THE UNIVERSITY
CONCOURSE
An Independent Journal of Opinion
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Two views on liturgical music at Franciscan University of Steubenville:

A call to reform the present style

by Joanna K.M. Bratten

"O Beauty, ever ancient, ever new"...these words of St. Augustine have become a plea on the lips of many Catholics today who are struggling to keep a firm grasp on the beauty which the Church's tradition created and maintained for centuries in its architecture, art and music. And a fearsome struggle it is, in this age when some churches cannot be distinguished from shopping malls or gymnasiums and the music within is often an echo of the popular, sentimental, secular music of the day. "What have we come to?" many of us ask, as we tear our hair upon hearing of the latest atrocities committed in the churches in America, whether the popular "rock masses" on Long Island or the churches parading *sans* crucifix on the west coast.

These problems seem to stem from a number of sources: for one, it is becoming increasingly difficult for well-meaning Catholics to resist the trends of popular culture; for another, there is the desire to "reach out" to those "in the world," by using artistic media which might make them feel "at home." This situation is aggravated by the general lack of religious reverence and aesthetic understanding afflicting the world in general today.

Beauty, ancient *or* new, is a stranger to many Catholics in modern times, and—though we may not like to hear it said—this is true even on our campus,

See **Music reform** *on page 10*

Some points in defense of the present style

by Regina Doman Schmiedicke

I have sort of made it part of my personal code of ethics not to get involved in arguments about music, which seems to provoke more intense reactions than any other topic. This is, I believe, because of the way music affects the human spirit—few of us can help feeling deeply about it—especially when it comes to liturgical music. Still, I am going to make an exception for the *Concourse*, whose approach toward controversial issues has been distinctly non-hysterical in tone.

I would like to say a word in defense of the liturgical music on this campus. It will be a qualified word, because these days, I've become very picky. My personal preference is for neither Gregorian chant nor for *Steubenville Project* type fare: I like Byzantine chant. But since that genre has not yet made its appearance on our campus, let's talk (in sweeping generalization) about "Steubenville music," i.e. the music played at our liturgies.

Let me begin by distancing myself from a false notion sometimes voiced by defenders of "Steubenville Mass music," that is, the idea that no form of music (or art or whatever) is better than any other form; that there are no objective standards of fine music; that no one can say what is good and bad (musically) for someone else. I hope everyone can

See **Music defense** *on page 11*

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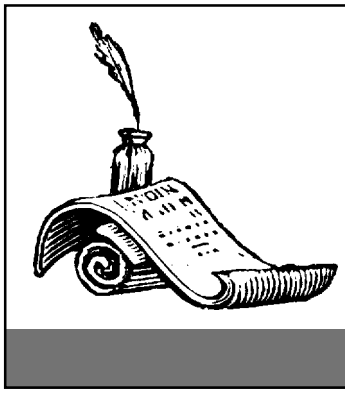


EDITOR'S PAGE

Apologia pro disputatione musica

Through the feature articles of this issue, the *Concourse* invites university-wide discussion on the complex and extremely sensitive subject of liturgical music at Franciscan University.

In doing this, we are aware that many in our midst are opposed in principle to exposing such delicate spiritual matters to public scrutiny and debate. There are concerns that, because of the strong feelings involved on all sides, open discussion of these questions would inevitably degenerate into unseemly communal in-fighting, multiplying tensions and devastating innocent people by unfeeling argumentation. So strong, in fact, is the resistance to any public critique of our liturgical music, that last year a scheduled debate on the subject had to be canceled, when one side withdrew for fear it would disunify us exactly at the point where we are most urgently enjoined by our Faith "to be of one heart and mind."

The editors are not insensible to these legitimate concerns. This is why we took the unprecedented (for the *Concourse*) step of ensuring that two different points of view—both of them intelligent and moderate in tone—would appear in the same issue. By this means we also hope to avoid giving the impression that we, as editors, are agitating for a particular sort of reform on behalf of a particular party on campus. The truth is we have very diverse views on this question. All of us are agreed, however, that the issue *ought* to be discussed, and that the *Concourse* is a good place for it to be done in a right way.

The sacred nature of the subject requires that we approach it with reverence, and take special care to be courteous and charitable in the substance and manner of our address. It does *not* mean we are forbidden to address it at all. On the contrary, as ecclesiastical history plainly shows, reflection, criticism, discussion and debate are some of the essential human means through which the people of God refine and develop their practice of the Faith—bringing it into more perfect conformity with the truth about God and man. Witness the disputes among early Church leaders (saints included) over the theology of the Incarnation and the wording of the creeds. Or the debates among medieval university faculties on numerous questions touching the Faith. Or the intense wrangling over the liturgy among bishops and theologians at the Second Vatican Council, which issued eventually into radical change—so radical that the Church is still struggling to assimilate it properly

Furthermore, we think the idea that these things cannot be discussed without injury to our communion betrays some unjust assumptions and a basic failure of respect for the persons involved; as if those who presently provide the music lack sufficient Christian maturity to handle even polite and constructive criticism without going to pieces. Or as if those pleading for reform must be driven by a reactionary conservatism, an exaggerated aesthetic sensibility or a general out-of-touchness with "what the Spirit is saying to the churches."

How do we know, unless we are willing to listen closely to what they have to say, that their views and their suggestions are not inspired by same the Holy Spirit who has directed us thus far?

However convinced we may be that the worship here is inspired by God, pleasing to Him and worthy of Him, as well as good for us, let us beware of complacency—of the too confident assurance that there is no need for us to grow in this area.

And let us have sufficient trust in our localized *sensus fidelium* to hope that by opening these things to the light of mature Christian discourse, we will arrive eventually at general consensus and a still fuller, more perfect way of worship.

The editors

THE UNIVERSITY CONCOURSE

An Independent Journal of Opinion

Editorial Policy

The University Concourse is a bi-weekly journal of opinion, put together by alumni and students, but not formally affiliated with Franciscan University of Steubenville. It is designed to encourage fruitful discourse among members of the University community. The views expressed in this journal do not necessarily reflect those of the editors, nor those of the Franciscan TORs or other University officials.

