



Featured in
this issue:

Feeding
the multi-
tudes 2

The beauty
of the
Eastern Rite
church 3

Modernism:
a common
foe 5

"Charismatic"
defined 7

Testimony of
renewal 9

Baptism in the Holy Spirit goes beyond the charisms

by *Ralph Sharafinski*

The last issue of the *Concourse* included an article about how both charismatic and traditional elements are necessary to the life of the Church—a position with which I fully agree. It also, however, communicated a notion of what it means to be charismatic that I find incomplete. One is left asking, "Does the term charismatic only apply to someone who possesses and exercises charismatic gifts? Or does it mean something more than that?"

The foundational grace for a charismatic is Baptism in the Holy Spirit. This is described as first and foremost coming to a personal, living awareness of the reality of Jesus Christ as the Son of the Living God who loved us and gave Himself for us, who is the Risen Lord of the universe and head of His body, the Church.¹ This awareness manifests itself in an increased docility to the Holy Spirit, a personal appropriation of His power to live a transformed life, and an exercising of His gifts.²

Coming to this living awareness of Jesus Christ is a work of the Holy Spirit, who indwells the Christian as a result of Baptism and Confirmation. It is experienced as an activation, as it were, of the graces received from these sacraments, which may have been only latent in the life or consciousness of the believer. St. Simeon (d. 1022), a great Christian mystic, speaks of this new consciousness as a breaking in of the light which is the Holy Spirit. He identifies Jesus' gift of the water "that shall become a fountain within him leaping up to provide eternal life,"³ as a reference to Baptism in the Holy Spirit. In commenting on this passage he contrasts this Baptism in the Holy Spirit with an "unconscious" reception of the sacrament of baptism. He says that "If someone were to say that each one of us believers receives and possesses the Spirit without knowing it or being conscious of it, he would be blaspheming."⁴

Scripture gives abundant testimony to this

grace of revelation. We can see what effect Baptism in the Holy Spirit had for Peter. During the Passion of Jesus, Peter denied knowing Jesus and fled the scene. Dramatically empowered at Pentecost, Peter testifies before thousands of people that Jesus was established as Lord and Christ by His death and resurrection. This newfound ability to "confess the name of Christ boldly, and never be ashamed of the Cross," is one effect of the sacrament of Confirmation,⁵ though, experience shows that it does not necessarily coincide in time with Confirmation.

The early fathers used another analogy to speak about this release of the Spirit. They com-

See Baptism of the Holy Spirit on page 9

Latin, Gregorian Chant, and the Spirit of Vatican II

by *Jeff Ziegler*

When a myth is repeated often enough, many accept it as the truth. The pro-life organization Operation Rescue has always renounced violence; but journalists have so often referred to Operation Rescue as violent that many Americans sadly believe it to be so. Pope Pius XII, we are told repeatedly, did nothing to help the Jews during the Second World War, and even worse, he collaborated with Hitler. The facts, of course, prove otherwise; but the myth has been repeated so often that many, if not most, Americans believe he was a Nazi sympathizer.

Likewise, myths about the Second Vatican Council abound. These myths are especially distressing for those of us who accept the authentic teaching of the council with joyful docility. One often reads or hears, for instance, that the spirit of Vatican II favors contraception, divorce or abortion, when

See Spirit of Vatican II on page 10



Bringing the masses from starvation to full strength

The *Concourse* has received so many articles concerning liturgy and spirituality lately that we have decided to dedicate an entire issue to the subject. Other articles are being held until issue 5, which, if luck holds, will appear next week.

One of the difficulties in this on-going discussion about campus spiritual and liturgical culture is that traditionalists and charismatics tend to talk past each other.

Traditionalists are generally more concerned with the objective dimension of the faith—with cherishing it whole and entire; with preserving it from heresy, heterodoxy and secularization; with approaching sacred mysteries in a manner that is fitting and *worthy*. Charismatics, on the other hand, are typically more concerned with the subjective dimension—that faith be *alive*; that individuals come into genuine, personal, living contact with the God who saves; that prayers of contrition and praise be, above all, *heartfelt*.

Clearly there is no inherent contradiction here. Each dimension is real and necessary to the other. But, given the fallen and limited nature of humanity, surface tensions and painful misunderstandings are inevitable.

It is difficult for traditionalists to understand how charismatics who profess orthodoxy and docility to Rome can seem so careless about Church directives—as in preferring the guitar to the organ and making such free use of extra-ordinary ministers of the Eucharist at Mass. Or how they can square their out-spoken love for Jesus with an unblushing disregard for the condition of His bride—as if it didn't bother them at all to see her unwashed, ill-mannered and in rags, when she has been endowed by her Lord with a splendid array and every grace and beauty imaginable.

The charismatics, on the other hand, wonder how in the world anyone can be worried about things like *clothes* and etiquette when *people are dying out there* for crying out loud! Gregorian chant and Latin and all that may very well be superior; fine; what good does it do if it leaves people cold? If it makes them feel shut out because it is so remote from their experience? Except for things that are expressly forbidden by the Church, we should make every cultural concession

possible, in order to gather in as many as we can before it is too late.

Here is analogy that might help clarify things for both sides.

When a person is starving, he cannot digest anything more substantive than thin gruel. His system is simply *incapable* of taking it in. It is no use to point out that a full meal is objectively more nutritious than gruel. We are speaking of a particular person in a desperate situation. Gruel will save him; meat might kill him.

