

THE UNIVERSITY CONCOURSE

An Independent Journal of Opinion

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The importance of engaging questions about our campus culture

by Mark Fischer

As I read Anthony Dragani's "A growing thirst for traditional liturgy," I was reminded of a recurring disappointment with one of our discussions. The *Concourse* has published many articles over the past several years on campus liturgy and, more generally, on campus spirituality. Most of these articles, like Mr. Dragani's, have expressed legitimate concerns with well-reasoned arguments. Most have taken one side or the other in the debate between the distinct charismatic and traditional spiritualities at the University. Some argued passionately for the exclusive validity of a particular way of doing things. Others made more modest entreaties for diversity—for example, Mr. Dragani concluded his defense of the traditional liturgy by asking, "Why not have a balance, offering one Mass a day accompanied by classical organ music and chant?" Often these articles have elicited equally ardent rebuttals and counter-rebuttals.

One may think that as an editor of the *Concourse* I should be pleased with such a lively debate. Our editorial board and our editor-in-chief have often publicly extolled the virtue of open and honest discourse as one of the core reasons for our existence—a position with which I whole-heartedly agree. And yet I remain disappointed.

In my opinion, of the numerous articles the *Concourse* has published on this topic, two stand above the rest in

importance. The first is "Keeping our worship in step with 'what the Spirit is saying' to FUS," by Kathleen van Schaijik (Vol. I, Issue 7), an extensive article on liturgical music at the University. The second is "Confrontation and culture at Franciscan University," by David Schmiesing (Vol. II, Issue 7), a piece which addressed the thorny relationship between the "charismatic and orthodox/traditional streams of Catholicism" present at the University. Although Mr. Schmiesing's subject

matter is broader than Mrs. van Schaijik's, at root their themes are strikingly similar. Instead of arguing for the triumph of one side over the other, or a resigned "to each his own" position, both press for something "new."

Mrs. van Schaijik writes:

[I do not] argue for a simple reversion to traditional forms of music. To me this seems both impracticable and undesirable. If worship is essentially an act of love—

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Professionalism—primary or secondary?

by Susan Hunt

Once, when asked what her greatest problem was, the tireless humanitarian Mother Teresa answered without hesitating, "Professionalism." The abrupt, one-word response dumbfounded the interviewer. The answer may have been awkward, but the message was precisely clear, and closely connected to the way Mother Teresa and her sisters live and work.

Professionalism, in the sense Mother meant, is the habit of putting a priority on values like efficiency and

progress. It is giving too much attention to "getting the job done" and too little to the people we are with.

Mother Teresa constantly strove to instill in those around her the order of priorities she lived herself: "Be a spiritual presence first and a professional presence second." She was especially ardent in teaching this lesson to her degree-holding sisters, whose education often produced in them a mind-set tending toward the worldly. To "cure" them, she would send them for a short time to

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QUESTIONS, COMMENTS, AND CONTINUING CONVERSATIONS



The will and the intellect are inseparable

Because of my frequent readings of economic and politically-oriented magazines, I am used to a literary style that is frequently brash, sarcastic or pompous in tone. The *Concourse* has introduced me to an altogether new rhetoric. Shortly after I first received it four years ago, I commented on this to my husband. He remarked truly that learning to argue with sensitivity was a mark of humility and maturity. So, please know how grateful I am to the *Concourse* for providing inspirational examples of this!

Further, I hope Ben Brown will write in more frequently! His article on education was a valuable contribu-

tion to the discussion. His points are well expressed, but I'm not sure I agree with them all. Even after reading his Newman quotes, I have difficulty granting that there is such a clear-cut dichotomy between the intellect and the will. If it is true, as Ben Brown states, that "education has to do with the intellect, not with the will," then it seems reasonable to conclude that cognition is something non-volitional or automatic, perhaps. But, as I understand it, thinking is not non-volitional, nor do the connections of logic occur in our brains automatically.

The pre-conceptual level of consciousness, where our senses are stimulated, may well be non-volitional. But it seems to me that the will enters the picture when man chooses to make abstractions. In this sense, the ability to reason is given to man by God—"infused," if you will, but man must freely choose whether and how he will make use of this gift. I know the Holy Spirit figures prominently into the whole equation, prompting us to the Light, but man must accept the holy prompting.

I most definitely understand and agree with Ben Brown's general point that there is a distinct difference between a moral person and an well-educated person. I guess my point is that in parsing volition from intellect you may tacitly teach students that knowledge should come upon them, instead of their coming upon it—which often

requires personal struggle.

Martha (Cotton) Blandford
Class of '89

Education not limited to the mind

In the last issue of the *Concourse* my esteemed fellow editor, Ben Brown, charged me with confusing moral and intellectual formation because I said that education is directed toward the perfection of the whole man. However, I am very aware of the distinction between moral and intellectual formation, and yet I hold fast to my claims.

First, I don't think I anywhere implied that liberal education alone may tame the passions or the will. Only grace can bring about such a transformation. On that point Ben and I and Newman fully agree. But I don't think it touches the main point of my piece, which was as follows:

Someone with a liberally educated mind—able to view the Whole, developed in a fuller manner than the technical alone, able to see the rationale and ramifications of actions—will comport himself very differently in the professional realm than someone trained in only the technical. We have more confidence in a liberally-educated nurse than in one possessing a two year technical degree, not only because of her moral virtues, but because of her "view

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THE UNIVERSITY CONCOURSE

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The University Concourse is an independent journal of opinion, published by Franciscan University alumni in association with the Franciscan University Student Forum. It is designed to encourage fruitful discourse among members of the FUS community. It is not formally affiliated with the University. The views expressed in this journal do not necessarily reflect those of the editors, nor those of the Franciscan TORs or other FUS 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 sent to e-mail address "katieandjules@ibm.net" or through our website: www.TheUniversityConcourse.com.

