leading cause of death for 15- to 24-year-olds to the second. It is preceded only by accidents.

Still, the deaths in the Notre Dame community are disquieting. They make the reality of the act shockingly apparent in our own community. They make us wonder what can be done to relieve the problem and what changes, perhaps, should occur in the attitude of the university and its

members. According to Utz, the community should be sensitive to the reality of the problem in society and to the fact that suicide can occur at Notre Dame. We should be aware of people who may be suicidal. In most cases, potential suicides give off noticeable signs of their state of mind. Such things as excessive depression, changes in eating or sleeping habits, the giving away of prized possessions and talk, even jokingly, about committing suicide may point to a potential problem. At Notre Dame, withdrawal from usual activities and friendships has been common.

Usually, when a person has a problem the normal reaction is to comfort them and assure them that their situation will improve. Utz says that, in the case of potential suicides, the approach should be different. The mind-set towards the person should not be reassurance, but rather assessment. The problem should be brought out in the open, the warning signs considered, and the person re-

ferred to a psychologist. It should be noted that most people are not equipped to deal with a friend who may be suicidal. It is a problem which is particularly difficult to deal with because often when a person seems to be on the upswing emotionally he is most likely to commit suicide. His relief from pressure may be the result of his decision to kill himself and not the sign of his overcoming of an emotional problem. Because of the elusive nature and seriousness of their problem potential suicides require the help of a professional counselor.

The place of suicide at Notre Dame should, above all, be held in perspective. The community has been more fortunate than most. But the suicides that have occurred have been tragic and shocking. They have brought the reality of a problem that is on the rise in society into our usually isolated university. Our sensitivity to suicide has heightened and this awareness should serve to make us more conscious of the warning signs of suicide and the actions that might prevent its occurring. □

Sue St. Ville is a senior Liberal Studies major from Tulsa, Oklahoma. This is her first contribution to *Scholastic*.

"If these upwardly mobile hot tub fanatics are capable of political involvement, it is usually to secure the interest on their government bonds or to rezone an old neighborhood so that there is room for a critical mass of delicatessens, furriers, and \$200,000 townhouses."

# Beware of Yuppies!

By Kevin Conneely

One can see them in virtually any metropolitan business district. Some of them have gravitated to quiet neighborhoods in North Chicago, Portland, and Atlanta. We probably all know some of them by name. My older sister is one. I'm sure of it. You would be hard-pressed to find one in South Bend, but there are probably two or three milling about. They have new clothes, new ideas, and a new name. They are Yuppies (Young Urban Professionals).

In quite another context, Thomas Hardy spoke of a certain disposition as "the mind adrift on change, and harassed by the irrepressible New." Today, all over America, "the New" is the quest of the Yuppies (rich, young social climbers who turn heads with every move). Whether it is the new cheeses from Paraguay, the New Balance running shoes, the new consulting job, or the new condo, the Yuppies can and do afford whatever is sufficiently new to set themselves part from mainstream America.

*Newsweek* Magazine devoted a cover story in a recent issue to the Yuppies and their search for urban happiness. If it is the "Year of the Yuppies," as *Newsweek* boasts, then it is probably only a matter of time before the habits, aspirations and clothing styles of these 25 to 39-year-

olds infect and affect the attitudes and palates of students at Notre Dame. For some, the time of arrival may have already passed. Notre Dame students have demographic characteristics which could make them prime targets for BMW dealers and health spas five years down the road. Yuppies are hatched from the upper middle class and from private schools and are taught to swim their way into corporate America. As *Newsweek* pointed out, the swimming is done very pragmatically ("Point A to point B, and step on it!"), and it is done for everyone else's admiration. Does this sound like your roommate? Does it sound like your ex-roommate? Worse yet, does it sound like you? If being a Yuppie is your highest aspiration or if it is your worst nightmare, you can read *The Yuppie Handbook* (Pocket Books, \$4.95) to see where you stand. A much more pragmatic method would be to take the following test: (known to some as the PYAT: pre-Yuppie Aptitude Test)

- 1) Do you presently shape your gludimus maximus in a health club?
- 2) Would you feel gauche wearing the same suit or dress to two different dances in the same week?
- 3) Do you have running shoes that cost more than \$60? Do you run in them?
- 4) Do you have a desire to fix up an old warehouse and then live there?
- 5) Do you want the corporation that hires you to pay for an annual vacation in Europe?
- 6) Did you vote for Ronald Reagan in the last presidential election?

The answers to 1-5 above will determine your "Yuppiness." If you answered "yes" to 1-5, you should be singing the praises of honey-mushroom quiche and attending "network parties" in no time. If your answers were "no," there is still a

chance that you can live in the suburbs and drive American cars. The answer to number six above does not help to determine whether you will be a Yuppie in the near future, and that is one of the saddest facts about the whole Yuppie movement. There is no political motivation in this elitist fringe. It is sad that the same youngsters who fought and sang and marched with their hearts in the Sixties now only have the social energy to buy and buy with their credit cards in the Eighties.

Now, please do not misunderstand the picture of Yuppies as being drab or colorless. The picture is closer to that of a revolving kaleidoscope. At one time the image is a cold, geometric perfection in whose hard lines are the drive and single-mindedness of the Yuppie work ethic. A one-quarter turn of the kaleidoscope presents the image of a dollar sign luring young professionals and managers to work hard and play hard and make sure that the American Express Gold Card gets plenty of use. Another turn of the cylinder brings to sight a collage of donations to the Audubon Society, Gary Hart T-shirts, and crunchy granola.

Still, you can turn that kaleidoscope indefinitely and never find the scene of a political consensus. The Kent States and the King marches and the Dylan songs of their younger days are dim memories now. The conservative suits like those their parents worked in fit fine from nine-to-five, and they can wear them all the way to the bank, but today's pinstripes traverse a different moral character. The one thing that talks loudest from the Yuppie camp is money. If these upwardly mobile hot tub fanatics are capable of political involvement, it is usually to secure the interest on their government bonds or to rezone an old neighborhood so that there is room for a

Kevin Conneely is a senior Government/Philosophy major from Sterling, Illinois. This is his second contribution to *Scholastic*.

critical mass of delicatessens, furriers, and \$200,000 townhouses.

The point for those of you who answered "yes" predominantly on the highly predictive PYAT is this: How long can Yuppies look through rose-colored Vuarnet glasses before the disillusionment sets in? By the time present undergrads at Notre Dame reach Yuppy status, two conceivable problems could rise up. One is a recession (in which case there may not be enough Dom Perignon to go around). Another possibility is that a political issue could rise up that requires national consensus and political action (forced upon a group that abhors both consensus and politics). A recession would probably not destroy present Yuppies, but it would stop the swelling of their ranks. The second possibility, forced political participation, could awaken the slumbering consciences of Yuppies to their materialism and some of its empty motivations.

It seems inevitable that some of the Class of '85 here at Notre Dame will step into the world of the Yuppies. Good candidates are the people who show up after Christmas vacation with dark, rich tans. What is important to remember is that our older friends in that 25 to 39-year-old category have inherited and invented a different history than ours. They remember living in homes with bomb shelters. Those people were out of diapers a few years when JFK and Medgar Evers were shot. Their leader was Jerry Ruben, while ours is Eddie Murphy. The whole Vietnam experience engulfed their lives, but for us it was a confusing

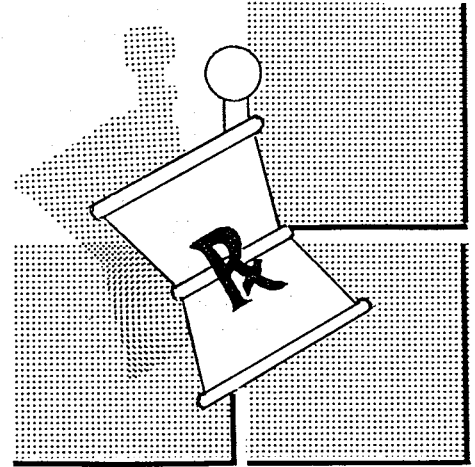
map behind Walter Cronkite on the Evening News. If present Notre Dame students want to enter their world, where there are lobster and three different colors of wine in the fridge yet no one eats at home, then N.D. students have to see what Yuppies have endured and given up to be where they are.

I do not want to condemn the habits and beliefs of all Yuppies everywhere. There are many good intentions and simple joys that can motivate their lives. (Besides, a lot of Yuppies are really nice people; my sister, for example, would let me borrow her Saab anytime.) I think that some of the bad press that Yuppies are getting stems from a confusion over the move that these people have made from love beads at Woodstock to Brie cheese in Manhattan. One of the young professionals interviewed by *Newsweek* reinforced the irony by saying that the election of 1984 was a good one because Reagan's overwhelming success secured her financial future and allowed her to give Fritz Mondale a conscience vote.

I offer a caution to those of you majoring in pre-Yuppy here at Notre Dame. You step into more than bay-side art shops and two-career relationships when you enter the world of the Yuppy. The fashions and the political derailment both carry a high price tag. Eventually, if Yuppiness is for you, you will know where to go to get it. But for the time being, let's keep life under the Dome free of Grey Poupon mustard and a preponderance of dorm-room VCR's. □

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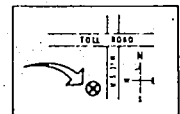
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# CHOOSING AN ALTE



tions. The certainty of life and a regular paycheck that is most often available in a 9-5 job is missing in volunteer service; anyone who chooses an "alternative route" does not know exactly what to expect, and this is probably one of the best aspects about this route—little disappointment and many new situations and adventures become a central part of the experience.

In a sense, choosing a volunteer service program is similar to choosing a college; there are many options. Like a high school senior choosing his new alma mater, people go about choosing a volunteer program in various ways. Some people do a full-scale search; others from the beginning know exactly what they want; and others (probably the large majority) find themselves somewhat surprised where they end up. There are programs that are church-related (Maryknoll, Jesuit Volunteer, Holy Cross Associates); programs sponsored by the government (Peace Corps and ACORN); and programs for teachers and youth ministers (Channel and Vida). Some programs request that volunteers have specific skills such as nursing. In the end though, the choice depends on one's personal wants, desires and needs. The following reflections are from letters written by five former volunteers in order to satisfy their individual wants and needs. All are members of the Notre Dame/Saint Mary's community and have done service work sometime

## VOLU

in the last three to twenty years.

### Geoffrions and Peace Corps

Charles and Moira Geoffrion, both full-time Notre Dame faculty members, found themselves part of the activist sixties. In reflecting back over his service experience Charles writes, "The heady feeling in the Boston of the early 1960's for two college upperclass students was unlike any period in America. The world was calling, there was nothing we couldn't do. Newly independent nations were calling for help. All we needed was some (not much) talent and lots of good will. President John Kennedy

By M. J. Murray

**I** imagine having a job where the monetary assets are small, but the personal rewards are so high that they compensate for the dollar difference. Although few of us enroll as college freshmen envisioning that our first job after graduation will pay next to nothing, perhaps it is even more far-

etched to see ourselves deviating from the traditional post-graduate choices of the 9-5 job (if there is actually such a thing), graduate school, and/or marriage. For the college senior who chooses an "alternative route" in volunteer service there is something more than just those op-

# PRNATE ROUTE

gave us the opportunity to go for it by establishing the Peace Corps." Charles and Moira graduated from college in June 1965, married in July and began their two-year involvement with the Peace Corps that August. Charles continues, "Our simple faith in institutional structures was shaken by immersion in a maze of bureaucracy. We then learned (although we may not have fully recognized) the essence of volunteer service. Organizations and long-range plans do not help people; people help people. After arriving in a West African village, "we gave away our wrist-watches, learning that most of the world's people live at a very different pace and struggle with more basic needs. No, we could not wipe out disease and feed nations. We did, however, touch the lives of many individuals. We did make a difference for a few. Mostly we gave respect, face to face, holding hands, not judging but caring, not critical, but concerned. For years we stayed in touch with friends made in Africa and savored the first lesson in reaching out: that you always get more than you give."

#### Mike Garvey/Catholic Worker

Michael Garvey, assistant director of Notre Dame Public Relations, is one of those people who "drifted" into volunteer work. After a year as a volunteer in a Gitksan Indian Village, Garvey became involved in the Catholic Worker movement. The Catholic Worker is a movement founded by Dorothy Day in 1936.

greatest benefit" from his volunteer experience. Yet, in answering the question of how the experience shaped his life, Garvey writes, "I suppose that living in the same house with very poor people for four years has helped me to recognize how very little poor people differ from wealthy people. I, my wife, and each of the other people who worked at our house can recount different moments when it hit each of us over the head that we were as pathetic, really and truly, as the most pathetic wino, junkie, prostitute or madman who walked in the door. We did not condescend to the people we lived with, not because we were humble, but because it simply became impossible. In our very bones we knew that their brokenness and vulnerability, their ugliness and despair were only more graphically expressed than our own."

#### Jim Cavanaugh/V.E.S.S.

Often it is the case that people choose to do volunteer work directly after they graduate. Jim Cavanaugh, at the age of 29, chose to become part of an organization called Volunteers for Educational and Social Services (V.E.S.S.). Cavanaugh chose to be a volunteer so that he could "remain within a community support system while making a more long-term career decision." Cavanaugh spent the year as a C.C.D. coordinator and feels that the most beneficial part of his experience was "learning to improvise in fragmented situations and meeting many like-minded peo-

felt "it provided the greatest number of options and placements." In looking back over his years in Portland he writes, "JVC shaped my life dramatically from the first few days. The Corps challenged me with its fundamental values of spirituality, simple lifestyle, social justice and community. I enjoy the simplicity of the values and continue to find new meaning in them."

#### Fran Cackley/HCA

Holy Cross Associates, a program sponsored by the Priests of the Holy Cross, has similar goals to JVC. Fran Cackley, a 1982 N.D. grad writes of her HCA experience, "HCA was not something I considered for a long time. In fact, it was the week before the deadline that I first heard of it, looked into it, and decided it could offer a unique and challenging opportunity." After her experience Fran recalls that volunteering "demands much giving, listening, humility and personal challenge. The reward of it is finding that by being vulnerable and by letting go, everything comes back in another life-giving, spirit-building form. One is forced to look at people, not paychecks. One discovers a challenge of heart and conscience, which hopefully is only the beginning. Volunteering gives oneself a chance to become immersed in adventure and uniqueness, to explore and open oneself to life. It's a time to take risks and be secure that those risks are appreciated and loved. It's a time to offer talents and the gift of oneself."

If one would put all five of these former volunteers in a line he/she would be quite amazed by how different they are in appearance. There is really no single outward sign that

# UNTEER PROGRAMS

The movement consists of houses which provide unconditional hospitality to homeless and transient people. Garvey, whose parents had been longtime readers of the newspaper published by the movement, was well aware of Day's philosophies. When asked why he chose to become part of the Worker, he responded, "I had always thought of the movement as a series of great adventures and I was still young enough to crave adventures above all else." It was at the Catholic Worker house in Davenport, Iowa, that Garvey met Margaret Quigley who eventually became his wife. This, Garvey says, was "his

ple that showed him the value of alternative lifestyles." When asked if he'd encourage others to spend time in a similar way, Cavanaugh responded by saying, "the poor in spirit of the world need the volunteers and the volunteers need the poor in spirit. Jesus volunteered, isn't that reason enough?"

