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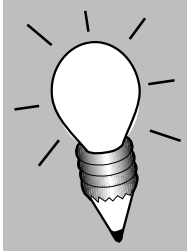

Featured in this issue:

Preparing FUS graduates for the modern world

by Jason Negri

I feel I must interject something into the current debate over the nature of a liberal arts institution and the curriculum at Franciscan University. Unlike the typical modern college, at FUS the Life of the Mind is extolled, and education is valued for its own sake, as pointed out admirably by senior Ben Brown in a recent issue of the *Concourse*. Seeing our educational mission as anything else (ostensibly, lesser) would be a betrayal of our identity as a university, he says. Thus, the humanities enjoy a position of primacy in the supposed "hierarchy of knowledge," while the professional and pre-professional programs are secondary. Mr. Brown also stresses the distinction between education and training—a valuable distinction to be sure, but one that should not be overdone. Although he pleads the opposite, his comments cannot but be construed as denigrating "training" to mere utilitarianism, and I find this unfair.

Romanticizing the past and attempting to recreate it today is futile, and a model that worked for medieval European society may not work at all for modern America.

When I was a student (majoring in history and French), I firmly subscribed to the classical idea that knowledge for its own sake was the highest and best goal of a university education. However, whether because I have been "mugged by reality" since then, or because of my contact with the many alumni who wish that FUS had "trained" them better, I find myself taking quite a different position today.

I believe we must recognize that in modern America, students come to college to prepare for a job as much as for any other reason—it is perhaps the primary reason. Because of this, we do our students a disservice if we allow them to graduate unprepared for the world. To narrow the education we offer so that it precludes (or at least drastically under-emphasizes computer exposure, business/economic knowledge or other valuable (though non-liberal) classes would risk precisely that.

My position, no doubt, seems like a betrayal

See **Liberal arts ideal** *on page 6*

Response to "The problem of unjust conditions in Catholic organizations."

by Kevin E. Schmiesing

In the September 22 issue of the *Concourse*, Regina Doman-Schmiedicke takes to task Catholic apostolates that engage in "unfair practices" toward their employees. Mrs. Schmiedicke makes several important observations and suggestions. She characterizes well Pope John Paul's emphasis on the personhood of the worker and the mutual responsibilities owed by workers and employers toward each other. She also points out real abuses she has observed at various Catholic apostolates (e.g., a woman being summarily fired after discovering a medical condition).

Mrs. Schmiedicke is also correct in her recommendations for dealing with such abuses, exhorting outside individuals to make personal donation decisions based on the behavior of the apostolate in question. She is right that inviting the government in to arbitrate questions such as just wages is fraught with difficulty.

Her account, however, is troubling on a number of points. For one, she seems to oversimplify the economic decision-making involved in the paying of wages. For instance, her example of the father being denied a raise on the advent of his second child begs further explanation. Does Catholic social teaching insist that every parent, upon the birth of a child, be guaranteed an increase in salary? Some Catholics

See **Catholic Apostolates** *on page 7*

Brief comments on two of last semester's articles

Anthony Dragani deserves to be commended for his article, "A growing thirst for the traditional liturgy," in *Concourse* Vol. IV, issue 6. He has highlighted admirably the danger of chronolatry (a word coinded by Jacques Maritain). It is a great illusion to believe that man's spiritual horizon can be limited to the historical period in which we happen to live. Hand in hand with this, Mr. Dragani has discovered what Plato calls "the golden cord of tradition" and how enriching it is to draw upon its treasures. Whether past or present, let us test all things, and keep what is good.

Concerning Ms. Bratten's article on the student who was expelled from Thomas Aquinas College for violating its policy against sleeping off campus without permission, it is clear that the young woman was attending the wrong college. If one joins an institution, one tacitly accepts its rules and regulations. Ms. Bratten refers to college students as "adults." Does she mean "entitled to vote," or is she referring to spiritual maturity? The word "adult" is ambiguous. Alas, life teaches one that "wisdom does not grow with wisdom teeth" (as Kierkegaard put it). Old people can be very immature while a St. Therese of Lisieux was fully mature at fifteen.