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.

The Nature, Purpose and Value of Public Discourse

by the Forum

THERE IS A COMMON NOTION THESE DAYS, THOUGH OFTEN ONLY IMPLICIT, THAT TO CRITICIZE SOMEONE ELSE'S IDEAS IS UNCHARITABLE AND THEREFORE UNCHRISTIAN. WE WOULD LIKE TO GIVE SEVERAL REASONS WHY JUST THE OPPOSITE IS THE CASE.

The purpose of discussion is neither to show off one's intellectual prowess nor to shoot down one's opponent. Rather, the primary end of discussion must be to arrive at truth. By each person putting forth his own position and his criticisms of his opponents', each party in the discussion benefits in several ways, all of which lead to a fuller understanding of the truth.

First, each party is forced to articulate his own position in the strongest possible way in order to be able to explain it and make it as reasonable as possible. This helps us grapple with and master our own thoughts, which may initially be only vague and incomplete. This in turn allows us to see more clearly what in our ideas is true, what isn't, and, maybe most importantly, what seems true but is as yet not fully developed. All of this is vital for the never-ending process of searching out the truth.

Secondly, confronted with an opposing view, each party is forced to try to understand his opponent's position, to think beyond his own limited perspective. This is extremely important for anyone who is seriously seeking the truth. We Catholics, especially here at this university, have an unfortunate tendency to see the truth as something set in stone to be attained and then rigidly adhered to. In reality, God alone sees things in their completeness. For finite minds, the fullness of truth will never be attained on earth, though we should never stop striving after it.



Hearing another person's arguments presses us to come to terms with alternative positions which enable us to see the issue from new angles. This often helps us to realize aspects of the truth that we hadn't seen before, or hadn't taken seriously enough. We experience the incompleteness of our own understanding; even our best ideas are missing something, which, in our love for truth we cannot bear to be without. This keeps us ever striving after the fullness of truth. It prevents us from resting content with what we have, and from succumbing to intellectual laziness, or worse, indifference.

In trying to articulate our ideas, in the face of opposing ones, we gain in other ways as well. First, we can deepen, sharpen, and perfect our own position. We might realize certain nuances and interrelationships which we had not previously thought through. Or we might recognize some inadequacies, exaggerations, or faulty logic in our argument that we had been blind to until someone reacted to it. Secondly, we will have to recognize the truth that our

opponent's position contains, and we can then incorporate it into our own, allowing us a more complete comprehension of the truth. Thirdly, we will get a better idea of the errors that may be underlying his view. This has a triple benefit: first, when the errors themselves are clear, a better defense of the truth is possible; secondly, the truth itself is more clear because it's now more clearly opposed to error (and the human mind knows in part through opposites); thirdly, one's understanding of the truth is deepened because in seeing where and why someone else went wrong one is better able to appreciate the intricacies of the right path and its interrelationships with other paths. Finally, we will be forced to reevaluate and re-articulate our own position, arriving at a clearer and more accurate conception and expression of the truth.

It is precisely for many of these reasons that Socrates and Plato used dialogue as the main method in their search for truth. And for the same reasons the scholastics followed suit, using the *disputatio* as their method of teaching and writing. Though the question-objections-solution-replies format of the *Summa Theologica*, for example, can seem quite dry to us today, it was essential for medieval thinking. In order to most fully understand and defend your own position, you had to enter into your opponent's, articulate his arguments as strongly as you could, and then address them.

Not only is disputation vital for the truth, but it is vital for education as well. Every one of the above points about the importance of discussion for seeking the truth has corresponding pedagogical implications. Vigorous discussion

stimulates and develops the mind in an important way which is not easily achieved otherwise. One learns to think quickly, concisely and logically. One learns to think with others, to work with and build on their thoughts, and to analyze and synthesize ideas. One even develops certain moral virtues such as patience, justice and charity. The importance of discussion for education and truth should make it quite obvious how vitally important public and private discussion, even heated debate, is for a university, if it is to really thrive.

Not only is debate central to a university, but it is central to a democracy as well. No one who takes democracy seriously can think that the basic idea is simply that everyone vote as he thinks best. Fundamental to any properly functioning democracy is an energetic public discourse, one which informs people, but more importantly allows for the “free exchange of ideas.” By having an open and lively public forum for discussion, tough issues are able to be worked out and intelligent and informed decisions can then be made.

The importance of discussion for education and truth should make it quite obvious how vitally important public and private discussion, even heated debate, is for a university, if it is to really thrive.

We are now finally in a position to address the issue of charity. It should be clear by this point that debate, even intense and passionate debate about delicate issues, is not intrinsically uncharitable. It should be clear, in fact, that debate is actually very much in accord with charity, for it springs from a love for the truth and a love for one’s opponent, whom one sees to be lacking some part of the truth. One doesn’t look down on one’s opponent as ignorant or muddleheaded, because this is usually not the case, and even if it were, there is still much to be learned from such an opponent, as was pointed out above. Rather, each maintains his own position while being respectful of his opponent, and realizing that he has something to learn from him, however slight.