We welcome submissions from faculty, students, administrators, staff, alumni, parents, trustees, benefactors and friends of the University, on any topic of interest to a general university readership, provided they are courteously expressed and framed with a view to advancing the welfare of the University and/or Catholic culture at large.

We recommend opinions be kept to fewer than 1,500 words. Articles must be in no later than Tuesday noon, one week prior to publication.

Contributions should be submitted on a 3.5" disk, either to the faculty office of Jules van Schaijik in Egan Hall, or to the van Schaijik home at 915 Belleview Blvd.; Steubenville, OH 43952, or sent to e-mail address: "UConcourse@aol.com"

Please include your full name, phone-number and relation to the University.

We will consider printing submissions anonymously or under a pen-name, however, in general we wish to encourage open, "face to face" discussion. In either case, the editors require the full name and phone-number of the author of each opinion.

Chairman addresses the question of Thomism in Franciscan University's philosophy department

by Dr. John F. Crosby

I HAD NOT PLANNED TO ENTER THE DEBATE OVER THE PLACE OF THOMISM IN CATHOLIC PHILOSOPHY. I PREFER TO LISTEN IN AND LEARN FROM IT. BUT EDY MOREL DE LA PRADA LEAVES ME NO ALTERNATIVE, FOR HE MAKES certain public criticisms of the department I chair. He says, in effect, that the philosophy department, since it does not feature Thomism as strictly as he would, *has a deficient relation to the teaching Church.* He further alleges that, as a result, our department *somehow collaborates with the forces of dissent in the post-conciliar Church.*

It would not be right to reject such serious criticisms without first carefully considering them. Various popes have expressed great esteem for St. Thomas both as philosopher and theologian, and those expressions of esteem, as indeed all papal utterances, should be carefully listened to. If the leadership in the philosophy department has failed to listen closely enough, it should be willing to recognize this lack and to make the needed changes.

But after carefully reflecting on what Mr. Morel de la Prada is saying to us, I must say I find his interpretation of the mind of the Church with respect to Thomism is a rigid, "wooden" interpretation that would hinder intellectual growth and development in the Church. A fuller, freer, more imaginative interpretation yields a very different picture of the papal recommendations of Thomism. I also find that he shows himself to be surprisingly misinformed about the department he is so eager to reform. I begin with this last point.

Mr. Morel de la Prada suggests that the non-Thomists in the philosophy department hold "that a freedom unhindered by tradition is necessary for one to make a contribution" in philosophy. I suppose I am among those he has in mind. But in my book, *The Selfhood of Human Persons,* I write in the Introduction: "I stand in the *philosophia perennis*, in the broad tradition of Western philosophy originating with Plato and Aristotle, and passing through St. Augustine, St. Thomas Aquinas, Duns Scotus, and Suarez." And his characterization not only fails to fit me, it fails to fit most of my colleagues as well.

From Mr. Morel de la Prada's articles you would never know that the Department of Philosophy passed this resolution, drafted by me, on April 22, 1991: "St. Thomas Aquinas occupies a privileged position within this philosophical patrimony [of the *philosophia perennis*]. The professors of philosophy recognize, and gladly recognize, the unique stature and prestige of Aquinas, not only as a theologian but also as a philosopher; they gladly concur in the tradition of calling him 'the Common Doctor.'"

The professors of philosophy recognize ...the unique stature and prestige of Aquinas, not only as a theologian but also as a philosopher; they gladly concur in the tradition of calling him 'the Common Doctor.'"

Nor would you be able to tell from his picture of the department that all of us who teach in it would—I am so sure of this that I do not even bother to poll my colleagues—readily agree with what Dr. Waldstein said in his letter to the *Concourse* about the surpassing wisdom of St. Thomas and the importance of letting him be one of our teachers in philosophy.

Nor does he know that I for my part *never* identify myself as "a phenomenologist." I have too many intellectual debts to non-phenomenologists such as Plato, Aristotle, St. Thomas, Newman.

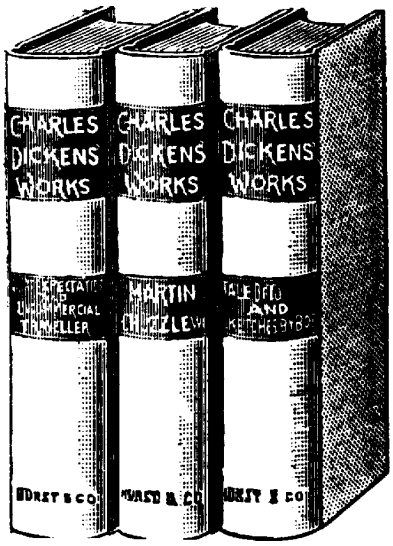
Of course, I do not claim that if Mr. Morel de la Prada knew our department better than he does, he would find it sufficiently Thomistic to satisfy him. But he would find vastly more respect for and study of St. Thomas than he had supposed. He would find that his notion about the a-historical approach of most of the faculty does not correspond to what we really are. Above all, he would find that he was not sufficiently informed about us to challenge us publicly to change our ways.

I turn now to my other main difficulty with Mr. Morel de la Prada's articles. I do not think that he knows how

to interpret with balance and precision the papal recommendations of St. Thomas.

I begin by going back to John Henry Cardinal Newman, about whom Mr. Morel de la Prada and Mr. Gordon were debating. I base my remarks on my lifelong immersion in his works, and I say: anyone who dwells in Newman's intellectual world knows that Newman is in no way indebted to Thomas for his first principles, which he instead derives mainly from the Greek fathers of the Church. In fact, Newman holds any number of philosophical positions that are hardly consistent with those of St. Thomas. The pious references to St. Thomas that Mr. Morel de la Prada cites in Newman can also be found in abundance in von Hildebrand's *Ethics*. It is one thing to quote Thomas with respect; it is another thing to take over his first principles in one's philosophy, and it is just this that is so conspicuously missing in Newman.