Now, from the point of view of culture, ordinary eighteen year-olds coming out of the world today are starving. Unless they grew up in exceptional families or circumstances, their minds and imaginations have been fed on television, video games, florescent colors, hideous music, pornography and other things calculated to cramp, shrivel and ossify the human soul.

It is true (I don't see how anyone can deny it) that Gregorian chant, for instance, is culturally superior to the music we are usually served at Steubenville liturgies. In other words, it is *objectively more nourishing to the human spirit*, as well as more "adequate" to

See Editorial on page 12



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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@attglobal.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.

Learning about the Eastern Rites

by Michael Wrasman

Pope John Paul II knows a secret—one which few Roman Catholics share. Growing up in Eastern Europe, he has perhaps had more opportunities to become initiated in this mystery than we Westerners. Now he is urging us to discover something long forgotten in the Christian West: the beauty of the Eastern Catholic Churches.

In his Apostolic Letter, “The Light of the East,” John Paul II states,

I believe that one important way to grow in mutual understanding and unity consists precisely in improving knowledge of one another. The children of the Catholic Church already know the ways indicated by the Holy See for achieving this: To know the liturgy of the Eastern Churches; to deepen their knowledge of the spiritual traditions of the Fathers and Doctors of the Christian East, to follow the example of the Eastern Churches for the inculturation of the Gospel message; to combat tensions between Latins and Orientals and to encourage dialogue between Catholics and the Orthodox; to train in specialized institutions theologians, liturgists, historians and canonists for the Christian East, who in turn can spread knowledge of the Eastern Churches; to offer appropriate teaching on these subjects in seminaries and theological faculties, especially to future priests (OL, 24).

At Franciscan University of Steubenville, we have a responsibility to familiarize ourselves with the Eastern Catholic Churches that are in union with the Holy See. Understandably, this responsibility has been neglected in the quest to build a solid academic institution. However, now the University is maturing and expanding, we may raise the suggestion: Why not begin the process of exposing our students to the Catholic East?

As things stand now, the overwhelming majority of the students on campus know little or nothing concerning their Eastern Catholic brothers and sisters in Christ. If you ask most students, “Who are the Eastern Catholics?” you would receive a response such as, “I don’t know,” or “They are Orthodox, aren’t they?” This situation saddens me.

To be truly Catholic—i.e., universal—Catholics should know about all the rites of the Catholic Church, not just the Latin rite. Ignorance of the Eastern Catho-

lic churches is to be ignorant of the entire Catholic Church. For, as the Second Vatican Council states clearly, the Eastern rites come together with the Latin Rite to form the holy Catholic Church:

The holy Catholic Church, which is the Mystical Body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups, which are held together by their hierarchy, and so form particular churches or rites. Between these churches, there is such a wonderful communion that this variety, so far from diminishing the Church’s unity, rather serves to emphasize it (Decree on the Catholic Eastern Churches, 2).

The Eastern Catholic Divine Liturgy is a beautiful liturgy to attend.* It is other-worldly and a spiritually exotic experience, especially rich in veneration of Mary, Mother of God. The Divine Liturgy of Saint John Chrysostom, a prayer sung by the priest is as follows:

Only begotten Son and Word of God, immortal as you are, You condescended for our salvation to take flesh from the Holy Mother of God and ever-virgin Mary, and without undergoing change, You became Man; You were crucified, O Christ God, and crushed death by your death; You are one of the Holy Trinity, equal in glory with the Father and the Holy Spirit: save us!



In between the first and second antiphons, a prayer is sung by the priest to Our Lady:

Let us remember our all-holy, spotless, most highly blessed and glorious Lady, the Mother of God and ever-virgin Mary with all the saints, and commend ourselves and one another and our whole life to Christ our God.”

At one of the commemoration prayers, the priest (in the Pittsburgh Metropolia of the Byzantine Ruthenian Catholic Church) sings:

First, Lord, remember His Holiness, John Paul II, the Pope of Rome, His Beatitude, Metropolitan Judson. Preserve them as a blessing over your holy Churches in peace, safety, honor, health, long life, rightly dispensing the word of your truth.

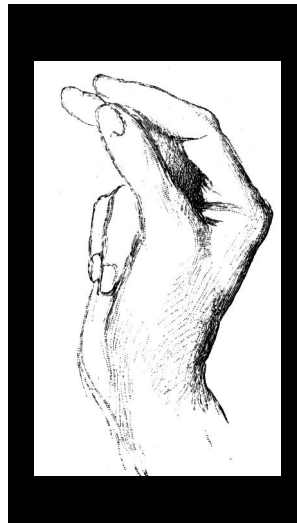
This is in contrast with the *Novus Ordo* Mass of the Latin rite, which seems almost embarrassed to mention Mary and the Pope.

Most of the visitors to an Eastern Catholic Divine Liturgy, from what I have witnessed, are impressed by the mystery and majesty of the liturgy. Some students have even remarked: “It is like visiting heaven.”

It is sometimes asked, “Why don’t the Eastern Catholics just abandon their peculiar way of doing things and become Latin Rite?” To answer this question, we need look no further than the Second Vatican Council’s Decree on the Catholic Eastern Churches:

The Catholic Church values highly the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions and their ordering of Christian life. For in these churches, which are distinguished by their venerable antiquity, there is clearly evident the tradition which has come from the apostles through the Fathers and which is part of the divinely revealed, undivided heritage of the Universal Church. This holy, ecumenical synod, therefore, has a special care for the Eastern Churches, which are living witnesses to this tradition, and wishes them to flourish and to fulfill with new apostolic strength the task entrusted to them (OE, 1).

