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Featured in this issue:

The value of leadership development seminars

by David Schmiesing

In the "Editor's Post Script" section of Volume IV, Issue 7 of the *Concourse*, Kathleen van Schaijik wrote a few provocative paragraphs titled "How to become a leader." Van Schaijik is critical of leadership and time management seminars in general and the University's Institute for Catholic Leadership in particular. I believe she is correct in approaching such seminars and institutes with skepticism, for indeed there are many silly, wrong and even dangerous ideas on leadership that have been, and still are, quite influential today. In his book *The Seven Habits of Highly Effective People*, Stephen Covey summarized these ideas as the "personality ethic." The personality ethic is espoused by people who believe that gimmicks and interpersonal skills (such as positive thinking and communication techniques) by themselves are enough to make a person a successful leader or manager. Covey argues strongly that the personality ethic will not make anyone successful because these techniques and tricks are very shallow and will eventually be discovered as such. What is necessary instead is the practice of what Covey calls the "character ethic" which holds that the integrity of character is foundational to successful leadership. People will not follow (at least in the long term) those whom they do not trust.

I would argue that the alternative program proposed by van Schaijik is at least as faulty and imperfect as the program she criticizes.

A person earns this trust by, among other things, fulfilling commitments and displaying competence. Covey argues that the character ethic must come first and is primary; the techniques of the personality ethic can be useful only if built upon the trustworthiness of the character ethic. If the personality ethic does not have this proper foundation it will eventually self-destruct, and the fruits of this damage can be observed in many of the failed business and personal relationships in the world today. Therefore I would agree with Van Schaijik that any leadership talk or seminar that focused on skills, techniques and gimmicks (the personality ethic) would be useless or even harmful.

However, I do not believe that the list of "essential elements of servant-leadership" that Van Schaijik quotes and criticizes is quite as useless as she thinks. For example, the first element is "beginning by changing oneself." This really is the first step that any person who wants to exercise leadership must take, for this is the beginning of self-leadership—recognizing that I am responsible for my own actions and working to correct myself where correction is needed. If a person is ever going to inspire others to do what is right and good, then that person must demonstrate that he himself is capable of doing what is right and good. The character ethic comes into play here—people will not trust a person who says one thing and then does another.

The second and third elements—"being a good

See Leadership Seminars on page 9

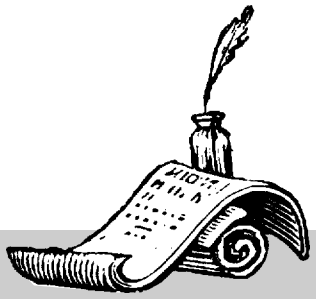
The problem of unjust conditions in Catholic organizations

by Regina Doman-Schmiedicke

The revival of Catholic orthodoxy in America has a dirty little secret: unfair labor practices. By this I mean mainly the low wages and lack of job security for those who work at many of the thriving new orthodox apostolates as well as many who work for the schools, ministries and offices of some dioceses.

Many FUS alumni have done a stint in working in Catholic dioceses or apostolates, thus they are more

See Catholic Workplace on page 10



Editor's Page

New face, same spirit

Just in case anyone was tempted to think that after four years of energetic debates, probing discussions and unstinting efforts to press this University to still greater heights of excellence, the *Concourse* might be getting old and weary, we've decided to ring in our fifth year of publication with a brand new look.

The creative genius of our tireless Design Editor, Justine (Franzonello, '93) Schmiesing, has come up with a design that captures at one and the same time our seriousness about truth and our aim of keeping our conversations fresh, lively and—where possible—full of good-cheer.

With this edition we also launch a new regular feature (likewise the fruit of Justine's genius) called the Bulletin Board, which can be seen on p. 12 of this issue. There our readers will find such things as *Concourse* and Student Forum announcements, suggestions for new topics, and brief reader comments.

Meanwhile, our commitment to our original principles is as staunch and spirited and poised-for-action as ever. We declare anew that an open forum for the raising of concerns and the airing of disagreements and the debating of ideas at FUS, however much discomfort it may incidentally generate, is beyond legitimate; it is beyond worth-having; it is beyond beneficial; it is quite plainly and simply indispensable. *It is a necessary help in preserving and promoting every other great good at Franciscan University*. Further, we renounce and trample merrily upon any suggestion—let it come from everso high-up or everso low-down on the University's hierarchy of membership—that to engage in public criticism of public things is to offend the laws of charity. We insist upon the very opposite! To neglect to cry out when we see a *neevil* worming its way into the fabric of a costly garment for fear of offending delicate ears, is to prove but sorry stewards of our charge. In other words—Love does what it takes, shrieks or no shrieks.

We would also like to use this occasion to remind our readers that the *Concourse* is an excellent place for students and alumni to become practiced in the almost-extinct and highly-to-be-praised art of courteous and intelligent conversation. (I say students and alumni not to be too flagrant in suggesting that some of our faculty and staff could be deficient in this area.) FUS is very good at devotion and enthusiasm; we preach admirably well; we crackle with orthodoxy. But—let's be honest—we are somewhat wanting in subtlety and grace when it comes to defending and promulgating the truth we love so sincerely and religiously. Deficient, perhaps, too, in *listening* to and receiving the truth others have to offer us.

There is no better way to remedy these defects than by practicing discourse here, in the pages of *the University Concourse*, where we are among friends who share our devotion and our good intentions, if not our opinions.

