

THE UNIVERSITY CONCOURSE

An Independent Journal of Opinion

Volume III, Issue 3

December 9, 1997

The abysmal difference between two orders of goodness

by Alice von Hildebrand

When, several years before his conversion, Malcom Muggeridge visited Mother Teresa in Calcutta, he could not refrain from asking this blunt question: "Mother, how can you stand this stench, this heat, this misery, this horror for more than a single day?" Without a moment's hesitation, she answered: "Mr. Muggeridge, I could not stand it for a single hour if I did not love Our Lord and did not contemplate the Crucifix."

In this single sentence, Mother Teresa opens up for us the reality of the supernatural, the sublime reality accessible to us through revelation—a reality which no human head could ever have invented. The supernatural tells us about the "holy madness" of God's love for us: a love which

incited Him to be born of a woman, to suffer and to die a most atrocious death so as to liberate us from the bonds of sin and open for us the doors of heaven.

Supernatural morality teaches us humans to love our brothers as Christ has loved us. It opens man's eyes to his sinfulness and misery; it teaches him both profound humility and an immense confidence in God's infinite mercy. It commands him to love those who persecute him, to give his cloak to the one who already covets his coat, and to forgive seventy times seven times the one who has offended him. This "song from above," this new symphony of love, transcends anything that natural morality requires of man. Natural morality,

which has found its most perfect expression in a Socrates, is both valid and good. But it has obvious

limitations, and it can find its true fulfillment only in supernatural morality.

Miss Joanna K. Bratten's article in the September 24, 1997 *Concourse*, praising James Stewart, Victor Frankl, Princess Diana and Mother Teresa, tends to blur and weaken the essential distinction between natural and supernatural morality. To be sure, James Stewart seems to have been someone

See Goodness on page 11

Natural
morality...has
obvious
limitations,
and it can
find its true
fulfillment
only in
supernatural
morality.

Absence of the Real Presence

by Mary Healy

I was sufficiently intrigued by Cathy I. Maksim's question in the September 24 issue of the *Concourse* to attempt an answer. Mrs. Maksim asks why the doctrine of the Real Presence, which in her estimation is the most important truth of the Catholic faith, is not mentioned in the Creed. The question, while simple on one level, raises profound theological issues.

Before I address the question, I would like to draw attention to a certain mistaken presupposition which I believe is widespread among Catholics. Mrs. Maksim remarks that the Real

See Real Presence on page 11

INSIDE:	Silence	2
	Distance Education	3
	Campus Spiritualities	8



EDITOR'S PAGE

Silence betokens...What?

Two months ago I issued the Student Life Office an implicit challenge by making my criticisms of their efforts toward households public. My hope and expectation at the time was that they would respond to this challenge in an equally public way—either by coming to the defense of their policies or by acknowledging that serious adjustments were needed. This they have not done. Why?

In olden days it was understood that to walk away from a challenge was to display, if not cowardice, then contempt either for the object of the challenge or the person of the challenger. Current culture is much murkier, and the meaning of such omissions is not so obvious; but there must be *some* explanation for this strange silence on their part.

I know the men and women who run the FUS Student Life Office are not cowards; and it is impossible even to imagine that they do not care enough about the welfare of students and households to bother answering urgent concerns that their policies are doing more harm than good.

We might have surmised that they consider my opinion so manifestly false as to be beneath attention, except for the fact that that opinion was energetically corroborated by so many respectable members of the FUS community. In truth, not a single article in the history of the *Concourse* has met with such enthusiastic and unanimous approval, so far as written responses go. And, besides the published responses, I received numerous personal

remarks of congratulation and thanks for the article—from students, professors, administrators, staff, parents and (especially) alumni. (One '89 alum wrote: "I want you to know how much I appreciated your article on the households. *That was great.* I loved my household my first year, but thereafter it was truly a dreaded commitment for all the reasons you listed...you did a great favor to FUS by writing it.") And although the article was deemed "daring" and "controversial" by practically everybody, and though I am told that some people connected with Student Life deeply resented it, it is a fact that I have heard *not one* serious challenge to its substance, either at first or second hand.

Some could speculate that SLO employees simply have no time to reply. But I say, if they are too busy to address such grave and widespread doubts about the wisdom of their basic approach to households, they are too busy indeed.

My own guess—and it is just a guess—is that their silence is, at least in part, a protest against my having written the article in the manner I did—that is, without consulting them first. I suspect they think that if I had a problem with their way of doing things I should have gone to them privately rather than making my concerns public. With this I simply do not agree.

The decision to write the article without consulting the Student Life Office was deliberate, and I had many reasons for it. For one, I did not want to come under pressure not to publish it, as I thought I might if officials heard of it in advance. For another, not going to them was a way of defying the false notion that I *ought* to go to them—as if only Student Life officials are in a position to discuss household life. But my main intention was to reach household members themselves—to urge *them* to take responsibility for how their household are organized and run. The hope of persuading Student Life to change its policies and practices was only a secondary consideration. Another reason was that private criticisms are apt to be taken too lightly as the isolated hang-ups of disgruntled, hyper-sensitive or "wounded" individuals; a public consensus is not so easily dismissed. Saying my say, as it were, "out loud" was an invitation for others to speak out similarly, and thus a way of exposing the reality and seriousness of the problem.

But perhaps I have misconstrued the silence of the SLO.

The pages of the *Concourse* are open to their point of view.

Kathleen van Schaijik

THE UNIVERSITY CONCOURSE

An Independent Journal of Opinion

Editorial Board

- Kathleen van Schaijik Editor-in-Chief
- Jules van Schaijik Managing Editor
- David and Justine Schmiesing Layout Editors
- Mark Fischer Contributing Editor

- Maria Ellis Business Manager
- Noelle Hiester Copy Editing

Board of Advisers

- Dr. Alice von Hildebrand, Trustee of Franciscan University
- Miss Mary Kay Lacke, Dean of Evangelization
- Dr. John F. Crosby, Chairman, Department of Philosophy
- Dr. John Holmes, Associate Professor of English
- Dr. John Carrigg, Professor of History
- Dr. Mary Ann Sunyoger, Associate Professor of English

Editorial Policy

The University Concourse is an independent journal of opinion, published by alumni and students of Franciscan University, but not formally affiliated with the University. It is designed to encourage fruitful discourse among members of the FUS community. The views expressed in this journal do not necessarily reflect those of the editors, nor those of the Franciscan T.O.R.s or other University officials.