#### John McBride/JVC

John McBride, a Notre Dame psychology graduate student, chose to take part in the Jesuit Volunteer Corps the fall following his graduation. After looking into various programs McBride chose JVC because he

brands an individual as a "volunteer." Volunteers cannot be easily distinguished like the hippies of the 60's or the yuppies of the 80's. Instead, what volunteers have in common comes from within them: a desire to learn, to grow and to give. No one type of individual possesses these attributes. Instead, these attributes are within each and every one of us if we choose to tap them. Although volunteering isn't the only way in which we can grow and give of ourselves, for many people it has proven to be an excellent way to add depth and richness to their lives.





# ROMANCING

the

Dome

# WHEN OPPOSITES ATTRACT...

by Kathleen Doyle

A little while back Kenny Rogers and Dottie West had a hit single called "What Are We Doing in Love?" That title is a question that is probably asked at some point or other in just about every romantic love relationship. No doubt that led partly to the record's success.

There is another view, the supposedly objective view from outside the relationship. How often have you asked yourself or someone else, "What could she possibly see in him?" Sometimes the couplings we find ourselves and others in are quite incomprehensible.

Imagine for instance the following couple: He is decisive, independent, and in control of his emotions. She is indecisive, dependent, extremely emotional, and easily excitable. A mismatch? No, not necessarily. The two may be involved in what psychologists term a mutual projection system.

William Tageson, Associate Professor of psychology at Notre Dame, said that in a mutual projection system the two involved in the love relationship project onto each other both negative and positive qualities.

"As children and young adults we develop in a one-sided way," Tageson said. "That's proper and necessary because we must find a place in society and fulfill certain expectations, especially those related to the main social roles of male and female."

As we grow older, we develop certain qualities to fulfill those expectations. Sometimes the development is one-sided and other potentialities are neglected. According to Tageson, those unused qualities remain within us, waiting to be nurtured.

When these undeveloped qualities are found in another there is a strong attraction. "You can tell projection by the emotional charge that accompanies it," Tageson said.

"An example would be a person who sees herself as good, incapable of violence or destruction, and who then becomes fascinated by such characteristics in another. She could simultaneously condemn and be fascinated by violence. Violence is a part of us."

The mutual projection system theory is developed from and supported by the work of the depth psychologists, including Freud and Jung. Dr. Charles Kramer, a former psychoanalyst and founder of the Family Institute of Chicago, developed the theory and coined the term "mutual projection system."

The crucial point in a love relationship is when one or both of the individuals involved feel disillusionment or irritation with the other person.

"At that point the person has to ask 'Am I being realistic or fair? Am I looking for certain qualities and projecting them onto her?' He has to share it with the other person and

## ... WHAT ARE WE DOING IN LOVE

understand where that person is coming from," Tageson said.

Once the individuals recognize their differences and their projections, they can work to develop those qualities which are lying latent within them. For example, the extrovert who has been attracted to the introvert may realize she was looking for someone to hold her down. She might then realize she needs to control her spontaneity and to limit her overwhelming social life. The introvert, on the other hand, may realize that he has used the extrovert as a source of vitality, living vicariously through her. He would need to learn to develop that within himself and to pursue activities he finds exciting and enjoyable.

In this way, love becomes a creative process. By identifying the qualities we have failed to develop by recognizing our admiration of them



in others, we are more likely to nurture those qualities. We can become more "whole," less one-sided. We can develop "the other" within ourselves by fostering those qualities that we have until that point lacked, though admired in the beloved.

"Romantic love can create 'the other' as well as the self," Tageson said. "I like something that Maslow said: 'Love isn't blind; non-love is blind.'"

In other words, when we love someone we are more likely to see qualities in him or her that others don't see. Others may be "turned off" by other characteristics and, not being attracted to him or her, fail to look beyond the obvious and immediate. Hence, the reason why others, standing back from the relationship, so often fail to understand what the attraction could be.

When these positive qualities, unnoticed by most others, are recognized and appreciated by the loved one it can be a source of great satisfaction and encouragement and an addition to self-knowledge.

"Infatuation" is a first cousin to the dynamics of a mutual projection system. "Infatuation" generally carries a negative connotation, but Tageson said it's "okay."

"I mean, it's exciting. The Greeks called it Eros. And it can cloud judgment. But if one can step back from it and can reclaim the projections and can see what he needs to

develop within himself, it can be a source of growth."

The chances of survival for a relationship originally based on or triggered by infatuation depend on the extent to which the attraction is based on realistic qualities.

"If the attraction is 90% projection and 10% reality, I'd say there's little chance compared to 50% projection, 50% reality," Tageson said.

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**"Psychological research shows that stable heterosexual relationships are based on shared values and experiences. . . . The advantages are there if what the couple shares is a balanced set of qualities.**

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"Seventeen- and 18-year-olds probably have not had much experience in determining how much is reality. They may get married and discover it rather harshly. But where the person has had several relationships there is a better chance of getting a more realistic appraisal of what's happening within the relationship," Tageson said. "Of course that depends. In some

instances people fall in and out of love and never learn."

College students may be prone to infatuation if they haven't experienced it before. According to Tageson, college students can be classified both as late adolescents and as young adults. At this point they are in the process of mate selection and are moving toward increased intimacy in relationships. It is also a time of confusion for many and it is not uncommon for someone who feels confused to become infatuated with someone who appears to be more "together."

Of course not all love relationships are based on the theory that "opposites attract." After all, "Birds of a feather flock together" and it seems that such relationships have advantages.

"Psychological research shows that stable heterosexual relationships are based on shared values and experiences," Tageson said. "The advantages are there if what the couple shares is a balanced set of qualities. Then the people involved are more tolerant, more satisfied with less than perfect.

"There can be advantages, for example, if in the relationship the male can be both macho and sensitive. And if the woman can be firm and assertive as well as nurturant and compassionate."

Some psychologists believe that people who are more androgynous are more successful at maintaining stable love relationships. This is thought to be so because they possess qualities of both sexes and so can respond flexibly to different situations. Such persons also tend to be more tolerant of the foibles of others. Tageson said that there is some clinical evidence to support the androgynous theory. A Notre Dame graduate student is currently conducting research in this area.

Love relationships of both the "opposites attract" and "birds of a feather" type can be a source of growth.

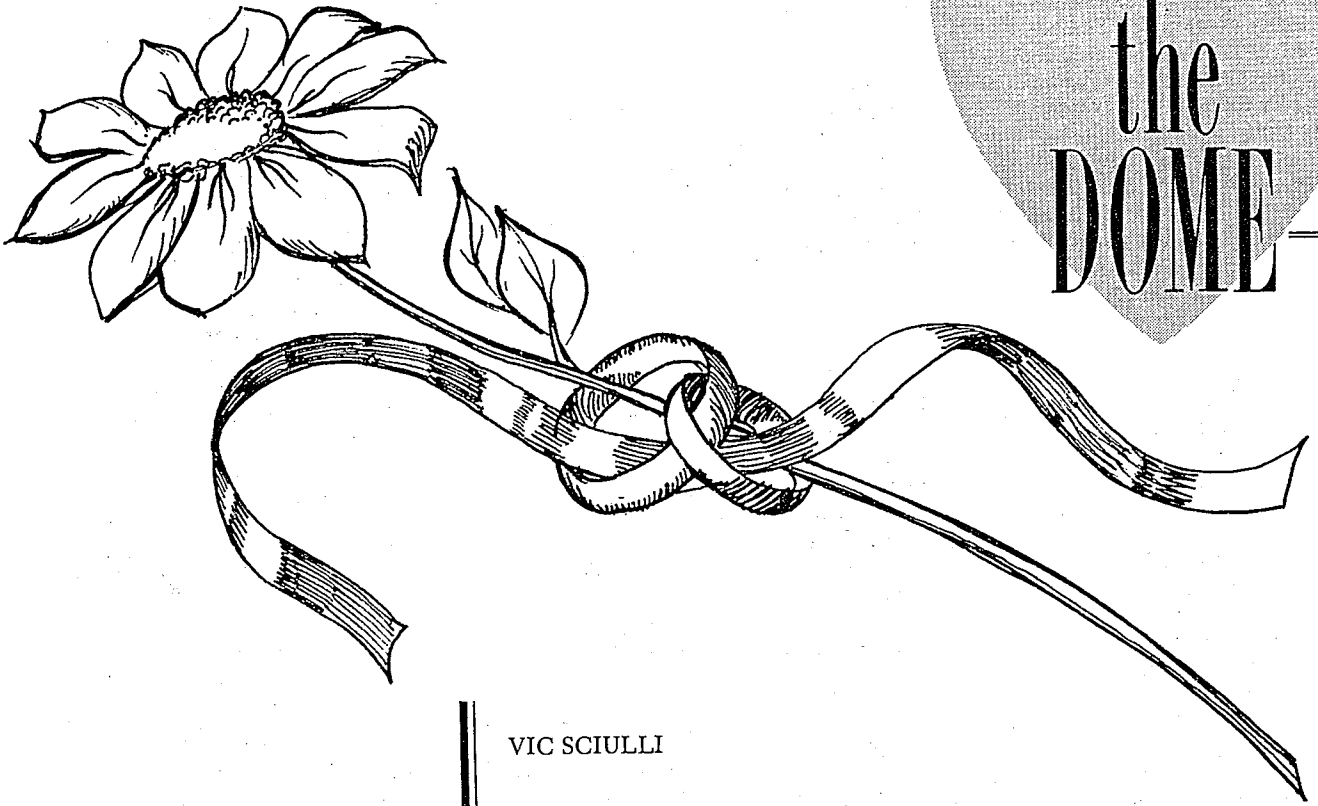
"Romantic love relationships require an awareness of what's going on," Tageson said. "If you don't become conscious of what's unconscious, it can create problems."

For the Greeks, Eros, romantic love, was considered to be a path to knowledge. Indeed, romantic love provides a way to knowledge of self, "the significant other," the world and God.

So, it's okay if you're emotional and he's stoic; if you're loud and boisterous and she's quiet and reserved. You just have a lot to learn, that's all. □

# ROMANCING

# the DOME



## A RING

## by spring?

VIC SCIULLI

Seniors who have close boyfriends or girlfriends or who are engaged may find their senior year a time when two futures must be planned. In the past many people thought that it was a good idea to leave college with a close relationship established with someone of the opposite sex. Traditional pressures for men and women to get engaged were strong in decades past but more recent trends have seen the average marriage age go up. There have been many theories to try to explain this trend. Some attribute the increase in marriage age to a more cautious attitude, citing alarmingly high divorce rates as the major reason. Others believe the trend can be explained by the desire of many young couples to establish themselves in their careers before making a commitment to marriage. The "pressure" to get married earlier traditionally has been greater for women but statistics show that more and more women are waiting longer to get married and to have families.

What is the trend here in the Notre Dame/Saint Mary's community? Are the stereotypes of the "ring by spring for the SMC chick" and the "very career-oriented Notre Dame woman" true? *Scholastic* spoke with five senior women who are or were recently involved in close

relationships with men about their relationships to learn whether the traditional pressures of the past for a woman to get married or engaged are still being felt.

AnnaMarie Furleigh, a Math/Computing major and an Air Force ROTC cadet at Notre Dame, strongly disagrees that there is pressure for women to get married after college. AnnaMarie has been dating the same Notre Dame man, also in ROTC, for two and a half years and has been engaged for over a year but denies she ever felt pressure to become engaged. "If there ever was any pressure, it was pressure to go on and be independent, never just 'get married,'" she said. AnnaMarie and her fiancé will not know until May the results of their "dreamsheet," the form that all ROTC students fill out indicating their location preference. "We both want to be married as soon as possible after graduation but it all depends on where we are stationed," she said. "We would like to be stationed together on the same base in Colorado but I think I'd rather remain unmarried and apart than married and apart. If we are stationed apart we'll just have to bear with it and request to be stationed together."

AnnaMarie feels very strongly that

young women are not under any pressure at all to get engaged. "I think there is more of a pressure for women to start careers and be independent, even those women who have steady boyfriends." She acknowledges hearing the "ring by spring" type stereotypes of women but "never thought they were based on any truth."

Karen Kruzan's situation and feelings are similar to many of AnnaMarie's. Karen, a Math major at Saint Mary's, dated her boyfriend for a year and a half before he graduated from Notre Dame last year. He is currently stationed at an army base in El Paso, TX. Karen, who describes their relationship as "very serious," acknowledged that his Army duty and her career objectives place obstacles on their future together. "We were going to get engaged during Christmas break but decided to wait a bit more. I didn't want to get engaged just to 'hold on.' We talk at least once a week and thought that this would be best. I'm not sure we'll be engaged in the future; the big thing is the Army."

Though she denies feeling pressure from family, friends or social dictates to get engaged, Karen admits many of her friends looked at her hand for a ring when she returned to school after Christmas break. "Lots of people asked me if I got a ring for my twenty-first birthday and I was bothered by it. Everyone doesn't talk about it (being engaged) around here; it only comes up when someone comes back and says 'I'm engaged.' I don't like other people expecting things of me; I have enough expectations of myself. I'm glad that I didn't get engaged because I know that when I do get engaged it will be for me and him. I wanted to make sure I wasn't getting engaged for my friends."

Karen said she has heard her share of the "SMC chick" stereotypes but doesn't believe that they are so true anymore, "if they were ever true at all. Some women put pressure on themselves (to get engaged)," she said, "but society puts pressure on to be a career woman. There is more stress on being yourself."

Colleen Flynn, a nursing major from Santa Barbara, CA, has been dating a Notre Dame man she's known since the end of her freshman year. "There's lots of pressure if you've been dating for three years," she said. "People say 'it's about time' and ask me 'so why aren't you engaged?' It's too early for me to make arrangements for the future."

"I'm bothered by the stereotype that '75 percent of the seniors at

Saint Mary's are engaged' and 'a ring by spring' and acquaintances looking at my hand for a ring," she said. "People get excited if I don't say 'I'm getting engaged.' I feel that people expect it."

Colleen doesn't believe that pressure on women to get married comes from families. "Sometimes I think that the pressure is really a love so strong that physical separation would be unbearable for a couple. Pressure could also come from a fear of going out in the world on one's own and that it would be nice to have someone."

Colleen laughingly points out that her mother tells her not to feel pressured into getting engaged though she married in a time where pressure was more prevalent. "It's so important to get established and move on your own two feet. It's too impractical to think you can get married and just hang out.

"Sometimes," she says, "people create their own pressures and get so wrapped with the unknowns that they get themselves in a frenzy," she said.