Most importantly, to enter into serious debate about important things is to help one another realize more of Truth; and to realize more of Truth, as Ben Brown shows so persuasively in his article on p.7, is to realize more of God, to grow closer to Him, and to become more like Him.

It is for this that the *Concourse* exists.

We will be expanding on these things on Thursday, September 23rd at 7:30pm in the Fireside Lounge.. I hope many of you will be able to come! I don't get to campus often and I would like to see your faces.

Kathleen van Schaijik

the University Concourse

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Editorial Policy

The University Concourse is an independent journal of opinion published by Franciscan University alumni in association with the Franciscan University Student Forum. It is not formally affiliated with the FUS, but is designed to encourage fruitful discourse among the members of the University community. The views expressed in this journal do not necessarily reflect those of the editors, nor those of the Franciscan TORs, nor 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.

Why I reject the Shakespearean "heresies"

by Robert Englert

In the May 4th edition of the *Concourse,* the editor invited me to weigh in on the issue of the disputed authorship of William Shakespeare, specifically the claim that the real author of the plays and sonnets is Edward de Vere, Seventeenth Earl of Oxford. Before I do so, however, I want to congratulate both staff and contributors for the outstanding publication the *Concourse* has been and continues to be. I look forward to every issue and am consistently rewarded with the high quality maintained throughout the journal. Not the least of the *Concourse's* virtues is the spirit of good naturedness its articles preserve even in the midst of spirited debate over contested issues. The journal is a significant contribution to the overall intellectual atmosphere of the University, and I am happy to take this opportunity to acknowledge it as such.

As to the issue of authenticity, I must confess that I am far from being an authority on Shakespeare's (not to mention de Vere's) biography, or on the disciplines associated with attribution. However, thanks to the editor's earlier enthusiastic recommendation of Joseph Sobran's *Alias Shakespeare*, I enjoyed several hours of browsing among various responses to his books and articles on this subject as well as several responses from the orthodox academics against the claims of other Oxfordians. It will probably not surprise anyone at FUS to find that I am thoroughly convinced by the establishment view that the real author of the plays and sonnets is William Shakespeare, the glover's son from Stratford-upon-Avon. In fact, this sojourn into questions of authenticity simply strengthened my conviction that the various "heresies," as they are called, have no validity and lack the basic discipline of scholarly inquiry.

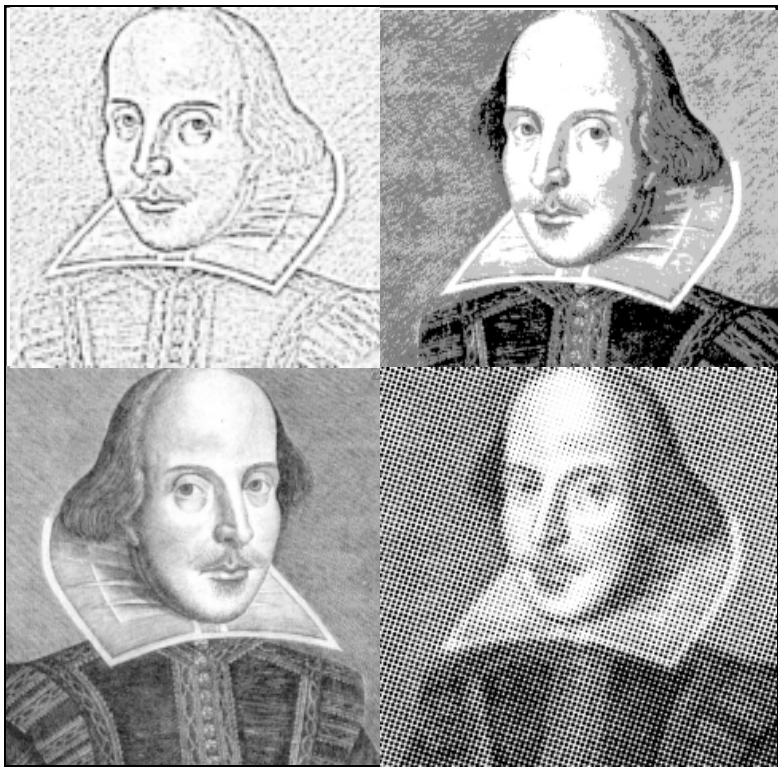
This sojourn into questions of authenticity simply strengthened my conviction that the various "heresies," as they are called, have no validity and lack the basic discipline of scholarly inquiry.

In a review of Dorothy and Charlton Ogburn's *This Star of England*, Giles Dawson provides an instructive description of the scholarly attitude:

> Scholarship implies an attitude toward truth and a method of working toward the establishment of truth—whether of historical events or of the meaning and significance of a literary work or of the nature of the world about us. The scholar has no axes to grind. He is not eager to prove his own hypotheses correct, but rather to find out whether they are correct or not. He is ever ready to re-evaluate and reinterpret his evidence and to discard one hypothesis in favor of a better. When he uncovers a fact which does not square with his hypothesis he neither shuts his eyes to it nor tries to explain it away nor trims it to fit his own preconceptions, but rather adjusts the hypothesis to fit the facts. The ability to evaluate and reevaluate evidence in any field comes with training and experience in that field. In the field of literary history, as in others, the scholar attempts to construct the whole picture. Familiarity with many points of view enables him to determine which of his predecessors and fellow workers can in general be relied upon for sound scholarship, though even in such reliance he will always test and question. *He is humble in attempting to solve problems that have baffled many before him and slow to announce discoveries that will upset well established beliefs.* He will familiarize himself with all tools and methods in his field and know which are sound and applicable to the work of the moment. In presenting the results of his research he will distinguish carefully between demonstrable fact and tentative conjecture, never building on the latter, and by full and sound documentation will furnish the reader with the means of testing both conjecture and stated fact. And finally in publishing he will scrupulously check all quotations and references. [1] [italics added]