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 FUS and/or Catholic culture at large.

We recommend opinions be kept to fewer than 1,500 words.

Contributions should be submitted on a 3.5" disk, either to *The University Concourse*, Box 27, University Boulevard, Steubenville, OH 43952, or sent to e-mail address: "Concours@clover.net"

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.

Further Thoughts on Distance Education

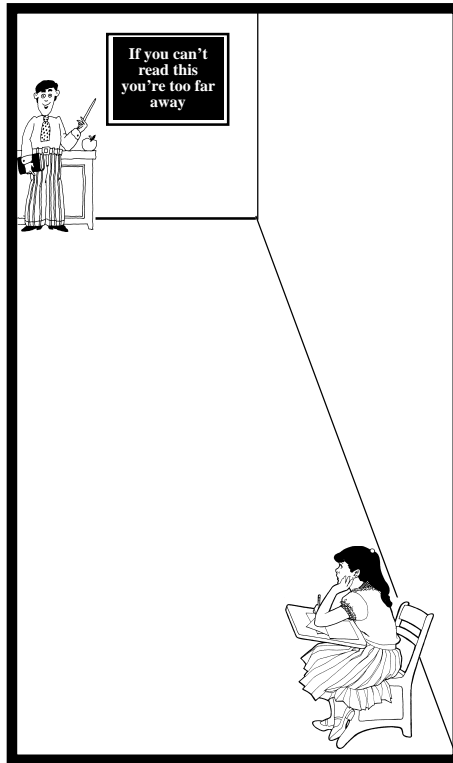
Doubts about DE that won't go away:
Response to Dr. Miletic

by John Crosby

Many thanks to my colleague, Dr. Steve Miletic, for his response to my piece on distance education (DE). While he has some interesting things to say in behalf of the proposal to offer DE degrees with no residency requirements, he has not yet talked me out of the doubts that I expressed about this proposal in my article, and in fact I have some responses to his response.

1. Dr. Miletic makes an attempt to explain DE in terms of the Catholic sacramental principle; but if we think about this principle more closely we see clearly that it lends more support to my position than to his. According to the sacramental principle, grace is mediated by matter; hence baptismal grace by water, the grace of the eucharistic Lord by bread and wine, etc.

But notice the significant fact that the sacraments cannot be given or received by means of electronic media. You cannot send in your confession on audiotape and receive absolution by e-mail. There is no "virtual reality" of a person that enables you to baptize that person when he is not physically present. As far as I know, there is no electronic medium through which a man and a woman can consummate their marriage. You cannot receive the body and blood of the Lord while watching a televised Mass; indeed, you cannot even fulfil your Sunday obligation by watching it. And why is this? Is this not because the televised Mass is in some sense *reduced in its reality* for the viewer? We can of course be grateful for the televised Mass when we would otherwise have no Mass at



all, but the medium that provides this benefit also takes away a certain reality, a reality that is given only when you are in physical attendance at a Mass. It is no wonder that the sacraments will not pass through the electronic media: in the sacraments grace comes through matter and the body, but the body that makes itself known through audio and video transmission has been so reduced in its reality that it cannot function sacramentally.

And this is just my point concerning DE: because of the media it employs, it inevitably filters out rich layers of personal and interpersonal reality, and this because it filters out, or at least seriously reduces, the bodily reality of human persons. The teaching and learning that are possible when teacher and student work together in person, is reduced in DE in much the same way that the Mass that I physically attend is reduced for me when I have it only on television.

2. Dr. Miletic quite misreads my talk

Continued on the next page

FUS distance education:
a gift to the Church;
A current student's
perspective

by Richard W. May

As a student in the FUS Distance Education program, which I began with the purpose of completing an MA in theology, I would like to give my perspective on the discussion begun by professors Miletic and Crosby in the last issue of the *Concourse*. Dr. Crosby argues that all FUS degrees ought to require some residency in Steubenville. Such a requirement would probably prevent me from completing my degree. It would also significantly reduce the number of potential DE applicants at a time when the Church urgently needs better teachers.

Let me begin by explaining my own situation, which I think is typical of DE students. My class time is limited by a full-time engineering position which consumes 10 hours of my time a day, besides time for study, prayer, daily Mass, family life and Church activities at my parish. I began my graduate studies at the only local Catholic university offering MA degrees in theology, but found the curriculum there to be horribly deficient and imbalanced, steeped in transcendental Thomism, moral revisionism, and dogmatic relativism. It had no required Mariology; Biblical studies were solely from the perspective of the historical critical method. And some of the required classes were not offered in the evening sessions, making it difficult for me to work them into my schedule.

The DE program at FUS offers

See Student's Perspective

continued on page 5

of the “depersonalization” of DE. He takes it to mean that there is nothing more to the relation between persons in DE than one person sending a page full of randomly generated numbers to another. Having interpreted me in this extreme way, he thinks he makes a forceful argument against me by reminding us of how enriching our reading of a great author like St. Augustine can be; for clearly we receive immeasurably more from St. Augustine’s books than random numbers. But is it not much more natural to interpret my talk of depersonalization in a relative and not an absolute way, that is, to take me as meaning that the plenitude of interpersonal life is seriously reduced by electronic mediation, but not altogether eliminated? Of course you can receive much from reading St. Augustine; but you would have received vastly more if you had known him personally, had belonged to the inner circle of his disciples, had discussed questions of theology with him, had heard him preach. Compared with the fullness of learning that would have been possible on the basis of personal acquaintance and personal discipleship with St. Augustine, the learning based only on reading his writings is—well, somehow depersonalized. And so I say: compared with the fullness of learning possible on the basis of personal relationship with one’s teachers, the learning possible in DE can be said to be relatively depersonalized.