As educators, the TAC administrators know that the safest way to avoid sin is not to expose oneself to temptations. That was the golden rule of St. John Bosco's educational system. All of us can humbly acknowledge that there are sins we have not committed because through the wisdom of our educators or through God's grace, we have not been exposed to temptations. Those who come very close to the fire should not lament when they are burnt.

Alice von Hildebrand

A key difference between Church work and regular work

I read Regina Doman-Schmiedicke's article on unjust conditions in a Catholic organization with a great deal of understanding and appreciation. The examples of workplace injustice she cites, if indeed they are accurate, are deplorable.

However, while employers must provide a living wage to workers, there is another issue at work here, namely, the question of individual choice. True, many of us feel called to do Church work while at the same time having a family. Yet, we cannot and must not look at work at Catholic schools, apostolates and charities in the same way we look at an ordinary job in the marketplace. Why? Simply stated, the Church is non-profit and cannot afford to pay the money.

When the Catholic elementary school in my hometown was hiring lay teachers back in the 1950s, our pastor honestly and rightly told the teachers that if they were coming to work for him because they needed the income, they should look elsewhere, for he could not afford to pay the bill. With few exceptions, Catholic organizations are volunteer operations. That means that the workers are voluntarily working there and recognize that they could earn more money doing something else.

There are ways around this, of course. The individual who desires to work with the Church could and probably should do so as a second job with the first being the main source of income for the household. The

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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.

What matters the identity or the sexual orientation of Shakespeare?

by Joanna Bratten

I want to thank Mr. Englert for expending the time and energy involved in addressing the main point of the Shakespeare question in his article in the September 22 issue of the *Concourse*. Had I, as a card-carrying "Stratfordian," taken the time to review Sobran's arguments and present an argument against them, I think I would have come up with a similar response. Yet there is something more to be added to the discussion; perhaps I am merely pursuing quibbles, a practice for which Dr. Johnson chided the Bard himself (whoever he may be). I would like, however, to consider several passings comments made by Katie van Schaijik when she first posed the question "who was Shakespeare?" way back in April of 1998.

The comments to which I refer pertain to the unsatisfactory nature of Shakespeare's sonnets (as opposed to those of Elizabeth Barrett Browning for example) and the homoerotic undertones of the first portion of the sonnet sequence. Mrs. van Schaijik writes, first of all, that, according to Sobran, the general public has been unwilling to acknowledge the Earl of Oxford as the author of the works allegedly written by Shakespeare in part because of an "unwillingness to admit the likelihood that the greatest sonnets in the English language were inspired by a homosexual passion."

The Earl of Oxford, of course, was known to be of homosexual inclinations, in whatever sense this term meant to Elizabethan society. [1] Mrs. van Schaijik writes further that

> [T]he sonnets . . . have been disappointing. More than once, looking for inspiration, or for help in expressing some elusive aspect of the mystery of conjugal love, I have turned to his sonnets, and come away virtually empty-handed (feeling, I might add, a little confused and conflicted about it. Was I missing something? This was *Shakespeare*.)

The final comment of the article I admit I found confusing, at the time I first read it and even now as I am re-reading it. Mrs. van Schaijik states that '. . . a Christian need not be depressed or scandalized if it turns out to be true that [the Sonnets] were inspired mainly by a disordered, same-sex passion.'

Perhaps it is best to address the comments in order of appearance. The homosexuality of the Earl of Oxford may or may not have not deterred critics and readers from embracing the Oxfordian theory of authorship. As Mr. Englert noted in his article, the question of authorship, particularly in recent critical circles, is not one taken terribly seriously.

Most of us who have to write about literature for a living would admit that at the end of the day it really doesn't matter whether Shakespeare wrote the plays and sonnets, or whether he was a homosexual, bisexual or heterosexual, or whether he was from Stratford, Oxford or Berwick-upon-Tweed. What we have to work with are the texts, and anything we infer from them about their author is mere speculation. But, since literary criticism does depend largely on speculation for its livelihood, inferences are inevitable.

