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On Catholic charity or tolerance

by Fr. Giles Dimmock, O.P., S.T.D

When I studied and taught in Rome, one of the things I enjoyed most was Sunday morning. After early morning community Mass in the Angelicum's baroque choir, celebrated in Italian with Latin chants and organ music, I would often venture forth to "liturgy hop." Sometimes I would find myself at the Latin Mass celebrated by the Canons of St. Peter's, sometimes at the mystical Byzantine Divine Liturgy at the Russicum or with the Melchites at Santa Maria in Cosmedin. I might explore the Antiochene liturgy or that of the Armenians, or perhaps the youth liturgy at Sant' Egidio or even the charismatic Masses we had from time to time at the Gregorian University. All of this was possible in the rich and beautiful diversity of the One, Holy, Catholic and Apostolic Church, and no one accused me of being schismatic for wanting to sample variously from the rich liturgical banquet holy Mother Church spread before me. In fact, it is the genius of the Church of Rome that she keeps, in the unity of faith and charity, many rites, many theologies, many devotional practices, many cultures and nationalities. All are welcome, as long as the unity of faith is maintained.

With all due respect to our Protestant brethren, the Protestant principle is essentially sectarian or one-sided, while Catholicism is comprehensive.

Of late, I have become increasingly uncomfortable with the number of strident letters and articles appearing in the *Concourse* and the *Troubadour*—articles that seem more sectarian than Catholic in spirit. The authors are doubtless sincere Catholics thinking their approach will be of help to the Church; I think they are needlessly divisive.

One recent *Concourse* article accused the University of disobedience to the Church because we use extraordinary ministers of the Eucharist to help distribute Holy Communion. It is true that it is an abuse to have priests and deacons seated while others distribute the sacred species, but I have never seen that here. I gather that priests, no matter what they're doing or where they are on campus, must come to the chapel three times a day to help out in the distribution of communion to save them from the charge of being lazy! Or is the real problem our offering communion under both species, a practice restored by *Sacrosanctum Concilium* (n.55) in 1963 and recommended and broadened in 1967, again in 1969, in

1970, and finally in This Holy and Living Memorial in 1985, where it was permitted to have communion under both species, whenever it could be reverently done.

The *Catechism of the Catholic Church* (n. 1390) quotes The General Instruction of the Roman Missal (n. 240) in reminding us that "while communion under the species of bread alone makes it possible to receive all the fruit of eucharistic grace (nonetheless) 'the sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly.'" It would

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Traditionalists, charismatics and the liturgy

by Adam L. Tate

In the Feb. 12, 1997 issue of the *Concourse*, David Schmiesing argued that the interaction among charismatic Catholics and traditional Catholics in Steubenville is generating a new culture characterized by dynamic orthodoxy. Though tensions exist between the two groups, Schmiesing advises: "Do not attempt to quash, appease or excuse one or the other in the hope of achieving peace and unity. Rather, rejoice in the legitimate differences and the unique

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CONTINUING CONVERSATIONS



Fantasy and moral development

I thoroughly enjoyed Dr. Holmes' and Justine Schmiesing's essays on the possibility of extra-terrestrial life. I tend to agree with the more feminine perspective that the world as it is (without aliens) is complete and that the Jealous Lover wants us all for Himself, with no interloper possible. Dr. Holmes' view is naturally masculine: objective and looking beyond himself, and the earth. With either perspective looking at the theological and philosophical ramifications is fascinating. Thank you for delightful reading.

I did feel for Dr. Holmes and the fundamentalist attitude towards science fiction which he sometimes faces in class. I can easily imagine students, in a uninformed Christian zeal, rejecting "the world" and "all that is not pure" without engaging life and truth and faith at a deeper intellectual level in the arts

and sciences.