This document of the Second Vatican Council is, in my opinion, a *Magna Carta* for the Eastern Catholic



Churches. Prior to Vatican II, most bishops and priests of the Latin Rite had little or no familiarity with the Eastern Catholic Church and, if they did, Eastern Catholics were seen as second-class Catholics. Today many more bishops and priests have begun to recognize the riches of the Eastern Catholic Churches. However, this awareness has not yet filtered down to the diocesan level or to the parish level.

Since my teen years (I am now thirty-nine) I have never seen an Eastern Catholic priest give a homily at a Roman Catholic parish, although I have seen Protestant ministers deliver homilies during the Week of Christian Unity. In my almost two years of

studying in the Master of Arts in Theology and Christian Ministry program here, even in the “Catholicism and Eastern Orthodoxy” graduate course I took, I have never had the opportunity to hear an Eastern Catholic priest as a guest lecturer—though more than one MA theology professor gives students an opportunity to attend a Divine Liturgy in an area Eastern Catholic church as part of his course.

As far as on-campus activities are concerned, would it not be possible to have an Eastern Catholic priest preach at the “Preach Out?” We have Protestant ministers preaching during the “Preach Out” and that is advancing the cause of ecumenism. However, not to have an Eastern Catholic priest preach at the “Preach Out” is neglecting our own Eastern Catholic brothers and sisters, I believe.

On November 16, a Byzantine Catholic Divine Liturgy was concelebrated by Fr. Harold Imamshah, a graduate student at FUS and Fr. Andrew Chura, pastor of Saint Joseph Ruthenian Catholic Church in Toronto, OH and Saint John the Baptist Ruthenian Catholic Church in Mingo Junction. Christ the King Chapel was filled to capacity. For many students, staff and faculty, it was the first taste of Eastern Catholicism. It was a good beginning, for which I am very grateful. ■

Michael Wrasman is a student in the MA Theology program.

* For those interested in encountering Eastern Catholicism, the best place to start is by attending a Divine Liturgy. There are several Eastern Catholic Churches in the area; three within a seven-mile radius of Steubenville (Saint Mary of the Dormition in Weirton, West Virginia; Saint Joseph in Toronto, Ohio, and Saint John the Baptist in Mingo Junction.) In addition to these Byzantine Ruthenian Catholic churches, there is also a Ukrainian Catholic Church and a Maronite Catholic Church in Wheeling. Roman Catholics are welcome to receive the Eucharist at an Eastern Catholic Divine Liturgy and the liturgy fulfills their Sunday obligation.

Traditional and charismatic spiritualities: complimentary opponents of modernism

by Michael Houser

As I search through piles of past *Concourse* issues in the library, if there is one theme which is recurrent, it is the liturgy, and the ongoing campus “debate” between traditional and charismatic spiritualities. The front page article in the latest issue once again raised this issue, and made several great points to which I wish to add.

In my own reflections on this discussion, and my liturgical experience during the few months I have been here, I have had to ask myself wherein exactly the different spiritualities “disagree.” Personally, I have felt myself enriched by both sides of the coin. The vibrant praise and worship, the genuine joy of so many charismatic people, which everyone associates with Steubenville, has been a real eye-opener for me. At the same time, through the *Schola Cantorum*, I have grown in my appreciation of the musical tradition of the Church, and thanks to the invitation which St. Boniface Church extended to us, I recently experienced for the first time the Liturgy of the Tridentine Rite—a thing of incomparable beauty and richness.

I suppose I should state here that I definitely come from a “traditional” background. I spent my high school years with the Legionaries of Christ, who celebrate the Vatican II liturgy with probably the most reverence and respect for tradition that I have seen.

The question which impressed itself on me as I experienced both of these threads in the liturgy was this: what is the real difference between charismatic and traditional spiritualities—not just in style, but in the theological and philosophical underpinnings of the stylistic difference? After all, “*Lex orandi, lex credendi.*” (The rule of prayer is the rule of belief.)

Certainly, a major underpinning of traditional liturgy is its theocentric nature: the worship is unmistakably directed to God. This is made especially clear in the practice of both priest and people facing *ad orientem*, to the east, offering the Most Holy Sacrifice to the Father through Christ, a practice traditional both in the East and West. This theocentric character is also expressed in the whispered canon, the celestial chant and polyphonic music, and in the “smells and bells.” Liturgy in the tradition of the Universal Church is most

clearly an act of worship transcending the secular. (Needless to say, the newer rite of Mass, when celebrated well, also has this character.)

When one approaches the charismatic renewal, a striking contrast presents itself. Here, what hits one is the enthusiasm and spontaneity of the worshippers, the heartfelt, lively singing, the strong emphasis on the gifts of the Holy Spirit and His power, on our need to be radically and personally converted to Christ, as Lord and Savior.

Clearly, the different liturgies have different emphases, and perhaps real disagreements. It may be that certain charismatic practices are not totally in accord with the current liturgical norms of the Church. I am not sure that the use of guitar music in the liturgy is in keeping with the intention of the Council’s statements on Sacred Music. But I feel that by and large, the spirituality of the charismatic movement, and the gifts of the Holy Spirit associated with it are in no intrinsic opposition to the liturgical tradition, but rather are an ally of it.