3. In his article Dr. Miletic seems

to me to be entirely too beholden to the informational model of education; he evidently does not share my reservations about this model. This is perhaps the deepest root of our disagreement.

He speaks of value-laden information and insists that when this information is transmitted, values are transmitted along with it. But when I speak of values and virtues as a supremely important component of education, I do not speak of something that is transmissible at all. This is what I want to affirm with my protest against the informational model of education: to offer a liberal education is not just to transfer something from the mind of the teacher into the mind of the student, but it is to help certain things to grow in the mind and soul of the student; it is to elicit insight, to cultivate habits. Habits are not transmissible, any more than character is transmissible. A person’s intellectual and moral habits are so intimately his own, that an educator can only stimulate, encourage them, and give direction to the formation of them; the person growing in virtue has too much to do on his own for us to be entitled to speak of the educator transmitting virtues to him. “Transmission” works with information, but not with virtues and values. It seems to me that Dr. Miletic tends to “informationalize” virtues and values so as to make education more readily transmissible through the media he has at his disposal for DE.

But once we do justice to the personal character of intellectual virtues

and values, we understand better why living teachers and communities of learners are indispensable for genuine liberal learning. For clearly, the work of cultivating, stimulating, encouraging of which I just spoke is best carried out among persons who know each other and live with each other.

4. Dr. Miletic refers to a summary of 248 studies of distance education programs; the author of the summary claims that the 248 studies prove that students learn as well in such programs as in traditional face to face learning. I have examined this summary and am amazed that Dr. Miletic sees it as relevant at all to the theology DE he has in mind. Not a single one of the 248 programs is identified as a program in philosophy or theology. When the subject matter is mentioned, we read of things like learning to use a slide rule, spelling, 9th grade science, anatomy lab, physical ed, army training, instructions to jurors, etc.—nothing even remotely approaching philosophy or theology and their distinctive pedagogy. Does Dr. Miletic really think that the electronic media that suffice to teach the use of the slide rule can be presumed to suffice to impart the theological understanding to which FUS is committed? This study, which has been eagerly passed around on campus by advocates of DE degrees as if it constituted overwhelming empirical support for such degrees, in reality has *nothing at all* to contribute to the question of DE degrees in theology.



Everyone has an opinion.
Write and tell us yours.

Concourse@clover.net

5. In one place Dr. Miletic speaks as if my ideals of education, drawn from Socrates and Newman and others, are much too lofty for FUS and are rarely put into practice here. In this I think he underestimates his colleagues; he underestimates the real commitment of most of them to the Philosophy of the Curriculum. But Dr. Miletic is right to this extent, that in our day to day teaching we all fall short of the ideals that we profess. This debate over DE forces us to examine our pedagogical consciences and to renew our commitment to thinking, to wisdom, to the intellectual virtues. But under no circumstances should we say, “We are so out of sync with Newman that we might as well go ahead and institutionalize our

mediocrity.” Our task is to become more alert than ever to the danger of the intellectual laziness by which we are all inclined to degrade education to mere information transmission; the last thing we should do is to put programs of study in place that by their very form admit of little more than information transmission.

6. While I do not think that I can settle my disagreements with Dr. Miletic by appealing to the teaching of John Paul II, who after all has not addressed the issues of DE that we are examining, I will say that I think the ideas laid out in my article and in this response cohere entirely with his so original personalism and in particular with his theology of the human body.

In the same papal address quoted by Dr. Miletic John Paul says, “The preferred means of this proclamation [of the Gospel] is certainly personal encounter.” If we are to apply this thought to education, do we not have to say that the “preferred means” of personal encounter should not be entirely lacking in any course of study leading to a university degree?

It would be interesting to hear on all of this from the alumni reading the *Concourse*. Am I right in thinking that they can give plenty of examples of memorable learning experiences that were only possible through their personal relation to their teachers and to each other? ■

Student's Perspective

Continued from page 3

me—and many other like me—an opportunity to obtain good theology without having to drop other responsibilities. A residency requirement would make it impossible. Even a minimal requirement of one three-week summer course would be too much for many prospective students whose jobs allow only two weeks vacation time per year.

The advantages of residency were outlined in detail by Dr. Crosby: It establishes a higher quality learning environment which includes the intellectual and spiritual formation of the students, beyond a mere transmission of information, through a personalistic, “face to face” approach to learning. But do the advantages outweigh the disadvantages of insisting on it for everyone? And are the benefits of “face to face” contact totally absent in DE?

How many people in England met Winston Churchill face to face during the war years? Few. Yet how many absorbed something of his resolve and courage conveyed through his radio broadcasts? The whole nation. What motivated them? Was it his statistical data on casualties or downed aircraft?

Not at all! As Dr. Crosby noted, force of character, personality and witness of one's life *do* teach more convincingly, but this witness, as well as a balanced judgment in teaching, writing, and practice, *can still be conveyed without face to face contact.*

St. Thomas would say that teaching is accomplished as the teacher *actualizes the potential of the student* in such a way that the student, as the one that does the knowing, comes to an active knowledge. Can this “actualization” be accomplished through audio tapes of the same class setting and a directed set of published materials and handouts? In my experience, Yes! Besides the high quality of Franciscan University's DE courses themselves, one cannot discount the demonstrated personal commitment of the FUS faculty in supplementing those courses. I can attest to it. My instructors have always been ready to assist and respond to my needs—not just through e-mail notes, but also hand-written letters and phone calls. I have gotten more personal attention in the FUS DE program than I got in other college courses I have taken. *The quality of FUS DE is extraordinary; the learning process is not compromised.*

Furthermore, I think there is more practical value to taped courses than Dr. Crosby's article makes it seem. MA students with contact experience know the “sights and sounds” of a classroom; we can sense what the instructor wishes to convey beyond raw data; inflections and emphasis are heard; something of his or her person does come through. You can still read the heart. If I took Dr. Crosby's DE class, I could hear his “probing questions” to other students, and my mind could form a response as it would in the classroom, even if I could not respond verbally. The dialogue could take place later, by mail or phone, which is sometimes an advantage, since one has time to think things out, to do some research, formulate an opinion. The feedback I've gotten from FUS professors has been challenging.

