

The Spectator

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Editors of The Spectator

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## Few majors fine, say surrounding drama programs

by Roberta Forsell

S.U. will be the only private school in the state not to offer a drama major if the administration's termination proposal is adopted.

All 10 independent colleges in Washington now offer undergraduate theater degrees, whether they be part of interdisciplinary programs or full majors.

Last month, the administration proposed that the bachelor of arts degree with a major in drama be discontinued after the 1982-83 academic year. It submitted its proposal to the academic council, which instead recommended that the program be placed on probation for two years. The final decision will be made by June 10.

In a recent Seattle Times article (May 23), university President William Sullivan, S.J., stressed that the proposed termination would not mean the end of the drama program and advocated that productions be continued on a club level.

Though some were not surprised by the proposal, drama professors from area colleges were not at all pleased after learning about the possible terminations.

"I was really sorry to read that (degree termination) was a possibility," said Dr. Bill Parker, director of theater at Pacific Lutheran University. "I have seen a couple of your plays and I thought the program was doing well."

James Chapman, associate professor and coordinator of the dramatic arts at Seattle Pacific University, said the proposal is "unfortunate but not unusual."

"When people start looking around for areas in which they can save some money, I assume that the arts are very frequently the ones that go first," he said.

At PLU, a drama degree is offered through the communication/arts department, supporting about 20 majors and maintaining three full-time faculty members.

The administration there has recently committed itself to raising money for a new performing arts center and is adding a new faculty member in the fall.

"I've never really had to go on the line to justify our existence here," said Parker. "The administration has always been very supportive and always recognized the value to the greater university."

SPU has 25 to 30 drama majors, housed under the school of fine and performing arts. It has one part-time and two full-time faculty members and graduates three to five students each year.

Chapman said that his department is "paying for itself" thanks to the large number of general education classes taught to non-majors.

"Our secret is that we are tied to the core," said Chapman, adding that though it is often irritating to spend half his time with non-majors, it is well worth salvaging the smaller upper division courses.

Both Chapman and Parker believe that a drama major is necessary to maintain a quality program. They doubt whether high-caliber students and faculty would be attracted to a university without a major.

Gary Peterson, professor and chairman of the department of communication and theater arts at the University of Puget Sound, agreed and added that staging productions on a club basis would most likely result in second-rate shows.

(continued on page seven)



photo by James Bush

## ROTC cadets defend role of military on 'Christian campus'

by Kerry Godes

Here it comes, tromping through the mall, this big, dark, green thing; its feet hitting the pavement with a thump, thump, thump, thump. It's getting closer, branches and leaves sprouting from the top of its head, its crackly, green face clearly distinguishable now.

What is it? It is an ROTC student, dressed in full camouflage uniform and ready for drill practice, whether it be squad or tactical maneuvers.

How does an S.U. student react to the sight? Does one run and hide, scream insults, or just stare in silent awe? Chances are, he or she may stop to ponder the philosophical realities and moral implications of ROTC's presence on a Christian campus.

Then again, he or she may not. "I don't know what this whole Christian controversy is about," said Chris Roehl, a senior ROTC student. "I don't personally go to church every Sunday; I'm not an avid church-goer, but that doesn't

mean I don't have my own personal values and Christian values."

Roehl joined ROTC two years ago, as a means of getting practical business experience before going on to a large corporation, and because she saw the military as a place where she could apply her foreign language skills. Roehl has a double major in foreign languages (German) and business administration.

"Just because we're a part of the military system . . . it's our defense systems we support, we defend our country, and that's what we stand for," she said. "We don't stand for going out and killing somebody and that seems to be the whole controversy."

Roehl said she was attracted to S.U. by the German in Austria program, and only became familiar with ROTC through friends that were in the program.

When she first came to S.U., she said, she was "as anti-military as anybody, but I just didn't know enough about it." Roehl said she saw her friends in ROTC getting

"good leadership and management training in their classes," and felt that kind of training was lacking in her other classes.

"You know, in (ROTC) workshops, we are required to give instructions and in any class situation at S.U. you don't really have the ability to do that. Even in my business classes, I've only had one class where I had to give an oral presentation. I think that's what is really lacking in the structure of S.U.'s classes."

Roehl said she has been able to apply the skills acquired through ROTC, such as leadership training and leading classes, to other parts of her life as well. During workshops, she said, all cadets are required to lead classes. "It varies, you can do first aid, military skills, tactics, or actual hands-on things like assembling weapons, which is totally new to me. You know, here I am assembling and disassembling a rifle and I've never even held one before!"

Rather than contradicting each other, Roehl said she feels ROTC (continued on page ten)

## Incumbent protests ASSU election proceedings

by Tim Ellis

ASSU Senator Ted Scoville, claiming "negligent violations" of the university's election code, filed a letter with the ASSU last week protesting the May 12 elections, in which the incumbent senator lost by six votes.

Scoville's action hastened ASSU President Eric Johnson in appointing a judicial board to hear Scoville's allegations. If the board rules in Scoville's favor, elections could be held next fall, Johnson said.

"I want it to be known that this election is invalid," Scoville said. New elections should be scheduled, he added, "so that reputable elections can be held . . . instead of a closed election."

Scoville cited several election code violations in a letter to First Vice President Tony Wise, who was election coordinator. Among those alleged violations were:

- Voting sites were not open from 9 a.m. to 7 p.m., as stated in a May 12 story in The Spectator, but instead were open, Scoville says, from 11 a.m. to 6 p.m.

- Only two voting sites were provided, instead of three as required by the election code.

- Those voting sites did not have two persons present at all times, as required by the election code guidelines.

- Publicity for the elections, both in the posters announcing a primary election and at the voting sites, was poor and inaccurate because no mention of the cancelled primary was made.

Wise and Johnson concede that the election code violations cited by Scoville "are good points," but they believe his protest is based more on "sour grapes" than reasonable cause.

"Everybody had the same opportunity," Wise said, adding "I don't think he's got a chance of winning (the chance for another election)." Although Wise concedes there were violations, he said that total adherence to the legal code is nearly impossible. "Elections have never been run that way in the past," Wise said. "We don't have the time or the money."

Johnson added that only two voting sites have been provided for spring elections for the last three years.

Scoville agreed that there is no specific requirement for the election coordinator to provide publicity for the election as far as he knew, but because he did provide it, Scoville said, it should at least have been accurate.

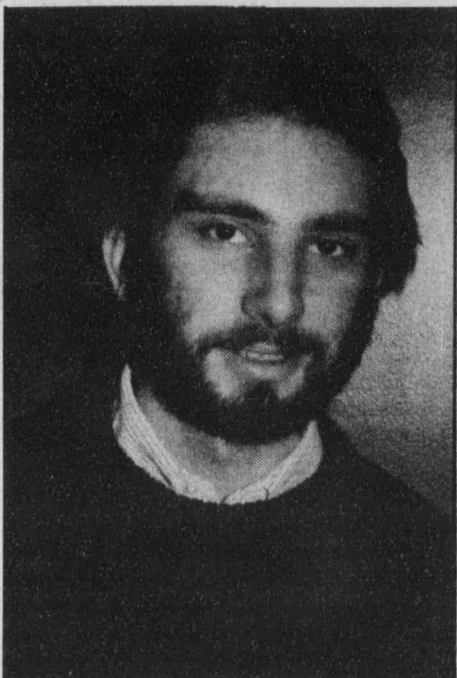
"They left up inaccurate information on the posters," Scoville said, "not informing people that there was only one election."

Wise added that if the judicial board did rule in favor of Scoville, organizing another election during fall quarter "would be a nightmare." Scoville's allegation about poor publicity, Wise said, may be true, but is not the concern of the election coordinator.

"Whose responsibility is it to publicize the election," Wise asked, "the election coordinator or the candidates?"

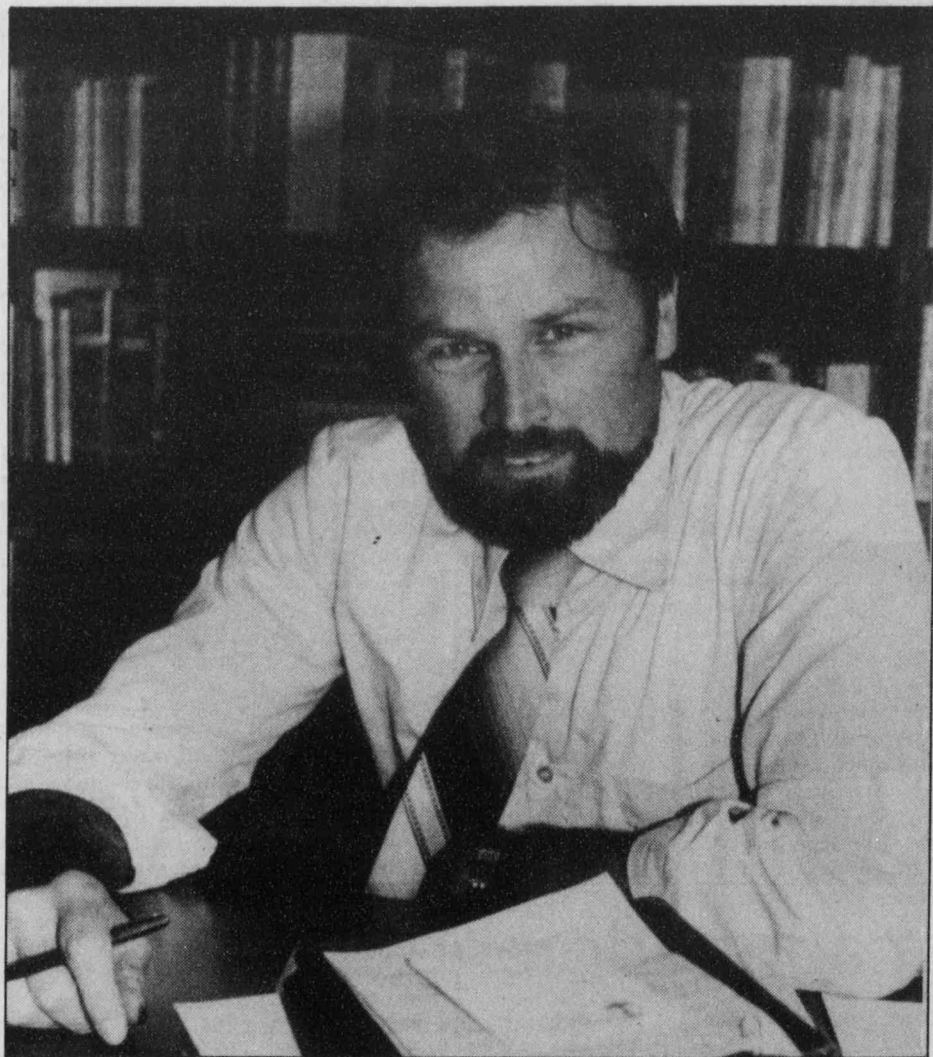
According to Johnson, publicity in the election did not play an important role in the election, noting that most of the candidates conducted their election by word-of-mouth.

(continued on page nine)



Ted Scoville

# Engineering degree requirements to be modified



Terry van der Werff

photo by jeremy glassy

by James Bush

Degree requirements for three engineering courses will be modified, with the addition of a core computer course as one major change, according to Terry van der Werff, dean of the school of science and engineering.

The basic Fortran course will be added to the engineering curriculum in response to a suggestion from the Accreditation Board for Engineering and Technology (ABET), which is currently evaluating the engineering curriculum in the three programs (civil, electrical and mechanical engineering). However, van der Werff stressed, "We have not lost our accreditation, and we are not in accreditation trouble."

Rumors of accreditation problems in the school have spread among engineering students, van der Werff said, and several have already approached him, worried about their future here. Actually, he pointed out, the ABET decision will not be made until late this summer, and van der Werff is confident that all three programs will be accredited. "We are simply in our normal accreditation procedure," he said.

Changes in the three programs depend on each department's present requirements, van der Werff said. "Each department is approaching the changes in a different way."

The mechanical engineering program will be the least affected, he said, because most changes will be made within the existing courses, merely modifying how they are taught. More instruction in engineering design will be stressed in these courses, van der Werff said, although only minor changes in the course description will be necessary.

Degree requirements in civil engineering will be changed, he said, but will mostly involve substituting existing courses.

The most sweeping changes will be made in electrical engineering, van der Werff said, in an effort to "recognize that the practice of electrical engineering is different from five years ago." The "microprocessor revolution," which allows complex circuitry on a miniature scale, has revolutionized the job of the working electrical engineer, and it is important that the curriculum reflect this, van der Werff said.

"The end result of (the changes) is a curriculum in all three areas that is up to date — representing a spectrum of things that a practicing engineer will run into and therefore needs to know," he said. "By and large we cater to those students who go out and work (rather than attend graduate school) after graduation."

When van der Werff first arrived at S.U. last year, he realized that curriculum changes would be necessary, but because of the rapid enrollment gains in all the engineering programs, the departments lacked the time to act on it until now. Engineering enrollment has tripled in the last four years, van der Werff said, and the 75 engineers in this year's record graduation class (up from ten in 1977) represent this trend.

During the university's financial crisis of the mid-seventies, he continued, cuts had to be made in the civil engineering program which put it below accreditation standards, so this ABET decision attempt will, he hopes, put all of the engineering programs on accredited status. Both electrical and mechanical engineering are currently accredited programs.

The changes will be presented to the academic council next week, and if accepted, van der Werff hopes to have them implemented in time for next fall.

## SPU president to speak at commencement

by Joe Finn

Despite the wish of Greg Lucey, S.J., vice president for university relations and planning, that this year's commencement ceremony not be "dominated" by a white Anglo-Saxon male, the commencement speaker will be such a person.

David McKenna, out-going president of Seattle Pacific University, will address the graduates. The title of his speech will be, "He Took a Towel," said his executive assistant, Cecelia Tindall. She declined to give any further information.

McKenna will also be given an honorary degree "for his contribution to higher education in the Northwest," Lucey said. "He's been a real leader in that area."

Approximately 980 degrees will be awarded at the ceremony, some to the first students in the United States to earn graduate degrees in computer software engineering.

The candidates were judged more on how they presented their topics than by the topics themselves, Johnson said.

The selection committee consisted of Johnson, Gail Nank, faculty senate member and assistant professor of nursing; Joan Harte, O.P., director of campus ministry; Tom Hoffer, ASSU senator; and Rees Hughes, director of student activities. S.U. President William Sullivan, S.J., will make the final decision.

McKenna is an ordained elder in the Free Methodist Church of North America. He became president of SPU in 1968, and on July 1 of this year he will assume the presidency of Asbury Theological Seminary in Kentucky.

Karl Bahm, a political science and German major, was the student speaker committee's top choice to address his classmates at commencement. The committee's first and second alternates respectively were Sue Coggeshall, a nursing major, and Jim Keller, who is working toward a triple major in psychology, philosophy, and biology.

Eric Johnson, ASSU president, said committee members narrowed down the three from an initial 30 people who showed interest. Eight semi-finalists presented their speeches to a five-member committee in a series of interviews.

The final three were selected on the basis of their participation in S.U. activities and on their ability to clearly communicate their speech topics.

Committee members Johnson, Tom Hoffer, student senator, Gail Nank, faculty senator, Sr. Joan Harte, O.P., commencement committee member, and Rees Hughes, student life director, judged candidates more on how they presented their topics than by the topics themselves, Johnson said.

William Sullivan, S.J., university president, will make the final decision.

Besides McKenna, William Hutchinson

and Emily Taylor, both from Seattle, will also receive honorary degrees.

Hutchinson is the founder and head of the Fred Hutchinson cancer research clinic and Taylor is former director of the American Council on Education's Office of Women in Higher Education.

During the ceremony, the first James B. McGoldrick, S.J., Faculty Fellowship Award will be given to Rosaleen Trainor, C.S.J., professor of philosophy and director of the honors program. The award is to be given annually for outstanding service as a teacher.

S.U.'s 63rd annual commencement exercises will be held June 6 at 3 p.m. in the Seattle Center Arena.

Other commencement events include:

- The graduate breakfast, to be held June 2 from 8:30 to 10 a.m. in the Campion dining room.

- The Baccalaureate Mass, which will be held at 3 p.m. June 5 at St. James Cathedral. Seattle Archbishop Raymond Hunthausen will be the principal presider, and Sullivan will deliver the Baccalaureate address.

- The graduate reception will be June 5 from 4:30 to 6:30 p.m. in Campion Tower.



David McKenna

## Insulated windows to be installed in dorms

by Carol Ryan

Dorm residents should find the temperature in their rooms much more comfortable next year after new insulated windows have been installed and radiators have been cleaned during the summer.

Using \$210,000 from a loan that the university received from the U.S. Department of Housing and Urban Development for energy conservation measures, the university has hired a local firm, All City Glass, to install the windows, explained William Hayes, S.J., vice president of administration.

The project, scheduled for a July 31 completion, is primarily designed to reduce the draft from windows during the winter months, said Hayes. New windows will be placed in the library, Connolly Center, and Campion and Bellarmine.

Hayes noted the savings will be passed on to students in the long run because of the overall reduction in heating costs. "The

windows will pay for themselves within six years or less," said Hayes.

Kip Toner, S.U. business manager, described the windows as two panes with a five-eighths inch space between them. "The insulation comes from within," said Toner, and explained the dead air space between the panes creates the insulating effect.

Hayes said rooms should be warmer once the draft from the bare windows is eliminated and the radiators flow more efficiently. Students working in the summer job program will clean out the dirt and clogs in the radiator system, he said.

"Next year because of the windows, and because of the radiators, there should be ample heat in the dorms," he said. But "we can never satisfy the cold-blooded people," he concluded, advising those who like warmer rooms to put on an extra sweater.

Hayes speculated that the heating problem during winter quarter in Campion had several causes. The old radiator system

needed cleaning, the new computer micro-processor was malfunctioning due to human error, and residents vary in what they consider a comfortable room temperature to be, he said.

The micro-processor problem has been corrected and, with the work this summer, temperatures should be consistent, he added.

Toner explained the procedure of replacing the old windows, assuring summer students that the process will only take five minutes once the company installing the glass has established a technique.

The only thing lost will be the old window panes, said Toner. The frames will be retained and the new windows will simply slide into them, reducing additional expense.

Toner noted that All City Glass was not only the lowest bidder, but administrators decided they had the best quality product and the best service as well. "We're not just concerned with the lowest cost," said Toner, "but the overall quality of the project."

## Corrections

In last week's photo feature on the May-daze celebration, the cutline on the picture which included Eileen Brown and Christina Gilmore was misleading. Gilmore was not at the celebration representing the Women's Center.

A notice from the Registrar on last week's looking ahead page read, "Once a total of nine quarter credits (all college work combined) is completed, no more credits will be accepted from a two-year community college." It should have read, "Once a total of 90 quarter credits. . ."

# Dream come true: Women's center opens

by Robin Fleming

An S.U. Women's Center is no longer a good idea being toyed with — it is now a dream come true for organization co-founder Christina Gilmore and a handful of other women.

The progress made by the center in recent months will be celebrated with an open house May 27. The organization now has a comfortable office in the basement of the McGoldrick Center as well as more administrative support, Gilmore said.

At the open house women involved in starting the organization, including Gilmore and Donna Vaudrin, dean for students, will explain the goals and values of the Women's Center. Literature will also be available on some of the topics the club will address, such as rape awareness and prevention, health care and female integration in society. But "most of all it's an open house to state that we're here, and looking for men's and women's input," Gilmore said.

Recently the group's founders worked on a statement of goals for the center. Vaudrin led a series of workshops to aid the development of the group's goals and objectives, and said she thinks the goals will enhance female participation in the center. "The fact that we have these goals will enable them (the Women's Center) to get started much more quickly next year," she said.

The four goals are to assist the women of the S.U. community in personal, professional and social development; to provide the S.U. community with information and educational resources pertaining to women's issues; to facilitate development of support groups and resource networks which respond to a broad range of individual needs of women in the S.U. community; and to promote social change.



graphic by mary fernandez

Gilmore feels another plus for the group's success is the fact that "our advisory team includes staff, administrators, undergraduates and graduates," as well as increased faculty input.

Gilmore stressed that the Women's Center is in no way, shape or form an activist organization, but one which will try to support, educate and enhance women's lives through support networks, referral services, meetings and speakers. "Few women have the time and desire to become involved with themselves because they look at women's organizations as activist and radical, which all have negative connotations," she said, stressing that the center will "follow the ideology of the school. We work within this

administration."

Gilmore encourages younger women, especially freshmen, to become involved in the Women's Center because she feels younger women come to college with traditional values, which, at one time or another, are questioned. Gilmore feels the Women's Center will be beneficial to women who are going through changing developmental processes during their college years.