But on to the meatier matter. Mrs. van Schaijik claims that she finds the Sonnets disappointing. I would argue that if a reader finds the Sonnets disappointing then he or she is looking for something in them that is simply not meant to be there. In this case, the reader has claimed to have sought elucidation on the mysteries of conjugal love. I can argue two different positions here, both with which I agree.

On one hand, the Sonnets are *not* "about" conjugal love. The first, larger, portion of the Sonnets is devoted to the "fair youth;" some might consider this portion homoerotic in tone and content but I would argue, rather, that far from expressing homoeroticism the poems express male friendship in a manner largely extinct since the seventeenth century:

> Let me not to the marriage of true minds
> Admit impediments; love is not love
> Which alters when it alteration finds,
> Or bends with the remover to remove.
> O, no, it is an ever-fixed mark
> That looks on tempests and is never shaken;
> It is the star to every wand'ring bark,
> Whose worth's unknown, although his height be taken.
> Love's not Time's fool, though rosy lips and cheeks
> Within his bending sickle's compass come;
> Love alters not with his brief hours and weeks,
> But bears it out even to the edge of doom.
> If this be error and upon me proved,
> I never writ, nor no man ever loved.

The second, smaller, portion is devoted to the "dark lady," expressing explicit sexual love, perhaps extramarital, but a love, it seems, quite "on in years," realistic and mature, to say the least. Of note is the way in which Shakespeare deconstructs the classic love sonnet and the

stereotypical romantic metaphors:

> My mistress' eyes are nothing like the sun;
> Coral is far more red than her lips' red;
> If snow be white, why then her breasts are dun;
> If hairs be wires, black wires grow upon her head.
> I have seen roses damask'd, red and white,
> But no such roses see I in her cheeks;
> And in some perfumes is there more delight
> Than in the breath that from my mistress reeks.
> I love to hear her speak, yet well I know
> That music hath a far more pleasing sound:
> I grant I never saw a goddess go,—
> My mistress, when she walks, treads on the ground:
> And yet, by heaven, I think my love as rare
> As any she belied with false compare.

On the other hand, I would argue that the Sonnets *are* "about" conjugal love. The love between the poet and the fair youth mirrors in itself the young, early love of marriage, yet concerned with age and time:

> That time of year thou mayst in me behold
> When yellow leaves, or none, or few, do hang
> Upon those boughs which shake against the cold,
> Bare ruin'd choirs, where late the sweet birds sang.
> In me thou see'st the twilight of such day
> As after sunset fadeth in the west;
> Which by and by black night doth take away,
> Death's second self, that seals up all in rest.
> In me thou see'st the glowing of such fire,
> That on the ashes of his youth doth lie,
> As the death-bed whereon it must expire
> Consum'd with that which it was nourish'd by.
> This thou perceiv'st, which makes thy love more strong,
> To love that well which thou must leave ere long.

The love between the poet and his dark lady contains within itself the deeper and more difficult, mutually compromising, love of marriage; as with the previous sonnet from the dark lady portion, Shakespeare's writing is earthy, ironic:

> When my love swears that she is made of truth
> I do believe her, though I know she lies,
> That she might think me some untutor'd youth,
> Unlearned in the world's false subtleties.
> Thus vainly thinking that she thinks me young,
> Although she knows my days are past the best,
> Simply I credit her false-speaking tongue:
> On both sides thus is simple truth suppress.
> But wherefore says she not she is unjust?
> And wherefore say not I that I am old?
> O! love's best habit is in seeming trust,
> And age in love loves not to have years told:
> Therefore I lie with her, and she with me,
> And in our faults by lies we flatter'd be.

