



**World Youth  
Day: My Spanish  
Adventure**

*A Thomas More College  
student's meditation on  
Pope Benedict's Mass*

**THE AQUINAS  
CATECHISM**



**Saving a Catholic  
Publisher**

*Thomas More College  
is keeping the great  
Catholic classics in print*



**Speaking the  
Truth with Love**

*A talk with longtime  
College chaplain  
Rev. John Healey*

# COMMUNITAS

THE MAGAZINE OF THOMAS MORE COLLEGE

## THEOLOGY IS QUEEN

AT  
THOMAS MORE COLLEGE

Also in this issue:  
TMC Ranked Top in Educational Quality  
Writing: We Learn From the Masters





# God Save the Queen!

BY DR. WILLIAM EDMUND FAHEY

The thought that a particular subject in the Academy should be elevated to a higher rank than others provokes near blood-letting. In part, this is due to the feisty nature of academics. The thought that one discipline might rank higher simply cuts against the egalitarian rhetoric of modern universities. How dare the practitioners of one art consider themselves superior to another!

Such jealousy and false equality rob the Catholic imagination. We cannot grasp the regal stature of a great host of saints—St. Margaret of Scotland, St. Wenceslas, St. Louis, St. Elizabeth. We cannot understand many of our feast days—The Kingship of Christ, the Epiphany, the Queenship of Mary. We find ourselves stumbling through our most Catholic hymns: *Salve, Regina*, “Crown Him with Many Crowns,” the *Te Deum*.

Lacking a sense of heavenly kingship, the Incarnation appears but a curious theological conception. The life of Christ is ironed out as an edifying tale of a marginal and peace-loving teacher, who was, yes, a son of God, our very brother, but not

our king. Lacking any sensibility for kingship, we approach Our Lord, like those when seeing the inscription above the Cross said, “We have no king” and “write not ‘king.’” Lacking any sensibility for the regal, we cannot understand the tragedy of the Crucifixion, and the Church’s teaching of the *royal* priesthood of each and every Christian becomes absurd.

Such regal concepts repel the modern imagination. The “Queenship of Theology” for three quarters of a century has been depicted as a reign of terror, with a ruthless Scholasticism building bonfire after bonfire at every whiff of dissent, free-thinking, or creativity. Obedient to their equalitarian mandates, scholars and administrators have rendered the world of learning, safe, soulless, and free of real authority.

Yet bringing order and direction is a vital element of any human effort that will last more than a season. It is an act of charity and high creativity to give something good order. When Thomas More College hoists the flag of Theology’s Queenship it does so knowing that it will offend the sensitivities of the Age. The Queenship of Theology is a sovereignty of order, but an order that communicates peace. The mind

and soul of scholar and student both are faced by disciplines convulsing for their attention. Every discipline *must* remain close to the world in its subject matter and its methodologies. This is appropriate; worthy learning is attuned to the times and must speak to the times, but if there is no single discipline which can transcend the times and give order to the others, then there will not be equality between the arts and sciences, but war. The overly-specialized and fragmented land of the modern “multiversity” is the battlefield of just such a struggle. Where Theology is not queen, tyrants will rise up from the other disciplines.

What follows tells our story of how the Tradition can animate, enrich, and give a royal order to collegiate life. Theology at Thomas More College stands like the queen of Psalm 45: at the King’s right hand, arrayed in splendor, surrounded by variety, and leading us deep into the great banquet hall of her master, our true Sovereign.

In Christ the King,

William Edmund Fahey, Ph.D.  
President

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*(Middle) A Thomas More Junior reports on what World Youth Day meant to her.*

*(Right) Gwen Adams, the College's new Dean of Women and Student Life Director.*



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# Thomas More College Helps Save Catholic Publisher

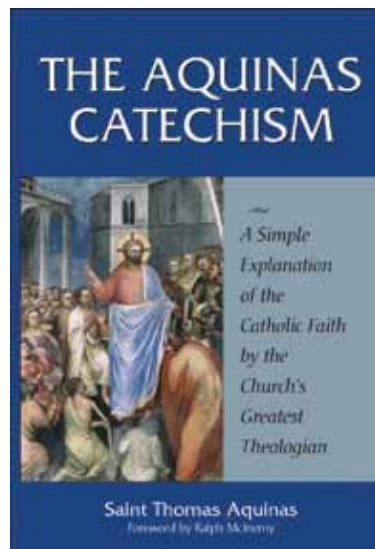
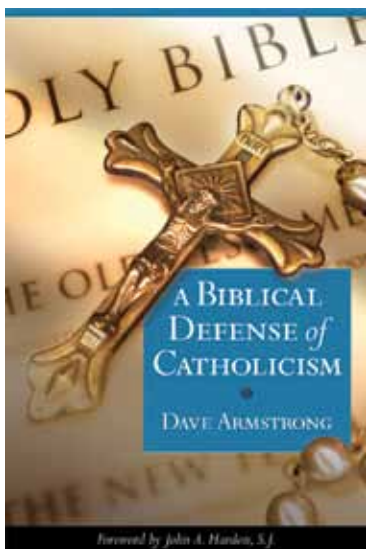
Last spring, Thomas More College joined forces with Atlanta-based Holy Spirit College to keep alive one of the great Catholic publishing houses, Sophia Institute Press of Manchester, N.H. Founded in 1983 by Dr. John Barger, Sophia Institute Press publishes Catholic classics and new texts by the great and enduring figures of the Catholic intellectual tradition. Over the last 25 years, Sophia has published over 200 titles and disseminated 2.5 million books worldwide to hundreds of thousands of individuals, bookstores, and educational institutions. Its authors have included Jacques Maritain, Stefan Cardinal Wyszyński, Dietrich von Hildebrand, and many other great Catholic thinkers. It also produces an extensive line of popular works in spirituality and Christian living.

Like many other paper publishers in the digital age, Sophia has struggled in recent years, which is why the two Catholic colleges stepped up to help. While Sophia Institute Press remains as an independent non-profit organization, it is now the publishing division of Thomas More and Holy Spirit colleges. Gareth Genner, President of Holy Spirit College, serves as Chairman of the Board, while Thomas More College President William Fahey oversees the day-to-day operations and serves as its President and Publisher. Sophia's Board of Directors is comprised of an equal number of representatives from each college.

"This is one of the most unique and exciting partnerships in modern Catholic publishing," said outgoing publisher John Barger. "I am thrilled to know that Sophia's mission will maintain its integrity through a partnership between two of the most faithfully Catholic colleges in the country." Both presidents praised Barger and the mission of Sophia Institute Press. "John has done a remarkable job publishing so many beautiful Catholic books over the years," said Fahey. "Sophia's books had a tremendous impact on me and on my own Catholic formation. I am eager to play a role in keeping these resources available for those who desire to grow in their faith as well as for those who are in the early stages of discerning truth."

"Our culture needs, now more than ever, books that lead souls to Christ and to His Church," said Genner. "Sophia is among just a few publishing houses that accomplish this in such an organized, aggressive fashion. I am honored to be a part of its restoration." With the help of the two colleges, Sophia Institute Press will strengthen its marketing department, and extend its reach into bookstores, institutions, homeschool groups, parishes, and other Catholic markets. Additionally, Thomas More College students will be able to intern with the Press and gain valuable professional experience in editing and publishing.

In the past few months since Thomas More College took over day-to-day management of the Press, it has brought back into print more than 30 titles, including most recently the classic study of St. Thomas Aquinas by Dominican theologian A.D Sertillanges, and *The Truth About Thérèse*, by philosopher Henri Ghéon. The press is also reviving a key Sophia initiative, Books for Priests, which provides free copies of spiritual titles to needy priests and religious upon request. "Several years ago, financial problems forced us to suspend the program," President Fahey said. "Since then, when new requests for books came in, we responded with a polite letter saying that we'd send books as soon as we raised more funds for the program. Now we are committed to raising those funds and resuming this critical program for promoting sound theology and spirituality across the parishes of America."





## Thomas More College One of Top Three Colleges

The Thomas More College of Liberal Arts recently was rated among the top 2 percent of all colleges and universities nationwide in educational quality. Of the 1,007 four-year institutions rated in the 2011-12 *What will they Learn?* study by the American Council of Trustees and Alumni (ACTA), Thomas More College was one of just 19 receiving an “A” rating.

The organization rates four-year institutions on the number of courses they require of students in seven core competencies—English composition, mathematics, science, economics, American history, literature, and foreign language. Schools that required students to take at least six of the seven core subjects received an “A.” Thomas More College was one of just three that required students to take courses in all seven subject areas. “This is a decisive endorsement of our curriculum,” said William Fahey, president of Thomas More College. “I am thrilled with the award and am proud of what the faculty and students have achieved.

“This study recognizes the high level of accountability still found at a small number of colleges and universities. The low grades of other institutions do not indicate a lack of talent or resources, simply the disappearance of the desire and ability to hold all students to a common high standard. Young people thirst for a good core education, and the ACTA rating is additional proof of Thomas More College’s ability to deliver it.”

