THE UNIVERSITY
CONCOURSE
End-of-the-year double issue!
An Independent Journal of Opinion
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God and Grunge at Franciscan University

by Nicholas J. Healy, Jr.

Franciscan University is rightly known as a center of spiritual renewal. In recent years it has gained significantly in academic stature as well. This integration of the spiritual and intellectual is a formidable achievement—one notably lacking in most other institutions of higher learning. Yet, there is a curiously missing dimension to the University as a Christian community: the lack of a corresponding culture, as expressed in dress, manners and leisure activities.

The Victorian age is disparaged for its excessive concern for the outward appearance of virtue, which was often insincere and even deceitful. As the Christian faith was dying in the hearts and minds of the elites of that era, they seemed to insist all the more on protecting the external norms of behavior that the Faith had formed and nourished, however hypocritical such behavior might be. Perhaps at some level they understood that a Christian moral code was vital to an ordered society. As said by de la Rochefoucauld, "Hypocrisy is the tribute that vice pays to virtue." Only when the hypocrisy reached the level of the absurd did the norms crumble, and with them the whole edifice of Christian culture in much of the West. Today's culture may be less hypocritical and more "honest," but it is terribly degraded. Even secularists now seem to profess dismay at the social costs of the sexual revolution, and we have doubtless not yet paid the full price of "liberation" from the dominant Christian culture of past centuries.

> How ironic that at Franciscan University we have a kind of inverse of the Victorian culture...

How ironic that at Franciscan University we have a kind of inverse of the Victorian culture: a conspicuous discordance between the deeply held truths of the Catholic faith and outward conduct; students who yearn to please God, yet

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INSIDE:

Keeping our worship in step with "what the Spirit is saying" to FUS

by Kathleen van Schaijik

There is a deeper and more important reason for the resistance to any major change in our liturgical music than has yet been mentioned in the *Concourse*. It is, I think, the strong intuitive awareness many of us have of the intimate connection between our worship and our specific identity as a body of believers, coupled with a grateful sense that we are what we are thanks to the charismatic renewal.

Particularly those of us who were associated with the University during the high point of its charismatic emphasis in the '80s are intensely aware of how much the music of that movement is at the center of our life—aware, too, not only of its authenticity as worship, but of its immense power to influence students' lives for good.

Nothing I have experienced lately measures up to the full and joyous abandon of the liturgical music of those earlier years here. Is it surprising if we pine for it? If we long for the days when nobody worried about whether or not we were being aesthetically correct; when we simply forgot ourselves and praised the Lord with one another and with all our might? *This* was the essence of worship, we knew—a taste of glorious eternity, an exultation, a festival of love between us and our Redeemer.

This is what many critics of

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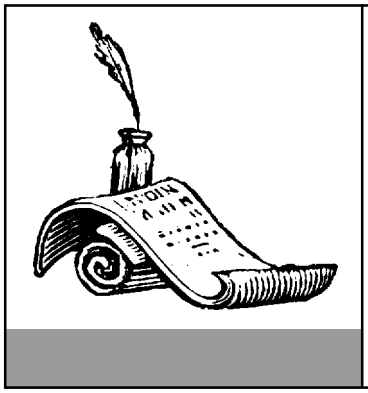

EDITOR'S PAGE

Concluding remarks

In order to meet our obligations to subscribers, and to publish our last issue before the students leave for the summer, we have combined in one final "mega-issue" what would otherwise have been the last two issues of the first semester of *the University Concourse*.

Several new points of discussion are raised, and various lively "conversations" continued—many of them are very important for our life as a university, and we hope they will be picked up again when we resume publication next Fall. As always, the opinions expressed in our pages are not meant to represent the "last word" on the topics they address, but to encourage us all to deepen our reflection and apply our minds more rigorously to matters of serious interest to a Catholic intellectual community.

It is hard to believe that the first semester is already behind us. Looking back on it, the editors think we have reason to feel proud of the accomplishment and grateful for the success of our endeavor. Certainly there were some mistakes, and occasionally we may have made judgments that did not live up to our own high standards. But, on the whole, we think we have made a good start toward the goal we set for ourselves in the beginning: to provide a place "where minds can meet, where thoughts can be aired, where particular ideas can be expressed and challenged, where understanding can be expanded and deepened, and where consensus can be built—all for the sake of cooperating with one another in advancing the Kingdom of God and the welfare of this marvelous University."

We could not have done this on our own. What success we have had, we owe in large measure to the unflagging support of many friends. In particular we wish to thank our advisers, above all Dr. Crosby, whose commitment to the principle of the *Concourse* held us up in moments of doubt and difficulty, and Dr. Carrigg, who peppered us with kind and humorous impressions throughout the semester. We also thank the several students who assisted us in the tedious, time-consuming and typically thankless tasks of proof-reading, collating and distribution—especially Joanna Bratten and Mary McElwee (both of whom will be joining the editorial board next year), Erin Breen, Katherine DeLine and Patrick Prescott.

Lastly, we thank those on the faculty and among the students and alumni, who contributed to the "conversation" by writing in. This has been an especially welcome help in getting the *Concourse* off the ground.

The editors

My own task as Editor-in-chief would not be complete if I did not publicly acknowledge the debt of gratitude I owe to my fellow editors. As the ostensible head of this body, almost all the "glory" of the *Concourse* has come to me, while in truth, much of the grief has gone to them. They have truly made my "yoke easy and my burden light," and in the process have become, one and all, real friends.

Finally, none but those very near to us know how much I rely in everything I do and in everything I am on my husband, Jules, who rather than resenting the great cost to him that my work on the *Concourse* demands, has ever encouraged me to dig deeper and aim higher, and has made it his joy to see me grow. This blessing has been too huge for words.

And one last word of thanks, to Maria Ellis, who knows what for.

By now many of you will have heard that our family will be moving back to Austria over the summer. Jules has accepted a position at the International Theology Institute in Gaming. But, there is no cause for alarm—thanks to the technical wonders of the internet, and the steadfast commitment of the other editors, we mean to continue the *Concourse* from there.

Until next semester, then, peace in our Lord and Savior, Jesus Christ—

Kathleen van Schaijik

THE UNIVERSITY CONCOURSE

An Independent Journal of Opinion

Editorial Policy

The University Concourse is a bi-weekly, independent journal of opinion, put together by alumni and students of Franciscan University of Steubenville, and 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.

Making "the connection": A Steubenville education

by Regina Doman Schmiedicke

THE CORE CURRICULUM DEBATE HAS ONCE AGAIN HIGHLIGHTED THE CURIOUS ATMOSPHERE OF FRANCISCAN UNIVERSITY. THERE WOULD BE A GREAT DIFFICULTY IN MAKING FUS INTO ANOTHER TAC OR CHRISTENDOM COLLEGE. The reason is not just that we are larger, less homogenous, or whatever, but the University is unique in that a significant percentage of those who come here choose it for one reason: because the Youth Conferences are held here every summer. It may be an odd recruiting method, but there you have it. I myself and all my siblings, and many others from my hometown area, are alumni of that mammoth gathering of hand-clapping, yelling, energetic teenagers in colored T-shirts from across the USA. Not a few of us credit our conversion to those conferences. But for this University, most of us would have ended up at Generic State U or Anytown Tech College. Instead, here we are, at the "bastion of Catholic orthodoxy," the "college at the forefront of the New Catholic Renaissance." We had no idea what was in store for us.

Religious enthusiasm aside, most FUS incoming freshman are average American teenagers. A good portion of us arrive here with something like the following intellectual apparatus:

A) Moral understanding: knowledge of at least some of the ten commandments, including, don't do drugs, don't drive drunk and don't sleep around

B) Liturgical foundations: the ability to sing "Let there be peace on earth," some awareness of the timing and meaning of the Lenten and Christmas seasons.

C) Socio-political foundations: more or less conscious commitment to the imbibed maxims of political correctness, such as "don't litter," "recycle," "don't be racist" and "don't sexually harass anyone or you'll be sued out of everything you own and never get a job." If we come from activist Catholic families, we might add, "vote pro-life."

D) Spiritual preparation: at least one confirmation retreat (where we sang "Let there be peace on earth" and lit candles).

E) Cultural education: we are admirably well-versed in the content of all the television shows airing since 1970, the lyrics and singers of every pop-rock song of the past four years, the main attractions at Disney World/EPCOT center, various sports statistics and literally hundreds of advertising jingles.

Some of us were not even *this* proficient in the areas A, B and D, until recently, when, by a mysterious movement of grace, we were made to realize our desperate need for the Infinite. We arrive here enthusiastic, but often rather confused—sometimes burdened by guilt, abuse, depression and other serious problems. But now, many times as the result of those conferences, we otherwise typical teens have stumbled onto the first glimmers of the big secret: THERE IS OBJECTIVE TRUTH! And His name is Jesus Christ. But in our disjointed world, we have a hard time getting beyond the bare salvation of our souls, so recently in dire jeopardy.

In contrast to what I would guess is the case with the average Christendom or TAC student, the typical FUS freshman is comparatively unfit to tackle a true liberal education. We have a hard time trying to figure out why we need to be educated at all—apart from learning the foundations of the Faith and principles of biblical study while we're getting ready to get a job. We don't (at first) see why we need philosophy, history and literature at all. "What does Plato have to do with a personal relationship with Jesus Christ?" is how we might phrase the classic question.

The incredibly wonderful thing about Steubenville is that we do have many solid, often homeschooled, culturally and intellectually superior students, who come here serious about perfecting their minds, side-by-side with us casualties of modern American society, who hardly know *why* we came here.

