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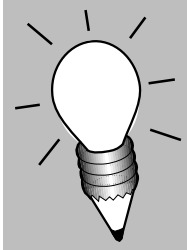

Featured in this issue:

The charismatic and traditional dimensions of the life of faith: A match made in heaven

by Carole M. Brown

Few people can be unaware of the conversations that have arisen on campus over the past few years regarding charismatic and traditional Catholicism. Many people treat the question as if it were an either/or proposition—that a person is *either* charismatic *or* traditional. Sometimes, the question is posed exactly that bluntly: "Are you charismatic or traditional?" The two have at times been pitted against each other as though they were somehow mutually exclusive.

I'd like to argue, on the contrary, that the two belong together. Other *Concourse* writers have written good articles in previous issues that pointed out the potential on this campus for bringing charismatic and traditional spiritualities together. It seems to me that this matter goes beyond simply establishing a "unity in diversity" which helps people of diverse "spiritualites" to tolerate each other. As authentic Catholic Christians, we are called to embrace both these realities as indivisible dimensions of our faith.

There is no indication that the Church recognizes a division between charismatic and traditional dimensions of our faith. In fact, she seems to think of both as necessary for all.

I begin with what may seem a rather bold assertion: it is impossible to be orthodox without embracing both the charismatic and traditional dimensions of our faith. At Franciscan University, most of us are concerned about orthodoxy. Unfortunately, for whatever reason, there is a tendency to think we must create subdivisions or camps within orthodoxy, labeling them "charismatic spirituality" and "traditional spirituality"—as if they were optional alternatives. The problem with such an approach is that as quickly as one identifies with one camp and rejects the other, he is no longer in harmony with the teaching of the Church. The Church does not distinguish these things in the same way that it might distinguish a "Franciscan spirituality" from an "Ignatian Spirituality" or a "Carmelite spirituality" from a "Dominican spirituality." When the Church speaks of its traditional and charismatic nature, it sees them both as essential dimensions of an authentically Christian life. Traditions and charisms are not optional, nor can they be marginalized as such.

Let us first identify and deal with the caricatures that have come to be identified with the terms "traditional" and "charismatic." The so-called "traditional" Catholics are caricatured as being fond of novenas, the Blessed Mother, the Rosary, and hymns set to organ music. They wear scapulars and large collections of medals. They also like the Latin Mass and incense. They are into beauty, dignity and reverence, and regard clapping in Mass as "irreverent." "Charismatic" Catholics, on the other hand, always have their hands in the air unless they are "resting in the Spirit." They prefer guitars, Vineyard music, clapping, and even dancing as the Spirit moves them. They avoid fixed formulas for prayer, preferring instead to pray using spontaneous praise or in tongues.

When one of these caricatures encounters the other, it is little wonder that they appear to be irreconcilable opposites. To the charismatic, the traditional seems rigid more than reverent—more interested in rules and rubrics than "worship in spirit and truth." To the traditional, the charismatic seems wild and obnoxious—more anxious to work up emotional highs than to contemplate the mysteries, and somehow disconnected with the Church's past. One would not expect that a charismatic could also be

See **Charismatic** *on page 8*

short takes

Let's improve our stats

The article in the most recent issue of the *Concourse* written by Jason Negri really struck a chord in me. I guess I'd been waiting for someone to say something about the quality of the education we get here at Franciscan University.

When I first applied to this school, I looked at its ratings in the Princeton Review, Newsweek-Kaplan and Time's Best Colleges, and what I found was depressing. For an institution that is supposedly so good, academically we don't even rank in the 2nd tier among national Universities and Liberal Arts colleges. It really made me wonder whether I was making a wrong choice in coming to this school. Why aren't we as high up the scale as other Catholic universities with comparable tuition fees? Is our education so concentrated on spiritual formation that we compromise on preparation for the REAL WORLD?

I understand that most people come here primarily for the religious formation FUS has to offer, but the question is, is that enough? What is going to happen to those graduates who go out into the real, hard and competitive world out there? Can they survive? Will they? Are we getting the education we need? Or are we settling for mediocrity in a world than doesn't stand for it?

Will we ever see the day when FUS ranks among the top 100 schools in America? That would not only please us, but God as well, don't you think?

Sofia Genato
Junior, communications major

The ideal of perfecting the mind is timeless

It is with good reason, it seems, that the last few *Concourse* issues have dwelt at such length on the purpose of a liberal education. It is a question of critical importance for any FUS student who wants to see what he is doing here. So at the risk of wearying readers by prolonging this discussion, I wish to make my contribution.

Jason Negri's recent article on the importance of pre-professional programs and job training is a valuable contribution, coming as it does from someone with personal experience in alumni relations. His words about "entering 'the world' ready to sanctify the workplace" provide an important insight into the real significance of job preparation. However, though his point is well made, and the University must needs prepare students for careers, certain of his remarks on the "elitist" ideal of liberal education, "an. . . ideal whose time is past," could be taken to convey a common modern prejudice, though one he may not actually share.