While the Sonnets are certainly not optimistic, neither are they pessimistic. Collectively they overturn stale conventions of romantic verse and present an un-romanticized (or as current theorists would say, a de-mythified) portayal of the vicissitudes of love; clearly the Sonnets present a form of balance, regardless of who wrote them and of the poet's sexual orientation. This is why I confess confusion over Mrs. van Schaijik's final remark, that a Christian need not be "depressed" or "scandalized" should it be discovered that the Sonnets were written by a homosexual. Surely Christians are not obliged to judge art entirely on the personal lives of the artist. I am not suggesting that Mrs. van Schaijik *meant* to imply this, yet this is the implication that comes across from her statement. Certainly, we do not find Plato's Symposium scandalous, yet are fully aware of the fact that the love being praised in the discussion is what we might call a "disordered same-sex passion." Even the most conscientious reader of the Symposium or the Sonnets should be able to find beauty and truth in both of these works, without being prejudiced by knowing that homosexual love might be lurking somewhere in the background.

W.H. Auden, another writer whose personal life and sexual preference may cause certain readers to find his work less-than agreeable, wrote the following of Shakespeare in relation to his Sonnets, which seems to me to sum up the authorship question nicely:

> It should be borne in mind that the most genuine artists prefer that no biography be written. A genuine artist believes he has been put on earth to fulfil a certain function determined by the talent with which he has been intrusted. His personal life, naturally, is of concern to himself and, he hopes, to his personal friends, but he does not think it is or ought to be of any concernto the public. The one thing a writer hopes for. . . is attentive readers of his writings. [2]

While I persist in fondly believing that the writer of the Sonnets was William Shakespeare of Stratford-upon-Avon, there remains one concrete fact which I will affirm: regardless of the name of the writer of the Sonnets, or his sexual preference, the Sonnets can be judged on their own merits alone, as encompassing the breadth, depth and width of the human experience of love and all it entails. The quest to discover the "real" Shakespeare

See **Shakespeare** *on page 8*

The danger of over-generalizing a few instances of injustice

by Michael Welker

I would like to add a few thoughts to the discussion raised in Vol. V, Issue 1 of the *Concourse* by Regina Doman-Schmiedicke in her article, "The problem of unjust conditions in Catholic organizations."

First off, the careful reader should be aware of the theoretical leap from a vague reference to "many FUS alumni" (who suffer the ill treatment of low wages and lack of job security) from a convenience sampling of three anecdotal histories. The author maintains that unjust conditions are widespread in Catholic apostolates. But these anecdotes are the only evidence she provides to support her claim. The main problems with this research method and sample design are (1) the incomplete sample and (2) the failure to control for potentially variable causes of the reported treatment. For instance, someone could easily provide anecdotes that suggest that conditions are actually opposite of those posited by the author, such as the fact that a recent graduate from the MA Theology Program at FUS just found a secure job at a parish paying in the high $30s. There are many other alumni who receive (some would argue) fair treatment in jobs within Catholic organizations. Without getting too involved in details, another likely criticism concerning the argument is its one-sidedness. We have information from the employee, but we lack information from the employer.

Further, the author's analysis fails to exclude other possible causes (in research, this is important, for unless we rule out other likely causes, the cause we argue for rests on very weak legs). Let me offer a simple analysis: here we have a couple of cases of ill treatment. Isn't it interesting that each of the cases involves FUS alumni? Now, we have received reports from employers of dissatisfaction with the attitude and work ethic of various graduates. Perhaps we are on to something here? You see, there is a chance that the employers share a similar characteristic: they hired FUS alumni! It is possible, even if only remotely, that when the employers are dissatisfied, then varied kinds of responses (albeit unjust) are perpetrated against employees. Yet, this happens in all organizations, not simply in Catholic organizations. However, you will argue, we need to hold the latter up to a higher standard. Perhaps we should not. After all, who are we to judge on the basis of a small sample, conveniently identified, and most likely not representative of the typical employer-employee relationship in such organizations. Of course, even one instance of an injustice is outrageous. I'll admit that—sin is sin. But significant legal remedy is available for such cases. In other words, unethical treatment of employees may happen on occasion. If it really is a norm, as the author suggests, then we can expect bankrupting litigation to rear its ugly head before too long. (And, I suspect, legal remedy in the cited cases is still an option.)