*What Will They Learn?* is a leading college rating focused entirely on each school’s academic curriculum—not on ancillary issues like alumni-giving levels, inherited prestige, and the amount of money spent on faculty salaries and student recreational facilities. The study found that more than 60 percent of all institutions received a “C” or worse for requiring courses in three or fewer foundational subjects. One-third of the institutions received a “D” or “F” for requiring two or fewer. ACTA’s study also noted that a Thomas More College education offered at low tuition rates delivers significant value to students. Tuition and fees at the College are about half the cost of the average “F” rated school.

Recognition has also come from other observers. *The Newman Guide to Choosing a*



*Catholic College* classified Thomas More College as one of its “Joyfully Catholic” schools, stating in its evaluation:

Thomas More College’s “curriculum places clear emphasis on the Catholic intellectual tradition” and it “promotes its Catholic identity with guidance from *Ex Corde Ecclesiae*. For students seeking to broaden their minds, this is an attractive institution. It can provide the transforming experience it was designed to be.”

Another widely respected authority, the Intercollegiate Studies Institute’s *Choosing the Right College*, gave Thomas More College a coveted “green light” for its atmosphere of intellectual seriousness and academic freedom. Thomas More was one of just a handful of colleges nationwide that ISI said offers a complete and comprehensive core curriculum. As the editors of the guide wrote:

“Thomas More College offers a strong Great Books program, featuring lectures and discussion seminars that enable students to situate the books they’re reading within the larger picture of the arc of Western civilization—particularly the seeds, growth, development, and decline of the great Catholic civilization of Europe.”

# WORLD YOUTH DAY

## MY SPANISH ADVENTURE

BY ELENA THELEMAN, CLASS OF 2013

World Youth Day in Madrid tested the spirit of the pilgrims who attended from all over the world. The blistering August heat in the arid, near-desert climate of Madrid was inescapable. The papal events drew huge crowds, and the streets thronged with a mass of foreign flags and languages. On every street at every hour were people of all ages wearing WYD gear and a banner—chatting or singing or walking with unbounded energy. It was the most unlikely furor I have ever seen.

In August, Madrid is abandoned by natives for more pleasant vacation areas, so it became a city of pilgrims. We were the population—a rather mixed-up population from all over the globe. We each went through some sort of trial to reach the city. It was impossible to drive anywhere, and the buses and trams were always bursting. For the Saturday all-night vigil, our group walked seven miles from the suburbs in heat and dust, hauling our things, to camp out in the fields around the airport.

We squeezed through crowds to find our assigned area...occupied by two huge groups of Italians and Brazilians. We had to relocate further back.

There was no grass; these “fields” were just dusty earth. Passing fire trucks hosed us down as we baked in the strong afternoon sun. Some people walked around wearing as little as they could in an

effort to stay cool. Loudspeakers alternated instructions in laughably accented English and pop music. I was quickly overheating and had a headache. The afternoon hours ticked on.

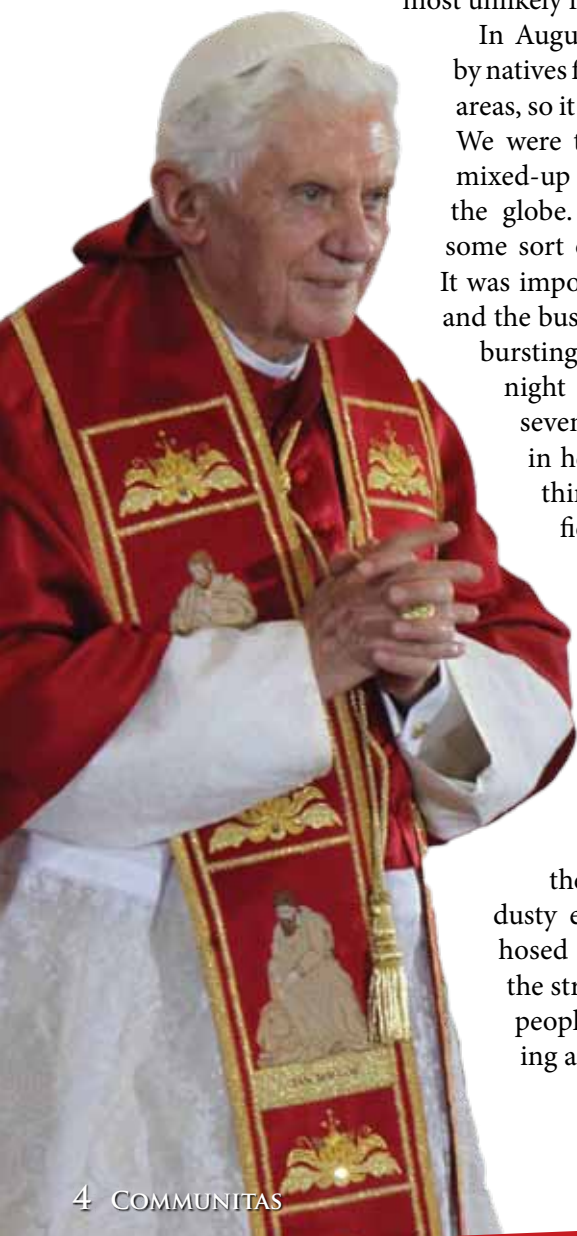
Night came and with it heavy clouds. Now it became cold and windy. The Pope arrived to the thunder of the crowd, and it began to rain shortly. Everyone on the stage ran to shield the Pope with umbrellas, while the rest of us scrambled for coverings. No one expects rain in late August in Madrid.

As all his aides rushed to keep the driving rain off the Pope, the Holy Father was laughing. And standing in the rain, surrounded by Spaniards, I began to laugh as well. Together with all the girls around me, huddled under blanket rolls and sleeping mats, we could not stop laughing. It was all so ridiculous—it was for me the most joyous moment of the whole vigil. When the skies cleared, the Pope was still on stage, joking that the water we had clamored for earlier had been given to us.

The day was stifling, the night filled with intermittent rain, and the lines for the bathroom were always long and confusing. But 2,000,000 of us stuck it out. And although it was suggested to him, the Pope did not leave us. He stayed late so that he could address us as he had wanted, and join everyone in Adoration. The mad furor faded. Every single person was silent, gazing at the Blessed Sacrament, or at the Pope on his knees.

I admit that my eyes were more on the Pope—an old man, on his knees, with white garments fluttering in the wind. It was very late, and he had endured a long week of official events and state visits in blazing Madrid. He was exhausted, and whenever he spoke his voice cracked. He has always seemed to me a scholar and someone more suited to a quiet life spent in contemplation and instruction. I could hardly believe that he was kneeling there for everyone to see him, drained but cheerful.

Sunday came, and with it the farewell Mass. And then the long walk back in the heat and the crowd after two hours sleep; the French-speaking





Africans had kept us up all night with their drums and dancing. Yet there was peace. I had lived my days mostly in silence, listening to the Spaniards I was with and understanding them, but often unable to reply. I had learned to watch and be content with my silent observations, and to bear all things in silence because I did not know the words to express what I felt.

When I watched the Pope, I thought about how young and healthy I was and how I could endure those same physical trials in virtue of my youth. But he is old, and I thought he must draw his strength from his faith. This was evident in the love he showed for us. Why else would such an old man have gone through all this? He knew that in a crowd of 2,000,000 young people, not everyone will act perfectly. He'd heard the complaints that some parts of World Youth Day are not fully Catholic, and that these complaints are true. Yet he still came—because we came.

I desperately wanted to be worthy of his presence and was humbled that he went through so much trouble all week for the whole crazy lot of us. Youth need the Pope, and after my summer there, I see that Spain in particular needs him.

I do not plan to, nor do I want to, go to another World Youth Day. I do not regret anything I did, nor would I change it. I actually do not think my experience bears looking at too closely. I went, and for reasons still unknown to me, felt entirely self-contained and peaceful. Watching the Pope, I thought: there is no higher authority on earth than him. He must keep a deep silence because no one can know him. And yet there he was, and I was simply grateful.





## SPEAKING THE TRUTH WITH LOVE

### *An Interview with Fr. John Healey*



*Father John Healey of St. Patrick's Parish in Nashua, N.H., has served as a chaplain at Thomas More College for much of the past 25 years. In that time, he has administered sacraments, given wise counsel, and served as an example of joyful fidelity to the teachings of the Church and the person of Christ. He has held various pastoral assignments throughout New Hampshire during his more than 30 years as a diocesan priest. We decided to ask him about some of the challenges and complexities that ministry to college students presents, and about his view of the mission of Catholic education.*

#### **Father Healey, what sparked your own attraction to the priesthood?**

I was an altar boy in grade school, and the pastor in our home parish of St. John's in Concord, N.H., served as a wonderful example. My sense of vocation increased during high school, and when I finished I spoke to the pastor, who recommended I attend a Catholic college before seminary.

#### **When did you start ministry with students?**

I began as a college chaplain in 1987, and I have been working with college students ever since. It is extremely rewarding.

#### **How would you describe the direction and atmosphere of Thomas More College today?**

I have seen over the past several years a marked deepening in the Catholic identification of the College,

first through the teaching and example of the faculty. The students are largely practicing Catholics from strong, devout families, who come here seeking the truth, hoping to deepen their spiritual lives. The College provides both a curriculum and a community that support their aspirations in a caring, positive manner.