"We don't want women to feel alone in their growing process of sexual, developmental and perspective changes," said Gilmore. "We're looking for their input, and hopefully they will see this as a room of their own, and a place they can come to find support."

## No decision yet on faculty club

A decision on the proposal to create a combined faculty club/Italian club lounge on the 12th floor of Campion Tower has not yet been made.

According to Gary Zimmerman, executive vice president, nothing has happened in the last several weeks and the proposal is still being discussed by members of the university relations office and the president's office.

Frank Palladino, director of development for S.U., first proposed the establishment of the club early in February to the faculty senate.

The Seattle Italian Club expressed interest in leasing the 12th floor, remodeling and using the space for its monthly meetings. The club would also provide faculty members with a place to meet and dine, Palladino said.

The club has not discussed or expressed interest in using either the fourth or fifth floors of Campion which Ken Nielsen, vice president for student life, announced would be open to off-campus renters, Palladino added.

"They don't even know about that," he said.

Judy Sharpe, director of resident student services, does not anticipate the lounge changing from its current status of being a student study area. "I'm still counting on it staying the same," she said.

Because the residence halls are self-supporting, Nielsen explained, in light of declining dorm enrollment other uses for dorm space must be found. By finding renters from off campus, he said, the amount of revenue lost by vacant floors would not have to be passed on to S.U. students.

Nielsen said that the university "always has a lot of deals going" in order to best use its facilities, but "the longer this decision goes, the less likely it is," to take place.

# Activities director settled in at job he 'created'

by James Bush

The position of student activities director represented a special challenge to Rees Hughes when he came here three years ago — the chance to create his own job.

"It was the creation of a commitment on the part of the university and the ASSU on a fifty-fifty basis — to fund the position for a period of up to three years," said Hughes, who last week received a "Super Merit

Award" for administrative excellence.

"When I came here I had the option to create the kind of job that I wanted to and Donna (Vaudrin, dean for students) and Ken (Nielsen, vice president for student life) gave me that flexibility, a totally-opened ended situation."

The student activities director position had been dropped by the university because of financial problems in the mid-seventies, Hughes noted. The post is now a permanent part of the student life department and is solely funded by the university.

"I'd say that one of the things I feel strongly about is the philosophy that I bring to student life," Hughes said. "I've really come so I spout the Jesuit line, in that I'm a true believer in holistic education, that we really have to be attuned to the whole person."

Hughes came to S.U. from the University of Kansas, where he worked as a graduate assistant in the student life office and a residence hall director while completing two master's degrees, in counseling and educational administration.

"To be honest, I came out here for the mountains and the ocean . . . and all that green stuff," Hughes said, pausing quickly to point out that he was referring to trees, and not money or marijuana.

Last summer, fulfilling a longtime wish, Hughes took a month's leave of absence and hiked the Pacific Crest Trail, which stretches from the Oregon-Washington border to Canada, with two friends. "It was 400 wonderful miles," he said, especially for a native of Parsons, Kansas, in the "heart of the flatlands."

"I think that it really reinforced why I came out here," he said.

Hughes looks at his relationship with the ASSU as a model for his dealings with the other student organizations that he supervises: "We have only a dotted-line relationship."

"I am their adviser, but they are their own bosses, and they need to be responsible for whatever kinds of messes they get themselves into, but they also need credit for their successes too."

"In order for them to feel that way, I need to play a purely advisory role," he said. "I would say that we've done our best to create

an atmosphere where they are given responsibility, and the university has not reneged on that promise."

Hughes says that he would burn out if he had to do half the work involved in such student functions as the ASSU and orientation, "and it would be counter-productive — I don't want to take responsibility for their event and I don't want to interfere."

The difficulty in using this attitude is obvious, he said. Things don't always work out quite the way students plan them. Sometimes things fail, and sometimes people don't plan well, Hughes explained. "My job is to help them avoid that."

Hughes doesn't see the job as strictly an administrative position, and he admits to mixed feelings about the "Super Merit Award," because he sees effectiveness as a difficult to evaluate and subjective distinction.

"I'm a front line person, a lot of my job is being available, just being there to talk to people," he said. "Some days I'll come in and it looks like I have a pretty clear calendar, and yet it turns out to be my most chaotic day."

Hughes is presently working on his doctorate in higher education at the University of Washington, but has no definite plans after graduation.

"I would enjoy teaching or moving to some position that has a different kind of responsibility," Hughes said, although he would also consider work outside the education field.

He plans to combine one of his great loves, travel, with his education, by working on his doctoral dissertation abroad, preferably in a developing country.

During his time at S.U., Hughes feels that the student body has become increasingly conservative, something that he feels is a product of the times. "I think we can see it here with the rise of the business school and the decline of the liberal arts," he said.

His job, however, is not to motivate the student body, but merely to make sure that their needs are being met, he added. "We need to make an environment where people feel comfortable, and feel that they are getting what they expected to get out of the university."



Rees Hughes

photo by james bush

## Reasons for drama proposal elusive at best

While Pacific Lutheran University is raising money for a new performing arts center and the drama major at Seattle Pacific University is paying for itself, S.U. seems on the verge of becoming the only private school in the state without a drama major.

The reasons which the administration has given for proposing to terminate the drama major are specious, at best. They are riddled with presuppositions and value judgments, some of which run contrary to what the university hopes to achieve.

An explanation often heard is that we haven't the resources to offer a *professionally* based drama degree. Who says that an undergraduate major in drama should be geared toward producing professional actors? Even Western Washington University with its ample resources and its 110 drama majors claims above all to be a pre-professional liberal arts-based degree, aiming to prepare students for graduate work.

And what's wrong with awarding that pre-professional degree to only a few students each year? Other colleges in the area graduate an equally small number of drama majors; yet they haven't threatened to perish their programs.

In fact, the small numbers are conducive to a drama education. Can you imagine an advanced acting class with 50 students in it?

Against the counter-argument that such a drama degree would be great, had we the money to fund it, stands the example of Seattle Pacific University. The costs of the small upper division courses required for its drama degree are offset by money generated from large non-major drama classes which satisfy core requirements.

Why aren't fine arts classes core requirements at S.U.? Why could they not be in the future, to help fund the drama major?

One wonders why academic cuts are needed in the first place, in light of the \$1.4 million surplus expected this year. And is it possible to put a price tag on a liberal arts program?

Another major reason why the administration is comfortable enough to suggest dropping the drama major is because it sees a drama club as an adequate substitute.

To continue the caliber of drama productions made possible by offering a major, the university would have to secure a dedicated adult director willing to teach only basic classes and spend long hours on a mere extracurricular activity. Good luck.

Placing anyone less qualified in this position would deprive students of the opportunity to act in quality plays and would indicate substandard commitment to the performing arts on this campus.

Nor would such a club allow more students from other disciplines any greater chances for involvement. Non-majors are already heavily involved in campus productions, so they too benefit from the quality teaching which our major provides.

It also seems odd that the very idea of such a club wasn't given much publicity until ample negative reaction had piled up against the proposal to terminate the degree. Before, talk was only heard about placing the money saved into things that are more "central" to the university, such as library improvements and audio/visual equipment.

Other small departments which until now may have been wondering if they, too, may not be central to the university, will not be so easily comforted by comments in last Sunday's Seattle Times by Mary Lou Wyse, acting vice president for academic affairs.

She said that the "classy" honors program stands as a reminder that not all small departments are under fire. What does "classy" mean anyway, and what has it to do with academic evaluation? The honors program is not a degree program; therefore it is hardly a standard for comparison.

When it comes right down to it, there is no standard for comparison. The drama major stands alone as an essential part of any liberal arts institution.

## letters

### Parity for nursing

To the Editor,

As a nursing student here at S.U. for the past two years, I have come to admire the faculty of the School of Nursing for their dedication and commitment to quality nursing education. Like their students, they show up for clinical at 7 a.m. ready to get to work.

Like their students, they spend their weekends and free nights going over voluminous papers. Like their students, they have a commitment to the concept of helping people in a professional way.

Last week I found out that we will be losing four out of 10 of the faculty members from the junior curriculum. It is my understanding that at least two of those four are leaving for reasons connected with pay.

This is in light of the \$1.4 million budget excess announced two weeks ago. The statement that got to me was that the excess was to be used for "faculty enrichment."

I have been working in the medical community in the Puget Sound area for more than five years and I can testify to the outstanding reputation of S.U.'s School of Nursing among health care providers in this area. To maintain this reputation we must provide adequate compensation to retain the type of high quality faculty members we now have. I'm not asking much for these dedicated people — simple parity with the other schools in S.U. would be nice, though.

Michael Day

### Foran says farewell

To the Editor,

I want to thank the university community for their support during the past seven years, and particularly during the trying months of tenure difficulties and litigation.

I have signed a contract to teach inter-disciplinary courses and to plan an inter-disciplinary theology curriculum at St. Martin's College near Olympia.

Thank you for the time we have spent learning together.

Don Foran

### Foran inspires

To the Editor,

I would like to write a letter of gratitude for what I have learned in Don Foran's human solidarity class.

What we have learned in class through discussion and reading has opened our minds to the world community. Through Don's approach we have been exposed to real life experiences which allow us to understand the problems and struggles of others. I think this kind of interaction allows us to learn most about ourselves and our own limits.

Don's personal contribution has been an inspiration I rarely have found on any campus in my educational experiences. He has shown me that real learning comes only when a deeper level of understanding is reached in human solidarity.

Bonnie E. Hammond

### More than ROTC

To the Editor,

The recent articles concerning the existence and justification of ROTC at S.U. remind me of my own similar experience as an undergraduate in (the then compulsory) ROTC more than 20 years ago. I too felt the apparent inconsistency of examining the doctrines of Clausewitz and those of the New Testament in the same college atmosphere.

At issue however, is not their doctrinal diversity and even exclusivity — universities are used to dealing with that — but rather the tradition of their mutual symbiosis.

What modern army has not sent its youth into conflict without the certainty of "Gott mit uns" as did the Kaiser? With this benediction there can be no problem of conscience; dictates of conscience and religious imperatives are suspended.

When Charlemagne was bringing Widukind and his Saxons under the cross (by the sword) it was in part due to the portrayal of Jesus as a warrior god that helped clinch the operation.

How often since have wars been fought in the name of religion? The crusades with their warrior clerics provide ample evidence of the church using the military as a means to religious ends.

As a participant in what the late Francis Cardinal Spellman called "a truly righteous holy war" when he spoke at my base camp in Tay Ninh, Viet Nam, the real contradiction of being Christian and a soldier was brought into sharp focus, especially having known and experienced what I did.

So here I am, 20 years later, observing and empathizing with young men and women who agonize over issues that were relevant

then and with the questions no nearer to answers now as then.

The resolution, if there is one, lies not simply in the removal of an ROTC unit from a Catholic campus in order to bring an end to all inconsistencies, salve all consciences and answer the eternal questions of war and peace.

Unless and until the issues can be resolved on a larger, more global scale, that is, until armies and nations cease to exploit religious principles to justify wars and until religions halt the use of military means for the propagation of their self-interests, until then young people everywhere will continue to struggle to reconcile their feelings toward both.

James Stark, Foreign Languages

### Congratulations

To the Editor,

My congratulations to Mark Guelfi and the editorial staff! I appreciate the intelligent and broad coverage reflected in The Spectator this past year. Thank you and your staff for your cooperation and journalistic integrity.

Terrie Ward  
Campus Minister

### Philosophical debates

To the Editor,

I read with great interest Anita Mumm's coverage of Professor Patrick Burke's recent presentation at the Champion Lunch Lecture, "Universities fragmented by job market, specialization."

Let me add to my colleague's comments that we in the philosophy department are actively working to overcome the fragmentation of the university, brought on by narrow specialization, not only through our participation in the core curriculum but also through the various forums we sponsor, such as the Philosophy Club, wherein the "great conversation" of which Professor Burke speaks, can occur.

I wish to invite all members of the university community to enter into this conversation and to call attention to the plans of the Philosophy Club to host, next academic year, a series of debates between faculty members on "disputed questions." These debates would be in the tradition of the Catholic universities of the 13th century, as Professor Burke described, and allow faculty to address the university community

on issues of a philosophical and timely nature.

Philosophy Club members have so far suggested the following topics for debate:

Free will and determinism

Is God's existence provable?

Is capitalism compatible with Christianity?

Faculty can assist us in our efforts to open up dialogue across the colleges and departments by offering to speak on these topics or on others they might suggest. Students can help us by encouraging their instructors to offer their informed opinions.

Kenneth W. Stickers

## The Spectator

The Spectator welcomes letters to the editor from its readers. The deadline for submitting letters is 2 p.m. Friday. They will appear in The Spectator the following Wednesday, space permitting.

All letters must be typed, triple-spaced and limited to 250 words. All letters must be signed and include the author's phone number.

The Spectrum page features staff editorials and guest commentaries from its readers. All unsigned editorials express the opinion of The Spectator's editorial board. Signed editorials and commentaries are the responsibility of the author and may not represent Spectator opinion. Opinions expressed on these pages are not necessarily those of the university or the student body.

The staff includes: **Editor Emeritus**, Mark Guelfi; **Editor**, Roberta Forsell; **Managing Editor**, Cindy Wooden; **Editorial Page Editor**, Brenda Pittsley; **Photo/Layout Editor**, James Bush; **Feature/Entertainment Editor**, Anita Mumm; **Sports Editor**, Kevin McKeague; **Copy Editors**, Kerry Godes, Carol Ryan; **Special Projects Editor**, Mark Guelfi; **Business Manager**, Bob Shaw; **Sales Manager**, Patti Paoletti; **Adviser**, Gary Atkins; **Moderator**, Frank Case, S.J.; **Artists**, Julia Dreves, Elizabeth Fernandez, Mary Fernandez, James Maier; **Photographers**, Bob Arima, Jeremy Glassy, Erin Keyser, Michael Morgan, Tom Van Bronkhorst; **Office Coordinator**, Corinne Sablan; **Reporters**, Karl Bahm, Terry Berg, Mike Biehn, Dan Donohoe, Suzanne Eckstrom, Tim Ellis, Joe Finn, JohnDe Fleming, Peter Flynn, Farzaneh Ganjzadeh, Kathy Hahler, Tim Healy, Kerry Hofeditz, Steve Hsu, Suzanne Mathews, Bill McClement, John Miller, Ken Nyssen, Seini Puloka, Steve Sanchez, Carl Verzani, Rosemary Warwick.

# In a world full of problems, indifference prevails

A few months ago, a friend of mine was giving a talk that dealt with awareness and responsibility. During her talk she mentioned how every day each and every one of us is asked to care in one way or another about *something*. Whether a friend in need, oppression in El Salvador or to "save the whales," we are constantly besieged by some call to care.

Simultaneously with this observation, I think about how my generation has been called a selfish, apathetic one, where self-interest is the prime motivation and concern for human needs is at a minimum. It bothers me to see my fellow students aiming toward solely financial goals, to "where the bucks are."

I suppose it is idealistic in these hard economic times to seek an education for education's sake. Each of us must plan to provide for ourselves and our future families. Yet what value or quality of life exists when subsistence (however luxurious it may be) is all that matters? Moving closer to home, of what benefit is a liberal arts education in a Christian school when we remain indifferent to world, national and local dilemmas which we have been trained to think about and respond to?

Our generation is called apathetic, but that is too easy a label to use. We have grown up on the tail of the Vietnam War, experienced adolescence with Watergate, recessions and embargos. We survived these man-



**TERRY SCANLAN**

Repertee

made calamities and will no doubt weather Reaganomics and WPPSS as well.

Nonetheless, we are promised a difficult future, with an uncertain job market, high interest rates on homes and apparently, in-

creasing social disorder. It is understandable that many feel a need to "look out for number one."

## The 'problem' then is not of apathy, but rather uncertainty (not knowing how to care).

Furthermore, the mass media have inundated us with plenty of causes to root for.

When my friend described the problem of

Viewers can tune in any evening newscast and see enough suffering and injustice to make them want to crawl into a hole.

The volume of tragedies occurring today is probably proportional to any given time in history; but we get to see it all, in living color *a la* Dan Rather, nightly. There is simply too much information available for even the most altruistic person to care about it all. The "problem" then is not of apathy, but rather uncertainty (not knowing how to care). If it takes a lifetime to develop a marriage and years to become a friend, then how does one show concern for a worker in Poland?

There are many specific attitudes which can help people deal with specific issues and concerns. But where does one begin to

learn to care, in a world that cries for care over and over? Like Christ and the lepers, there just isn't enough to go around if everyone grabs at once.

When my friend described the problem of

constantly being asked to care, she talked about starting with just one. Look individually at who you care about and how you do it. I think that's a start. Ask why you care, for what reasons do you empathize with someone else? Christ's answer was that at base, each of us shares our "humanness," which is cause enough to care. I may never know a starving person in Kampuchea, or even in the central district. But I share my experience of life, my individuation with that person. I still need to worry about my future, and I'll probably never solve any major world problems. But my solidarity with others is enough to start to learn to care.

My education here at Seattle University has (hopefully) prepared me for a job, but (and I think more importantly) it has trained me to be a responsible adult; responsible to the world I live in and people I encounter. I do not kid myself, thinking that there are any easy solutions. But the beginning of any solution is to be aware, to give a damn. And it is our challenge not to be content with never knowing how to care. It is our challenge to rise above "just getting by," and experience the satisfaction (and even joy) of living life. By not caring, we are depriving ourselves of a fuller life, and so, becoming our own victim of apathy.

*Terry Scanlan is a junior with a double major in economics and theology. He is from Denver, Colorado.*

# Proposed bill hinders start of self development

Three weeks ago, Peter Flynn wrote an article in support of the Reagan administration's proposed bill that would require federally-funded family planning clinics to notify parents when patients under 18 receive prescribed methods of birth control.

Flynn's argument in support of this bill is inadequate. He identifies some of the moral issues involved, but only briefly and incompletely, and other ethical issues he completely ignores.

Flynn's main assumption is that since society restricts minors from drinking, voting, or driving cars, then automatically society should violate an adolescent's right to confidentiality when receiving prescribed methods of birth control.

Flynn states that society imposes these constraints because an adolescent does not have the maturity to handle these responsibilities. However, Flynn ignores an important distinction between these laws which restrict a minor's rights and this recently proposed law.

Both the present laws and the recently proposed law could be construed to be paternalistic - promoting the principle of beneficence over the principle of autonomy. Some would even argue that the principle of autonomy is not violated in these instances because minors cannot be designated autonomous.

Yet, this is an overly simplistic position; it denies an adolescent any autonomy, which is unjustifiable. Adolescence is when a young person begins to develop him or herself and becomes a responsible decision maker. To deny an adolescent any autonomy is to restrict his or her development into adulthood.

An adolescent does not wake up as a fully autonomous person on the morning of his or her eighteenth birthday after going to bed as a completely non-autonomous person the night before. Autonomy develops as the person develops.

If one accepts that an adolescent has some degree of autonomy, then paternalism for adolescents is morally unacceptable. Exceptions can occur when the person is not adequately informed of the issues involved and this ignorance leads to a potentially dangerous decision.

In other words, a person should be subjected to paternalism only when he is not able to act autonomously.

Autonomy is a prima facie rule - a rule that is necessarily binding unless it is in conflict with another rule that is even more essential in the promotion of human welfare. In the case of paternalism, the principle of



**KAREN SHEEHAN**

Repertee

autonomy is in conflict with the principle of beneficence.

Autonomy is the higher prima facie duty because it is a principle more essential to human well-being. Autonomy is rooted in the concept of person while beneficence - a positive action to promote human good, is rooted in our complex social relations which result from our being persons. Therefore, autonomy is more basic to our existence.

The present laws that restrict an adolescent's rights are not paternalistic and therefore are morally acceptable. These laws are enforced because not only do they serve to protect the adolescent, but society in general.

These laws do promote beneficence and do violate the adolescent's autonomy, yet the adolescent who is, for example, irresponsibly drinking would already be violating the principle of autonomy because his actions would interfere with the actions of another.

The recently proposed law is paternalistic and therefore is morally unacceptable. As stated previously, to deny an adolescent any autonomy is to restrict his development into adulthood.

This proposed law violates the autonomy of the adolescent with no just reason - no other prima facie rule is in conflict (except beneficence) and no other person's life is at risk.

Not only does this proposed law promote paternalism which is morally unjustifiable, but it violates confidentiality. Confidentiality, like autonomy, is a prima facie rule and cannot be digressed unless it is in conflict with a higher prima facie rule.