Actually the case is that fantasy, science fiction and fairy tales are necessary for the development of the moral imagination, from childhood on up. This is an important foundation and prerequisite for faith. Seeing evil forces, good forces, battles, heroes, and victories, all relate to the "real" world of angels, demons, good and evil forces battling for our souls and within ourselves on the Christian journey of life. Because I have two children, this fascinates me, and I know how much fantasy, including C. S. Lewis' writings (*The Chronicles of Narnia* as a child and the *Out of the Silent Planet* series as an adult), Madeleine L'Engle's and my favorite Frank Oz's series on the *Land of Oz*, influenced me. These were all an important part of my childhood.

Two essays which explore fantasy and its relationship to our Christian faith are Chesterton's "The Ethics of Elfland" and Tolkien's "Tree and Leaf." They both explore their interest in science fiction and its effect on their Christian faith. I particularly enjoyed Tolkien's distinction between reality and fantasy for the child. The child longs for truth, both supernatural and natural. It gives them a structure to define their existence by and helps them develop an identity and direction in the world. A child wants to know where snow comes from and who made the world. Tolkien points out that it is good not to confuse fantasy and reality for

the child. Satisfy his or her natural curiosity with a natural explanation and facts. It is degrading to the dignity of the child to answer the question "Where does snow come from?" with a fairy tale about Jack Frost.

That this world considers as fantasy (hell, angels, devils) what is reality, points to the importance of the moral imagination in our daily bearings. People easily become lost in the mundane practical aspects of life and lose the grander perspective that shapes our moral vision and thus our actions. March on Bilbo Baggins!

Kay (O'Meara) Cummins
Class of '88

Kay and her family live in Irving, TX.

The complexity of schooling choices

Joanna Bratten's recent article on homeschooling, though titled: "To homeschool or not to homeschool," quickly became, not a discussion of the pros and cons, as the title implied, but rather a testimonial in favor of homeschooling, based on the author's positive personal experience.

I am pleased to hear she had such a positive experience; however, her article did not give the new parent a true

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THE UNIVERSITY CONCOURSE

An Independent Journal of Opinion

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We welcome submissions from faculty, students, administrators, staff, alumni, parents, trustees, benefactors and friends, 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.

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Please include your full name, phone-number and e-mail address, if you have one.

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.

When zeal for orthodoxy overcomes charity

by Alicia Hernon

THERE IS A GROWING ACADEMIC ARROGANCE AT THIS UNIVERSITY THAT SAYS “I HAVE READ THE DOCUMENTS AND I KNOW HOW

THE CHURCH SHOULD BE RUN.” Students are treating gray issues as if they were black or white, thus giving themselves authority they do not have. How are we going to go into the world to be ambassadors for Christ and His Church if we have such an ungenerous, legalistic mindset? The goal of our theological studies here is not to organize a liturgical police force, but to form men and women who can communicate the Truth in love. Too many times I’ve seen zeal for orthodoxy overcome charity towards and respect for fellow Catholics. Knowledge of the Church’s teachings and of correct liturgical practice cannot be used to produce change unless it is rooted in an attitude of humility, reverence and charity.

Noelle Hiester’s article on extraordinary ministers in the last issue of the *Concourse* is a good example of what I mean. I respect her desire to see the Eucharist treated rightly, but, in her effort to correct “abuses,” she makes the Church teachings seem stricter than they are, and unjustly condemns those who interpret them differently as either ignorant of the teachings or consciously “disobedient to the Church.”

She begins by stressing that the priest is the ordinary minister of Communion, and that the Holy Father sees the distribution of the Eucharist as one of the priest’s primary tasks. I doubt anyone on our campus would dispute that statement. But she is in error when she jumps to the conclusion that the regular use of lay ministers by itself implies that priests are abdicating a sacred responsibility. This cannot be true if the laity are commissioned and serve according to the Church’s guidelines, as at this University. I see no place

where the Church says extraordinary ministers cannot be used regularly; thus I see no abuse.