#### **What are the biggest obstacles students face in keeping and growing in their Faith today?**

We, in the West, are challenged by affluence, and all that comes with it. Contemporary culture tries to serve as a replacement for God, to tell us that we find our ultimate meaning in ourselves and our worldly aspirations, and that God is simply unnecessary. There is some overt hostility to Christian faith, and it is growing, but mainly what we see is an indifference, a neglect of religious truths that implies contempt.



The Catholic Faith is the special target of the culture, because we hold firm to certain principles which are at odds with modern prejudices and mores. Young people sense this opposition, which they will encounter in many areas of their future lives. I try to help them realize that despite all these challenges, *Christ remains with us always*—in the sacraments, in prayer, and in our actions when we serve others, especially the less fortunate. The Gospel must transform us, or else it can become little more than an intellectual set of affirmations.

**Given the age group you work with, issues of chastity and purity must be important. How do you convey the Church's teaching to people in their "prime"?**

The challenge to live a chaste life today is particularly strong because of a pervasive permissiveness that leads to a deep misunderstanding of human sexuality. I remind students that sexuality is a gift from God inside each person, a part of his or her humanity that God created for certain purposes—which is how it should be used. Our age has separated sexuality not just from procreation but from the person, so that it stands alone as an object in itself in a very selfish and closed way. We have to present it as a good that must be rightly understood and rightly used.

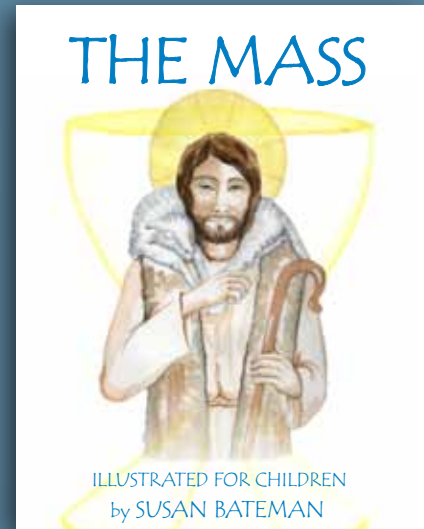
**How would you answer parents who worry that a liberal arts education is an expensive and impractical luxury, since it isn't oriented toward preparing students for specific jobs as soon as they graduate?**

I would say, gently, that they have mistaken the purpose of a college education, which is to bring people to an appreciation both of their Faith and of Western civilization, which is absolutely necessary for a balanced life in our time. Pope Pius XII in the 1950s warned against the heresy of "action," which tells us that *what we do* is more important than *who we are*. To avoid that, we must each cultivate an appreciation for silence, reflection, prayer, and the interior life. The daily rhythm at Thomas More of class time, prayer at Mass and the Liturgy of the Hours, conviviality and private reading, is designed to form virtuous habits in students, in the hope that they will keep a healthy balance all through their lives.

That said, Thomas More's graduates work in a wide variety of fields, including medicine, law, and business. Some have followed priestly or religious vocations. But what sets our alumni apart from many is that they are well-prepared to serve as apostles of Christ in whatever profession they find themselves. Mostly that will not entail preaching so much as example—just as the early Christians stood out from the increasingly corrupt and despairing culture in which they lived.

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# Writing

## WE LEARN FROM THE MASTERS

If you were teaching someone a skill that has been practiced for thousands of years, how would you do it? Chances are, you'd use outstanding examples of the art as models for imitation. Then you would break down the process into concrete steps that have worked for master craftsmen in the past. Wouldn't you?

That is how grammar and rhetoric were taught for thousands of years. Cicero, Shakespeare, Milton, and T.S. Eliot attained fluency by copying the techniques of those who had gone before them. American colleges used to teach writing through *imitation* until the campus revolutions of the 1960s and 1970s—when New Left academics inspired by romantic individualism propagandized for a radically new approach.

Aping past masters was no way to stimulate creativity, they argued—but merely a means of replicating capitalism, militarism, and the “patriarchal” Church and family. Instead, teachers ought to proffer techniques for brainstorming and free self-expression. Teachers should protect students from prose containing “sexist” language and outdated stereotypes—that is, from pretty much anything written before 1970.

These new attitudes now shape the writing classes at all but a very few colleges in America, according to Thomas More College Writer-in-Residence Dr. John Zmirak. Zmirak is author of five books, including the popular *Bad Catholic's* Guides, and the editor of three more. He has worked as a reporter at *Investor's Business Daily* and *The National Catholic Register*, and published in *The Weekly Standard*, *The American Conservative*, and *First Things*, among other venues.

“When I was a teaching assistant in grad school, they drilled it into our heads that we weren't supposed to teach cultural



literacy or even rhetorical devices, but instead to 'facilitate' students in unlocking what was already in them. At our state university, that amounted to bad grammar, random punctuation, and a hatred of reading. So the papers they turned in were tepid, semi-literate musings on the campus parking shortage or how drunk they'd gotten the night before. Grading them was one of the grimmest experiences of my life; with a red pen, I performed rhetorical autopsies, and shipped the corpses back to students who'd slink away even more hostile to the written word than before. They began as victims of public high schools, but ended as victims of college," Zmirak said.

In designing the writing tutorials at Thomas More College, Zmirak said, "I took what I had been taught, and did the opposite. I resurrected the 'prose model' method. There's a terrific manual, *The Writer's Workshop* by Gregory Roper, from ISI Books, that uses passages from the Great Books of the West as models to imitate. I added in the techniques of my own best undergraduate teachers at Yale, especially face-to-face conferences."

Now writers at Thomas More College learn by emulating writers who range from St. Paul and Charles Dickens to G.K. Chesterton and Ernest Hemingway, and every student has a personal conference with Zmirak on every writing assignment. "They imitate a variety of passages in different genres, critique each others' work and write multiple drafts—then bring me their final version, which I critique with them line by line." The most exciting exercise, Zmirak said, pairs students off to debate controversial issues—first in proofs modeled on those of St. Thomas Aquinas, then in speeches based on a famous one by Cicero. "As a final exam, they deliver their orations to

(continued)

BY LIAM MITCHELL '14

## WHAT IS BEARD?

1 Though I speak the commands of God and lead a nation across the desert and have not beard, I am become a squeaky youth or a flockless shepherd.

2 And though I have strength of chin and great expanse of lip, and jowls of a god: and all the qualities that make a man's face manly, so I could cause any woman to swoon with a glance, and have not beard, I am nothing.

3 And though I bestow all my wealth on soap and cologne, and though I give my body a scrub every morning, and have not beard, it profits me nothing.

4 A beard grows long, and is strong; a beard is not scraggly; a beard vaunts not its single hairs, is nothing but a single mass.

5 Doth not arrange itself unseemly, seeks not the whole face to cover; yet is not easily shaven, nor pluckable.

6 Rejoices not in stubble, but rejoices in the fullness of growth.

7 It warms the face, decorates the face, hides the faces, itches not the face.

8 Beards never fail their masters: but whether they be on prophets, they shall not fall out; whether they be on presidents of colleges, they shall not cease to strengthen; whether they be on students, they shall not vanish away.

9 For we know the first attempts of blackened fuzz, and we exalt those beards.

10 But when that which is perfect is come in, then that which is not so perfect will be shaven away.

11 When I was a child, I had a clean chin like a child, I wore peach fuzz like a child: But when I became a man, my face did put away childish things.

12 For now we see as through shrubs of hair, dimly; but then from cheek to cheek. Now I grow the part; but then shall I grow the whole evenly, as also I have grown.

13 And now grows mustache, sideburns, and beard, these three; but the greatest of these is beard.

the class, which votes on which was more persuasive. The winner gets an extra half-grade up on the final.”

In the second writing tutorial, students follow the same approach to writing poetry—learning scansion, meter, rhyme, and the various genres of verse that adorn the Western tradition. “Using models like John Donne, Robert Southwell, and Gerard Manley Hopkins found in Joseph Pearce’s Christian verse anthology, *Flowers of Heaven* (Ignatius Press), the students learn to write blank verse, couplets, ballads, sonnets—even Anglo-Saxon verse and ‘sprung rhythm,’” Zmirak said.

Why teach modern college students how to write formal poetry? Zmirak explained: “Learning to take a poem apart like a pocketwatch teaches them not just *that* it is beautiful, but *why*. The whole difference between poetry and prose is sound. By cultivating each student’s ‘ear’ for language, the course helps them write more smoothly in every context.”

Senior (and aspiring journalist) Eleanor LaPrade agreed: “Understanding form is essential. It deepens my understanding of the very meaning of the poem. Now that I’ve agonized over

writing my own *terza rimas*, I have a new appreciation for *The Divine Comedy*. After hours agonizing over my own poetry, I can deftly scan anyone else’s. Even if I never again write poetry, the practice added elegance to my prose. I have become fussier about my choice of words, and I am more aware of cadence and sound. I have learned how to express myself concisely. I use devices like assonance, consonance, and alliteration to my advantage. If nothing else, it’s remarkably satisfying to say that not only do I know what a sestina is, I’ve written one.”