(Also, we have international students, whose varied perspectives and experiences further spice up the mix.)

It is entirely understandable that those of you who enter FUS on a higher intellectual plane might feel impatient with those of us who are more interested in Lord's Day celebrations, confession and silent retreats than in Baroque music and Aristotle. Many of us, having arrived in Jerusalem only recently, are confused about why you seem to be so anxious to have us leave the stuff of heaven for the things of earth. Often we charitably or uncharitably suppose you to be some new brand of pagan. The University's unique vocation is to help bring the strengths of each group together—to be a sort of highway between Jerusalem and Athens—to help us make the connection between our religious life and our studies.

Many of us, having arrived in Jerusalem only recently, are confused about why you seem to be so anxious to have us leave the stuff of heaven for the things of earth.

I will never forget an incident during my sophomore year, in acting class with Miss Luke: one day, in the midst of a discussion, a fellow student suddenly burst out excitedly, "Miss Luke, it all makes sense to me now!" She recounted, "This morning I went to theology class, then I went to literature with Dr. Holmes, then noon Mass, then philosophy class, and now here in acting, and I just realized: you're all talking about the same thing! It's all connected!" Miss Luke looked at her and said quietly, "Now you understand. That's our whole goal, you know. To bring each student to that understanding."

Those words, "It's all the same thing!" haunted me for the rest of my college career, and gradually helped open my protestantized eyes, with their dichotomous vision, a little wider. And by my own senior year, I too had "made the connection." Truth is Beauty, Beauty Truth, and both are Christ. To "put on Jesus Christ" is to open the soul to everything else. To study what is true and beautiful in all the disciplines, from sociology to drama to astronomy to botany, is, ultimately, to draw nearer to Him. *It's all the same thing.*

But until that connection is made, the average student is in the dark, and often suspicious of everything not explicitly religious. My freshman year, I remember students whispering about professors during registration. "Oh, Professor so-and-so, he's not a Christian. He criticized the Church. I don't know how they can allow him to teach here." "Yes, I felt it a matter of conscience to drop his class." (With this particular teacher, the charges of anti-Catholicism were totally unfounded.)

On the other hand, by my senior year, I knew that some teachers, exasperated by this type of ignorance on the part of some students, were at times tempted beyond the bounds of charity to "shock the godly." But by vehemently insisting that they let down their hair and get down and dirty into the classics, such teachers only hardened students' resolve to be martyred academically. ("They're trying to make us into pagans! I knew it! Begone, Satan!") Naturally, no connection was made. This problem is magnified by the inevitable "students who don't want to be here," who, annoyed by the sometimes overbearing zeal of their peers, often would cluster around the "pagan" teacher and cheer on the efforts. ("Someone needs to wake up these charismos to the real world!") But these students failed to make the connection between Truth and Beauty and Christ as well.

The unrefined religiosity of so many of our students partly explains why theology is such a popular major on this campus. The student who is suspicious of talk about Socrates, Brecht and Nietzsche feels safe in the FUS theology classes, where he is sure there is no conflict between his studies and his Faith. Perhaps part of the solution would be for the theology professors, by deft suggestion, to continually point out that truth is also to be found in the other disciplines. Some of them do this already. I think of Regis Martin, whose frequent references to T.S. Eliot and Flannery O'Connor drove me to read those authors out of sheer curiosity, helping me to find my home in literature.

Would a core curriculum assist students in making "the connection?" I think it definitely would. The University has been (and still is) gifted with teachers whose profound faith pervades their instruction on "secular" subjects. Elsie Luke had that priceless gift of merging the sacred with the profane without irreverence. I wish I could recall the exact words she used to explain to us drama majors why it was legitimate to portray a prostitute or a drunk on the stage. The students who complained about *The Visit of the Old Lady* would have been pacified and perhaps enlightened by her explanation.

As Adam Tate wrote in a letter in *Concourse* issue 4, perhaps some students come here for a four-year retreat. Well, then, let's gently encourage them to see that studying the struggles of the soul portrayed in the novels of the Victorians or admiring the wonders of God's creation via the natural sciences are valid activities on this particular retreat. Besides, the student who sees education as a retreat is at least a step closer to the truth than the student who sees education as merely a means for getting a job.

My senior year I was talking to my history teacher, James Gaston. I confided to him that as I finished my last semester at the University, I was amazed at how much there was in the universe and how little I actually knew. "I thought I would feel educated by the time I graduated," I reflected, "but I feel

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CONTINUING CONVERSATIONS

Commendations and comments

Reading *Concourse* issue 6 leads me to write the following. The very articles and debates held in this publication demonstrate how pressing a need there is for such a forum. The decision to approach the issue of liturgical music at FUS by publishing well-reasoned, articulate, yet conflicting positions impresses me. Also, Dr. Crosby's cogent and intelligent response to Mr. Morel de la Prada's comments provides further evidence of the value of "an independent journal of opinion."

Even in the vibrant learning environment of FUS, it is sometimes easy to mistake personal opinions for Truth itself. We must always be careful not to extend the absoluteness of the teachings of the Church beyond the limits she herself has set. I applaud the efforts of the *Concourse* to challenge this tendency.

Allow me to briefly comment on a couple of the discussions:

Regarding NFP, as a person who teaches it, I cannot emphasize enough the need for us to challenge each other to do God's will without crossing the line of judging the motivations of others. (Enough said!)

Regarding the core curriculum, while not attempting to minimize (or deny) the need for reform, I propose that FUS must first address the need for improved career planning services. I did not attend the University, but my wife, two brothers, one cousin and myriads of friends did. Many of them did not feel adequately prepared (on a purely practical level) for what they would encounter in life after school. The University would do well to give students more help in establishing their long-range goals, in order to better allow them to select the best direction for their education. This seems to me the issue requiring more prompt attention. I strongly believe in the education and development of the whole person; I do not think that improved career preparation for life after FUS conflicts with a truly liberal education.

May God bless your continued efforts!

Albert Faraj

Albert and Becky (Lennon, '90) Faraj live in Dearborn, Michigan.

I want to sincerely thank all who have brought this journal to fruition. It is a clear and concrete example of Fr. Michael's vision for Franciscan University being put into action. He always reminded us that we were to be the "living stones" in the Church—working together through prayer, study and good works to "rebuild my Church." Thank you for bringing a new expression to the vision.

I find this forum a perfect avenue for learning and dialoging with students, faculty and fellow alumni concerning Catholic evangelization of culture. It is a topic dear to our Holy Father and worthy of our time and resources. Thank you for taking a risk that will benefit so many.

Nina Kay
Class of '88

Nina Kay will receive a Masters degree in theology from the John Paul II institute in Washington, DC on May 9th.

Liturgical music

Joanna Bratten's article in last issue of the *Concourse* calling for reform in our liturgical music is concerned mainly with the category of the"aesthetic" in our Eucharistic liturgies at Franciscan University.

I have spent this semester on the Austrian campus and have sat across the table from different students who, on three separate occasions, attended Sunday Mass in Vienna as sung by the Vienna Boy's Choir. I listened and heard at least three common elements in their differing accounts of that experience: there was doubt about whether those in attendance came to hear the Vienna Boy's Choir or to receive Jesus Christ in Word and Sacrament (seats were reserved and paid for in advance); very few persons came forward to receive Holy Communion; and, on the whole, there was very little participation on the part of the congregation in either responding to the priest or singing the parts of the Mass. This is perhaps one of the most beautiful Eucharistic liturgies celebrated in all of Vienna on any given Sunday, and yet such beauty has not lead many to receive Christ in the Eucharist.

My intention is not to argue against concern for beauty in the Mass, but rather to say this: the most beautiful Mass in the world, without faith, is simply a concert *ex opere operatis*. The problem, at least as I see it, is not "a world increasingly dry and bereft of beauty," but rather hearts "dry and bereft" of the faith which enables us to rejoice with "how beautiful upon the mountains are the feet of him who brings good news." (Is.52:7)

"Beauty, ever ancient, ever new" is not the end product of our becoming cultured; it is a Person we meet through faith, a Person who addresses us and makes claims upon us in every Eucharist we celebrate. "Beauty ever ancient, ever new" is Jesus Christ who comes to us in Word and Sacrament in the Mass. In this light, I would like to suggest the following: any conversation on the topic of liturgical music at Franciscan University of Steubenville that would fail to take into account the thoroughly evangelistic nature of the Eucharist, and the pressing need for new evangelization within

contemporary culture, is simply moving chairs around on the deck of the Titanic.

Fr. Daniel Patee, TOR

Fr. Dan returned last week from the Austrian campus, where he had been teaching theology.

Capitalism

Michael Welker's reply to my last letter is eminently sensible, and I am aware of the dangers to which he refers, including the danger of inadvertently increasing government interference in our lives whilst trying to "legislate a culture of love." However, the question is partly about the supposed "neutrality" of our present system. It could be argued that our governments are at present effectively legislating a culture of death.

I share the desire for what he calls a "deep integration" between economics and theology, and I hope to remain in touch with Michael Welker and others who may be in a position to contribute to this integration during the next few years. The Centre for Faith & Culture, which I direct, is in the process of setting up a research project on the "Sane Economy" precisely to address the concerns he expresses so eloquently.

Stratford Caldecott
Westminster College, Oxford

The Goodness of Democracy

The term democracy usually refers to a government "of the people, by the people and for the people." Generally such a government is a republic, meaning a representative government with frequent elections. If this is what Rebecca Bratten had in mind in her April 10 article (in which she blames democracy for producing egalitarianism, mediocrity and vice) then I claim it is not simply "the most practical structure for a particular time and place," but the only intrinsically good form of government for all times and in all places, because only in a democracy are we free to govern ourselves.