The exaggeration becomes even clearer and more destructive when she implies that the practice at our University is indicative of the sort of “reprehensible attitude” on the part of priests which is condemned in the documents. The line she is quoting from is this: “Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave this task to the laity.” Please note that the “reprehensible attitude” described here is not simply when extraordinary ministers are allowed in the pres-

ence of a priest, but when a priest is present at the liturgy and does not distribute Communion himself, but remains seated while the lay ministers distribute Communion alone. This point is reiterated in *Inestibum Donum* #10 which says: “But these encouraging and positive aspects cannot suppress concern at the varied and frequent abuses being reported from different parts of the Catholic world: the confusion of roles, especially regarding the priestly ministry and the role of the laity (indiscriminate shared recitation of the Eucharistic Prayer, homilies given by lay people, lay people distributing Communion while the priests refrain from doing so)...” I have never seen

any of these things happen at Franciscan University.

The use of extraordinary ministers of the Eucharist is permitted, as Miss Hiester herself pointed out, “when the number of the faithful going to communion is so large as to make the Mass excessively long.” The Church gives no specific time increment, so who is to make the decision about how long is “excessively long”? An observer? a participant? or someone with pastoral responsibility for the congregation, who can look at the needs of all present? I firmly believe that it should be the latter, for only the pastor sees the whole picture. He has the duty, and therefore the right, to determine how the general directives can be best applied for the

good of his particular congregation.

Take, for example, the 12:05 Mass on our campus, which is offered mainly for staff members. This Mass generally ends at 12:45, giving the staff only fifteen minutes to get out of the chapel, eat lunch and return to work. Without lay ministers of the Eucharist, it would easily be extended by ten to fifteen minutes, making it virtually impossible for staff to attend Mass on campus regularly. The evening Mass has an even larger attendance and typically lasts longer than the noon Mass; if only one priest were available to distribute Communion, it could last an hour and a half—and these are daily Masses.

Some might suggest that if more

Students are treating gray issues as if they were black or white, thus giving themselves authority they do not have.

people are needed to distribute Communion, the other priests on campus could come to help, even if they are not concelebrating the Mass. But this would clearly put a huge, undue burden on our priests, who are overworked as it is. Besides their regular priestly duties (which on our campus are extremely demanding), many hold full-time positions as professors, staff members or students. In addition, the friars are living in a religious community with its own time commitments. And although the priests who serve on this campus are generally very devout, I haven't heard that any of them has yet been gifted with bilocation. When the Church decided to allow its lay members to distribute communion I know she did it as a way of relieving her priests of impossible burdens.

But it is not simply a matter of convenience for priests. Having lay ministers of the Eucharist helps us all to celebrate the Mass with the full expression encouraged by the Church, because it allows us to receive Jesus under both species, and to make a proper thanksgiving afterwards, all within a reasonable amount of time.

I hope that this fuller picture is making clear why the University has the policies it does.

There is one fact that people easily forget when discussing the appropriateness of eucharistic ministers: that these

ministers are commissioned by the pastors of our University, and ultimately by Bishop Sheldon. To question the legitimacy of eucharistic ministers is to question the authority of these men. Now, I'm not saying that we should never raise concerns or criticize our pastors' policies or practices, for then the laity would be forsaking an important role that they are given in the Church. The *Catechism* says: "In accord with the knowledge, competence, and preeminence which they possess, lay people have the right and even at times a duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church, and they have a right to make their opinion known to the other Christian faithful, with due regard to the integrity of faith and morals and reverence toward their pastors, and with consideration for the common good and the dignity of persons" CCC#908. But note that it says "in accord with the knowledge, competence and preeminence they possess". Reading one or two documents that the Church has promulgated in regard to the Eucharist is not enough to make a student a liturgist. The use of Eucharistic ministers is not a black and white "legal" issue, it is instead a pastoral one, left (within the given limits) to the prudence of pastors and bishops. Without proper training, and a pastoral perspective, students are not in a position

to make judgments about the practical application of Church directives. Further, the *Catechism* says that opinions are to be made known "with due regard to the integrity of faith and morals and reverence toward their pastors". It seems to me that a proper reverence for our pastors should make us very reluctant to criticize their decisions in matters like these, much less to accuse them publicly of ignorance or religious disobedience or causing scandal.