There is nothing incompatible between respect of one’s opponent and rigorous, vehement criticism of his position. Though it can be difficult at times not to take criticism of one’s ideas personally, it is certainly not the case that criticism of someone’s ideas equals a personal attack. And even if it were criticism of the person, it would not

necessarily be uncharitable. What is in fact really uncharitable is to leave one’s brother alone when one thinks he’s in error. One might argue that constructive criticism is actually a Christian duty. We must not allow ourselves to be swayed by the contemporary misunderstanding of kindness and love, a “love” which would allow the other to burn in hell if only to avoid hurting his feelings. Contemporary “toleration” which tries to be all things to all people is one thing that we must not tolerate. We must have the courage and the love to take a position and defend it; to criticize and be criticized; to stand up for what truth we possess while realizing that we are finite and limited and so have much to learn.

These are only a few of the most basic reasons why discussion and even heated debate are ultimately at the service of truth and love. They benefit not only the individuals directly involved, but the whole community, and even all humanity. Of course, when one’s dealing with fallen human beings a debate has the potential to get out of hand, especially with sensitive and emotionally charged issues, and uncharitable things may sometimes be said and done. We must not, however, let abuses serve as the standard by which we judge the whole. They should, however, serve to help us establish practical measures to avoid further abuses as much as possible. Hence the *Concourse* and the Forum. Both are meant to serve as media for the discussion of ideas and current issues while helping to keep things civil and charitable. So, write for the *Concourse*! And join the Forum! Take a stand and participate in the unending pursuit of truth! ■

This article was a joint effort by members of The Franciscan University Student Forum, which was established to foster a more vital intellectual life at FUS, in part by acting as a forum for serious and thoughtful discourse among the students. The Concourse is published in association with the Forum.



Holland calling!
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Conversations

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of the Whole.” For example, in an emergency she will have the ability to assess the situation, weed through thoughts quickly, and come up with a plan of action. If the family concerned is in crisis, she is more likely to know how to handle differing personalities, as she has experience of life from reading that could normally only be gained through multiple lifetimes. Because of her knowledge of the human person, the liberally educated nurse is typically caring, thoughtful and sensitive—something like the “gentleman” described by Newman as the product of a liberal education. Perhaps she is my “gentleman.” I do not know her religion; I cannot search her motives; all I know is that she is a proper *nurse*. I appreciate her refinement, professionalism, and human fullness, as they are displayed in the professional arena.

However, as a Catholic institution possessing the truth of Christ, FUS must take education one step farther. A Catholic institution doesn’t stop at forming the mind, but seeks to integrate the spiritual, moral and intellectual aspects of man. In her essay, “Problems of Women’s Education,” St. Edith Stein states: “We must therefore keep in mind the comprehensive idea of education...education as the orientation of the whole person towards the goal for which he is destined. This process embraces body, soul, and mind with all their faculties.” When one is educated at FUS, as noted in the mission statement of the University, he is hopefully educated in his entirety. The following quote by Pius X in his encyclical, *Rappresentanti*, on Christian education, reiterates much of the goals of FUS in education:

the authentic and immediate goal of Christian education... cooperation with God’s grace in the formation of the true and perfect Christian; that means in the formation of Christ Himself in the per-

son reborn through baptism... The real Christian, the fruit of Christian upbringing, is consequently the supernatural person who thinks, judges, and acts always and consistently according to right reason enlightened by the supernatural light of Christ’s example and teachings; or, to say in today’s language, the true and perfect man of character.

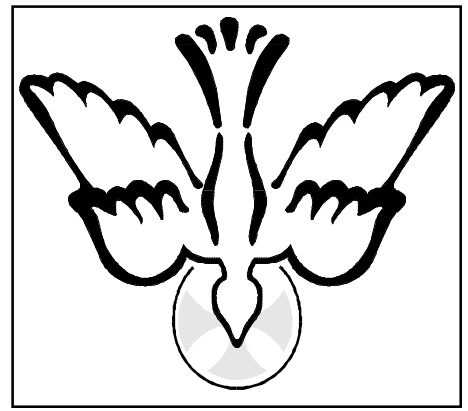
When I speak of education, then, I have in mind more than just the formation of intellectual virtues; I am speaking of the education of the whole man. If the goal of FUS were limited to producing “gentlemen,” then it would suffice to form only the mind. But, our goals are loftier; we are interested in the perfection of the whole man.

I reiterate my conviction that these goals can only be met by an educational program that includes a liberal core for all majors, as well as the faith environment already in place at FUS. This was and remains the point of my earlier piece.

Susan C. Fischer
Class of ’84

According to the Tradition, education aims beyond the intellect

In reply to Ben Brown’s letter on “The real purpose of liberal education,” I would like to defend the role of education in forming the whole person. Indeed it is in the Christian tradition to take an educational approach to virtue, and it is just as important as imparting to the student a philosophical state of mind. Traditionally, even from a secular view, education has been understood to have the purpose of imparting order in the soul of the student. Within the Christian tradition, the purpose and end of education, especially liberal education, is not simply for the “cultivation of the intellect,” but to lead the students



to a “greater love and service of our Lord,” to quote St. Ignatius of Loyola.

Mr. Brown, relying heavily on Newman’s Idea of a University, claims that “education is the formation of the whole mind, not the whole man. It has to do with the intellect, not with the will.” If I may be so bold, I believe that Newman is incorrect on this matter, and is not representative of tradition in terms of the end of education.

It is foolish to think we can amputate the intellect of a man, educate it in a vacuum, and then neatly insert it back into his personality when we are finished, saying to ourselves, “well, we’ve done our job, no more can be expected. Now he can go about cultivating virtue somehow; surely it won’t be hard with that finely tuned intellect.” Mr. Brown says he does “not want to artificially separate the intellect and will,” but in all honesty I think that’s just what his article does.