In order to get an accurate picture of conditions in Catholic organizations, the research would need to be enhanced in two ways. First, the sample should be expanded to a randomly selected number large enough to establish statistical significance. We also need to control for potential competing explanations for the ill treatment. But suppose we were to do that and find that unjust conditions really are widespread? If so, I must criticize the author's proposed solution, which appears to be collectivization of bargaining power in the form of varied Catholic workers unions.

While I accept the social teachings of the Church regarding the right of workers to unionize, in practice the corruption, productivity losses and social deterioration that unions create argue against their implementation in the present case. It would be a case of inventing a solution to a perceived problem (perceived from the point of view of the harmed persons) that may well prove to create more problems than it solves.

As a final note, I should like to propose we converse in a more specific manner concerning the political philosophy of distributism, which the author mentioned. (It has been mentioned several times in these pages, but always in vague terms.) The main problem with distributism, as I see it, is that while it champions ideals that are agreeable and noble, it does so without providing practical guidance for pursuing the path,or "way," as some like to call it. All my attempts to focus attention upon the details, the facts, and all the essential practical means of realizing the ideals have come to nothing. I have never been satisfied that the Distributist ideal can be anything but a "banner" that can dupe the unsuspecting citizen into a desensitized state whereby some (likely "distributist" in name only) factions seize the reins of power. For instance, the program of distributing shares of capital, of letting the smallest units of society (families) have their own property, estates, businesses, and so on, is as far as I can gather, an impossibility without the use of force (and by and by, we know only one institution in society can make us do something, it's government—because governments wield coercive powers). Thus, even though I agree with the ideal, I, too, cringe at the thought of government's nose poking into places it is not needed. In that sense, then, I

agree with Regina, but in so doing, I think I will have to call a spade a spade... she appears to me to be a closet classical liberal.* ■

Michael Welker is an Assistant Professor of Economics at FUS, and a PhD candidate at Kent State University. He is also Senior Vice President for C.G. Menk & Associates, Inc., a business and finance consulting firm headquartered in Maryland.

* The writings of Wilhelm Roepke are an excellent resource for showing where modern economic theory can prove useful in arguing that the Distributist ideal can be best maintained under a free market system.

Liberal arts ideal

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of liberal arts education, the historical purpose of which has been to form the minds and character of students, and precisely *not* to prepare them to find a job. But I submit that those who hold this may be refusing to accept reality in favor of an elitist ideal whose time is past. Romanticizing the past and attempting to recreate it today is futile, and a model that worked for medieval European society may not work at all for modern America. To stand for higher ideals (e.g. education for its own sake) is right and good, but not to the point of disparaging or neglecting the practical preparation our alumni will need to thrive in the world.

The traditional model of a liberal arts education certainly sounds nobler and "higher" than a "professional program." Thus we tend to choose it without critically examining whether it will truly meet our needs. If strengthening our liberal arts core means notably weakening our professional programs to an extent that our alumni in these programs are deficient in their fields, we have misled our students. I hope that a way can be found to strengthen our core liberal arts offerings without compromising the integrity of our professional programs. If it were, I would enthusiastically support it. However, I would also advocate a strengthening of our more practical, training-type programs for all our students.

Taking care not to abuse my privileged position as a staff member who deals directly with our alumni, let me share with you a sampling of the sentiments of some who have passed through our doors. They are, after all, our "end product." Please bear in mind that our alumni are, by and large, quite satisfied with the education they received here. Do not interpret my selected comments as indicative of endemic dissatisfaction—nothing could be further from the truth. However, the recurring criticism I hear in one area is enough to warrant a closer examination of this aspect of the Franciscan University experience.

What do I hear from alumni who have left the "Ivory Tower"? Observations such as "computer training should have been required;" "There ought to have been more emphasis on career planning;" and "I wish someone had told me what I should have studied to make myself more marketable." Many a young man has contacted my office a few years after graduation because he was unable to find a job. I am sympathetic to their plight, having experienced something similar myself a few years back. Like me, these young men had not looked beyond the rhetoric.