Other students concurred that the Thomas More College method works. Senior Alizah Schenk recalled: “The individual conferences always addressed any questions I had, and really helped me develop my work. This was probably the only class I have ever had where I actually *looked forward* to getting homework assignments, and I think that the skills I learned from them have been hugely advantageous to my writing. I now have a concrete understanding about why some sentences just ‘sound better’ than others, and the skills to write more fluidly.”

Fellow Senior Maisie Sifert said, “The course allowed me to see the many ways in which writers can make their work captivating. I have always brought my papers back home for my mother to read and, over these four years, she has noticed that my writing has become much better. The grammar, tone, and content of my papers has greatly improved.” Another student comments, “The writing tutorials were hugely useful to me, especially the poetry writing class, which I think really helped me with my dyslexia. Since that class I’ve had a much easier time with both reading and writing.”

Thomas More College Junior Stephen Herreid, an aspiring fiction writer, said: “Dr. Zmirak told us to set aside the task of finding our own talents. Instead, he had us imitate other brilliant writers. After a few cracks at doing that, I discovered that some of what I had written was worth showing to others.”

## *The Lovers*

*by Elena Thelemann '12*

*She the crown of Arcadia shudders, he the fury of  
flaring sun;  
As waves in hollow darkness rise and roar  
One on another, they the tempest on storm-tossed  
seas as never before  
Raged two who rent the earth in bold-beaten run;  
Yet theirs, like every manly passion burnt and done  
Self-spent in cinder-falls in search of more  
Loses the alluring luster, dulls and comes to bore  
Faithless love in endless cycles finished once begun.*



# *The Path of American Martyrs: Students Undertake 62-Mile Pilgrimage*

In early autumn, several Thomas More College students ventured on a 62-mile pilgrimage from Lake George to the Shrine of Our Lady of the North American Martyrs in New York. This spiritual journey led students to the place where Saints Isaac Jogues, Rene Goupil, and John LaLande were martyred 369 years ago.

The pilgrimage was an exercise of penance and prayer, of contradiction and restoration, having both a personal and social character. Invoking the intercession of America's saints and martyrs, pilgrims desired that the Catholic Faith restore every dimension of life: hearts, families, workplaces, parishes, neighborhoods, cities, dioceses, and the whole American nation.

"The pilgrimage represents your life writ small," said Liam Mitchell, a sophomore at Thomas More College. "It taught me that you can't really do life by yourself; you can't do it without God. Learning that lesson was a great relief for me."

The pilgrims were divided into "brigades," each brigade representing an army for Christ. The women of Thomas More College were in the brigade of St. Joan of Arc, while the men were in the brigade of St. Isaac Jogues. The pilgrimage was done on foot, although a few buses drove alongside in case anyone needed a temporary break.

Marie O'Brien, a sophomore, was one of the few who persevered in walking the whole way. "You never really think about walking as being difficult," said Marie. "It makes sense that jogging or running is difficult, but not walking. The pilgrimage was profitable because it allowed me to suffer a little in the way our Lord suffered, and this is not something we really think about or do very often, the actual physical suffering."

Talks and meditations were given on topics such as confession, vocation, and the Rosary. In between talks, people prayed litanies, sang the Rosary and hymns, or prayed silently. People also sang folk songs to keep each other motivated and lighthearted when tired. "It helped because if we weren't praying or singing, we were grumbling," admitted Liam.

Oliver Domina, a sophomore, commented, "It was a wonderful experience. I had a rough start—I forgot my warm clothes and sleeping bag in my car, so I had to go back and then arrived at the campsite late. By the time I went to bed, it was one in the morning, and then I only slept about ten minutes because it was so cold."

"During the second day, while I was walking, I stopped and just burst out laughing," said Oliver. "I couldn't stop! I was overcome by the fact that I was getting the *exact opposite* of everything I wanted from the trip. Everything from wanting a snack I thought was in my backpack—and it not being there—to being stuck walking next to someone who was annoying me. Whenever I thought to myself, 'I really hope this *doesn't* happen,' it *would* happen. I realized that I had gone on the pilgrimage for the wrong reasons and that God was telling me to be patient and think about why I was there. I needed to be on this pilgrimage to tell my sleeping body to wake up and see the Light, and through the physical pain I was given the perfect opportunity. I also realized that I had thousands of people for whom I needed to pray and offer up my pain."



*TMC students catch a breather after their 62-mile pilgrimage in the footsteps of the North American Martyrs*



# THEOLOGY KEEPS HER CROWN

BY JOHN ZMIRAK AND  
LUX KAMPRATH, CLASS OF 2014

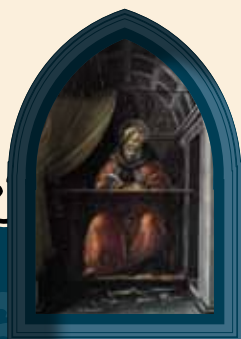
In the Middle Ages when Western universities were invented, theology was unchallenged as the “queen of the sciences.” Philosophy, the loving pursuit of wisdom, served as theology’s humble “handmaiden,” and arguments drawn from either could uncrown kings and change the fate of nations.

Today, even in Catholic colleges, theology is treated more like the madwoman in the attic. She is carefully locked away, so she cannot meddle in the lab or the dorm room, or embarrass herself with visitors. Indeed, a student could spend four years at a

Catholic college, and never meet her at all, according to Msgr. Stuart W. Swetland, S.T.D., of The Center for the Advancement of Catholic Higher Education at the Cardinal Newman Society. Msgr. Swetland cites research by Prof. Kim Shankman of Benedictine College. “Of the 170 Catholic colleges and universities she studied, nearly all require some class they designate as ‘theology,’” he said. “But a closer look reveals that at 56 percent of those schools, this requirement can be entirely satisfied by studying non-Catholic subjects or comparative religion.” For instance, at the College of the Holy Cross in Worcester, Mass., the single theology mandate can be fulfilled

by “Theology of Homosexuality,” or “Feminist Perspectives in Theology.”

This theological vacuum makes itself felt elsewhere on campus; as one insider told the editors of *Choosing the Right College*, “To a remarkable degree for a Catholic institution, the college features a considerable amount of gay/lesbian programming.” Holy Cross is far from unique; in recent years colleges such as Gonzaga University and Notre Dame have officially sponsored pro-choice speakers, radical feminist plays, and other events inconsistent with their Catholic mission. Increasingly, rules on inter-visitation between the sexes are repealed or disregarded, as Catholic schools





embrace the same secularization that long ago turned Harvard and Yale from Protestant seminaries into utilitarian laboratories. As Philip Lawler, editor of Catholic World News and author of *The Faithful Departed: The Collapse of Boston's Catholic Culture*, told *Communitas*, "In far too many cases, theological instruction at once-great Catholic universities has become a matter of questioning, undermining, or even blatantly attacking the teachings of the Church. Time and again I have heard the advice, and given it myself: Take philosophy courses, but steer clear of theology if you want to preserve your faith."

Thomas More College is part of the rising resistance to the auto-demolition of the Catholic educational tradition. The role theology plays in Thomas More's curriculum and campus life is nothing less than central. In 2009, the College unveiled a renovated curriculum in which theology classes and theological issues form the keystone of a four-year education in the liberal arts. As academic dean Prof. Christopher Blum explains, "With adequate preparation, the student has at least a fighting chance of understanding

that his mind is an apt instrument for the apprehension of the order of a universe that preceded him and will endure after his death, a universe which he did not create, and which does not exist so much for his pleasure in using as for his pursuit of perfection through knowing."

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*The Cardinal Newman Society's Msgr. Stuart W. Swetland said that the College's approach "is carefully thought-out, robust, and very well incorporates the Classical approach to the Divine through multiple Transcendentals—such as truth, beauty, goodness, and unity—while remaining distinctly Christocentric."*

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After a careful review of Thomas More College's theology sequence, Msgr. Swetland said of the school's approach, "It is carefully thought-out, robust, and very well incorporates

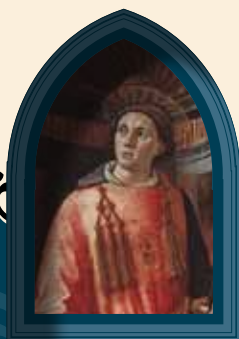
the Classical approach to the Divine through multiple Transcendentals—such as truth, beauty, goodness, and unity—while remaining distinctly Christocentric."

That's an apt description of the whole of academic life at Thomas More College, according to College President Dr. William Fahey, who said: "For the Christian, human wisdom yields to divine as its completion and judge, as from revelation we receive the principles of Sacred Doctrine, and from the Holy Spirit the gift of infused wisdom, the inheritance of every confirmed Christian."

Commenting on the theology and the mission of the College, Dr. Fahey remarks, "There was a time when many Catholic institutions could make such a claim. But theology was killed in the academy over the last century. Part of our mission is to rediscover theology. Quite honestly, the term inspires boredom today. And in a way, it should. Who wants to study *about* God?

Let's have union with God; the fear of God; the Glory of God! Can young people imagine past ages when men and women fought and died over the nature of God? The quest to seek and

*(continued)*



# THE THOMAS MORE COLLEGE THEOLOGY SEQUENCE

## FRESHMAN YEAR

### *Expectatio Gentium: Desire for God*

Man by nature seems to long for something beyond the mere human condition. Yet, side by side with the thirst for transcendence we find recurring skepticism that divine things are anything more than a human fabrication. What is the relationship between experience and revelation within religion? What is the relationship between faith and reason within Christianity? Why does man desire transcendence? Why does he stray from pursuing it?