There is nothing "medieval" about the ideal of a liberal education. If such learning was emphasized more in the Middle Ages than it is today, this was at least in part because the Middle Ages realized more clearly the inherent value of truth and being, apart from technological skill. (This did not keep St. Bonaventure from showing how all arts, even the mechanical, can be brought back to God.) If our age values practical knowledge more than liberal, it is in part because of Francis Bacon's notion that "knowledge is power," an idea which, though influential in our technical progress, has greatly harmed the search for truth in the last few centuries. I do not think Mr. Negri really holds this extremely pragmatic view. I merely think that some of his words reveal

See **short takes** *on page 11*

the University Concourse

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We welcome submissions from faculty, students, administrators, staff, alumni, parents, trustees, benefactors and friends, on any topic of interest to a general university readership, provided they are courteously expressed and framed with a view to advancing the welfare of 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 'Stratford man' and the Shakespearean canon: no match at all

by Kathleen van Schaijik

I'm guessing that some readers might be off-put by the seeming pointlessness of our carrying on the Shakespearean authorship debate in the *Concourse*. They suspect that nothing can come of it, and who cares anyway? If they can bear with me a while, though, I hope I can persuade them to think differently. The discussion is anything but fruitless and pointless.

There is too much to be said in one article, so for now I will confine myself to addressing the three main arguments expressed by Mr. Englert and Joanna Bratten against a real hearing of the case against "the Stratford man" and for Oxford. (Note that we have not yet come to the point of examining the evidence. We are dealing now only on the level of whether there is sufficient cause for looking into it at all.) In the next issue, I'd like to do a follow-up piece making a few observations about the fascinating psychology of this debate, and then turning to the points raised by Ms. Bratten regarding the distasteful but important question of the author's supposed "sexual orientation" and its bearing on this question.

The first argument my critics raise against taking the Oxford theory seriously is essentially an *ad hominem* one— viz. that its proponents are poor scholars with bad attitudes. Mr. Englert instances in particular Joseph Sobran's apparent arrogance in defying the broad consensus of scholarly opinion, and claiming to have discovered key evidence overlooked by the experts.

I agree completely with Mr. Englert that humility is an essential characteristic of genuine scholarship; without it we are doomed to make gross mistakes. But, I'm sure he will likewise agree with me that humility before the evidence is more essential than humility before the establishment. And unfortunately the two are not always in agreement. Does it not rather often happen in the academic world that a particular view becomes so entrenched (with careers and professional egos invested in it) that mere hypotheses are taken for certainties and even stunning evidence against the prevailing view is dismissed out of hand? (Evolution springs to mind.) Further, those who bring the evidence forward and dissent from the establishment are derided as quacks for just that reason. In such a case, is it not the mainstream scholars rather than the mavericks who ought to be taken to task for a want of humility?

Mr. Englert chides the Oxford theorists for being "somewhat paranoid" in claiming that they have been denied a hearing. But then he quotes at length an article by Shakespeare scholar Thomas Pendleton, which

essentially grants that they have been. Pendleton writes: "Almost all Shakespeareans, I expect, are aware that the claims for any rival author are based on assertions and inferences…that they are untenable and have been shown to be untenable." (This "awareness," evidently is taken as a substitute for a personal appraisal of the evidence by most scholars.) Without citing any specifics—and in a rather bored and condescending tone—Pendleton (as quoted by Mr. Englert) goes on to assure his readers that Oxfordians traffic in "categorical pronouncements," "gratuitous assertions," "logical fault[s]," "preposterous claims," and so on—all of which are annoying, tedious, time-consuming and generally beneath the notice of the great mass of Shakespeareans, who are busy with more important things.

Mr. Englert sympathizes with Pendleton's assessment: "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." They themselves do not doubt; and though they hear that others do, they also hear that they've been duly answered by experts; they see no need to look into the question themselves.

This logic would be compelling—after all, life is short and people are busy—if two things: 1) the case for the Stratford man were convincing in itself, and 2) the alternative case were shown to be the exclusive province of crackpots and conspiracy theorists.

In reality, the evidence in favor of the Stratford man is extremely scant and problematic, which is why the "heresies" have been able to thrive. Most students of Shakespeare have been fooled into thinking it is more substantial than it is by the confident tone of the scholarship. (Keep the evolution analogy in mind.) I won't

go into all of it, because Sobran lays it out much more completely and persuasively than I could ever hope to, and I hope you'll read his book, but here are at least a few interesting facts to whet the appetite:

1) There is no evidence that William Shakspere (as the "heretics" spell the Stratford man's name) had anything beyond a grammar school education. Even the idea that he had that much is nothing more than an assumption, since there is no record of it. He got married at 18, and apparently left his wife and children sometime thereafter to pursue an acting career in London. Where did he learn to speak Latin, French and Italian as Shakespeare apparently does? How is it that Ovid, for one, comes pouring out of his pen (in various versions, but especially in the translation by Oxford's uncle, creator of the Shakespearean sonnet form)? Where did he get his intimate knowledge of the Elizabethan court, of heraldry, of law, of music, of foreign cultures—especially Italian culture? (Sobran cites a book by an Italian historian who has demonstrated convincingly that no one could have had such detailed knowledge of 16th century Italy as Shakespeare displays without having spent a good deal of time there, in aristocratic circles. We know Oxford took a long, lavish sojourn in Italy, but there is no evidence whatsoever that Shakspere ever left England. In fact, if we hypothesize that he may have, we run into timeline and other problems.)

The most dispiriting trait of the professional scholars is not their consensus about Shakespeare's identity, but *their refusal to admit that there can be any room for doubt*.

2) Apart from the 1623 Folio declaring him to be the author of the plays, there is virtually nothing in the record to connect Mr. Shakspere with Shakespeare's works. There isn't even any evidence that he could write. Combing Stratford and London, scholars have managed to unearth six semi-legible signatures, which they are not sure are all by his hand. The one literary artifact from his years in Stratford is his will, which is penned by someone else, signed by him, and which betrays not a hint of an interest in literature. (Even Oxford's letters and legal notes ooze metaphor and classical allusion; Oxford was a generous patron of the arts with an enormous library.)