What is the real enemy of the traditional spirit? That enemy is not the charismatic renewal, but a much different ideology: modernism.* What do I mean by modernism? It is essentially the denial, not just of certain truths of the Faith, but the whole basis of revealed religion. It is humanistic in a bad way—tending to limit man’s hori-

zons to improving society and helping his fellow man, without much reference to the vertical or supernatural dimension of the faith. Modernism tends to deny the objectivity of revealed truth, or at least to twist its meaning. It usually results in a false tolerance or indifference which holds all beliefs to be equally valid, so long as one is sincere. Religion is seen as merely a development of man’s own experience, not as a divine provision for our salvation. Modernism manifests itself not only in a purely horizontal liturgy which lacks a sense of the sacred, but also in an extremely sceptical Biblical criticism which drains the truth value of the Gospels and downplays or denies their divine authority. No wonder that St. Pius X referred to modernism as “the mixture of all heresies,” and Paul VI spoke of it as “the smoke of Satan entering the Church.”

This modernism, which attempted to hijack the true spirit of the Second Vatican Council, is clearly the

It is not the Charismatic Renewal that is the enemy of liturgical tradition, but the leveling force of modernist liberalism. Franciscan University shows that the Renewal is anything but liberal.

antithesis of traditional faith and piety, and of all those devoted to the ancient liturgy of the Church. But is it not equally the enemy of the Charismatic Renewal?

The Charismatic movement, before it reached the Catholic Church in the 1960's, began in Fundamentalist Pentecostal denominations. And though Fundamentalism tends to be anti-Catholic, it is also the antithesis of modernism. Fundamentalism (or evangelicalism, which is theologically similar) highlights the absolute importance of Christ as Savior, and our need, as sinners, for His grace, while modernism would downplay both Jesus' divinity and the very sense of sin. Fundamentalism is quite emphatic in its belief that only Christianity, embodied in the Bible, has the full truth, while modernism, as I said earlier, tends to take away from the Bible the character of revelation and promote a view of all religions as equally true.

The qualities of fundamentalism which I have enumerated are mainly good, and are found, in a completed form, in the Catholic Charismatic Renewal. (By this I do not at all mean that the Renewal is essentially Protestant; it is biblical and Christian, and anything biblical and authentically Christian belongs in the Catholic heritage.) In the renewal, we observe apparently supernatural gifts of tongues, prophecy and healing which remind us quite clearly that God's Spirit is at work in the world. Modernism, on the other hand, is secularization, and would eliminate the need for grace and deny the reality of the miraculous. Modernism is indifference, and the Charismatic Renewal is anything but indifferent. (Peter Kreeft's book *Fundamentals of the Faith* explains well why orthodox Catholics have much more in common with evangelicals than with modernists.)

Thus, while "traditional" and "charismatic" have different styles of worship, both seem to me to resoundingly affirm the supernatural, the vertical dimension of our faith, the need for grace, the inadequacy of the secular, and the objective truth of revelation, in opposition to the bland pseudo-religion of modernism.

It is not the Charismatic Renewal that is the enemy of liturgical tradition, but the leveling force of modernist liberalism. Franciscan University shows that the Renewal is anything but liberal.

I am no expert on liturgy, and have little experience with the Charismatic Renewal. These reflections are based on my own impressions and experiences, and any critiques would be welcome. I perhaps have exaggerated the dangers of modernism today, but I feel it is something we must guard against. I pray that both the charismatic and traditional elements of our faith may work together at the heart of the Church, and lead her to the springtime of evangelization desired by both John Paul II and Vatican II. As members of the One, Holy, Catholic, Apostolic Church, may we be, as Fr. Scanlan said in his homily at the Latin Mass on Nov. 11, "people of tradition, the whole tradition." ■

Michael Houser is a freshman philosophy major.

* This is not the place to discuss what role modernism may have played in the post-conciliar reforms. I for one feel that properly interpreted, none of these reforms need be attributed to modernist influence. However, one cannot deny that modernism is a key force in the actual liturgical practice, and the doctrine that is believed, in many parishes today.

DON'T JUST REACT

to these articles,

RESPOND!

Send us a letter, let us know what you think. Maybe your opinion will help us all breakthrough to a better understanding. It can't hurt to try!



What does “charismatic” really mean?

by Adam L. Tate

I enjoyed Carole M. Brown’s article “The charismatic and traditional dimensions of the life of faith,” but I disagree with much of it. Brown’s thesis is that “it is impossible to be orthodox without embracing both the charismatic and traditional dimensions of the faith.” But she uses the terms “charism” and “charismatic,” rather loosely, equivocating their meanings throughout the article. Sometimes she uses the term “charismatic” to refer to the Catholic charismatic renewal and gifts such as tongues, while at other times the term denotes a spiritual milieu in Christianity. The result is a good deal of ambiguity, which leads to confusion. If I have read her correctly, the conclusion one must reach by the end of the article is that one cannot be a true Catholic without being a member of the charismatic renewal. Brown denies that one has to be a “card carrying member” of the charismatic movement,” but how can she square this with her contention that one has to embrace the “charismatic dimension” of the faith in order to be considered orthodox? She seems to want to say that one has to be open to the charismatic gifts and even to seek them out in order to be an orthodox Catholic. I challenge Brown to cite some examples of her conclusion from Church doctrine and the Fathers of the Church. Obviously, she cannot do so because neither the Church nor the Fathers made such claims. Brown defines “charismatic” too narrowly. Her general argument can be saved if she agrees to a broader definition of charismatic.