Authors and texts include: Books of the Old Testament, Sophocles, Plato, Lucretius, Cicero, St. Anselm, St. Thomas Aquinas, David Hume, Ludwig Feuerbach, William James, and Benedict XVI.

### *Redemptor Hominis: The Redeemer*

A study of the person, words, sufferings, and deeds of Jesus Christ who is the Redeemer of Man, as prefigured in the Law, foretold by the Prophets, and proclaimed by the Evangelists.

The principal texts are the Gospels and the Book of Isaiah, accompanied by commentaries by Chrysostom, Augustine, and Aquinas, and sermons on the mysteries of the life of Christ by Gregory Nazianzen, Augustine, Leo the Great, Bernard, and Newman. Considerations are periodically enriched by modern considerations of the life of Christ through the works of authors such as Henri Ghéon, Paul Claudel, François Mauriac, and Shusaku Endo.

### *The Way of Beauty I: Sacred Music Practicum*

This course teaches students to take part in the traditional liturgical practice of the Church, employing the whole human person (vision, chant, incense, posture). Each student learns the basic music theory that underlies chant and polyphony, and learns to chant the psalms in the Liturgy of the Hours.

### *The Way of Beauty II: Sacred Geometry Practicum*

Here students learn the geometric expression of the divine order that complements Euclidean geometry. As such, it is the visual manifestation of the principles of order and harmony that the student learns in the music practicum. Both have their common source in the liturgy. With a straight edge and compasses—the tools of the medieval mason—the students reproduce traditional designs for a cloister, a patterned floor, and a gothic window. Through this they develop their instincts to make their everyday work consistent with a Catholic culture of beauty.

## SOPHOMORE YEAR

### *Coram Angelis:*

#### *Prayer Seeking Understanding*

An examination of the *lex orandi*, the law of prayer, through a consideration of such topics as worship, sacrifice, liturgical and private prayer, *lectio divina*, sacramental theology, and the role of sacred art and music. Particular attention is given to the poetic impulse and figurative language in prayer.

Biblical texts will include the Psalms, the Song of Songs, the Letter to the Hebrews, and the Apocalypse, with commentaries and supplementary readings from the works of the Fathers of the Church, Bl. John Henry Newman, St. Pius X, Romano Guardini, and Joseph Ratzinger.

### *Mysterium Salutis:*

#### *The Teaching of St. Paul*

A careful journey through the writings of St. Paul with the goal of attaining a clear understanding of the mystery of salvation. In addition to the Pauline corpus, students give serious consideration to the commentaries of the Fathers and St. Thomas Aquinas.

### *Art & Architecture in Rome*

An introduction to the patrimony of ancient and Christian art and architecture, with extensive site visits in Rome, Lazio, Umbria, and Tuscany. The 'texts' are principally the buildings, sculptures, and paintings themselves, but students are also asked to reflect upon the nature and purpose of the arts through reading selections from Vitruvius, St. John of Damascus, Abbot Suger, Alberti, Josef Pieper, and Pope John Paul II.



## SENIOR YEAR

### The Divine Economy: Creation, Fall & Redemption

A study of God's providential plan of salvation centered on—and revealed in—the Incarnation, Passion, and Resurrection of Jesus Christ. The principal texts are the works of Saint Augustine and Saint Aquinas.

### Life in Christ

A study of the mystery of divine life granted to us in Christ. Topics include Grace and the New Law, beatitude and the Beatitudes, the theological virtues—charity in particular—and the Gifts of the Holy Spirit. The principal text is Aquinas' *Summa Theologiae*, with constant reference to his Scriptural and Patristic sources.

### Nostra Aetate—Our Traditions and Challenge of the Age

An examination of the continuous contact of Western Catholic culture with others; particular attention is given to understanding the Church's universal mission of evangelization in the context of contemporary dialogues with Eastern Orthodoxy, Judaism, Islam, and various non-Christian religions. Readings are anchored by magisterial documents (*Satis Cognitum*, *Ut Unum Sint*, et cetera.) and primary sources of other societies such as the Koran. Attention will be given to literary, philosophical, and theological works by Confucius, Averroes, Dostoevsky, and others in order to encourage students to see how the imagination both shapes and is shaped by culture in the mind's apprehension of reality, and to enquire into the extent to which we can speak about generic patterns of order and ideas.

understand God and the Word of God must have something of romance about it. If you look at the way Thomas More College approaches the subject, it is working back into the tradition through little- or un-trodden paths."

Prof. Walter Jay Thompson elaborates: "We really do consider sacred theology to be wisdom and the highest wisdom—knowledge of the whole of things in light of its highest cause. Hence, the program of studies is directed to and culminates in the study of sacred theology. We spend much time preparing the ground for that study—acquiring experience of the natural and human worlds (whether immediately or through reading of the Great Books), familiarizing ourselves with the sources of theology in sacred scripture and sacred tradition, disciplining the mind through the practice of the liberal arts and the study of the philosophic sciences. We treat theology as 'the science of the mysteries of the faith'—a genuinely systematic and rigorously reasoned-out body of knowledge derived from principles evident in the light of faith.

"We read Scripture as the inspired word of God, therefore within the heart and with the mind of the Church. We look to the Fathers, Doctors and Popes not only as teachers who instruct, but as models to imitate in both exegesis and theology," Thompson says.

Msgr. Richard Soseman, who works at the Vatican's Congregation for Clergy and teaches for Thomas More College in Rome, adds, "Catholic liberal arts education produces broad, cultured people who can understand and embrace the life God gives to them, and live so that they may be happy with Him in the next world. Theological endeavors provide the proper center and context of those

(continued)



Every class at Thomas More College, including 'Logic,' ties in to the understanding of theology.

studies, for in addition to understanding our everyday world, we also need to understand those things which are invisible, those things which can only be seen through the eyes of faith.” Soseman’s course on St. Paul, which sophomores complete in the shadow of St. Peter’s, includes (alongside the scriptures themselves) Pope Benedict XVI’s book on St. Paul, and Archbishop Fulton Sheen’s *Old Errors and New Labels*. (Msgr. Soseman is the postulator for the cause of Abp. Sheen’s beatification.)

Students agree that the classroom at Thomas More College is ordered by the quest for theological truth. Senior Maisie Sifert says, “All our readings reflect back to the Catholic Faith—even when we’re reading Luther. We went through the arguments of Saints John Fisher and Thomas More. We saw the different strains of thought and cultivated an objective view of the Reformation. We learn how to defend the faith even though we aren’t persistently focusing on it. It’s not always the focus, but it’s at the heart of all our studies: the Bible and the Catechism.”

“I think I would see theology as the purpose of all the other courses. All the other disciplines here lead up to the knowledge of God,” said Freshman Ian Kosko. His classmate Amy Green agrees that faith plays a key role in college life: “The president at convocation made an emphasis on the importance of the chapel: We come out of classes, the library, the dorms, and see the chapel. Its centrality is carried into the classroom, allowing us to talk freely with professors in open class discussions about the role of God in

peoples’ lives.” Further, she notes, “The professors are role models of Christian virtue in the classroom and are always seen stopping by the chapel and at daily Mass, oftentimes with their families. The emphasis overall of our Christian faith is lived throughout campus 24/7.”




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*“All our readings reflect back to the Catholic Faith—even when we’re reading Luther. ... We learn how to defend the faith even though we aren’t persistently focusing on it. It’s not always the focus, but it’s at the heart of all our studies: the Bible and the Catechism,” says senior Maisie Sifert.*

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None of this is to say that the campus resembles a lay seminary, junior Molly Lloyd notes: “The atmosphere is very Catholic, yet it is at the same time what you make of it. It would almost be possible to come here just bum along and not involve yourself religiously. But Thomas More College is conducive to growing in the faith—offering Liturgy of the

Hours, the Rosary, and confession almost every day. The professors are all Catholic, most of them are seen at daily Mass, and what they give you in the classroom is orthodox. It would be impossible not to be influenced in some way.”

Courses that do not directly treat theological truths are also illuminated by them. Prof. Blum says of his class in logic, “Theology, which may perhaps be thought of as a kind of measuring of the human mind by divine truth, requires that the mind be made suitable for that measurement: this is the task, in the first place, of the liberal art of logic. By inculcating the careful use of terms and strict attention to the requirements of valid reasoning, the art of logic makes our minds more apt to receive the light that Revelation offers.”

Senior Mary Monaghan notes that “Catholic principles affect all our classes—the pursuit of truth. I’m taking now ‘Contemporary Legal Theory’ and ‘Shakespeare.’ Those seem to be so different, but the concern in both is to find the truth—whether the question is ‘What is law?’ or ‘What is man?’ By making distinctions and really studying law or human nature, you are bound to find connections, and see that in the long run everything has to be ordered around one’s soul. That is where the Church comes in.”