3) Mr. Shakspere died in 1616. Dating the plays and poems to make them fit into his life, scholars presume that most of his greatest works must have been written between 1604 and 1612. But not a single item has been proved to have been written later than 1604 (the year Oxford died.) Some things seem to have been written so early as to make the authorship of Shakspere highly implausible. The Sonnets, in which the author refers to himself as "old" and "lame" were apparently written when Shakspere was around 30 (Oxford was then around 50.) A 1589 reference to the tragedy of Hamlet is so disruptive to the conventional time-line that scholars have posited the existence of an "Ur-Hamlet" by an unknown playwright on which they say the author must have based his play, since he would have been too young to have written it by 1589. (Oxford would then have been in his prime.)

These are just a few of the difficulties and lacunae in the establishment theory. As Sobran sums it up:

> "[T]here is no match between the known facts about the man and the works assigned to his authorship. Shakespeare's life and personality have no discernible relation to the plays and poems bearing his name…Again and again we find a lack of congruence between the apparently humdrum Mr. Shakspere and the exuberantly cultivated author he is supposed to be. We know enough about him to expect that some link would appear between the records of his life and those of the author, if they are the same man; but none ever does." (pp.10 & 71)

Sobran is not the only one amazed by the disjuncture. It has caused many students of Shakespeare to doubt or discount the establishment theory. (See the sidebar on p.5 for examples.) And meanwhile, the impressive evidence in favor of Oxford is mounting. But despite all this, mainstream scholars continue to scoff at the suggestion that their theory is anything but watertight, and dismiss all "heretics" as snobs, cranks or nut cases. Sobran writes:

> The most dispiriting trait of the professional scholars is not their consensus about Shakespeare's identity, but *their refusal to admit that there can be any room for doubt*. Realizing very well how little is known about Mr. Shakspere of Stratford, they should at least allow for an agnostic middle ground. It is one thing to say that the testimony in favor of Mr. Shakspere's authorship remains, on balance, more satisfying than all the arguments made against it. It's quite another matter to concede nothing to dissent, or even uncertainty. In the writings of orthodox scholars on the anti-Stratfordian heresies, it is rare to find a concessive note. Animadversions, often vituperative, are the rule. It is almost never

admitted that any of the heretics has ever raised a point worth taking into account. The impulse to scold the dissenter; the inability to acknowledge even the possibility of reasonable doubt; suspicion even of the noncommittal; the denial of ambiguities in our imperfect records of the past; intense frustration with anything less than unanimity; the conviction that dissent reveals a moral or psychological defect—these are the marks of the brittle belief systems we call cults or ideologies, as opposed to the balanced judgment that tries to come to terms with all the available evidence. (p.14, emphasis his)

You see, the arrogance charge cuts both ways.

The second argument, raised by Joanna Bratten, is that the identity of the author doesn't matter; what matters are the works themselves. But is that really true? Doesn't literary biography normally throw tremendous light on literary works of art? To give just one example, think of how much what we know of the story of Elizabeth Barret Browning's melancholy life adds to our understanding of her Sonnets and our appreciation of their beauty and poignancy.

Suppose we were able to establish (what the Oxfordians claim) that Shakespeare's Sonnets were actually very personal poems from one powerful earl to another younger earl who was his close friend and companion at court? Wouldn't it affect our understanding of them as poems? Wouldn't our appreciation of *Hamlet* and its characters be enriched if we were suddenly to learn that it is intimately autobiographical? Further, wouldn't our entire perspective on Elizabethan history and culture (including such things as the religious struggles of the day) be dramatically altered if it turns out that the Oxfordians are right, and therefore Shakespeare was not a regular middle-class guy, but an intimate of the Queen who, e.g., once privately converted to Catholicism and conspired with, then betrayed, three other courtiers who favored the Catholic cause—an event which precipitated Elizabeth's crackdown against Catholics? Wouldn't we be moved to think that the portrait of Desdemona in Shakespeare's *Othello* was actually based on the author's own wife? (Oxford's wife, Anne, was known for her exceptional sweetness and virtue, and Oxford once falsely accused her of unfaithfulness.)

Sobran points out that the currently fashionable notion among critics that an author's life is irrelevant to his work practically grew out of the conspicuous disconnect between what we know of Shakspere and what we read in Shakespeare. The embarrassment of the scholars leads them to deny that the author's biography has

Some Distinguished Disbelievers in the Establishment View

***Ralph Waldo Emerson**, who wrote: "[Shakspere] was a jovial actor and manager. I cannot marry this fact to his verse."*

***Henry James**, who said he was "haunted by the conviction that the divine William is the biggest and most successful fraud ever practiced upon a patient world."*

***Mark Twain**, who published a tract debunking the Shakspere theory.*

***Charles Dickens**, who called the life of Shakespeare: "a fine mystery" and wrote, "I tremble every day lest something should turn up."*

***Sigmund Freud**, who, after reading a book by the first serious Oxford theorist, J. Thomas Looney, wrote: "I no longer believe that…the actor from Stratford was the author of the works that have been ascribed to him…I am almost convinced that the assumed name conceals the personality of Edward de Vere, Earl of Oxford…The Stratford man seems to have nothing at all to justify his claims, whereas Oxford has almost everything."*

***Walt Whitman**, who declared himself "firm against Skaksper. I mean the Avon man, the actor." He suspected instead that "one of the wolfish earls so plenteous in the plays themselves" was "the true author of those amazing works."*

***Orson Welles**, who once said: "I think Oxford wrote Shakespeare. If you don't agree, there are some awfully funny coincidences to explain away…"*

***John Gielgud**, actor and current President of the World Shakespeare Congress, who says he is "extremely sympathetic to the Oxfordian cause," and who has signed a petition asking to have the claims of Oxford be taken seriously by the establishment.*

Other skeptics include current professors at Dartmouth, Chicago University, Harvard, University of Glasgow, Temple University, as well as numerous distinguished literary critics.