In my “home classroom” textbooks, Church documents and other reference materials are within easy reach. I can stop the tape and review a point I missed or ponder an insight. My notes after a class are neat and legible the first time through because I can vary the tape speed. I am not as fatigued, because I did not have to cross town during rush hour after a 10 hour day, attend class from 7-10 p.m., return at 11, retire at

midnight, and then leave for work at 6:00 a.m. the next day. My class time is quality time. I can think clearly, be more receptive and productive!

I agree with Dr. Crosby's point about the total formation of the person that takes place on campus, but I think the need for this sort of intense personal formation differs among students. Students right out of high school might need to attend classes on campus. Maybe DE *degrees* are for graduate students only. There is a spirituality at FUS that should be part of the normal academic process when at all possible. The question is, do you impose a residency requirement on, for example, a 45 year old man with 5 kids and a full time job in Milford Utah, who has experienced an authentic conversion, a deepening of his faith, and, through prayer, has discerned a calling to teach? We can always deepen our spiritual lives, but, personally, I have already been basically "formed" —that's why I'm at FUS.

A residency requirement will prohibit many potential students from taking a full DE degree program at a time when the Church is in desperate need of teachers. Just as we need more *holy* priests, not just more priests, we also need more *good* teachers, not just more teachers. We need people who will teach what the Church teaches, not what is popular or what one's personal agenda dictates. Franciscan University stands as a contradiction to the subjective, erroneous, experiential theology prevalent in Catholic education today. The FUS faculty is a great gift to the

Church. What they have to offer needs to be disseminated—to those who have been called upon to serve the Church. There is a spiritual battle in progress; we need to regain the offensive and stock our CAD programs and parishes with good people who will teach the truth. Credentials alone don't make good teachers, but unfortunately you usually have to have them to teach. *You need the degree.*

While they may not trump every other concern, pastoral concerns in this matter are still *very* important, because the need is so great. For example, many DREs in my area are trained at the local seminary—the same seminary from which one instructor just published an article proposing that it is acceptable for Catholics to believe that the Real Presence of Christ in the Eucharist is merely symbolic. No surprise that these teachings appear in our parishes. One local DRE recently proposed reincarnation as a viable doctrine. *Our teachers need to be retrained!* But by whom? Our seminary instructors? Today's Catholics need to grow in understanding of the faith. But how? Through our parish-DRE run programs? We need a resource that *teaches truth* —a place to turn to grow in the faith for personal enrichment, while meeting the reality of everyday family and job commitments. But where? Our only immediate answer is in a DE program that offers no encumbrance to those who must also be true to one's vocation and family.

The vast majority of DE students, particularly those with families and jobs, are not in it just to get by. There is a unique motivation and receptivity at work in a DE student that often exceeds that of a resident student. They have been called; they are on the battlefield! Lay people deserve an opportunity to serve the Church, to assist her in her hour of sorrow, to be there for her in her hour of crucifixion.

While Cardinal Newman stressed the value of residency, he also encouraged us to build our lives on God given dogmatic foundations, *on some foundational truths.* He stated: "Surely what the Catholic Church is crying out for is .

... a reinvigoration of dogmatic religion with its *consequences in spiritual revival* . . . in a world where so many people have lost their bearings and are hungering for religion." Newman also spoke about the *role of grace* and took for granted that it is at work in all, leading us to faith, and that the personal argument that leads us to faith is justified in reason. We must not overlook the action of the Holy Spirit at FUS, an institution that is inhabited by the Spirit of Grace, obedient and in concert with the mission of the Church, and that this same Spirit has the capacity to spill over into a properly designed DE program that is not an orphan.

So strongly do I believe in FUS distance education, that I think it not only benefits the students, but FUS as a whole. For the reasons cited by Dr. Miletic, DE clearly seems in concert with the mission statement of the University. Furthermore, DE is likely to increase on-campus enrollment at FUS, because, through DE, word about the University will get out. The truth is attractive. I feel part of this exciting mission. I love this place!

In conclusion, it would be great to have the contact time—to mingle with other FUS students, to pray in the Chapel, to walk the campus. Most DE students like myself would definitely prefer full-time enrollment, but we have no choice. The state of the Catholic education today calls for a realistic and economical way for us to receive sound theology. Requiring residency, even for two classes, would defeat the purpose of DE; while a completely external degree program from FUS would make it possible for a substantial number of well-informed and qualified lay people to qualify themselves to assume positions of authority in diocesan programs across the country. This is a different need, and one which is served through the same FUS degree program. We have to look for every means we can to reach people who are in this situation. DE is a way, and we can work toward improving and enhancing the program in years to come. Therein lies the challenge. ■

Rich May lives with his family in Texas.



How might we improve our education for both residents and DE students?

by **Nick Healy, Jr.**

As might be expected, John Crosby has raised some profound and telling points against Distance Education as it is currently envisioned. So persuasive is he of the value of personal dialog, mentoring, and witness, that his comments cannot help but highlight deficiencies in our existing mode of education here in Steubenville.

As it is, we know that only a small fraction of our students actually receive active mentoring from the faculty. Reflecting a general problem endemic to today's universities, a large percentage of our students have relatively little contact with the faculty outside the classroom. Yet the faculty are already burdened with heavy teaching loads, and any formal requirement of taking on special mentoring roles seems out of the question. Rather, we will likely have to rely on encouraging more informal mentoring and "intellectual formative" roles, using staff, part time

faculty, and perhaps graduate students to interact with younger undergraduates. If the whole University were to recognize and assume this responsibility, no doubt many creative ways would emerge for the development of a true Catholic intellectual culture that engages a higher percentage of our students.