Literature teacher Prof. Mitchell Kalkpagian reflects, “Teaching is an act of love and joy, and teachers must exemplify the virtue of charity in all their relationships with students. Students deserve the best that a teacher can offer: the best books, subjects taught with integrity, the ac-



cumulated wisdom of the past, and a life of the mind that leads from knowledge to wisdom to God. Every student matters and deserves the attention and interest of the teacher who is forming not only intellects but also nourishing souls. At a Catholic college, students should know their literary heritage and acquire a knowledge of great Catholic writers and thinkers—like Dante, Chaucer, Cervantes, Newman, Hopkins, Chesterton, and Flannery O'Connor. Above all, a teacher of literature should lead students to discover the sacramental nature of the created world—how the invisible things of God are known by the things that are visible in St. Paul's words or how the bluebell can lead a poet like Hopkins to exclaim, 'I know the beauty of the Lord by it.'"

On that subject, all students begin their studies at Thomas More with the Way of Beauty sequence, in which Artist-in-Residence David Clayton explores the theological significance and structure of artworks throughout the Western tradition. Clayton also teaches students who enlist in the St. Luke Sacred Art Guild the principles of harmony and proportion that mark the work of the old Masters, and the entire process of icon-painting—along with the prayers and theology that underlie it. These courses prepare students for a full appreciation of the treasures and shrines of Christian Rome.

Even foreign language courses are infused with a Catholic sensibility, according to Classics teacher Prof. Fred Fraser: "Although I teach Classical Latin grammar, based on the prose of Cicero and Caesar primarily, the pronunciation is Ecclesiastical. The difficult grammatical training brings even average students to a reading level sufficient



*The small theology seminars at Thomas More College encourage students to explore the ultimate questions honestly.*

to comprehend the Gospels or St. Thomas Aquinas in Latin. The ecclesiastical pronunciation facilitates the students' participation in the liturgy here at the College, where the chant and hymns are often in Latin."

Philip Lawler, who is a frequent visitor and speaker at the College, observes: "Students who work their way through the sequence of theology courses at Thomas More College should be well prepared not only to explain and defend their Catholic faith, but also—far more important—to live it. The course descriptions clearly convey the underlying approach: not a dry academic exercise, but a genuine search for the ultimate truth, an active faith seeking understanding."

Mary Monaghan recalls her favorite theological reading at Thomas More College, from the Bl. John Henry Newman: "To live is to

change and to be perfect is to have changed often.' This showed me that the changes I have to make often throughout life, though they may be painful, direct me towards Christ; and changing myself is really a re-ordering of myself and a renewing so that one day I can actually say, 'It was not I who lived but Christ in me.' That's the ideal. And I have to make that renewal or change every day in order to make it last eternally." Her liberal arts education, she says, "taught me a greater sense of who I am now, and grounded me as a person. These lessons go deep and will root me, giving me a place wherever I am. This senior year has been very encouraging. I am enjoying this year the most; it makes me glad because it shows that things will get better and better. The longer you live, the more ways there are for you to be joyful."



# A Son of Saint Louis

*Habete in vobis sal, et pacem habete inter vos.*

MARK IX: 50

BY DR. CHRISTOPHER O. BLUM,  
FELLOW AND DEAN

Geoffroi de Beaulieu, the Dominican confessor to Saint Louis IX, testified that when the great French king lay dying on the sands of Tunis, he uttered a prayer: “O, that we may be pleasing to God, let us find a way for the Catholic Faith to be preached and established among the Tunisians!” Some three and a half centuries later, as the sun set upon his life in the noble city of Québec he had founded, Samuel de Champlain had his mind taken up with similar thoughts, looking forward to the day when the sons of France would take as their Christian wives the daughters of the Hurons and Algonquins, and leaving a testament worthy of the fair days of the thirteenth century: “I nominate the Virgin Mary as my heir.”

Just as Saint Louis presents for us a compelling instance of the truth that power does not necessarily corrupt and proves that the roles of king, crusader, and father can in fact be lived out with disinterested integrity, creative fidelity, and real effectiveness, so also does Champlain vindicate the ideal—so dear to the hearts both of St. Louis and of St. Thomas More—of the Christian explorer who brings the light of faith and the benefits of civilization to the heathen savage.

Champlain (ca. 1567-1635) was the son of a ship’s captain from a modest port nestled among the salt marshes

of western France, and though he certainly had a love of adventure and was able to notch his belt with a number of first sightings—notably the lake he claimed as his own on the border between Vermont and New York—his great achievement was as a founder and father of a new society, not as a discoverer. Between July 3, 1608, the traditional founding date of the city of Québec, and his death there on Christmas day twenty-seven years later, Champlain quite literally spilled his blood so that the blessings of Christian civilization might be brought to the great north woods. It is true that he found it necessary to prove his friendship with the Hurons by joining them in more than one aggressive invasion of the territory of the Iroquois, but his overwhelming desire and efforts were made in the direction of the peaceful settlement of the St. Lawrence valley. It was a goal that took all of his considerable wit, steadiness, and sheer physical endurance.

The French settlement on the banks of the St. Lawrence was the work of fur traders, who came alone, bringing neither priests nor colonists, and seeking first adventure and profit. Their commercial endeavors, however, required peaceful collaboration with the native tribes, and Champlain soon found himself cast as the chief interpreter of French ways to the Indians and of Indian ways to the French. He did not learn to master their languages, nor, with the exception of one unplanned winter sojourn, did he live among them for any



# SUMMER PROGRAMS AND *Adventures*

great length of time. Yet his sturdy uprightness made him a trusted partner in the fur trade, even if he was never able to fulfill his desire to bring a detachment of French regulars to Canada to set down the hostile Iroquois and bring lasting peace to the region.

What is most admirable about Champlain is the development that can be perceived in his dealings with the Indians, a development that led him from a life of adventure and commerce steadily towards the deeper and more lasting tasks of evangelization and the building of Christian society. For he soon learned that the primitive, irrational natives would need better exemplars of the reasonable life of Christian virtue than those provided by the rough trappers and traders that the fur companies had brought to New France. "Inhabitants and families are needed," he explained, in one of his accounts of his voyages, "to keep [the tribesmen] to their duty and by gentle treatment to constrain them to do better and by good example to incite them to correct living." Priests were, of course, needed as well. Pious benefactors back in France—generous souls who shared Champlain's commitment to France's evangelical mission—paid the expensive fares for Franciscan and, later, Jesuit missionaries. And soon, slowly, families arrived to associate themselves with Champlain's work of civilization. Louis Hébert, the first Frenchman to bring his family to Québec and to farm the land there, made of his homestead a bountiful garden, and not just of melons and peas, but also of charity. The natives, it is said, wept at his death, so much had they loved him. And his own testament suggests the reason why: "I die happy, since it has pleased Our Lord to do me the grace of seeing converted savages die before my eyes. I crossed the seas to come and succor them, rather than from any private interest, and I would die happily for their conversion, if such should be God's good pleasure." Champlain was right: what the Indians needed was for good French Catholics—the salt of the Earth—to come and to share a life with them, a simple life of toil and suffering, supplication and thanksgiving.

Samuel de Champlain died without having found the passage to the Orient, without solving the problem of the Iroquois, and even without creating a strong and lasting colonial structure for Québec. What he had done, however, was something more essential, for he had charted and led others to take a path that only he could see. His magnanimous vision of a New France was eagerly shared, not by thousands upon thousands, but by a sufficient number of adventurers—noble patrons, heroic priests, resourceful merchants, doughty farmers—that a great work for God was able to go forward, under the White Lily of France, the standard of their holy king Louis.

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# Meet Gwen Adams, Thomas More College's First Dean of Women

*Gwen Adams holds a B.A. in History from Christendom College, and an M.A. in Catholic Studies from the Pontifical University of St. Thomas in Rome. She has interned at a small organic farm, published in the St. Austin Review, and presented at Notre Dame's Center for Ethics and Culture Annual Conference. She is currently pursuing a Ph.D. in Catholic Studies through the Maryvale Institute in Birmingham, England.*

## What's your role at Thomas More College?

As Dean of Women, I assist the Dean of Students with residential life; together we meet with the Proctors and Resident Assistants to promote a communal life conducive to study, charity, and joy. I also maintain the student social calendar and help them develop clubs, dances, and other activities. I coordinate the Guilds program, mentoring one of them myself. I direct the summer programs. Finally, I teach two sections of natural history in the fall, and in the spring, I teach the medieval section of Humanities to our sophomores returning from Rome.

## What is your educational, professional, and apostolic experience?

It started with working in parishes and teaching in a high school. My work as Director of Youth Formation at St. Boniface Parish in Lafayette, Indiana, involved planning retreats, talent shows, parties, theatrical plays, art shows—cultural expressions of the Faith that build up parish community. I also relished my later teaching position at Trinity Schools in Minnesota and Indiana, where I could teach across the curriculum: ancient, medieval and modern history, Old Testament, and observational science. Working at Thomas More combines the best of both previous fields. My graduate academic work has concerned Christian culture, which is definitely a focus here.

## What drew you to working with college students?

Actually, my favorite ages to teach are from ten to fifteen years old. I had not considered continuing



in this arena until I worked with Thomas More students in its summer programs. I was incredibly impressed by their intelligence, responsibility, good humor, creativity, and piety. The idea of working with them in a more long-term fashion became very interesting.