Dawson goes on to show the Ogburns deficient in nearly every one of the qualities he describes in his sketch of the scholarly mind. Similar deficiencies can be cited against Mr. Sobran, as Jeffrey Gantz does in his review of *Alias Shakespeare: Solving the Greatest Literary Mystery of All Time*, the full title of Mr. Sobran's book.[2]

The subtitle of Mr. Sobran's book alone seems more than a little presumptuous, but a quick look at some of his writings will show his disdain for the quality of humility. I cite the following from the January, 1998 issue of *Sobran's: The Real News of the Month*, a newsletter available by subscription: "Nearly a year ago, as I was finishing *Alias Shakespeare*, I happened on what may



turn out to be one of the most important finds in the history of English literature" (p. 5).

Mr. Sobran is referring to an anonymous sonnet cycle titled *Emaricdulfe*, which he sets out to prove to be written by the same hand that wrote the plays and sonnets of Shakespeare. He employs a methodology of noting verbal parallels between the poems in *Emaricdulfe* and the entire canon of Shakespearean drama and poetry. This method of attribution must be treated with great caution, since so many of the writers of the age were consciously influenced by their contemporaries, and even where such influence was not conscious, the use of standard sources (such as Ovid's *Metamorphoses)* almost guarantees verbal parallels of the kind cited by Sobran as evidence of a single hand. Sobran asserts, "Whoever wrote the Shakespeare plays wrote these sonnets. And it could hardly have been the man from Stratford." In a disingenuous claim meant to be taken for scholarly caution, he states, "I found *Emaricdulfe* nearly a year ago; until now I've kept it to myself to make sure I'd considered every angle." But without telling the reader what those angles were and how he had considered them, he launches into an attack on the academic establishment almost staggering in its hubris:

> Chiefly, of course, I wondered how all the scholars could have missed these poems, which have existed for more than four centuries and were published in 1595. I've learned not to put too much faith in the experts in any field, but I thought Elizabethan literature had been pretty thoroughly covered. Surely some doctoral candidate had pored over this work and noticed the abundance of Shakespearean touches and verbal parallels! Apparently not. . . .Most scholars nowadays are like bureaucrats; they stay within the system, and they hardly notice anything outside it. (p. 3)

Sobran notes what he regards as "evidence:" the same or similar words, phrases and sometimes tropes occurring in sonnet 24 of *Emaricdulfe* and in various places in the Shakespearean canon, including such commonplaces as "honey-tonged" in line 1 with "honey-tongued Boyet" from *Love's Labor's Lost* and "from their nectar lips," line 3 and "such nectar from his lips" *Venus and Adonis*. He also finds significance in the "parallel" between line 7, "And every sentence of a greater force" and *Henry V:* "sweet and honeyed sentences," where the only thing they have in common is the perfectly ordinary word, "sentence." So too with "modest Diana" and "modest Dian," "my yielding heart" and "my unyielding heart," and "true types" and "true type." Using this methodology, Dave Kathman demonstrates that Sir Edward Dyer, one of Oxford's contemporaries at court, is actually closer than Oxford to Shakespeare. Kathman claims that ". . . a similar list [i.e. to Sobran's] could be compiled for any Elizabethan poet with a canon the size of Oxford's."[3]

Mr. Sobran concludes his breathless discovery ("I was amazed, ecstatic") with more anti-intellectual sneering:

> The evidence could hardly be more conclusive. Yet no scholar has even noticed these parallels, which have been lying in plain sight for *four centuries*. It's one of the most astounding oversights in the history of literary scholarship.

How could it happen? Simple. Most of the scholars have never taken the Shakespeare authorship question seriously. And by the same token, they've never questioned other Elizabethan authorship attributions.

What follows is almost too embarrassing to cite, but in the name of completeness I am forced to do it.

> And so this incredible treasure was left to me, courtesy of those countless academic scholars who, rejecting as absurd the possibility that Oxford was "Shakespeare," therefore never paused to wonder whether other works from the same golden quill, under other guises, were waiting to be noticed.