Dr. Crosby's insights ought to stimulate means of achieving more authentic education, whether or not the student is on our campus. For example, suppose in a given area a group of people sign up for a Distance Education course. Could they not get together periodically for a seminar on the subject, perhaps facilitated by an alumnus or even a knowledgeable person with the right academic credentials and motivation? Alternately, suppose "roving mentors" were hired, periodically to converse with, witness to, and direct the studies of students in more isolated areas.

Of course with Distance Educa-

tion the students would not be interacting with the professor (or least not in person). Just as noted, this is already only possible on a very limited basis. If we must rely on substitutes for those key roles of mentoring guidance and dialog, perhaps substitutes can be found for Distance Education students in their home environment. It may be more difficult, especially for those in rural areas, but the University has such a far-reaching network of priests, graduates and academics in accord with our vision that it may well be possible. If some standards could be set for a quantum (and quality) of personal interaction with qualified intellectuals would this satisfy those concerned with Distance Education's lack of the traditional educational milieu? Perhaps it would be worth exploring. ■

Mr. Healy is FUS Vice President for University Relations.

Distance technology alone cannot provide a proper university education

by **Anne Schmiesing**

I have a few comments about Distance Education or Distance Learning, as Dr. Miletic calls it. In his discussion of the importance of written materials in the handing down of Catholic tradition, Dr. Miletic fails to include a discussion of the role of oral tradition. Certainly the written word, particularly Sacred Scripture, is extremely important in the handing down of Catholic tradition, but without the persons in the church hierarchy and the laity to help teach the truths of these works to others, by means of their words and their very lives, the written

word would lay collecting dust. Not all of our Catholic tradition has been recorded. Nor could it be. Furthermore, Catholic tradition is much more than dissemination of doctrine; it is the diffusion of a spirituality or a way of life. That is dependent upon community and interpersonal contact. True education is also, much more than transferring knowledge; it is enculturation, touching much more than just the mind of students.

Dr. Miletic also speaks of the value of Distance Learning in theological studies for evangelization. Evangelization involves instilling enthusiasm for the faith and is much more than

doctrinal teaching. In fact, mere doctrinal teaching is more properly called catechesis, which is often necessary for but not equivalent to evangelization. Evangelization can be accomplished, to some degree, across the centuries—as Dr. Miletic says—by the reading of a great work such as St. Augustine's *Confessions*, or across great distances by means of books, cassettes or videos. However, I don't believe such evangelization is as effective as face-to-face, personal interaction. Some people may be moved by reading or hearing a great Catholic work; however, without community support, the information gained by reading may be like

the seeds fallen by the wayside, among weeds or on shallow, rocky soil; trampled, choked or dried by the sun. None of these seeds will produce viable plants. The culture at Franciscan University, however, can help “fertilize the soil,” so that the information students receive may bear fruit.

Information transmitted via e-mail, writing, or even phone, lacks full expression and enthusiasm. As Dr. Miletic says, a phone call or e-mail message is more than just words or letters transmitted; it is an actual encounter of a person and qualifies as interpersonal communication. This type of communication, though, is less personal, less

embodied than Dr. Miletic implies. It cannot compare to going home on Christmas break after a semester away from family. An important part of evangelization or learning is enthusiasm for the topic, particularly the enthusiasm best conveyed in personal contact with professors and, crucially, with other students.

Certainly long distance phone calls and advances in technology such as e-mail and the internet can enhance education and ought to be used, but should not and could not adequately take the place of traditional education. A combination of all of these educational media is ideal. However, those who re-

ally are not able to participate in traditional education, I do not wish to deprive of the learning they might acquire through Distance Education. Is such education worthy of a degree, if so, what type of degree? Perhaps a new and separate, degree could be established to confer upon graduates of Distance Education. ■

Anne (Lodzinski, '96) Schmiesing and her husband Kevin (class of '94) live in Philadelphia. She is employed as Program Director for Pennsylvanians for Human Life, while Kevin completes a doctorate in history at the University of Pennsylvania. They have one son.

Campus Spiritualities

Tongues in Scripture

by Gerald E. Hatcher

As I understand Mr. Weiner's position in his recent contribution to the charismatic/traditionalist debate taking place in the *Concourse*, he is calling all Catholics to an acceptance and use of the charismatic gifts that are revealed to us by St. Paul in 1 Cor. 12:4-11, with what appears to be an emphasis on the charism of “speaking in tongues.” I agree with the teaching of the Church in this matter, but I find an unhealthy emphasis in Mr. Weiner's article regarding the manifestation of “personal” tongues,¹ which I fear is shared by many at FUS.

Mr. Weiner rightly quotes Sacred Scripture in his article with regards to 1 Cor. 12:11 (when he says that the gifts are “allotted as He, the Holy Spirit, wills”), but he errs in his presentation of 1 Cor. 14:5 by putting the emphasis on the speaking in personal tongues. This is clearly not the emphasis of St. Paul. St. Paul goes on in that same chapter to speak of how the Liturgy is for instruction and the building up of the Church and not for self-edification.²

The whole context of 1 Cor. 14 is to advise the Corinthians on what the conduct should be during the Liturgy. This chapter is an admonition to the Corinthians for their *mis-use* of the charismatic gifts.³ St. Paul further states that “all things [in the Liturgy] should be done for *edification*,” and that “if any speak in a tongue, let there be only two or at most three, and each in turn; and let one interpret.”⁴ St. Paul also states that if there is no one to interpret, that the one who has the gift of personal tongues should “keep silence in the church and speak to himself and to God.”⁵ St. Paul concludes this chapter with these words: “So, my brethren, earnestly desire to *prophecy*, and do not forbid speaking in tongues; but all things should be done *decently and in order*.”⁶ [emphasis mine]

Another verse of Sacred Scripture that Mr. Weiner takes out of context is the quote of 2 Timothy 1:6-7. In this verse, St. Paul is not speaking of the gifts that we receive at Baptism or at Confirmation, but of the gifts that *Timothy* received at *his* ordination.