For example, a higher duty such as the preservation of life must be protected even if the duty of confidentiality must be breached. However, in this case, no other rule is in conflict with the duty of confidentiality,

therefore, a federally funded clinic doctor has no moral right to violate his duty to his patient.

The right to confidentiality can be rooted in the principle of autonomy. In so far as the acts of an autonomous agent do not interfere with the acts of another autonomous agent, that person ought to be free to act and deserves respect even if those acts are considered foolish or immoral.

Interference with an autonomous act cannot be morally accepted especially when based merely on value judgments. In the case of the proposed law, the lost confidentiality would be caused by parental interference with the adolescent's obtainment of birth control. This is morally unacceptable because adolescents - developing autonomous agents - deserve to have their decisions respected.

Flynn argues that confidentiality should be breached because a teenager's health is at risk. He states that a teenage girl may not be aware of the side effects that may occur as the result of using the pill.

He ignores the fact that any responsible doctor would make his patient aware of the risks involved and that if the doctors found their patients unsuitable for the medication at anytime, they would immediately change the prescription or remove her from the medication totally.

While noting the risks of taking the pill, Flynn conveniently forgets the fact that an adolescent's health, both physically and psychologically, may suffer even more by becoming pregnant or undergoing an abortion.

Although this proposed bill violates confidentiality, it does not violate every adolescent's right to confidentiality. It only affects teenage girls; the law does not affect teenage boys at all.

This proposed law is even more specific. Not only does it affect girls, but it also affects the poor who must go to the federally subsidized clinics. Teenage females who can afford private doctors will not have to worry about the loss of their confidentiality.

Flynn believes that this law would help bring about a long-term solution. On the contrary, this law would discriminate against poor, young women and prevent them from protecting themselves from pregnancy.

This law would not increase family communications as supporters envision, but would hinder young women from beginning to become responsible for their own actions.

Flynn claims that since society is directly affected by teenage pregnancies, the state

should be able to prevent this from occurring. Flynn is on morally dangerous footing. He gives vague generalities for why the state should interfere in this case and not in a case such as smoking.

In both instances society is affected by the acts of others. Since he made no specific distinction in his reasoning of when the state can intervene, Flynn is on the threshold of a slippery slope argument which occurs when a course of acting is initiated where there is no logical basis to move from a morally acceptable to a morally reprehensible action.

To this point this critique has mostly centered on the rights of the adolescent, but what are the rights of the parent? As legal guardians of their children, most parents feel that they ought to be informed of their child's activities. Yet at some point adolescents must begin to form their own identity and become autonomous. By going to a clinic, an adolescent is beginning to become responsible for herself. She should be encouraged to act responsibly, not be penalized for it.

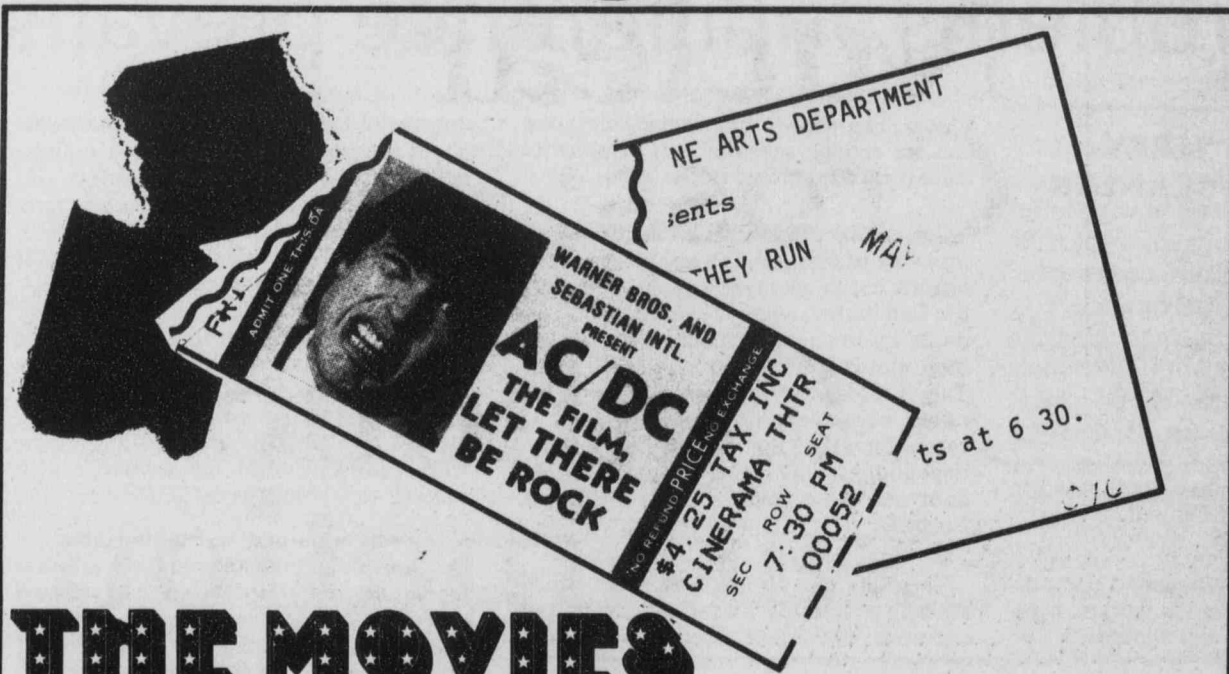
In this conflict situation, no action is morally pure, either part of the rights of the adolescent are denied or part of the rights of the parents are repressed. One must choose which set of actions promotes the most good and the least harm.

This proposed law would produce more harm than good. It violates the developing autonomy of the adolescent, the confidentiality of the adolescent, and the adolescent's right to act responsibly. This law hinders the rights of the parents as guardians of their developing children because they would not be made aware of their children's actions and would not be able to help them with their decisions.

However, less harm is promoted with this action of hindering the parent's rights than if the adolescent's rights were violated because higher moral duties are involved with the adolescent's rights.

This law attempts to decrease the number of unwanted pregnancies by trying to increase family communication, yet in actuality it would further alienate the family and increase the number of unwanted pregnancies. In order for parent/child communication to be effective in preventing unwanted pregnancies, it needs to develop long before a child becomes involved in sexual relations.

*Karen Sheehan is a biology major and plans to study medicine. She is a junior from Santa Rosa, California.*



## THE MOVIES

### From comics to film — Conan lives

by Tim Healy

In the wake of box office giants such as "Star Wars" and "Raiders of the Lost Ark," Hollywood screenwriters have turned to comic books in their search for palatable scripts to offer adventure-starved viewers.

Superman made the transition well and cashed in big at the box office. Popeye, the Lone Ranger and Tarzan didn't.

Now, yet another pop-culture hero emerges from the pages of the comics to challenge the big screen — "Conan the Barbarian."

Based on a character created by Robert H. Howard in the 1930s, Conan, the subject of 65 pulp novels, a comic strip and a magazine, is already a minor cult figure.

Director John Milius, who also co-authored the screenplay with Oliver Stone, has attempted to capitalize on Conan's established popularity and at the same time develop the film character as a new hero in his own right.

Former Mr. Universe Arnold Schwarzenegger was chosen to bring Conan to life. His six-foot-two-inch frame, combined with a 57-inch chest and 22-inch arms

makes him a formidable figure even when he's not brandishing a sword.

Set in 10,000 B.C. when the secret of steel was a coveted prize, the movie opens with young Conan witnessing a raid on his village by the leader of an evil snake cult, Thulsa Doom (James Earl Jones).

Doom kills Conan's parents and sells the boy barbarian into slavery where he is put to work on the Wheel of Pain, a primitive grist mill. Rather than wasting away as do the other slaves, Conan toughens into a muscle-bound young man driven by hate for the man who killed his parents.

Conan's physical attributes are soon noticed by his captors and he is trained as a pit-fighter, the barbarian version of a gladiator. Eventually, he wins his freedom and sets off to find fame, fortune and Thulsa Doom.

Despite Schwarzenegger's lack of seasoning as an actor and a script that calls for little more dialogue than a series of grunts, he manages to give an impressive performance. Schwarzenegger began training for the role in 1978, studying sword-fighting and dueling techniques. The result is a series of well-staged fight scenes.

James Earl Jones gives a hypnotic performance as the evil Thulsa Doom. The Charles Manson-like snake cult leader manages to look serpentine, and at one point he even changes into a snake to escape Conan, one of the film's better effects.

Though the script often becomes bogged down with dead-end scenarios and shallow characters, "Conan" has enough magic, adventure and violence to satisfy most fantasy fans. This isn't one of your run-of-the-mill grade-B adventure films either. \$18.5 million went into filming this epic and the elaborate sets and startling special effects attest to the fact.

Judging from audience cheers and applause, "Conan" will probably join the ranks of cult films. And, if the teaser at the end of the film is any indication, Conan the Barbarian is destined to return.

*"Conan the Barbarian," starring Arnold Schwarzenegger, James Earl Jones, Sandahl Bergman, Mako, William Smith and Max von Sydow. Directed by John Milius. Playing at the Admiral, Coliseum, Crossroads, Aurora Village, Kent and Sea-Tac Mall Cinemas. R.*

## Struggling artist displays his unique paintings at gallery

by Robin Fleming

When most artists draw or paint a picture of a bowl of oranges or a man on a sailboat, they tend to name them something original like "Still Life," or "Man on a Boat." But not Dave Harrison. Nor does Harrison merely paint in a realistic or abstract style. He combines the two — with a bit of impressionism thrown in — to create a style that is all his own.

Last Thursday was the budding Seattle artist's opening night for a two-month long exhibit of his paintings at the Prinz-Vincent Art Gallery near 5th Avenue and Denny Way.

Amidst champagne bubbles and approximately 100 people who showed up for the gala event, the thin, 24-year-old scurried around shaking hands, smiling and probably saying a great many "thank you's."

One of the numerous examples of Harrison's paintings is "Apple," a watercolor of an orange. Another is "Ballet Shoes," an ink drawing of hiking boots, and yet another is "Pancake Salesman," a semi-abstract watercolor of a man's profile with what looks like laser beams coming out of his eyes. Beside the profile is the outstretched and a prominent palm of a hand glaring out at the viewer, which probably could resemble a pancake. "I don't want to just paint pictures of boats or barns like a lot of artists do. I just want to do what I want to do. That's art," said Harrison, adding that the names he chooses for his paintings are also for the sake of originality. Another unique trademark of Harrison's is the signature on his paintings — his name with a line drawn through it.

Harrison has been painting and drawing since he was a child, "and I just kept doing it," he said, whereas most children stop when they reach a certain age. "I really started getting serious about it when I was in high school, though," he said.

Even though the artist's paintings run an average of \$200, he is unable to make a living off his craft. He relies mainly on the money he makes from the band he is in, "Cyrus Nimbus and the Clouds," to make ends meet. Musicianship and artisanship are synonymous to Harrison who sees both as a creative outlet, designed to make people "get off." "It's all one and the same to me," he said.

Although Harrison attended an art school for two years and has been exposed to many different kinds of artwork, he is just one of those people who is "naturally" inclined. This, however, does not mean he doesn't work at his craft, it simply means that the ideas that come out of his head onto the canvas are beautiful and aesthetic and flow freely without the labor someone else would go through. A major accomplishment of Harrison's was a 4 X 5 foot painting of a racquetball player he sold to the Olympic Health and Racquet Club in Ballard.

Even if people can't afford to buy one of Harrison's paintings, it would be well worth their time to at least take a look at the "arriving" artist's work.

The Prinz-Vincent is open Tuesday through Saturday, 11-6 p.m.

## The FACT is good bands, hot sun and cold beer

by Joe Finn

Sunshine on a Friday afternoon, beer, two original rock 'n' roll bands — what more could one ask for? Certainly not shelter, so the Friday Afternoon Club met on the Pigott Terrace instead of Tabard Inn.

Connections and the Lonesome City Kings provided the entertainment for the last meeting of the Friday Afternoon Club, sponsored by the Sigma Iota fraternity, and plenty of students provided the audience.

Just enough people to crowd the back railing of the terrace saw the start of Connections' set, but as their tight, crisp sound spread throughout the campus, people were steadily drawn by the tunes, sun and beer.

Connections played danceable songs, but it was too hot and leisurely an afternoon for most to dance. Most folks took advantage of the opportunity to relax, work on sunburns and swash down schnapps at \$2 a head.

Tana Exum, manager of Connections, said the organizers of FACT moved the meeting outside because they feared no one would want to be inside on such a nice day.

Annie Schroeder, a senior, concurred. "It's the best thing that ever happened to the Friday Afternoon Club at Tabard," she said.

Connections have strong connections with S.U.: lead singer Cathy Croce is a student at S.U., as is Exum.

Several nice tempo changes highlighted their set. One song with a smooth, sultry beat geared more toward a small crowded bar on a late Friday night had one bespectacled staff member peering out a Pigott fourth floor window.

"It's got to be outside on a day like today," said Steve Grams and Albert Pacheco, S.U. students. Both said they thought "the bands were pretty good, too."

After Connections, only a short lull preceded the Lonesome City Kings. In one of their last gigs before they enter the studios to record their first album for First American records, the Kings brought FACT to a rousing close.

What could be finer than a smoking saxophone on a fine, fine day?

The Kings brought out the party in the crowd with their Fleshtones-flavored sunny-day dance riffs. Carnival organ and traditional sax riffs revealed the Kings' roots, but dance music can be rooted in the '80s too, as bands like the Kings are making increasingly clear.

The crowd was even treated to a debut, "Don't Take It Out On Me."

Jane Jelinek, a year-six MRC student, said she enjoyed herself.

"I had a good time, mainly because I got such a kick out of seeing all the different kinds of people. Some people come to be seen, some come just to have a good time . . . the bands were really good, too. They have to look like they're enjoying themselves, since how the band performs is about one-quarter or one-half of the show."

Perhaps Willie Collins, also a year-six MRC student, summed up the afternoon best.

"It's social events such as this that indicate to me the authentic, communal aspect that makes Seattle University a unique and worthwhile experience."

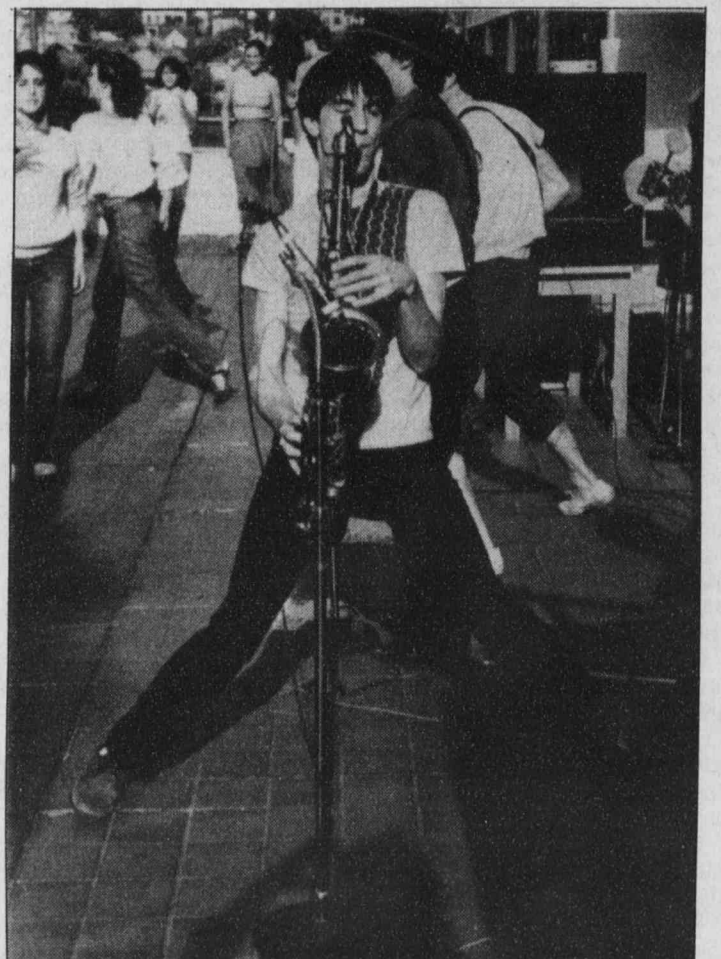
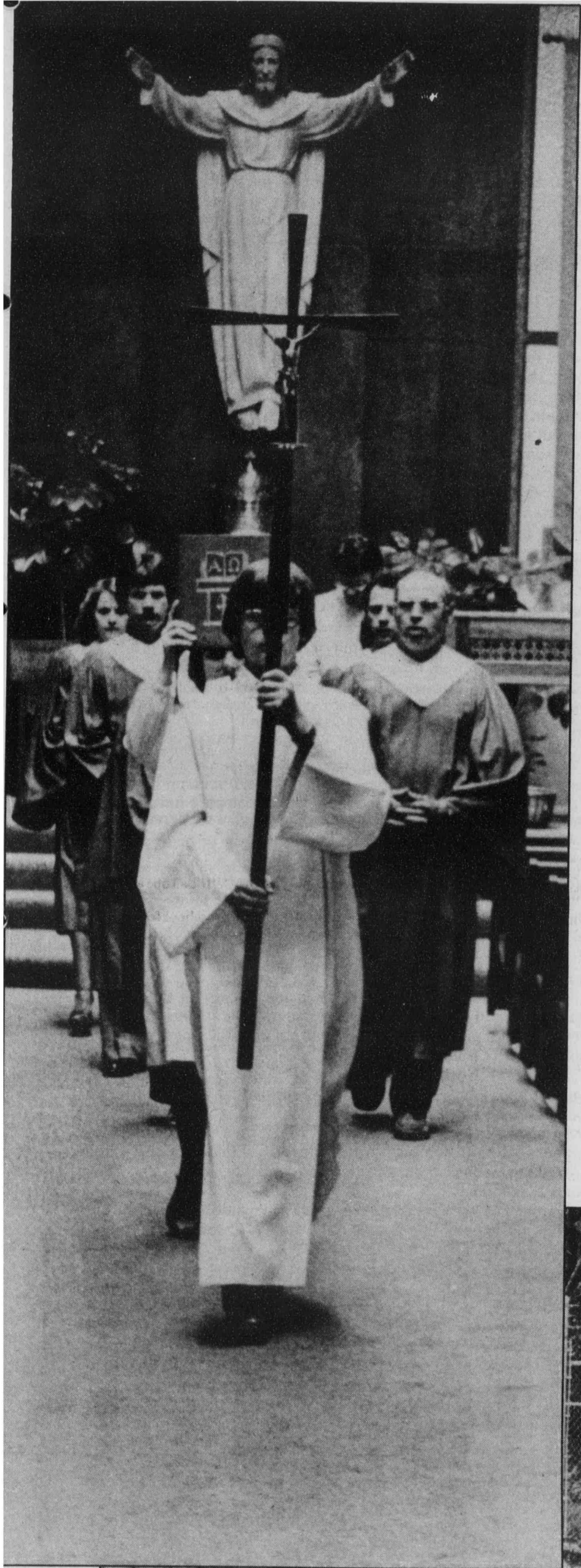


photo by james bush

Craig Flory of the Kings wails on his sax.



# The Nuclear Cross:

## A Catholic examination

by Mark Guelfi

Whether Archbishop Raymond Hunthausen's statements and decision to withhold a portion of his taxes to protest nuclear arms are signs that the Catholic Church is on its way to becoming a "peace church" like the Quakers is yet to be seen. But there is one fact about which there is little uncertainty: Hunthausen has raised a difficult question for members of a church that has traditionally aligned itself with the U.S. government on national security.

This new direction has been applauded by those Catholics who think a radical commitment to peace and nonviolence is long overdue in the church. But it has also caused many other Catholics discomfort and anxiety, particularly those whose pre-Vatican II theology stresses national allegiance.

Then, there is a third group of Catholics, who by seriously examining their consciences as the archbishop suggests, are slowly finding themselves more and more in agreement with his position.

Perhaps in few parishes have the lines between the three groups been as clearly drawn as in St. Olaf's, a parish which borders the Trident Submarine Base at Bangor. There some parishioners have marched, some have argued and others have quit — all because the Catholic Church seems to be changing its course.

Rev. Richard Gallagher, pastor of St. Olaf's in Poulsbo, is a Catholic who is changing his perspective on nuclear armaments. When he first came to St. Olaf's eight and a half years ago, Gallagher felt the U.S. needed a strong defense, a position that went over well with his parishioners — many of whom are employed at the base.

Gallagher thought the people protesting nuclear arms at the time were "way out in left field," and he saw them as a threat to the government and to the church. "I thought they were playing right into the hands of the atheistic communists."