I think that when the word “charismatic” appears in Church documents and papal speeches, it usually refers to a dynamic lived experience of the Faith, prompted by the Holy Spirit. The charismatic gifts can be a part of the experience, but do not have to be. There are some in the Church who denounce the charismatic revival of the twentieth century as a fraud or even as demonic. I do not believe either proposition. Nor do I hold that any Catholic should reject a gift of the Holy Spirit. If God gives you the charismatic gifts, then you should use them. Brown is correct in this regard.

As saints and theologians throughout the history of the Church have taught, the Catholic Faith is not simply belief in certain intellectual propositions “but in those realities they express.” (CCC170) Nor is Faith simply a belief in a spiritual reality. The fullness of God’s revelation is the person of Christ. Cardinal Ratzinger has put it poignantly: “Christian faith is more than the

option in favour of a spiritual ground to the world; its central formula is not ‘I believe in something,’ but ‘I believe in Thee.’ It is the encounter with the human being Jesus, and in this encounter it experiences the meaning of the world as a person.”* Thus the Faith is dynamic and personal. Faith involves both the intellect and the will. Just as in our human friendships love deepens with a greater knowledge of the other, so it should be with God. The sure way to kill a friendship is to lose interest in the other person and refuse to learn more about him. The sin of sloth threatens our relationships with each other and with God. All forms of Catholic piety, not only traditional forms, risk becoming rigid and meaningless due to our own laziness. The challenge, of course, is to practice the awareness of God’s presence. We must be conscious of our relationship with Christ, of His love for us, and seek to further our relationship by cooperating with God’s grace at every moment. Accordingly, the call to holiness is a demanding one.

I think that when John Paul II referred to “charismatic” in his 1998 Pentecost address, he was discussing the aspect of conversion of the heart (after all, the pope was addressing a crowd of Catholics, only some of whom were charismatics). In this case, “charismatic” means feeling the excitement and energy of the Faith. The charismatic aspect of the Faith is that awareness of the Faith that makes it a lived experience and influences our daily behavior. The charismatic dimension manifests in our lives the doctrines of our Faith that we hold intellectually. The charismatic gifts can contribute to the lived experience of Catholicism. For many including myself, the Catholic Faith had never come alive until they experienced the charismatic renewal. “Charismatic,” as it appears in Church documents, is not limited to the charismatic gifts, however. The seven Isaian gifts of the Holy Spirit, which all Catholics receive at Confirmation, are the normative means by which the Holy Spirit enlivens our Faith and deepens our relationship to Christ. One does not have to practice the charismatic gifts to feel the pull of conversion in his heart and to fully experience the Faith. ■

Adam Tate (’94), his wife Eugenie (Lightfoot, ’95), and their son Nathan live in Cullman, Alabama.

* Joseph Cardinal Ratzinger, *Introduction to Christianity*. (San Francisco, 1990), 47.

The blessings of both sides: a personal testimony

by Sr. Jane M. Abeln, SMIC

Thanks, Carole Brown, for your thorough and balanced article in the Nov. 10th issue of the *Concourse*, complete with quotes and citations from popes and Church documents.

When four students eloquently and passionately shared their foundations in traditional or charismatic spirituality during the opening HOPE weekend of the Fall semester, I resonated with facilitator Dr. Andy Minto's words afterward: "something of each one's journey fits into mine."

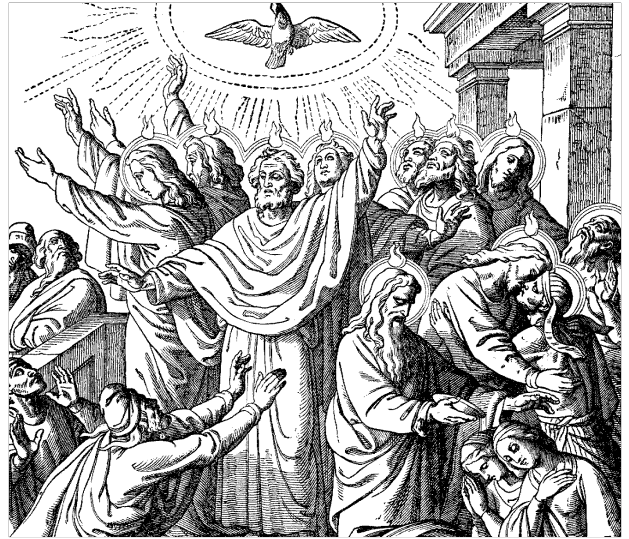
My father was a very traditional Catholic daily Mass-goer (with St. Joseph's missal in English and Latin columns.) My mother, a convert from friendly Methodism with a charismatic heart, did not blossom in traditional Catholic parish worship. My own search for purpose in life was moved by the famous "know, love, serve God" *Baltimore Catechism* answer. By age twelve, I had tasted the fear of losing all through a dubious "big sin," and had determined to live my life from the perspective of eternity.