Mr. Brown states that education does not “automatically confer such moral values... it can certainly help develop them, but in itself it neither intends to nor necessarily does so.” He is correct here; education does not intend to impart values. Its aim is truth, reality. But the pursuit of truth does not simply involve the intellect, but the entire person. Indeed, it could be said that the role of the educator is to help the pupil *assent* to the truth, which entails an act of the will. This is why education must be directed toward the whole person. In the words of C.S. Lewis, it is meant “to make the pupil a good man.” (*Rehabilitations*, 83) And in “Our English Syllabus”, he reminds us

that “the purpose of education has been described by Milton as that of fitting a man to perform justly, skillfully, and magnanimously all the offices both private and public, of peace and war.” (Lewis, 81) The purpose of education is for the order of the soul of the person, that is, conforming the soul to reality. This entails the perfection of the intellect through the virtue of prudence, and the direction of the will and appetite by that reason, guided by temperance and fortitude. The result of this first end is then the just man; this is what the educator is hoping to produce.

For Aristotle, too, education involves the whole person, that he might be virtuous, and thus happy. In the *Politics* he writes: “we must ask whether education should proceed by means of reason or by the formation of habits. Certainly these must chime in perfect unison; for it is possible to make an error of reason about the best principle, and to find oneself equally led astray by one’s habits.” (*Politics*, 1334b6) In fact, Aristotle stresses that the passions must be trained before the intellect. For the just man is the one who has harmony within his whole being, whose intellectual development mirrors and is supported by moral virtue.

It is from a Christian perspective, however, that I find Mr. Brown’s conclusions most disagreeable.

My philosophy of education has been greatly influenced by Jesuit pedagogy, so perhaps I am biased. Nonetheless, I find St. Ignatius of Loyola brilliant in this account. His *Ratio Studiorum* is a masterpiece of humanist educational ideals, and the methods and rules he lays out in his *Constitutions* for the curriculum and governance of the colleges are inspiring. As is characteristic of this saint, he maintains the central theme of the *Exercises* throughout the entire rule: that man was created to praise, reverence, and serve God our Lord, and by these means to save his soul.

The masters should make it their special aim, both in their lectures when occasion is offered and out-

side of them too, to inspire the students to the love and service of God our Lord, and to a love of the virtues by which they will please him. They should urge the students to direct all of their studies to this end. (*Constitutions*, [486])

In reference to the interior state one should have pertaining to the labor of study, Ignatius directs his young scholastics as such:

In order to make good progress in these subjects, the scholastics should strive first of all to keep their souls pure and their intention right, by seeking in their studies nothing except the glory of God and the good of souls. Moreover they shall frequently beg in prayer for grace to make progress in learning for the sake of this end. ([360])

An authentically Christian education must be one that puts a priority on religious education and especially theology. In his essay “Modern Education,” T.S. Eliot writes, “as only the Catholic and communist know, *all* education must be ultimately religious education.” “As the world at large becomes more completely secularized, the need becomes more urgent that professedly Christian people should have a Christian education, which should be an education both for this world and for the life of prayer in this world.” (Eliot, *Selected Essays*, 459) The Catholic historian Christopher Dawson similarly states that “Christian education should be an initiation into a universal spiritual society; the community of the *civitas Dei*.” (Dawson, *Crisis of Western Education*, 149)

Indeed it seems more than clear that for an education to be authentic, it must be directed toward the whole person. This by no means denigrates the importance of intellectual formation, nor the truth that knowledge is good in itself. Our main vocation as university students, as St. Ignatius often pointed out, is to labor in study. We are here to

learn, and it is when we are giving ourselves completely to the intellectual life that the Divine Majesty is most pleased. But it must be a learning and a study that forms the whole person, that leads us to a greater life of virtue, to a truer happiness, to a more authentic human life, and most importantly, one that imparts to us the desire to pursue the Truth. St. Bonaventure said it best in his *On the Reduction of the Arts to Theology*:

And this is the fruit of all sciences, that in all, faith may be strengthened, *God may be honored*, character may be formed, and consolation may be derived from union of the Spouse with the beloved, a union which takes place through charity: a charity in which the whole purpose of Sacred Scripture, and thus of every illumination descending from above, comes to rest—a charity without which all knowledge is vain because no one comes to the Son except through the Holy Spirit who teaches us *all the truth, who is blessed forever*. Amen. ([26])

Matthew Fish
Sophomore Philosophy/English major

Preparing students to compete in the global economy

In reply to Ben Brown’s response to my earlier letter:

I have an associates degree in liberal arts. So I definitely know what a liberal arts education entails. I am saying that the role of liberal arts education as formation is excellent and important for preserving the fundamental beliefs and principles which should be so much a part of our lives but sadly are not.

My position was and is that our education needs to have some practical application to it. That is, when graduation time comes we have to be ready to compete in the global economy and be prepared to defend the Gospel. We are

going to have difficulty defending the Gospel without practical training.

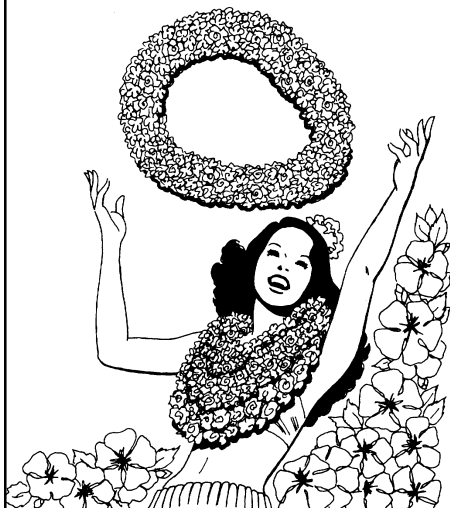
The core curriculum task force is looking at ways to have both liberal arts study with necessary applications as computer training, resume and cover letter writing. They are talking about ways to do this so our students will be both educated and trained. Franciscan University is both a liberal arts school and a school of professional programs.