But in recent years, Gallagher has been more attentive to the pope's call for an end to the arms race and has sincerely listened to

(continued on page two)



photos by mark guelfi



# Catholics march, argue over nuclear arms

(continued from page one)

the archbishop. Now he is beginning to see the need for nuclear arms in a different light. "I gradually came around to it," he said.

A month-long trip to Peru that Gallagher made earlier this year only confirmed his "new ideas." He lived among the country's poor, appalled by the fact that he could look up on the hill from the slums and see the rich living in expensive homes. That was when he began to realize the full significance of the Vatican Council's statements on armaments.

"I sense what the Vatican Council is saying is that it is a crime, it is an outrage . . . that it is a grave crime against mankind to build a military at the expense of people in such poverty.

"I saw that and I really sense the results of that crime."

John Catolic, a lay person who is Gallagher's pastoral assistant, has definitely seen a change in the pastor. Gallagher has moved from fear and uncertainty on the issue to now being able to address it and is very open in supporting the archbishop, Catolic said. "He is seeing the world like he has never seen it before."

But Gallagher's open support of the archbishop and the shift in his own thinking has angered some of the older, more traditional parishioners. "They are pissed off that Gallagher has changed on them," Catolic said. "He is no longer their mouth piece. He has backed off on some of that stuff."

Gallagher now listens more to people like Lucille Cormier, a 67-year-old woman who can safely be called the leader or mover among the small group of parishioners opposed to nuclear arms. Cormier started a nuclear arms discussion group that meets after the 10:30 Mass to educate and possibly "plant the seed" in the parish. She is often seen hanging up signs around the parish publicizing speakers or seeking signatures for a disarmament petition that she keeps in her purse.

Catolic remembers when he first joined St. Olaf's a year ago, that Gallagher used to shy away from Cormier. "He would back off from Lucille. He wouldn't stand with her and wouldn't feel comfortable with her."

While Gallagher is undergoing a change, so is his parish. Catolic describes it as moving from not being able to talk about nuclear disarmament to being able to talk about it. And however small an accomplishment this might seem to be, Catolic says it's new.

About four years ago, Jim Douglass, author and one of the founders of the anti-nuclear movement in the Bangor area, asked to speak at St. Olaf's. Cormier said that when Douglass approached the parish council, he received a "cool reception" and the speech never

occurred. But this past Good Friday, the several hundred walkers on the Bethlehem peace march were warmly received after the first five miles which started at the Trident base and ended, for the day, at St. Olaf's. The walkers parked their cars in the parish lot before the march and were bused over to the main gates of the base for the opening ceremonies. After the march, they were greeted by St. Olaf parishioners and other volunteers with juice and cookies and provided a shady spot on the lawn to rest their tired feet. Later that evening, after a meal for about 50 walkers served in the parish hall, Hunthausen celebrated the Good Friday liturgy in St. Olaf's Church.

"To talk about it before," Catolic said, "was like talking about the possibility of death to somebody that has never conceived they might die."

Just the fact that there is the ability now, within the parish, to talk about the issue, is a significant step, Catolic believes, because St. Olaf's is in his opinion a very traditional parish. In 1969, for example, when the parish built the new church, a communion rail was put in — at a time when many parishes, in an attempt to implement some of the liturgical reforms suggested by the Second Vatican Council, were taking them out. In the last three or four years, some liturgical changes have been made at St. Olaf's, however, with a significant increase in the last year since Catolic joined the staff. He says the parish remains very staid and very conservative liturgically.

About a year ago, on his first Sunday in Poulsbo, before he had met anybody from the parish or even Gallagher, Catolic sat in the back during one of the Masses and observed. "My first response was that I can't believe it. I have to spend my year here. This is insane."

Instead of leaving, Catolic has worked in the last year to make some changes. He has successfully gotten a smaller, more modern altar and lectern, and after slowly moving the American flag farther from the center of the sacristy (the area around the altar) week after week, he has been able to move it completely off. In the process, however, he has upset a few people in the parish.

Where other pastors and parish priests in the archdiocese have had to deal with the nuclear disarmament issue, Gallagher and Catolic have had to deal also with the aches and pains of making some of the Vatican II changes. "The modern world is bumping into them . . . and they don't know what to do," Catolic said.

Both Catolic and Gallagher agree that the role of being a pastoral person doesn't allow them to tell "everybody in the world" that they are opposed to the nuclear buildup. This is especially true at St. Olaf's with its nearness to the Trident base and the number of parishioners employed there. Gallagher's approach is to be an example and to be sensitive to other people's feelings rather than being outspoken on the issue. "I prefer the gentle way because that tends to be my way of doing things."

Neither Gallagher nor Catolic has made any strong statements or has even made the issue the center of a homily. "John realizes that you can get a message across without pointing the finger and saying you're evil," Gallagher said.

But there was what Gallagher described as a strong reaction a few months ago to his suggestion from the pulpit that people start asking questions. People called him on the phone after Mass, tears in their eyes, asking what they are supposed to tell their children when they hear that from the pulpit. "Am I going to say that their dad is doing something wrong? Is he working for something evil?" one parishioner asked him.

Catolic had the same response when he included the nuclear question as a side point in a homily last October. Catolic's main point in the homily was that if the commandment to love one another is put into practice, then "we must take aim at some awfully difficult issues." Catolic challenged his parishioners to take aim at the problems of world hunger, suffering, oppression, torture, prejudice and finally "the frightening stockpiling of weaponry that we believe is necessary for world peace." He said this stockpiling is a sign of a fear to risk; an inability to trust and unwillingness to love and step forward to love the world.

"You could just hear a pin drop," he said.

After Mass, instead of going out in front of the church to shake hands and greet people like he normally does, Catolic returned to the rectory before going over to the coffee hour. He said he even had second thoughts about the coffee hour but decided to go. The people, like Lucille and her group, who he knew would say, "Right on, John," did. But Catolic said some people who are normally friendly to him, were cold instead. Others, he added, "looked at me like 'you are just the devil.'"

"Normally, I go over there and that is playtime for me. But all of a sudden, I was confronted with the reality that many people might not like me for saying something like that. That didn't feel good," he said. "It made me feel like I didn't want to spend a lot of time there and I don't think I did that day."

By midday somebody had already called the rectory to ask "Who is paying this guy?" Most people, he said, called Gallagher and complained about the fact that the church was paying someone to take a stand like that.

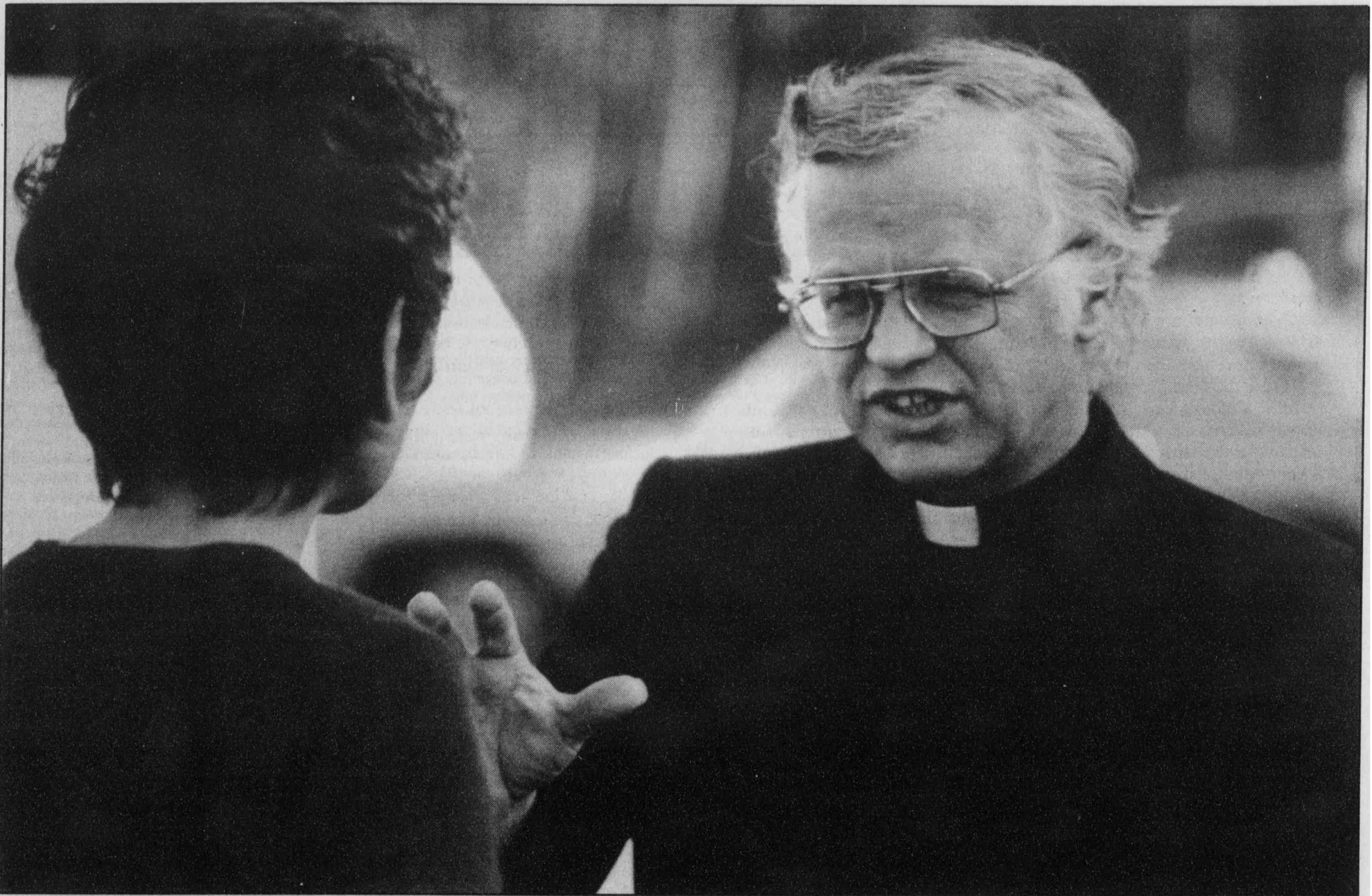
"I guess I didn't realize when I came here . . . the thing that shocked me, is that you could not talk about it. I could realize oppo-



photo by mark guelfi

John Catolic, a lay pastoral assistant at St. Olaf's, says of the parish: "The modern world is bumping into them . . . and they don't know what to do."

(continued on page three)



Rev. Richard Gallagher, pastor of St. Olaf's parish in Poulsbo, is gradually changing his perspective on nuclear armaments. "I sense what the Vatican Council is saying is that it is a crime, it is an outrage. . . ."

photo by mark guelfi

(continued from page two)

sition, but I could not realize not being able to talk about it," he said. Catholic was both scared and surprised by what he interpreted as a feeling of hate. "I did not think it was that unheard of."

After the early Mass, Bill Thayer, a parishioner who works for the military at the base, ran up behind Catholic as he walking back to the rectory and asked him what he meant by his homily. Catholic said Thayer's tone was pensive. "He was challenging me, he was angry, but it wasn't uncontrolled anger, it was harnessed anger." Catholic, however, did not feel it was directed at him; rather, "I think he basically looks at the church and wants to know why it would ever do this. It doesn't make any sense to him."

Thayer said in an interview later that he doesn't have any problems with the issue being mentioned from the pulpit and thinks the church should be an active leader in addressing the more volatile issues of today. But what does bother him, is the archbishop's talk of unilateral disarmament. "I could not believe that he was in favor of that. I cannot support it and really can't justify that kind of process," he said.

Thayer thinks nuclear weapons are a necessary evil and would someday like to see the abolishment of all weaponry, including nuclear arms. But, he maintains, "the only thing that I feel is standing between us and the dissolution of our nation as we know it are nuclear weapons. It is something that we must put up with at this time.

"I'd like to back my faith in God with a little bit of arms, in this particular case, a little bit of muscle," Thayer said.

On the day the parish hosted the peace marchers, Thayer got a call from his neighbor telling him that there were people in the parish parking lot with anti-nuclear signs.

Thayer got in his car and drove over to the parish, finding the lot full of cars and people carrying signs and getting into buses.

"I went home and called Father Gallagher and asked him if he was aware of what was going on and if he knew they were carrying signs.

"I told him I was upset."

Thayer said he doesn't like St. Olaf's being the staging ground for an anti-militaristic demonstration. "I can see lending support for an organization that is peace-minded, but a group that is interested in tearing down nuclear arms without regard for the consequences . . ."

That is the last Thayer and his family have seen of St. Olaf's, he said. They now attend Holy Trinity Church in Bremerton, about a 25-minute drive from their house. Thayer said he and his family are happy with the new parish.

Thayer said he and his family have few problems with St. Olaf's; it's just that they are looking for a parish that is a little more supportive of their stand on nuclear weapons.

Two other parishioners who have taken active roles for years are also leaving or choosing to be less involved. A woman who Catholic said ran the financial side of the parish and was very powerful within the parish quit her involvement in September, while the sacristan, a person who had set up the sacristy for Mass for 25 years, "finally had enough and quit."

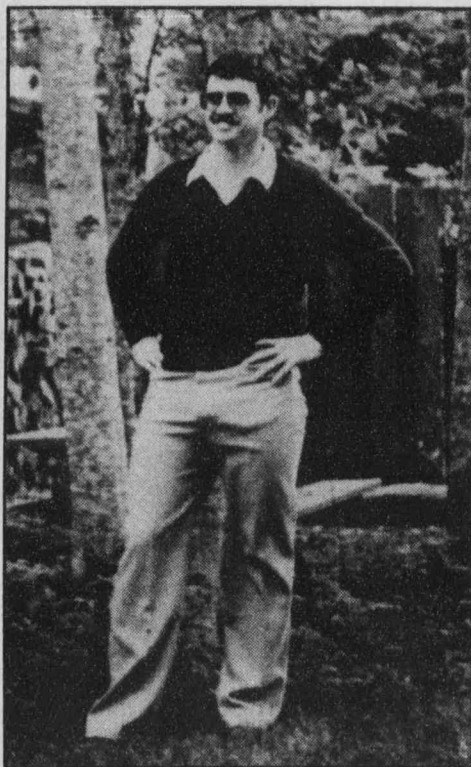
After hearing the archbishop's statements, another parishioner, Tony DeCarlo, who works at the base for Westinghouse, said he first entertained the idea of quitting the church, then felt inclined to simply withhold any donations, but in the end decided against doing either.

"I felt a sudden anger," he said. DeCarlo doesn't think the church should take a stand on what he considers an individual decision.

Gallagher says that he is in a real dilemma because his parishioners, from both backgrounds, really love God and are really interested in their religion, yet they see this issue from very different perspectives. "They are all really dedicated and really sincere."

But like himself, he sees his parish gradually changing. More and more people are aware of the problem, talking about it and beginning to see that maybe armaments are not the answer.

"It certainly is going to move. You can't stop it now."



Lucille Cormier (left), started a nuclear discussion group while Bill Thayer (above), quit St. Olaf's.

# Nuclear weapons provoke thought,

## Resistance: Manions withhold taxes as a 'creative' response

by Kerry Godes

By practicing tax resistance, Tim and Trish Manion believe they are taking control of their lives.

"I'm not doing this because I'm hoping other people will do it, although I do, so that the arms race will be ended forever and ever," Tim says. "In many ways I'm a pessimist; I don't see that happening. But I don't have control over that, I have control over my life and my family's life. I have control of whether I buy into the continuing of the arms race and the stockpiling of these weapons."

Tim works for Campus Ministry at S.U., and is also studying music here. He and Trish, who have been married four years, began withholding part of their taxes three years ago, after more than a year of studying

the idea. At tax time in 1979, they felt "we had to do it," but they did not know how. By the next tax time, Tim says, "we felt a lot more secure; we talked and prayed about it, trying to come to grips with it in an imaginative way . . . asking ourselves if we could bear what was going to happen."

Fear of the government's response played a large role in making the decision, but that was offset by another kind of fear. Tim says he is more afraid of a major nuclear war than he is of going to jail.

"It scares me a heck of a lot more. We're going to have a baby in July and I'm not sure I want to bring a child into a world where I'm not doing something to control the future."

The young couple still live with their fears, but now they say a calm and a peace lie underneath, a by-product of having made

what they see as the right decision for them. Now they have a feeling of being different — different to the point of being "almost crazy," different because they have stopped to question the old adage that says there are only two things a person must do in life: die and pay taxes.

Trish explains that "the option of taking the time to think, 'do you have to pay taxes if you morally object to them?'" is hard to choose, "when the whole tone around tax time is that taxes are just a bad thing and we have to get them over with. I ask myself if it's really worth putting myself through all this agony when most people don't think twice about it."

For the Manions, a couple that considers themselves normal, average, and anything but radical, the answer has been a resounding yes.

Tim, 30, and Trish, 28, moved to Seattle from St. Louis two years ago, so that Tim could study music at S.U. with Kevin Waters, S.J. They both received their undergraduate degrees from St. Louis University, and Tim went on to do graduate work in philosophy there. Trish works as a psychiatric nurse at Providence Hospital.

Tim composes, sings and records with the St. Louis Jesuits, a liturgical recording group. As with any self-employed person, his taxes are not automatically withheld from his earnings. Rather, he must make a quarterly estimate of his earnings from the royalties he collects and pay quarterly taxes on them, a situation allowing him greater freedom than most workers have in controlling just how much tax he pays.

Every year now, Tim and Trish file a joint return, estimating the correct amount of taxes due on both their incomes, and then stating that they will withhold 50 percent, what they figure is the portion of federal taxes that go directly to defense spending. Because Trish's job as a nurse does not allow her to control just how much withholding is taken out of each paycheck, her 50 percent is also taken out of Tim's royalties. With their income tax form, the Manions also include a letter to the Internal Revenue Service explaining why they have withheld partial payment.

The Manions say they chose this method over the others because it is honest and straightforward, and because of the greater risk and possibility of legal action the others involve.

"We agonized over the different ways to do it and decided 50 percent was the average figure we saw going to defense spending," Trish says. "In essence we are paying our taxes; we would not refuse to file our income taxes."

Tim has no way of controlling the taxes withheld from his job with Campus Ministry, other than to file a false W-4 form. Instead, he chooses to file a correct form and include a letter of protest stating his religious and moral convictions.

The W-4 form, filed with an employer, controls the amount of federal income taxes to be deducted from an employee's paycheck, based on the number of dependents or extra allowances claimed. Resisting by filing a false W-4 is the riskiest from a legal standpoint since the form is signed under penalty of perjury and a person convicted of giving false information could be subject to felony charges, with a possible \$5,000 fine and/or up to three years in prison.

"Calculating what could happen to us was a major part of our thinking, but it was not the thing that swayed us. We wouldn't feel comfortable filing a false W-4," Tim says.

The federal government has not taken any action against the Manions as of yet, but several threatening letters have been sent. The letters seem to come only around the April 15 tax deadline, Tim says, "when the computer is spitting out information on people that haven't paid." So far all the letters have been computerized forms.

The letters were "pretty frightening at first," he says. "They kind of threw us back

(continued on page eight)



photo by michael morgan

For Tim Manion, living closer to the Gospel includes not only ministering to people with his music, but practicing tax resistance as well.

## Reflection: Becker examines

by Roberta Forsell

When Seattle Archbishop Raymond Hunthausen called Trident the "Auschwitz of Puget Sound," Chaplain Dave Becker had a particular problem: "That meant I was the chaplain at Auschwitz," he explained.

Becker said he "knew in his heart" that he would have to resign from his post at the U.S. Navy base at Bangor the same day he read Hunthausen's speech on faith and disarmament last June.

"The letter came in the mail and I read it over and over again. I must have read it 10 times, and it just seemed to have the ring of truth to it."

To avoid making a hasty decision, Becker gave himself the summer to research the truth of the archbishop's claim and to examine "how we Catholics got so mixed up with sword-wielding and with warfare and with wearing military uniforms."

He came to believe he was indeed working at an Auschwitz of sorts, for in terms of destructive capacity, he found that one Trident submarine equals 2,040 Hiroshimas. He also concluded that if world governments continue their present policies, the submarines will definitely be used.

"Unless we reverse the arms race, we are going to blow up the world," Becker said, pathetically chuckling in sheer amazement at his own conclusion.

When he turned to the Catholic tradition seeking how disciples of Jesus got involved in the military, he ended "somewhat surprised and shocked" to discover that St. Augustine's just war theory, a fifth century doctrine which outlines criteria for an "ethical war," was the source of it all.