Mr. Weiner's use of Pope John

XXIII's prayer is also inappropriate in the context of personal tongues in the Liturgy. First, because the event of the speaking in tongues on the “Day of Pentecost” evidently did not happen during the context of the Lord's Supper, so there is no basis there for an allowance of ‘personal’ tongues in the Liturgy. Second, the tongues that the Apostles and disciples spoke in were not personal tongues, but tongues that could be understood by the people around them.⁷

While I agree with Mr. Weiner's statement that the gifts of the Holy Spirit should be encouraged in our daily lives and ministries, I cannot agree with his statement that they should be allowed (without due reason) in the Liturgy. I believe that Holy Mother Church and Sacred Scripture give us the best witness and understanding of how we should conduct ourselves during the Most Holy Sacrifice of the Mass. This understanding is to be truly communal, which means the edification and building up of the *whole* Church, not the self-edification of personal tongues.

In closing, I would like to state that I do not believe that is anything wrong with personal tongues; they are a true gift of the Holy Spirit and they should be gratefully recognized as such. But, not everyone receives this gift, for the Spirit distributes His gifts according to His will, not man's. I believe that the proper place for personal tongues is in private prayer, not in a communal setting such as the Liturgy, for the reasons that I have stated above. ■

Gerald Hatcher, FUS class of '97, is

currently enrolled in the STL program in Spirituality at the University of St. Thomas in Rome.

¹ What I mean by 'personal' tongues is not prophesy, but self-edifying tongues, or tongues of personal prayer; as St. Paul tells us in 1 Cor. 12:28 of the 'speakers in various kinds of tongues'.

² 1 Cor. 14:17-19 — ¹⁷For you may give thanks well enough, but the other man is not edified.

¹⁸I thank God that I speak in tongues more than you all; ¹⁹nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue'. [emphasis mine]

³ See Fr. Buckley, *Apostle to the Nations*, cf. pp. 295-300, where he speaks of the 'boasting' and pride of the Corinthians that St. Paul was addressing in Chapter 14.

⁴ cf. 1 Cor. 14:26-27.

⁵ 1 Cor. 14:28.

⁶ 1 Cor. 14:39-40. Mr. Weiner quoted this passage in his article, but he stopped his quote with vs. 39, which I believe takes this verse out of its proper context.

⁷ cf. Acts 2:6—where all were bewildered because each heard them speaking in his own language; and cf. Acts 2:17-21, where St. Peter refers this event to the prophesy of Joel, and he connects the speaking in tongues with prophesy.

Responding to charismatic critics

by Adam Tate

Though with great reluctance, I jump back into the fray of the charismatic/traditionalist debate. First I wish to concede one point to my critics. My article implied that the charismatic gifts are human creations or a man-made spirituality. I did not intend to say that, but in rereading my article I can see why people attacked me on that point.

I still maintain that the exercise of the charisms during the Mass is inappropriate. There are a few points I wish to make concerning the claims that the charismatic gifts comprise *the* spirituality of the Church and the uses of the charismatic gifts in the liturgy.

The fact of the matter is that God does not choose to give everyone the charismatic gifts. Alicia Herson and James Weiner argue that "all can use charismatic gifts" (Weiner) and that the "gifts are for every Catholic." (Herson) If history bore out their claims, I would have to concede defeat. But instead history reveals that after a brief flourishing in the early Church, the charismatic gifts virtually disappeared. It is because of this disappearance that the modern charismatic revival can call itself a renewal. For a renewal means a recapturing of something that has been lost or has declined. The logic of the arguments of Herson and Weiner leads to

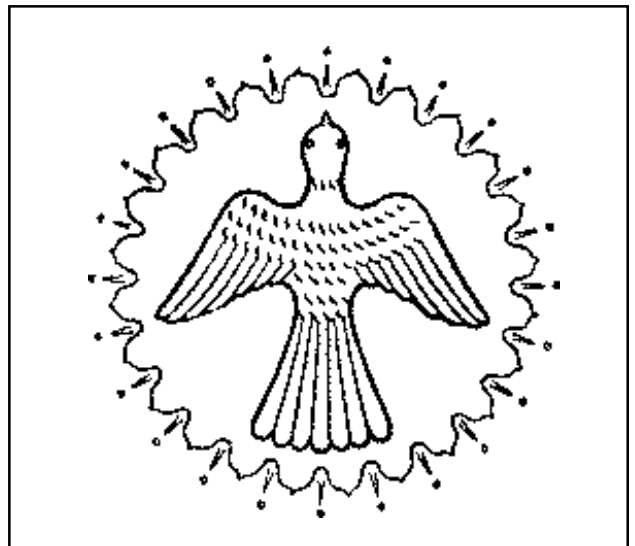
the preposterous conclusion that one cannot have the fullness of the Holy Spirit, and thus be fully Catholic, without practicing the charismatic gifts (a position not taught by the Church). Many of the greatest saints of the Church did not practice the charisms. Yet should one believe that these holy men and women did not have the fullness of the Holy Spirit because they lacked the charismatic gifts? Of course not. Because they are not given to all, it follows that the charisms should be treated as a private spirituality in the context of Catholic liturgical practice.

Liturgy is the common action of the People of God and thus must reflect the universality of the Church through ritualized, public action.

The Catechism notes, "Liturgy is a constitutive element of the holy and living Tradition." (1124) "For this reason, no sacramental rite may be modified or manipulated at the will of the minister or the community." (1125) By claiming the charisms are *the* tradition of the Church and thus deserve a place in the liturgy, charismatics place themselves above the

Magisterium, which has not included the charisms in the Mass. The exercise of the charisms during Holy Mass, even when well intentioned, is inappropriate and distorts the Catholic meaning of liturgy.