It is academically irresponsible for someone not to take courses and/or workshops on computer literacy, resume writing, and how to do a job interview. Education for its own purpose is good when it is integrated with practical applications.

Peter Cole
MA Education program

Have a nice
summer!
Don't forget
to write!

katieandjules@ibm.net



Engaging questions

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a personal oblation—then it follows that what we offer must be deeply our own. To the extent that we allow ourselves to be formed by the tradition, the tradition will be reflected in our praise. But if we are truly alive spiritually, then there will be something new likewise reflected—the legitimate developments of the day, and the impressions of grace on our own more or less modern subjectivity.

Mrs. van Schaijik's article is important not so much for its discussion of liturgical music (although it is the most thoughtful *Concourse* article to date on the subject), but for its treatment of the confluence of cultures on our campus. As she says, we should not thoughtlessly reject all new forms of spiritual and cultural expression because they are not traditional. Rather, we should carefully consider whether or to what extent they may be among the "legitimate developments of the day."* Of course, the converse is also true. We must avoid at all costs that rather small view that what is traditional is "dead" and only the "new" is in step with the present "movements of the Spirit."

In similar fashion, Mr. Schmiesing argues that the interaction between the traditional and charismatic cultures on campus could create a new culture. "This new culture is not just the peaceful co-existence of the two elements, but is an entirely new entity with a life of its own." He notes that this interaction of cultures has its attendant tensions and that cultural transformation can be both painful and difficult. But importantly, "each part balances and complements the other. If one 'side' calls it quits and concedes defeat, the growth will stop. Creativity will no longer be necessary. And once stagnation sets in, decline will begin. The struggle is the source of vitality, provided it is a struggle marked by charity, patience, prudence and humility."

These ideas, as much as the general

call for discourse, encapsulate the *Concourse's* purpose. We editors don't agree on everything, but we share two things: a love for this University and a desire to see it flourish. And our sense of how it will best flourish is rooted in a common experience. Most of us attended the University when it was fully charismatic and were greatly blessed by the renewal. But we were also dramatically influenced by the intellectual renewal at the University, and by the exposure to the Church's "long and broad traditions" that went with it. All of us firmly believe, however, that one need not and ought not reject the blessings of the renewal in order to immerse oneself in the rich deposit of faith.

This position can be uncomfortable. Often times it pleases no one. We are those who love the household system but are compelled to criticize certain negative tendencies within it. We are enriched by much of the renewal but recognize its shortcomings. We sympathize with those who, like Mr. Dragani, "want to be reminded that the Church has a glorious liturgical legacy," yet do not necessarily agree that contemporary music inevitably serves as a "painful reminder that the Church of today is disassociated from its past." And, to the chagrin of some, we are convinced that a synthesis of traditional and charismatic cultures, as envisioned by Mr. Schmiesing, comes close to capturing what Fr. Scanlan means by "dynamic orthodoxy."

It is on such matters that we particularly believe discourse to be essential. This is why we make room in our ever-tightening schedules to publish this journal, not for personal gain or to stir up tension and disagreement.

And herein lies my disappointment. We have not received a single article which has directly engaged the ideas set forth by Mr. Schmiesing and Mrs. van Schaijik. I believe, though maybe I am wrong, that these ideas are crucial to the future of the University. We rightfully could not be satisfied in being a center for the charismatic renewal without fully and wholeheartedly engaging the Church's intellectual mission for its

universities. Likewise, we cannot be satisfied in offering a strong, traditional Catholic education without engaging the transforming message of the renewal. To attempt it would be to reject the wondrous gift that God has graciously bestowed upon our University. In the words of Mr. Schmiesing, the current “‘Steubenville culture’ could not have happened without both the ‘charismatic’ and the ‘traditional’ components.”

It is time that we wrestle more seriously with these ideas. If we indeed are witnessing the birth of a new campus culture, how do we envision this culture? As T.S. Eliot aptly wrote, “culture is the one thing that we cannot de-

liberately aim at.” Instead it is “the product of more or less harmonious activities, each pursued for its own sake.” We cannot plan it, for it is affected by a multitude of factors in ways that we cannot possibly anticipate. But, as Eliot argued, although there is much that we cannot do to bring about the necessary conditions for improving culture, “we can combat the intellectual errors and the emotional prejudices which stand in their way.” A modest goal, this. But a necessary one. I remain hopeful that our readers will join this discussion next Fall. ■

Mark Fischer graduated from FUS in

1989. He lives in Steubenville with his wife Susan (Deford, '89) and their three children. He practices law in Pittsburgh, and is a Contributing Editor of the Concourse.

Previous Concourse articles mentioned in his article can be found at our website: www.TheUniversityConcourse.com

* In the realm of liturgical music, the music of Jim Cowan, widely used on campus in the 1980s, provides an example of such development. Much of his music, far from being a reminder that “the Church is undergoing a process of tumultuous change,” is firmly connected to the Church historical, yet at the same time clearly inspired by the spiritual renewal of more recent times.

Professionalism

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a home for the dying. Unfailingly, this cure prevailed, for it taught a deeper lesson than can be learned from books.

Having volunteered in one of these homes for the dying, I experienced personally how it can change one’s outlook on life. For we will all find ourselves before the throne of God one day, judged by how we treated one another, more than how we “performed” or whether we succeeded in the worldly sense.