After high school, I entered the convent. My primary desire was for a lifetime relationship with Jesus, who took me on a Postulancy honeymoon in which Scripture came alive and I was filled with longing to pray in chapel and make sacrifices for love of Him. But there were missing elements, which eventually caused setbacks in my religious life. I never shared my journey with the saintly Sisters living in my large community; nor did they share their "secrets of the King" with me. Practical responsibilities crowded in and a spiritual dryness settled over me. Where were the peace, love and joy I was longing for as a religious? A decision made not understanding or following good discernment guidelines brought me near despair, because though I wanted God's will, I felt I did not find it.

The charismatic renewal knocked during a night-long reading of David Wilkerson's *The Cross and the Switchblade*. It supplied what I was longing for. Wilkerson at least was one other person who believed that relating to Jesus was primary, and ministry flowed out of that.

The charismatic renewal in the Catholic Church opened me up to spiritual realities I hadn't even known enough to dream of: prophecies and words of knowledge, prayer for healing that effected changes, and the power to witness. Now I understood how to listen to the Holy Spirit in discernment, so that when a new major decision came before me, I could discern clearly.

At the FUS HOPE that Saturday morning in Sep-



tember, I agreed with all the speakers. Two students eloquently shared the Church's rich tradition of prayer, sacred music, liturgy and contemplation—meant for every Catholic and local community. Two affirmed how the charismatic gifts, reaffirmed in Vatican II and experienced since then, also have a vital role for all that the Church is meant to be. I rejoiced when Susanna Summers told how her parents who had left the Church came back through the charismatic renewal, and were led by the Holy Spirit to sell all their possessions and go on missions to foreign lands, where they continue to help others open to dynamic faith.

My own experience has taught me that without the charismatic, the tradition can be "frozen" and lacking some fire. But now, as new younger people actually grow up in charismatic families, if they have not also the rich tradition, they too can lack the fullness of the Catholic experience.

Sometimes, as in historical and literary movements, there can be an extreme pendulum swing at first. Perhaps this is why those who remember Franciscan University's campus when it was newer in the charismatic dimension can think that the fervor is dying or slumbering now. But if we assess maturity as integration and balance, as Carole Brown presented it, then it seems to me instead that this campus—which is now twenty-five years into its charismatic-renewal life—is naturally reaching the young-adult period where it wants to court and marry the tradition. May it bear and raise new children, who breathe with both lungs and walk on both feet, freely endowed with the gifts of both parents. ■

Sr. Jane teaches freshman English at FUS.

Baptism in the Holy Spirit

continued from page 1

pared it to a green log that is thrown on a fire. It will not ignite immediately because it is wet. As it lies on the fire it dries out and eventually bursts into flame. The bursting into flame is Baptism in the Holy Spirit. It comes to the point of being consumed by the fire, and then generates light and heat.

The story of the Samaritan woman at the well also shows how the Spirit continuously reveals Jesus (John 4). Though the woman was aware of the life that comes from the water drawn from the well, Jesus tells her about another type of water. He tells her about the water that He gives that satisfies and wells up from within to eternal life. The woman asks for this water which is the Spirit and from that point on, Jesus is revealed to her more deeply. She initially calls Him Sir, but as her knowledge of Him grows, she calls Him a prophet, Messiah, and finally the Savior of the world.

Even though I manifested charismatic gifts of the Spirit, I did not say with certainty that I was baptized in the Holy Spirit until I had a living consciousness of being joined to the death and resurrection of Jesus. This did not occur until I had gone through the Life in the Spirit seminar for a second time. Then I knew that I possessed a new life, and that it was made available to me as a result of what Jesus did on the Cross. I could say with Paul that I have been crucified with Christ and it is no longer I who live but Christ who lives in me and I can now live by faith.⁶ This newness of life was characterized by a new joy, a new love, a new hope and a new peace. It is not so ethereal that it cannot be experientially grasped. Because it is concrete and tangible, it can be lived. At the same time, I know that it is nothing that I produced on my own, for it was so new that I could not have imagined what it would be like, let alone produce it on my own power.

Most of us have received sacramental Baptism, so is there a need for Baptism in the Holy Spirit? In the Acts of the Apostles there are several instances of Baptism in the Holy Spirit recorded. One account (Acts 1:15) follows a pattern of first being baptized with the baptism of John. After heeding the command of Jesus to wait, they received the baptism of the Holy Spirit a few days later. A second account, in Acts 10:44-48, shows the baptism of the Holy Spirit unexpectedly falling on the household of Cornelius *before* they were bap-

tized with water. It was that experience that drove them to seek baptism with water.

So how do these two accounts answer the question of whether or not Baptism in the Holy Spirit is for everyone? In these stories, it does not seem to matter which comes first, water baptism or baptism of the Holy Spirit. God is not bound by what baptism comes first chronologically in the accomplishment of his objective. He can do whatever He wants and in whatever way that He wants. Yet, the Apostles seem to think that both are desired or even necessary. Acts 19:5-6 further illustrates the point. Apollos is baptized into Christ and receives the Holy Spirit at the same time. The text distinguishes between the baptism into Christ and the reception of the Holy Spirit. However, they both occur at the same time and so no need for a further baptism of any kind is mentioned.

The new awareness of Jesus brings with it an openness and docility to the prompting of the Holy Spirit. Instead of being motivated by the drives of the sinful human nature, one can knowingly be prompted, led and guided by the Spirit of God. Living “according to the Spirit” impacts every area of life, but I want to address one area that is particularly relevant to our campus life, namely, the way we participate in the sacraments.