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"The social climate was different in the seventies. . . . It definitely wasn't fashionable to have a steady boyfriend then. . . . Today's women realize they don't have to prove themselves like we thought we had to. Women of the eighties have the same skills and drive as the women back then but feel that they don't necessarily have to prove themselves to the rest of society."

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Not all the women interviewed have boyfriends from Notre Dame. For the past four years Denise Spring has been very close to a Princeton junior whom she met at a college science program the summer after her junior year in high school. Since then the two have seen each other about two to three weeks each year but have grown closer despite the great distance (she is from Sacramento, California, he from Philadelphia). Since then the relationship has developed from what she describes as a lighthearted relationship to the point where they both talk about the future and the possibility of getting married, though she says an engagement wouldn't happen for at least a few years.

Denise, a biochemistry major and the current editor-in-chief of the *Notre Dame Science Quarterly*, is delaying graduate school for at least a year to spend a year with the Jesuit Volunteer while he completes his senior year at Princeton.

"We haven't planned an engage-

ment for the future—we know each other well enough . . . but are not ready to make any commitment except that we'll always be friends. We're not sure we're the best ones for each other yet. We're not sure which way is *the* way you love somebody though we both love each other."

Despite the closeness of their relationship Denise says she is not being pressured to get engaged, and that the women she knows feel the same way. "Marriage is in my life but it's not a goal right now because there are other things I want to do first. I can't give my energy to the situation yet. If there is a pressure then it doesn't affect me."

Denise's view on this matter is not shared by AnnaMarie who said she doesn't see marriage as a situation where "one partner is burying one interest for another. Couples can be married and have their career or other interests . . . though I know sometimes one will be sacrificed for the other."

Denise says that for now both are content in being the best friend to each other after graduation. "In the

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future if that is all that is meant to be, both of us would be happy but we still keep the possibility of marriage open. I don't feel sorry about not being engaged but wish I could be more sure about the relationship."

Unfortunately, not all relationships last until graduation. Monica Lorimer had been dating her boyfriend since November of their sophomore year before they broke up recently. Monica, who describes herself as "very realistic," says there were pressures in the relationship but getting engaged before graduation was never one of them. "There was never any pressure for me to get engaged. I feel too young for it; I can't fathom spending the rest of my life with someone else (now)."

While they were dating Monica said they talked about getting married at some point but that she planned to complete medical school before doing so. "The only possible way was to go to medical school and to wait and see how stable the

relationship was after two years or so and then react. I never thought about getting engaged while at Notre Dame."

Though Monica, a pre-med major from Oak Park, Illinois, says she was never under pressure to get engaged, she says she is finding more women are becoming engaged. "It's not so much pressure as finding it (engagements) more true. There's more talk about it now."

Monica as well as AnnaMarie and Denise mentioned the high divorce rate as something they have all thought about. Monica says that having divorced parents is one reason why she never felt pressure into getting married. "I've always felt more of a pressure to be careful about whom I marry," she said.

Monica believes it is important to "take time out" before getting married. "Not everything you think right now is what it seems and things will change."

Stereotypes are one thing she doesn't believe in. "Sure, lots of things are said on a very general level . . . 'a ring by spring,' yes, but not on a specific level. Everyone goes around saying them, but how many really believe them?"

Kate Stratigos, a former assistant director of admissions at Saint Mary's, believes there is a little more pressure now for women to get engaged their senior year than when she was an undergraduate at Saint Mary's in the late seventies. She points to the woman's movement in the country at the time as having a strong influence on the political and personal attitudes of students then.

"The social climate was different in the seventies," she said. "Women were more cause-oriented, especially in regard to the women's movement. They felt that they had to make a place for themselves. It definitely wasn't fashionable to have a steady boyfriend then. It just wasn't what you should do. Today's women realize they don't have to prove themselves like we thought we had to. Women of the eighties have the same skills and drive as the women back then but feel that they don't necessarily have to prove themselves to the rest of society."

Stratigos thinks that today's women have more role models than women did in the past and that these role models show women they can combine a career and marriage successfully.

"I have the feeling women have a little better perspective on things than women in the past. These women may have thought 'I don't feel I have the choices' and saw

marriage as the only choice. I think there can be a good mix between family and career. In the seventies that wasn't considered; it was more 'make way for yourself first, then a family.'"

She believes that today's Saint Mary's women have these role models in the female professors who teach there. These faculty members (women comprise half the faculty at Saint Mary's) have kept parallel interests in their lives and are married and have children as well as teach.

"Women can do what they want to do. They can see a balanced viewpoint at Saint Mary's: married women with children who are also successful and experts in their field."

A 1979 graduate, Stratigos says she is infuriated by the stereotypes of Saint Mary's women and that such remarks were not tolerated when she was a student as much as they are now. "In the seventies we would fight if that type of comment was made in context or in copy, even picket if we had to," she says. "Now the women get mad but think it's futile and not

**" . . . lots of things are said on a very general level . . . 'a ring by spring,' yes, but not on a specific level. Everyone goes around saying them, but how many really believe them? "**

worth the response. I wish they had more fight in them."

Stratigos thinks it is the men who perpetuate the perceived stereotypes that Saint Mary's women are different from Notre Dame women. "That's what's so crazy about it," she said. "Most of the women see lots of similarities."

Stratigos believes that from the students she has worked with in the past there are pressures on women in terms of relationships and in terms of careers. "Women want everything right away. The feeling isn't there that things come gradually. They are not comfortable if it all isn't there right now and think it won't ever come. Many women have their entire life set right out of graduation. It's no longer the thinking that it's OK to start at the bottom and work your way up. Women want to start at the top in their careers and in their relationships. There is a lot of self-inflicted stress."

Professor Janet Kourany thinks there are still "traditional pressures"

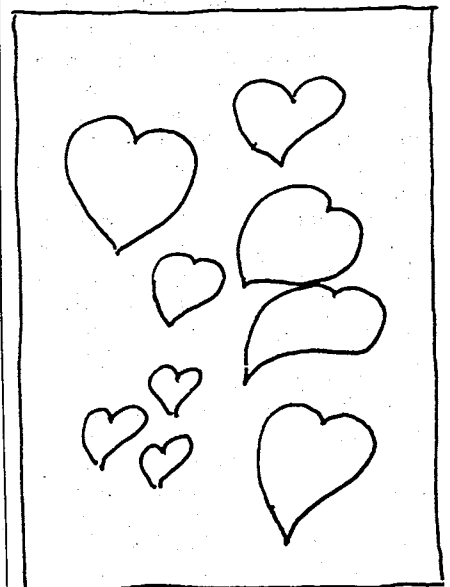
on women to get married, even at Notre Dame where women "seem to be very career-oriented." Kourany, an adjunct associate professor of philosophy at Notre Dame, has taught the course "Women: Alternative Philosophical Perspectives" since last year and says she receives a lot of interesting and surprising questions from her students.

"I was surprised by the form of their questions," she said. "Shall I get married or shall I have a career? The two seemed very incompatible to them. There are lots of traditional women here. In the traditional mode you can't see how to hold down a dual life with a career and marriage. I am surprised by the concern of coordinating marriage and career. I thought we were beyond that stage."

Kourany says that what worries her the most is when women think of their options as being limited and warns that they shouldn't feel there is just one alternative. "There are different roads to take."

One thing Kourany notes from her contact with students is that some women who say they are not feeling pressure to get married "may be so career-oriented they are oblivious to the pressures." She adds, however, the distinction that there may be other reasons that cause some women to be more aware of the pressures than others. In class room discussions, however, Kourany says she plays the devil's advocate. "I want them to work out their views for themselves." □

Vic Sciulli is a senior Economics and Computer Applications double major from Pittsburgh, Pennsylvania. This is his first contribution to *Scholastic*.



# Courtship and Marriage:

An Interview with Reverend James T. Burtchaell By Colm Connolly

*Editor's Note: Fr. James T. Burtchaell is a professor of theology at the university. His book For Better, For Worse Sober Thoughts on Passionate Promises will be published next month by Paulist Press.*

Studies indicate that 1 of every 2 marriages in this country ends in divorce. How do you account for this alarming rate?

Marriage, to be a happy experience, requires people to be generous, forgiving, mature, and self-possessed. It is not surprising that significant human failings would contribute to a breakdown of marriage and since human failing is a very normal part of many people's experience, you can expect that many marriages and families would encounter great grief.

But you could go on to say that a major reason for widespread divorce is divorce itself. People who marry with the understanding that marriage is a hedged commitment may not encounter aggravation or alienation immediately, but actually they have a problem from day one because their undertaking towards one another and towards their children is already conditional. Their attitudes towards forgiveness, recovery, reconciliation, and growth would be drastically different from the attitudes of people who understand that they have irrevocably tied their future to that of their partners. The acceptance of divorce has almost created a spiral effect which has increasingly weakened the marital bond from the beginning.

And yet, many people do marry with the understanding that marriage is a permanent commitment, only to face circumstances later in life which, they would argue, forced them to separate.

In our society it is increasingly easy to feel forced to abandon a marital commitment because so many people surrounding us disbelieve that marriage is a commitment you must cultivate. So, just as bankruptcy is part of the background thought of anybody who has gone into business, di-

"People prepare more for childbirth than they do for marriage; they prepare more to go into business than they do to go into family. There is more concern to pass on wisdom about riding a two-wheeled bicycle without training wheels . . . than there is about forming the kind of friendships that might grow into courtship, that might lead one towards marriage."

orce is part of the background thought of anybody who has gone into marriage—even though neither party may anticipate that they would be faced with that eventuality.

Evidently, you believe that society does not adequately prepare young people for marriage.

Most people have no preparation at all for marriage. When you consider that it is likely to be the most drastic decision of your whole life, it is amazing that our society has no expectations that you should prepare for it.

People prepare more for childbirth than they do for marriage; they prepare more to go into business than they do to go into family. There is more concern to pass on wisdom about riding a two-wheeled bicycle without training wheels, about driving, and perhaps, about drinking, than there is about forming the kind of friendships that might grow into courtship, that might lead one towards marriage. It is stupefying to think of the almost determined refusal of our society to believe that it has any wisdom to pass on to younger people about marriage. The church, of course, is an exception to that. How so?

The church has a long and stubborn belief that she has an accumulated wisdom drawn from many, many centuries of experience—a wisdom that younger people have a right to hear. The wisdom, first of all, says that marriage is utterly serious, that the decision to marry is a lifetime decision, that it is irrevocable. The church invites people to give themselves away and to believe that unless they do give themselves away, it is exceptionally difficult for them to grow out of selfishness into the mature development of love that Christians aspire to.

Secondly, the church has become explicit in broaching with candidates for marriage the issues that appear to be very important for them to consider—issues like the sharing of money and goods, the sharing of intimacy, the sharing of work, and the sharing of children. The church acts on the conviction that it is too dangerous to leave these matters undiscussed. And so we have a variety of programs to help people discern what marriage entails and whether they and their partners are really adequately prepared to make that undertaking.

Given the church's resolve to properly prepare her young people for marriage, how do you account for the fact that the divorce rate for Catholics is not significantly less than the divorce rate for individuals of other religious persuasions?

That is a recent finding. Catholics in this country have been made to feel very different from the dominant culture which was so much in the control of a Protestant majority—just as Jewish people and those of oriental religions and Native Americans have been excluded. And it was a mutual thing in that Catholics, like those other groups, were pleased that they followed their own convictions. They thought that their own convictions were better than those in the dominant society.

But somewhere in the course of this century, Catholics came to feel bashful and inferior and ashamed of their traditional separatism; they made great efforts to be accepted as part of the dominant American culture. The result is that Catholics have increasingly surrendered their own traditional perspective and convictions to those of the dominant culture which, although it might appear to be Protestant, is actually not Christian at

all, but quite secular.

It is no surprise that the conviction needed to believe that it is a good thing to remain faithful to a spouse and a family even in a time of great sacrifice or humiliation is one of those Catholic traditions that has recently eroded.

You spoke of the necessary progression from friendship to courtship. Would you comment on this?

There is a time in life when most young men and women are eager about finding their future spouse. Older tradition had adults take a determined hand in governing the social contacts of men and women at that age. As marriage increasingly became a decision made by the spouses instead of their families, and as that decision was expected more and more to be a romantic choice, there was a concern that the mutual acquaintance and judgment of the young couple would be mature and sensible.

In our time, I suppose, a great concern is that men and women have the encouragement, the opportunity and the ambition to become true friends well before there is any proposed courtship. It is very questionable whether many young men and women have any adequate idea about how to become friends. Many people omit that stage and are on the prowl for courtship, for some form of premature union. It is very unlikely that an individual in this frame of mind could even understand what a marriage decision could be. In our time the choice of spouse is often very impulsive and blind.

If marriage is not supposed to be a romantic choice, is not romance still an important aspect of courtship or preparation for marriage?

I take romance to indicate the spontaneous attraction and affection which men and women discover for one another and which leads them to want to be companions. People who have much experience or who have had other people's experiences shared with them, know that romantic feelings are an entirely unreliable indicator that two people would be wise to marry one another.

Very often courtship will end in disappointment, anger, or lack of interest. It is sad but true that many people today expect romantic feelings to last indefinitely. On the strength of those romantic feelings they are unwilling to take a serious look at the character of their partner or even of their own. They imagine that marriage stands, not on the constant personal growth of several human beings, but on an almost chemical compatibility that they are experiencing. They enter marriage not as an

active choice, but as a passive event. It is not surprising that little growth follows this type of marriage.

Marriage does not depend on the compatibility that emotional response suggests. It rests on a much deeper generosity and commitment which will allow people to grow together. 'No two people are made for one another. That is why I like to say that it is not whom you marry that is crucial, but how you marry. Romance can hardly be a reliable indicator of marital choice because anyone who marries can expect to be romantically aroused by other people after they have married.

Is there an optimal period for courtship?

Here the tradition has a sort of simple wisdom. It is observed that it takes a good while to settle down enough to be discerning about what kind of companionship you are involved in, to sober up, to be dispassionate about the lifetime choice that faces you. And so, there is a traditional warning that courtship ought not to be too abrupt. Too many mistakes are made through impatience.

On the other hand, people have observed that courtship can evaporate without people knowing it. Two people can continue on in companionship which really is not leading anywhere and they don't face up to this fact. So, there is no ideal length but there is a concern about the two extremes.

What do you find peculiar to courtships at Notre Dame? To courtships involving college students in general?

Well, most students are here with a very significant dependence on the support of their families. They are grateful for it, yet they have generally not spent significant time when they had to support themselves—not just financially, but in every way. The fact that they have not had to enter a society of strangers, make their way in work and companionship, and largely become their own person has to be at least a disadvantage in facing the maturity that marriage requires. For many people, the decision to get married is not to join two independent lives into a new and greater union, but simply to bring two very dependent people into a relationship that is not generous at all.

Then you think it is ill-advised for college students to become involved in courtships?

Well, just to look around our own campus one can see people who are very different in their degrees of maturity. For some of them, the day when they are independent adults is far off. For others, it is long past. So, it is difficult simply to make a gener-

alization there.