In the most thorough study that has been made of Newman the philosopher we read: "It is true that he [Newman] often consulted St. Thomas and other Scholastic theologians... He consulted them as authorities, to be assured that what he had reasoned out for himself was in accordance with the mind of theologians whom he knew to have the approval of the Church, *but he never attempted to follow their method, nor their lines of thinking on any theological or philosophical questions*" (Sillem, *General Introduction to the Study of Newman's Philosophy*, 238, my italics).



Now why do I make so much of Newman's independence from Thomistic philosophy? Certainly not because I think that he is a model for us in this respect. I do not myself try to follow him in his non-Thomism, nor would I in any way recommend this to my students. I make so much of it *because for all his non-Thomism Newman entirely belongs to the Catholic intellectual tradition, and in fact occupies a unique position in it.* He is perhaps the most seminal Catholic thinker since the Reformation. He is called the "hidden Council father" of Vatican II, being commonly credited with doing more than any other single theologian to prepare the ground in the Church for Vatican II. The saying of Erich Pryzwara, S.J., has gained great currency in the Church: what St. Augustine was for the Church in the patristic era, and what St. Thomas was for the Church in the medieval era, that Newman is for the Church in the modern era. When in 1991 John Paul II took the first step toward canonizing Newman, the official declaration of the Church read in part: "John Henry Newman's theological thought is of such stature and profundity that he is judged by many learned men to rank alongside the greatest Fathers of the Church." But he has this stature and profundity *without being a Thomist.* Both Pope Pius XII and Pope Paul VI said that they looked forward to the day when Newman would be declared a doctor of the Church. This means that they looked forward to him being made an official model for Catholic philosophers and theologians *even though he was not a Thomist.*

> A Catholic philosopher, while he should consult the teaching of St. Thomas with the greatest respect, is at liberty to think St. Thomas sometimes errs.

We ought to interpret the recommendation of Thomism in the light of those whom the Church proposes to us as models. If a non-Thomist enjoys enormous prestige as a Catholic thinker, and if the popes confirm this prestige, and if none of them ever complains about his not being a Thomist, or expresses any regret about it, then we can only conclude: the recommendation of Thomism does not mean that each and every Catholic philosopher is encouraged to be a Thomist. Nor does it mean that a Catholic philosopher not a Thomist must have a deficient relation to the teaching Church and must be an accomplice to the confusion that presently wracks the Church.

There is something else that the recommendation of Thomism does not mean. It does not mean that all the philosophical theses, or even the fundamental theses of St. Thomas are guaranteed by the Church to be true. A Catholic philosopher, while he should consult the teaching of St. Thomas with the greatest respect, is at liberty to think St. Thomas sometimes errs. It would seem in fact that he has to think this in certain cases, as when St. Thomas takes over Aristotle's teaching that the human female is a "deformed male," or when he takes over Aristotle's account of embryonic development including the theory of "mediate animation," which has been a source of embarrassment to contemporary Catholic philosophers trying to defend the personhood of the embryo from the moment of conception. Even with regard to St. Thomas's philosophical first principles it is possible to have serious reservations. The great Italian Thomist, Cornelio Fabro, thought that the account of freedom in St. Thomas, so far as it was based on Aristotle, was in many ways problematic.

And then there is the problem of conflicts between St. Thomas and other

See **Philosophy department** *on page 9*

CONTINUING CONVERSATIONS

Providentialism and rock music

Concerning NFP and "prov-identialism," a brief remark: Just as we need to know the motivation of those who practice NFP before we criticize their actions, we also need to know the motivation of "providentialist" parents before we praise them too freely. Does their attitude toward family-planning flow from self-giving generosity? (in which case it cannot be praised highly enough); or is it triggered by the self-ishness of husbands who are unwilling to make the slightest sacrifice for the sake of their wives, who might desperately need a break? I have known large families in which the wife was clearly at the very end of her strength, but her husband would not have dreamt of abstaining from what he considered his "right." It is easy to convince oneself that one is obeying God's law, when in fact, one is self-seeking. *Omnis homo mendax*. Or it can be a case of "mixed motivation," (which my husband expounded so powerfully in his *Moralia*.) We can pass judgments on acts; God alone knows a person's motivation.

Concerning rock music: God is not only beautiful; He is Beauty itself. The great artist is a "seer" (Plato) who has been granted a glimpse of this beauty and humbly tries to incarnate it in a work of art. Just as the philosopher is a lover of wisdom, the artist is a lover of beauty, and, thanks to the talent God has entrusted to him, he can capture a modest ray of His glory.

That the angelic music of Mozart speaks of a higher world of harmony and beauty is a given to anyone who has ears to hear. Cardinal Newman has expressed this mysterious truth in the following words: "they are outpourings of the eternal harmony in the medium of created sound; they are echoes of our home; they are the voice of angels, or the magnificat of the saints, or the living laws of divine governance, or divine attributes..." (OUS, XV)

It is noteworthy that Mark Fischer's challenging defense of rock music hardly mentioned Beauty, which is the warp and woof of any authentic artistic creation. Is it because rock and roll's powerful attraction stems, not from beauty, but rather from its "honesty" and its subjective "emotional power"? Then the word "art" definitely acquires a very different meaning.

My question is: can rock and roll—under whatever form—ever qualify to be called "the voice of the angels, the magnificat of the saints"? I personally doubt it.

Alice von Hildebrand
(Retired) Professor Emeritus
Hunter College, New York

Dr. von Hildebrand is a trustee of FUS and widow of the Catholic philosopher Dietrich von Hildebrand.

NFP and breastfeeding

I would like to add to the NFP con-versation by discussing breastfeeding as an integral part of "normative" Catholic family life (though I whole-heartedly agree that we must take care to avoid judging individual families.)