An interesting element in this discussion is that many students, enamored with their professors and with the intellectual life, would disagree with my position vehemently, arguing that nothing compares to the noble goal of knowledge for its own sake. They would contend ardently that the humanities are what we should be about, and anything else (including career and practical life preparation) is mundane and inferior by comparison. It is not until these students graduate with oppressive student loan debts and can't find a job that they realize how their opinion might have been somewhat myopic. And some of them blame their *alma mater* for not having prepared them better.

Do not misunderstand me, I place a high value on a liberal arts education, as it teaches us about the "higher things" that make this rather mundane existence beautiful. Philosophy, theology, literature and the other humanities are essential and should occupy a prominent place in the curriculum of a self-professed liberal arts university. However, I do not think that their neglect would ever be an issue. I think the danger is rather that Franciscan University would begin to focus too exclusively on this type of education, relegating the professional and pre-professional programs to second-place status. This I could not support, because it is elitist, impractical and especially, short-sighted.

I think many would agree with my dream of seeing every Franciscan University student graduate, with his or her head held high—entering "the world" ready to sanctify the workplace and be a true leaven to what has become a materialistic and, arguably, a nihilistic society. That is, after all, what we prepare for during our years here. But part of that preparation—an essential part of it—is acquiring the skills necessary to enter the workforce to begin with. ■

Jason Negri graduated from FUS in 1992. He now serves as Director of Alumni Relations.

Catholic apostolates

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seem to believe so (under the rubric of "family wage"), but they must be pressed to show where an encyclical or any other authoritative document suggests as much. There are considerable practical difficulties with the notion of the family wage, the most important being the establishment of exactly what level of wage is "just."

This leads us to Mrs. Schmiedicke's claim that she knows of only two Catholic apostolates that pay a "living wage." This may be, but if so, that is her own opinion and no more. The Church has never given anything more than the most general guidelines for determining what constitutes a just or living wage. Throughout the article, Mrs. Schmiedicke writes as though the just wage has been clearly defined, and indicts Catholic apostolates accordingly. The problem is that opinion as to the level of a "just wage" differs, sometimes drastically, from one person to another. A study recently asked a group of academics and a group of clergymen to enumerate the items that a family must be able to purchase in order to live at a minimally dignified level. When the academics' items were totaled, the average salary necessary for a family of four was set at $63,000; the clergymen's list of basic goods required $48,000. Some readers may find these reasonable. Most will understand that implementing such recommendations would result in economic catastrophe.

There are three other minor problems that I will note briefly, though much more could be said about each of them. First, Mrs. Schmiedicke admits that eager young Catholics are willing to work for these apostolates because the "working environment is good." She then notes adverse working conditions that "people would never tolerate in a secular job." But it's not a secular job! That's just the point. If compensation and working conditions are really that bad at these apostolates, then why do they have no problem finding willing workers? There are inherent benefits that attend working for an important cause, in the company of people whose world view one shares. This kind of compensation is not quantifiable, but extraordinarily important. In addition, it seems that most of the jobs of which Mrs. Schmiedicke speaks are those requiring a bachelor's degree in theology or philosophy or some related subject. Anyone graduating with a liberal arts degree must be under no illusions as to the level or remuneration he or she should expect. It is not, after all, that difficult to make a living wage. One can go to technical school for 2 years and make $40,000 a year as an auto mechanic. As long as we all desire to own and drive cars, and as long as there is a shortage of mechanics and a glut of theology B.A.s, the theology graduates will make less. To try to reverse this dynamic would only exacerbate both the shortage and the glut.

Second, Mrs. Schmiedicke's defense of labor unions is somewhat misleading. It is true that Catholic social teaching unequivocally defends the right of workers to organize in unions. Mrs. Schmiedicke is right to point to the Pope's experience of Solidarity as influencing his teaching on the subject. However, a comparison between the Polish Solidarity movement and contemporary unions in the United States would bear out the fact that the Pope has something very different in mind.