I might add that one of the great difficulties many couples encounter today is that they are not self-reliant. They enter marriage with all sorts of unspoken understandings about how they are going to be taken care of. If two people like this get married, then they might have an arrangement but they do not have much of a marriage. Their bond cannot survive much stress.

One of the advantages that we might have at the university is that men and women are much more likely to come together as even partners. One of the patterns which has so frequently led to divorce in our time is what I call the syndrome of the acquiescent female. Many young women, for one reason or another, find that they become attractive to men by babying them: they make excuses for them, they wait on them, they adapt themselves to their interests, they subordinate themselves. Unfortunately, the kind of men that they attract are men who for their



part find that they can be attractive to women by allowing women to serve them. This, in its turn, brings out the worst in those men. Although it appears that one partner is generous and the other is selfish, in fact they both are selfish and immature.

Marriages between partners caught in this pattern can endure as long as the woman does not confront the man. But if she starts to grow and to wish for something mutually generous, by that time the man is so spoiled that he regards her as being outrageously selfish. Most people know what follows after that. I think that at a very demanding and co-educational university, women are less likely to give themselves away on these terms and men are less likely to be interested in that kind of woman. □

Colm Connolly from Wilmington, Delaware, is a junior in the Program of Liberal Studies. This is his first contribution to *Scholastic*.

# KISS

# ME

# KATE

By George Maney

(Read this section to yourself in an obnoxious gameshow host voice.)

**H**ello, everybody, and welcome to our show, *Famous Lovers—Past and Present*, where you, the audience, attempt to identify famous lovers based on the couples' description of their relationship with each other. Now sometimes these descriptions can get a bit nasty. Remember that on our last show that famous couple of old, Odysseus and Penelope, got quite heated, what with her asking him about Calypso and he wondering how many suitors she had "had." Well, I can tell you there was plenty of excitement, and we promise you more of the same today. We've got six great couples with us on the show, and you'll meet them right after a word from our sponsor.

(Read this section to yourself in the K-Tel record guy's voice.)

Tired of hearing how original every other couple's marriage proposals were?

In a bind because you lack creativity?

Not any more! Now there's the new Rontell collection of 50 unique and special marriage proposals. Here is just a sample of what's included. This particular proposal comes from the campus of Notre Dame. (You have to imagine this part.)

A young couple sits in a posh restaurant finishing their dinner. He is a senior who will be attending law school next year. She is a senior who will be working next fall. They have been dating for exactly three years this evening. Now, having listened to him explain that he cannot marry her at this time due to career and economic considerations, she finishes her meal in silence. She had expected much more from this evening. Suddenly the maitre d' brings three roses to the table and presents them to her. Upon closer inspection she discovers that the three stems are bound together by a diamond engagement ring. He kneels beside her and proposes. How beautiful!

So, when you've met the perfect woman—the one you want to share the rest of your life with—and it's time to pop the big question, order the new Rontell collection today. It is something you will always treasure.

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That number again

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Operators are standing by.

But wait! There's more! If you order now you will also receive a coupon good for 15% off your Pre-Cana fees—redeemable in all Catholic churches nationwide. Again, that toll-free number is:

1-800-BIG-RING

Thank you.

We're back! You're tuned in to *Famous Lovers—Past and Present*. A famous couple will come on stage and give the audience clues about their identity by describing certain







aspects of their relationship, but with a twist. They'll describe themselves as if they were Notre Dame students. The audience will then try to match the list of names they were given beforehand with the couples. At the end of the show, we'll reveal the lovers' identities so you can see how you did. Today's list of couples is the following:

Rhett Butler and Scarlet O'Hara  
 Romeo and Juliet  
 Prince and Shiela E.  
 Liz Taylor and Whoever her latest is  
 Lucy and Schroeder  
 Maj. Frank Burns and Margaret Hoolihan  
 Prince Charles and Lady Di

OK! On to couple number one.

(M denotes the male, F denotes the female.)

M: On our last date, an SYR, I got a little drunk and wandered off.

Anyway, she leans out my window and yells "where for I art." How embarrassing!

F: You were embarrassed? I was the one left alone! Maybe our parents are right in opposing our relationship.

M: If anything ever happened to me you'd kill yourself, and you know it!

Thank you, couple number one! On to the second couple.

M: Describe a typical Friday evening together? Well, after I've turned in my roommates to the rector for DuLac violations, I meet her at the library.

F: We study together because we're in similar fields. I'm in nursing, and he's in premed. Then we talk about ROTC for a while. Then, about 11:00 we . . .

M: We go back to her room, have a few drinks, . . .

F: Shut up! And don't interrupt!

M: Sorry, honey.

Thanks, couple number two! Let's go to couple number three!

F: At first I thought it would be neat to go with a musician. They're usually so sensitive, especially to pretty, pretty girls like me.

M: Argh!!!

F: But all he does is sit at the piano and play his stupid Beethoven, and I'm sick of it.

M: I wish you'd just leave me alone. You're too aggressive for me.

Weren't they great? Here's couple number four!

M: Frankly, I don't give a damn about this!

F: (Bats her eyelashes and tries to control her parasol as it goes with the wind.)

OK, before you meet any more couples, let's hear another word from our sponsor.

Men, at last it's here! The Rontell collection of marriage proposals. Now you can rest assured that your proposal will contain the originality you want it to. Just look!

Two seniors decide to end their last night together at school by taking a stroll around a lake on campus.

Coming to a flat, grassy area they sit down and discuss their plans for the next year. Suddenly, he gets up, walks to the edge of the lake, and kneels down to pick something up. He returns with a bottle of champagne, chilled by the spring lake water. He proposes—she accepts—and they toast their future together.

How romantic! You don't want to miss this offer. To order send \$19.95 in cash, check, or money order to:

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 Box 2A  
 Gullible City, CA 93707

Or call toll-free  
 1-800-BIG-RING  
 Call now!

We're back again and ready to go with our fifth couple!

M: I get delirious whenever she's around.

F: He's so great! He's made me a star, given me a red Corvette, and now he's building me a purple house.

M: We'll probably get married around 1999.

That's all for couple number five. Now let's meet the sixth couple.

F: Oh, we're so much in love. Why, we'll be getting married shortly, or are we already married? I forget.

M: We're engaged!! Gosh, how many times have you been engaged?

F: Too many to count. I lose track.

Only one more couple to go, and here they are now, couple number seven!

M: I say, be a good sport and have a maid press my riding jacket.

F: Can't you see I'm taking care of little Harry? Do it yourself!

M: But I'll be late for the polo match!

Now that you've met all the couples, let's see how you did.

Couple number one is none other than Romeo and Juliet.

All the way from the 4077th in Korea, couple number two is Majors Frank Burns and Margaret Hoolihan.

Couple number three hails from the pages of the Sunday comics. They are Peanuts, Lucy and Schroeder.

Couple number four is Rhett Butler and Scarlet O'Hara.

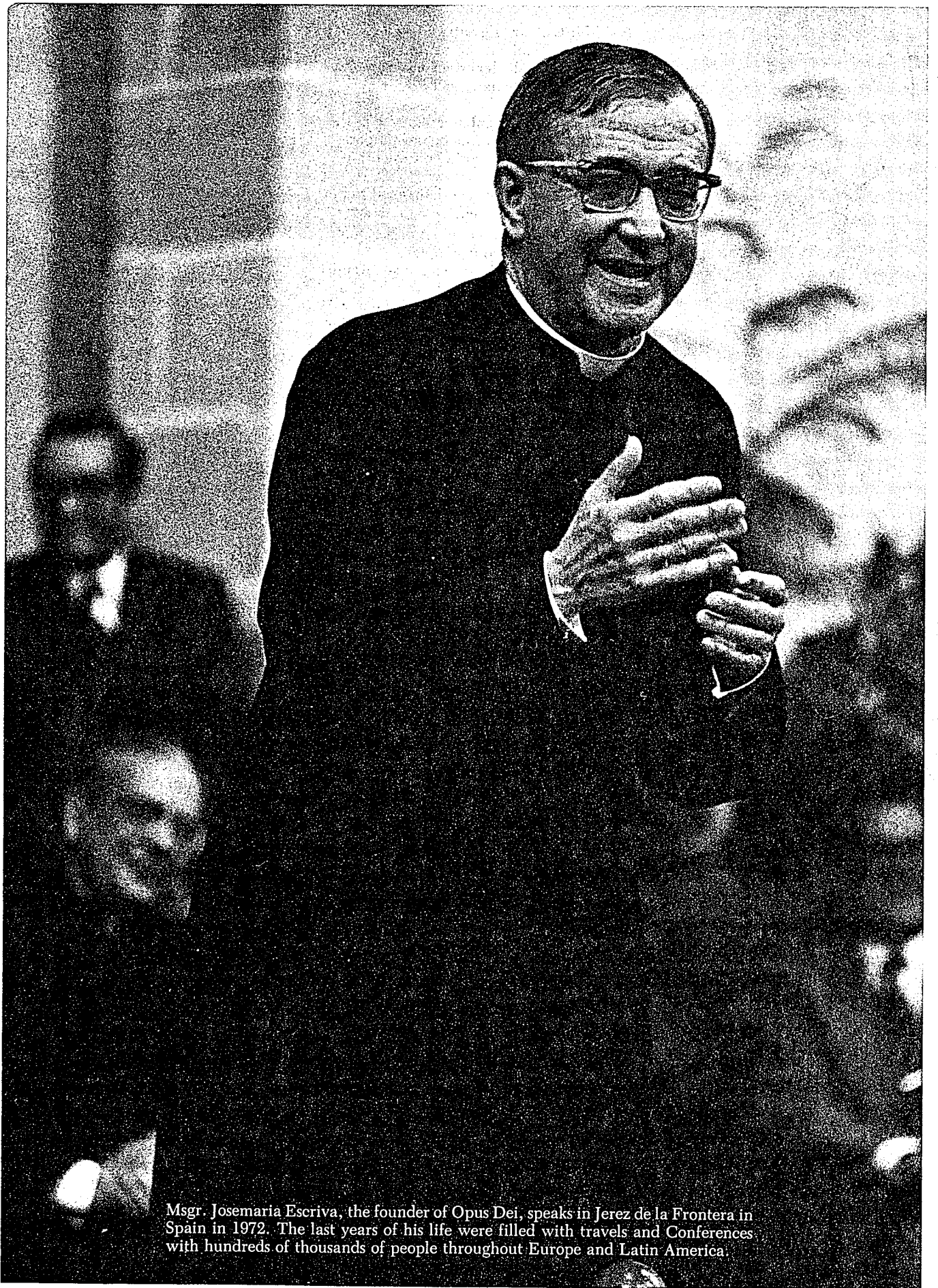
The fifth couple is made up of the infamous Prince and Shiela E.

Liz Taylor and whoever her latest beau is are the sixth pair.

And finally, couple number seven is that royal duo, Prince Charles and Lady Di.

Well, thanks for tuning in, and I hope you'll join us next time on *Famous Lovers—Past and Present*.

George Maney from Tulsa, Oklahoma, is a senior in the Program of Liberal Studies. This is his second contribution to *Scholastic*.



Msgr. Josemaria Escriva, the founder of Opus Dei, speaks in Jerez de la Frontera in Spain in 1972. The last years of his life were filled with travels and Conferences with hundreds of thousands of people throughout Europe and Latin America.

# HEEDING THE CALL OF VATICAN II

## OPUS DEI: A REBUTTAL

By Kevin Baldwin

**M**onsignor Josemaria Escriva de Balaguer was a man with a supernatural mission, a mission to reassure lay Catholics that they too could and should participate in the full life of the Church. Anticipating the Second Vatican Council's promulgations on the role of the laity by more than three decades, Msgr. Escriva founded Opus Dei in 1928, and through it has taught that sanctity is expected of all Catholics, not just priests and religious.

Opus Dei itself promotes lay spirituality by calling men and women to sanctify themselves in the world both through their professional work and in their personal, family, and social duties. Dedicated to the will of God and possessing an untiring concern for all souls, Msgr. Escriva sought to establish an organization that would provide lay people with a spiritual formation conducive to their role in the secular world. The secular world was not to be shunned, but sanctified. Faith and competent work must go hand in hand. Professional life should not be void of holiness.

Msgr. Escriva encountered opposition when he first proposed these ideas. Many in the Church felt that only the clergy and religious were called to a certain state of holiness. The laity were not excluded from holiness, but were certainly not expected to act like "canonizable" saints. It was not until the Second Vatican Council that the laity were universally called to a life of sanctity, thus prompting Cardinal Albino Luciani of Venice, before his election as Pope John Paul I, to remark that Escriva was a "revolutionary priest . . . vaulting over traditional barriers." Popes John XXIII, Paul VI,

and John Paul II, architects and implementers of Vatican II, have also seen Escriva's Opus Dei as a significant part of the renewal in the post-conciliar Church. Rev. George William Rutler, an associate pastor in New York and Contributing Editor of the *New Oxford Review*, comments on this movement in light of the reform. "What Newman taught about the work of priests and laity in the ecclesial economy, Escriva implemented as a working model 30 years before the Council, and it may be realized soon enough that Opus Dei is the Council's *Lumen Gentium* in action."

Theologians and bishops throughout the world support such a view. The prominent American philosopher and theologian, Dr. Germain Grisez, who teaches at Mount St. Mary's Seminary in Emmitsburg, Md., and who is not a member of Opus Dei, speaks of the organization's role in the coming years ahead: "Something like Opus Dei is going to be very important in the renewal of the Church along the lines marked out by Vatican II. For the Council calls for a Christian life which is at once more in touch with the world and more oriented toward heaven. Opus Dei is suited to the program of the Council, in that it takes people where they are, in their secular occupations, and forms them toward living in and with Jesus in glory here in the world."

Grisez goes on to explain how Opus Dei's spirit reflects a contemporary synthesis of the old and the new. "A very important aspect of the reality of Opus Dei which shows its significance for the emerging Church in its renewed reform is that it is really new in many ways, an up-to-

date movement which fits the situation and needs of today. At the same time, all of the Opus Dei people I know are marked by deep fidelity to Catholic tradition. They are not old-guard conservatives. But they are conservative with respect to what is important—the truth of the Catholic faith, the model of holiness in Jesus, and the sacramental life of the Church."

Opus Dei's becoming the Catholic Church's first personal prelatore in 1982 indeed shows that it is emerging as an important movement within the Church. The prelatore, an organizational structure conceived by the Second Vatican Council, gives Opus Dei autonomy with worldwide, nonterritorial jurisdiction. This new status provides the organization with a more flexible means of furthering the Church's evangelism. This prelatore was granted by the

"Opus Dei is involved with at least 200 social service agencies throughout the world. These programs and centers arise in response to specific social needs at the initiative of qualified professionals."