## What is distinctive about Thomas More students?

Well, like other college students I've met, they make me laugh. They love sleep (though they never seem to do it), visiting Rome, playing with children, getting mail, they forget things and overschedule themselves, all with the best of intentions and humor! I have been impressed by the seamlessness between their "intellectual life" and their "real life." I have a great memory of one breakfast when we were drinking the second cup of coffee on the back porch. The sun shafted in rays through the slats of the trellis and we listened as one student recited two pages of poetry from memory. He had memorized this poem simply because he liked it and we listened "outside of class" because it was worthy.

## What is the greatest challenge in managing student life at a small Catholic college? What is most rewarding?

A small student body makes it harder to get some endeavors off the ground. On the other hand, the

close-knit environment makes possible common jokes and experiences. It is a great gift to gather students for a cozy dinner and a speech which will make them all cheer because it references experiences they have all shared, heroes they all admire, and truths they all revere. Larger universities have different kinds of communities, but not “we few, we happy few, we band of brothers.”

**How do you take advantage of our location in Southern New England?**

This region boasts gorgeous flora and fauna, and many important monuments in American history and literature. It's also close to the White mountains, Canada, and the Atlantic Ocean. We take field trips to Boston's patriotic sites, hear Robert Frost poems on his farm, and read stories by Nathaniel Hawthorne set in the White Mountains—right before we hike there with the freshmen. Our area also boasts its own Jesuit martyrs and converted tribes like the Penacooks, whose stories we tell as we walk in their footsteps. I count it a privilege to assist in restoring the presence of the Blessed Sacrament to an area whose native peoples once embraced the Faith.

We also use the local resources to deepen the meaning of the curriculum. I recently took the natural history students on a field trip to the Great Meadows National Wildlife Refuge in Concord, Mass. Our artist-in-residence David Clayton accompanied us to give instruction in drawing landscapes and to lead the Liturgy of the Hours. We examined seed heads and silver maples, and sketched turtles and mallards in flight. In the pond areas, we found the leaves and seeds of the lotus—very exciting for the students, who were even then reading about the “lotus-eaters” in *The Odyssey*. We also talked about locally-born authors, such as Henry David Thoreau, Ralph Waldo Emerson, Nathaniel Hawthorne, and Louisa May Alcott. Students were visibly moved when I mentioned that they were walking through sites that may have inspired *Little Women*, or hosted Rose Hawthorne Lathrop—the author's daughter who converted to Catholicism, and founded an order of sisters to care for cancer patients. Right after that, but before we started the drawing, we saw a Great Blue Heron land near us, just ten feet away!

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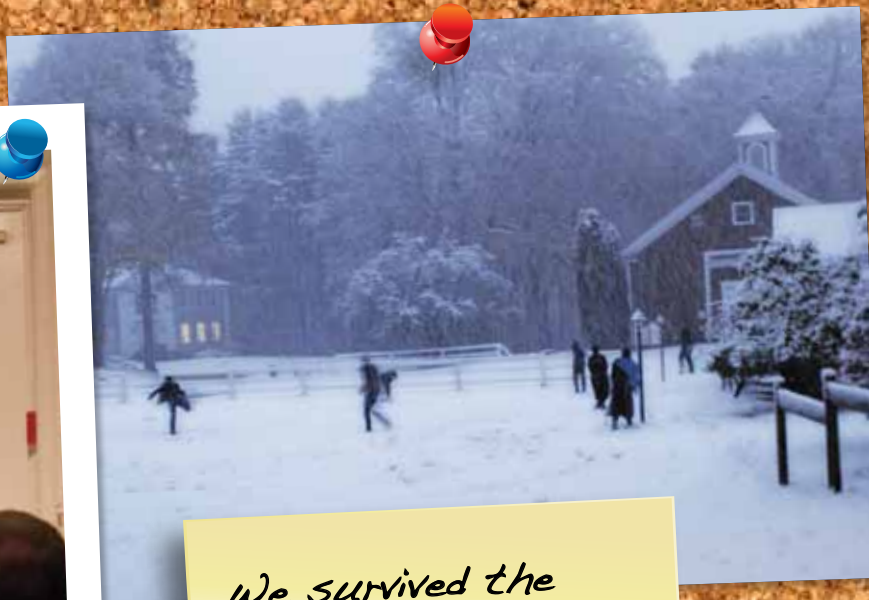




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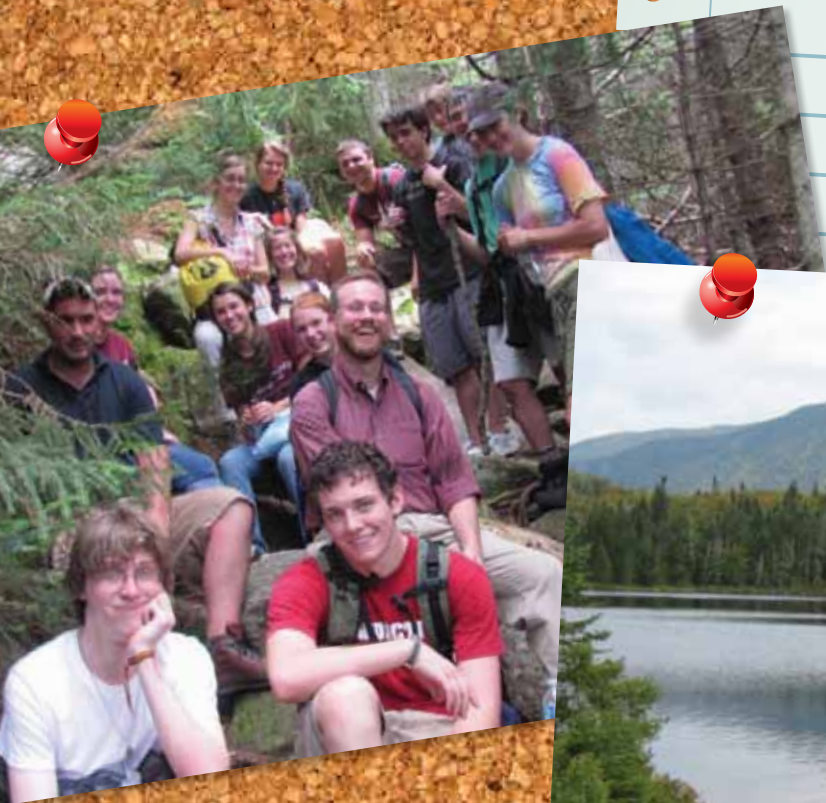
We survived the  
October blizzard...  
and with no power  
on campus, got  
a week of extra  
reading time!



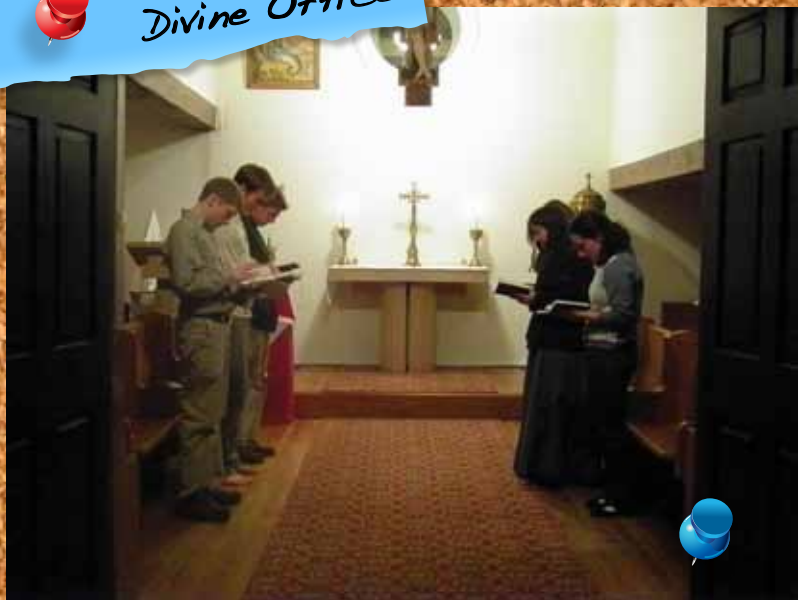


## Remember Freshman Orientation?

fireside chats and ghostly tales,  
hiking Mt. Adams to the summit,  
sleeping under the stars, lunch on  
The Ledge, singing Medieval songs,  
the giant bell that woke us at  
dawn, getting lost in the woods