Noelle Hiester's article is just one example of a widespread problem on our campus. There is a lack of humility, a lack of respect, and a legalistic attitude in many of our students that will disable them from ministering in our world. As I said earlier, we need to have the ability to communicate the truth in love. Give nothing but the truth—don't water it down, but don't add to it either; and do it in love—without judgment; trying to see from someone else's perspective. If our students are unable to proclaim the truth in this manner, then the education they have received here at Franciscan University will have been practically worthless. ■

Alicia (Doman) Herson graduated from FUS in 1994. She and her husband, Michael (class of '94) live in Steubenville where Michael is an admissions counselor at the University.

Conversations

Continued from page 2

gauge of the multitude of factors involved in the decision "to homeschool or not to homeschool."

The decision to be made regarding the education of one's children is, to say the least, complex, and the factors to be considered so numerous that I would bore the reader if I attempted to list them all. Instead I will try to encapsulate them into three interrelated categories.

The first category pivots around the idea of the "ability of the parents" to homeschool. Though Miss

Bratten briefly addressed this issue, she reduced it to a question of the mother's intellectual competence. I propose that there are, in fact, many more factors at play in the question of the parents' ability or inability. (It's important to note that "inability" in this realm does not necessarily imply failure, but might rather be an honest evaluation of a family's current status, which is to be respected and valued. In fact the term "inability" is almost inappropriate here.) Is the primary educator (i.e.: the mother) emotionally, spiritually and physically equipped to properly educate her children, care for her home and

husband, and keep "her head above water" at the time the schooling is needed? Are both spouses in agreement as to the mode of education? Is the parent/child relationship in such a state that education in the home may proceed peacefully and fruitfully?

A second category I would like to broach involves the needs of the student. Every person is a unique and unrepeatable person, deserving to be viewed as such in all areas. Parents have to be attentive to the uniqueness of each child, not only in the academic area, but in the social and emotional realms as well. Education's goal is to

see to the full development of the person in all of his powers. It doesn't end when a child walks into the home from school or after the homeschool lesson is completed for the day. Objectivity and some emotional 'space' is needed on the part of the parents in order for them to be able to continually assess the academic, social and spiritual needs of their child, and to discern the best provision for their completeness.

My third category is closely linked to the second. Following the assessment of the child for his needs is the survey of the educational options available to his family. Public school systems, poorly reported in Miss Bratten's article, might have a better mechanical drawing course for your 15-year-old aspiring architect. The Catholic schools in your given area might employ highly trained orthodox religion teachers, who prepare your child for first communion with depth and beauty. On the other hand you might find some objectionable materials taught in your particular district. It is appropriate for parents to look openly at all systems before choosing one or the other.

Decisions regarding the education of children are complicated and often inexplicable to friends and family. This is where it is prudent not to judge what 'others' are doing, nor assume an attitude of superiority regarding one's own mode of education. What suits one child and family might ill suit another, and might actually produce harm if imposed upon them. Most of all, it would befit new parents to remember that the sacramental graces of marriage remain alive and active for the spouses to rely upon as they together pray for the wisdom to know how to gently and lovingly guide the maturing process of their beloved offspring.

Susan Creel Fischer
Class of '84

Susan and her husband, John (class of '83) live in Steubenville. They have four children.

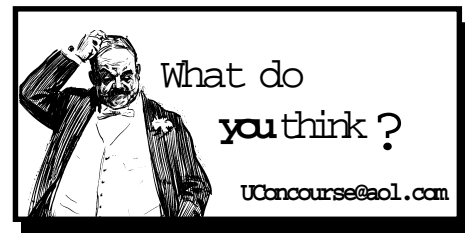
The Moral role of government

In her recent reply to my article on capitalism, Martha Blandford writes that I seem "alarmed by the division of classes a capitalist economy supposedly creates." I am neither alarmed nor surprised. A capitalistic economy has allowed many people to enjoy life to its fullest potential. But we must not fool ourselves into believing that all people start with the same advantages or disadvantages. It is for the disadvantaged that I speak.