Vatican's Sacred Congregation For Bishops with the overwhelming approval of bishops worldwide. The Sacred Congregation explains the reasons behind its decision. "We can therefore describe as historic this

decision which transforms into concrete reality a new, fertile and promising possibility envisaged in the pastoral legislation of the Second Vatican Council." The Congregation goes on to praise the spirit, organization, and apostolic methods of Opus Dei, especially noting the outstanding pastoral service that it has been providing hundreds of dioceses for over fifty years.

When the Holy See erected Opus Dei as a prelature, it stated that Opus Dei has put into practice the laity's mission to sanctify themselves and the secular world. How do Opus Dei's 72,000 members from over 80 countries accomplish this task? First of all, the members resolve to do all human work, no matter how insignificant, with the greatest perfection possible and with Christian perfection (for love of God's will and as a service to mankind). This is how each member sanctifies his secular profession and social duties. Each accepts his vocation from God as a gift and knows that at the end of his life he will be asked to return that gift in the best condition possible. The act of fulfilling one's vocation is a co-creative act, as Msgr. Escriva explains. "Man's duty to work is not a consequence of original sin, nor is it just a discovery of modern times. It is an indispensable means which God has entrusted to us here on earth. It is meant to fill our days and make us sharers in God's creative power."

Opus Dei members do all of this by combining complete freedom in professional, social, economic, and political expression with loyalty to the Church's teachings in faith and morals as expressed by the Pope and bishops, a loyalty which is demanded by the decrees of Vatican II and which has distinguished the life of every Christian martyr and saint. Opus Dei members also adhere to the standards of traditional Catholic piety, practices recommended to all Catholics by Vatican II. These include daily Mass, Communion, mental prayer, frequent confession, Scriptural reading and daily rosary.

Opus Dei members are loyal to the Church and to Vatican II, and do not, as Peter Carter's recent article, "Licensed to Sanctify" (*Scholastic*, Dec. 1984) claims, harbor a pre-Vatican II mentality of the body or of intellectual inquiry. First of all, the Church has never held the supposed pre-Vatican II position that the flesh is evil. There has never even been such a position. The Church has always taught that the flesh is sacred because God became flesh in

the person of Jesus. The Carter article accuses Opus Dei of such a position because of its practice of traditional fasting, penance and voluntary sacrifices, practices that are freely chosen for the most positive of reasons. As a football player trains his body and builds up strength through the painful breaking down and building up of muscle

tissue that accompanies weight-lifting, so an Opus Dei member builds up moral strength through voluntary sacrifices such as rising early or being cheerful when he doesn't feel like it. These are ancient Catholic practices that are used by Catholic religious orders throughout the world.

Opus Dei's so-called "censorship

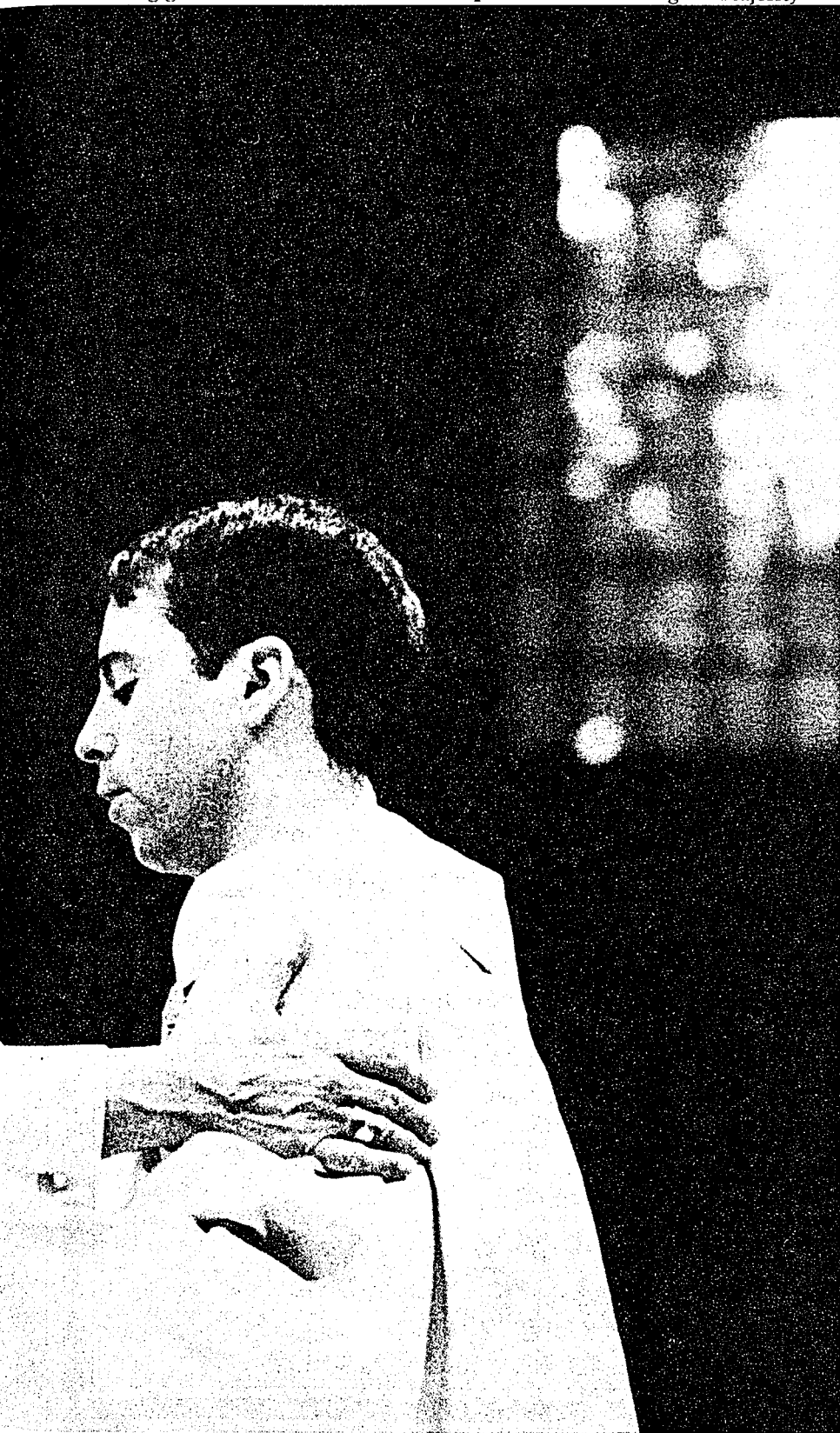


Pope John Paul II presiding at the ordination of the priests of Opus Dei including Fr. Farrell Perernell (pictured here), an American and a graduate of M.I.T.

policy" came under criticism by Carter as well. What needs to be explained is that Opus Dei members can read such authors as Marx and Hegel if proper care is taken. Ideas, like drugs, can be very dangerous if people are unfamiliar with them and ignorant of their consequences. The Church continues to hold that texts containing grave moral or doctrinal

error are not to be read except in a responsible teaching environment.

Peter Carter's article also accuses Opus Dei of maintaining sexist policies. It claims that the purpose of the women's apostolate is to exclusively serve the Men's Branch of Opus Dei. To the contrary, most Opus Dei women do not serve in that apostolate at all. The great majority



of women in Opus Dei work in such professions as law, medicine, journalism, education, and business. In fact, the Women's Branch of Opus Dei is administratively separate of and independent from the Men's Branch, a situation unique among Catholic institutes when Opus Dei was created.

Opus Dei members are a diverse group, but there is one characteristic that distinguishes them all: genuine charity. In fact, many are drawn to the movement by this impressive characteristic. Joseph O'Donnell, a Vice-President of the American Mining Congress in Washington, D.C., recalls his contact with a friend who was an Opus Dei member. "It wasn't so much his knowledge about the Church and religion that impressed me, but his kindness and sincerity." O'Donnell is himself now a member. There is no doubt that Mr. and Mrs. Richard Ellis, also of the D.C. area, have drawn many into the movement by their example. Dick Ellis presides over an informal boys' club in his home, bringing together youngsters for religious instruction, sports, and character formation. In addition, he conducts "study circles" for men, which are sessions of instruction and discussion on topics related to the practice of the faith. Mrs. Ellis, confined to a wheelchair, runs three groups of her own—for working women, for young mothers, and for older married women. These initiatives are matched by many other Opus Dei members in student residences and centers throughout the United States in cities such as New York, Boston, Washington, Park Ridge, N.J., San Francisco, Providence, Miami, Houston, Dallas, Los Angeles, Milwaukee and St. Louis. Here in South Bend, the Opus Dei center, Windmoor House, is located at 1121 N. Notre Dame Avenue. Most centers offer retreats and evenings of recollection, doctrine classes, and study groups in lay spirituality for members and nonmembers alike. In addition, Opus Dei operates the University of Navarre, one of Spain's finest schools, along with universities in Peru, and Colombia. It also runs Kianda College in Nairobi, Kenya, the first integrated women's school in East Africa, along with several high schools throughout the world.

Opus Dei is also involved with at least 200 social service agencies throughout the world. These programs and centers arise in response to specific social needs at the initiative of qualified profession-

als. The Midtown Center in Chicago was started by educators and other professionals to serve the Hispanic and black populations of the city. In Central and South America Opus Dei operates centers for rural development like the Farm School of Montefalco in Mexico where a three-year farm training program and a two-year high school are offered to the farmers and workers of the surrounding areas. The Ellis Center in Rome, begun at the request of Pope John XXIII, benefits the poor on the outskirts of Rome by running a high school that offers day and evening sessions and a professional school that specializes in training

**“As a football player trains his body and builds up strength through the painful breaking down and building up of muscle tissue that accompanies weight-lifting, so an Opus Dei member builds up moral strength through voluntary sacrifices. . . .”**

workers in electromechanics and industrial design. The center also sponsors Neighborhood Educational Programs for young people and adults, and provides training in various sports.

In serving humanity Opus Dei not only aims at fulfilling the material needs of others. It is concerned with the development of the whole person, with the spiritual, physical, intellectual, and emotional growth of those whom it serves. Opus Dei combines academic and vocational training with physical exercise, spiritual direction, community involvement, classes on the Church's teachings, and encouragement of a disciplined lifestyle. All of this is fostered within an atmosphere of selflessness and genuine caring. Through such human and Christian formation Opus Dei prepares both members and nonmembers for future professional, family, and social duties.

There is a growing enthusiasm in the Church for Opus Dei because it is so unique. It offers the Church what no religious order is able to: the ability to penetrate and re-Christianize all aspects of human society and culture. Pope John Paul II has praised Opus Dei for offering Catholics this rich opportunity to

change society. “The purpose of your institution is the sanctification of life lived in the world—to be completely immersed in it and yet to transform it and redeem it with Christ's own love. Truly, yours is a great ideal, and one which from its very beginning has foreshadowed the theology of the laity which later has characterized the conciliar and post-conciliar Church. . . . Is there any ideal more beautiful and more moving than this? Inserted into humanity, commingled with it, this humanity that is so happy and yet so sad, you seek to love it, to enlighten it, to save it. May you be blessed and ever eager in this your goal!”

If Christianity is to continue to influence the world and offer hope and salvation to all, the laity must heed the Second Vatican Council's call to “universal holiness.” Opus Dei provides lay Catholics with the guidance and support that enables them to dedicate their lives to their faith. In sanctifying their work and family life, they can blaze a trail through the secular world that millions will follow. This was Msgr. Escriva's vision, his supernatural mission. Lay Catholics should reflect on such a mission, and take advantage of the opportunity that Opus Dei is offering them. □

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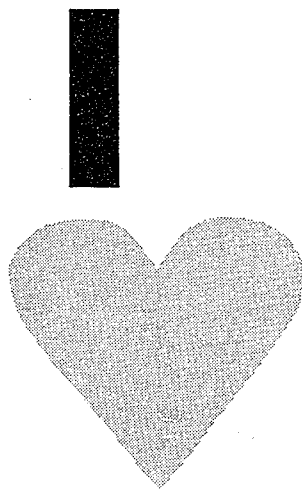
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# IRELAND

By Vivian Ostrowski

Brochures about the Ireland Program explain opportunities, activities, classes, and accommodations. These organizational and factual bits of information pertain to everyone involved with Irish foreign study. Unlike any other program offered at Notre Dame and Saint Mary's, the Ireland Program involves a deep and total immersion by thrusting students directly into Irish living, schooling and thinking. The heart of the Program, however, cannot be captured in broad overviews. The notion of a Program which exists on paper alone is a meaningless abstraction; instead, the Ireland Program is a sum of the experiences of each individual who plunges into it. The following vignettes offer reflections on the Maynooth experience. Considered separately, they introduce Ireland veterans as individuals with different backgrounds, goals, and interests. Considered together they offer the human element of a Program which lives beyond the brochures.

Renee Yung, a Saint Mary's senior, feels that fate sent her to Ireland; no Irish "roots" compelled her to travel to the Emerald Isle, yet that trip emerged as a significant time in her life. For Renee, the Ireland Program was an awakening. "I became aware of a world with social, cultural, economic and educational differences." Americans in Ireland face different houses, different expenses, a different

language. The immersion into a neighborhood and small town made these everyday details more profound than the more general differences in geography and curriculum and abstract culture."