Since Augustine's theory has never been the official teaching of the church, Becker found this justification unconvincing. "I didn't want to hear whether Augustine approved of this because Augustine wasn't the Messiah. I wanted to hear more about how it fits in with the way of Jesus and with the Gospel."

In sharing the highlights of his summer of research, Becker talked non-stop for about 20 minutes, not needing any prodding. He seemed grateful to have an audience, eager to convey his feelings.

The fact that he is now assistant pastor at St. Peter's Church in Seattle demonstrates that he never did find a connection between Jesus and the military.

"I feel that Jesus would have had nothing to do with nuclear weapons except dismantle them, destroy them," commented Becker, and so he withdrew from the Navy. He resigned in November and joined St. Peter's in March.

On the day he left the base, Becker was a guest of honor at a "communion breakfast" for both the incoming and outgoing chaplains. Despite the apparent irony of the situation, Becker described his parting as "amicable," adding that "after all, we (he and the base workers) had had some good times together."

He considered, but dismissed any thought about remaining in the military to provide those in uniform with a Christian perspective. "There are some things you simply have to withdraw from," he said. That previous summer, he had spoken several times about the evil of nuclear weapons and admitted his outcries only resulted in great tension and in efforts by some officers to have him replaced.

"I just don't think it's a practical alternative," confessed Becker. "I think that as much as possible, we should try to withdraw from the military complex however we are involved in it and work from outside rather than inside."

Becker reached this conclusion without much agonizing and said he felt relieved once he had decided to quit his job. Hunthausen's words clarified the issue for him, and he immediately wrote the archbishop a letter, thanking him for his "courage and forthrightness."

While a chaplain, Becker said he feels he was, in effect, "splashing the church's holy water on Trident warheads." He views his role as having lent "legiti-

## Resignation: Thompson says

by Roberta Forsell

When Derald Thompson joined the Navy 23 years ago, his mother asked him what work he would be doing once he finished with training.

"I'm a hired killer," Thompson replied proudly, to which his mother retorted, "You're not either. You're there in defense of your country."

"I am not," he insisted. "The warheads on that thing (the submarine he was to work on) are going to wipe out vast populations."

Reflecting on what promoted those cynical comments, Thompson said, "It was a combination of things. As a kid at home, I was told everything — what to do and how to do it. I was finally out on my own for the first time."

Thompson, the then callous youth almost proud of his power, has now evolved into Thompson, the father of six who sacrificed his job in an act of faith.

After August 21, 1981, Thompson no longer

drove through the steel gates of the U.S. Navy base at Bangor each morning. He used to train the crews for the Trident submarines that are to begin arriving there this summer, teaching them to operate the computer system which will control the ships.

He had tried to abandon nuclear weapons work before, but only this time was he successful. Only this time was he forced to question how his work affected his relationship with God.

Thompson said he had "no choice but to resign" after taking to heart Seattle Archbishop Raymond Hunthausen's challenge to prayerfully consider the nuclear arms issue in light of Gospel teachings.

"It was not a matter of hearing a voice telling me, 'This is it — do it,'" said Thompson. "I prayed for help in making the decision and I guess the help I felt was that staying (at the base) felt very wrong and leaving felt good."

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The community at St. Olaf's, which includes Jean Clark (left) and Lucille Cormier (right), support Derald Thompson needed to quit his job at Trident.

# Thought, lead to action

## Becker examines chaplain's role

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While a chaplain, Becker said he feels he was, in effect, "splashing the church's holy water on Trident warheads." He views his role as having lent "legiti-

macy to the activities that go on at the base" and thinks that legitimacy is what the Pentagon seeks in placing priests on the payroll.

Since the institution of chaplain is based solely on Augustine's doctrine, he argues that the church will have to reflect on whether it should continue such a custom.

"The just war theory is in tatters and shreds these days, this day of the nuclear sword, and the whole edifice of the institution (of the chaplaincy) is built upon it.

"Unless we can come up with a much stronger articulation of how the military chaplaincy flows directly from the words and practice of Jesus and the Sermon on the Mount and the Gospels, we may find we will have to change our practice."

Optimistic about the future of the church, Becker sees a "doctrinal shift" taking place in the minds of church leaders in regard to their thoughts on the just war theory and on the nature of nuclear weapons themselves.

He said that for years the church has held that nuclear weapons are morally neutral, but that recently many bishops have declared them to be intrinsically evil. He said that until now, the church has "often betrayed Christ," but that it is beginning to become "more authentically Christian."

Becker himself is a microcosm of the evolution. He has come a long way since 1976 when he joined the Navy "seeking adventure and travel."

"I didn't really feel any tension or inconsistency in putting on a uniform and taking the oath as an officer." Like many Catholics, Becker said he simply presupposed that issues such as the legitimacy of the chaplaincy had been carefully thought through.

He said that such an attitude is "sort of part and parcel of our Catholic psychology and mentality. We grow up just presupposing that it's all right to take up (continued on page eight)

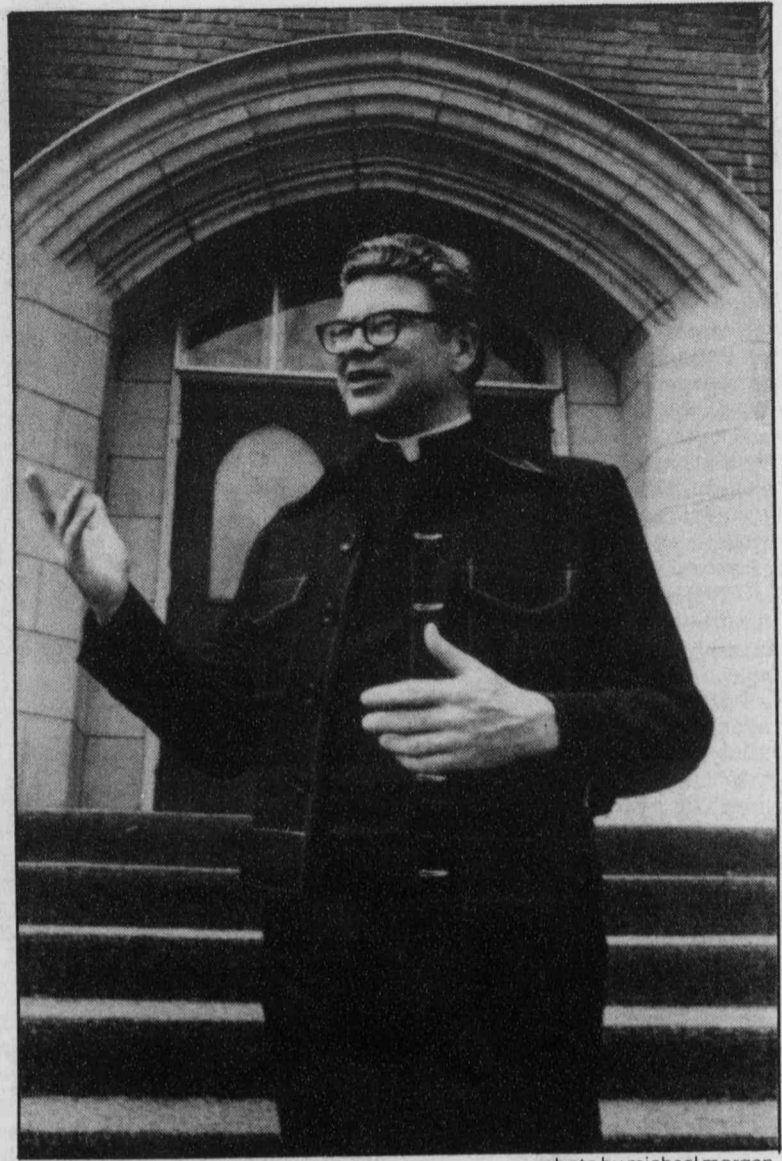


photo by michael morgan

Former chaplain Dave Becker feels much more at ease out of uniform and into a parish setting.

## Thompson says Trident job opposes Gospel

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"It was not a matter of hearing a voice telling me, 'This is it — do it,'" said Thompson. "I prayed for help in making the decision and I received the help I felt was that staying (at the base) was very wrong and leaving felt good."

"I consider that an answer to my prayer."

But prayers do not pay the bills, and Thompson admitted that "\$163 a week unemployment with six kids doesn't go very far." He was out of work for a month and said his financial situation is "still a mess."

He now works on short-range, surface-to-air missiles at a Boeing defense plant in South Seattle. Since the missiles do not have nuclear tips, this job does not conflict with Thompson's faith because he is still a proponent of national defense.

Only a nuclear pacifist, Thompson believes that when Jesus gave the commandment to "turn the other cheek," He was talking about insult, not bodily harm.

Before, during and after the job transition, Thompson received ample support from his family, from fellow parish members at St. Olaf's Catholic Church and even from former co-workers at Trident.

"You never promised it was going to be easy when you stood up for something you believed in," said Lisa, 20, his oldest daughter. John, his 5-year-old son, wanted to get a job to help out. Thinking back, Thompson said, laughing, "He saw how much we owed in gas bills and said, 'Oh no. I could never earn that much!'"

Curiously enough, the support from St. Olaf's which meant the most to Thompson came from those who disagreed with him — many of whom work at the base.

"They talked with me to find out why I was leaving, said they didn't feel the same way, and yet they still could embrace me as a brother in Christ," marveled Thompson.

Support from the base itself came largely from the Rev. Dave Becker, former chaplain at Trident (see related story). Often a one-man congregation, Thompson attended Becker's Mass daily, and the two also had many personal conversations.

He still calls his old office now and then to "talk with the guys," and he received several Christmas cards from base employees. He gets along well with both past and present co-workers but is bothered by some people's attitudes toward their work.

"People who are or who have been involved in nuclear weapons have a defense mechanism," he said. "They cannot accept the seriousness of what they're involved in so rather they tell callous jokes about it."

He recounted one such joke about the Polaris A-3, a weapon which has three warheads, each forming a separate trajectory. "The first one comes in very low," said Thompson. "It arrives first, and that one is dropped over the orphanage, spilling forth candy when it explodes. Then the second one comes in carrying little trinkets and jewelry, drawing out the men and women. And then a third one arrives and BOOM — it wipes them all out — it's the one with the nuclear head."

"That type of thing you hear often," despaired Thompson, adding that he would feel more comfortable in a job outside defense. He had tried "in earnest" to break into another field when he left the base, but was unsuccessful because most of his experience lies in operating computers for the military.

Thompson empathizes with those who work

with nuclear weapons and recounts the great responsibility he had felt when working on the submarines. He said that if he had been forced to launch a nuclear missile, and what he had done had finally sunk in, he would have "retreated into insanity."

He said that Christians who opt for remaining in nuclear weapons work base their decisions on fear: "The other guy's got the weapon: we can't give ours up."

When asked how he, still a believer in national defense, answers to that fear, Thompson replied, "Christ told us that if we had faith the size of a mustard seed, we could move a mountain. When you do things that are morally wrong for yourself out of fear, it's a direct comment on your faith."

Thompson still wavers in his stand on unilateral disarmament and realizes the comment that makes on his faith. "One moment I'll be full of spiritual verve and say 'Yeah, let's do it!' and if somebody asks me a half hour later I'll say 'No! We can't do that.'"

He sits on the see-saw which nuclear weapons seem to be forcing many Catholics to ride on. Some days, he is sailing on air, trusting in the love of God to save the world, and on others, he comes crashing to the ground, hit hard with the realities of oppressive governments and aggressive foreign policies.

Though his faith is ever evolving and his feelings about nuclear arms have gotten stronger, Thompson does not foresee taking any further steps, such as withholding taxes or climbing the fence at Trident. He thinks that both are often judged as irresponsible and he feels it is very important to maintain his credibility in the eyes of those around him.

"If I can show people that I am responsible, then my credibility hopefully remains intact and people might possibly listen to what I have to say." He thinks that Hunthausen may have damaged his credibility by withholding taxes because some people are now focusing not on his message, but on his civil disobedience.

As for jumping the fence, Thompson said that it is simply not a meaningful protest. "I guess maybe I spent too much time on the other side of the fence and have seen the reactions of people there," he said. "That sort of protest is a nuisance to them — nothing more."

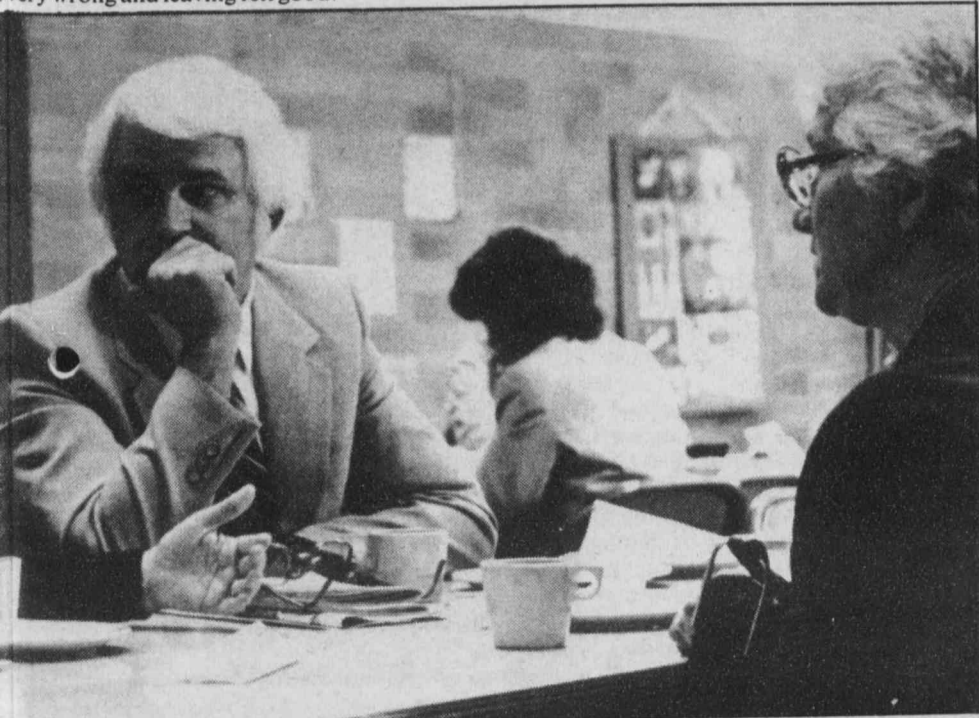


photo by mark guelfi

which includes Jean Clark (left) and Lucille Cormier (right), provided the support that helped Thompson decide to quit his job at Trident.

# Just war: Theory faces new questions

by Cindy Wooden

The primitive weapons used in the fifth century, when the Christian version of the just war theory was born, set the scene for Christians to legitimate war, but today, many Catholics are arguing that the theory has outlived its usefulness in the face of modern weapons, especially since World War II.

For example, church historian Glenn Hinson wrote in 1981 that "the dropping of the first atomic bomb near the war's end not only wiped out the populations of two cities, but it also exploded the most optimistic hopes for pursuit of a just war."

The view that nuclear warfare and the just war theory are irreconcilable has also been in official statements of recent popes, bishops and other church groups.

Those who still hold the theory, however, argue just as forcefully that 1,500 years of teaching the just war theory cannot be simply discarded with a sweep of the hand, and they say further that they find in attempts to do so a "fundamentalism" of the left as disturbing as the fundamentalism of the right.

Hinson explains that in the last 2,000 years, Christians basically have taken three stances toward war and peace. "Only one of these, pacifism, originated with them," he said. "The other two, the just war theory and the crusade, were inherited; the former from the classical world, the latter from the Old Testament."

The just war theory, which gives criteria for determining whether a war is ethically or morally correct, has never been a defined doctrine of the Catholic Church and has never been officially approved by a church council, but the theory has enjoyed a predominant place in church ethics since the time of St. Augustine.

Some ethicists believe that while the just war theory has not been formally defined and approved by a church council, the fact that it has been continuously taught by the church makes it infallible.

The history of the acceptance of the theory into Christian ethics began after the conversion of the Roman Emperor Constantine in 312, according to Mennonite Alan Krieder. Before that time, he says, Christians were forbidden to join the army. Converts who were already in the army, however, were allowed to stay, but they could not be officers and they were forbidden to kill.

When Constantine converted and demanded that everyone under his domain also convert to Christianity, his entire standing army became Christian. After 312, Krieder argues, the church's teaching necessarily changed, developing the just war theory as a way to limit the conditions under which war could be waged. Monks and other religious, however, continued to be pacifists.

Augustine is generally given credit for defining the just war theory in Christian terms, taking the natural law ideals of right to self defense and obligation of a nation to protect the common good from Cicero. Augustine basically held that "one could kill only in order to aid innocent and defenseless others whose rights or dignity came under assault." According to theologian John Coleman, S.J., "The resort to violence in self-defense, however, was morally unacceptable."

St. Thomas Aquinas gave the theory clearer definition by providing the systematic criteria for the theory. Students in introductory ethics classes learn that the theory teaches a war is justifiable when waged by a legitimate government as a last resort with a sufficient cause and for a just end; when it produces less harm than if it were not waged; and when it uses means proportionate to the ends and is likely to succeed.

Philosophers and theologians have been discussing and refining the theory for more than 1,500 years. The fully developed just war theory attempts to distinguish between conditions that justify beginning a war (*jus ad bellum*) and those that justify the actual tactics used in a war (*jus in bello*).

Theologians have reasoned that declaration, last resort and stating objectives in a formal manner will ensure that a sufficient amount of discussion and discernment has gone into the undertaking of war and that the citizens of all nations involved would understand the "intentions, purposes, grievances and limited objectives" of the war and that there was no other way to obtain those.

Contemporary just war theologians recognized three conditions of just cause: protection of self or others from unjust attack, restoration of rights wrongfully denied, or re-establishment of a just order. The criterion which calls for a hope for success is supposed to ensure against "national suicide or hopeless heroics."

Proportionality under *jus ad bellum* is not an objective, specific criterion; it calls for an examination of the benefits of war as opposed to what could be accomplished by non-resistance or non-violent resistance.

The call for right intention rules out most offensive and some defensive conflicts. The motives involved cannot include sheer hatred, national expansion or will to dominate. The *jus in bello* criteria hold that "one can never destroy a nation or city in order to save it."

Using the just war criteria, especially those under the heading *jus in bello*, Coleman is one of the theologians who argues that a nuclear war cannot be just. "Any adherent of the just war theory must be a nuclear pacifist," he writes, "because modern weapons do not discriminate between civilians and



photo by mark guelfi

combatants and no reason is sufficient for destroying whole cities or nations."

Some argue, however, that if a nuclear weapon is aimed only at combatants (for example, naval ships at sea during a declared war) the use of that weapon could be justified. Once again the criterion of proportionality would require a judgment concerning the danger of fallout and atmospheric damage compared with the good achieved.

The bishops of Vatican II under Pope John XXIII and later Pope Paul VI urged a re-examination of the role of war and violence in global life, paying particular attention to the effects of nuclear armaments.

But they also went further, arguing that nuclear weapons could not meet the tests of *jus in bello*. In "The Church in the Modern World," the bishops state, "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against man and God himself." They add, "It merits unequivocal and unhesitating condemnation."

Pope John made reference to the irrationality of believing that nuclear weapons could be used to promote peace in his encyclical "Pacem in Terris." "In an age such as ours which prides itself on its atomic energy," he wrote, "it is contrary to reason to hold that war is now a suitable way to restore rights which have been violated."

Even if one could find a reasonable argument to justify

**...Today war has at its disposal means which have immeasurably magnified its horrors...**

war, Jesuit theologian Richard McSorley writes that for Christians reason must be enlightened by faith.

The just war theory, having its roots in philosophy and not faith, is a self-defense theory, McSorley says. "The difference between reason alone or reason aided by faith is the difference between the just-unjust war theory and gospel peace-making (pacifism)."

McSorley argues further that "God deals with us and we deal with God in the realm of faith, not reason. Our faith may be weak and dim, but only by faith do we reach God at all." He says this is seen in "the inability of human reason alone to prevent war or give us peace."

Realizing that the types of weapons used at the time of Augustine and Aquinas did not have the destructive capabilities of modern weapons also gives reason for renewed examination.

Those who still hold the just war theory is valid argue that the traditional teaching using natural law ideals of self-defense and promoting the common good have not changed and that those ideals apply as much to nuclear weapons as they did to bows and arrows.

One ethicist says, "Those that say the nuclear bomb is immoral, that's baloney. The nuclear bomb is no more moral or immoral than a rifle, gun or a bazooka, or an atom bomb or a knife. Those things are morally indifferent; it's how they are used."