*Also on the Oxford Society's "Honor Roll of Skeptics" are: **Benjamin Disraeli**, **Charles de Gaulle**, **Daphne DuMaurier**, **Helen Keller, John Galsworthy**, **James Joyce** and **Kenneth Branagh** among others.*

[For a more complete list, see the Oxford Society Home Page on the web: www.shakepeare-oxford.com]

any significance for the works themselves. Since the content of the Sonnets, for instance, cannot be meaningfully related to Shakspere's life, scholars retreat into vague accolades about the "universality" of their themes. Taken on their own terms, though, they seem very personal and concrete. Read in the light of Oxford's biography, they positively come alive.

The final point against the examining the authorship question, also raised by Joanna Bratten, is that the whole discussion is pretty much moot, since we will never know the truth of the matter. This argument carries a heavy weight of plausibility. Nothing sounds more reasonable than to assume that any opinion at this point must be based on speculation, and people will believe what people will believe—therefore we may as well drop the whole thing. But I think this view, too, is not borne out by the facts of the case. As I said in my original note on this topic, *Alias Shakespeare* left me with the impression that the few slender pieces of evidence in favor of Shakspere had been acting like a beaverdam—keeping back an overwhelming flood of probabilities in favor of Oxford.

It does seem that we have little hope of any significant breakthroughs in the documentary evidence of Mr. Shakspere's life. Stratford and London have apparently been turned upside down by scholars in a fruitless search for *anything* that would decisively link him to Shakespeare's works. But, since until fairly recently scholars have disregarded the Oxford theory, there is every reason to hope that if it were taken seriously, much more could be unearthed about the life of Edward de Vere, XIIth Earl of Oxford—by Shakespeare scholars as well as historians and others—all of which would likely revolutionize our understanding of the Shakespearean canon. If Oxfordians are right, it will mean, among other things, that that canon will be greatly enlarged, since, besides Oxford's known poems and letters, anonymous and pseudonymous works previously over-looked (because they did not fit the timeline of the orthodox theory) will be recognized as Shakespeare's.

It has happened more than once in the history of human knowledge that theories thought unassailable for centuries have been thoroughly discredited by new evidence. And though we may not look for empirical proofs in this case, we may nevertheless find, as time goes by, that the probabilities are so numerous, so lucid, so revealing, so converging, and so convincing as to do away completely with all reasonable doubt.

Next issue, as I said earlier, I'd like to discuss a little the psychology of the debate—such as the surprisingly strong emotional reaction so many people have to the idea that Shakspere may not have been Shakespeare. And Joanna Bratten's criticisms of my remarks about the author's sexual identity have yet to be answered. I'm glad she's provided an opportunity for me to address the subject again, because I've regretted some of the things I said—and the way I said them—ever since. I'm grateful to Mr. Englert, too, for his kindly acceding to my request that he enter this debate which so fascinates me and, I hope, some other *Concourse* readers.■

Kathleen (Healy, '88) van Schaijik is Editor in Chief of the Concourse.

Liberal arts and professional programs: a reply to Jason Negri

by Ben Brown

I would like to thank Jason Negri for his article on the important place of the professional programs here at FUS. He is certainly right to point out that "we do our students a disservice if we allow them to graduate unprepared for the world." The nature and role of universities and colleges in the modern world is different from what it has been in past times, and we would be both unobservant and remiss to not take account of that change. A college degree has become a necessity for most career fields, and most students go to college simply for the professional training. FUS, therefore, has good reason to have professional programs, and the stronger they are the better.

Though Mr. Negri accuses me of "denigrating 'training' to mere utilitarianism," I think that if he looks closely he will find he is of one mind with me in this matter, though I wouldn't call it either denigration or utilitarianism. His article takes for granted the point that professional training is "practical preparation" which attempts to "meet our needs," that it is, in other words, utilitarian, or useful. Mr. Negri seems to agree with me that professional training, rather than being its own end, is good for what it allows one to do. I tend to think, therefore, that his accusation is not really directed so much towards "utilitarianism" as it is towards a view of professional training as relatively unimportant and even ignoble, a position which I

certainly do not hold.

Mr. Negri thinks that I denigrate professional training because of my emphasis on the liberal arts. While I do hold to a hierarchy *of knowledge*, a hierarchy in which the liberal arts are higher than professional training, it does not follow, though many people seem to think that it does, that the liberal arts are absolutely better. They are higher in the *order of knowledge*, and so better in that regard, but they are not better when it comes to other things, such as fixing cars, building bridges, running corporations, etc. To a certain extent a liberal arts education and professional training are incommensurable, that is, not comparable in terms of which is better. Each is good in its own sphere and cannot be exactly measured against the other. Insofar as they are both considered with regard to knowledge, the liberal arts are higher than professional training, but there are other regards in which the opposite is the case. Given this clarification, I think that Mr. Negri and I are in agreement.