Let’s use a practical example of the Sacrament of Reconciliation. When we examine our conscience with our own effort, we apply our mind to review our lives against a list of “do’s” and “don’ts.” However, when the Spirit helps us to examine our conscience, we are convicted of our sin in a way that goes beyond what we ever thought sin was. It leaves us feeling humbled by the truth and aware that we

can no longer make excuses for our ungodly behavior. We are gripped by an interior conviction that we are dependent on God, and realize intently that we need His forgiveness in order to become pure. Along with this conviction comes a power to turn away from the sin and walk in newness of life. Sin itself takes on a new meaning. It is no longer a violation of a moral code, but something that separates me from the love of God.

This understanding is well attested to by the tradition. St. Augustine’s treatise on baptism says “it is possible for someone to be baptized in water and not be born of the Spirit ... this can happen within the Church, for it is obvious that those who are holy because of

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justice and those who are impure because of avarice do not have the same Spirit when, though they have received one and the same baptism.”⁷ St. Simeon recognized that sacramental Baptism makes us children of God and a member of Christ, “but as a dead reality if not given life in the Spirit.”⁸ He had a similar belief regarding the Eucharist. He believed in the Real Presence, but insisted that communion should be what Thomas Aquinas called a “*manducatio spiritualis*,” which is a “partaking with an understanding that is full of the Spirit.”⁹

In conclusion, the grace of Baptism in the Holy Spirit is much more than the possession and exercise of charisms. It gives us an awareness of Jesus and a share in the life that He shares with the Father. ■

The Spirit of Vatican II

continued from page 1

in fact the documents of the council condemn all three. One also often reads or hears that the spirit of Vatican II allows for dissent from the ordinary magisterial teaching of the Holy Father, when on the contrary the actual documents teach Catholics to give “religious submission of intellect and will” to that teaching.

Sadly, one also too often hears or reads that the spirit of Vatican II is somehow opposed both to the use of Latin in the liturgy and to Gregorian chant with organ accompaniment. Again, the opposite is the case. On December 4, 1963, Pope Paul VI promulgated *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy. The document commands that “the use of the Latin language is to be preserved in the Latin rites” (36.1). The Council Fathers then add:

But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants (36.2).

This concession, of course, was later extended to the whole Mass by the Church’s supreme authority. Thus, the second (1975) edition of the General Instruction of the Roman Missal states:

Since no Catholic would now deny the lawfulness and efficacy of a sacred rite celebrated in Latin, the Council was able to acknowl-

Ralph Sharafinski is a student in the MA Theology Program.

- 1 I Corinthians 12:3b
- 2 Francis Martin, *Baptism in the Holy Spirit* (Steubenville: Franciscan University Press, 1986), 1.
- 3 John 4:14
- 4 Ethical Treatise X(129, 297)
- 5 Catechism of the Catholic Church # 1303
- 6 Galatians 2:19-20
- 7 De Baptismo contra Donatistas 6, 12, 19 (CSEL 51, 310, 12-22.)
- 8 Yves Congar, *I Believe in the Holy Spirit* (New York: The Crossroad Publishing Company, 1999), 98.
- 9 Ibid, 98.

edge that “the use of the mother tongue frequently may be of great advantage to the people” and gave permission for its use. The enthusiasm in response to this decision was so great that, under the leadership of the bishops and the Apostolic See, it has resulted in the permission for all liturgical celebrations in which the faithful participate to be in the vernacular for the sake of a better comprehension of the mystery being celebrated (12).

Permission to use the vernacular, then, was extended because of a great good: “a better comprehension of the mystery being celebrated.” But such permission surely does not remove the force of the council’s command that “the use of the Latin language is to be preserved in the Latin rites.” Nor does such permission for the use of the vernacular imply that the celebration of the current rite in Latin is in any way forbidden. Thus, the Code of Canon Law (1983) teaches, “The Eucharist may be celebrated in the Latin language or in another language provided the liturgical texts have been legitimately approved” (928).

In *Sacrosanctum Concilium*, the Fathers of the Second Vatican Council also teach: “Steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them” (54). It is difficult to understand how Catholics could obey this directive of Vatican II unless the Ordinary of the Mass were celebrated in Latin regularly in a given place, perhaps at least monthly.

In the same document, the Council Fathers also teach:

The Church acknowledges Gregorian chant

as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services. But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations...In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things. But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority (116, 120).

Thus, we see that in instrumental music, the true spirit of Vatican II is principally the spirit of the pipe organ, though other musical instruments are certainly permitted. Likewise, in vocal music the true spirit of Vatican II is principally the spirit of Gregorian chant, though other forms of music (especially polyphony) are certainly permitted. And in language, the true spirit of Vatican II is the spirit of both the Latin language and the vernacular.

