Celebrating the life of Adalynne Dior Vinett

page 38
Dear Friends,

The beginning of this academic year brought with it the joyful awareness that preparations for our celebration of 50 years will soon be realized in 2011-12. As we look back with gratitude, we move forward with hope as we continue to entrust ourselves daily to our Lord. Since each of us is on a pilgrimage towards God, with a deep longing to enter the Heavenly Jerusalem and be with Him forever, we decided that a pilgrimage to the earthly Jerusalem and other areas in the Holy Land would be a fitting way to commence our 50th anniversary year.

I invite you to join me and other fellow alumni and friends of Aquinas College as we make this journey of faith in the Lord, Who seeks to enter our lives more completely. The pilgrimage, which will take us to many of the significant spots of salvation history, is planned for May 16-27, 2011, under the spiritual direction of Father Gregory Tatum, O.P., who will be joining us for the lecture series this fall. We are hosting an information session immediately following Father Tatum’s lecture on November 16, and you can also find a detailed itinerary on our Web site.

In the meantime, I hope to see you at one or more of the various events planned for this academic year! In addition to the Fall Lecture Series, we also look forward to our annual Benefit Dinner on November 3 when we will induct Brenda Kincaid into the St. Thomas Aquinas Society and honor Alumni of the Year Marco A. Fernandez (’95), director of Clinical Education and Work Force Development at Saint Thomas Health Services. Father Robert A. Sirico, president of the Acton Institute for the Study of Religion and Liberty and a very engaging speaker, will join us as keynote speaker.

Looking ahead to next semester, I encourage you to save the date for two big events in February 2011. First, the Office of Catechetics will host its annual St. Thomas Aquinas Forum on February 4-5. This year’s forum, “Pope Benedict: The Man and the Mind,” features several guest presenters including Scott Hahn of Franciscan University Steubenville and Michael Miller of the Acton Institute. Later in the month on February 24-25, Aquinas College will host “Love and Life in the Divine Plan” in partnership with the Ruth Institute. This unique and engaging marriage and family conference is designed to equip young adults with the philosophical and verbal ability to articulate the truth they know to be true - that God designed marriage to be between one man and one woman… forever. Keep an eye on our web site for developments and registration information, and please spread the word to everyone you know who could benefit from this important event.

As I close this letter, I am grateful for your steadfast support that enables Aquinas College to continue to offer programs and events like these. As you know, our modern world hungers and thirsts for the Good News of God’s Truth. May He continue to provide you and me and the entire Aquinas College family with the grace to proclaim it to our generation and those to come.

In Christ,

Sister Mary Peter, O.P.
President
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## Alumni Profile

**Adalynne Dior’s Divine Journey**

Erika Vinett (A.S.N. ’09) and her family are living proof that life is precious.  

## In Every Issue

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## On the cover

Adalynne Dior Vinett was born to Ryan and Erika Vinett (A.S.N. ’09) in January, 2010 and lived five days before succumbing to the effects of trisomy. Story on page 38.
The truth, however, is that the Christianizing of the Roman Empire after Constantine was a messy affair—perhaps messier than it had been before, during the almost three centuries of persecution. The Eastern and Western lands went about the work of Christianizing in radically different ways; nasty disputes arose over the relationship between throne and altar; a rift appeared between East and West, which would eventually leave the Eastern peoples vulnerable to the rise of Islam and ultimately widen into a schism that tragically split the Church in two.

So much for the storybook ending of a Christian empire. Yet the truth about the early Christians is more exciting, more instructive, and even more miraculous than the storybooks convey. It is a story not so much about emperors and armies as about families and how they changed the world.

ASTONISHING GROWTH

The truth is that, by the time Constantine legalized the practice of Christianity in 313, the empire was already heavily Christianized. By the year 300 perhaps 10 percent of the people were Christians, and by the middle of the century, Christians may well have been a majority of the citizens: 33 million Christians in an empire of 60 million people. So Constantine did not so much ensure Christianity’s success as acknowledge it. His edict of toleration was overdue recognition that the Church had already won the empire. We were already in the majority.

These were not 33 million “nominal” Christians—not 33 million “cafeteria Catholics” and “chaplain to the culture” Protestants. They could not be. They did not have the luxury of being lukewarm. In the decade before Constantine’s edict, the Church had suffered its most ruthless and systematic persecution ever under the emperor Diocletian and his successors. The practice of the faith was, in many places, punished by torture and death. In
many places, to live as a Christian meant, at the least, to accept social stigma and humiliation. What is more, the Christian way itself was characterized by demanding disciplines in the life of prayer and in the moral life.

To be a Christian was not easy in the year 300. It cost something. Whether or not you were martyred, you had to pay with your life. Christians were laying their lives on the line every time they attended the liturgy, and they continued to do so through the course of every day.

Yet the rate of conversion throughout the empire—beginning with the first Christians, long before Constantine—was most remarkable. A few years ago, an eminent sociologist, Rodney Stark of the University of Washington, set out to track church growth in the ancient world. He gathered his findings in The Rise of Christianity. Dr. Stark is not a Christian and had no vested interest in making Christianity look good.

What Stark found in his study of the first Christian centuries was an astonishing growth rate of 40 percent per decade. Again, Constantine gets no credit for this growth. Most of it happened in the years before he was born. In fact, even though conversions were coerced at various times after the year 380, the Church never again witnessed the kind of growth that took place when conversions were costly.