I am definitely not advocating unprofessionalism, or bad business. It’s

simply a question of priorities. Mother Teresa’s earthly father was a good businessman, and the family always had a flare for caring for the less fortunate. Perhaps by his example during those precious formative years of her childhood the seeds were planted that years later germinated into the principles for which the Missionaries of Charity constitution stands today.

Mother Teresa was a living witness of the truth she so often declared: “we are called upon not to be successful, but to be faithful.” In place of the ambition to acquire praise, to be in charge, to control all—the typical hallmarks of professionalism—she radiated humility. And

yet she rose to be quite a powerhouse of authority, winning the admiration of the whole world.

Today, in the rush of consumerism and a society plagued by profit-making goals, it is no wonder that we tend to allow the demands of the present moment to sweep over us like ocean waves—eventually carrying us out to the sea of a materialistic life. In this way, one can clearly see how our self-imposed secular values can easily spill over to what could be one of the worst spiritual enemies—materialism.

Let us strive to follow the example of this saintly nun and spread a network of love around our communities and workplaces. As I pass by my boss’ office every day, I’m empowered when I glimpse at the wooden sign on his desk which reads, “FAITHFULNESS NOT SUCCESS.”

Perhaps we could all gain a lesson here: place this sign not only on our desks, but in our hearts. ■

Susan Hunt works in the Development Office. She spent several years as a volunteer for the Missionaries of Charity in Washington, DC, where she had the privilege of meeting Mother Teresa. She is currently working on a book about Mother Teresa’s impact on her life.

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Editor's Post Script

The closing of a volume of the *Concourse* is always a happy/sad event. On the one hand, there is the satisfaction of having finished the job—of having provided another yearful of discourse to deserving readers. And on the other hand, there is the frustration of having to leave great discussions dangling—the sense of having to cease when we had only just begun. Our conversations could have gotten deeper, and there could have been so many more of them... Thank goodness there is next year!

At the end of Volume III we inaugurated the annual Editor's Post Script section, to get in some (temporary) last words on a few of our discussions, and to stimulate ideas for future articles. Please do think of writing something for us over the summer! We aim to publish more frequently next year, and our best chance of succeeding is in starting the year with plenty of good material. ■

Oxford gaining on Shakspere

So far no one among us has taken on Joseph Sobran's argument that the Edward de Vere, seventeenth Earl of Oxford is the real author of Shakespeare's works. The theory is everywhere gaining credence, and Sobran continues to amass amazingly persuasive evidence in support of it. I would so enjoy hearing what certified Shakespeare devotees in our midst have to say on this question. Might Mr. Englert be persuaded to weigh in with his view? Anyone else? In case, *Alias Shakespeare* makes great summer reading. ■

Of privacy and collegiate morality

I think the dilemma posed by Joanna Bratten in the last issue of the *Concourse* would go away if she framed it differently. In truth, there is no conflict between a Catholic university's call to foster the moral well-being of its students and the students' right to privacy. On the contrary, schools who do least to "interfere with students' private lives," do most to ensure that their students have no protection whatsoever against the aggressions of the shameless. Only think of dorm-room date-rape. And I don't know how many times I've heard stories of girls who were forced to flee their rooms night after night because the roommate's boyfriend was sleeping over, *again*. Then there are the notorious co-ed bathrooms at some secular colleges. A guy I know once told me a story of his first day on campus. He was standing at a urinal—*using* the urinal—when a young woman came up to him and began a friendly conversation: "So, where are you from?"

These examples go to show how wrong-headed it is to imagine that fewer rules means more privacy on college campus. It would be much easier to make a case for exactly the opposite.

I think the difficulty comes in with assuming that when the college makes rules regarding morality it is necessarily doing so *in loco parentis*. I agree with Ms. Bratten that university officials should not pose as parents. They have vis-a-vis their students nothing like the rights or duties parents have to oversee the well-being of their children. But it does not follow from this that they have no moral authority at all, nor that any regulations beyond those against property damage must aim at controlling the private lives of their students.

Every university should consider itself obliged to foster an atmosphere that is conducive to intellectual pursuits. That implies insisting on such things as decency, order and spaces of silence. Every *Catholic* university is further obliged to foster an atmosphere of lively faith, in which the religious life of the mind can best flourish. That implies honoring God, offering the sacraments, encouraging prayer and providing protections against evil influences. The leader of a school like ours does well to say to its students, "Your soul is in your own hands, but this campus is in mine. And as for me and my university, we will serve the Lord."

Of course, what this means practically, rule by rule, is question of prudence. Personally, I'm against permission slips, but for closed dorms. (I mean single-sex dorms wherein in opposite sex friends may visit only during designated open-hours—like we find at FUS.) But it would be good to hash it out further next year. ■

Newman, education and context

Ben Brown is right when he points out that a liberal education is neither sufficient nor necessary for salvation. But I doubt anyone here would disagree with him on that score. He also may well be right to caution us against a certain instrumentalization of knowledge—as if intellectual cultivation was worthwhile only insofar as it improved our moral or religious condition, or enhanced our professional skills. It is good to keep pressing the point that it is something valuable-in-itself.

But, still, I agree with those who think he goes too far when he so decisively separates the intellect and the will.

And we should keep context in mind. Newman was writing in a social climate that absurdly exaggerated the value of a liberal education—treating it as if it could replace religion in reforming society and bringing about the happiness of mankind. Therefore he was right to stress the limits of knowledge as such. Susan Fischer was writing in a social climate that *underrates* liberal education—treating it as worthless or dispensable because it isn't "practical." Therefore it was right for her to stress its high value. When Newman speaks of "liberal Knowledge" "consid-

ered in itself” he was expressly isolating it from a religion. Susan Fischer was explicitly speaking of liberal education within a “milieu” of faith; she was contrasting it with a merely technical training, which can result in narrowness and bigotry even among religious persons.