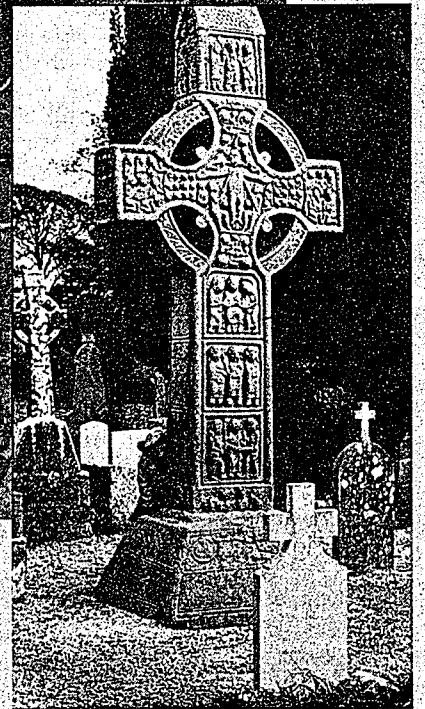
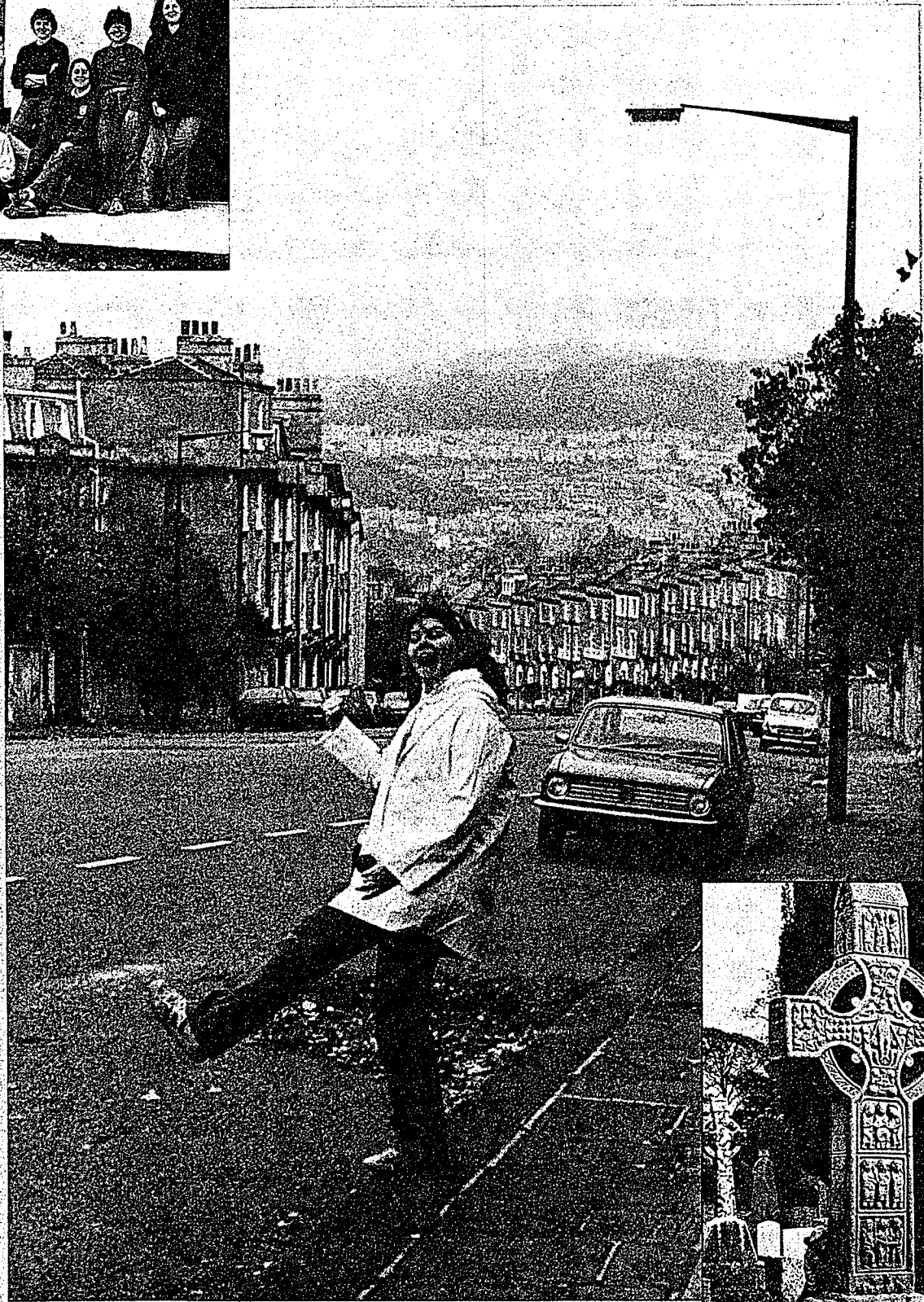
Renee describes the Program as an "Ideal Year." "Our expenses were met, our classes did not bind us to details and deadlines, and three thousand miles guaranteed our independence from family and college. We were free to experience anything; we were 'given a year' in an idyllic setting of sea, sky, mountains, and cliffs. Each American lived with his or her own style. "We touched how the Irish live and, at the same time, were able to touch our own Ireland and our own year."

Kathleen Hennessy too has her own story to tell. Kathleen is 100% Irish; the program, for her, was a natural extension of years of Irish step-dancing lessons and ballad singing. But the program took her beyond new steps and songs; Ireland provided her with a place to grow.

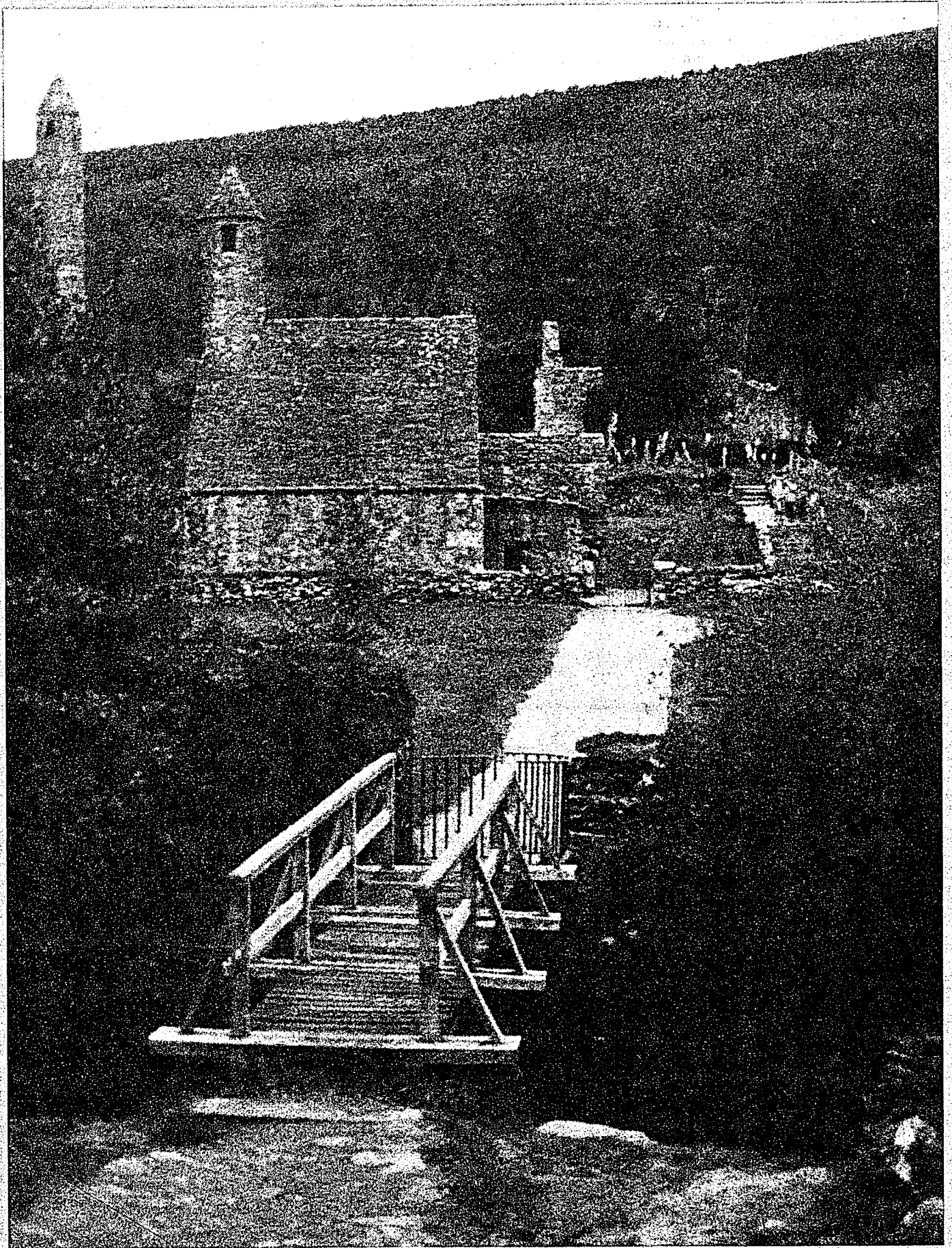
Appreciation and independence marked Kathleen's year. "Luxuries were luxuries, not necessities." Our standard of living changed in Ireland. We were dependent upon the coal company for heat, the bus driver for mobility, and ourselves for most everything else." Kathleen developed a greater appreciation of her parents' efforts to make her life easier and

more comfortable; she learned to distinguish between the comforts she "enjoys" and the comforts she "deserves." Her newfound self-sufficiency led to independence, and this independence led to cooperation. "We helped each other understand what we were doing there. Moreover, we attempted to reconcile our American ways with our Irish neighbors' ways. This personal interaction forced stereotypes to disappear."

As a social work major at Saint Mary's, Heather Holland is acutely sensitive to people's attitudes to the life that surrounds them, and to Heather, the life of Ireland was found in its music; the Irish stance toward music is indicative of the Irish stance toward life. Irish people sing and play musical instruments for enjoyment. They do not care whether they are "good" or not for everyone is entitled to be a part of making music. They take an active part in music as entertainment; many events end with guitar playing and singing. Traditional music is an important element as well. "Messages, such as a unified Ireland, are conveyed through folksongs and evoke strong feelings of patriotism in the Irish and their visitors. Ireland's long history is communicated to every generation. Americans, on the other hand, often listen or take a passive stance toward music and other entertainment. Americans watch TV while the Irish sing."







Mike Burnett decided to go abroad after watching the movie "French Postcards," in which American exchange students have great times in Paris. The fun, he concluded, made the risk worthwhile.

Mike likens the average Irish standard of living with that of America fifty years ago. Ireland is predominantly rural. The urban areas which exist sport fewer conveniences than their counterparts in the United States: many families heat their homes with fires of peat and coal; bicycling, walking, and hitchhiking replace privately owned automobiles. Attitudes, too, about the secular world and the Church seem old-fashioned—neither Women's Lib nor Vatican II plays a vital role in everyday life.

The notion of necessity changes from America to Ireland. "Necessities for us insure comfort and enjoyment. Necessities for the Irish insure health and basic needs." Mike learned to sympathize with European perspectives on world issues; he learned to view America critically and his social conscience grew tremendously. "I am more aware that America has a responsibility to the world, and of what that responsibility is."

Just as Mike became critically aware of the American responsibility to Ireland, Bridget Sullivan's year in Ireland encouraged the development of her political activism. Bridget felt displaced in Ireland—flown with different people to a different country with different customs formed by different histories. She realized that knowing a culture is an important element in knowing a person. Bridget found that just as she lives American culture and experience, so an Irish person lives Irish culture and experience, and a Nicaraguan lives Nicaraguan culture and experience. Perceptions of reality differ according to circumstance; "American experience is not global experience. Once Americans realize that our country is not the center of the world nor our customs the paradigm of human behavior, we will acknowledge the right of other nations to struggle for their own identity—using their own priorities and criteria."

Excitement greeted Nancy Brennan's decision to try the Ireland Program; according to her Irish-American neighbors in Yonkers, New York, Nancy was moving from "God's University" to God's Country."

Nancy did not view Ireland through "tourist-colored" glasses, however. "Too often, Irish-Americans and other visitors see only what they want to see: castles, churches, freckled faces, Aran sweaters and Waterford crystal." Nancy discovered the



realities of modern Ireland when trying to come to grips with the urban problems resulting from industrialization. She worked, for example, at SIMON—a shelter in Dublin for homeless men over forty. This perspective made apparent the tension between a romanticized, pastoral "old country" and an economically unstable country with poverty and unemployment. Through her experience there, she began to understand that there is more to Ireland than just the beautiful countryside.

When Mary Burke sat down to talk about Ireland, she prefaced her remarks with, "Listen, I've only got half an hour." She caught herself immediately—"What an AMERICAN thing to say!" Mary chose the Ireland Program for specific reasons: independent living, a rural community, and a liberal arts curriculum. The independence and freedom of the Program allowed each student to set his or her own priorities. Mary found that the Ireland group of students—individually and collectively—was most important to her.

"A special bond exists between people who experience a Program together; we spent our year learning to listen to each other."

The Ireland Program offers a Notre Dame/Saint Mary's student the opportunity to explore a beautiful country where stretched throughout its green expanse lie the lyrics and laughter of the Irish pubs, the economic hardships of a developing economy, and the strength and individuality of a rugged people. But at the core of the Ireland Program is the experience of being displaced and detached—living in a foreign culture. Separation from family, familiar environments, conventional ideas, and easy answers inspires new thoughts and a fresh world view in each participant. Particular insights differ for each, but all value the independence and awakened respect for the differences between peoples. □

Vivian Ostrowski: Vivian is a senior majoring in English Literature and Philosophy at Saint Mary's. She lives in Campbell, OH.



# ELAN

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## THE ARTS

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# The Unchosen Choice

by Laurel-Ann Dooley

Quivering with effort, the pointed foot strained towards the tired ceiling fan like so many other feet in the small rehearsal room. I felt oddly detached from this foot despite its apparent connection to my leg and I eyed it critically. Nice arch. Could be better. Needs work. My thoughts came in gasps, keeping time with my shallow breathing.

The piano pounded relentlessly as Madame Petronovich's voice cut the heavy air. "Turn out from the hip. Extension." Was she saying that to me? I forced my leg higher, feeling the familiar protest of overworked muscles. Glancing sidelong at the frozen forms next to me, I coldly evaluated each dancer. Karin—nice line but too static. Beth—strong ankles, a bit on the heavy side. Lydia—good balance.

"You will please keep your eyes looking in the proper direction." The command issued in the Russian woman's thin monotone brought my gaze sharply to the front of the room and sent shudders of apprehension through my body. "If you cannot maintain your concentration you may as well leave right now," the

voice continued, mercilessly reprimanding. Tears stung my eyes and I bit hard on my lower lip.

The music stopped and the carefully held positions collapsed like broken marionettes. Dancers drooped over barres and gulped the air, replenishing spent fibers and tired tendons with precious oxygen before the ritual began again. I stretched a cramped calf, catching my reflection in the mirrored wall. My moist skin was pale, a tribute to endless hours spent in this room, and I thought of the senior class beach trip I was missing. They would just be getting there now, unloading coolers and Coppertone, nursing hangovers with Budweiser. No concentration problems there.

"Tendu front and side and repeat," the voice was saying. I went through the motions of preparing for the exercise, my body memorizing, my mind wandering. John Banks would probably be there, splashing through the surf after a runaway Frisbee. And Lisa Johnson, stretched out on a beach towel, getting thrown into the waves and affecting annoyance.

"Ronde de jambes three, four, and

arabesque five." There were no clouds today. A really perfect day. They'd probably have a cookout . . . hot dogs and hamburgers . . . so many calories.

"Preparation one, two." The music began and curved arms responded, floating gently upward as taut legs burst into a flurry of movement. I let my years of training dance for me and continued my musing. I really would have liked to have gone. I might have even attempted to play volleyball. I smiled to myself.