Both Herson and Weiner use *Fanning the Flame* as their authoritative guide to the history of the charisms. *Fanning the Flame* is a scholarly work of theology derived from a larger more extensive work on the charisms in the early Church by Kilian McDonnell and George Montague. As a work of scholarship, it depends on the evidence it uses to prove its thesis. The authors assert that the practice and experience of the charisms within the liturgy of





initiation was normative until the eighth century. McDonnell and Montague imply that because the charisms were normal for seven centuries, they comprise the normal and traditional life of the Church and can and should be practiced by everyone. The evidence used is quite shabby in places, making the thesis hard to accept. One example will suffice. The authors use statements of St. John Chrysostom (c. 347-407) to prove that the charisms were present in the early Church. (page 18) Chrysostom said of the early Church, "whoever was baptized at once spoke in tongues, and not only in tongues, but many prophesied; some performed many other wonderful works." But the authors, for some inexplicable reason, continued quoting Chrysostom's statement, which turned into a complaint about the fourth century Church. Chrysostom said that "the charisms are long gone" and that "the present Church is like a woman who has fallen from her former prosperous days." "In many respects," he added, "she retains only the tokens of that ancient prosperity." (page 18) Chrysostom's quotation thoroughly de-

draw from *Fanning the Flame* is that God, for some reason, stopped giving the charisms to everyone. Thus while the charismatic gifts may have been normal and common at first, they soon passed into the extraordinary.

The Church, recognizing the ritualistic and universal nature of liturgy, states in *Sacrosanctam Concilium* #22 that no one may "add, remove, or change anything in the liturgy on his own authority." Hernon, Weiner, and Kathleen Van Schaijik disregard *Sacrosanctam Concilium* #22. Because the Church has not included the exercise of the charisms in the context of the Mass, it seems to me to be illicit, on the grounds of SC #22, to exercise them during the mass. Hernon implies that *Sacrosanctam Concilium* #22 does not respect diversity. * Later she refers to the document's preference for the organ in Catholic worship as unrealistic. Van Schaijik, with Weiner concurring, insists that to ban the charisms from the liturgy "could amount to a rejection of a divine gift, and a betrayal of the specific mission of our University." But how can obedience to the Church's di-

stroys the authors' contention that the charisms were normative in the Church until the eighth century. If Chrysostom said in the fourth century that the charisms were "long gone," is the reader supposed to believe they were normal in the eighth century? To believe such would deny the evidence used by McDonnell and Montague. It seems that the only logical conclusion one can

rectives on the liturgy be construed as rejecting God's gifts? The charismatic renewal should not be banned from campus. Rather the charisms can serve the University by building up voluntary communities such as households.

Indeed, in their relativization of what belongs and does not belong in the liturgy, my critics resemble the Catholic liberals who wreak such havoc on the Mass. Therefore, my first article, which charged that an overemphasis on the charismatic renewal on campus has hindered the true liturgical reform called for by *Sacrosanctam Concilium*, has been vindicated. My three critics, who all identify themselves with the charismatic revival, seem to flout the directives of *Sacrosanctam Concilium* in order to include the charisms in the Mass. Thus it remains my conclusion that liturgical reform on campus will be hindered as long as charismatics insist on including the charisms in the liturgy.

Adam Tate graduated in 1994.

* Many Catholics misunderstand the Church's respect for liturgical diversity. Unlike the liberals who want to privatize all public, ritualistic expressions of the faith, the Church believes that her liturgical diversity is expressed through her many different rites of worship.

No Correction

The weights of the Schmiesing and van Schaijik babies were printed correctly in the last issue of the *Concourse*. They were 1 lb. 9 oz. and 10 lbs., respectively.

The *Concourse* regrets any confusion this may have caused our readers. (Although, goodness! it certainly could not have been helped.)

Goodness

Continued from page 1

who lead a good life; someone whose fame never went to his head. And Victor Frankl was indeed a truth-loving thinker; (by the way, it was my late husband who discovered him in Vienna and who published in his anti-Nazi magazine the young psychiatrist's very first article.) And Princess Diana certainly showed a loving interest in the sick and deprived. But these examples of natural morality cannot be compared with the totally new supernatural life of Mother Teresa. Her life is not only inconceivable, but also plainly impossible without supernatural grace. An abyss separates her deeds and attitudes—stamped with the supernatural love of Christ—from the merely naturally good behaviors of the other three persons.

Of course Miss Bratten, being a Roman Catholic, would certainly admit that Mother Teresa is “superior” to the others. But unfortunately the exact na-

ture of this superiority is not properly identified or illumined in her article. This blurring is more serious than might at first appear. The great danger today is to play loose with the key notion of *hierarchy*. We flout the hierarchy of being when we take great pains to save a baby whale even as we continue to murder human beings by the millions. And we distort the hierarchy of values when we rate humans according to their fame or success or accomplishments; when we place “doing” or “having” above *being*. We show more respect to a scholar than to a priest and we praise efficiency over holiness.

Let us indeed note the good qualities of a James Stewart; let us be grateful for the valuable contributions made by the noble Victor Frankl; let us rejoice to find some lights in the tragic life of Princess Diana; (I personally, however, would not recommend her as a role model for any young girl.) All the time, nevertheless, let us appreciate that Mother Teresa's life represents something altogether different—and

higher. She belongs to “another world,” the world of grace and of the supernatural, the world accessible to man only through Christ's death on the cross. It is regrettable that the uniqueness of this supernatural world is not properly highlighted in Miss Bratten's article.

We should of course pray for Princess Diana, but also we should carefully refrain from comparing her to someone *to whom*, hopefully, we shall pray—when she is proclaimed one of God's saints. ■

Dr. von Hildebrand, widow of Catholic philosopher Dietrich von Hildebrand, collaborated with her husband on many of his works, while producing several of her own. She taught philosophy at Hunter College in New York for over thirty years and is currently in Alabama, hosting a series of programs for Mother Angelica's EWTN. Professor von Hildebrand is also a member of the FUS board of trustees.

Real Presence

Continued from page 1

Presence is “the true heart of our faith which sets us singularly apart from all our Christian brethren.” But this is to confuse two very different things. What is most important is not at all the same as what distinguishes us from other Christians. The Catechism teaches that the heart of our faith is the mystery of the Trinity (CCC 234), and secondly, that of Jesus Christ, true God and true man (CCC 426). (Of course, this does not mean that other doctrines are optional or less certain, merely that they are organized around a central source.) These are the doctrines we do share with other Christians, which is precisely why Pope John Paul II could teach that what unites us with them is much greater than what divides us.* The danger of Mrs. Maksim's hidden premise is that it can

do exactly what she wished to avoid: distort the definition of the term “Catholic.” It risks viewing the faith through partisan lenses (i.e. as primarily what is not Protestant) rather than in the form and proportions in which Christ has revealed it. If non-Catholics deny certain doctrines of the faith, such as the Real Presence, the role of the Blessed Virgin, or the papacy, the challenge for us is to uphold them clearly and cogently without causing distortion in the opposite direction by giving them a false status in the hierarchy of truth.