Other Newman quotes show how far he was from denying the ultimately religious aim of education in a wider sense.

When he became a tutor at Oxford, “he told his sister Harriet that he saw the tutorship as a spiritual undertaking and not ‘merely a secular office’.” (Ker’s biography, p.27)

Later, in the Tamworth Reading Room letters, he wrote, “Christianity, and nothing short of it, must be made the element and principle of all education. Where it has been laid as the first stone, and acknowledged as the governing spirit, it will take up into itself, assimilate, and give a character to literature and science. Where Revealed Truth has given the aim and direction to Knowledge, Knowledge of all kinds will minister to Revealed Truth.” (Discussions and Arguments, p. 274-5)

Being “taken up into” Christianity, the pursuit of liberal knowledge becomes inextricably bound up with the pursuit of total human perfection. This is especially true of theology, which Newman gives so high a place at a Catholic university. Knowledge of the Divine, acquired in a setting of faith, cannot help but leave an imprint on our souls. ■

Witnesses to Faith in the face of death

FUS Trustee Alan Keyes’ response to the Columbine High School tragedy has been circulating the web. Here is part of it:

“Several of the students at Columbine High have told of being with a girl [named Cassie Bernall] when a gunman demanded of the group whether any of them believed in Jesus Christ. The girl hesitated a minute, and then said, “Yes.” The gunman said, “For WHAT?”—and killed her... That child is a true martyr, and let us praise God for her soul, her courage, and her faith in the Lord... Especially moving to me in the description of the death of this girl is not her “yes,” but the moment of hesitation that preceded it. It means that she went into her heart and searched herself for the truth, and she came out with her witness before God in the face of death...”

There is also the story of another girl, Val Schnurr, who was shot, and cried, “Oh God!” to which the gunmen angrily responded, “So you believe in God?” Bleeding profusely and wracked with pain, with the menace of his gun still pointed in her face, she had the courage to reply, “Yes, I do.” He reloaded, as if to shoot her again, but was distracted by a noise and ran off, sparing her life.

The first girl was an active member of a Protestant youth group, the second girl was a Catholic, and a member of a youth group led by FUS alumni. How beautiful to think that the leaders of these youth groups (with our alumni

among them!) had helped prepare the ground for such supreme acts of faith. May God grant the rest of us similar graces: the grace to live as they live—giving witness to Christ, and to die as Cassie died—giving witness to Christ.

Viva the class of '99!

What a momentous year for you to be launched on the world! Thanks be to God for everything good you have gained while you were here, and for everything good we have gained through you. May you acquit yourselves out there in a manner worthy of your calling as FUS alumni. May you be a light wherever you go. May you be fearless witnesses to the Truth. May you thrive and be fruitful whatever you do. And may you never forget your years on the hill.

Each May we offer our graduates a free semester’s subscription to the *Concourse*. It’s a great way to keep in touch with the dear *alma mater*. Send us your new address, and we’ll add your name to the list. ■

A prize-winning physicist out of his depth

A couple of weeks ago there was a much-publicized debate about the existence of God between two eminent physicists, Nobel Laureate Steven Weinberg, an atheist, and former Cambridge University scientist-turned Anglican Priest, John Polkinghorne. Two-hundred and forty professionals in various fields attended and about 60 journalists. According to the account I read, Mr. Weinberg “said that the theologians he talks to are ‘embarrassed by the topic of miracles’ and that without religion there would have been both good and evil people on the planet. ‘For good people to do evil things, that takes religion’.”

Does this remind anyone else of Socrates’ *Apology*? That’s where Socrates relates that the oracle at Delphi had announced that there was no one wiser than he.

When I heard [this] I said to myself, What does the god mean?...I am only too conscious that I have no claim to wisdom, great or small...After puzzling about it for some time... I interviewed one [reputedly wise] person after another...And by dog, gentlemen, for I must be frank with you, my honest impression was this. It seemed to me, as I pursued my investigations... that the people with the greatest reputations were almost entirely deficient, while others who were supposed to be their inferiors were much better qualified in practical intelligence... I mean that on the strength of their technical proficiency they claimed a perfect understanding of every other subject, however important, and I felt that this error more than outweighed their positive wisdom...

It would have been better for Mr. Weinberg if he had confined himself to physics. Then he may have gone to

his grave justly renown for brilliance. Now he looks rather silly. ■

A positive psychology

Here's a great potential *Concourse* topic for the psychologists among us.

A year or so ago I read a fascinating article by Trish Hall about the ideas of the new president of the American Psychological Association, Martin Seligman.

It began: "Psychologists rarely think much about what makes people happy. They focus instead on what makes them sad, on what makes them anxious. That is why psychology journals have published 45,000 articles in the last 30 years on depression, but only 400 on joy. Joy is not covered by insurance, nor does it lead to tenure." (International Herald Tribune, May 4, 1998.)

Seligman, a professor at the University of Pennsylvania, is determined to change that. "I believe America is fed up with the victim model and wants to make life better," he said. "I don't want to cast out the disease model. But we need a science that tells us about human strengths. I want to remind psychologists of normal people." According to Seligman, psychology has been essentially negative for 100 years. "Social science has believed negative things were authentic and human strengths were coping mechanisms... [P]sychology needs to ask, What are the virtues? We need to delineate them, assess them, ask casual questions. What are the interactions? How does it grow? Let's talk about growth and questions of strength..."