In the *Summa Theologica*, St. Thomas writes that "all should play a responsible part in the governing,"[1] and adds that a mixed form of government is the best polity.[2] St. Robert Bellarmine, in opposing the Divine Right of Kings theory,[3] wrote that authority to rule comes from God through the people.[4] Before God all men are equal, in the only thing that matters: They are all loved equally by God and therefore have an equal dignity before God and the laws of God. Thus, Bellarmine wrote, "there is no good reason why, in a multitude of equals, one rather than another should dominate. Therefore, power belongs to the collected body."[5] And this view has been echoed by innumerable great statesmen and thinkers since.

Miss Bratten asks why we should find her idea of an aristocracy of spirit repugnant. Here's why: History indicates that aristocrats have a habit of thinking they alone are capable of ruling, which then naturally lends itself to the idea that one among them is best to rule. So, before you know it, you have a monarchy. And monarchs inevitably start thinking that they are superiors, not servants, and hence they start believing that the people should serve them (or their ideology) rather than God. A brief review of the practical evils—tyranny, instability, machinations, murders and so on—attendant upon the historical aristocracies and monarchies of Greece, Rome, Egypt, China, Russia, France, Spain and England is enough to repulse even the casual reader. In our own time, Hitler and Stalin—both archetypal monarchs-turned-tyrants—provide stark reminders of the evil of corrupt elites.

Of course, I do not suppose that Miss Bratten means to end our freedom. But the aristocracy of learning she advocates is the kind of thing that could cost us not only our freedom, but our very lives. One need only look at Supreme Court decisions to see how easily a few elites can gain unprecedented power and, in the name of some spurious virtue, decide that some human beings are not persons and thus may be denied even their right to life.

Well intentioned paternalistic governments tend inexorably to take on more and more power, in the mistaken belief that they are doing good on behalf of people not wise enough to govern themselves. And this inevitably leads to tyranny. Even if good men are at the helm, rule by the most ruthless and powerful among them invariably follows. "Power tends to corrupt, and absolute power corrupts absolutely," noted Catholic historian, Lord Acton.

Miss Bratten says she wants "society" to accept certain standards determined by philosophers whose "business is truth," who, by virtue of both their inborn talent and their education, are equipped to correct "certain foundational tenets" of America's founding fathers. One wonders just which tenets she has in mind. One also wonders just which philosophers she has in mind. The twentieth century has hardly been inundated with philosophers steeped in reality. Most seem bent on denying even the concept of reality. Her plan might be tolerable if, say, Dean Healy were the philosopher she had in mind. But I shudder to think what would happen if America were to adopt the principles promulgated by the leading philosophical circles of our day.

If the common man can choose right from wrong without a stellar IQ or an advanced degree or some special gift of spirit if God really entrusts every one with liberty over his most valuable possession, his very self; if every one of us can make personal choices with everlasting consequence, then surely it is a small matter for us to participate in decisions about matters of prudential politics.

The Church has never officially endorsed either democracy or monarchy, but Pope John Paul II seems to lean as I do, as can be seen by his frequent recommendation of democracy in various speeches and encyclicals. For example, in his recent address to the United

Nations he reaffirmed the necessity of the "exercise of the self-determination of the peoples."[6] And in *Centesimus Annus* we read that "The Church values the democratic system inasmuch as it ensures the participation of citizens in making political choices, guarantees to the governed the possibility both of electing and holding accountable those who govern them, and of replacing them through peaceful means when appropriate."[7]

It has been said that "a just king can do more good than a just president." But does a king really have any more opportunity to be a Saint than a president? And what about the people, who are the real issue here? One need only look at people under communist rule, or in our own welfare enclaves to see the debilitating effect of state paternalism on the life and virtue of a people. What virtue is there in a monarch's subjects being forced, for example, to pay taxes so the king might do some good with the money, such as redistribute it to the poor? How have the people grown in virtue under such a man? Yes, for the poor soul there is virtue in the obedience and in the hard work required to provide for the king, but this poor soul has been denied the greatest good, that of freely choosing virtue.

There can be no virtue where there is no freedom, and no freedom where there is no choice over one's government.

James Fox
Executive Director
of University Relations

Mr. Fox is also an adjunct instructor of political science at FUS. He has a Masters degree in American Government from Georgetown University.

[1] St. Thomas Aquinas, *Summa Theologica*, 1a-2ae. cv. I, in *St. Thomas Aquinas: Philosophical Texts*, The Labyrinth Press, 1982, p. 382.
[2] Ibid.
[3] The Divine Right of Kings theory was first elucidated by William Tyndale in *The Obedience of a Christian Man*, and first put into practice by Henry the VIII, who cut off St. Thomas More's head.
[4] St. Robert Bellarmine, *De Laicis*,
[5] St. Robert Bellarmine, *De Laicis*, Chapter VI
[6] Address to the UN, Oct. 5, 1995
[7] *Centesimus Annus*, 46

The aristocratic response

I would like to thank Mr. Fox for voicing his concerns regarding my article on democracy. I have found some of his criticisms helpful in inducing me to think more deeply about and to clarify aspects of my position; however, I believe that certain other of his criticisms are based upon a misinterpretation of what I wrote.

I did not define democracy in my article; I settled for a very broad and even vague designation, hoping that the content would make apparent just what particulars were under scrutiny. Definitions are dangerous, but I will at least here venture to say that what I intended by "democracy" was very much what Mr. Fox has in mind—a system of government "by the people,"[1] and that by "democratic ideal" I meant the presuppositions which are intended to justify such a system.

Mr. Fox criticizes the notion of an "aristocracy of the spirit" on the grounds that it tends towards a monarchy. It is for this same reason that I approve artistocracy, as one of the foundational ideas upon which a sound monarchical system must be based: it is out of the ranks of this aristocracy of the spirit—not, I repeat, out of a particular *social* strata based on wealth, family, or even formal education—that the good and wise monarch is to be chosen. Mr. Fox's observation on this point is insightful, but it cuts both ways: I would not be likely to discard my view of man, because it tends towards monarchy; on the contrary, I am very happy to hear that this is the case.

What Mr. Fox is criticizing here is not a limited monarchy, such as I put forward, but a tyranny. Interestingly enough, tyranny is a form which has been traditionally viewed as growing, not out of monarchy, but out of an extreme democracy. Plato writes that "tyranny naturally arises out of democracy, and the most aggravated forms of tyranny and slavery out of the most extreme form of liberty."[2] Aristotle also held that tyranny was likely to grow out of "the headiest kind of democracy,"[3] and even that notorious American statesman Alexander Hamilton claimed that the check which would prevent both the tyranny of the many and the tyranny of the few is the monarch.[4] History also attests to this; note that the quintessential tyrants of the twentieth century—Mr. Fox appropriately mentions Hitler and Stalin—have arisen not out of monarchies, but out of states in which the pretense was "government by the people."[5]

Perhaps I did not make it clear that I was not advocating an absolute monarchy. I did mention that certain standards determined by philosophers should be set for the rulers. Moreover, should ever a monarch grievously fail to live up to those standards—misuse his power, neglect his duties, allow gross injustice—it is of course the right of the people to depose him. But if the main standards by which to determine whether or not a man is fit to rule are set by the whim of the moment, the result is often ludicrous—as the present world situation makes clear.

Mr. Fox wonders which philosophers I have in mind to set the standards. I do not know precisely what he means by philosophers "steeped in reality," but it should be quite clear that as a student in the FUS MA Philosophy program I am not proposing that we set up a Sartre or an Ayer as Lord Chancellor; there have been a myriad of good philosophers to choose from, not only in previous ages but in the twentieth century as well.

I might also add that I at no point denied that all men are created *fundamentally* equal before God, with certain *fundamental* rights; I merely stated—and only a Marxist could disagree—that all men are not on all levels equal, and that some have other, less fundamental rights which are not shared by all. This is a fact which cannot be ignored, and which has much bearing on questions of vocation and ability.

Regarding Mr. Fox's assertion that "there is no freedom where there is no choice over one's government," it seems he is confusing two different kinds of freedom. Of course *personal* freedom consists in part of a kind of governing of one's own powers and passions, but this is not at all the same thing as *political* freedom. It is in no way evident that a person is restricted in his political freedom merely because he lacks political power, much less that he has no personal freedom.

Many of the criticisms which have been leveled against monarchy are based on a mistaken notion that kings are generally bad men—indeed, tyrants. But there have been examples down through history of eminently worthy monarchs: David, Constantine, Charlemagne, Richard the Lion-hearted, St. Louis of France, St. Henry of Germany, and so on. The Arthurian legend presents a type of the wise and virtuous ruler, guiding his country according to the dictates of the Church, and according to the advice of the sage, Merlin. Likewise, many bad and even disastrous things have been brought about in the name of government by the people—here I speak of something very general, not of any particular system. Consider the French Revolution, the Bolshevik Revolution, and the anti-life decisions which are being made in the branches of our present-day government. These atrocities came about not because a few elitists became power-hungry, but rather because the masses rose up in scorn and derision of anything absolute, anything above them.

On the matter of the Church—with her usual wisdom and prudence, she gives us certain standards to live by, but recognizes the freedom of man to work out the details himself. Mr. Fox believes that democracy is the ideal form for living according to the Church's standards; I believe that monarchy is better; the beauty of the matter is that the Church has room for both of us.

Finally, I do not think there is such a thing as an "intrinsically good government," all such things being an unpleasant but seemingly necessary consequence of the fall. In heaven—if I get there despite my elitist tendencies—I do not expect to live under any system of government, except that in which the King of Kings rules over all.