As to why the Real Presence, which undeniably ranks high in the hierarchy of truth, is not mentioned in the Creed, one can answer from several viewpoints.

Historically, the Apostles' Creed was formed as a clear and simple summary of the faith which could be used in baptismal catechesis. After the great trinitarian and christological debates of

the early centuries, when these central mysteries of the faith had reached a stage of clear articulation, a more elaborate creed was formulated in order to guard against the heresies that had arisen. This more detailed version, the Nicene Creed, was promulgated in 381. Since then, although there have been multitudes of heresies, nothing has been added to this venerable Creed, with one exception: the phrase “and the Son” (*filioque* in Latin) was appended to “the Holy Spirit, who proceeds from the Father” by Pope Benedict VIII in the eleventh century, causing a serious rift with the Church in the East that has remained to this day. If the Catholic Church were to again unilaterally add a phrase to the Creed, it would cause a major ecumenical crisis. Moreover, there is no reason to stop with the Real Presence, but any number of other controverted doctrines, such as original sin or the infallibility of the pope, could

be inserted. The result might be edifying, but it would no longer be the ancient symbol which rests on the weighty authority of the Fathers, the early ecumenical councils, and more than 16 centuries of profession by the people of God.

Theologically, why did those early Christians not include something about the Real Presence in their summary of the faith? Part of the answer is that a heresy clearly denying it did not arise until the eleventh century. Moreover, it would never have occurred to the ancients to isolate this doctrine from its context in the liturgy, the whole Eucharistic action in which the Church unites herself with the sacrifice of Christ, commemorates his passion and resurrection, offers thanks to the Father, and partakes of the food of eternal life. It is the Eucharist which, the Church teaches, is "the source and summit of the Christian Life" (CCC 1324). The practice of devotion to the reserved Sacrament outside of Mass began only gradually as Christians came to a deeper faith and understanding of Christ's presence in the consecrated elements (CCC 1379).

Then what about the Eucharist itself? Its absence from the Creed is certainly no indication that our forefathers did not believe in it. Except for Baptism, none of the sacraments found a

place in the Symbol. Perhaps one reason for this is that while the Creed proclaims who God is and what he has done, the sacraments make the divine realities present; they are celebrated rather than professed. Furthermore, teaching on the sacraments was always reserved until after catechumens had already been initiated into the Church through baptism. The Eucharist was seen as a great and holy mystery that had to be kept secret and jealously guarded from unbelievers.

While the doctrine of the Real Presence is not itself the center of the Christian faith, it points to the center. As with other doctrines, the more you meditate on it the more you see its intimate connection with everything else. The Real Presence manifests, for instance, the depth of Christ's love and humility in allowing himself to be crushed like a grain of wheat and distributed to us. It signifies the continuing presence of the Risen Lord in human history. It expresses the importance of the body in God's work of salvation. It indicates the objective reality of the sacraments even apart from the holiness of the celebrant or recipient. It points to our transformation into Christ. And the list could go on.

Finally, pastorally, I share intensely in Mrs. Maksim's concern about the

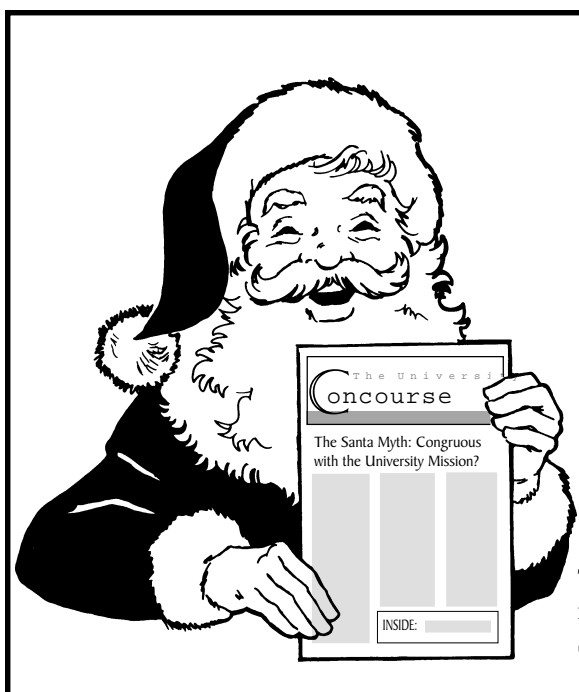
large number of Catholics who no longer believe in the Real Presence. This is a crisis of faith which calls for serious attention, including catechesis, organized times of adoration, and efforts at spiritual renewal. But I do not think that adding a clause to the Creed would help solve the problem. The sad reality is that a line in the Creed recited every week is no guarantee that Catholics will believe a doctrine. Large numbers of Catholics, for instance, do not even know the doctrine of the resurrection of the body, much less believe in it.

It should be noted that the doctrine of the Real Presence does have a place in the Church's most recent creed, the beautiful Credo of the People of God written by Pope Paul VI. Those who, like Mrs. Maksim, seek to uphold the Church's teaching on the Eucharist, might find it a helpful tool for dialogue with Protestants.

Thank you, Mrs. Maksim, for your thought-provoking question. ■

Mary Healy, who graduated from FUS MA theology program in 1988, is currently completing a Licentiate degree at the International Theological Institute in Gaming, Austria.

* Ut Unum Sint, 20. Emphasis mine.



For the person on your list who knows everything.

To have that someone special added to the *Concourse* mailing list, send their name and address to *The University Concourse*, Box 27, University Blvd., Steubenville, Ohio 43952 or e-mail us at Concours@clover.net