Paul VI argued that thoughts about the appropriateness of

war must change because of the types of weapons found in modern arsenals. Addressing a United Nations special session on disarmament in 1967, he said, "The question of war and peace, in fact, presents itself today in new terms. It is not that the principles have changed. But today war has at its disposal means which have immeasurably magnified its horrors and wickedness."

The Catholic Church's pleas for an end to the arms race also stem from a belief that the money and resources used for nuclear production rightly belong to the poor.

Paul VI's statement to the United Nations was one of the strongest. He declared: "The arms race is to be condemned unreservedly. The obvious contradiction between the vast involved in the over-production of military devices and the extent of unsatisfied vital needs . . . is in itself an act of aggression which amounts to a crime, for even when they are not used, by their cost alone, armaments kill the poor by causing them to starve."

The U.S. Catholic bishops later echoed the pope's sentiments. In their document, "Human Life in Our Day," published in 1968, they wrote that military power and technology do not restore or accomplish peace and they assert that violence is not a cure for the ills of human society.

They wrote, "We seriously question whether the present policy of maintaining nuclear superiority is meaningful for security. There is no advantage to be gained by nuclear superiority, however it is computed, when each side is admittedly capable of inflicting overwhelming damage on the other even after being attacked first."

The bishops of Vatican II saw great disparity between the increasingly huge sums spent on the military and the escalating problems of the world's poor. "The arms race," they stated, "is an utterly treacherous trap for humanity, and one which injures the poor to an intolerable degree."

Coleman's feelings, published in the Winter 1981 issue of Chicago Studies, are a little stronger. He asserts that "at a time when responsible economists forecast dismal expectations for the developing nations, the current expenditures for global armaments are nothing short of an obscenity."

The feelings of the majority of Catholics, however, do not seem to be as intense as Coleman's. Although there is a growing tendency to condemn particular wars, official church teachings recognize that war does exist and sometimes is necessary.

In "The Church in the Modern World" the bishops wrote, "Certainly war has not been rooted out of human affairs. As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted."

George Weigel, member of the S.U. board of regents and scholar in residence at the World Without War Council, responding to the nuclear disarmament issue and the statements of Archbishop Hunhausen, in particular, has also articulated the recognition of war as a "given."

"Identifying the arms race as a moral scandal is a desperately needed judgment. Endorsing one or another way of dealing with it is not an act of moral witness, it is a political judgment. To confuse the two weakens the witness and calls the judgment into question," Weigel wrote in a Seattle Post Intelligencer article.

Weigel's thinking reflects the thoughts of many that although no one wants war, sometimes it's necessary. He wrote, "The goal of a thoughtful peace effort cannot be to create a world of pacifists; such a world will never exist."

# Discussion vs. action—S.U.'s role examined

by Cindy Wooden

Across Bob Jarmick's desk in S.U.'s Career Planning and Placement Office comes one of those questions of values that is so prevalent in discussions about nuclear arms. It comes in the form of student recruitment notices for the military and for defense-related work, and the question it raises is one that cuts to the very notion of what a university is about.

Should a Catholic university educate about matters of peace? Should it take specific actions such as selling stocks it may own in defense-related companies? Should it ban on-campus recruitment for the military?

Or is it first and foremost an independent place for discussion, a forum for opinions and critical examination, but not a launching site for social action? Over nuclear arms the values can seem to clash.

Jarmick posts the military notices as he would any other — though he disagrees strongly with the nuclear arms race and finds himself admiring the stance of people like Archbishop Hunthausen. But he has not allowed his personal values to affect his aiding students to find jobs.

"In my job I come up against some pretty heavy issues because of what we do; we have companies that support the nuclear arms effort with their resources — they build the weapons or deploy the weapons — and we have all the armed services on campus recruiting, so I'm constantly in a debate on exactly how to handle that situation," Jarmick explained.

Jarmick, however, does not think the solution lies in barring those companies from campus, but rather, in educating students and allowing for an intelligent, informed debate on the issue. "This is an issue that needs to be debated and to be considered."

At this point, a question of values comes up for Jarmick. "My personal belief," he explained, "is that our priorities in this country are out of order — way out of order. Putting our efforts into peace and justice, rather than nuclear armaments gets some lip service, but when it comes down to budgeting, the money and the wealth of this country and the resources of this country, I think, are directed toward war."

Jarmick's personal beliefs concerning the priorities are very strong. "I would like to see this country take an as aggressive stand toward peace and justice as it has toward developing nuclear weapons," he said.

However, the role of the university itself goes beyond being a place where individuals make personal decisions on nuclear disarmament to being a place where a wide variety of social issues are critically examined, according to William Sullivan, S.J., university president.

The university, being different from a parish or archdiocese, is a place where critical examination takes place in light of the culture, society and tradition, Sullivan said.

The nature of the university as a "house of intellect" and also as Catholic increases its responsibilities to the community. "We see ourselves as a university that voluntarily and exclusively stands in the Catholic tradition," Sullivan added.

If there is an issue that looms large outside S.U., he explained, the university cannot ignore it, because the university has a "constitutive" relationship to society.

"I think we relate to (social problems) in a way which fundamentally means the application of human intellect and experience and perspective to those problems," he said.

"Our fundamental nature is to be a place in which the human intellect and the human spirit and all of its manifestations are gathered together and interact, both in terms of development and in terms of transmission to another generation."

When deciding what type of response is proper for S.U. to make to the questions of nuclear disarmament and other social issues, it is important to remember that S.U. is a university, Sullivan said.

Relating to social issues such as peace, justice and human rights has to be done, he said, "by applying to those problems the basic perspectives of Catholicism."

Approaching problems by using reason is one of those perspectives. The use of reason, he explained, is a part of the Catholic tradition. "The Catholic tradition has a long historical relation to the use of human reason," he said, "and that has to be an integral part of a Catholic response to any problem."

ing from paying employees' taxes to the U.S. government or examining the university stock portfolio for holdings in companies involved in arms production. First, he reasons that such actions are not commensurate with the university's function and second, he does not see a need to do so.

Sullivan added, "I do not think the university relates to social problems by taking those kinds of actions. I think that's trivializing the role of the university."

Over the last 20 years many Catholics have tended to be uncritical in formulating their position on issues of social justice, Sullivan argued, adding that the university's function is to provide the critical thinking necessary to make informed decisions and not, as an institution, to take specific actions.

"I do not personally see the university taking an ideological position on one of these issues," he said. "Individuals within the university may, but I think the university performs a much greater duty to society when it keeps a very broad perspective and when it remains very, very critical."

It is especially important, Sullivan said, that discussion take place before action is considered. Before examining its stock portfolio, and definitely before deciding to sell any stocks it may own in defense-related

particular stand on the issue, it could be counterproductive. "I'm not sure it's helpful that the structure of the university take formal stands on issues. The university is, above all else, a forum for discussion and anytime you take a stand on almost anything you get into excluding discussion."

Although she does not see now as the best time for the university to take a particular stand, Ward said "there may be a point as a Christian university when it will be important to take a position, a moral position regarding the arms race, because it is one of the most crucial questions of our time."

Jarmick said that some professors on campus are "right on about having some sort of peace and justice focus on campus, more than we've had in the past. That's partly our responsibility, to debate the large issues on this campus and to really be challenged by that."

One professor who concurs is John Schwarz, S.J., who said, "personally as a historian and a priest, I feel I need to work harder on getting at the causes of war and offering solutions to the threat of war."

Schwarz said the roots of war need to be examined. He sees those roots as being: "unjust distribution of goods; an ideological war between capitalism and communism; and the traditional foreign policy between East and West."

Groups such as the Union of Concerned Educators recently begun on campus are a good first step, Schwarz said. "Curriculum changes will arise out of these (kinds of groups); it's the responsibility of students and faculty."

S.U. business major Mary Gaudette agrees that discussion is important, but like Jones she feels the university must go beyond that. "It can't be just a place of discussion, because discussion is not enough; it has to be acted out."

"It's not like the university has to say this is the answer," she continued. "They should give various views." Gaudette said that although she sees some efforts being made, "I don't think they are meeting that."

Realizing that the university is not a parish, but also realizing the need of people to make visible responses to their faith, Ward said that campus ministry can help fill the gap. "I see that as a role of campus ministry, to provide or suggest ways that people can take concrete action — to help people put their faith into action."

That action, however, "needs to be an intelligent, informed advocacy based on Gospel values," she added.

The discussion versus action dilemma is very real, according to Jarmick. "I think there is some separation that happens when you're talking about a kind of high and mighty issue like nuclear disarmament. People say, 'yes!' But when it comes down to having to sacrifice a certain job for that, I think that people give it a second look."

Many people on campus, including students, have begun to look into the disarmament issue and try to formulate some kind of personal stand, Jarmick said. When considering a place of employment, some students do take time for reflection on whether that company is putting its resources into nuclear armaments.

Jarmick has spent a lot of time doing his own reflection on the issue, he said, and then investigating several areas in order to be more informed when students come to his office wanting to be employed in those areas. His investigation has included visiting the naval training base at San Diego, the ROTC leadership training program and Ground Zero.

Jarmick said that he is glad the issue is being discussed and that it must be done intelligently. "I think there has been an effort being made, but I think more of an effort has to be made."

In his job, Jarmick said he does not necessarily make his personal position known. "If people come to me and say they want to be in ROTC, they want to work for the Air Force, they want to work on nuclear reactors with defense, I work with them like I would with any student who is interested in a certain area."

"I may not even mention my views," he continued. "That makes me uncomfortable to say that, and I don't know why I do that, exactly. Maybe what I should do is say, 'consider it, consider it personally, where do you stand?'"

"There's a lot of stuff that goes on in this issue. I'm not the world's greatest thinker. Maybe what I can do is just talk to people."

## Social issues 'ought to be discussed, dispassionately and passionately by the students, faculty and administration'

Campus Minister Terrie Ward agrees that the response to social issues should be done in light of the Catholic tradition. "In terms of a Catholic-Christian university and particularly in terms of the role of people who hold Christian principles," she said, "I see us looking at it in terms of Gospel values which I see as respect for human life and concern for non-violence and for the common good."

John Topel, S.J., associate professor of theology, also thinks the investigation and research of social issues must be done from a Catholic perspective. The components of such investigations, Topel said, are "love, conversion to neighbor, turn the other cheek, one of long stretches of Christian pacifism and of just war theory. Once these are investigated," he continued, "they ought to be discussed, dispassionately and passionately by the students, faculty and administration."

Mike Jones, a pre-med student at S.U., and member of Bread for the World, thinks the university's treatment of those issues must go beyond discussion. "If you agree that nuclear arms is bad, it's a madness, that it's morally wrong, anyplace is a place to act and to discuss, whether it be the university or the workplace."

Sullivan does not see the university refrain-

ing from holding those stocks is immoral, Sullivan said. At this time no such decision has been made. This can be done legitimately only if it is done intelligently, he explained. It should not be done as a response to someone's "pamphleteering."

"Just as the fundamentalist tradition within Protestantism has typically taken one little phrase from the scripture and said this answers all your questions, now I find people taking one little phrase from somebody's pamphlet and saying this answers all your questions about war, peace, disarmament and human rights," he said.

Sullivan explained that he believes such fundamentalism is not part of the Catholic tradition. "The Catholic tradition is a very sophisticated tradition and it's been able to deal with complexities and varieties of perspectives and somehow or other a lot of that has slipped away from us."

Tom Trebon, assistant dean of MRC and an organizer of S.U.'s new global studies minor, agrees that if the university took a

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## Resistance leads to conflict

## Bishop's stand prompts parish discussion

by Kerry Godes

Since Archbishop Raymond Hunthausen's decision to withhold half of his 1982 personal income tax in protest of the United States' role in the nuclear arms race, local Catholic leaders have been forced to confront the issue in their own lives and in their parishes.

Increasing debate over the issue is seen by some as nothing more than a popularity contest that asks the question: "Are you for Hunthausen or against him?" Others see a real awakening and questioning of moral values within the local church in response to the archbishop's stand.



photo by michael morgan

Parishioners such as those who joined the Good Friday Bethlehem Peace March show the beginnings of an organized response to the nuclear arms issue.

Many local Catholic priests said that while their parishioners have not voiced opinions or responded to the archbishop's stand in any organized fashion, they feel the reaction of the parishioners can be measured in another way — in donations to the archdiocesan appeal for funds now being conducted in parishes around the western part of the state.

Rev. William Treacey of St. Cecilia's parish in Stanwood, said his parish has exceeded its goal in the funds drive by almost 60 percent. The drive, or the Annual Catholic Appeal, as it is known, began the first Sunday in May. As of May 21, the development office announced it had received pledges of \$2,011,432, which is 103 percent of the goal for the archdiocese.

The funds will be used to support programs and agencies in the archdiocese, which serves 360,000 Catholics in 165 parishes and missions in Western Washington.

Treacey believes the success of the funds drive in his parish is "an endorsement of the position of the archbishop," explaining that "the appeal was made for programs approved by the archbishop, so some people said that they were going to oppose his views by not contributing to this archdiocesan appeal."

Conversely, a parish priest at St. Anne's in Seattle who asked not to be named, said he felt the success of the appeal in no way reflected the feeling of the parishioners. St. Anne's has exceeded its goal by a few thousand dollars, he said, but only 25 percent of the parishioners actually participated in the drive.

He also commented that a number of parishioners had informed him that they would not participate in the drive because they oppose the archbishop's stand. "There's a great silent majority out there," he said. "Almost 75 percent of the people did not participate. If only 25 contribute, there's no way you can reach the conclusion that they are supporting the archbishop."

Most parishes contacted in the archdiocese were within at least 73 percent of their goal by May 18, just over two weeks after the appeal was initiated.

Even if parishioners seem to be relatively silent, each of the priests interviewed held a strong, definite opinion on the subject. All agreed with the archbishop's ultimate aim in speaking out for peace and disarmament, but several disagreed with the means he is using, his stand for unilateral disarmament, or with his use of civil disobedience as a means of protesting the nuclear arms race.

A friend and golfing partner of Hunthausen's, Rev. Desmond McMahon of Star of the Sea parish in Port Townsend, said that while he is all for peace, especially in light of his Irish background, he opposes unilateral disarmament. McMahon called it "simplistic" and "childish."

"It's stupid to be spending all this money on the military when social programs are being cut," he said. "I believe personal prayer and penance are what's needed... we're dealing with Satan himself (speaking of the communists)."

These differences aside, many priests expressed gratitude for the leadership shown by the archbishop, and a great love for the man, and said they were glad to see the issue raised in the church.

One of those more vehement in his agreement with Hunthausen's philosophies was Jim McSorley, O.M.I., of St. Mary's in Aberdeen. McSorley said he thought the archbishop's stand was "fantastic," and added, "I don't know why it's taken this long. I don't know why the bishops haven't provided leadership before."

McSorley said he doesn't see Hunthausen as a radical, but rather as a bishop interested in the civil life of the people, "something that just not done." The archbishop has "broken with Catholic tradition by questioning the unquestionable," he added.

Only one priest interviewed said he had chosen to take action and follow Hunthausen's lead in resisting military taxes. "The archbishop's stand made me think," the associate pastor at St. Anne's, Rev. Anthony Haycock, said. "I saw that he was right and I ended up doing the same." While he is not optimistic about the feasibility of a legal peace fund ever being established for tax resisters to put their money in, Haycock feels that something constructive should be done with the withheld funds. He is giving his tax monies to the missions in Cape Town, South Africa, he said, where he lived and taught for over eight years.

Haycock said he has not publicized his actions in his conservative parish, and, in fact, very few of the priests interviewed said that they had even delivered a sermon on the nuclear arms issue.

One of the few who said he had preached on the subject, Rev. Paul Dalton, the associate pastor at St. Michael's in Olympia, said he focused specifically on disarmament and asked the parishioners to make their own decision. He feels Hunthausen's stand is compatible with his role as bishop. "I support both his right and his responsibility to make the stand," he said. "The role of the bishop is to bring people to consciousness on moral issues."

The priests all agreed on one thing — the need for increased awareness and discussion within the local Catholic community.

Rev. Kurt Wuellner, assistant pastor of St. Madeline Sophie's parish in Bellevue, said, "There can be no more skirting the issue; we are called to make up our own minds." Wuellner also added that he feels it is "sinful to be bumps on a log" when it comes to the arms issue.

In Tacoma, Charles Schmitz, S.J., the pastor of St. Leo's parish, said his parish has had to "prayerfully and intelligently deal with it" since a former pastor jumped the fence at the Trident nuclear submarine base at Bangor. "That really brought it into the community," he said. St. Leo's, the most active parish contacted, hears speakers on the subject regularly and has held prayer vigils at Bangor. One of the couples in the parish had their child baptized in front of the gates of the military base there.

Schmitz believes the archbishop is not asking the people to "lock-step" or fall in line behind him, but rather to reflect on the moral issues surrounding nuclear arms. "Is it moral to produce nuclear weapons?" he asked. "Is it moral to produce and use nuclear weapons? Is it moral to produce and not intend to use them?"

Hunthausen himself has urged such reflections.

## Manions withhold taxes as protest

(continued from page four)

into the whole decision process. We realized they (the IRS) could take action any time they wanted to, because we've withheld for over a year."

If he were forced to pay back-taxes, or his car was repossessed, he would be upset and have the "horrible 'I lost some thing blues,'" Tim says. "But I could stand that. If they wanted to take us to court or to jail, I would be really upset."

The Manions believe that the recent increase in nuclear arms spending is more than folly. They believe it goes against the teachings of the Gospel of Christ, and the foundations of Christian life.

"We're laying ourselves at the feet of these weapons and we say, 'You keep us safe, you provide our security, it is you who keep us safe.' Well, that's a classic biblical picture of idolatry," Tim argues.

He sees the possible results of the recent stockpiling of military power as "so incredible that any word you use — devastation, destruction, horror — they've all become cliches. Maybe that's why the war-gamers can only talk about it in statistics. It hangs over us instant by instant, and we can't go cower in a hole. I don't want to live in a world like that, I don't want to be a part of helping the world become like that."

Practicing tax resistance, he says, is just one way he is attempting to live closer to the teachings of the Gospel. The Gospel has a real message, he feels, concerning the refusal to respond to violence with violence.

"How far would I be willing to carry that

if Russian paratroopers dropped in my backyard? I don't know. But I believe in the Gospel that says we must believe in the Father, believe in each other, be patient, be forgiving, be poor, be powerless — not be stupid, not be nice, not be naive, but find another way of keeping ourselves from being afraid all the time. We're afraid of the Russians; the Russians are afraid of us — what a way to live.

"Who is more naive?" Tim asks. "Me, or the person who thinks an incredible arsenal will keep him safe by never being used? I can't buy it."



photo by mark guelfi

## Becker resigns as chaplain

(continued from page five)

the sword and use weapons, and to kill our fellow human beings to achieve nationalistic aims."

Becker thinks the church in America has suffered from what he calls the problem of assimilation. "We have been absorbed into the mainstream of American life so that we can't perceive any distinction between the

voice of the Pentagon and Washington D.C. and the voice of Christ.

"I happen to think that there's a vast difference."

He added that the Pentagon and Washington, D.C. proclaim a "false gospel of security," trusting in weapons of mass destruction, and that real security lies in "trusting in spiritual power, as opposed to physical and military power."

"The very thing that we're placing our trust and confidence in is the very thing that's going to destroy us," observed Becker.

Though confident that he has a realistic grasp of the imminent danger of nuclear weapons, Becker does not pretend to have all the answers. He still struggles with the legitimacy of conventional armies, for example. The patriot in him continues to cry that nations have the right to defend their own homelands.

His only certainty lies in his stand on nuclear weapons, he says, and his remaining inner conflicts are reminders of the complexities in the question of war in the 20th century.

Becker has not yet decided whether he himself will engage in civil disobedience, though he said he would if he "saw it as something truly effective to the peace movement." For now, he thinks he is just where he ought to be — at St. Peter's as an assistant pastor.

This report was prepared by a special team of four reporters from The Spectator, Seattle University's student newspaper, with assistance from Gary Atkins, Spectator adviser. Copyright © 1982 The Seattle University Spectator

# Reagan backing 'Jim Crow' policies, speaker says

by Bill McClement

The institutionalized suppression of blacks has gained new strength in America, according to a nationally prominent black studies professor.