Rebecca Bratten

Rebecca Bratten, Contributing Editor of the Concourse this semester, will be leaving Steubenville in the Fall to pursue doctoral degrees in philosophy and literature. The other editors thank her for her help and friendship and wish her Godspeed.

[1] I do not include the appropriate "of the people," and "for the people" because I do not see these marks as a necessary condition of democracy—there can be democratic systems which lack them—or as a sufficient condition—other forms of government could also be of and for the people.
[2] Plato, *The Republic*, Book VIII, p. 257, trans. B. Jowett, Doubleday 1989
[3] Aristotle, *Politics*, Book IV, p. 182, trans. Ernest Barker, Oxford University Press, 1958
[4] Letter to Robert Morris
[5] For the record, I am *not* asserting that they arose out of democracies; the point is that these states were a far cry from monarchies.

A defense of a diversified core

by Mark Fischer

I HAVE READ WITH GREAT INTEREST THE ONGOING DEBATE OVER THE UNIVERSITY'S CORE CURRICULUM. MY ENTHUSIASM FOR DR. CROSBY'S RECOMMENDATIONS LED ME TO SHARE HIS IDEAS WITH SEVERAL ALUMNI. TO MY surprise, none of them fully agreed with Dr. Crosby. I pressed them for reasons and they not only provided them but changed my thinking in the process.

Dr. Crosby's thesis, echoed in later articles by Jim Fox, Regis Martin and others, is that every University student should be well grounded in "fundamental human knowledge" or "first things." Mr. Martin emphatically argues that no student should graduate without grappling with the likes of Homer, Shakespeare, Pascal and Augustine and appears to be advocating a "great books" approach to the core curriculum. The goal of these proposals is a core that imparts to the students a sense of the "unity of knowledge," a goal with which no reasonable mind could disagree. My concern, then, is not with the goal but with the means employed to achieve it.

Admittedly, I am at a disadvantage in this discussion. I do not know the terms of the proposals actually under consideration by the University, and the articles by Dr. Crosby, Dr. Martin and Mr. Fox are somewhat short on specifics. It is hard to resist a clarion call for more Shakespeare and Homer, or an effort to supply students with a body of foundational knowledge. Nevertheless, I ask that those pressing for change reflect carefully before they reject the University's present program, and seriously consider the possible effects of their proposal on a very diverse student body.

Until quite recently, universities were almost exclusively dedicated to the "liberal" disciplines of history, literature, theology, philosophy and the like. Certainly, such disciplines cannot be addressed adequately without providing the student with a wide exposure to the "masters" who have gone before us. Today, however, the university is home to those studying nursing, business management, accounting, marketing, computer programming, journalism (my major), and television and radio broadcasting. These latter disciplines, more akin to the "trade" disciplines of earlier times, have now been co-opted by the university system. Anyone who seeks a career in these fields without the benefit of a four year degree will find his options severely limited.

That such disciplines are now part of the university system is, I believe, a good thing. Well-rounded businessmen, journalists and computer programmers are good for society. But will Shakespeare and Homer best enable these students to obtain a balanced education? In many cases, I think the answer is no. For those who have not chosen a liberal arts field of study, a short story class might make more sense than one on Dante or Milton; courses on the sacraments and Christian marriage could benefit their lives more than a study of the Augustine or Aquinas; and reflections on contemporary ethical questions, such as abortion and the American penal system, could contribute more to their general education than studying about the barbarian invasions of Rome.

Believe it or not, one can be a good, well-rounded adult, a faithful Catholic and a valuable member of society without knowing the difference between Thomism and phenomenology.

I am sure that some will accuse me of educational utilitarianism,[1] but they would be missing the point. What I mean to say is this: a core curriculum dominated by classical philosophy, theology and literature would not serve everyone who is part of the university system. Many academics do not like to hear this, but not all students are drawn to engage the great philosophical and theological questions of western civilization; nor should this preclude them from receiving a balanced, unified education. Believe it or not, one can be a good, well-rounded adult, a faithful Catholic and a valuable member of society without knowing the difference between Thomism and phenomenology. A core that too-rigidly forces all university students into a study of the masters will dissuade many from the Franciscan University experience. Some may think this a valuable "weeding out" process. I would call it tragic.

This leads me to comment upon Dr. Martin's claim that "we simply cannot

pretend that real education is happening here until all our students . . . undertake to experience genuine and sustained encounters with the intellectual and spiritual giants on whose shoulders we all gratefully stand." The unavoidable inference is that my fellow alumni and I did not experience "real" education at FUS. Dr. Crosby expresses a similar view when he speculates that most alumni remember the University mainly for its intense religious life and possibly for their major course of study; they do not, he thinks, recall the program of general education as a decisive learning experience.

I know many alumni would be insulted by these assertions. For many of us, the general educational program profoundly affected our way of thinking. We did not merely have an intense religious experience, which experience was isolated from the academic life. We learned to integrate our faith with the educational process and began to develop sense for the "unity of knowledge." As can be expected, some teachers pushed us in this direction more than others. But the overall effect was certain: we left the University with a relevant faith and the courage to bring it to the public square. Although all of us might not have received a "classic" liberal arts education, certainly we learned that our Catholicism must impact all facets of our lives, and that we cannot compartmentalize such matters as vocation, religious belief, academic pursuits, political commitments and cultural endeavors. All are related and all contribute to the constitution of our society.

Lest I be accused of over-stating the value of the present core requirements, a few examples from my own experience should prove helpful: Mary Ann Sunyoger, in her engaging writing course, taught me how form supports content in writing and along the way assigned me a project on Plato's dialogues; Alan Schreck's class on marriage helped prepare me for my lifelong vocation and exposed me to the writings of Pope John Paul; Humberto Belli's course on liberation theology helped me to apply biblical principles to political systems and included the writings of Aleksandr Solzhenitsyn; Robert Englert's American Novel class introduced me to Nathaniel Hawthorne, Mark Twain and Ernest Hemingway; and Don Materniak's accounting courses taught me academic discipline (he demanded hard work) and imparted knowledge that has been helpful in my legal career. My guess is that many of these courses would not be included in Dr. Crosby's or Dr. Martin's idea of a core curriculum. But each one contributed to a well-rounded education. My friends had similar experiences with diversified course selections.

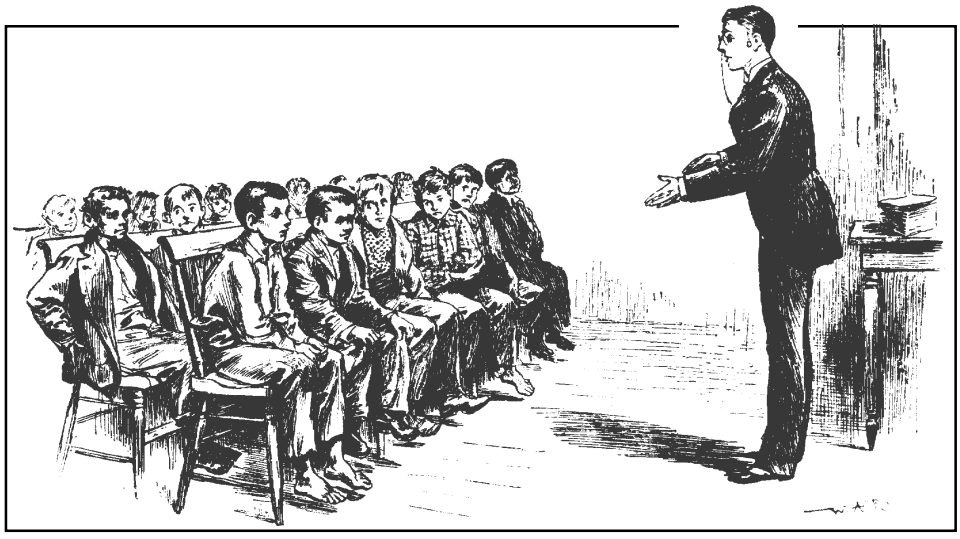
The end product... ought not be an inflexible core dominated by classical philosophy, literature and theology for each and every student, regardless of his own educational aims.

The education we received at FUS also instilled in us the desire to continue learning. We now spend free time reading encyclicals and the new catechism; we form bible studies; we subscribe to various journals of Catholic thought; and when time permits, we read the works of C.S. Lewis and G.K. Chesterton. These are not activities pursued by the average graduate of, for example, Piedmont Virginia Community College.

I believe, then, that the University should move carefully as it decides the future of its core curriculum. The core should be responsive to students with different career paths, different abilities and different orientations. Possibly different cores should be designed for students with different career orientations and abilities. This is not to say that some courses currently acceptable as core courses should not be removed from such classification and that the faculty should not narrow the list of courses that pass for core courses, in order to pursue the laudable goal of providing the student with a unified body of knowledge.[2] I wholeheartedly encourage this process. The end product, however, ought not be an inflexible core dominated by classical philosophy, literature and theology for each and every student, regardless of his own educational aims.

With this said, I must end by stating that, personally, "if I could do it all again," I would push my education more

See **Core defense** *on page 15*



Closing comments on Catholic philosophy

A respectful reply to Dr. Crosby

by Edy Morel de la Prada

To reply to Dr. Crosby's April 23 criticisms of my articles: If to prefer Thomas is rigid and wooden, then I am—but so would be the Church. I never proposed a closed system (which I consider the very negation of Thomism) but merely Thomas as the best foundation. If to invite someone—even an institution—to prefer what the Church prefers is rigid and wooden, then I am. But I don't think such conclusions follow.