I would agree with those who say that a capitalist system is the best when it comes to allowing an individual to meet many needs, both physically and psychologically. But this does not remove the moral obligation of government and individuals to help the less fortunate in society. The government and individuals must protect against human greed that will exist in any system, be it socialist, communist or capitalist.

As Pope John Paul II has stated, "I appeal to all who love freedom and justice to give a chance to all in need, to the poor and the powerless. Break open the hopeless cycles of poverty and ignorance that are still the lot of too many of our brothers and sisters." In my last article I ended with quotes from various Popes in regard to their appeal for governmental intervention into the laws of the marketplace when injustices exist. These quotes merit serious reflection. This time I will offer some quotes from the United States bishops who voted 236-2 on November 14th, 1995 to approve a pastoral message that calls for "greater economic justice in an economy with remarkable strength and creativity, but with too little economic growth distributed too inequitably."

A 1995 statement by the U.S. bishops' Campaign for Human Development Committee stated: "Poverty in America is a social and moral scandal that continues to wound our nation deeply...although the causes of poverty are complex, the perpetuation of these extreme inequalities of income and wealth is unjustified." I know that some



people would like to deny that a division of class is a serious moral concern, but obviously the U.S. Bishops believe otherwise.

Mrs. Blandford criticizes me for seeming to equate economic differences with "moral inequities." Based on their statements, it would seem that the U.S. bishops also believe that large economic disparities involve moral inequities. The bishops further remind us that "when the poor among us suffer, we all suffer. When millions of families are left powerless and without opportunity, we all are diminished as a people...action against poverty means hard work...it means speaking out whether or not it is politically popular and taking risks when the future is uncertain."

I do not deny that movement between the social classes exists; many people have done well in spite of the odds. However, most from the disadvantaged ranks do not move without some help. Even with the help the odds are often overwhelming. The question is: Do we care enough to do something about it?

Please do not misunderstand me, I believe in this system. We have more wealth than any nation on earth. But we, as a society, can do better in dealing with the disadvantaged. And the government has a moral role to play especially when it comes to economic justice and the protection of life at all stages.

My only hope is that we realize there are injustices in our society, as there are in any society, and that solutions are not easy. It is easy for the "haves" of society to criticize the "have nots." And it is easy for the "have nots" to criticize and blame the system. Everyone, however, shares a responsibility for helping those in need, including the government. And those in need have a responsibility as well to do something

about their life situation. But sometimes the government is the only power that the masses of people have to protect them and help them against powers that sometimes exploit.

Thomas E. Graham, Ph.D.

Dr. Graham teaches in the department of Sociology and Social work at FUS.

The blessings of tension

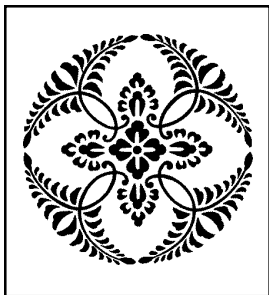
Congratulations to David

Schmiesing for his insights and excellent application of Christopher Dawson's *The Crisis of Western Education* in his article "Confrontation and culture at Franciscan University."

In my undergraduate days in Steubenville one of the core themes consistently presented to me through studies and experience was "the Catholic Church as a 'both-and,' as opposed to an 'either-or' religion." In other words, the universality of the Church embraces people of all folds, united under the mantle of Truth. Thus, within this baptized family, there is room for different expressions of the one Faith: for contemplatives, as well as for missionaries; for Oratorians and mystics, the poor and the rich, the infant and the aged, the East and the West.

The primary 'streams' of Catholicism found on both campuses of Franciscan University, of the "traditional" and the "charismatic," ought to be equally accepted and nurtured in the same "One, Holy, Catholic and Apostolic Church."