Mr. Negri wants to have a school in which both the liberal arts and the professional programs are strong. I am wholly in agreement with him. The difficult question, however, is how to accomplish this balance, which is where, I think, we disagree. As he points out, we cannot accomplish it by elevating the liberal arts to the point of denigrating the professional programs. But the converse is also true. Mr. Negri seems to think that the neglect of the liberal arts "would never be an issue," but I think that his own article exemplifies just the opposite. He characterizes a liberal arts education unmixed with professional training as an "elitist ideal whose time is past" which "refuses to accept reality," "has not looked beyond the rhetoric," and which is "impractical and … short-sighted." I constantly hear students complaining about having to take philosophy, English, or history classes; given the opportunity, they would completely avoid such things. This is hardly a situation in which the liberal arts are not likely to be neglected.

Whatever a university may represent for the majority of modern America, FUS is not it. We are a *liberal arts* university, which means that every student who walks out of our doors should have at least the foundation of a liberal arts education. If he/she does not, then FUS has utterly failed with regard to that student. The same, however, cannot be said with regard to professional training. And if having to take certain core courses prevents a student from making his computer science or business training all that it could be (though as things stand now that should not happen), so be it. Because FUS is a liberal arts institution there is (or should be) a general expectation of every single student in this regard. Some people (though I do not think that Mr. Negri is one of them) seem to think that it would be better if we were not a liberal arts school. Maybe so, but that's largely irrelevant at this point, for as a matter of fact we are, and as such we have a *duty* to provide a liberal arts education to every student. This duty must be first and foremost in all that we do as long as we remain a liberal arts university.

This does not mean that our professional programs are unimportant or lowly or ignoble. A certain degree of professional training should actually take place in all majors. Even philosophy majors should be taught how to do professional philosophy. What it does mean is that students cannot attend FUS as if it were a technical school, and, therefore, that philosophy classes may very well bite into time spent studying business. But that should not be seen as weakness; if it is, then maybe someone's at the wrong school. Liberal arts universities which have professional programs provide a unique opportunity for students to get something of both worlds, but we must keep in mind that FUS is a liberal arts university *with* professional programs, and not a technical school with a few philosophy classes left over from medieval days.

Mr. Negri concludes his article by remarking that "entering 'the world' ready to sanctify the workplace … is, after all, what we prepare for during our years here." I don't know about anyone else, but that's not what I'm here for. Sure, I hope that I will be able to sanctify whatever place I find myself in, and I hope that my time here will make me more able to do so, but it's not the reason for my being here. I am at FUS to be educated, and any other reasons are secondary.

Something which Mr. Negri seems to miss, though, is that a liberal arts education is quite important to the effective sanctification of the workplace. He says that a liberal arts education has high value because it "teaches us about the 'higher things' that make this rather mundane existence beautiful." I submit that that is not even the most important end of a liberal arts education, but that the perfection, or cultivation, of the intellect is in fact the primary end. Being able to think clearly and coherently and reason correctly is a must for sanctifying the workplace. Personal testimony and example are often insufficient; one must be able to give reasons and argue persuasively, and keep one's head while doing so. I have worked in many environments with many different people, and though I'm sure my example, sincerity and faith have had an impact, what has most influenced people (visibly, at least) is my arguments. One can hardly expect to sanctify anything if all he can say is, "Well, I just believe that it's so." In an age where extraordinarily muddled thinking (often the worst of which is among Christians, including this very campus) is the status quo, a liberal arts education is all the more necessary for any Christian student entering the work-

a-day world.

That we are a liberal arts university means that it *may* be impossible to have the best of both worlds, the best of professional training and the liberal arts. After all, a student can only do so much in four years. On the other hand, it may not, in which case I am, with Mr. Negri, all for the strengthening of both. But if one of them has to suffer, it cannot be the liberal arts, not if FUS is to remain true to its principles.

As it stands, I do not think that most people realize what a weak liberal arts program we have. A few core classes hardly constitute a liberal arts education, and the way that the core can currently be satisfied allows most students to be able to graduate without a single philosophy class! Years ago, when FUS was facing extinction, a decision was made to lessen the liberal arts and strengthen the professional programs in order to draw more students. Now that we are bursting at the seams, is it not time to rebuild the liberal arts? Do we not owe this to our students? Do we not owe it to ourselves? ■

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

Charismatic

continued from page 1

contemplative, or that a traditional could praise God in tongues that were not his own.

By Webster's definition, a caricature is an exaggeration by means of often ludicrous distortion of parts or characteristics. We can recognize the characteristics described in the caricatures, even though they are exaggerated and distorted. Unfortunately, it is not uncommon on our campus to use these caricatures as though they were accurate portrayals of what it is to be traditional and charismatic, and to dismiss one or the other on this basis.