To appreciate the distance Mr. Sobran has gone from the scholarly ideal, I invite a re-reading of the description of scholarship from Giles Dawson of the Folger Shakespeare Library in the third paragraph of this piece.[4]

Of course, Mr. Sobran is not the only Oxfordian involved in what is admittedly a thriving community of anti-Stratfordians. Indeed, the Oxford contingent has all but obliterated the astonishing list of other claimants: Bacon (the first), Marlowe, the Earl of Rutland, Thomas Heywood, Queen Elizabeth I, to name a few. I have focused on Mr. Sobran because of the recommendation given to him in your "Editor's Post Script" and in your earlier response to having read *Alias Shakespeare*. He does, however, share with most of the more zealous anti-Stratfordians what has been described as a "somewhat paranoid claim that the universities have denied them a hearing."[5] This claim seems to have gained some credence, since not only Mr. Sobran but Charlton Ogburn, author of *The Mysterious William Shakespeare* (the Oxfordians' bible) and many other anti-Stratfordians sound the same note. Let me cite Thomas A. Pendleton in *The Shakespeare Newsletter*, Summer 1994, for some of the reasons for this apparent disrespect:

> The authorship controversy—which nowadays is tantamount to saying the Oxfordian hypothesis—is not often seriously investigated by Shakespearean scholars. . . . Almost all Shakespeareans, I expect, are aware that claims for any rival author are based on assertions and inferences . . . that are untenable and have been shown to be untenable. Most libraries can supply the Shakespearean with some older, but very useful, treatments of the subject. . . . For most Shakespeareans most of the time, Schoenbaum sufficeth. [I.e., S. Schoenbaum, author of *Shakespeare's Lives*, 1970.] A number of other considerations militate against the Shakespearean's engaging the topic. Public debates and moot courts, favorite venues for proponents of Edward de Vere, 17th Earl of Oxford, are far more compatible to categorical pronouncements than to the laborious establishment of detail, context, and interpretation required to counter them, not to mention doing so with enough panache to win the approval of a non-specialist audience. . . . Shakespeareans sometimes take the position that even to engage the Oxfordian hypothesis is to give it countenance it does not warrant. And, of course, any Shakespearean who reads a hundred pages on the authorship question inevitably realizes that nothing he can say or write will prevail with those persuaded to be persuaded otherwise. Perhaps the most daunting consideration for the scholar who intends to seriously examine this claim is the volume and nature of the research that will be demanded. To begin with, he must become completely familiar with the nearly 900 pages of Charlton Ogburn's *The Mysterious William Shakespeare*, the authorized version of Oxfordianism, and then proceed to test at least a wide sampling of random claims of other adherents. He will continually be faced with the prospect of dealing with gratuitous assertions as if they were serious scholarly conclusions, and the necessity of demonstrating such assertions to be incoherent in the appropriate context, or based on incomplete or selective evidence, or logically faulty, or some combination thereof. The research required will be extremely demanding, much of it in quite recondite areas where very few have boldly gone before. He probably ought also to curb his natural temptation to say snide things when refuting especially preposterous claims. As remarkable as it sounds, Irvin Leigh Matus, in his *Shakespeare, IN FACT* (New York: Continuum 1994), has managed to perform all of these tasks, even the last.

To any reader sympathetic to the usually constrained resources available to scholars, these reasons should excuse the failure of most scholars from entering the fray. For those who wish to pursue the subject, I can recommend H. N. Gibson's *The Shakespeare Claimants*, 1962 as an eminently readable response to the anti-Stratfordians. If you haven't the time or inclination to read Matus's book, an excellent review by Thomas Pendleton (cited above) not only gives a cogent summary of most of Matus's arguments, but also provides his own argument based on the implausibility of a conspiracy of this magnitude ever having being carried on. "If this remarkable conspiracy had occurred, it would have been so extensive that it becomes a serious problem to identify those from whom the secret was being kept." He goes on to show the implausibility of such a conspiracy enduring, concluding with the following: "No one associated Oxford with the Shakespeare plays, not during Oxford's life, nor Shakespeare's, nor the rest of the 17th Century, nor, for that matter, the 18th, 19th, and the first couple of decades of the 20th. If this was a conspiracy, it was far and away the most successful in human history."

Another informative essay is by Gwynne Evans and Harry Levin, two self-described "orthodox professors"

who answer Charles Ogburn in *Harvard Magazine*, February, 1975.[6]

Two other reviews I can recommend as useful are Jeffrey Gantz's review of Joseph Sobran's *Alias Shakespeare*, cited above, and Dave Kathman's review of Sobran's "'Shakespeare' Revealed in Oxford's Poetry," also cited above. I believe anyone who opens the "Shakespeare Authorship Page" on the web can spend a pleasant hour or more browsing the numerous entries on that website alone.[7]

A final thought relating to my limited expertise in this controversy. I used to give a lecture on authenticity in my Shakespeare classes. Over the years I discerned that most students were indifferent to the question, wanting to know whether or not I felt the anti-Stratfordian claims had any validity and being perfectly content to hear that I did not. I have more recently introduced the topic as an entree to other questions of disputed authorship such as the Joan of Arc scenes in *Henry VI, Part I* and claims of multiple authorship in *The Taming of the Shrew* and *Pericles*. But I still have been giving the anti-Stratfordian claims an off-the-cuff dismissal. I am inclined, however, to dust off the lecture, update it to account for the growing number of adherents to de Vere's claim, and include it as a part of the introductory material to my courses. I am grateful for the impetus you have provided to rekindle my interest in the issue of authenticity. I look forward to hearing from *Concourse* readers on this matter. ■

Mr. Englert is a Professor of English at FUS.

1. (New York: Coward-McCann, 1952) appearing in *Shakespeare Quarterly*, 1953, pp. 165-70

2. The Boston *Phoenix*, November 6-13, 1997. The article may be found at website http://bostonphoenix.com/archive/books/97/11/06/ALIAS-SHAKESPEARE.html

3. "Shakespeare, Oxford, and Verbal Parallels" readable on "The Shakespeare Authorship Page" www.bcpl.lib.md.us/~tross/ws/will.html a review of Mr. Sobran's article, "'Shakespeare' Revealed in Oxford's Poetry".