Dr. Crosby rightly observes that John Paul II and others have made valuable philosophical contributions. Where do you see in my articles that I resist this? I, on the contrary, took John Paul as a model of someone who builds surely on Thomas' patrimony, and stressed that we are all invited to make a contribution to humanity's great philosophical enterprise. But if you want to refer to the Pope, he is the one who calls Thomism "the best philosophy."[2] I presume he is not being rigid. "Best," in human terms, never means "infallible" or "incapable of being complemented;" it simply means best. And so far the approach of "the *Master of Philosophical and Theological Universalism*"[3] is the best. I'll be open to new "bests" if the Church proposes them.

Nevertheless, it is important to point out that, as John Paul II reiterates, "the works of the Angelic Doctor contain the doctrine most in conformity with what the Church teaches,"[4] for instance as regards the body and soul unity of man, and the goodness of creation. And as regards St. Thomas' attention to the human person, may it suffice to say that it merits him, in the eyes of John Paul II, the title of "*Doctor Humanitatis.*"[5]

I also ought to point out that I disagree with Dr. Crosby's understanding of "perennially valid philosophy," an understanding which I think is counter-definitional. Let us analyze the terms. Perennially means *forever*. *Philosophy* is a human science. If "forever" in this science is not be reduced to a euphemism, then it means that, in the Church's mind, there is a philosophy which, in a certain measure, truly corresponds to reality, deriving from this its perennial value. *No correspondence to reality, no perennial value*.[6] It follows that among the principles of such a philosophy there can be no contradiction, for were this the case, one of the contradictories would obviously not be "forever" valid. If the Church did not mean *forever*, she would use other terms, such as "provisional" or even "scholastic" in her conciliar directives; for her to say *perennial*, if she did not mean it, would be, at best, misleading. I think Dr. Crosby's difficulty in granting the term "perennial" its true meaning, springs (as the examples he uses shows) from his equation of "perennial" with "scholastic."

> One must point out that the Church's "domain" extends most certainly to philosophy, "by reason of the connection between the orders of creation and redemption,"

As regards the historical aspect, I never referred to any particular professor but to the phenomenological approach at large, which *has* been rightly criticized of historical isolation, as Dr. Roberts observed in his recent lecture: "*Can Phenomenology and Thomism be Compared?*" Did I indeed imply that the faculty at FUS do not recognize any masters? My reference to the place of Husserl and Scheler—and particularly Von Hildebrand—in the philosophy department, should have made clear that I never questioned some masters *are* recognized (a fact that Dr. Roberts, at the above lecture, alluded to as an instance of the department not living up to the phenomenological "ideal"). Dr. Crosby and Dr. Roberts do have a historical approach, and grant a certain importance to St. Thomas. Yet, while I was not alluding to them or to any of their colleagues personally, *I was responding to a mind-set reflected in all the articles written by the* Concourse's *editors throughout this debate*, editors who to a greater or lesser degree identify with the phenomenological approach. I speak of things such as Miss Bratten's denial that, strictly speaking, there is such a thing as Christian Philosophy; to Mr. Gordon's qualifying references to Church statements on philosophy as "inappropriate" and "unhelpful;" and particularly to statements such as: "philosophers who love her [i.e., the Church] truly will resist her self-defeating tendency to encroach on their domain," by Kathleen van Schaijik. I do not imply that the philosophy faculty necessarily agree with these statements, but I do suspect that something they are doing is at the source of this mind-set.

Against Mrs. van Schaijik, one must point out that the Church's "domain" extends most certainly to philosophy, "by reason of the connection between the orders of creation and redemption," by which "the Magisterium can make a pronouncement 'in a definitive way' on propositions which, even if not contained among the truths of faith, are nonetheless intimately connected with them, in such a way, that the definitive character of such affirmations derives in the final analysis from revelation."[7] Such is the case for instance, with the Thomistic doctrine of the soul as form of the human body: "*whoever shall obstinately presume in turn to assert, define, or hold that the rational or intellective soul is not the form of the human body in itself and essentially must be regarded as a heretic.*"[8] The connection between the orders of creation and redemption also forms the basis for the Church's preference for the Thomistic metaphysics, and her warning about the dangers of deviating from it (please see my previous articles), and explains the *need* for the Church's guidance in philosophy and for a Christian philosophy.

Returning to Dr. Crosby, as regards the new code of Canon Law: this code is merely reiterating the Second Vatican Council, which calls for perennially valid philosophy in ecclesiastical universities, and directs the reader to *Humani Generis* for a definition of that philosophy. Has John Paul II, the promulgator of this code, said anything since that could shed light on the matter of Aquinas' standing? At an audience on September 29, 1990, the Pope restressed his commitment to "foster in every way possible the constant and deeper study of the philosophical, theological, ethical and political doctrine which St. Thomas has left as a heritage to the Catholic schools and which the Church has not hesitated to make her own..." He immediately observed that "the fact that the conciliar and post conciliar texts have not insisted upon the binding aspect of the norms in regards following St. Thomas as the 'guide of studies'—as Pius XI called him in the encyclical *Studiorum Ducem*—was interpreted by quite a few people as license to forsake the ancient master..." And he concluded saying: "the Church ... will continue to recommend to her children with motherly insistence that humble and great 'study guide' which St. Thomas Aquinas has been throughout the centuries."[9]

As regards Newman, my citations were not meant to show that he was a Thomist, but only to point out *in his words* (against Mr. Gordon's affirmation that Newman "felt no real need to study Thomas") that he was very familiar indeed with St. Thomas, that he called Catholic philosophers to "be substantially one with ... St. Thomas," and that he did not expect to "be found in substance to disagree with St. Thomas." An observation that could be made is that Newman is really regarded more as a theologian and historian than as a philosopher. Yet even when he does get philosophical (as in the *Grammar of Assent)* he is compatible with Aquinas.

To conclude: Dr. Crosby says that the philosophy department at FUS has taken a "more inclusive approach to Christian Philosophy" as desired by the Council. If this is so, then why does the department not provide more *variety*, that is, a more balanced make-up of the regular faculty—with perhaps something more than the current one Thomist (it would be reasonable to expect this if "the unique stature and prestige of Aquinas ... as philosopher," which Dr. Crosby speaks of, is to be adequately represented.) Actions speak louder than words. And only words could deny what I and others, faculty and students, consider FUS' current hardly "inclusive" philosophical environment.

[2] *LOR*, Oct. 1980, pp.9-11, no.4
[3] John Paul II, *Crossing the Threshold of Hope*, p.31
[4] *LOR*, Dec. 17, 1979, pp.6-8, no.4
[5] *LOR*, Nov. 5, 1990, p.3
[6] Cf., *Humani Generis*, nos.29-34
[7] Congregation for the Doctrine of the Faith, *Instruction on the Ecclesial Vocation of the Theologian*, May 24, 1990, no.16
[8] Edict *De Summa Trinitate et fide Catholica*, Ecumenical Council of Vienne
[9] *LOR*, Nov. 5, 1990, p.3ff

The editors reply:

We must protest Mr. Morel de la Prada's reference to us as exhibiting a collective "mind-set" regarding this or any other issue. The fact that several of us have published our disagreement with his understanding of Christian philosophy does not merit the assumption that we are otherwise in accord with one another. He should not hold all of us responsible for what each of us has said. Much less is he justified in basing his criticisms of the philosophy department on our articles, which are no one's responsibility but our own.

Furthermore, just to clarify: Ms. Bratten's denial of the existence of a specifically Christian Philosophy (with which the other editors do not

necessarily agree) was more qualified than Mr. Morel de la Prada's article might make it appear. And Mr. Gordon did not say Church statements on philosophy were unhelpful and inappropriate; rather he said Mr. Morel de la Prada's "magisterial survey" was unhelpful and inappropriate in the philosophical domain. Also, while it is true that several of us have been deeply and gratefully influenced *by phenomenological realism, we all acknowledge various other influences in our intellectual development, and prefer not to have it thought that we "identify ourselves" with the phenomenological approach.*

Kathleen van Schaijik also replies:

I would so regret to leave the impression dangling for the whole summer that I am unwilling to be guided by the Church in my philosophical studies! Those who know me well know it isn't true. Like any Catholic student, I mean to put my mind entirely at her service. It is only that Mr. Morel de la Prada and I disagree on what that practically means. He apparently thinks that if I *really* loved and listened to the Church, I would be a Thomist; while I, for all the documents he quotes, remain convinced that the Church is happy to have me go on loving Newman above all other thinkers I know.

The statement of mine quoted by Mr. Morel de la Prada was preceded in my article by a sentence referring to the Church's respect for "the integrity and legitimate autonomy of philosophy." This phrase was meant to be taken as an implicit acknowledgment of the fact that not *every* form of autonomy is legitimate, or, that authentic Christian philosophy is by no means completely independent of revelation. The problem of the precise nature of the relation between theology and philosophy is extremely complex, and has involved some of the greatest Catholic minds of this century in protracted, subtle controversy. Without making any attempt at pinpointing it, I will just restate my belief that the Church grants philosophers more intellectual leg room than Mr. Morel de la Prada seems to.

Finding common ground between Thomists and non-Thomists in Catholic philosophy

by Dr. John F. Crosby

"Come, let us reason together." Surely there is more common ground between me and Mr. Morel de la Prada than appears so far in our exchange. Let us look for it.