It is the combined efforts of faithful and humble Catholics cooperating with the Holy Spirit to advance the gospel in the world, which has, throughout history, caused the flowering of an authentically Catholic culture. It is, as Mr. Schmiesing



rightly noted, not "just the peaceful co-existence" of various spiritual traditions, nor a "struggling...for domination, simply tolerating each other, or just learning from each other," that has and will continue to bring about new, original fruits for Catholic culture, but rather it is a true *uniting* and *activity* based upon their mutual permeation which accomplishes a "dynamic historical process" and spiritual growth among the faithful. Indeed, it is the movement from "confrontation" to "permeation" to an "eventual creation of new forms of culture and thought—art, literature, institutions, and so forth," which continues to assist the Church by supporting, expressing and handing on the Catholic way of life to future generations. Christopher Dawson had great insight when he demonstrated these three stages, while commenting on centuries of human development in his various socio-historical works on the Catholic Church.

So, how exactly does this process of 'productivity' and 'creation' occur in university life of Steubenville? The very fact that the University exists as an 'intellectual and faith community' suggests activity of both the mind and heart. Culture is not just tied in with the activity of the mind, producing moments of reflection and admiration amidst excellent music and artwork. It is more than this. "Culture is inseparable from education," as Christopher Dawson insists. He directly links the term 'education' with the anthropological term of *enculturation*: "the process by which culture is handed on by the society and acquired by the individual." Therefore, education is intimately involved in the passing on of ideas and customs from the community to the individual.

Is this not the best way for parents to instruct their children in matters of faith and morals? By presenting to their young ones a way of life (i.e. a culture) that authentically mirrors the principles held and declared to be true and valuable?

As family members of a university which professes belief in "the Way, the Truth and the Life," the fullness of our Creed should naturally find its

expression in our daily lives, continually present in varied and new forms. The priority placed on authentically Catholic education at the University should make the development and flowering of culture ever present amidst the lively interaction of individuals participating in intellectual and spiritual growth.

Therefore, if new forms of culture are to emerge and develop as man enters the third millennium, it would seem that Franciscan University possesses the healthy tensions and factors required to move past the horizontal confrontations, and proceed onward and beyond, emerging toward new, unifying and productive expressions of an authentically Catholic way of life. Our task is presented anew, and yet, has always remained the same—to embrace the Truth, a beauty so ancient and yet ever new.

Patricia Maher
Class of '96

Patricia is currently completing graduate studies at the International Theological Institute in Gaming, Austria.

Liturgy

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phenomenon that is taking place on a hilltop in the Ohio Valley."

Schmiesing's article is provocative but incomplete. While a new culture might exist at Steubenville, there is room to critique it and call for the development of a still fuller and more vibrant orthodox Catholicism at the University.

The charismatic/traditionalist debate continues because the terms of the debate are unclear. Charismatics and traditionalists attack each other in vague ways and refuse to grapple with the theological and pastoral issues involved in their spiritualities. Often critics will not only denounce spiritual excesses (as they should) but caricature the opposing spirituality by suggesting that the excesses represent its totality. Such attacks are unfair. Also, as with all debates, human pride, personal reputations and strong emotions obscure an honest assessment

of the spiritual situation at Steubenville. Thus the debate flounders.

The Church's teaching on spirituality must be established before serious discussion can begin. A spirituality is a way of approaching and worshipping God. The *Catechism* notes that the "different schools of Christian spirituality share in the living tradition of prayer and are essential guides for the faithful"(CCC 2684). Thus authentic Catholic spiritualities reveal the richness and diversity of the Catholic and human experience. A person selects a certain spirituality because it particularly touches his soul and speaks to his personality. There are many spiritualities because there are many human needs and many personalities. In its spiritual diversity the Church can say that she is, as Henri de Lubac has written, truly the home of all men. At the same time, all spiritualities, because they are practiced by sinful humans, have their excesses. The excesses are important to recognize and guard against, but they do not, by themselves, invalidate the spirituality as such.