Barbara Sizemore, who teaches at the University of Pittsburgh, believes that institutionalized racism, or Jim Crow, as

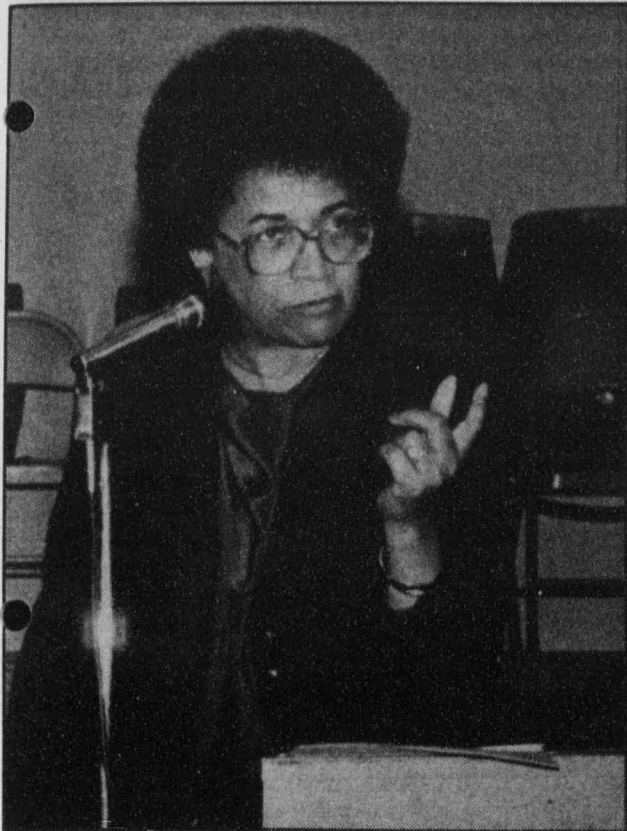


photo by James Bush

Barbara Sizemore

it has been called by historians, has reemerged because of numerous Reagan administration policies.

Sizemore said that the success of the black political struggle for equality will determine whether black children attending public schools in poor neighborhoods will receive education equal to that received by other children in public schools in middle and upper class neighborhoods.

Sizemore, formerly the superintendent of Washington, D.C. schools, was in Seattle last Friday to address a conference entitled "Advocating for Black Children," held at Mt. Zion Baptist Church. The Minority Student Affairs office co-sponsored the event.

In the 1978 *Bakke* decision, Sizemore said, the Supreme Court ruled against reverse discrimination, thus halting the progress blacks had made since the 1954 *Brown* decision that moved to desegregate public schools. As a result of the *Bakke* decision, she said, Jim Crow has reemerged.

"The court giveth," Sizemore said, "and the court taketh away."

The Reagan administration, claims Sizemore, further encourages Jim Crow.

Reagan's tax credit proposal for private schools, she said, will "wean the black middle class away from public schools," taking potential black leadership out of those schools.

Public schools in poor neighborhoods can become better, Sizemore believes, with strong administrative leadership, constant evaluation of teachers and the commitment to work for high student achievement from parents, teachers and principals.

"Nobody," Sizemore asserted, referring to teachers and principals, "should be assigned to a low achieving school if he does not believe that black children can learn." The best method for developing a good self-concept in children, she said, is to teach them reading, writing and arithmetic.

"Achievement," said Sizemore, "has got to be the highest priority for all the students."

Sizemore criticized the internment of Haitian refugees by immigration authorities under the Reagan administration.

These refugees, she said, because they are black, have not received the same treatment as other immigrants.

Sizemore also criticized the administration's establishment of closer ties with South Africa. As part of this policy, she said, a new South African consulate is opening in Pittsburgh.

"Apartheid," said Sizemore, "is old-time, old-fashioned, Jim Crow."

Sizemore added that she thinks Reagan's recent comment that racism does not exist in the United States "was just ignorant."

"Reagan," said Sizemore, "is the best advocate of institutionalized racism." She pointed out that he was never a victim of institutionalized racism and never learned black history.

Political changes must occur, she said, in order for educational changes to occur. Sizemore urges every black organization to lobby for a multi-ethnic curriculum. Without a political struggle, she maintains, Jim Crow gets worse.

Black history, said Sizemore, is neglected in public schools while a Euro-Anglo curriculum is required.

She noted that in Pittsburgh public schools the history books do not mention the Haitian, Jean-Baptist Point Sable, who founded Chicago.

"Nobody has ever asked me one thing about Chaucer since I got out of high school." She said, adding that she has "nothing against a well-rounded education, but if you have to make a choice [because of too much material], Chaucer can stay out."

Sizemore also said that public schools in poor neighborhoods must require mathematics from kindergarten through grade 12.

"Not to know it," she said, "is the kiss of death" for children who will be adults in the 21st century.

Minnie Collins, director of the Minority Student Affairs office, said that, in her view, Sizemore "reaffirms my convictions of how the Reaganomics plan or so-called new federalism will affect education for all children, most importantly black children."

## Drama programs aim small

(continued from page one)

Not one of the three professors knew of a school with a successful drama program operating without a major. Peterson also questioned how much money would be saved by staging productions on a club level.

His department at UPS has 20 to 25 drama majors and graduated three people in theater this spring. Now and then, the administration there also raises the question of whether the university should continue its theater major, but it has yet to go beyond questioning.

In answer to the inquiries about the size of the drama department, Peterson replied that a small enrollment is simply a given in any drama school. "There aren't large numbers of theater majors even in the larger schools," he said.

Hand in hand with meager numbers of majors go upper division courses held in virtually empty classrooms. Even Western Washington University, which boasts 110 theater majors (a large figure for drama), has few students enrolled in higher level classes.

"We don't expect upper division courses to

be smaller; we rather insist on it," said Tom Ward, associate professor of theater at Western.

He also said that Western's degree program emphasizes the liberal arts aspect of the theater rather than the professional orientation. The other three professors presented similar views, and Peterson referred to the UPS major as "pre-professional, giving its graduates a start."

Chapman reiterated Peterson's point, saying, "I don't think an acting major should necessarily prepare someone to go out and get a job on Broadway. I think the test is really how well he or she can do in graduate school."

If praise from professors about productions is any indication of how well students will do in graduate school, S.U.'s drama program has passed the test.

"The productions I've seen have been challenging, well performed," said Ward. "They were not being done just to please someone or to fill a box office. They challenged the students and they challenged the audience. I think that's crucial."

## 'Non-traditional' students surveyed

by Farzaneh Ganjizadeh

While the population of non-traditional students at S.U. has increased gradually since the 1960s, the services available on campus have not changed to supply the specific needs of these students, according to Rees Hughes, director of student activities.

The ad hoc committee on non-traditional students is conducting a survey to determine and measure the needs, problems and concerns of those who aren't the normal "campus focused" students, Hughes said.

The committee mandated by Ken Nielsen, vice president for student life, is composed of 14 students and faculty members.

S.U.'s non-traditional population includes returning women, single parents, students that have dropped out for a while, and transfer students. According to the committee, 54.7 percent of the total undergraduate population of S.U. is composed of non-traditional students.

One way to determine the problems of the non-traditional students is by working with "sensing groups," interviewing about 100 students in separate groups, Donna Vaudrin, dean for students and committee chairperson, said.

Though the results are still incomplete, the committee has come up with some priorities shared by the older students. Since most of these students have children, full-time jobs and other responsibilities, Vaudrin said, it is difficult for them to arrange appointments with the faculty and advisers. Also, most of the campus facilities close at 4:30 p.m., and a lot of these students simply don't have access to the services, Vaudrin continued.

But the one thing that clearly stands out is that "our older students are simply not aware of the services that already exist," Vaudrin said, adding that lack of communication with these students is the chief reason most activities are directed toward traditional students.

Some of the services non-traditional students aren't aware of include orientation for new students, the Rewind Program for women returning to school, and the Child Care Center, Vaudrin added.

"With some innovative ways," Vaudrin said, the university "can make the non-traditional students aware of what already exists so they can choose whether they want to take advantage of it."

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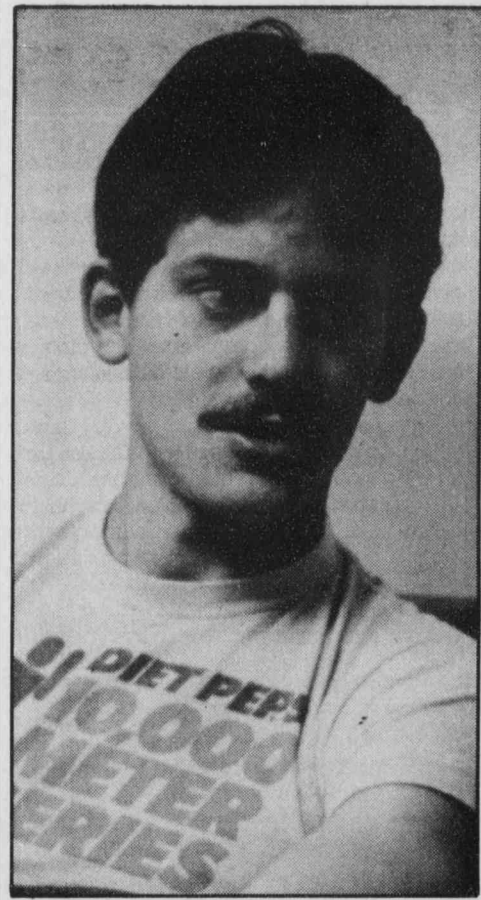
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Dave Millet

# Cadets discuss role of military on campus, give personal perspective on program

(continued from page one)

Rather than contradicting each other, Roehl said she feels that ROTC classes complement the classes offered in the S.U. core, giving students a broader education. Like the ad says: "You don't just read it in a book, you live it," so to speak. "I think a lot of it (core classes) is just reading out of the book. You don't really have the opportunity to apply it until you get out into the career world. In ROTC, they let you apply it right away."

Dave Millet, a sophomore in ROTC, looks at it another way. It is important that ROTC stay on a Christian campus, he said, so that military officers will be instilled with Christian values.

"A lot of us (ROTC students) talk about these things," he said. "We'll be going in as officers, with a lot of men that we'll be in charge of, and with this Christian background, we can reflect a lot of our views on them and maybe shape their ways."

But whether these Christian officers will have any real effect on their comrades in arms or be able to influence military thinking is "hard to say," Millet conceded. "I can't by myself totally change the whole military structure, but if there's enough of us that

have these Christian backgrounds, we can have an influence on the future."

Echoing the feelings of other cadets interviewed, Millet said he joined ROTC not only for the financial benefits — he did not apply for a scholarship the first year he was in the program — but also to prepare himself to defend his country.

"The people who voice these opinions (about the appropriateness of ROTC on a Christian campus) couldn't do that unless there was a strong military structure here to protect that right," he said. "If there wasn't a strong military, I don't know what, the Russians might be walking through our door right now."

Roehl said she doesn't see anything contradictory about studying war maneuvers at a Christian university. In fact, she said, the military is really around to keep peace. "I think the military was very strict at one time, and you were taught, you know, 'You're out there to fight and kill and see blood.' Well, that's not the military today. Sure, they prepare you for that, but the better prepared you are, the more likely you are to avoid that situation."

"I don't see anything wrong with training people to defend our country," she said.

Just because she is in the military, Roehl said, doesn't mean she supports the arms build-up. But by being in the army, she feels she has a voice in the issue. "It makes me feel better to know that I can go and try to change things and make this a defense situation and not an aggressive army. I think a Christian background definitely aids me in that way."

If war were to break out while she was in the service, Lori Ocshner, a freshman ROTC student enrolled in the honors program, said she would be willing to go, but "I'll worry about that when the time comes," she said. "Somebody's got to do it, like it or not, and I chose to do it."

Thinking about it can, in fact, be very frightening at times, as junior ROTC student Maurice Guyant will attest. ROTC classes and terminology can be somewhat misleading, he said, when it comes to applying classroom skills in the field.

"If we just learn tactics and we never have to apply that out on the field, then you'd go out there and say, 'Gee, we were told to seize the objective and eliminate enemy opposition — and there's people shooting at us!'"

That is why leadership training programs and frequent drills are so important to the program. "Before you go on a mission you write an operations order; this is what we're going to be doing and this is how everything coordinates, and when you're done, you write a report to your supervisor and say this is how it was done."

"Sometimes it might seem like a bunch of second graders . . . you say this is how we got to the hill, and Joe shot this guy and he fell out of the tree and everything, and we seized the objective and eliminated enemy opposition. That gets pretty scary sometimes when you think, 'Gee, I really don't want to kill anybody.'"

Above all, the students interviewed said that an open mind was necessary in any discussion of the military's place on a Christian campus, and that they welcome such a discussion.

"Cadets are the ones sitting back and thinking that they will be going, despite who's doing the talking," Guyant said. "There's a feeling among my classmates that's something between confusion and frustration, because all of the people who are in ROTC have dealt with the issue of ROTC on a Christian campus. When the paper came out and said we should kick it out, there was a feeling — and I know a lot of people call it pretty simple — but it's us guys who are in uniform who are protecting that right so people can say that."

People certainly have the right to discuss ROTC, Guyant said, but if they want to change military policy, they should go to their political leaders. "If the citizens of the United States don't want it, they can make that decision," he said. "But the military can't just dissolve itself."

## Degree review procedure requested

by Brenda Pittsley

In response to the administration's proposal to terminate two degree programs, the faculty senate unanimously requested a set procedure for future program reviews.

Senator Linda Fitzpatrick, assistant professor in the institute of public service, complained that the attempt to eliminate degrees in drama and adult education was "just dropped out of a hat with no real prior procedure or warning that it was going to happen." The senate will submit their three-point resolution to the administration.

The first point in the resolution states that "procedures be clearly established in advance for how review of programs considered for termination or probation will be conducted."

The second point asks that the academic council be involved in developing criteria and in making recommendations regarding possible program termination.

The last point requires that "the review would be holistic in covering a whole range of characteristics including program quality and contribution to the university as well as quantitative aspects of productivity."

Senator John Toutonghi, professor of physics, noted that the academic council is already involved in at least part of the review of programs, "but they aren't given enough time." In response the senators agreed that it

is essential that the procedure in point one include a minimum time for program review.

"The procedure needs to provide adequate time for the reviewer," said Reed Guy, president of the senate and chairman of the physics department. "It needs to be made clear that we are concerned about the time frame."

Fitzpatrick stressed the importance of putting the academic council clearly in the program review process "so that a recommendation (for termination) could not go forward without the council looking at the proposal."

The senate was particularly adamant about the council's participation in a review because as senator Steen Halling, associate professor of psychology, asked, "If the academic council is not centrally involved in maintaining academic standards and maintaining that role for the university, then who is?"

The senate is concerned that the administration may be placing too much emphasis on how much money a program brings into the university and too little attention to the program's quality and contribution to the university.

As an example, Toutonghi pointed out that drama is thought to be important to student life, regardless of whether there are only a few graduates in the program each year.

Halling asked the senate to look at an "impossible scenario: What if the academic council went to the administration and suggested that the university does not need a

particular program even if it was making money?" The administrators would be aghast, he said.

The faculty would be more willing to look into the productivity of a program, Halling said, if "we had more of a sense that there were people in administration who were willing to look at academic quality."


Toutonghi believes part of the problem lies within the admissions office. The faculty is trapped, he said, in that they have nothing to say about who is recruited by the university.

The admissions office is spending all their budget to recruit in specific high schools that feed certain majors because of the tradition of those high schools, Toutonghi said. But the admissions office "does not recruit from high schools that traditionally have a high number of drama majors."

"We are hired as teachers," Toutonghi continued, "not recruiters. But if the faculty is going to be punished for having too few majors, then the department needs to have some responsibility and some resources to improve."

At the end of the discussion, the senators decided to arrange an informal meeting between Executive Vice President Gary Zimmerman and the senate executive board on program review.

In other business, Gail Nank, assistant professor of nursing, was elected vice president of the senate for the 1982-83 school year.

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# Senate funding contested by executive officers

by Tim Ellis

The last few gasps of the ASSU's budget beast — a nemesis for the last several weeks — were expelled during last Monday's meeting when Treasurer Berne Mathison reprimanded the senate for cutting the executive board's operating budget.

The senate cut the budget last week without consulting Mathison, he complained, just before approving the final ASSU budget. The executive board needs that money, Mathison said, to cover increased costs for several activities it conducts.

Mathison said that he needed the extra \$200 to operate the vans next year, because he anticipates higher operating costs and also because no executive officers have cars, and they may use the vans.

Four persons were also appointed to serve on a judicial board by the senate during the meeting, and they approved two budget requests from a group composed of three engineering clubs for a picnic and a banquet.

The first case the newly-appointed judicial board will hear is a protest of the May 12 senatorial elections, in which incumbent Senator Ted Scoville claims violations to the ASSU election code affected the outcome of the election, which he lost by six votes. Those chosen for the judicial board are Steve Ip, Jane Mason, Therese Mollerus and Todd Monohon.

Senator Anne Jacobberger questioned the need for two events for the engineering department that will happen two days apart. She recommended that the senate approve only one event.

Jeremy Glassy, who represented the engineering clubs at the meeting, said that the picnic had been postponed for a week, causing it to be scheduled closely to the banquet.

The senate approved the requests, and reports from executive officers followed.

Johnson reprimanded the senate for passing budget requests, like those from the engineering clubs, without thoroughly considering them.

"I'm concerned about these bills I keep getting across my desk," Johnson said. He added in a later interview that he was not suggesting that the senate "did not research the requests enough," but that they should be more careful in allocating student monies, especially for clubs related to academic departments.

"To fund over 500 bucks for a picnic . . . money from tuition which everybody growls about, for a party? C'mon," he said.

Johnson said that he could veto the re-

quest, or "sit on it" — not sign it for ten days — if he chose. Senior Senator Karl Bahm then strongly protested Johnson's statement.

"We know you can do that," Bahm said, asking what specifically Johnson was trying to tell the senate. Johnson assured the senate that he was only saying it was difficult to sign bills for events he thought should have been considered more.

Johnson then mentioned several issues which he would like to bring to the senate's attention. The nursing school is losing faculty, he said, because some faculty members believe the pay is too low to compete with other jobs available. Also, Johnson said that choosing a new dean for the school of Arts and Sciences is a matter which the senators should, as student representatives, begin to look into and make suggestions about.

It will probably take a year, Johnson said, "to find another dean for the school."

## Scoville claims election invalid, board to decide

(continued from page one)

Cancelling the primary election also did not affect Scoville's chances more than any other candidate, Johnson said. He added that Scoville "had some good points" with the legal code violations he cited, but said they were not worth scheduling new elections, because they would not affect the outcome.

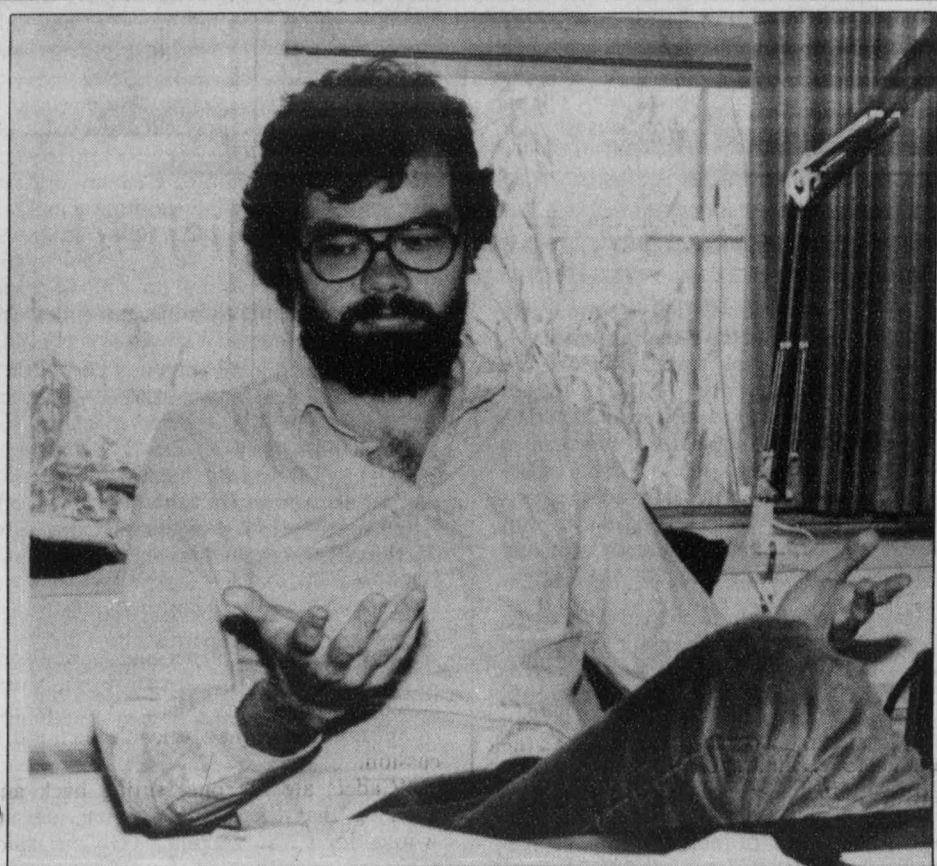
"I don't think the slip-ups, whatever they may have been, would necessarily affect the outcome," Johnson said.