The Church sees things quite differently. There is no indication that the Church recognizes a division between charismatic and traditional dimensions of our faith. In fact, she seems to think of both as necessary for all. In the *Dogmatic Constitution on the Church*, the Church points out those practices which are most frequently identified as "traditional" and ascribes them, not to *some* Catholics, but to *the faithful*. The faithful "must frequently partake of the sacraments, chiefly of the Eucharist, and take part in the liturgy; he must constantly apply himself to prayer, self-denial, active brotherly service and the practice of all virtues."[1] While insisting on the supremacy of Christ, she encourages pious devotions to the saints[2] and to the Blessed Virgin Mary in particular. In the words of the Church, "the cult…of the Blessed Virgin [should] be generously fostered, and…the practices and exercises of devotion towards her, recommended by the teaching authority of the Church in the course of centuries be highly esteemed…" [3] Paul VI speaks of devotion to the Blessed Virgin Mary as "an integral element of Christian worship."[4] The Rosary too is highly recommended as a "compendium of the entire Gospel…suitable for fostering contemplative prayer." [5] (It should be added here, that while encouraging the use of the Rosary as "an excellent prayer," the Church also says that it "should not be propagated in a way that is too one-sided or exclusive…the faithful should feel serenely free in its regard. They should be drawn to its calm recitation by its intrinsic appeal." [6])

By the same token, the Second Vatican Council taught clearly that everyone is to be open to the charisms of the Holy Spirit:

> It is not only through the sacraments and the ministrations of the Church that the Holy Spirit makes holy the People, leads them and enriches them with his virtues. Allotting his gifts according as he wills (cf. Cor.12:11), he also distributes special graces among *the faithful of every rank*. By these gifts he makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church, as it is written, "the manifestation of the Spirit is given *to everyone* for profit." Whether these charisms be very remarkable or more simple and widely diffused, they are to be received with thanksgiving and consolation since they are fitting and useful for the needs

of the church…[7] [emphasis mine].

John Paul II takes this openness even a step farther. In his Pentecost address of 1998,[8] he states unequivocally that:

> the institutional and charismatic aspects are co-essential as it were to the Church's constitution. They contribute, although differently, to the life, renewal and sanctification of God's People. It is from this providential rediscovery of the Church's charismatic dimension that, before and after the Council, a remarkable pattern of growth has been established… (# 4)

The Holy Father confirmed that the charismatic dimension of our faith is not an optional spirituality, and may not be marginalized as such. "The institutional and charismatic aspects are *co-essential* to the Church's constitution." We cannot do without the charismatic dimension anymore than we can do without the Pope or the Sacraments!

Some try to limit the Holy Father's use of the word "charismatic" in this context because, while many of the people present at this address represented the charismatic renewal, there were also groups there who do not use the gifts which are commonly referred to as charismatic gifts. Therefore, he must have meant it in a different way than we use the term in Steubenville (i.e. charismatic in the sense of gifts such as tongues, prophecy, etc.) It is true that the Holy Father used the word charismatic in a broad and inclusive sense, but there is nothing to indicate that he excluded the charisms of tongues, prophecy and so forth—in fact quite the opposite. What did the Holy Father mean when he spoke of the "providential rediscovery of the Church's charismatic dimension"? The Church has always had preachers and teachers, apostles and evangelists; the Church has always exercised hospitality and service to the poor. The Holy Father's use of the term "providential rediscovery" could hardly be applied to these charisms because the Church never lost them. What then could constitute a "providential rediscovery" unless it implied a discovery of something that had been, in some sense, lost?[9] To what historical moment does this providential rediscovery refer—when was the original discovery? I would submit that the historical moment to which this "rediscovery" refers is Pentecost.[10] In this respect, it can be said that charismatic prayer is the oldest tradition the Church has. Certainly, the Holy Father does not assign a superior value to the charisms present at Pentecost. Rather he affirms that "there is an enormous range of charisms through which the Holy Spirit shares His charity and holiness with the Church,"[11] which, without dismissing other charisms, includes the gifts of tongues, prophecy, etc.

I think one of the reasons some are dismissive of the charismatic dimension is that many of us have fears and reservations about opening ourselves to it. Some of us have become cynical because of negative experiences with the charismatic movement or with certain people who identified themselves as "charismatic." Some of us find it frightening to consider entering into any kind of prayer that is not under our direct control. I understand this fear because I, myself, was turned off by my first encounter with charismatic worship—although I loved God, this was unfamiliar and uncomfortable to me. Moreover, as I watched people resting in the spirit for the first time, I concluded that this was an instance of psychological suggestion. I developed an intellectual block that closed me to the charisms associated with the charismatic renewal for almost ten years. Mercifully, God's providence later guided me to a charismatic healing Mass, where for the first time I experienced the power that is available in these gifts. The Lord ministered to me through a laywoman who had never met me before, giving her a word of knowledge about a difficult situation in my life. I knew then, without a doubt, that this was much more than psychological suggestion—it was from God, and it was powerful. Not only that—it was something that I needed. Discovering the charismatic dimension of my faith has provided a richness for my prayer, indeed a means to deeper contemplative prayer, that I could not have imagined had I not experienced it.

Pope John Paul II goes on, in the same address:

> Today, I would like to cry out to all of you gathered here in St. Peter's Square and *to all Christians*: Open yourselves docilely to the gifts of the Spirit! Accept gratefully and obediently the charisms which the Spirit never ceases to bestow on us! Do not forget that every charism is given for the common good, that is, for the benefit of the whole Church. (5) [emphasis mine]

What this demands of all of us is a healthy openness to the charismatic gifts. It is true that no one has all the gifts, but gifts are given to everyone. The gifts are not to be "rashly desired" but "received with thanksgiving." [12] St. Paul tells us that we should "strive eagerly for the spiritual gifts, above all that you may prophesy." (1 Corinthians 14:1) While there may be a delicate balance between "striving eagerly" and "rashly desiring," there is no room anywhere for the wholesale dismissal or rejection of the charismatic gifts on the basis that "I'm not into the charismatic thing." Does

not one who rejects the charisms place himself in a position of dissent?