4. My citations from Mr. Sobran's essay are from two internet entries, one a reprint from January, 1998 and the other "A Note from the Editor" (modified from *Sobran*'s, January 1998, p. 3.) One may readily find the quotations at Mr. Sobran's address: http://www.sobran.com/emar.shtml

5. Gwynne Evans and Harry Levin in *Harvard Magazine*, February 1975.

6. www.pbs.org/wgbh/pages/frontline/shakespeare/debates/harvardmag.html

7. www. bcpl.lib.md.us/~tross/ws/will.html

More on the aim of education: A response to critics

by Ben Brown

When I originally wrote my response to Mrs. Fischer on education, I must admit that I thought the purpose of education I was advancing was something with which virtually everyone would agree. The replies to my article make it apparent that that was not the case. Therefore, I would like to try again, this time taking into consideration the helpful comments of my critics.

I think that the issue can be clarified by making three key distinctions. The first distinction is between the end of something and the means used to achieve that end. As before, I maintain that the end of education is the formation of the intellect, not the formation of the will. That does not, however, mean that education should have nothing at all to do with religion and the will, or that it treats the student as an intellect divorced from the person as a whole. In fact, for education to do its job properly, theology is a must. Newman was at great pains to show that that is the case, as Mrs. van Schaijik pointed out. Note, however, that theology is primarily something of the intellect, a *study* of God and the supernatural, the use of reason to help understand our faith. That theology is a necessary part of education should not surprise us. How can one gain a "vision of the whole" if one leaves out the most important part of that whole, the supernatural.

We do not get an education to become good (in the moral sense), but rather to become capable of seeing and grasping Truth.

Education must also work with the will. Mrs. Blandford points out that great effort of will (i.e. discipline) is needed for a student to be educated—a very good point. But discipline in the context of education is a means to an end; one has and develops discipline so that one can be a better student. My saying that education "has to do with the intellect, not with the will" refers only to the end of education, not to its means. Naturally, for the mind to be formed, both intellect and will must cooperate; likewise with moral formation. It is the *person* who is educated, not some dissociated mind. But that in no way prevents education from aiming at the intellect as its end while at the same time taking into consideration the whole person (will, emotions, appetites, bodiliness, the heart, etc.) in its methodology. Neither does it mean that the will is not in any way formed along with the intellect; certainly it is. But such formation is not the reason for going to a university; it is largely secondary, which is Newman's point about the "gentlemen". We do not get an education to become good (in the moral sense), but rather to become capable of seeing and grasping Truth. An important point, though, is that this has a quite religious orientation! The perfection of our intellect, the formation of it in accordance with Truth, is actually part of a full religious life, for it is part of conforming ourselves to God, of remaking ourselves in God's image. We might also note that education is further religiously oriented because in conferring knowledge of creation it also confers knowledge of God, in whose image creation has been made.

The second distinction I would offer is between the immediate and secondary ends of education. I have been talking about the immediate end of education, the end which is proper to the essence of education in itself. My opponents seem mostly to be talking about a secondary, Christian end of education—an end superadded (not in the sense of adding something not already there, but in the sense of realizing and bringing to fruition what is intrinsically already contained within) to education when viewed in the context of Christianity. Mr. Fish notes that within the Christian tradition, education has always had the aim of leading one to "a greater love and service of our Lord." I agree completely, but I think that here Mr. Fish, along with Mrs. Fischer and Mrs. van Schaijik, fails to see the difference between education taken in itself and education in a religious context. Christianity can make great use of education, and has done so almost from its birth. And the individual person also can make great use of it, even for his salvation.

The ultimate end of man is union with God in heaven, and everything we do here on earth should be for the sake of that end. Saying that a cultivated intellect is an end in itself does not, however, undermine the fact that there is ultimately one end, namely, God. In fact, the very reason that a cultivated intellect can be an end in itself is because it is so constituted as to be inherently ordered to our final end. The perfection of ourselves is something which intrinsically brings us closer to God. But the ultimate purpose for one's existence, even if part of that existence is spent being educated, is something different from the end of education in itself. The end, the final product, of the educational *process* is the properly formed mind, but the ultimate end of the educated *man*,

as with all men, is love and service of God, for which education can be an instrument. We can quite properly say, at one and the same time, that the end of education is *both* the cultivated intellect *and* the love and service of God. The key point, though, is that the latter end exists only because the former does first (first logically, not temporally). That is, education already contains within a certain perfection of the human person and a certain orientation to knowledge of God (through knowledge of creation), and it is only because of that it can be "Christianized."

The third distinction I would offer is between education generally and Christian education. The very fact that we have to use modifiers like "religious" and "Christian" to talk about certain types of education means that there must be some more general, more foundational essence of education which is not either religious or Christian, which is what I have been talking about. My critics seem for the most part to take Christian education to be the very essence of education. It may be the best of education, even education most proper, but I do not think that it is the essence thereof. Many of the sources in the tradition which my critics quote are talking about strictly Christian education. Rather than take Christian education to be the only real education, I think it better to first talk about education more generally, and then talk about Catholic or Christian education as the best education. Secular education, insofar as it is education, has inherent within it the religious orientation of which I have spoken, but that orientation is partly left undeveloped. Knowledge is not incorporated into or taught from a religious perspective, and so does not draw out and develop in its students those things which it has the ability to do in a Christian context.