Perhaps we can find it if I speak as concretely as possible. I am convinced, for reasons I cannot develop here, that certain distinctions about "good" made for the first time by Dietrich von Hildebrand enable the Christian philosopher to explain deliberate wrongdoing better than one can explain it on Thomistic principles. Thomas affirms, of course, the fact of deliberate wrongdoing, but I find certain deficiencies in his way of explaining how such wrongdoing is possible at all; at this level of explanation von Hildebrand has, I think, made a breakthrough by means of which Christian philosophers can raise their understanding of deliberate evil to a higher level. This is not the only respect in which it seems to me necessary to go beyond St. Thomas; it is a concrete example offered for the sake of focussing the discussion.

Would St. Thomas himself, were he still alive, want me to repress any insight that leads beyond him?

If I present this contribution of von Hildebrand in my teaching and writing, will Mr. Morel de la Prada warn me ominously that the Church has not yet approved it, that the Church directives speak only of Thomas and not of von Hildebrand, and that all real sons of the Church should prefer what the Church prefers? His articles lead me to think that this is just the vein in which he would advise me. But I ask him to reconsider.

How can there possibly be any lack of filial relation to the Church in following one's own best philosophical judgment beyond St. Thomas in this way? What could possibly be the mischief of trying to establish St. Thomas' own conclusions on a firmer basis than he himself did? How could it be wrong to develop today an idea that might one day receive some official recognition from the Church? Is it not by means of just such a critical testing of St. Thomas and others that Christian philosophy grows, develops, deepens? Can it grow, develop, deepen in any other way? Would St. Thomas himself, were he still alive, want me to repress any insight that leads beyond him? Perhaps Mr. Morel de la Prada and I could at least agree on this limitation of the papal recommendations of Thomism: they cannot possibly mean that I should deny my own mind in a matter like this question of deliberate wrongdoing and that I should make myself feel guilty for deviating in this way from a point in St. Thomas.

Aristotle expressed something profound when, before venturing to criticize his revered master, Plato, he said: Plato is dear, but truth is dearer. There is a sense in which the Christian has to say the same thing of every human teacher, St. Thomas included. St. Thomas would no doubt be the very first to admonish his followers like this: if you say that Thomas is dear, never forget that truth is dearer. The papal recommendations, which establish a certain primacy of St. Thomas, cannot revoke the much greater primacy of truth itself. Here, surely, Mr. Morel de la Prada and I will agree.

There is another point to which I would hope our agreement would

extend. I take it for granted that there is no philosophy without self-criticism, without testing arguments and seeing where they lead, without pressing all plausible objections, without struggling to understand reality ever more deeply. And then I say: if all such critical examination becomes impious when directed to St. Thomas—if the papal recommendations mean that you call a teaching of St. Thomas into question at your peril—if I have to withdraw my critical questions about his teaching on deliberate wrongdoing—then Thomism ceases to be authentic philosophy. It becomes an extension of Catholic doctrine. Thomism will not be taken seriously by philosophers, who will doubt whether the Church leaves Catholics enough breathing room to practice genuine philosophy. St. Thomas was a real philosopher, and was glad to be treated as one by others; but those followers of him who invest his philosophy with massive authority run the risk of putting themselves out of commission as philosophers. They resemble David in Saul's armor—encumbered by that which was meant to help them.

Remember that St. Thomas himself affirmed, far more clearly than most of his predecessors, a certain limited autonomy of philosophy; he is the last one who would want his authority invoked in such a way as to destroy this autonomy of philosophy. In this respect the Church has indeed made his teaching her own; she has no desire to interfere with the integrity of philosophy. It follows that any reading of the papal recommendations of Thomism that has the effect of compromising the integrity of philosophy must be a wrong reading.

This is why I would say that if I engage Thomas respectfully but truly philosophically, then, however often I may disagree with him, I am more of a Thomistic philosopher than the one who holds fast to every Thomistic opinion but does not know how to hold it in a properly philosophical way.

The papal recommendations, which establish a certain primacy of St. Thomas, cannot revoke the much greater primacy of truth itself. Here, surely, Mr. Morel de la Prada and I will agree.

I hope that Mr. Morel de la Prada can agree with this, too. But suppose he does not. Suppose that he thinks that I exaggerate the freedom of philosophy, or dare to improve on Aquinas when I ought not. The question then becomes: can he not at least recognize my relation to Thomism, and my reading of the papal recommendations of it, *as a legitimate Catholic position*—as a position not indeed his own, but one that a Catholic philosopher can reasonably and responsibly take?

I am reminded of the debates that Newman had with the English Ultramontanes of his day. They went much farther than he did on the question of papal infallibility. Newman thought that this theological difference between himself and them was fairly minor, being just the kind of difference that is bound to exist at all times in the Church. But the Ultramontanes refused to be so conciliatory; they questioned the Catholic faith of those who did not go the full distance with them on papal infallibility. This provoked a severe rebuke from Newman, an example of which is a famous letter written to Ward: "I protest then again, not against your tenets, but against what I must call your schismatical spirit."

So the question is, does Mr. Morel de la Prada think that his own reading of the recommendations of Thomism *completely coincides* with the mind of the Church, so that any other reading of it is foreign to the mind of the Church? He seems to suggest this in the opening of his response to me. For he has me saying that the Church's recommendation of Thomas is wooden and rigid, when in fact I only said that his interpretation of this recommendation seems to me wooden and rigid. He does not seem to mark any distinction between the mind of the Church and his own reading of the mind of the Church. But it is all important for him to make this distinction. For then it becomes possible for him to say that, as there are legitimately diverse interpretations of infallibility, so there are legitimately diverse interpretations of the recommendations of Thomism. And then he can say that these recommendations fully leave a place for Catholic philosophers who, while approaching Thomas with the greatest respect and studying him as a master from whom one has much to learn, can still not adhere to every point in Thomas with the strictness with which he personally adheres to every point.

I think that it is important to practice this tolerance precisely at Franciscan University. Much as I admire the ardent Catholic faith of most of our students, I cannot deny that it happens all too often that they rely on magisterial teachings in such a way as to lose a certain curiosity, a certain passion for understanding. They are sometimes content just to know the "doctrinal bottom line," to find out just what the Church teaches; they do not go on to ask the questions, to do the wondering, to engage in the critical reflection, that belongs to the serious study of philosophy and theology. It is important to bear in mind this vulnerability of our students in your way of reminding them of the papal recommendations of Thomism. If you do not remind them with due nuance and discrimination, you will set off in some of them a kind of intellectual short-circuit,

and will produce "Thomists" of the kind that would have mortified St. Thomas.

In this matter of due nuance I would urge Mr. Morel de la Prada to take greater care with his use of papal documents. In his response to me I think that he trims rather too tendentiously his quotations from John Paul's address of September 29, 1990. He omitted these words from the passage he quoted, words in which John Paul explains why the direct references to St. Thomas were dropped at Vatican II and in the new Code of Canon Law: "without doubt the Council wanted to encourage the development of theological studies and allow their followers *a legitimate pluralism and a healthy freedom of research*..." The recommendation of Thomism has to be qualified by the necessity of this "legitimate pluralism." The Church is teaching this today more emphatically than she taught it before.

Without the legitimacy of a certain pluralism you cannot make sense of the place of Newman in the Catholic tradition. Mr. Morel de la Prada speaks too quickly, perhaps with too little knowledge of his own, when he says that all the philosophy in Newman's *Grammar of Assent* is compatible with St. Thomas. I think I could show him that this statement is just not true. But the main point is that it does not have to be true; once we accept the legitimate pluralism of which John Paul II speaks, we see that there is no scandal in it not being true. We see that there is as much a place in the intellectual realm of the Church for Newman and Blondel and von Balthasar as for Garrigou-Lagrange and Maritain and Gilson, and that it would in fact be a great loss for the Church if she had only the latter.

Whoever understands this will also understand my vision for the department of philosophy, and will understand why I see no ecclesial imperative to establish a predominantly Thomistic department. It is certainly a good thing that some universities have centers of Thomistic thought, but in the age of legitimate pluralism this is by no means the only Catholic way to do philosophy. As for us at Franciscan University I think it is important to have some in the department who do their own work in philosophy as Thomists (I personally hired one of our Thomists). The others should always consult Thomas respectfully wherever his teaching is relevant to their work. As for the future of our department we should to my mind first of all strengthen the presence in it of the Franciscan tradition of philosophy.

I still owe Mr. Morel de la Prada a clarification with respect to perennial philosophy. He is of course right that in a philosophy called perennially valid there can be no inner contradiction and no error. When I spoke of such contradictions in the *philosophia perennis*, I was speaking of the body formed by all the teachings of the greatest thinkers in the Catholic tradition; in this body there are undeniably not a few contradictions. But if we pick out the perennially valid core of truth in this body, then the sense of *philosophia perennis* changes and there can of course be no contradictions.

And if Mr. Morel de la Prada understands the valid core more in terms of St. Thomas than I do, and if I see more of it in Augustine and Scotus and Newman than he does, we should discuss each other's position on its merits, resisting the temptation to declare that the other is only a half-hearted son of the Church. We should, as Newman said with his wonderful frankness in another letter to Ward, "relax, and take it easy." ■

Dr. Crosby is chairman of the philosophy department at FUS.

Connection

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like I've hardly begun." He smiled and pointed a finger at me. "That," he said, "is how an undergraduate education is *supposed* to make you feel." Meditating on that odd statement since that time, I realize that when you make the connection, you feel as though you have only scratched the surface of Wisdom. The walls and ceiling of the narrow room of materialistic success and your own soul-searching have collapsed open onto infinity. When you've made the connection you leave here seeking more. If every University student graduated having had that experience, I think the University's mission would have succeeded admirably. For that is what an education is supposed to do. It is supposed to engender a spiritual awakening in you—not just a narrowly religious conversion, but an ever widening and deepening awareness that everything has its place in what C.S. Lewis calls the "Great Dance" of the universe. ■

Regina Doman ('92) is a mother and freelance writer living in Steubenville with her husband Andrew Schmiedicke, who studies in the MA Theology program.