There is a way that a couple can be "providentialist" (in the sense of "letting God decide" how many children they will have) and still know that their children will probably be spaced far enough apart that adequate emotional, spiritual and physical resources will be available for each new infant who arrives. Breastfeeding is the key.

Breastfeeding affects the return of fertility after birth. A mother often is consumed with the care and nurturing of her new infant, and cannot adequately care for another in just nine months. By God's beautiful design, her fertility will not return for perhaps a few months. But consistent breastfeeding can suppress the return of fertility for 1-3 years. The more the child nurses, the more likely fertility is postponed. This means that the needy, fussy, colicky infant who wishes to nurse often will tend to delay his mother's return to fertility longer than the content, comfortable infant who nurses less and may wean earlier. In a sense, the infant tells his mother when it is okay for her to have another, and he is most likely right.

More could be said about the benefits of nursing (e.g. nutrition, bonding, security), but my point here is that "natural family planning" involves more than using the Sympto-Thermal Method for fertility awareness. Breastfeeding can be used to space children in a way that naturally incorporates the unique needs of each child. A couple could conceivably (pun intended) throw their fertility charts out the window after the first child, and let the mother/infant nursing relationship determine when fertility (and the chance of conception) will return to the family.

Breastfeeding is a wonderful physical, emotional and physiological act between a mother and her child, and it is Very Natural Family Planning.

Daniel Ellis
Class of '88

Democracy

To begin, I want to add my voice to those praising this journal and the forum it provides for legitimate points of debate concerning the University and larger issues of Catholic intellectual life. Well done!

In addition, I wish to respond more specifically to the cover article of the April 10 issue: "Democracy: the voice of God or the madness of the mob?" My short answer to this question is that de-

mocracy (in the United States) is neither, but I get the impression that the author tends too much to the latter position. Ms. Bratten brings to light many important objections to "that set of notions" which comprise the "democratic ideal," and it is important to maintain such a critical attitude toward an institutional ideal that has been heralded so uncritically by Americans of every sort since this nation's beginnings.

The mediocrity fostered by a wrongheaded passion for "equality" is a real problem—one Tocqueville recognized long ago: "When I survey this countless multitude of beings, shaped in each other's likeness, amidst whom nothing rises and nothing falls, the sight of such universal uniformity saddens and chills me..." More recently, George Kennan, author of the policy of "containment" and one of the most influential American diplomats of the 20th century, has also bemoaned the effect of public opinion and electioneering on the making of American foreign policy, citing these as the root cause of foreign relations blunders. The alternatives to relying on popular opinion, however, are highly problematic—to a degree Ms. Bratten fails to appreciate. There, in fact, have been various sorts of aristocracies in this country, from the Puritan ministers of the 17th century to the deistic founding fathers of the 18th century to the liberal Christian reformers in the 19th century to secular academics and politicians of the 20th century. Each of these groups believed that they were the most educated and virtuous of all Americans and sought in various ways to impart their wisdom to the rest of society, often with results not wholly beneficial from the perspective of Catholic sensibility.

To put my point more succinctly, and to spare readers endless examples, I believe that a study of American history reveals that often Ms. Bratten's patronized "common man," has proved wiser than his allegedly more "educated and far-sighted" counterparts. Tocqueville and Kennan, in the end, admitted the benefits of democracy outweigh its detriments; both in 1840 and 1950, these observers agreed that democracy in America was superior to any other form of government with which they were familiar. Ms. Bratten admits that democracy may be "the most practicable structure for a particular time and people," and here we are agreed.

I think it is helpful to consider democracy as a principle of government as distinguished from democracy as a philosophy of life, ala John Dewey. Ms. Bratten's failure to make this distinction may be the source of our disagreement. Indeed, I wholeheartedly reject the kind of democratic philosophy that posits the equality of ideas as a corollary of the equality of men. I further agree that equality doesn't entail an admission of equal ability, virtue or wisdom. But I want to warn against a sanguine eagerness to advocate the accumulation of power into the hands of a few, when there is no guarantee that these few will be truly wise and virtuous according to the standards of objective truth.

Ms. Bratten looks to Nietzsche for an answer to this problem, and she is right to dub this the "most unlikely of places." Nietzsche did, to be sure, reject the democratic ideal, but his solution was hardly inspired by Christian virtue. To counter the levelling tendency of modern society, the troubled German philosopher argued for the dominance of the "strong." For Nietzsche, however, the "strong" were those capable of exerting their will against all opposition. To quote from the text cited by Ms. Bratten, *The Genealogy of Morals*: "To sacrifice humanity as mass to the welfare of a single stronger human species would indeed constitute progress..."

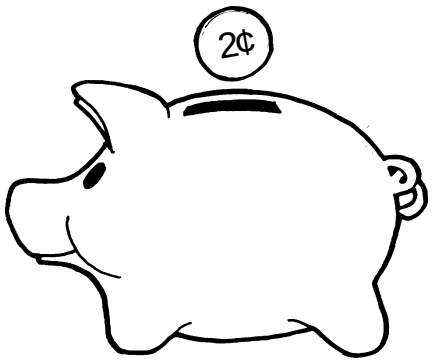
Ms. Bratten has pointed out aptly the dangers of a democratic philosophy of life; Nietzsche's willingness to sacrifice the weak in deference to the strong starkly displays the dangers of an aristocratic philosophy of life.

Kevin E. Schmiesing
Class of '94

Kevin Schmiesing, beloved brother of Design Editor David Schmiesing, is pursuing a PhD in history at the University of Pennslyvania. He and Anne Lodzinski (senior, theology major) are to be married May 18 in Sidney, OH. Prayers and best wishes for them both!

Have something to add to the *Concourse* conversation?

There's still time to get in your 2¢ worth.



The due date for the last issue is April 30th (one week from today.)

God and Caesar

May I say how much I am enjoying the *Concourse*? The high quality of the featured debates and of the articles by Kathleen van Schaijik, Richard Gordon and Mark Fischer is a good advertisement for FUS.