This doesn't mean that we must all rush out to join the nearest charismatic community, or be a "card-carrying member" of the charismatic movement. The charismatic dimension of our faith is part of our baptismal heritage. It is not contingent upon our musical preferences, nor our personal "prayer style," i.e. whether we prefer loud singing or a quieter, more contemplative approach. Does it mean that we have to pray with our hands up or learn to play guitar? No. What it means is that we are fully open to the Holy Spirit, whatever his will for us might be. It implies that we allow ourselves to be taught concerning the charisms, and even that we seek out opportunities to learn, such as availing oneself of a Born of the Spirit Seminar, attending a prayer meeting, reading and studying. It also implies discerning the gifts that are present in us and doing what we can to mature in them.

In the final analysis, the charisms and traditions of the Church are about authentic conversion. John Paul II speaks of conversion in this way:

> Conversion is expressed in a faith that is total and radical and which neither hinders nor limits God's gift. At the same time, it gives rise to a dynamic and lifelong process which demands a continual turning away from 'life according to the flesh' to 'life according to the Spirit' (cf. Rom 8:3-13). Conversion means accepting, by a personal decision, the saving sovereignty of Christ and becoming his disciple.[13]

None of us can claim that our conversion is complete—it is a lifelong process. It may be possible to say "I don't feel ready for this gift yet," but if we truly seek conversion it is not permissible to refuse for ourselves (or others) the traditions of the Church or the charisms of the Holy Spirit. Conversion "neither limits nor hinders God's gift." It doesn't refuse certain kinds of gifts, but rather declares "I want all that you have for me."

At Franciscan University we have allowed a division to creep up on us that could potentially be poisonous—Paul VI warned against it in *Evangelization in the Modern World*:

> The power of evangelization will find itself considerably diminished if those who proclaim the Gospel are divided among themselves in all sorts of ways. Is this not perhaps one of the great sicknesses of evangelization today? Indeed, if the Gospel that we proclaim is seen to be rent by doctrinal disputes, ideological polarizations, or mutual condemnations among Christians, at the mercy of the latter's differing views on Christ and the Church…how can those to whom we address our preaching fail to be disturbed, disoriented and even scandalized? [14]

We cannot hope to be effective in our witness to the world if we allow this division to continue. Nor can we claim to be orthodox without embracing the fullness of the Church's teaching on the necessity of both the traditional and charismatic dimensions of our faith. It cannot but grieve the Holy Spirit when we treat either of them with contempt. I hope that we can all respond to the Holy Father's call to open ourselves with docility, gratefulness, and obedience to all the treasures that were entrusted to us in our Baptism—the riches of our tradition as well as the newness that the Holy Spirit brings in His charisms.■

Carole Brown graduated from the MA Theology program in 1997. She now serves as Director of Evangelistic Outreach and Orientation at FUS.

[1]Dogmatic Constitution on the Church (Lumen Gentium) #42

[2] Ibid. #50

[3] Ibid. # 67

[4] *For the Right Ordering and Development of Devotion to the Blessed Virgin Mary (Marialis Cultus) #58*

[5] *Ibid.#42*

[6] *Ibid. #55*

[7] *Lumen Gentium* 12

[8] *L'Osservatore Romano*, 3 June 1998

[9] It is important to note that the charismatic gifts of tongues, prophecy, miracles, etc. never disappeared entirely from the Church. For a good treatment of the evidence of charismatic gifts in the first eight centuries of the Church, see *Christian Initiation and Baptism in the Holy Spirit,* by George Montague and Kilian McDonnell (Liturgical Press 1991). These gifts have also been referred to in the writings of later saints—for example, St. John of the Cross (16th century) describes the value and proper ordering of these gifts in the Christian life in Book Three, Chapter 30 of his *Ascent of Mount Carmel.*

[10] Acts 2 describes what happened at Pentecost. When Pope John XXIII convened Vatican Council II, his prayer also referred to this event: "Renew in our own days your miracles as of a second Pentecost…"

[11] For a thorough catechetical treatment on the gifts of the Spirit, see *The Spirit, Giver of Life and Love: A Catechesis on the Creed* p.366. (Pope John Paul II)

[12] *Lumen Gentium* 12

[13] *Mission of the Redeemer*, #46

[14] *Evangelization in the Modern World*, #77

short takes

continued from page 2

a certain "chronological snobbery," and contempt for the past which is all too common in modern universities.

If liberal education is truly a good which perfects our human nature, then the time of day doesn't much matter. Again, to speak of liberal education as "ivory tower," "elitist," "myopic," or "not looking beyond the rhetoric," seems to suggest that the perfection of the intellect which liberal education seeks is something merely for the snobbish and sophisticated, a matter of vanity. Though we well know that intellectual pride is always a danger, this should not stop us from seeking to develop the faculties that make us distinctively human.

Mr. Negri is on target when he reminds us that, like it or not, we must prepare to enter the work force. And many of his remarks show that he truly does appreciate the value of knowledge for its own sake. I simply feel that certain of his statements seem to show disdain for the liberal arts, as if they were not useful in the long run—a view only too common among our contemporaries.