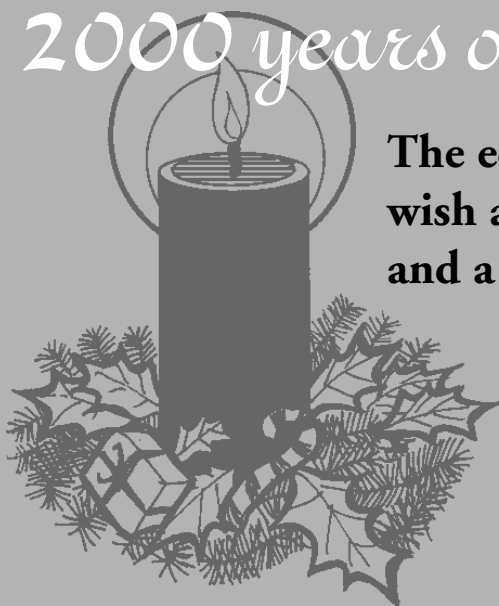
Those of us who are fortunate enough to have been associated with Franciscan University owe it—particularly the friars and the theology department—a debt of gratitude for their fidelity to the true teaching of

Vatican II. They have not succumbed to the myths related earlier in this article. Vatican II upholds the sanctity of marriage and family life; so have FUS friars and theology professors. Vatican II counsels “religious submission of intellect and will” to the ordinary Magisterium of the Holy Father; so have the friars and theology professors. And Vatican II commands the laity to “be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.” The Ordinary of the Mass is celebrated in Latin at least monthly on the Steubenville campus. An excellent Franciscan University choir sings the *Sanctus* and the *Agnus Dei* in Latin at least twice a week on the Austrian campus, and some friars do so even more frequently. Dr. Susan Treacy's musical contributions to the sacred liturgy at the University cannot be praised highly enough. Undertaken with the approval of the University, these actions, which are so rare in so many places where myths have triumphed over the truth, help the laity to assimilate and follow the true teaching of Vatican II.

May those of us who will become priests, theologians, liturgists or choir directors go and do likewise. ■

Jeff Ziegler worked for Franciscan University's capital campaign from 1994-99 and taught Latin at the university during the 1995-96 school year. He is now a student and Latin instructor at the International Theological Institute in Garming, Austria.

2000 years of Christianity,
2000 years of Christ!



**The editors of the *University Concourse*
wish all their readers a Blessed Advent,
and a great beginning to the great jubilee!**

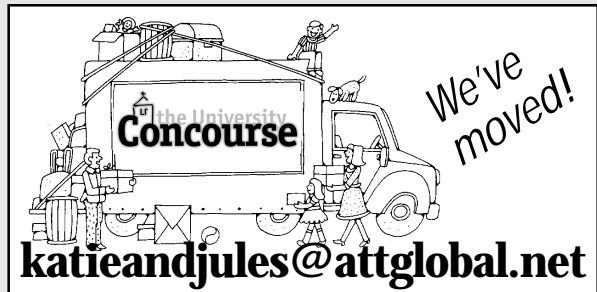
*Maranatha!
Come, Lord Jesus!*

"The University Concourse [is an] excellent forum for discussion...I have always thought of FUS as a microcosm where the 'hot' topics in the Church could be hashed out, be it charismatic vs traditional, crisis in modern scripture scholarship vs. legitimate development of doctrine, Thomism vs. Phenomenology, etc. The whole tension in the larger Church is being battled and thought-out on the campus of FUS."

Judith Brown
Mother of 3 FUS graduates,
and a Distance Ed student

"I know I speak for many graduates when I say that the Concourse is a great addition to the University community. I have eagerly awaited every issue. Thanks for taking the time and effort to run this much needed project."

-Adam Tate, a '94 alumn



Correction:

In my article on the Shakespeare authorship question I inadvertently conflated two uncles of Oxford in the parenthesis about Ovid streaming from Shakespeare's pen "in various versions, but expecially in the translation by Oxford's uncle, creator of the Shakespearean sonnet form."

Henry Howard, Earl of Surrey, who was Oxford's uncle by marriage, was the creator of the sonnet form. He also introduced blank verse into English, using it in his translation of the second and fourth books of Virgil's *Aeneid*—the books most frequently cited by Shakespeare. Arthur Golding, the half-brother of Oxford's mother and his tutor, wrote the English translation of Ovid's *Metamorphoses* so frequently cited by Shakespeare, who also quotes it in Latin. The experts agree that Ovid was Shakespeare's favorite classical author. Golding was very fond of Oxford, dedicating several books to him. (See *Alias Shakespeare*, pp.177-78) - KvS

Editorial

continued from page 2

the mysteries of our faith. But from a subjective point of view, it is also true that most of our students—especially when they first arrive on campus—would likely be overwhelmed or even spiritually "shut down" by such plenitude, which is simply beyond what their souls can take in. Therefore, there is great pastoral wisdom and tenderness expressed in the insistence on moderating our liturgical culture to suit the inward condition of so large a portion of our congregation.

However, by the same token, we should not forget that for people who are in full health, thin gruel is a starvation diet.

The purpose of thinning down the food of the starving man is precisely to restore him to health. We should not resent it, then, if as his strength increases he begins to demand more substantial fare.

There are many students at FUS now who come

from families who raised them from childhood on wholesome cultural food. And the longer the other kind stay at FUS, the more their spirits are flowering under Grace, and under the influence of religious friends, wholesome pastimes and the knowledge gained in their classes, the hungrier they become for strong liturgical meat. It would be a kind of cruelty to refuse these the nourishment they need to continue to grow and thrive on the grounds that it would be overwhelming for other people.

So, here is the superhuman challenge facing the campus ministry at Franciscan University: to provide a wholesome liturgical diet for members of our community at every point on the scale between cultural starvation and blooming health. Thankfully, super-human help is available. But we should not expect perfection on the instant. Let us all try hard to practice patience and charity while we're waiting.

Kathleen van Schaijik