As one of the signers with David Schindler of the 1994 statement, "A Civilization of Love," let me try to respond to Michael Welker's article "God and Caesar" in Issue 3. It seems to me that he has not grasped the essence of the debate. He writes that Schindler's call for a "radically new economic beginning" implies "total conversion of society at every level and in every institution," and comments that Schindler "proposes radical transformation without enough emphasis on the fact of sin." The first of these claims is a caricature and the second is inaccurate. He also suggests that Schindler puts a priority on the transformation of society rather than the conversion of hearts. This is simply not true. Welker concludes that our present economic system is not "the necessary outgrowth of a particular idea" but " the result of innumerable concrete choices made by individuals day by day," and that Schindler's proposal is unrealistic in a pluralist democracy.

Our economic system is indeed the result of innumerable individual acts of choice. But human choice is largely exercised on the (non-infinite) range of alternatives placed before us, and thus is always—in every economic system—channeled by the complex set of rules and assumptions that determine those limits. The assumptions of our own society are in important respects derived not from the Judeo-Christian tradition (at least not directly), but rather from an Enlightenment ideology that embodies a false concept of human freedom. To see this is not to deny any of the sensible points made by the neo-conservatives, including the need for incremental reforms accompanied by individual conversion. However, it is to become *more realistic* and *less naively romantic* about the prospects for piecemeal and incremental reform in a system that is flawed by such assumptions.

Schindler is a theologian rather than an economist, but economists ignore theology at their peril. His concern is the theological and anthropological assumptions that get built into economic thinking. Without an understanding of what he calls "onto-logic," and of the way our human freedom gets channeled by social structures and habits of thought, individual efforts to bring about improvement may end up only making things worse.

Stratford Caldecott
Centre for Faith and Culture
Westminster College, Oxford

Mr. Caldecott is a frequent contributor to the Catholic quarterly Communio *edited by David Schindler.*

Michael Welker replies:

I am grateful and honored that a signatory of the "Civilization of Love" statement has written in to help clarify the terms of the debate. It may be that I misunderstood aspects of Schindler's argument, as it was laid out in the *Catholic World Report* interview cited in my article. My main concern was more with how I think many people are likely to interpret Schindler than with his ideas as such. Perhaps in order to make my point, I unintentionally mischaracterized his argument.

I also want to say that I am in agreement with the fundamental tenets of the joint statement, which highlights the fact that "a universal call to holiness ...demands nothing less than a change of lifestyle," as well as with Mr. Caldecott's remark that "economists ignore theology at their peril." This is why I, as a Catholic economist, struggle to integrate the findings of economic scientific analysis with the framework and guidelines provided by the social doctrine of the Church.

But even granting Mr. Caldecott's helpful criticisms, I still have reservations about how Schindler's discussion of the "structures of sin" and the need for radical change might be practically implemented. I am fearful of a certain scenario that has often played out in the course of history: well-meaning national/community leaders, guided by praiseworthy moral tenets, pursue political, economic, social and cultural reforms, which end by impinging on liberty, precipitating the decline of whole segments of society, and creating all sorts of other unintended negative consequences.

When I read the joint statement and observe the discussions regarding the culture of love, I am always asking myself these sorts of questions: What is this society supposed to look like? How are we going to arrive at the result it calls for? How do "structures of sin" become transformed other than through personal conversion? And how will the "Enlightenment ideology" which undergirds our present system be transformed in such a way that Trinitarian and right anthropological assumptions will be properly accounted for? (The answer to this latter is, I think, to be found in the phenomenlogical and hermeneutical tasks, which have yet to convincingly bring about reforms in the method of economic analysis and thought.)

I ask these questions because, as a social scientist devoted to the social doctrines, I am seeking *practical means and methods of bringing our present system into better conformity with the truth about man.* I raise certain cautions in order to help us avoid the danger of spiritual elitism, which can undermine our efforts. Moreover, I am anxious lest the proverbial pendulum swings so far the other way that we wind up with a set of public policies designed to *legislate* a culture of love. I know this is not what is intended by the *Communio* group; but it can happen so easily if we do not pay sufficient attention to the practical consequences of our best ideas.

There are usually more ways than one to obtain a worthwhile social goal, and I am extremely leery of the way so often resorted to in practice: i.e. more government intervention in our lives.

Economic analysis has the task of studying the way an economy works. From such analyses, principles can be derived which may help us establish concrete means of transforming the structures of sin. I am asking for deep integration between the science of eco-

nomics and theology—because economics is a valuable tool of reform which can help provide solutions to the serious problems related to American capitalism.

Thomism

The discussion of Thomism and phenomenology is both insightful and helpful.

It remains to be said that what Thomas teaches is simply more true, more in accord with the grandeur of reality, than is Phenomenological teaching.

In his *Metaphysics* (IV, 4) Aristotle says: "it is impossible that there should be demonstration of everything (there would be an infinite regress, so that there would still be no demonstration.)" In the case of Thomism and phenomenology, it is true that Thomas sounds the depth of creation's ontological splendor, while the phenomenologist does not. This truth cannot be demonstrated to infinity; it must be perceived by the intellect.

Courtney Scharfe
MA Philosophy

Core curriculum

For what it's worth, I count myself among those on the faculty pressing for fundamental structural reform in the core curriculum at Franciscan University. Are we a minority? I do not know. What difference does it make? As Paul Claudel (I think it was) said to his young friend Jacques Riviere, in part to remedy the latter's distress of mind over the few actual Christians in the universe—What has truth got to do with numbers?

The truth of the matter, as I see it, is that far too many of our students graduate from this University without having experienced a liberal education. By that I mean what the critic Mark Van Doren meant in his book *Liberal Education*, namely, "those things we are not at liberty to omit"—like theology, philosophy, history, literature, music, art and science. Matthew Arnold's idea of the best that men have thought and felt from the beginning seems to me not a bad place to begin. In other words, those disciplines which determine at the deepest level what it means to be a human being; pursuits which enable the mind and heart of the student to be most completely free; free from the oppressions of ignorance, free to become, as Dante said of Aristotle, "the master of those who know."