To conclude, a couple of concrete examples might help. Take St. Francis. He was largely uneducated, and yet had some of the most highly developed moral virtues of anyone in history. We can conclude from this that one does not need education to be good, something with which I think all my readers will be in complete agreement. Now take someone like Max Scheler. There can be no doubt that he was a very well educated man, and yet he struggled with certain serious sins all of his life. But that does not mean that he was uneducated or that his education was a failure. And even when he left the Church he did not cease to be educated, precisely because he retained what is essential to education, namely a cultivated intellect. One's intellect and will are certainly both damaged in personal sin, and conversely, one's intellect is naturally strengthened in accordance with one's development of moral virtue, but it does not thereby follow that the end of education is both formation of mind *and* will. It only follows that prudent educators will have an eye to both, and that Christian educators will not lose sight of the inherently religious orientation of education. Both must be sought together, to an extent, in order for education to achieve its end, but its end is still the one and not the other. Being just is certainly more important than knowing what justice is, but being more important does not make it education.

Finally, I would like to retract, to an extent, the harshness of my earlier criticism of Mrs. Fischer. She responds by reminding me of my own point concerning Newman's gentleman, which her liberally educated nurse exemplifies. I should have given more attention to that point initially. However, I still think that Mrs. Fischer's statements concerning the technical nurse imply that in order for her to become a compassionate nurse it is simply a matter of education, which is what I reacted against. Newman fought strenuously against an attitude prevalent in his day that simply educating people would make them such good and productive citizens that much of society's problems would disappear (cf. the *Tamworth Reading Room Letters*). While I am sure that this is not Mrs. Fischer's idea, it nonetheless seems to have a certain kinship with hers. If a certain nurse is as uncaring as Mrs. Fischer portrays, then she needs more than education. Much as I esteem a liberal arts education, I cannot see how it either aims at or actually succeeds in producing a morally virtuous person, despite all of its tendencies in this direction if harnessed by religious faith, and despite all historical uses as such.

There are, of course, a great many issues, both directly and indirectly related to this debate, that I have not touched upon. And I am sure that my critics are not completely satisfied, if at all; I have by no means answered all of their historical objections, which are in some ways the most difficult. I hope, therefore, that they will respond and bring to attention those points that I have overlooked or passed over, and I hope others will write in with further ideas, comments, clarifications, and objections. This is a particularly important issue for us as the core curriculum committee is working on possible changes to the manner in which FUS educates its students. ■

Ben Brown is a senior philosophy/math/computer science major, President of the Franciscan University Student Association and Contributing Editor of the Concourse.

Leadership Seminars

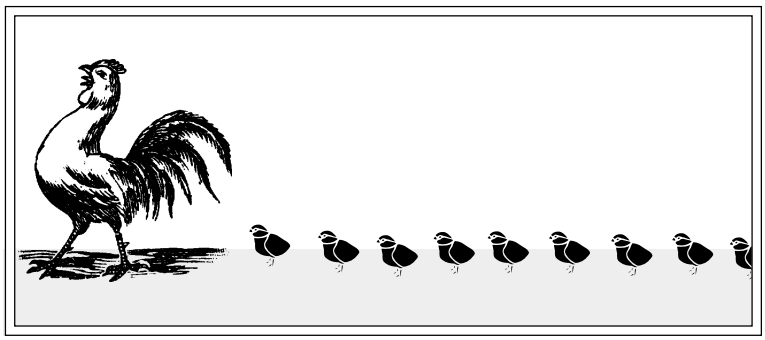
Continued from page 1

listener" and "being empathetic and accepting of others"—are closely related, it seems. An effective leader does need to be such a person. People must feel that they are understood and appreciated before they will follow another person wholeheartedly. If a would-be leader does not listen to those around him and cannot accept the ideas and viewpoints of others, other people will not give that person the trust which is crucial to any leadership situation. The leader may have great and noble ideas and vision, but if he is not aware of the strengths, weaknesses, concerns and needs of the people around him, he will probably run roughshod over them as he tries to implement his worthwhile goal. There is a parallel in the intellectual life: if an apologist or lecturer simply argues from his own point of view he will probably never convince the listener of anything. However , if the apologist or the lecturer "listens" first by trying to understand his audience and their background, concerns and expectations, then he can argue much more effectively because he can acknowledge and address those issues with which his audience is most concerned.

I think the fourth and fifth elements—"having a positive effect (healing influence) on people and situations" and "building community through cooperation"—are also closely related. These two elements, or behaviors, are again necessary if a person wishes to exercise leadership. Leadership is all about working and interacting with other people and achieving some sort of common goal or objective. When people get together, there is always friction and tension that results from different perspectives, backgrounds, ideas, interests and personalities. Sometimes this friction can be constructive and actually encourage greater creativity; at other times this friction can become negative and self-defeating. A good leader can take advantage of people's differences and use them to achieve great things, while a poor leader sees only insurmountable divisions and so either gives up or tries to squash the differences and homogenize everyone. I think the often-discussed but still ongoing tension on campus between the "charismatic" and the "traditionalist" spiritualities illustrates this point well: the leadership of Fr. Michael Scanlan has allowed a new culture to form here on campus that is both charismatic and traditional, but yet is not just charismatic or just traditional. (footnote reference to previous articles) It should be noted here that a true leader does not simply evaluate the positions of others and then find the lowest common denominator between them. People would never follow this kind of a leader for very long. Rather, a true leader realizes that people, with their different gifts and aptitudes, can accomplish much more together than they can by working alone or against one another. The whole is greater than the sum of its parts.