The characteristic excesses of the charismatic and traditionalist spiritualities are well known. The charismatic experience can become emotivistic and subjectivistic—its adherents sometimes treating the intensity of their religious experiences as a therapeutic solution to personal problems. They might move from prayer meeting to prayer meeting in search of an emotional high, thus denigrating religion to a form of spiritual Prozac. Charismatics can also slip into antinomianism—thinking that since God speaks to them directly every day they do not need a magisterium to guide them. Traditionalism can tend toward scrupulosity, legalistic rigorism and extreme spiritual individualism. Traditionalists too can slip into heresy and schism, as is evident in such groups as the Society of St. Pius X. But to discredit either charismatic or traditionalist spirituality as a whole, on the basis of their respective abuses, is unjust and foolish. It is the proverbial throwing the baby out with the bath water.

Though charismatics and tradition-

alists both practice authentic spiritualities, their primary differences concern the liturgy. While spiritualities might aid one in private devotion or in a prayer group, not all spiritualities belong at Mass. The liturgy is "the participation of the People of God in 'the work of God'"(CCC 1069). It is a communal and priestly action. Therefore, the realm of spirituality, which is essentially a personal and private matter, must be submitted to the judgment of the Church before finding a permanent place in liturgical worship. In my estimation, the charismatic spirituality has little or no place in the Mass as it presently stands and thus should be practiced outside of the common liturgical action of the People of God.*

While Steubenville prides itself on its dynamic orthodoxy, in my opinion, the liturgical renewal called for by Vatican II has not been fully realized on campus, because of the overemphasis on the charismatic renewal. After reading *Sacrosanctam Concilium* and some of the post-conciliar liturgical documents in a theology class, I became puzzled at their lack of implementation at campus liturgies. In addition, a central principle of *Sacrosanctam Concilium*, that an individual priest may not "add, remove, or change anything in the liturgy on his own authority," seemed to be neglected by charismatics (SC 22). For example, the inclusion of an extra song of praise after the *Gloria*, speaking in tongues during the minor elevation, and giving "prophecies" after communion remained outside the rubrics of the Mass, yet were practiced on a weekly basis on campus. While most Steubenville charismatics would condemn the liturgical tampering of liberal priests, the same charismatics sanction their own tampering with the liturgy in order to promote the charismatic renewal. Such posturing is puzzling and inconsistent.

Despite the charismatic additions to the Mass, there were other ways Steubenville could have grown closer to the liturgical teachings of Vatican II. First, while many young people loved the charismatic hymns at Steubenville, most of these songs seem not to fit the

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category of sacred, liturgical music. Though *Sacrosanctam Concilium* asked that "highest esteem" be given to the organ in sacred music, the guitar was the dominant instrument in Steubenville liturgies (SC 120). Gregorian chant, another traditional treasure of the Church endorsed by *Sacrosanctam Concilium*, was also a rarity at Mass (SC 116). Second, the proliferation of extraordinary ministers of the Eucharist and the insistence at every Mass upon communion under both kinds seemed to ignore the directives of the Council. There are actually few instances in which the Council thought it wise for the laity to receive the precious blood (although the instances of reception of the precious blood were left up to the local bishop to decide). The daily offering of communion under both kinds encouraged what seemed to me an excessive use of extraordinary ministers of the Eucharist. Third, the Council insisted that "care must be taken to ensure that the faithful may also be able to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them"(SC 54). While the *Sanctus* and the *Agnus Dei* were often chanted, the *Gloria* or the *Credo* were never chanted or spoken in Latin. Finally, liturgical dancing, a practice forbidden in North America by the Church, took place, though before the entrance procession. This I consider a case of following the letter of the law while ignoring its spirit. In sum, there is significant room for liturgical renewal at Steubenville to make the campus even more dynamically orthodox.

While some might complain that my suggestions and criticisms are unduly harsh or typically traditionalist, I point out that I have based my opinions on the documents of Vatican II. I have

refrained purposely from arguing for the celebration of the traditional Latin Mass, in order to focus the discussion on the gap between *Sacrosanctam Concilium* and the campus liturgies, instead of on my own traditionalist preferences. As I see it, the central problem of the charismatic/traditionalist debate at Franciscan University is not the existence of either spirituality in the household system and campus organizations, but the prevalence of charismatic practices in the liturgy and the failure to incorporate suf-

ficiently the reforms of *Sacrosanctam Concilium*.