Finally, Mrs. Schmiedicke's comparison between the Church's social teaching and its teaching on contraception is dangerously inaccurate. The two differ significantly. The social encyclicals consistently outline the requirements of social morality, including the protection of private property, the treatment of workers as persons, and so on. Beyond these general principles, the content of the Church's social teaching has been considerably more ambiguous than its teaching on sexual morality. A cursory comparison of the major social encyclicals of Leo XIII, Pius XI, John XXIII and John Paul II would show that social teaching has developed and that the formulations of it in terms of concrete political suggestion have differed markedly. The woman who said, "It's just his opinion," was too glib, but she was correct if referring to certain specific passages. The consistent and perennial teaching on contraception, of course, was stated in explicit and authoritative language by Paul VI. This is not to say social teaching is somehow less important than other moral teaching, but it is of a different nature.

Mrs. Schmiedicke has done a service by providing a thought-provoking application of her interpretation of Catholic social teaching. It is important, though, that Catholics not conceive of this teaching in an overly simplistic way, and it is important that any application of it recognize the economic realities which it must confront. In these ways, Catholics can contribute most positively to building a genuine culture of life that honors human dignity in all its aspects. ■

Kevin Schmiesing, who graduated from FUS in 1994, recently completed a doctorate in history at the University of Pennsylvania. He now works as Project Coordinator for the Center for Economic Personalism in Grand Rapids, Michigan.

UC Bulletin Board

Franciscan University Student Forum

Weekly discussions/presentations, Fridays at 7:30pm

For more info talk to Ben Brown (6948) or Stacy DuPuis (282-1802), or email SapMariam@hotmail.com

Upcoming topics:

10/22 – "The importance of the Image of God for the soteriology of St. Athanatius" presented by Ben Brown

10/29 – No meeting, four-day break

11/5 – Dr. Russell on Shakespeare's MacBeth

Correction: Last issue we said, in an editor's note that Ben Brown in the President of the Franciscan University Student Association. That was a mistake. Really he is President of the Franciscan University Student Forum—a different thing.

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Church work

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individual would be able to relieve the parish debt by telling the pastor not to concern himself with salary since they are supported elsewhere for their needs. The pastor, in turn, should not overwhelm the worker with high expectations and demands on the job.

Another viable alternative if this one is not possible would be to have the spouse secure employment. Most of my Catholic school teachers had spouses who had good jobs and this made it possible for the teacher to work for the Church for practically nothing.

This last scenario, obviously, will come into conflict with our ideal of mothers staying at home with the children. While mothers should be home when possible, if the husband feels called to do Church work she needs to realize that the family needs the money. If the husband's income is not enough to keep the family off food stamps, the wife has an obligation to go out and find work. To allow the family to subsist on social services when it can reasonably be avoided would be a serious moral wrong.

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seems to me not merely a waste of time (since no one will ever know) but an unnecessary invasion into the mysterious anonymity of the poet. Need a poet's life be stripped open before his readers? Auden thought not, and Browning would concur: "Shall I sonnet-sing you about myself? . . . Did Shakespeare? If so, the less Shakespeare he!" [3] ■

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[1] This is certainly not to say that the practice of "homosexuality" as such differs in our time from that of the Elizabethans; nevertheless, in the "Elizabethan world picture," to employ Tillyard's deplorably general but useful term, homoerotic love, and its relation to heterosexual love, presented itself quite differently than it does to our own "world picture." I do not wish to exhaust unnecessary words proving what is a generally accepted position, but those who are interested in the Elizabethan attitude to homoeroticism and related issues can refer to Jonathan Goldberg's book *Sodometries: Rensaissance Texts, Modern Sexualities* (Stanford University Press, 1992) or *Premodern Sexualities* edited by Louise Fradenburg and Carla Freccero (Routledge, 1996).

[2] W.H. Auden. Introduction to the Sonnets in the Signet Classic Shakespeare, general editor Sylvan Barnet (Harcourt Brace, 1963).

[3] Robert Browning, "House"