Van Schaijik says that these five elements also happen to describe the "characteristics of a very nice person." There is some truth in this observation. It is very difficult to construct a conclusive list of essential leadership qualities without overemphasizing some aspects or failing to adequately emphasize another. However, I would argue that the alternative program proposed by van Schaijik is at least as faulty and imperfect as the program she criticizes. Her first step is to "forget about leadership talks and time-management seminars." One can readily imagine such a student. Next, the student must "dedicate yourself to prayer, and to discerning the Divine Will for your life." The student therefore has an active spiritual life. Next step is to "Throw yourself into your studies." This is problematic because the student may be spending six hours each day in prayer and discernment. Perhaps the student could really use some help with prioritizing and balancing goals and responsibilities, but that was covered in the forbidden time management seminar. Add the next element "Make painful personal sacrifices for what you believe is true and right." So the student pickets the abortion clinic not just on Saturday mornings, but on every morning of the week, causing further stress on the spiritual/academic balance. Finally, the student follows the final point and "Writes articles for the *Concourse* challenging the campus status quo." The result is an article entitled "Why Every Student Should Get Up at 5:00 am Every Day of the Week to Picket the Abortion Clinic in Pittsburgh Because That Is What I Discerned as God's Will for my Life and If You Think it is Not God's Will for Your Life Then You Are Going to Hell Because I Pray More Each Day Than You Do."

Of course, the above illustration is a gross misinterpretation of Van Schaijik's list. While I actually agree that her list is a very good one, I do want to point out



the limitations of any such list.

I must also respond to Van Schaijik's claim that leadership seminars give students "the silly and self-defeating notion that they are being 'transformed into leaders' by attending them. Real leadership is not so painlessly gained." I cannot speak for all of the seminars sponsored by the Institute of Catholic Leadership, but I did observe one of these leadership seminars about two years ago and the fundamental point communicated was this: real leadership is based on character. Since character is based on a person's own choices, decisions, and actions, everyone has the ability to become a leader in one sphere or another. It is not attendance at the seminar that transforms the individuals; rather a person becomes a leader as a result of his choices, decisions and actions. And since many of these choices are very difficult, their "transformation" into a leader will be anything but "painless".

Finally, I must emphasize the importance of character, or self-leadership. A person must be self-examined, disciplined and committed to leading his own life properly before he can ever think about exercising a positive influence upon others. Character is precisely what is lacking in our society today; people want to lead others without having to go through the hard work of self-leadership. Even time management is really a misnomer—the problem is not managing time, the problem is managing ourselves, our passions and our lack of discipline. There is value in learning psychological realities and communication skills—this information can be very helpful. However, without a character-based foundation these techniques quickly deteriorate into tools for manipulation. This is why I believe that character-based leadership training can have an extremely positive, even transformational, impact upon students at the University, and therefore ultimately upon the world. ■

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Catholic workplace

Continued from page 1

acquainted with working conditions in these institutions than most Catholics. And many of them have found out that "working for the Church" too often means low pay, long hours and having to cope with management that is inept, untrained or, at worst, ill-disposed.

A few examples, all of which occurred in strongly orthodox Catholic environs:

* A young father being denied a raise on the advent of his second child because his bosses said, "We prayed about it and we don't think God wants us to give you one now."

* A woman being summarily fired from her job with no warning when she developed a serious medical condition that her employers thought their health insurance couldn't handle.

* Families receiving welfare at the same time that the heads of households were full-time apostolic employees.

This last situation is perhaps rather drastic, but wages that are unjust by papal definition are common in apostolic work. I consider myself fairly familiar with American Catholic apostolates, and to date I have only heard of two that pay their employees a living wage.*

Many young and newly-converted Catholics, in their zeal for a good cause, are willing to work hard for little pay if the working environment is good. Unfortunately, all too often, the lack of managerial expertise among the supervisors in many apostolates and diocesan institutions, combined with natural personality conflicts, combined with the spiritual attack that any work of mercy encounters, results in working conditions that people would never tolerate in a secular job.

All these problems contribute to the bad rap "working for the Church" has gotten in FUS alumni circles. However, there is another side to the problem which I would like to highlight—one that has made no small contribution to the miserable situation that exists in too many Catholic working environments today. I refer to an apparent unwillingness on the part of many employers to learn about and implement the Church's teaching on the rights of workers. It is probably due to a perception that to be concerned with worker's rights means buying into "liberal" or "socialist" or even "communist" ideology. This misperception exists widely in orthodox Catholic circles and is wittingly or unwittingly fostered in many conservative Catholic magazines, businesses and social circles—particularly in political circles that tend to identify fidelity to the Church too closely with loyalty to the Republican party.

In reality, the Church has been vocal about both worker's rights and the goodness of labor unions. Vatican II states, "Among the fundamental rights of the individual must be numbered the right of workers to form themselves into associations which truly represent them and are able to cooperate in organizing economic life prop-

erly, and the right to play their part in the activities of such associations without risk of reprisal" (Pastoral Constitution on the Church in the Modern World, paragraph #68).