To that end, Dr. Seligman has been giving speeches (which get standing ovations) to clinical psychologists, writing grant requests, and working to establish a research network of colleagues interested in getting a positive psychology off the ground.

Sounds to me like something FUS should definitely try to get in on! ■

How to become a leader

The March 1999 issue of *Fides*—a promotional newsletter sent to friends and benefactors of FUS—featured an article titled "Transforming Students into Servant Leaders." It was about the campus Institute for Catholic Leadership, which "provides training programs and seminars for Franciscan University students to develop their individual and group leadership skills."

I confess I have less than no faith in such programs. Not, of course, that there is nothing worthwhile at all to be learned through them—no doubt they include lots of good and useful tips. But I'm afraid what good they contain will be outdone by the bad of giving students the silly and self-defeating illusion that they are being "transformed into leaders" by attending them. Real leadership is not so painlessly gained.

The content of the seminars that comes through in the article does nothing to allay my doubts. For instance,

the article provides a list of "essential elements of servant-leadership:"

1. beginning by changing oneself
2. being a good listener
3. being empathetic and accepting of others
4. having a positive effect (healing influence) on people and situations
5. building community through cooperation

(Note that this list might just as well have been titled "characteristics of a very nice person." It tells us nothing whatsoever about the essence of leadership.)

I propose an alternative program for would-be leaders:

1. Forget about leadership talks and time-management seminars.
2. Dedicate yourself to prayer, and to discerning the Divine Will for your life.
3. Throw yourself into your studies.
4. Make painful personal sacrifices for what you believe is true and right.
5. Write articles for the *Concourse* challenging the campus status quo.

I'm sure anything this program will do a better job of transforming students into the sort of people who can wield an influence and inspire a following than any number of "Leadership Development Seminars." ■

Campus politics

We've heard that some are identifying the *Concourse* with a "right-wing" party of "extremists" on campus. We are mystified. This forum is as open to the proponents of "the left" as it is to anyone else. But we cannot publish articles we do not have. If anyone thinks our influence is disproportionately favoring a particular political party on campus, then by all means, let him write in to shift the balance! Nothing could please us more. ■

Thanksgiving

My heartfelt thanks to our worthy advisers, and to all those who contributed to our discussions by writing articles this year. And also to John, Johnny, Christen and Danny Fischer, who helped with collation, as well as to the Forum students who handled distribution.

Friends of the *Concourse* owe more than they know to local editors Susan Fischer and Ben Brown. Had they not joined us mid-year, and contributed so much time, talent and enthusiasm to our cause, this would most certainly have been the *Concourse's* last semester.

But now, thanks to them, plus the endless heroism of Justine Schmiesing, and the steady supportiveness of David Schmiesing, Mark Fischer (brother-in-law, not husband of Susan—well, husband of Susan too, but a different Susan from *our* Susan) as well as my husband Jules, we *will* carry on, and please God, be back better than ever next year.

Till then, stay under the Mercy.

—Kathleen van Schaijck

Announcing the fourth annual Concourse Grand Prize

Dinner for two at the Grand Concourse Restaurant in Pittsburgh to be awarded to the article, which, in the judgement of the editors, best exemplifies the Concourse ideal of fruitful Christian discourse.

This year's prize goes to MA Theology student
Anthony Dragani
for his issue 6 article,
"A growing thirst for traditional liturgy"



The editors chose this article from among several worthy contenders for the skill and sensitivity with which it addresses a very touchy topic. Although the author took a strong and unpopular stand, he did so in a manner that was engagingly personal, substantive, thought-provoking, practical, and not the least bit condemnatory of other points of view. The following excerpts will serve to show how deserving it is of this year's prize.

"... I left the Catholic Church for a period of time, and became heavily involved with Campus Crusade for Christ. My parents were disappointed that I had left Catholicism, but were unable to produce a single reason for my remaining in the Church... This launched my family into an intense investigation of Church history, which ultimately led both my parents and me to fully embrace Catholicism..."

Suddenly I found myself drawn to the Catholicism of history. The Church Fathers became my everyday reading, and the soothing melodies of Gregorian chant my anthem. My mother and I developed a mutual obsession with Holy Icons, and began to crave the glorious "smells and bells" of the historic liturgy. After much soul searching I became a Byzantine-rite Catholic, and found myself magnetically drawn to truly ancient forms of worship. And to my pleasant surprise, God has been leading me to spiritual riches I never dreamed possible. In my own journey with God, the discovery of genuinely traditional liturgy has been the greatest of blessings.

... My generation, "Generation X," as we are sometimes called, is tired of drifting along without a sure foundation. We are looking for roots. Raised in a society with no sense of historical or cultural identity, we crave a connection to the past. This is what has driven many of us, myself included, to embrace the Catholic Church. After giving intellectual assent to the truth of Catholicism, we look for historical continuity and cultural wealth in our worship. We not only wish to believe like the Catholics of history, but we also long to worship like them... We want to be reminded that the Church has a glorious liturgical legacy, which is our birthright as Catholics."

Also announcing the First Annual Concourse Baby-grand Prize

*A \$30 gift certificate to Amazon.com
To be awarded to the author of the year's best short piece.*



This year's prize goes to alumna
Martha Blandford,
for a item which can be found on p. 2 of this issue.
We chose this article for the thoughtful and cheerful way
in which its author engages another writer's ideas—
commending and challenging him in one and the same paragraph,
as well as throwing fresh light on an important discussion.

Our thanks and congratulations to both winners!