Michael Houser
Freshman, philosophy major

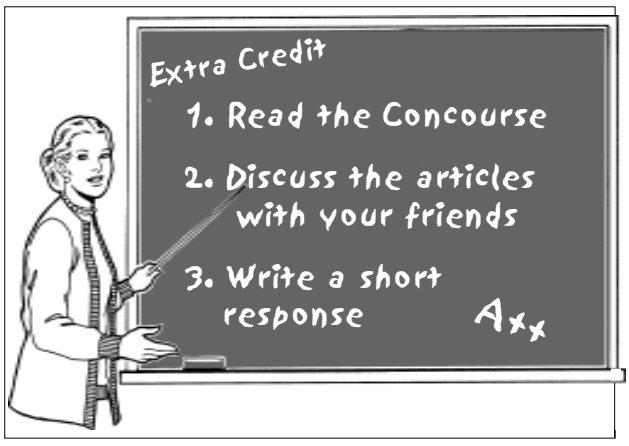
Cultivating the intellect

I have a few brief additions to the discourse about the purpose of education. First, in the last issue of the *Concourse*, Jason Negri seemed to equate "liberal arts" with the humanities. That is a common view, but is it a right one? Ben Brown, in the April 12 issue suggested that the humanities ought to "include parts of mathematics and natural science." My understanding is that the humanities are those disciplines (i.e. philosophy, theology, history and language) which concern human affairs and conventions. Although humanities may exclude mathematics and studies of natural processes, the liberal arts are broader and ought to include not only the humanities, but mathematics, the natural sciences and perhaps some other disciplines as well.

Consider the medieval model of liberal arts—the trivium (grammar, logic and rhetoric) and the quadrivium (music, geometry, arithmetic and astronomy). The multiplicity of disciplines suggests that truth is best understood when examining it from a variety of perspectives, and that a person formed in the liberal arts would be a well-rounded person with knowledge of a broad range of subjects. The specific branches of learning held up as the medieval ideals also suggest that a liberal education is intended not only for personal edification, but also for practical purposes. Though logic is certainly beneficial for the personal attainment of truth, the three components of the trivium seem oriented toward the molding of a person not only so that he will be conversant with truth itself, but also capable of engaging the society around him and disseminating truth. The components of the trivium, especially grammar and rhetoric, involve, to some degree, interpersonal communication skills.

To address the legitimate concerns aired by Jason Negri and others, if part of liberal education is the teaching of communication skills, perhaps as modes of communication develop—as they have with the rise of computer technology—liberal education ought to be adapted accordingly. Note, however, that writing is not listed in the hierarchy of the trivium and quadrivium, but is taken for granted as something a learned person would know, just as computer communication skills should be today. Both are essential for a modern educated person, but neither writing nor computer literacy is considered to have a place in the hierarchy of knowledge. I think all the participants of this discussion have agreed that computer skills (as well as some other skills) are necessary in today's world, but the underlying question has been what should be the place and extent of required training in computer skills in a liberal arts institution. I have addressed to some degree the place, but the amount is left for further deliberation. I believe that a proper liberal education alone—not merely an education in humanities—can make students more marketable, and a liberal arts education will only enhance professional training.

Finally, with Ben Brown, I uphold the value of a liberal arts education "for its perfecting and fulfilling of the human person" (as he put it). Only a liberal education, aimed at perfecting human persons can be good in itself. Even if it falls short of its goal—as it inevitably will—it is still of great value for the effort. I question, though, the value of "education for its own sake" in the



UC Bulletin Board

Compliment from a subscribing alum:

"I just finished reading the latest Concourse issue and found it entirely exceptional! In fact, I found myself saying "hoorah!" the whole way through. I can't tell you enough how uplifting it is to read such well-written opinions pertaining to matters that mean so much to me."

Congratulations to the Old Guard (alumni) basketball team who beat the Baron's. 70-65 on Oct. 24. You've still got it guys!

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:

11/12 – "The importance of the Image of God for the soteriology of St. Athanatius" presented by Ben Brown

11/19 – "Moral Solidarity: The Guilt of All for All" presented by John Henry Crosby

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case of a poor or inadequate liberal arts education. Brown identifies education with a cultivated intellect, but what is a cultivated intellect? If the intellect were a garden, would we call it cultivated if it were full of weeds? That is, if it loved what was base while erroneously perceiving the object of its nurturing as something good? Perhaps we could say one's intellect is developed or "grown" by an education—whether that education is good or bad—but it can only be cultivated by an education not only seeking truth, but also adhering to truth.

Anne (Lodzinski, '96) Schmiesing

Literary works not severed from their human source

I just plain disagree with Joanna Bratten's idea that the effort to discover the true identity of Shakespeare is "an unnecessary invasion into the mysterious anonymity of the poet." I do not think that it is wise to deliberately sever an author's works from his biography. If one of the goals of literary criticism is to study human nature, aren't works that are "judged on their merits alone" less valuable than those that are attached to real live human beings? It seems to me that if we are content to study the anonymous works alone we will learn as much about an oak tree as we can gather from a pile of its dead branches.

Justine (Franzonello, '93) Schmiesing

Balance in parenting methods

In reference to "Being wise parents means being open to learning from different perspectives" by Michael and Alicia Hernon (Vol.IV, issue 2), I just wanted to thank them for finally putting some perspective on this whole issue. As practicing Catholics and first-time parents, we too want to raise our child in a loving Christian home, but also one which places a high premium on honor and civilized behavior in a world where too little attention is paid to those values. At the same time, we certainly do not want to raise "Stepford Baby" as many detractors of Babywise accuse. The middle-of-the-road, use-it-with-a-grain-of-salt approach makes the most sense we've seen yet. Thanks!

Butch Kinerney
Website reader

Mr. Kinerney, who is not connected with FUS, found the article he refers to by an altavista search on "Babywise."