Dynamic orthodoxy needs to spill over to the liturgy at Steubenville. A true liturgical renewal will serve to invigorate the new culture David Schmiesing identified in his article. ■

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*My position might be better understood if I explain that I entered Steubenville in the Fall of 1990 as a fervent charismatic. In the Fall of 1991 I went to Gaming, as part of the first Austrian class. There I discovered the richness of the Catholic tradition, and began to move away from my charismatic spirituality. Today I consider myself an orthodox traditionalist. In discussing the liturgy at Steubenville I must say that I have not returned to campus since my graduation in May of 1994. Therefore, some of my comments may be anachronistic.

Catholic charity

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seem according to this teaching that the University is not being disobedient, but obedient. When I see people bypassing the chalice containing the Precious Blood, which it is our great privilege to receive, I do not understand their action; but I dare not judge because they have a legitimate option provided by the Church. By the same token if others wish to receive under the fullest sign possible—both species—and if we need extraordinary ministers to do that reverently and expeditiously, then I think it's not asking too much of my Catholic brothers and sisters to be charitable about or at least tolerant of this practice. Such would be a truly Catholic and not a sectarian response.

In last year's controversy over liturgical dance, another *Concourse* article ("Did they dance at the crucifixion?" November 20, 1996) quite rightly pointed out that dance is forbidden in the West during the Liturgy, although it might be permitted before, and went on to show that the Mass is a sacrifice, as indeed it is. However, in the quote from the *Catechism* which the author chose to make his point, he omitted the portion referring to the meal aspect of the Mass: "The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the Cross is perpetuated and the sacred banquet of communion with the Lord's body and blood" (n. 1382, emphasis added). *O Sacrum Convivium*, sang St. Thomas—

"O Sacred Banquet"—O sacred meal; a holy sacrificial meal shared by the Church, dining on the Lord Himself. The article downplays the ecclesial dimension of the Mass, doubtless reacting to abuses. The Mass is both a sacrifice and a holy meal celebrated by and for the Church through the priest who acts in *persona Christi*. A fully Catholic approach of both/and is needed here again and not a sectarian either/or!

Finally, I would like to comment on Pope John Paul's permitting women to serve at Mass. This is primarily a disciplinary decision of the Holy Father. It is clear that he, forceful leader of the Church who helped to topple the Iron Curtain, was not pushed into such a decision. In fact, he used it as an argument to show women's advancement in the Catholic Church in his letter to women occasioned by the Beijing conference. One might debate *in abstracto* whether it was a wise decision for the Western rite, but *de facto* it is now an option permitted by the Church. I think to wrangle over this issue is divisive and sectarian as well.

I came to Steubenville when invited by Fr. Michael because I shared his involvement in the charismatic movement (I became involved in 1967), but, more importantly because I shared his vision of the Church fully restored and alive with the gifts of the Holy Spirit and the riches of Catholic Tradition. I had studied the Fathers and St. Thomas on the charismatic gifts, but wanted to teach in an atmosphere where they were experienced in a truly Catholic way. I ap-

preciated the vibrant liturgies celebrated with upbeat contemporary music appealing to the young and drawing them towards conversion. Over the course of time, I have seen us evolve and integrate the traditional and charismatic dimensions more fully. I encouraged Latin Mass once a month with Gregorian chant and polyphony; I've seen the early morning quiet Mass grow, as well as the Sunday early morning Mass with organ, more traditional hymns and monthly schola. I have applauded Fr. Ronald's beautiful Sunday sung Vespers and Benediction service. Often I note that some of these services, which are offered for the more traditionally inclined, are poorly attended, as was the marvelous Sacred Music Conference last year. Of course, I agree that students have the freedom in Holy Church to attend Mass downtown at St. Peter's or traipse into Pittsburgh to attend a Tridentine Mass. I only hope they will accord us the same freedom to use the legitimate options of Holy Church so that the wonderful broad, rich and Catholic vision that Fr. Michael had, and which I cherish, will not be lost in a morass of sectarianism and legalism. ■

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