Scoville disagreed, however, saying that his protest is justified "because there was such a close vote among the top candidates."

The "slip-up," resulting in the voting places opening late and closing early, was caused by some scheduling problems of Sigma Iota, a club contracted by the ASSU

to stay at the voting places and check student I.D. numbers. But, according to Kay Isaacson, co-president of Sigma Iota, the arrangement was "real tentative," and club members weren't sure whether they would be working at the voting places for two days because the primary was cancelled.

"[The election] was really kind of thrown together," Isaacson said. "I think we should have been better informed." She said that scheduling conflicts kept Sigma Iota members away from the voting places "until a little after eleven." But, she added, "ASSU people were there . . . and it was going full force." When it was apparent that the voting places weren't open, Wise had asked some ASSU senators to temporarily stay and collect student votes. Isaacson said that Sigma Iota had only been told to stay at the voting sites until 6 p.m., not 7 p.m. as publicized.



Jeff McDowell

photo by James Bush

## Resident director leaving to study on East Coast

by Kerry Hofeditz

After three years as resident director of Campion Tower, Jeff McDowell is leaving S.U.

McDowell is returning to the East Coast to study for his doctorate in education at Columbia University.

Looking back over the past three years, McDowell said when he first arrived "there were problems in the hall. People didn't understand the concept of a residence hall and didn't want to live here, and the dorms lacked unity," he recalled.

He is especially proud of the fact that this has changed dramatically since he's been resident director. McDowell said when he first began his job, people moved out of the dorms all the time. Now, "fewer people are leaving," he said.

McDowell is also proud of his role in developing R.A. staffs, "who've made frustrations a lot easier to deal with."

McDowell said he faced various problems as resident director, the major one being "inadequate physical facilities, such as

faulty heating systems, broken elevators and doors with broken locks. It's hard on both me and the students when they're freezing or don't feel safe," he said.

Since his arrival here, McDowell has seen significant changes in Campion. For one thing, the dorm has become much cleaner. Also, more activities have been brought to the dorm, activities such as lectures, dances and movies.

McDowell said programs are of better quality than in previous years, but added, "I wished for more money to do more programs."

Asked if he'd learned anything from his experience, McDowell replied he hasn't "learned any specifics, but the best part is taking what I previously learned in graduate school and applying it. And yes, it turned out as I expected."

McDowell says he loves Seattle, but "New York has other things to offer which Seattle can't. I think it's harder to live in New York and life needs some difficulties. I certainly plan to visit, but right now I prefer the East Coast."

Campus Ministry would like to thank all the Jesuits who have been celebrants and who have worked with us on our programs this year. A special thanks to student leaders of all programs and to the advisory board and Terrie Ward, Bob Dufford, S.J., Dan Schutte, S.J., Mr. Tim Manion, Joan Harte, O.P.

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## Coach reviews season, problems

by Terry Berg

Bill Tsoukalas just finished his first season as coach of the S.U. baseball team after a few years as an assistant coach here. Tsoukalas feels that to improve the baseball program for next year the team needs support from both the students and the administration. "It would be nice to have the students and others out to support us. Maybe the players would respond a little bit more," he said.

The team played the first month of the season on the road and played their home games at four different locations, none of which are within five miles of campus. "It has made it difficult; there is always going to be a barrier because we do not have a home facility. I think it is something the university has to do something about. They have to make a decision on what they can do for us. It would really help our program if we had our own field. I don't care where it's at; it could be near school, in Ballard, in Bellevue, or even in Tacoma."

A home field, Tsoukalas believes, would help the players learn the characteristics of a field; that should add some wins to the win column. "At this year's home games we were like visitors because we were going on a field basically for the first time, so we didn't have an advantage."

Tsoukalas, who works for the Seattle area Boy's Clubs of America, felt that this year's 8-26 ball club did not come close to their playing capability. "I was not sure at the beginning; I thought that we had more ability than we realistically showed. I may have been too optimistic, basing that on the potential that we felt our seniors had. Some have been with the program for a few years have anyone that came out with a great year."

The teams that S.U. faces this season were mostly those with large programs offering scholarships. The S.U. players, on the other hand, did not play up to their potential. "I don't think that they did, but the things that I saw were not so much that we did not have the same skills as other schools in doing the job, but we really did not have the authority that other teams did. When we hit the ball we did not hit it as far or as hard as the other teams. We also did not throw or pitch as hard

and consistently. It was a matter of strength more than anything else. I have a plan to put some people on a strengthening program for next season."

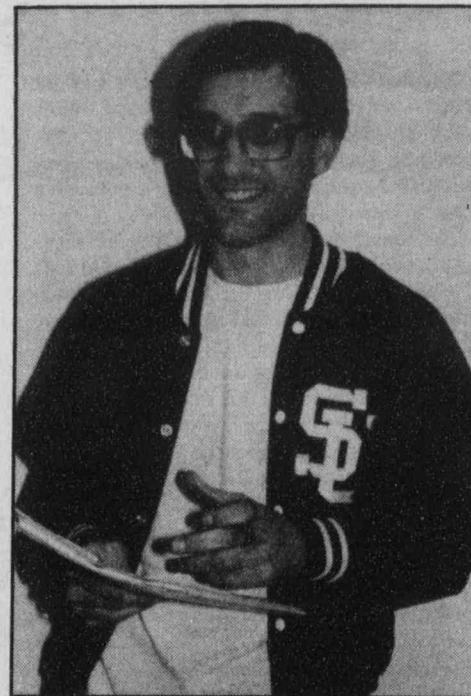
When asked to evaluate himself, Tsoukalas said, "I thought I did a good job at getting the team prepared to play baseball. I think that the team actually, at the beginning stages of the season, played very well. We got off to a good start, winning two of four games. Those two wins were against teams in our district and the two losses were against NCAA teams, but the turning point of the season was the doubleheader with Whitworth College. We lost two one-run games and that kind of took the wind out of our sails."

Next year, the Chieftains will be returning 20 players from this year's roster. Tsoukalas would like to add three pitchers and two outfielders. Maybe two that could supply some

power for us — guys that can hit the ball out of the park," he said.

There were some players returning that had good years, such as the catcher, John Kokes. "John is a strong person physically and his maturity came with his responsibility and leadership. Stu Iritani also had a great year and split first base chores with Gary Zender, who will also be back next year. We had a walk-on freshman Mark McDevitt, who played third base and had the hot bat at the end of the season and may have led the team in RBIs. Mike Rotunna was someone fielders." Maybe two that could supply some power for us — guys that can hit the ball out of the park," he said.

a pitcher, had control problems most of the season and by the end of the season pitched with confidence and pitched a complete game against Eastern Oregon State College. We have the look of a good nucleus for next year."



Bill Tsoukalas

## Lucey's article on sports reassessment published

by Kevin McKeague

Greg Lucey, S.J., vice-president for university relations and planning, has written an article entitled, "Athletics and Academics: A Case Study in Reassessment," in which he discusses an overview of the decision to drop the sports program from Division I to a lower division. His article has been published in the new book, "The Governance of Intercollegiate Athletics."

Lucey states that "this article is written in the hopes of providing assistance for those of you who are, or may be, reviewing the form, function, and relevance of your institution's athletic program in relation to your school's mission and financial constraints."

In the 1950s, S.U. gained national attention through a very competitive basketball program of which Elgin Baylor is perhaps the best-known product, according to Lucey. By the 1970s, he wrote, the athletic program was not paying its own way and, by 1979, its rapidly escalating deficit was becoming a major financial problem.

Besides increasing inflation — team travel and salaries cited as the most important — and the need to comply with Title IX of the Education Amendment of 1972, the university lacked a spectator facility for its No. 1 sport — basketball. Therefore, home games were played four miles from campus at Seattle Center. This so affected student attendance that, by 1980, "it was estimated that only 4 percent of the students attended home games," Lucey said.

Lucey also noted that S.U. and other Puget Sound area schools have been forced to compete with professional sports teams, such as major league soccer, basketball, baseball, and football. This competition has caused a decline in high school and college game-attendance figures in the last few years, he stated.

A growing lack of interest and participation on the part of students in the athletic program was another important factor in S.U.'s situation. He points out that men's basketball was the only program which seemed to

attract some student following, and even that was minimal.

"There seemed to be a sense of alienation between the student body and those students participating in the athletic program," Lucey stated. "Full-scholarship students who came to S.U. to participate in the athletic program became increasingly interested in gaining an entree into professional careers in athletics rather than in attaining an academic education."

A final factor for consideration cited by Lucey was that other departments of the university were also experiencing inadequacies in their funding. This raised the question as to whether other educational and academic programs should be deprived of adequate funding in order to maintain the athletic program, which was operating at an even higher level of funding.

Under these circumstances, Lucey stated, a task force was established "to review the athletic program to determine what the role

(continued on page twelve)

## Inexperience costly, say men's and women's top seeds

by Kevin McKeague

Both are seeded No. 1 in S.U.'s men's and women's tennis teams; both were voted Most Valuable Player by their teammates; and both are returning next season. Woe to the opposition.



Sam Robinson

The "boths" refer to the women's top seed, Sam Robinson, and the men's, Joe Bedoya.

Although both teams suffered dismal seasons, Robinson and Bedoya remain optimistic about next year. "We'll be starting at a higher point," stated Robinson. "We'll have more experience than this year, and everyone will have more skills," she added.

"Since we do have a young team, everyone is returning," said Bedoya. "The team being as dedicated as they are, I'll guarantee our record will be better next year." Bedoya says that the players have the potential to work hard and are willing to put out 100 percent in gaining the experience that is needed to become good players.

According to Robinson, the one weakness on the women's team was inexperience. Except for Theresa Guzman, everyone was in their first year.

Bedoya tends to agree. He said that the bottom players with little experience found out what it's like to play competitive tennis.

They did, however, stay together as a team, and along with the hard work they enjoyed themselves at matches and road trips. "Being together is one thing," Bedoya said, "but working as a team is another story."

This statement best describes the style of their coach, Bill Thompson, who, according to Bedoya, always backed the team up 100 percent and, despite the losing season, put just as much enthusiasm into his coaching as before.

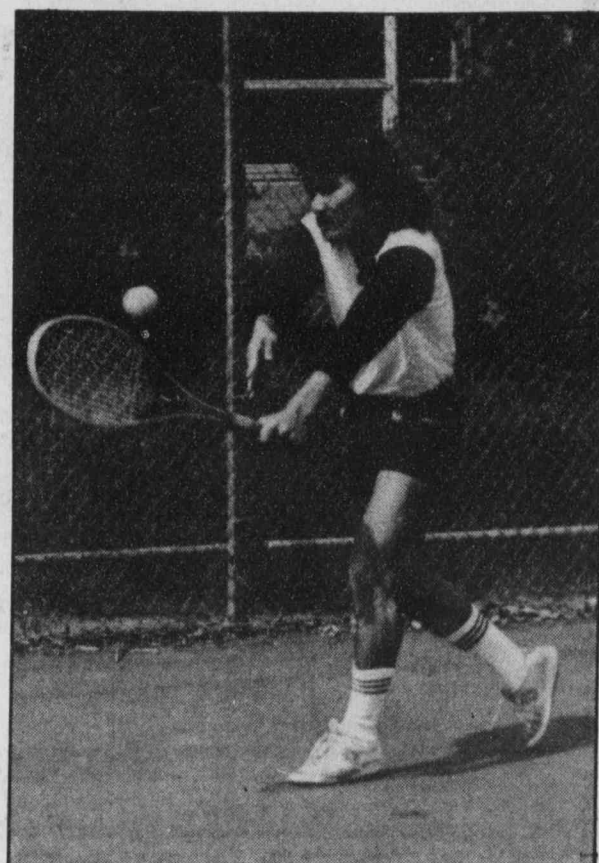
Robinson also cited the willingness to improve as a major strength for the women's team. She noted a big improvement in the team and said, "We've heard comments on how much we've improved."

Robinson, who hails from Enterprise, Oregon, stated that she really enjoyed the season. "I enjoyed playing this year under a really good coach [Nancy Curfman] who I've learned a lot from, and I'm looking forward to next year."

Bedoya, who has had the honor of playing with Jimmy Connors and Martina Navratilova, said he is indebted to his long-time coach, Shigesh Wakida. "I owe 100 percent to him," he pointed out, "but as they say, when you go

on, you meet new coaches; Bill has helped me a lot with thinking on the court, and playing smarter and aggressive tennis."

With both MVPs returning, be expecting a "100 percent" turnaround.



Joe Bedoya photos by James Bush

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## today

**Soccer players** past and present, and all interested in playing next year will meet at 3 p.m. in the Connolly Center conference room to plan for next season.

**Alpha Kappa Psi** will hold its business meeting today at noon in Upper Chieftain Conference Room.

Persons needing help with **resumes, interviewing and job hunting** should plan to attend the special afternoon session from 1 to 3 p.m. today at the Career Planning and Placement Office. Students please call to let us know when you plan to attend.

The last large group meeting of **Christian Fellowship** for the quarter will be held at 8 p.m. in the Chez Moi. Margie VanDuzer will be the speaker.

Career Planning and placement will offer a **career assistance session** from 1 to 3 p.m. in the career planning and placement office.

The film, "**War Games**" will be shown from 1 to 4 p.m. in the library auditorium.

## 27

Another **career assistance session** will be held in the career planning and placement office from 1 to 3 p.m. today.

**Open mike night** begins at 6:30 p.m. in Tabard Inn.

The Career Planning and Placement Office will help students with **resumes, interviewing and job hunting** today from 1 to 3 p.m. The office is located on the second floor of the McGoldrick building. Students are asked to let the office know when they plan to attend.

## 28

The Northwest Law Institute, in cooperation with S.U., presents a film and mini-seminar, "**Crisis in Corrections — A time for alternatives**," 1 p.m. in Banna auditorium. Admission is free, everyone is welcome.

Marie Balagno Lundquist will give a **piano recital** at 8 p.m. in the Campion Chapel. General admission is \$4, and students and senior citizens will be admitted for \$2.

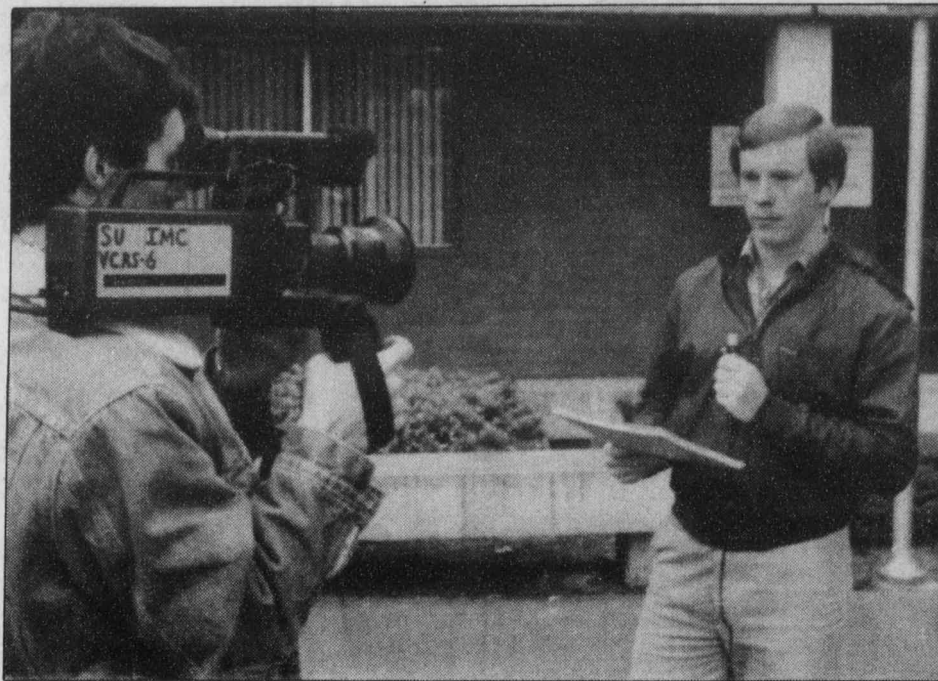


photo by tim healy

**Mike Biehn** rehearses for the KSU news show, which will premiere June 4 at 10 a.m. in Tabard Inn. The hour-long newscast is a class project for Journalism 493.

A film and seminar, "**Crisis in Corrections - A Time for Alternatives**," will be held in the Bannan Auditorium at 1 p.m. Admission is free.

## 29

A Tio Pepe Cuisine **dinner and dance** featuring Latin American food and music will begin in Tabard Inn at 7 p.m. Admission is \$2 which does not include dinner.

## 30

The **intramural banquet** with guests, Manie Tuiasosopo from the Seattle Seahawks and Tony Vantrella from KOMO-TV News will be held in the Campion dining room from 6 to 8 p.m. Cost is \$6 or six SAGA coupons and reservations must be made by noon May 27. For reservations or information call 626-5305.

## 31

Memorial Day

## etc.

"**Performance Evaluations: How to Conduct Employee Review Sessions**," is the focus of a one-day workshop being offered by S.U.'s office of continuing education on May 25 from 9 a.m. to 4:30 p.m.

The gay/lesbian student organization of Seattle Central Community College is seeking the works of community artists and craftspeople for exhibition and sale at the "Gay Arts Festival '82" celebration, being held at the Broadway Performance Hall and on the college lawn. The festival will run June 4 and 5, and is free and open to the public.

**Spring quarter grade reports** will be mailed to students' home addressed June 10. Students who wish to have their grades mailed elsewhere must fill out a temporary address change form at the Registrar's office before leaving campus.

**Bread for the World**, a campus group affiliated with the national citizens' lobby which addressed hunger issues and supports progressive social legislation is planning a membership drive. Students and faculty members join the parent organization and meet on or near campus during the year for their own education and action projects like the regional Bread for the World Conference held here in April. Watch for the tables near university dining areas. Membership is \$15. Members receive monthly newsletters and in-depth background papers on hunger issues. For more information contact, Joan Van Dyk at 626-5491 or Don Foran at 626-6797.

**Summer session credits** will be accepted for transfer to S.U. only if two copies of the transcript are on file with the Registrar's office by Dec. 1, 1982. To be accepted for transfer, credits earned at other colleges must be a grade of D or higher. A failing grade at S.U. cannot be removed by repeating the course elsewhere; course requirements can be met and the repeated course can be accepted for transfer, but no change will occur in the student's S.U. grade point average. Credits from two-year community colleges are acceptable toward freshman and sophomore years only. Once a **total of 90 quarter credits** (all college work combined) is completed, no more credits will be accepted from a two-year community college.

The senior year must be spent in residence; that is the final 45 credits of university work must be completed in classes at S.U.

It is advisable to present the course description from the catalog of the other school to the dean, department head and/or Registrar to determine if it is acceptable for transfer to a degree program at S.U.

**Fragments**, S.U.'s literary magazine, will be coming out shortly. Watch for it!!!

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## S.U. sports program revised

(continued from page ten)

of intercollegiate athletics should be at S.U."

According to Lucey, the task force was charged with the responsibility of examining thoroughly all aspects of athletics at S.U. in light of its stated educational mission, the context of fiscal constraints, regional economic and demographic projections, and related issues in higher education.

The charge was expressed in terms of an investigation of three options: 1) continuation of Division I competition, 2) continuation of intercollegiate athletics but at a level less than NCAA Division I, or 3) discontinuation of intercollegiate athletics and the adoption of a "life-sports" program of instruction and intramural competition.

Lucey said that with the exception of those surveyed by the Tomahawk Club (an athletic booster club) there was a strong preference in the university community to discontinue participation in Division I.

"On the other hand, there was a strong desire among both students and alumni for some kind of intercollegiate program," he stated. "Among both of these groups, more favored Division II than either Division I or intramural-life sports."

Headed, "These results were interpreted to mean that a majority wanted to have both participatory and spectator intercollegiate sports at an affordable level."

The article continues to explain that

among those who spoke at the open forums or wrote letters expressing strong support for continuation of Division I competition, "There appeared to be considerable duplication between these two groups and the Tomahawk Club membership. In all, at most 300 persons voiced strong support for the continuation of Division I competition."

According to Lucey, the task force submitted their final report to William Sullivan, S.J., university president, March 31, 1980. Based upon the task force's recommendations, Sullivan, in turn, wrote a synopsis of the report, added his endorsement, and submitted the information to the Board of Trustees. On April 3, 1980, the trustees formally adopted the recommendations submitted.

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