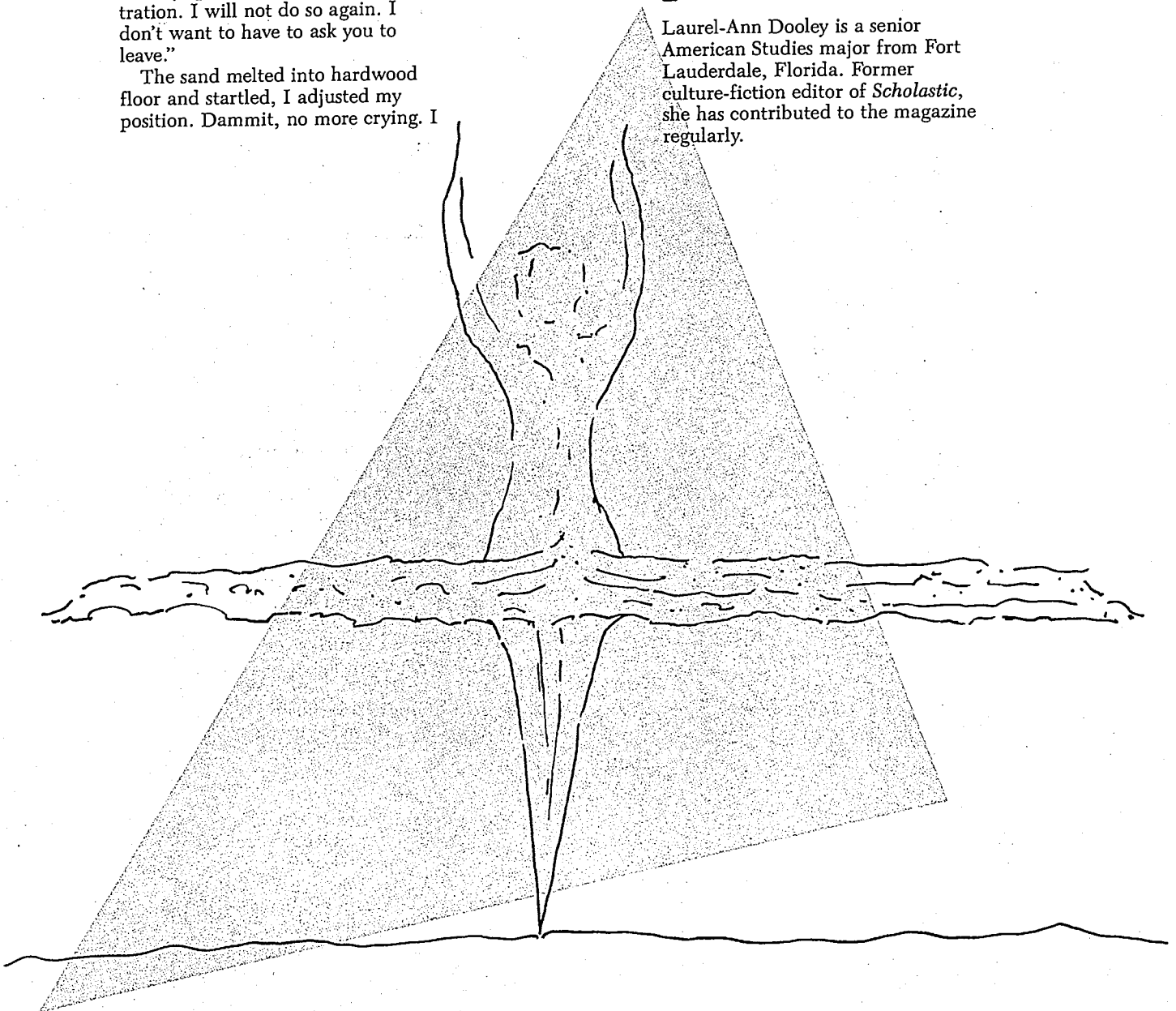
"Miss Roberts, I believe I have already spoken to you about concentration. I will not do so again. I don't want to have to ask you to leave."

The sand melted into hardwood floor and startled, I adjusted my position. Dammit, no more crying. I

can't let her see me cry. That would do it. I'll do a really good adagio and I'll make sure to get in the front row so she can see me. Desperately I plotted to stave off the panic that was gripping me. I'll do a triple pirouette if it kills me. Maybe I could take some extra classes next week.

A patch of diffused sunlight dappled abandoned pointe shoes and bounced off the mirror. Madame Petronovich pulled the curtain shut. Oh please, don't let her be mad. I bit my lip and hoisted my leg high. □

Laurel-Ann Dooley is a senior American Studies major from Fort Lauderdale, Florida. Former culture-fiction editor of *Scholastic*, she has contributed to the magazine regularly.



# Poetry

## One Brass Quintette

Ah,  
to dream of love  
on August afternoons  
when summer's baked  
much like a pie  
just waiting to be tasted,  
when friends are nigh  
and laughter leaps  
from building top  
to building top  
and back again,  
when there is ice-cream  
to be had  
and sun and clouds  
dance heel and toe,  
and lazy reeds  
wave to and fro,  
when days are hot and slow  
wave to and fro,  
when days are hot and slow  
I dream of love.

By S. Houk

Laugh and lay with me  
my beastly friend.  
Days and fine wine  
shall never run dry.  
Nor will your loins  
be less a surprise  
Today than tomorrow.  
Laugh and lay with me  
my beastly friend.

Come and sigh by me  
My friendly beast.  
Rock high Gibraltar  
on watery straits,  
Misty-kissed waves that  
trade pain for pleasure  
And back again.  
Come and sigh by me  
my friendly beast.  
Smile and sing o'er me  
my fiendish lover,  
A canticle of  
rising falling  
Bass arpeggios  
of the dominant,  
Curious key.  
Smile and sing o'er me  
my fiendish lover.

Be a good fellow.  
You're charming.  
bold.  
Surely there's held  
A sweet secret untold.

So . . .  
Laugh and lay with me  
my lovely fiend.  
Tomorrow's second coming  
dies without today.  
A revelation  
in crimson tones  
Saying, please do.  
Laugh and lay with me  
me lovely fiend.

Eighteen (just a while longer)

Re  
(leaves  
October red  
orange  
yellow  
scatter  
happy)  
joice:  
morninglight  
lovebright  
plays with breeze  
shelters  
warmground  
like falling snow

and you I love,  
ho  
(sunsong kissing  
summer farewell  
welcomes  
winter  
yes)  
sanna!

By Christina Bird

## colleen

clashing costumes of apparent crises,  
the daily disguises of a puppet  
whose limbs akimbo,  
needlessly dangle  
from a tenuous nickname,  
life

you  
also tied,  
with eyes smiling  
slashed the make-believe cord  
turning me into  
a wooden clatter

slow neck strings  
raise head in confused courage  
to face  
the  
loving sword

instead  
her white clouds  
gently buffet the hazel  
carrying me into  
a soothing black pool  
a window  
to the inner beyond  
that I must enter  
to be free  
of this wooden prison

By David Roop

## FIRST KISS

With our first kiss  
Our lips never touched  
Our being embraced.

From our first kiss  
Our lips have touched  
All of each of us.

With our first kiss  
We touched one another  
More deeply than with any other.

By Kele Lake

# Meeting the Night

A room's soul strikes back at the night,  
A disheveled bed is shredded by cries of desperation.  
The rebellious two die and die as their teeth meet,  
Their eyes dilate and prove windows to the pitch.

The furnished room spits its phlegm and stale,  
Plants choke as bodies wriggle and pull apart.  
Attempted escape is the steaming of sheets,  
A momentary forgetting until what you flee is what you view.

This chaotic business of night,  
A brief respite from the terror of loneliness  
Is symptomatic of the plague, the catastrophic privation.  
And when the soul hardens and disappears,  
Who can make amends?  
Only God can create something from nothing.

As for loneliness  
Speaking in tongues is an ecstatic wrap.  
Half-baked transcendental mutterings bring together two,  
I assume.

Or, intellectualism can be another cloak,  
But when one book is done, you'd better read another.

Beyond this don't you see  
When clever eyes meet there is nothing more  
Than windows to an empty core.

So if you can still cry, follow me.  
Let us peer through the vale of tears,  
Telling each other what we see.  
And if it is just loneliness,  
Let's fill it up with you and me.

By David Roop

# Peacock Feathers

She'll know  
My love  
When I show off  
My peacock feathers.

My Jaguar,  
Private beach,  
Income,  
bottle of Moet ('cause *Playboy* said so),  
My yacht.  
Swimming in the pure-blue  
waters of the Virgin Island shore  
whatever she wants!  
She *couldn't* ask for more.

My peacock feathers  
Determine whether  
She'll ignore or accept  
The true love she can expect  
From my heart.

Anyone can see that  
My heart's got so much to give.

By Sam Moore



# Fiction

a

## Rose

by Chuck Erhman

Old Man McDuff pointed to the ground and then looked at the woman beside him.

"What is it, McDuff?" she asked.

"It seems strange, but I believe it is a rose. Now fancy that."

McDuff thought it odd to happen upon such a thing in a public park.

"Perhaps someone was taking it to his lover and happened to drop it, quite by accident, and not knowing that he had done so, went on his way, only to be saddened when he reached his destination." He stooped and picked up the flower, resting it in his hand.

"Perhaps not," said the woman. "Perhaps the gentleman met his lover in this exact spot, and gave to her the rose you hold. And then, after the man had departed, she, not really in love with him, decided to toss the rose down on the ground, to die. The man never knowing what she did."

"I should hope not," answered McDuff. "Rather, I should like to think that at this moment, the young man is out searching for the rose, his heart in dismay. And if that is the case, then we should put the flower back and be on our way, hopeful that he can reclaim his lost treasure."

"No, he would not come back." The woman took the rose from the man and brought it beneath her nose. A smile cut across her face.

A twinkle came to McDuff's eye as he watched the woman.

"Perhaps the rose was sent from Heaven, a symbol of our love, of our relationship. It may indeed show the beauty of our association."

The woman gave a lighthearted laugh. "I should think not. Rather, it seems to show just how fragile and weak our union is. I could easily crush this rose, destroy it. The same is true for us, I believe. We could easily fall apart, crumble, fade. That is what the rose tells us, if it tells us anything at all."

"But that's it!" said McDuff, alive with expression. "The beauty of our relationship lies in its delicacy. And the rose shows it all, with stunning truth."

"Nonsense, McDuff." The woman handed the rose back to the man.

McDuff stood with the rose, silent for some time. "No," he said at last, putting the rose back where he had found it. "This rose was not for us. I do not believe we were intended to find it. No, our discovery has been a mistake."

He looked at the woman. She looked at the man.

"I do feel," McDuff mused. "And I am almost sure now, that the rose was left here, not for us, but for someone else. Left here by a man struck with love, for a woman to come and find. And the lovely lady may very well be coming here now, right this moment, to see what the man in her life has left her to discover. How I do love romance. It is simply enchanting. How I would enjoy to meet these people."

"You have it all wrong, McDuff," said the woman. "You do not understand. How blind men can be. No one would leave a rose out in the open for everyone to see; lovers are more discreet. The rose is simply a flower, and only that, standing for nothing, not meaning anything."

McDuff chuckled a bit, aware of his folly. He stood next to the woman, she next to him, both about the rose. In time they walked off, the rose a fading memory. □

# artistic opportunities

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## PLAYWRITES

Deadline: March 1, 1985

The Acting Ensemble Repertory Theatre Company of South Bend is offering a "theatrical experience for playwrites" focusing on the creation of original works for the stage. \$100.00 and a full stage production will be awarded to the winning play; \$50.00 and a stage reading will be granted to the runner-up. Playwrites must be eighteen years or older and must reside in Indiana. Only one full-length play per writer will be accepted, although more than one one-act can be submitted. Plays must not have been previously produced.

## INDIANA ARTISTS SHOW

Deadline: February 19, 1985

The Indianapolis Museum of Art is handing out more than \$5,000.00 to artists who are present or former residents of Indiana. The event is called the "70th Indiana Artists Show," and artworks of almost all media are welcome: painting, sculpture, constructions, metal, ceramics, stone, wood, plaster, plastics, works on paper, textiles, glass, documents of conceptual projects, mixed media, and photography. Pieces submitted must have been crafted since June, 1983, and must be the original work of the artist. Preliminary entries will be taken in 2x2 color slides, and each artist may submit a maximum of three.

## CHRISTIAN WRITERS

Deadline: March 1, 1985

The William B. Eerdmans Publishing Co. is taking submissions of fiction, poetry and critical essay. \$75.00 worth of books will be awarded to the first-prize winners in each category, \$50.00 worth to the second, and \$25.00 worth to the third. The contest is open to all regularly enrolled undergraduate students, and the entries should reflect the writer's Christian Faith in some way. And of course, all entries must be original and previously unpublished.

## WORLDLY POETS

Deadline: March 29, 1985

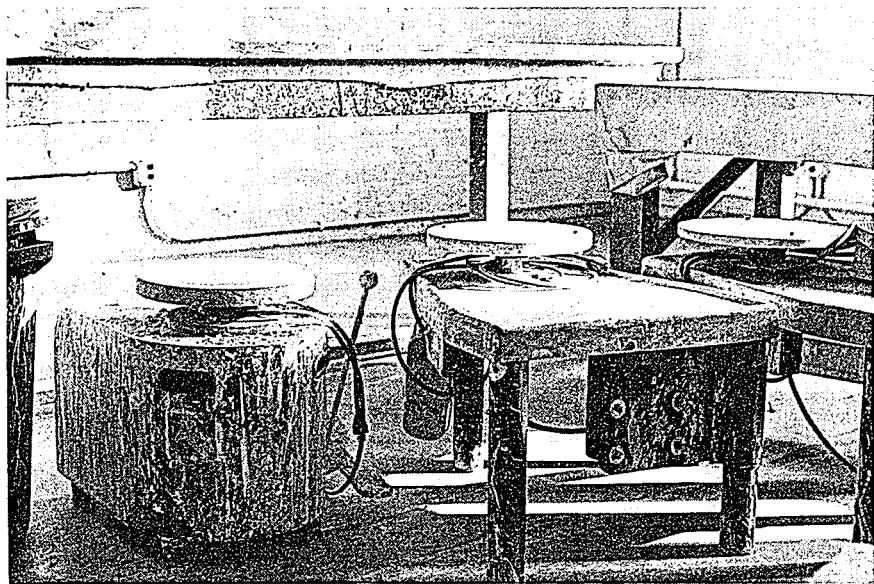
All poets residing on this planet are most cordially invited to compete in the fourth annual Salute To the Arts Poetry Contest sponsored by Triton College in River Grove, IL. The competition is divided into three thematic categories: Harmony, Betrayal and Opportunity. Poets are asked to submit a single piece on each of the three selected topics. Winning submissions will be published in *Ariel*, the Triton College publication for the Arts. Poems must be the original work of the artist and must not have been published previously.

## REGIONAL ARTISTS EXHIBITION

Deadline: February 22 & 23, 1985

Artists living within 100 miles of Fort Wayne and over eighteen years of age can be in the running for \$4,000.00 in cash awards from the Fort Wayne Museum of Art. All types of work will be judged, and a nonrefundable fee of \$10.00 qualifies an artist to submit one or two entries. Purchase awards will be given, and all artists will be encouraged to offer their work up for sale. The museum will claim twenty-five percent of the total price as commission.





## SCULPTURE COMPETITION

Deadline: March 1, 1985

\$8,500.00 is being offered to sculptors residing or studying within the states of Arkansas, Indiana, Kentucky, Michigan and Ohio. The Whirlpool Corporation, "expanding its commitment to cultural and educational advancement," welcomes both the professional and the amateur to submit a 35mm slide of a selected piece of sculpture to the 1985 Whirlpool Sculpture Competition. All pieces must have been completed within the last three years.