Are we educating our students in that way? I doubt it. Ask any graduate what books he or she remembers, what authors decisively shaped his or her mind or soul or sensibility, and not one in fifty will have a clue as to the immense patrimony of literature which, alas, they were never required to read. I know a young woman, devout and intelligent, who spends her evenings reading Willa Cather and Sigrid Undset because, despite four years of undergraduate education at this University, the only imaginative writer she'd ever heard of was Stephen King.

It is one thing to admit students who have not read Homer or Sophocles; but to graduate them without their having read them is indecent. Not to mention the whole Patristic and Medieval and Renaissance worlds. I dread to think the number of theology majors who have not read a line of Irenaeus or Augustine, Anselm or Aquinas. And what of Dante or Shakespeare, between whom all of literature can be divided? Or Pascal, that brooding genius of the French baroque? Or Tolstoy and Dostoevsky, those two towering figures of 19th century Russian literature? Or a host of modern writers from Newman to Eliot, from Chesterton to de Lubac, to John Paul II? And then there is the whole vibrant world of art and music, about which so many of our students know and experience nothing. To leave such luminous creations of the human spirit unseen, unread, and unfelt is an education unworthy of a Catholic university.

St. Augustine, in a sublime passage from the *Confessions* which the Pope quotes on the opening page of his *Apostolic Constitution On Catholic Universities*, reminds us that "the blessed life insists in *the joy that comes from the truth*, since this joy comes from You who are Truth." If this is so then hadn't we better get busy imparting to all our students that truth insofar as it may be found in the enduring monuments of human civilization?

"Everything good and everything beautiful belongs to us," St. Justin Martyr writes. (Thus even pagans witness to the Word to the extent they speak and write truly!) Because the same Logos who illumines all things is the proper end of all men, we are obliged to pass on to our students *all* that is worth knowing about God and man and the world.

Under the circumstances, we simply cannot pretend that real education is happening here until all our students—however disparate their course work or vocational interests may be (and certainly it is proper that those differences persist and be respected)—undertake to experience genuine and sustained encounters with the intellectual and spiritual giants on whose shoulders we all gratefully stand.

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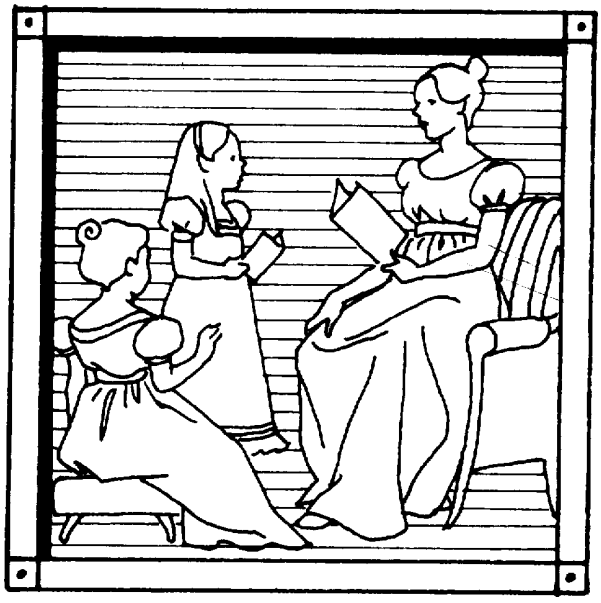
Dr. Martin is currently on sabbatical.



Philosophy department

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sainted doctors of the Church. St. Thomas thought that it is impossible to demonstrate rationally the beginning of the world in time; St. Bonaventure disagreed sharply, saying, that it is altogether possible to demonstrate it and that he in fact succeeded in demonstrating it. St. Thomas and Blessed Duns Scotus had some fundamentally different ideas about human willing and its object.

Once one faces up to the fact that the *philosophia perennis* is not as unified as it may appear from a distance, that it in fact contains many disagreements, one sees how unreal it is to say with Mr. Morel de la Prada that this philosophy is "as indestructible as truth." "Truth" does not contain disagreements within itself; it is only among fallible human beings that we find disagreements. It seems to me that one should never say of any human philosophy that it is "indestructible as truth." Any philosophy developed by Christians, even if developed by thinkers of the stature of St. Augustine, St. Thomas or St. Bonaventure, always shows itself to be "treasure in earthen vessels." That is, for all the treasures of truth and wisdom to be found in such philosophy, there is always also in it no lack of historical conditioning, unclarified concepts, missing distinctions, doubtful inferences, regrettable lapses, etc. One should not venerate any Christian philosophy, not even the Thomistic philosophy, in such a way as to overlook, or to repress, this inevitably earthen side of it. Otherwise, one ends up canonizing all the historical contingencies and deficiencies of that philosophy.

All the papal recommendations quite leave open the possibility that some future philosopher or school of thought will develop a philosophy, which, while preserving all the truth in Thomas, will go beyond him. In the 13th century St. Augustine was the pre-eminent Christian philosopher; along came St. Thomas, who took over this position of pre-eminence. Why should this surpassing not happen again? There are weighty reasons for thinking that at least in certain points of philosophy, including certain fundamental points, Christian philosophers have already gone decisively beyond St. Thomas. I do not only speak of correcting St. Thomas, but also of their working toward a more comprehensive view of reality. Think of the way in which Karol Wojtyla has objected to what he calls the excessively "cosmological" approach of the Aristotelian-Thomistic philosophy; think of the more "personalist" approach that he himself takes. (See his short essay, "Subjectivity and the Irreducible in Man.") He is of the opinion that with his personalism he is retrieving an important dimension of the human person that remained altogether undeveloped in the tradition. It is true that he wants to preserve the truth in the old cosmological view of man; and yet his own view, once systematically developed, could become a unified philosophy more perfectly congenial to Christian revelation than the Thomistic.