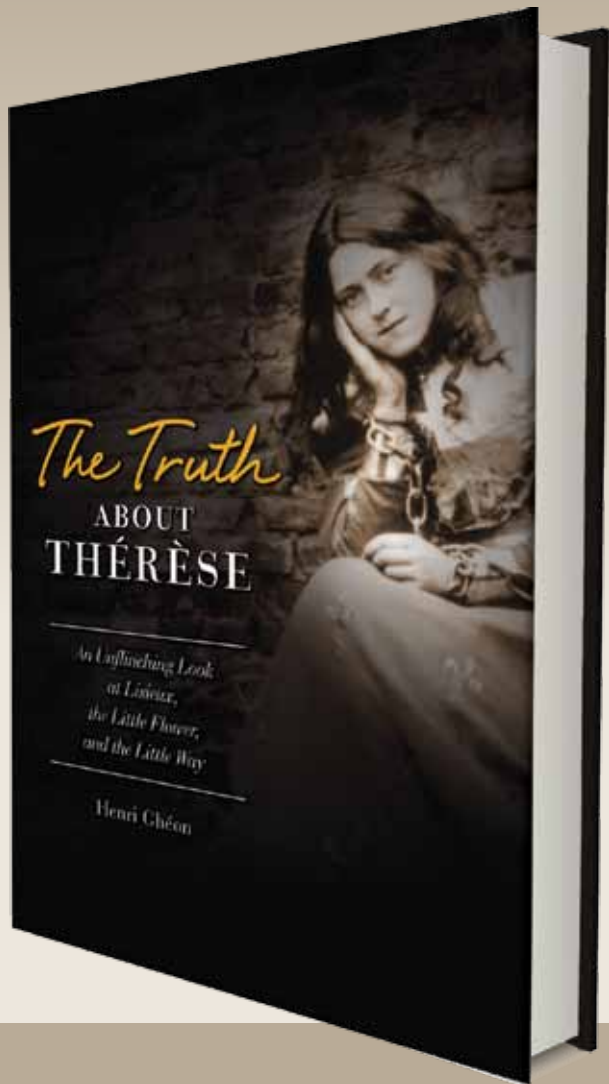


Chanting the  
Divine Office



OKTOBERFEST!





## The Truth ABOUT THÉRÈSE

By Henri Ghéon

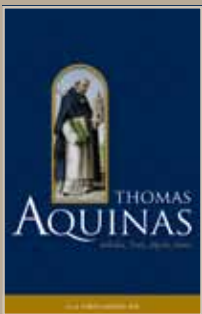
Author Henri Ghéon was once among those put off by Thérèse's sweet reputation and by the tinselled, sugary devotions to this "little saint." Then he discovered how many good Catholics, at home with such simple devotions, were soon freed, without even realizing it, from the pretty-pretty that led them on, finding the real Thérèse beneath the sugar roses and puffy clouds, behind the platitudes and pet-names that took all the salt out of her heroic story.

They discovered — as will readers of these remarkable pages — the real Thérèse of Lisieux, an intense soul living a life of heroic grandeur amidst dull and all-too-worldly associates, a soul driven by a burning love of God even as she wrestled privately with great physical and emotional pain.

That, shows Ghéon, is what lay behind her smile. That's why she was canonized. And that's why Thérèse is the saint most fitted for our day, a model for those of us whom, whether we like it or not, God has called to hidden lives of quiet drama, desire, and holy sacrifice.

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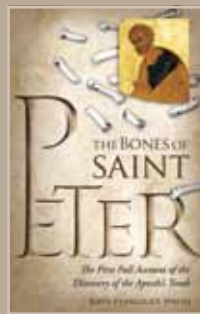
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# Ruminatio

## considerations from an academic life

BY WILLIAM EDMUND FAHEY, PRESIDENT AND PROFESSOR OF HUMANITIES

The ongoing need for rules sometimes chills the teacher and makes him feel like an out of date fool. Our society absurdly asks college teachers to abandon the traditional notion of standing *in loco parentis*, yet the teacher knows he does stand in the place of the parent—the first rule-giver. He feels this in his bones and he knows he stands at the end of a line, steward of the student's maturation. On what grounds does he guide young men and women to independent thought and action, while responsibly honoring the emergent freedom of his students?

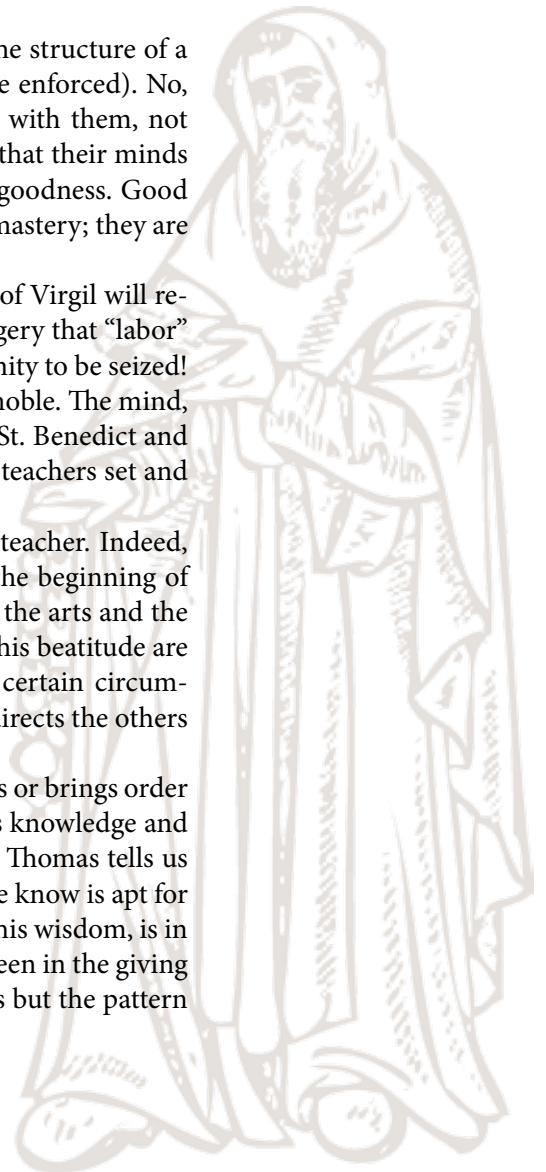
In his famous Rule, St. Benedict famously tells us that a son returns to the heavenly father by the “labor of obedience.” To Benedict the word “obedience” had a richness obscured to us by the dust of language. *Oboedire* in Latin meant not only “to submit” or “obey,” but chiefly “to harken” or “to listen with care.” In a word, reflection *and* action were called for by this single expression.

When a teacher gives guidelines on the structure of an essay or on the structure of a dance, he hopes not for mere “obedience” (though at times this must be enforced). No, he wishes that his students will reflect on his words and act in accord with them, not because *they* are slavish drones, but because *he* is responsible for seeing that their minds and hearts are fully in accord with their common pursuit of truth and goodness. Good rules—like good laws—are the path towards thoughtful action and self-mastery; they are opportunities for considering the price that a good life demands.

“The labor of obedience” in English may sound negative. Yet readers of Virgil will recall the attractiveness of the word *labor*. The word had none of the drudgery that “labor” increasingly carries in English. The “labor of obedience” was an opportunity to be seized! It was good and thoughtful work, not mechanical, but fully human and noble. The mind, soul, heart and body were all called to purposeful engagement. And, as St. Benedict and the Roman tradition both assure us, it is labor that ends in glory. When teachers set and uphold rules, they invite their students to journey with them into glory!

To be a rule-giver is at the heart of being a responsible parent or a teacher. Indeed, it is at the heart of being wise and good. There is a famous passage at the beginning of his *Commentary on Aristotle's Metaphysics*, where St. Thomas states that the arts and the knowledge that help to make a person fully human and that will lead to his beatitude are mastered and ruled by one science—the divine science (which under certain circumstances is called theology, others metaphysics). This highest knowledge directs the others and goes by the name “wisdom.”

By analogy the “wise man,” is defined by St. Thomas as one who directs or brings order to the affairs of others (*sapientis est alios ordinare*). Thus, wisdom orders knowledge and the wise man is one defined by the act of giving direction and order. St. Thomas tells us the matter can be apprehended most clearly when we reflect on a man we know is apt for ruling (*aliquis idoneus ad regendum*). Such a man's virtue, at the heart of his wisdom, is in directing the affairs of others. Thus, the true measure of “ruling” can be seen in the giving and in his own upholding of rules that lead to a good life. A good rule is but the pattern of wisdom in this life.







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# think again.

The revival of the Liberal Arts in our time often goes hand-in-hand with the rediscovery of the crucial role of Theology, known in the middle ages as the Queen of the Sciences (philosophy being their Handmaid). The Liberal Arts were supposed to prepare the student for a qualification in Theology or Divinity as the highest study of all. But what does this imply for people living in a democracy rather than in an aristocracy, and in an academic world largely secular in its terms of reference?

The study of God through His self-revelation (which is what Theology is supposed to be) is still and always will be the highest goal and aspiration of human learning. Even in a secular university, as Newman saw, Theology or its equivalent must be recognized as the study which holds together all aspects of the curriculum by touching them at their centre—some

reference to the question of God, or of ultimate Principle, or of Love, is the heart of each subject and is what alone makes them cohere and connect with each other.

But we do not need to adopt the medieval model in every detail. Theology does not need to be seen as the imperious Queen of a medieval court, fitting all subjects to her own preconceptions. Rather, St. Thérèse said also of the Virgin Mary, she is “more Mother than Queen”—a figure of Wisdom, indeed the Seat of Wisdom, who leads us to the feet of her Son if we seek for truth patiently, in full fidelity to our gifts of natural reason, creative imagination, and human experience.

*Stratford Caldecott*

Stratford Caldecott

Editor, *Second Spring*