Winning sculptures and a selection of runners-up will hit the road on a touring exhibition which will run through St. Joseph, MI, Evansville, IN, and Ft. Smith, AR; sales will be encouraged, with no commission charged by Whirlpool, unless the sculptor indicates otherwise. Artists may submit a maximum of three entries.

## REMEMBERED POETS

Deadline: March 8, 1985

Kent State University announces the eleventh annual Hart Crane Memorial Poetry Award competition for any and all poets. \$100.00 will be given to the winning poem, and the poem will be published in *Icon*, Kent State's literary magazine; honorable mentions may also be published. Poems must be previously unpublished.

## SENIOR ARTISTS

Deadline: March 15, 1985

RSVP is offering a chance for promising college seniors, majoring in art in a matriculated curriculum, to win thousands of dollars, free advertising, card stock reprints and an opportunity to have their work seen by more than 10,000 buyers all over the world. The aim of the competition is to identify the best new talent among college seniors and to provide them with an introduction to the professional marketplace.



## NATIONAL ART SEARCH

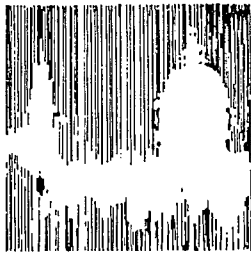
Deadline: February 28, 1985

Sun Cards, Inc.—a manufacturer and distributor of greeting cards and related stationery designed for the black consumer—announces a National Art Search. The search is a project conceived to identify artists who wish to have their artwork reproduced on the commercial market, to select new designs for inclusion in the Sun Cards line, and to help provide national and international exposure for the selected artists and their work. \$1,500.00 in cash and a trip for two to the National Conference of Artists (NCA) convention in Dakar, Senegal, will be given as awards to the chosen winners. All entries must be in full color and must depict either full or partial figures of one or more black subjects; and entries must be submitted in slide form. The competition is open to all artists.

## HIGH PRICED POETS

Deadline: March 15, 1985

The Chester H. Jones Foundation is offering more than \$1,800.00 for poetry submissions. The selected winner will receive \$1,000.00, and there appears to be a lot more where that came from. Information and entry forms are available from the foundation.



# WSND

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
7:00	DAYBREAK						8:00 Sunday Morning (APR)*
9:00	MORNING CONCERT					children's hour	11:00
12:00	NEWS						
12:15	MERIDIAN					The Opera Box (APR)	Sunday Morning Concert
1:00	Chamber Masterworks	Netherlands Concert Hall (APR)	Baroque and Before	The First 50 Years	20th Century Masters	SATURDAY AFTERNOON OPERA	Salzburg Music Festival (APR)
2:00	AFTERNOON CONCERT						
2:45	NEWS AND SPORTS						
3:00	San Francisco Symphony	Afternoon Concert	St. Paul Chamber Orchestra (Specials) (APR)	Afternoon Concert	Philadelphia Orchestra		
5:00	TAFELMUSIK (Business Times at 5:30 [APR])					New Releases	REQUEST PROGRAM
7:00	American Debate (APR)*	Music from Oberlin	Concert America (APR)*	Collector's Item	Studs Terkel	6:00 New York Chamber Music (APR)	
8:00	In Performance	New York Philharmonic		Chicago Symphony	Evening Concert	REQUEST PROGRAM	ON STAGE
10:00	Jazz Gallery	EVENING CONCERT			High Performance Specials (APR)		11:00 Modern Music Hour
12:00	NEWS AND SPORTS						
12:15	NOCTURNE NIGHTFLIGHT						Jazz Nocturne

\*These APR programs will begin in the near future

*Bach/Handel/Scarlatti  
Tercentenary (APR)  
Alexander's Feast*

WSND will broadcast Alexander's Feast on February 22 at 8 pm. In honor of St. Cecilia's Day, Handel composed a scintillating account of a famous banquet. Alexander's Feast is a setting for John Dryden's famous ode subtitled "The Power of Musick."

**Saturday Afternoon  
Opera**

- |          |    |  |
|----------|----|--|
| February | 2  | VERDI: Otello                          |
|          | 9  | PUCCINI: La Boheme                     |
|          | 16 | WAGNER: Lohengrin                      |
|          | 23 | TCHAIKOVSKY: Eugene Onegin             |
| March    | 2  | PUCCINI: Manon Lescaut                 |
|          | 9  | VERDI: Ernani                          |
|          | 16 | WAGNER: Die Meistersinger von Nurnberg |
|          | 23 | GERSHWIN: Porgy and Bess               |
|          | 30 | PUCCINI: Tosca                         |

**Studs Terkel Almanac**

"It was always a badly kept secret that Studs Terkel's own life was as singular and interesting as that of any of the people he interviewed . . ." (Michael Arlen)

Since graduating from the University of Chicago Law School in 1934, Studs has been a playwright, acclaimed author, disc jockey, radio and stage actor, radio commentator, lecturer, panel moderator, jazz columnist, television personality, music festival host and civil service employee. For more than 25 years, Studs has hosted his Peabody Award-winning program, "The Studs Terkel Show."

The program's form is eclectic, including musical and dramatic presentations, literary readings, interviews, documentaries and discussions. Some of Studs' memorable interviewees have been Buster Keaton, Woody Allen, Norman Mailer, Marc Chagall, Tennessee Williams, Janis Joplin, Aaron Copland and Carl Sandburg.

**February 15**

Studs talks with Father Jensen and Sister Malherek of the Maryknoll Order about Central America.

**February 22**

Lena Horne converses about music.

**March 1**

Studs in conversation with John Tateishi about his book *And Justice For All: An Oral History of the Japanese American Detention Camps*.

**March 8**

Studs with Mike Royko, discussing and reading from his new book *Like I Was Sayin'*.

**March 15**

Lisel Mueller converses with Studs about her recent translation of *The Selected Poems of Marie Luis Kaschnitz*.

**March 22**

Eleanore Langer discusses her biography of Josephine Herbst, a singular woman of the 20's.

**March 29**

In conversation with Studs is Tevere Macfadyen, author of *Gaining Ground*.

**Chicago Symphony  
Orchestra**

**February 14**

Claudio Abbado, conductor  
Cecile Licad, piano  
SCHUMANN: Piano Concerto in A Minor, Op. 54  
SCHUBERT: Symphony No. 9 in C, D. 944, "Great"

**February 21**

Kurt Masur, conductor  
Annerose Schmidt, piano  
PROKOFIEFF: Piano Concerto No. 1 in D-flat, Op. 10  
SIEGFRIED MATTHUS: Piano Concerto  
DVORAK: Symphony No. 8 in G, Op. 88

**February 28**

Sir Georg Solti, conductor  
Franz Mazura, bass-baritone (Moses)  
Philip Langridge, tenor (Aaron)  
Aage Haugland, bass (Priest)  
supporting cast  
Chicago Symphony Chorus (prepared by Margaret Hillis)  
Members of Glen Ellyn Children's Chorus (prepared by Doreen Rao)  
SCHOENBERG: Opera, "Moses and Aaron"

**March 7**

Daniel Barenboim, conductor  
BEETHOVEN: Symphony No. 6 in F, Op. 68, "Pastoral"  
DEBUSSY: Prelude to Mallarme's "Afternoon of a Faun"  
SCRIABIN: "Poem of Ecstasy," Symphony No. 4, Op. 54

**March 14**

Claudio Abbado, conductor  
Zoltan Kocsis, piano  
BOULEZ: "Notations" I-IV  
RACHMANINOFF: Rhapsody on a Theme of Paganini, Op. 43  
MENDELSSOHN: Symphony No. 4 in A, Op. 90, "Italian"

**March 21**

Leonard Slatkin, conductor  
Joseph Guastafeste, double bass (Mr. Guastafeste is also CSO Principal Bass)  
BACH/RESPIGHI: Prelude and Fugue in D Major, BMU-532  
WM. KARLINS: "Reflux"  
ELGAR: Symphony No. 2 in E-flat, Op. 63

**March 28**

James Levine, conductor  
Johanna Meier, Judith Blegen and Marvis Martin, sopranos  
Florence Quivar and Isola Jones, mezzo-sopranos  
Giuliano Ciannella, tenor  
Ryan Edwards, baritone  
John Cheek, bass  
Chicago Symphony Chorus (prepared by Margaret Hillis)  
Wisconsin Conservatory Chorus (prepared by Margaret Hawkins)  
Glen Ellyn Children's Chorus (prepared by Doreen Rao)  
MAHLER: Symphony No. 8 in E-flat, "Symphony of a Thousand"

# idle banter

—Timothy Gianotti

I watch the lonely trail of a cigarette rise up to join the thickening overhead fog in the stuffy, cramped cafe. My eyes wander, and they fall on the face of a big man two seats down the bar. Amidst the black razor stubble, a dirty scab stretches across his cheek. I don't want to know how it got there, so I stick my nose in the chipped coffee mug which sits steaming on the counter before me. At fifteen cents a cup, it's the best deal in town. Besides, I really like this place—old men with broken teeth sipping coffee and eating chili at the counter, younger men with deflated dreams crowding around tables behind, a woman or two in worn-out men's clothes sit joking by the door, and Dorothy Day thumbtacked to the wall, overseeing the whole operation. There is something here that I cannot find in my middle-class neighborhood across the river.

The front windows are fogged up from the cold. I never thought it got this cold in Portland. There isn't much to see outside anyway . . . a dirty street, an occasional police car driving by, perhaps a nearby resident walking past with a small bag of groceries in hand (they can never afford to buy the big ones). There used to be a discount food store alongside the cafe, but after Connie left for Seattle, it had to close. No one filled the gap. The other local store is more expensive, and they sell booze. Thunderbird and Maddog are the big sellers. I guess they got more business than Connie did anyway. Everyone misses her though.

The guy working behind the counter is awfully nice, young too (the beard he is growing is still pretty thin). And I think he is probably full of idealism and left-wing politics (most of

them are). It probably won't be too long before feeding these people takes a higher priority than changing the world; it happens, you know. Now this is just my personal opinion, but it looks like he still wants to change the world. He's awfully nice. Maybe he'll be one of the stronger ones who don't give up so easily. I hope so.

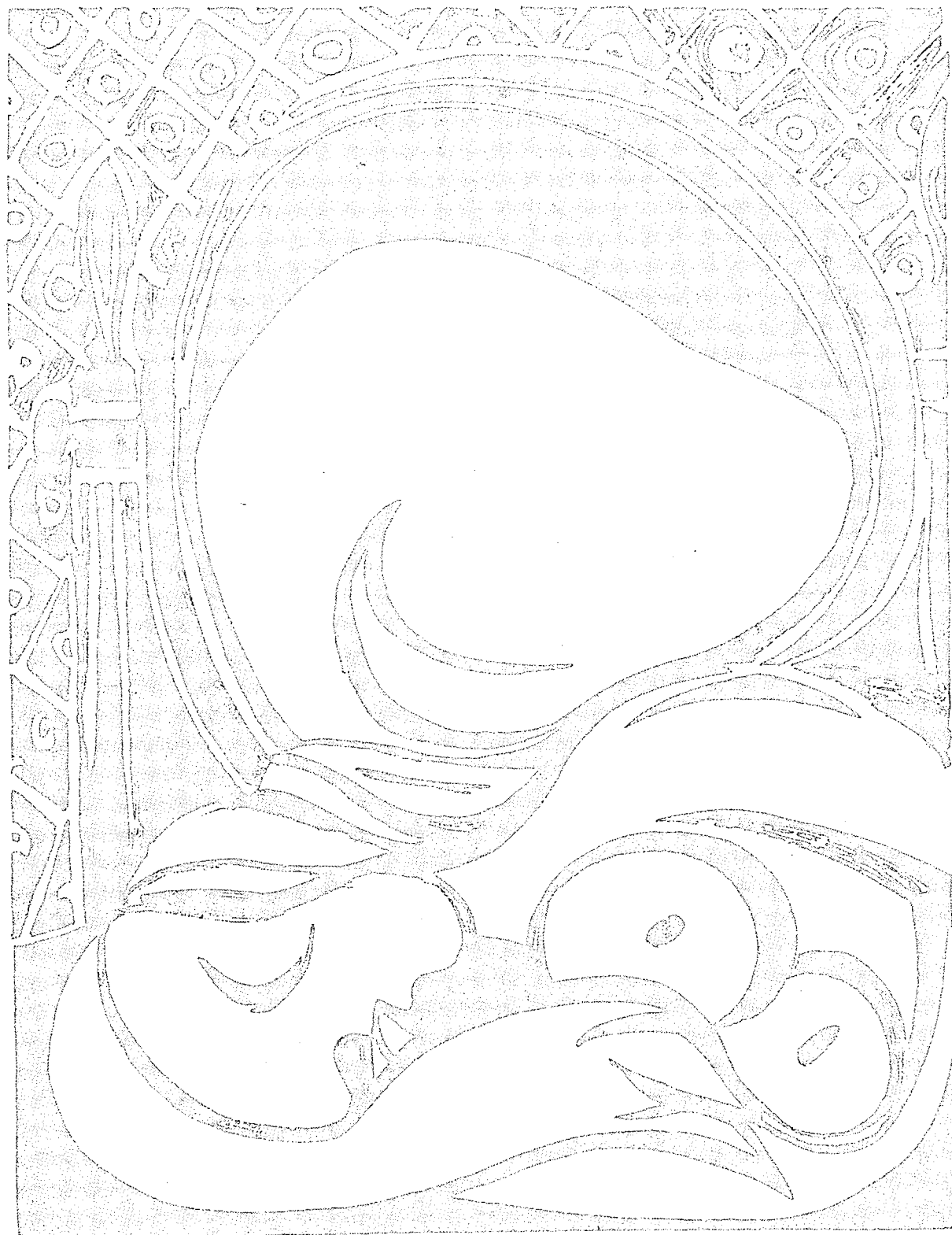
Somebody comes in off the street, and a gush of icy wind follows him like a shadow. I shiver and wait for more coffee. He squeezes on the stool next to me, and I say hi with a smile. He brightens up as the nice guy fills our cups, and we start to talk . . . about the weather, his divorce, the company he used to have. You can always count on good hello's down here. The story isn't an unfamiliar one, but I listen intently anyway, nodding and commenting as we go along. He eventually finds a place to stop; I shake his hand and say good luck (it seems to mean so much more than good-bye). I walk outside onto the dirty sidewalk and quickly pull my hat on. It is really cold.

Now I don't know too much about Valentine's Day, but I hope they have a happy one back in Portland; I hope it's a warm one, too. □

## Notice

Columns submitted for Idle Banter are now solicited from the entire student body. Deadline for the March issue is February 22 in the Scholastic Office on the third floor of LaFortune.

# *The Snite Museum of Art*



*Tuesday-Friday 10am to 4pm*

*Thursday evenings 4pm to 8pm*

*Saturday-Sunday 1pm to 4pm*

*university of notre dame*

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