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Mr. Morel de la Prada should take care not to turn Thomistic philosophy into an obstacle to this growth of which Christian philosophy is capable. He should beware of casting aspersions on the labors of Catholic philosophers, whose work might one day share in the prestige St. Thomas today enjoys. Above all, he really must abstain from the insinuation that the work undertaken by non-Thomists must be born of a grudging spirit that refuses to accept wholeheartedly the magisterium of the Church.

This is not the first time I have seen Thomism used in a way that cramps and constrains the freedom Catholic philosophers need to do their work. It is now widely recognized that in the century before Vatican II a rigid "manualistic" Thomism had become established in many Catholic seminaries and universities, and that, under the impact of the Council, Catholic philosophy cracked and came apart, becoming engulfed in confusion, *in part because authentic philosophy had for too long been replaced by a kind of "Thomistic ideology*." Looked at from this perspective it is the Thomists of the strict observance who may be contributing to the continuing crisis in the Church; they may be absolutizing St. Thomas in such a way as to pervert authentic philosophy into ideology, which then inexorably calls forth reactions that do the Church great harm.

The Church since the Council seems to be aware of the danger of prescribing Thomism too strictly; in any case, the old recommendation of St. Thomas as philosopher has been significantly weakened. Just compare the old with the new Code of Law with respect to the philosophical formation of seminarians. The old code says: "let the professors deal with the study of rational philosophy and theology...entirely according to the thought, content, and principles of the Angelic Doctor and let them hold these things as sacred" (Canon 1366.2). The new code does not so much as mention St. Thomas; instead the well-known expression of Vatican II, "the ever valid philosophical patrimony," is used (in Canon 251) to describe the philosophical education of seminarians.

It is not to the point to insist on the special place St. Thomas occupied in this philosophical patrimony; I quite recognize it. But we cannot fail to recognize the fact that the Church since the Council has taken a more inclusive approach to Christian philosophy. This is also the approach we take in the philosophy department at Franciscan University. ■

Music reform

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as is often evident in our liturgical music.

In a helpful move toward improving the situation, a wonderful conference on Sacred Music was held on campus several weeks ago, wherein some noted speakers (including Thomas Day, author of *Why Catholics Can't Sing*, Mgs. Richard Schuler and Mark Bradford) spoke on issues surrounding Sacred Music, as it is discussed in Vatican II—its roots in chant, the importance of a solid music education in seminaries, the decay of sacred music in America.

The one unfortunate aspect of the conference was the small number of students in attendance. There were scarcely more than a handful at the lectures—which seems odd, considering our University's (rare) concern for liturgical correctness. It was a relief, however, to see the splendid response to the Latin *Ordo Missae* on Sunday morning. This special Mass, which closed the conference and packed the chapel, seemed an example of what FUS is truly capable of in the area of liturgy. It featured beautiful music by the University Chorale, the Schola, the chapel choir and the faculty/staff choir. One must wonder why Masses such as this do not become the norm here.

The liturgical music at Franciscan University has, over the years, come much closer to what we witnessed at the conference Mass. Chapel Ministry has brought more traditional elements of the Mass back into our liturgies: the traditional Latin responses, organ music, and occasional Latin Masses. But it can go much further in the right direction. The University is equipped with musicians who are able to provide traditional choral music, chant, organ music—all the beautiful liturgical music of the past centuries *and* of today. Why, then, do we not embrace what is plainly most beautiful for our Masses; settling instead for what some might call second-best?

I do not mean to condemn those who prefer the music found in *The University Songbook* in our chapel to Gregorian chant, nor to question the sincerity of their worship. I wish, however, to ask *why* they prefer such songs as "We Welcome You," "Soften My Heart With Oil" or "The Sweetness of the Lord" during the Liturgy, when they might have Gregorian chant, choral works and sacred music by (to name a few) Bach, Schubert, Gorecki, or Pärt, or traditional hymns such as "Beautiful Savior" or "Crown Him With Many Crowns"?

I realize that I open myself up to be questioned in return: Why must the latter necessarily take precedence over the former? I submit three reasons in reply: lyrical content, aesthetic quality and objective fittingness. The lyrics of many of the songs we sing during our campus liturgies are either poorly-written or more self-focused than God-focused. These defects tend to detract from the solemnity and sacredness of the liturgy—particularly the frequent focus upon self. Look closely, for example, at lyrics from "We Welcome You": "We are all together to glorify Your name; there's nothing we like better than to sing and give You praise." Clearly the attempt is to express the joy of praising God as a people, but the predominant sentiment is inappropriately self-preoccupied. Authentic worship requires an attitude of profound self-forgetfulness in the face of the holy.

What is most often expressed is a sense of very sincere sentimentality, which can also be found in the sugar-coated melodies of many poorly-written love songs of the 60s and 70s.

While it is true that one aspect of worship is our presence together as a community, it is dangerous and somewhat presumptuous ever to make this aspect the focus of our attention. Further, I imagine the deeply devout would not care to glibly inform God that "there's nothing I like better than to sing and give you praise," partly because, being human, it is not always true. There should be more spiritual honesty and humility—indeed, contrition—in the lyrics of the songs we select for our liturgies.

The aesthetic qualities lacking in many of our favorite songs pose a second reason to call such music second-best. Few of the songs in *The University Songbook* express a sense of the sublime or of truly transcendent beauty, majesty or power. What is most often expressed is a sense of very sincere sentimentality, which can also be found in the sugar-coated melodies of many poorly-written love songs of the 60s and 70s.

Third is the question of objective fittingness, which ties the previous two points together. Not every beautiful or pleasing piece of music is fitting for a communal worship service, much less the holy sacrifice of the Mass. Even supposing a certain musical work does—in lyrical and aesthetic quality—aspire to higher levels, it would not necessarily follow that it is a good choice for the Mass. Beethoven's *Ninth Symphony*, for example, is perfection in a concert hall but would be *quite* out of place in a liturgical setting. How much more unfitting, then, are songs that hardly attempt to rise above the mundane?