Among the papal writings on the subject is the encyclical *On Human Work*. The first encyclical John Paul II wrote was on Christ; the second was this one, on labor issues. It is no doubt at least partly because of his personal experience as a laborer in grueling conditions under the Nazis, as well as his ties to the Polish "Solidarity" movement (which was so instrumental in bringing down communism in eastern Europe) that these problems are so close to the Pope's heart.

He states in section 20: "...even if it is because of their work needs that people unite to secure their rights, their union remains a constructive factor of the social order and solidarity, and it is impossible to ignore it." The Pope acknowledges that abuses can occur when unions become part of class warfare or mere political machines, but ends up concluding nevertheless that the solidarity and community that unions build is a good in and of itself: "... it is always to be hoped that, thanks to the work of their unions, workers will not only have more but above all be more: in other words that they will realize their humanity more fully in every respect."

It can be confusing for someone (such as myself) of a Republican background, who is used to thinking of unions mainly as political lobbying groups, to hear that the Church has made a point of championing worker rights and labor unions over the free market and free enterprise. The key is to understand the link between just labor practices and human dignity. To work full-time for less than a living wage; to have to work punishingly long hours; to have little or no control over the conditions under which one works; to work under managers who have too much power, who are free to fire employees virtually at whim, is profoundly de-humanizing. And when these sorts of practices are found at organizations that ostensibly exist for the purposes of Catholic charity, it is scandalous.

I know of one independent Catholic pro-life charity which is notorious for its rough treatment of its workers. Earlier this year three of its respected employees said they were fired suddenly because they had been meeting (on their own time) to discuss concerns with working conditions and the possibility of organizing themselves to deal with them. They approached the local diocese with their grievances, but were told that the diocese had no jurisdiction over the apostolate. The fired employees resorted to filing a complaint with the National Labor Relations Board, but, the Board, though it found grounds for the complaint, declined to take action against the apostolate because it was a "religious institution."

Are these lay associations of the faithful accountable to no one?

Apparently the management was not afraid of reprisals from their donors, board of directors (one of whom is an anti-union lawyer), or from the rest of their workers for their actions. Catholics—in America at least—tend not to be sympathetic with workers and unions. We tend to overlook the Church teaching on the matter. We are ready to defend the lives of the unborn; we insist on total orthodoxy; we rage against "liberals" for being selective in their adherence to Church teaching. And we don't even notice the double standard.

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According to the Bible, the sin of depriving the worker of his just wages cries out to heaven just as loudly as the sin of murdering the innocent. But you would never know it from talking to many conservative Catholics. In an enlightening conversation with a manager in the apostolate referred to above, I brought up the Pope's teaching on the right to work. Her response was, "But that's just his opinion, right?" Then, as a well-informed Catholic, she caught herself and mused, "You know, that's what my friends say about *Humanae Vitae*."

I strongly believe that this is the age of the laity, and that God has called many single and married lay men and women into apostolic labor. "The harvest is great, the laborers are few." However, how can the worthy ministries founded in this generation survive another generation without undergoing radical reform at least in the areas of unjust wages and unjust firings?

As a distributist, I don't necessarily think that inviting the government camel's nose into this tent is the ideal solution. Nor do I think that independent apostolates clearly fall under the jurisdiction of the Catholic hierarchy (though I am ready to be corrected in this regard). I believe that this is an issue of building the culture of life, which is the vocation of the laity in every station. And it is my hope that the Catholic laity will wake up to their duties in this area and respond.

In the business world, it is possible to argue that poor pay and ill treatment of employees harms profits.

But in the non-profit Catholic world, these arguments have less weight. For many apostolates it seems more feasible and tempting to hire poor college students, use their minds and experience, then kick them out the door when they express a desire to start a family and make higher salaries. As enrollments at FUS, Christendom, and TAC continue to climb, this source of cheap labor seems inexhaustible for some time.

I suggest that both secular and Catholic businesses should start from the foundation the Pope uses in his encyclical. Employees aren't "assets" or "capital" or "resources;" they are persons. They have God-endowed dignity, a right to employ themselves and to benefit from the fruit of their labor. They have a responsibility to their employers, but the employers have a corresponding responsibility towards them. And in keeping with the principle of subsidiary, it is best for the workers themselves to determine in cooperation with the employer the conditions under which they will be employed. And this, for those who are unfamiliar with it, is the essential role of a union contract.

One way we as individuals can effect change is by refusing to donate to institutions that engage in discrimination against their workers. Those in the Catholic press can act as watchdogs on this issue. And those who work in these apostolates should gather and seriously debate the feasibility of creating more solidarity among Catholic lay apostolic workers. Those managing Catholic apostolates would do a great good by urging this kind of solidarity among their workers, instead of fostering an unchristian atmosphere of mistrust, fear and resentment.

And I urge FUS in particular to begin a re-education of the Catholic laity regarding the rights of the workers and of unions.

I will end with another quote from the Pope's encyclical: "In order to achieve social justice in the various parts of the world ... there is a need for ever new movements of solidarity of the workers and with the workers .... The Church is firmly committed to this cause... so that she can truly be the "Church of the poor." And the poor appear under various forms ... in many cases they appear ... because a low value is put on work and the rights that flow from it, especially the right to a just wage and to the personal security of the worker and his or her family."

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* I have no reason to believe that these two apostolates are more well-endowed financially than the many others that don't. I suspect that apostolic employers paying low wages stems more from faulty prioritizing of funds than from tight budgets.