Core defense

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toward a "sustained encounter with the intellectual and spiritual giants on whose shoulders we all gratefully stand." The faculty should structure and encourage such a classical education for those who seek it (this was not done when I attended the University). But after speaking to many others who would not choose such a course of study, and who greatly benefited from their educational experience at the University, I believe such a choice should not be the imposed norm. ■

Mark Fischer is an alumnus of the class of '89 and Contributing Editor of the Concourse.

[1] But clearly, when business majors are studying the sacraments, something other than utilitarianism is at work.

[2] I agree with those who suggest that students need more help in choosing a cohesive grouping of classes.

Grunge

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in behavior or dress act more like philistines.

I do not speak of those few students who have rejected Christianity, or at least its application to their personal lives. However deplorable their behavior, it is at least consistent with their inner convictions (or lack thereof.) Nor do I refer to those whose faith has already influenced every aspect of their lives; so much so that their graciousness, attractiveness and manifest integrity become an occasion of conversion and blessing for others.

The difficulty and the opportunity is with those who genuinely believe in the truths of our Faith, but who through ignorance or indifference fail to recognize the practical implications those truths have at every level of their being. It is not an inconsiderable number, and it is this group that has the power to influence the whole tone and direction of our campus life.

These students can sometimes be seen at Mass approaching the Real Presence (in which they fervently believe) in attire they would not dare wear to a job interview. Some take meals in the dining hall without the slightest regard for manners or the effect their loud and crude behavior may be having on others; these very others whom they believe to be their brothers and sisters in Christ, to whom sincere respect and consideration is always due. Some men students, while accepting the Church's teaching that a woman, far from being an instrument of their pleasure, is rather a gift from God before whom they ought to display reverent gratitude, nevertheless engage in vulgar and sarcastic speech. Some women students, knowing the high and sublime calling of Christian purity, will nevertheless dress provocatively, in a manner almost guaranteed to be an occasion of sin to their brothers in Christ.

Culture, in the broad sense of a way of life, is a critically important aspect of any society. For Christians, it reinforces (or inhibits) proper attitudes of the heart and mind; it affects others, either commanding respect or inciting scorn; and it is often the *only* witness of our Faith to much of the world. Christian culture itself teaches much about the Faith, and encourages its adherence and practice.

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The military is an example of how culture is used to instill needed attitudes and norms of behavior. The salute, the snapping to attention in front of superior officers, the strict dress code, all reinforce the essentials of the command structure, the discipline and the order, without which an effective fighting force could not be achieved. Of course, for those who do not believe in a military—those, for example, whose world view is a radical egalitarianism—the military culture is as much of an anachronism as Victorian manners. Yet for those who understand the Catholic vision, with its recognition of hierarchies, a culture which reinforces obedience and discipline is hardly foreign. Indeed, it has been a mainstay of religious orders for centuries.

The point is not to suggest that Franciscan University implement a dress code, or any other form of mandated behavior. It is to encourage those who have accepted discipleship in Christ, often deeply, to learn how to adjust their general behavior to fit to their convictions. It is to propose that being a Christian is not just a matter of private profession or personal rectitude, but of taking responsibility to influence the wider culture.

St. Louis, King of France, inwardly wore a hair shirt for self mortification. Outwardly he wore splendid clothing, not for his own gratification, but because it was fitting for his office; because his subjects deserved to see grandeur in their king. Do not our friends appreciate seeing us dress neatly and fittingly for the occasion? Is it not a mark of respect *for them*?

Up until the 1960's, students at Princeton University stood up when their professors entered the class. It is no doubt appropriate that they no longer do so. Most contemporary students do not believe that their teachers have a sacred duty to instruct them in knowledge of what is objectively real and good. Indeed, the teachers themselves no longer believe this. Yet what of the professors here who students *know* have deep wisdom to impart to them; professors whom students know to have sacrificed much in order to fulfill a calling? What is the fitting response to them in class? If not to stand as a sign of respect and gratitude, surely it is not to

slouch, wear a hat (often backward), chew gum and generally evince a kind of indifference to the whole experience of education.

The film "Sense and Sensibility" is surprisingly popular. Perhaps in part it is nostalgia for a culture that nourished a way of life and values long lost in 1990's America. Certainly that culture more closely meshed with the truths taught at Franciscan University than does our own. Men and women bowed to one another. Was it not fitting to do so? If we believe that each person we meet is immortal, individually and lovingly crafted by God Almighty, bearing within themselves a spark of the Divine, surely some outward sign of this belief is called for; if not a bow then perhaps a combing of the hair, a washing of the face, a removal of the hat.

Similarly, we know that masculinity and femininity are not mere evolutionary accidents or "gender choices," but rather have been established from the very heart of God, signifying the complementarity even of the Trinity. Should this not be expressed in dress and manners? It need not mean women wearing full length dresses or men dressing in white tie for dinner; there is room to adapt elements of modern American culture, much as the Christian holidays were often adaptations of Pagan festivals.

What ought to be rejected is, for instance, attire or jewelry traditionally worn by the opposite sex, which is inspired by the modern age's drift toward androgyny.

What is to be done? I should hope that mere awareness of the incongruity between personal piety and a "grunge" culture on campus would effect some change. Perhaps it is for some a matter of overcoming a fear of being a "prude" or "old-fashioned." Surely it is part of our responsibility as Christians not only to act virtuously, but even to radiate virtue; to proclaim it as good even if we often fail at it.

When the University of Kansas had its famed Integrated Humanities Program, its great books academic program was augmented by such extras as a formal waltz, calligraphy lessons, poetry recitation and a country fair. On our Austrian campus, the staff organize a folk-dance at the end of each semester, in which the ladies dress in dirndls and the men in traditional Austrian dress. How much more compatible with the depth and beauty of the Christian vision than the "Chill on the Hill"!

These are but tokens, yet they are a beginning. Who knows what joys there are in store for those who learn to dress, speak and play in a manner fully consonant with their inner Christian convictions. The Holy Father charges us to form a "civilization of love." Let us deepen our response to his prophetic call with a way of life that will express that love in all that we say and do. ■

Mr. Healy is a former maritime lawyer, who served several years on the board of trustees and is now Vice President for University Relations at FUS. He is also a member of both the orders of the Teutonic Knights and the Knights of Malta. And, not least among his many notable accomplishments, he is the father of four remarkable children, including Concourse *Editor-in-chief, Kathleen van Schaijik.*

Music

Continued from page 1

"charismatic music" seem unable to appreciate; they fail completely to grasp its spontaneousness. It was not a strategy to make church services more relevant to today's culture. We didn't choose guitar music because we thought it the best way to make young people feel at home. There was no such calculation. We simply poured out our souls in the only way we knew how, with the instruments at hand, and with the confidence of children in our Father's pleasure. It wasn't a reaching out; it was a welling up, and a flowing over. We were basking in grace.

But now, much to our annoyance, criticisms press themselves on our attention: our melodies are flat, our lyrics trite, our instruments inept, we hear, in comparison with those of cultures past. And sometimes this comes from people who seem never to have experienced anything *like* the "divine madness" that overcame us with the "baptism in the Holy Spirit," when we found our minds flooded with light, our hearts melted by grace, our throats filled with grateful love and adoration. Can you blame us if we are tempted to resent the intrusion? Not only does it seem to miss the point, it destroys the virginal loveliness of our praise, by sullying it with self-consciousness. We used to be free; now we come to church carrying olive leaves—conscious of our imperfection, conscious of being judged; unable to recover the purity of our previous offering. The loss is heartbreaking.

> We may be less zealous, but we are steadier now, I think—more "solid in our faith."

At the same time, I think it needs to be said that if the renewal is a work of God and not of men, it follows that it is not in our power to make it stay. "The Spirit blows where it wills." There is no doubt that He has blown here—in hurricane dimensions. But this is no guarantee that He will go on doing so indefinitely. Is it not rather to be expected, when we examine the trends of salvation history, that having thoroughly "shaken this house" and filled it with His glory (Haggai 2:6&7), He will begin to manifest His presence in other, perhaps more subtle, but no less real ways?

To me it seems the evidence of this happening is all around us. Charismatic jubilation is less prominent in our communal life, but Eucharistic adoration much more so; there are fewer prophesies and dramatic healings, but more Masses and deeper reverence; there is less inspired preaching, but more wise teaching. We may be less zealous, but we are steadier now, I think—more "solid in our faith."

I do not say this is a thoroughly unmixed improvement; I only point to it as a fact. The "mood" of the campus has changed. Whether we will or no, we are different. It is too late to save the spiritual simplicity of earlier years. Like the later Franciscans who insisted, to St. Francis' dismay, on the importance of developing the intellectual life, it seems we have outgrown our beginnings. For better or for worse, we have become more sophisticated.

The question now is what do we do with the situation as we find it?