It is true that many more recent hymns speak to people, especially young people, in a very positive and personally influential way. This fact I can neither discard nor condemn. Because these songs do help draw many people closer to Christ, we cannot arrogantly throw them aside, labeling them tacky and useless. Such songs have their place at youth conferences, retreats, prayer meetings and informal spiritual gatherings. But all of these events differ greatly from the sacred liturgy, wherein

we partake intimately in the most solemn Mysteries of our Faith.

University students are beginning to take a wide interest in the subject of beauty in art—from liturgical music to architecture. There is increasing consensus about the failure of today's church architecture to express adequately what the Church is about: namely leading souls to God. The subject of music, too, is on the minds of a growing number of FUS students and faculty, and the beautiful demonstration at the conference Mass was enough to convince me, as well as many others, that we as a community can do a much better job than we are presently doing in adoring our Creator in song.

This is not a question of "charismatic" vs. "traditional" music. It is a question of having a standard, of choosing that musical medium which best serves the Church and her members in seeking and finding God.

All can readily acknowledge that the presence of God is purely and strongly recognized in beautiful art—works which transcend the dust of this earth and speak to us of something purer and higher, something pristine. In a world increasingly dry and bereft of beauty, the Church is meant to be something of an oasis. We must be careful not to invite the duststorm of modernity into the serene oasis we call Mother Church. Let us then, as an intellectual and faith community striving for holiness and communion with Christ, reconsider how we choose to enrich our spiritual development, and honestly ask ourselves whether we have chosen well. ■

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Music defense

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see the falseness of this idea. There *is* a standard and we ignore it at the risk of sliding into musical mediocrity and indifferentism. Everybody in Chapel Music Ministry knows it, most musicians know it—anyone who has studied music can tell an inferior piece from a really fine one. Many people will admit that Mozart's music is superior to Def Leppard's, even if they do not personally care for Mozart. Artistic qualities of "goodness" or "poorness" transcend questions of taste and preference.

We should realize that critics of our present form of liturgical music are not saying: "Let's have Bach and Mozart because I personally like their music better than Jim Cowan's and Allison Waldrop's." They are arguing that our standard for liturgical music should be higher, regardless of what we or they happen to prefer. This distinction will have to be taken seriously if the discussion is to move ahead at all.

Also, before I praise the music here, I want to say that every once in a while a particular music group on campus might make a poor choice for, say, a Communion meditation song. And I have a private opinion that some of the songs we occasionally sing here (especially some in the brown hymnals) are semi-heretical and should not be used. For example, that admittedly moving song "In Remembrance of Me," with its lyrical climax of "In remembrance of Me, don't look above but in your heart for God..." seems to me an implicit slighting of our Father in heaven.

Contrary to its bad reputation among Catholic conservatives, the music coming out of the charismatic renewal... can and does foster reverence.

But I think there are many good things to be said for the music in general.

1) Contrary to its bad reputation among Catholic conservatives, the music coming out of the charismatic renewal (an admittedly broad spectrum) can and does foster reverence. I am not speaking of hand-clapping favorites like "Come n'go with me to that Land" or "What a mighty God we serve." These songs have their place: I've enjoyed singing them around the campfire or before a talk at a youth conference. But I refer rather to songs like "To Him Who Sits on the Throne," or "Psalm 150" ("Praise God in His Holy Temple"—whose chorus is often used as a Gospel "Alleluia" at Mass.) Most liturgical music at the typical American parish is not reverent at all, but flagrantly sentimental and self-serving. Steubenville music is, by comparison, a cut above the average and a huge improvement (e.g. contrast the lyrics of our "Press On" with those of "Whatsoever you do" from the brown hymnal.) It focuses the

congregation on God, in worship, rather than on some self-congratulating "people of God." This attitude of reverence is the first step and a major step in correct hymnology. It's a good intermediate step towards Gregorian chant and other forms of "better music."

2) Also, over the years, the music on campus has evolved towards some of these better forms. Witness the use of the chant "Agnus Dei," which all the Steubenville congregation can sing, and which hardly any youth outside Steubenville would even recognize. In recent years the "Kyrie Eleison" and the "Sanctus" have been introduced. I am waiting for the day when the music ministry will include the "Pater Noster" as a regular feature, maybe even a "Credo." I see a slow but regular growth towards traditional forms and solemnity. In other words, if you don't like FUS liturgy music, wait around ten years. (Joke).

3) After experiencing four years of the lively, genuine worship here at FUS, a student probably will be able to appreciate something like a Bach Mass when he does encounter it. I know it helped me become more open to the classics and Gregorian chant. If it hadn't been for "Ascribe to the Lord" I never could have appreciated Mozart's Mass. The abyss between pop culture and the treasures of the Church is a wide one, and I think the Steubenville crowd do a good job trying to span it. Very few people are even trying to build a bridge at all these days.

4) Also, the campus music ministers do a fantastic job of reviving traditional songs. How many FUS students and alumni now know by memory the lyrics to such noble "oldies" as "Holy, Holy, Holy" and "Holy God, We Praise Thy Name," thanks to our music ministry? And when the music ministry does these songs, it's not some token "reverent music," but a vigorous rendition of those tunes that leaves the freshmen in the congregation saying, "Man, what a cool song!"

5) Notwithstanding assertions to the contrary, not all of the "new music" is simply pop tunes with sacred lyrics. Witness "O Come Let Us Sing for Joy to the Lord," by Robert Mason (Integrity Hosanna) or the Israelite folk style "Elohim Adonai" (John Flaherty, Steubenville), the strident "Glory, Hallelujah" (Word of God), or the jubilant "He is Exalted" (Twila Paris). Perhaps my own musical taste is betrayed in this choice of songs, but I have a feeling that some of these songs will endure the test of time and outlive the current liturgical fads.

Which brings me to one last point—another good thing about Franciscan University's liturgical music: it is a musical testing ground for the new as well as a showcase of the old. I do not believe we could have the benefits of one without patiently enduring the other. ■

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