We might dig in our heels. We might insist that folk music is what we do here, and if you don't like it, go somewhere else. We might pervert our confidence that the gift is acceptable into a refusal to listen to suggestions for how it might be improved—as if we were the only ones capable of discernment. But such stubbornness, besides contravening the basic charismatic disposition of openness to change, becomes less and less defensible when we realize how few of those criticizing the music can be dismissed as ultra-conservatives or mere aesthetes. Many of them, in fact, come from our own number. People who ten years ago rejoiced unreservedly in charismatic worship services, now stumble over much of the music, and hesitate to approve it. Perhaps they have become unspiritually picayune in their taste, but other explanations are at least as plausible. Perhaps, for example, under the gradual impact of that outpouring of grace, their souls have become sensitive to aspects of the spiritual life previously unnoticed by them. Or perhaps the same Spirit who inspired them to "play loudly" before, is inspiring them to play "with all their skill" now. Perhaps, in other words, this dissatisfaction with the status quo *is the natural development* of an authentic work of renewal.

Then, too, there are many other critics, who, though not card-carrying charismatics show clearly "by their fruit" that they are very much in tune with the Spirit—some with a depth and maturity that charismatics (pardon the reductive term), in our enthusiasm over our own experience, have often neglected to appreciate justly. And some of them, by their native talent and careful training in the area of music, deserve to be listened to with special attention.

Like the later Franciscans who insisted, to St. Francis' dismay, on the importance of developing the intellectual life, it seems we have outgrown our beginnings. For better or for worse, we have become more sophisticated.

I am no musician myself, but I think there are many reasons for thinking the time has come for us to reevaluate and open ourselves to the possibility of developing something new in the way of liturgical music. One is that we are learning more about the riches of our heritage, and longing to make them our own. As our love for the Church increases, we naturally strive to identify ourselves more and more with her long and broad traditions. And as our understanding of who God is deepens and expands, we search for ways to worship Him that transcend (to borrow a phrase from Tom Howard) "the shallow puddle of our own resources." Another is our cultural character as a community is widening out; we have more international students, and more traditional Catholics than in the old days.

Not that I argue for a simple reversion to traditional forms of music. To me this seems both impracticable and undesirable. If worship is essentially an act of love—a personal oblation—then it follows that what we offer must be deeply *our own*. To the extent that we allow ourselves to be formed by the tradition, the tradition will be reflected in our praise. But if we are truly alive spiritually, then there will be something *new* likewise reflected—the legitimate developments of the day, and the impressions of grace on our own more or less modern subjectivity.

I might add, though I do not have the space to go much into it, that in my opinion there are certain perfections in the hymns inspired by the renewal not present in most of the more traditional ones. I mean especially what might be called their *personalist emphasis*—the sense they convey of "heart speaking to heart," of our lively and intimate communion of love with the Holy Trinity. Sometimes, I admit, we may offend in this direction by tending toward an inappropriate attitude of *familiarity* with the sacred, but I think many of the charismatic songs embody a thoroughly legitimate expression of the "measure of love the Father has given unto us, in allowing us to be called sons of God." And they embody an energy and exuberance that has helped many a tepid soul shake off her indifference and realize "the joy of [her] salvation."

Another advantage of the so-called charismatic songs is the extent to which they are steeped in, or even lifted from Scripture. The lyrics of many of them are the Psalms verbatim: "For you are my God, you alone are my joy..." "Whom have I in heaven but you, O Lord?" "Taste and see how good our God can be..." "I will celebrate your love forever, Yahweh; age on age, my words proclaim Your love..." Others are taken straight out of the New

Testament: "We behold your splendor; seated on the throne; robed and crowned with glory ever more;" "Yea, my life is hidden in Christ. Death no longer rules over me..." "The day of the Lord is at hand; see Him riding on a white horse;" "We have come to Mount Zion, the city of the living God; the heavenly Jerusalem, with myriads of angels round the throne..." (Amazing to think how much of the Bible I memorized during my undergraduate years here, just by singing the hymns!) Whatever the "next phase" of our liturgical life brings, I hope we will take care to have it include these and other perfections of what has come before.

I hinted above at another reason why I think the Spirit might be prompting us toward something new, when I said that the original force of the charismatic renewal among us is evidently diminishing. We can seldom so effortlessly transcend ourselves these days. And charismatic music not informed by that spontaneous, self-effacing ardor characteristic of especially the earlier part of the renewal can be rather ghastly. Think how agonizing it is to hear our favorite "Steubenville songs" being strummed and mumbled at an ordinary parish folk Mass. It's a shell—a travesty almost. We hate it.

But even here, where the faith is very much alive, and where, for the most part, we know what we are about when we go to holy Mass, we are nevertheless at times uninspired—as individuals and as a congregation. I do not wish to judge whether or to what extent this is our own fault. It may well be that we have been culpably negligent in some way, but it may also be that, for reasons hidden to us, the gift has simply been withdrawn—not completely, surely, and perhaps only temporarily, but still, withdrawn at least to the extent that more effort seems required on our part in order for us to be able to enter *experientially* into the presence of God.

There is something pitiful and awful about being expected to sing "You are my treasure, my portion, delight of my soul," when we are feeling utterly flat and dry spiritually. We may console ourselves by affirming that such praise is objectively *due* to God, whether or not we *feel like* offering it at the moment. Still, the music itself is too mundane to lift us up. And meanwhile the lyrics are very personal and intimate, so that, if our hearts are not engaged, our worship is weighed down with a depressing consciousness of our own insincerity and spiritual obtuseness. We are stricken with the sense of something missing, and we are prone to focus on distracting material flaws.

People who are not (for whatever reason) *experiencing* the realities of their communion with God are immeasurably helped by liturgical services which are (on a human level) filled with a celestial beauty that irrigates the parched soul. On the other hand, the same people are painfully hampered by services that rely for their appeal on a subjective experience not taking place. And in proportion as the subjective experience of the congregation diminishes, the efforts to revive it become more gimmicky and unreal. The resulting tackiness and aesthetic mediocrity can seriously oppress the soul who is longing to be supported in her efforts to transcend herself and remember her first love.

Likewise, those who are wide awake spiritually find more and more that some music, by its beauty, its majesty, its solemnity or its quiet dignity represents an offering more consonant with spiritual realities than music, which, if not simply ugly, is at least obviously earthbound, and incapable of transporting us into the throne room of heaven.

It seems to me then, that in the interests, not only of having our worship become more worthy a sacrifice, but of assisting each other in entering more fully into the mysteries of the Mass, it is incumbent on us as a community to stretch ourselves, bend our ears more closely to the "still small whisper," and cultivate new heights of liturgical music—heights that embody all the freshness and ardor of the charismatic renewal, with all the depth and majesty of the tradition. If we could manage this (and "with God, nothing is impossible"), what hearts would not rejoice to "offer to God a sacrifice of praise" at the altars of Franciscan University? ■

Kathleen van Schaijik is an alumna of the class of '88 and Editor-in-chief of the Concourse.

Announcing:

The first annual

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Dinner for two at the *Grand Concourse Restaurant* in Pittsburgh

To be awarded to the author of the article (excluding those by staff and board members), which, in the judgment of the editors, best reflects the Concourse ideal of fruitful Christian discourse.

This year's winner is Associate Professor of Theology

Dr. Regis Martin

for the following piece, published in our second issue:

Congratulations on your maiden issue! It looks as if you've launched a wise and worthy endeavor. Long may it prosper!

I particularly want to commend you for your statement of purpose, set out most ably on the Editor's Page; the invitation to honest and intelligent debate, conducted with charity, is a worthwhile pursuit. And in that irenic spirit might I take issue with a sentence you wrote? "Even the doctrines of our Faith, though given to the Church once and for all, were not given in finished form, but rather as 'seeds', so that our understanding of them has been emerging only gradually across centuries of Christian experience..." I think I understand what you mean here and I've no quarrel with it. But an implication survives its intended meaning, fed by an ambiguity you doubtless had not intended, which strikes me as unfortunate.

In the first place, what was given to the Church two millennia ago were not doctrines to be unpacked over time, but a Person to be encountered in time and at any time. Christ is not therefore any sort of *seed* whose growth we may chart gradually over the course of centuries, those of us privileged to live at the end of the 2nd millennium somehow better situated to interpret His message. Rather He is the Word whose enfleshment took place at a particular time and thus all time is intersected, all history suffused, with his Gracious Presence.

And, point two, to the extent His coming has vouchsafed certain doctrines which the Church holds in her memory, these are not understood in a better or richer or deeper way simply in virtue of one's having lived at a later date; to think that is to fall prey to that "chronological snobbery" C.S. Lewis warns against. St. Iranaeus, for example, who is rightly regarded as the Father of Western Theology, advanced an understanding of the Incarnation back in the 2nd century (see his stunning polemic against the Gnostics who contested the Event), which I don't think modern thought is likely to supersede any time soon. The same might be said of Augustine's psychology of conversion (see Book VIII of his *Confessions*). There are of course other examples I might cite. But the point of them all is to remind us, in humility, of numberless "dead Masters" whose accumulated wisdom provides the patrimony on which we, their grateful heirs, draw.

Once again, congratulations on what you've done and may the forum you've created flourish amid the University community.

(For the editors' stupendous reply to this piece, please see the same issue.)

The editors selected this article, among several worthy contenders, for its lovely language, its cheerful spirit, its kindly criticism and its Christian purpose. It represents exactly the sort of delightful and intelligent conversation the University Concourse *was designed to foster. Also, we wanted to show how exceptionally large-minded the* Concourse *editors are, in our willingness not only to publish, but to republish and reward an opinion not unmixedly flattering to ourselves.*

Stratford Caldecott's April 23 reply to Michael Welker's article: "God and Caesar," came in a close second, and deserves honorable mention for its courtesy, conciseness and clarity. But since, being in England, he is unlikely to benefit from a dinner for two at a Pittsburgh restaurant, we propose, instead, to "make a return" by buying him a beer the next time we are in Oxford.

Our thanks and congratulations to both.