Stark holds that most growth came from individual conversions, and not only from the poor, but also from the merchant and upper classes. He argues that most converts were women, that women benefited greatly from conversion, and that some women—though never ordained to the priesthood—were influential leaders. Using historical data and sociological methods, he argues that the Christian population grew by 40 percent a decade, from about 1,000 Christians in the year 40 to 7,530 in 100 to a little over six million in 300 and 33 million in 350—growing, in the hundred years between 250 and 350, from about two percent of the population to slightly over half.

**MISERY & FEWER GIRLS**

Stark vividly describes the misery of ordinary citizens in the cities of the pagan world. All but the rich lived in cramped, smoky tenements—one family to a small room, with no ventilation or plumbing—which frequently collapsed or burned. The cities were horribly crowded, a city like Antioch having perhaps 200 people per acre, plus livestock (modern Calcutta has only 122 people per acre). Constant immigration meant that the cities were peopled by strangers, with the resulting crime and disorder, so that the streets were not safe at night and families were not even safe in their homes.

Human waste was thrown into open ditches in the middle of the narrow streets, and the cities were smothered in flies attracted by the filth. The corpses of those who died of natural causes were sometimes left to rot in the city’s open sewers. (“The stench of these cities must have been overpowering for many miles—especially in warm weather,” Stark notes.) Water was hard to get and almost always foul. Life expectancy was at most around 30 for men and perhaps much lower for women. Hygiene was minimal. Medical care was more dangerous than disease—and disease often disfigured its victims when it did not kill them. The human body was host to countless parasites, and tenements were infested by vermin. For entertainment, people thronged to the circuses to see other people mutilated and killed. And pagan marriage offered no respite from this misery. Greco-Roman women were usually married off at age 11 or 12, to a mate not of their choosing, who was often much older (Christian girls tended to marry at about 18). Afterward, they suffered in predatory relationships rife with contraception, abortion (which often killed the mother), adultery, and unnatural sexual acts.

Infanticide was common, especially for female or defective offspring. Of the 600 families who show up in the records from ancient Delphi, only six raised more than one daughter. Though most of those 600 families were quite large, they had all routinely killed their baby girls. Stark quotes a letter from a pagan businessman writing home to his pregnant wife. After the usual endearments, he closes his letter by saying, briefly and casually, “If you are delivered of a child [before I come home], if it is a boy, keep it, if a girl, discard it.”

If fewer girls lived to see the second day from their birth, still more died on their way to adulthood. The shortage of women, then, played further havoc on the population growth of the empire, as well...
as its economy and its morals. Homosexual activity was considered normal for married men.

**ATTRACTIVE HOMES**

That is the world in which the first Christians were born, in which they grew up and married, and in which they raised their families. You might call it a culture of death.

But Christian marriage and childrearing immediately set Christians apart. According to Stark, Christian husbands and wives genuinely tried to love one another, as their religion required. Their mutual affection and their openness to fertility led to a higher birthrate, and thus to a still higher growth rate for the early Church. They did not abort their children, nor did husbands endanger their wives’ lives by doing so.

The early Christians’ respect for the dignity of marriage made the faith enormously attractive to pagan women. So women made up a disproportionate number of the early converts. This in turn made Christianity enormously attractive to pagan men—who could not find many pagan women to marry, but saw young ladies attending the Christian liturgy in great numbers.

We should not dismiss these benefits of Christianity in the natural order. One thing that the rise of Christianity demonstrated is that faithfulness to the one true God is the best way to happiness, not only in heaven, but also in the world that God created. Christian faith, then as now, makes for happy homes. And, in pagan cultures, then as now, happy homes are very attractive. The evidence seems to indicate that, in the Roman Empire, Christian homes provided the Church’s primary place of evangelization. And that the Church grew because in every place it lived as a family.

This is something we do not find too often in the published lives of the saints, which tend to focus primarily on extraordinary events and great miracles. Nor do we find this story told in ecclesiastical histories, which tend to focus almost exclusively on the lives of the bishops and the clergy. Yet it is the true story of the Church. As St. Augustine put it, the story of the growth of the Gospel was the story of “one heart setting another on fire.”

The fire of charity tended in the Christian home soon consumed city blocks and then neighborhoods. It was not the sort of ecstatic experience we see in the account of the first Pentecost in the Acts of the Apostles. It was, rather, quiet and gradual. Let us look at just one example of how this fire of charity burned.

Epidemics were among the great terrors of life in the ancient world. The physicians in those days knew that the diseases were communicable, but they knew nothing about bacteria or viruses, never mind antibiotics or antisepsis. Once the diseases hit your hometown, there was really no stopping them. Several major epidemics ravaged the empire during the rise of Christianity, and each of them reduced the empire’s population by about one-third.

**THE FIRE OF CHARITY**

Yet even in these circumstances, the Church grew. In fact, amid simultaneous persecutions and epidemics, the Church grew still more dramatically, especially in proportion to the total population of the empire. Everywhere people were dropping like flies, but the Church was growing.

How did that happen? Look at what ordinarily happened when an epidemic hit your hometown. The first people to leave were usually the doctors. They knew what was coming, and they knew they could do little to prevent it. The second-century

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pan physician Galen admits that he fled, in his description of the worldwide epidemic during the reign of Marcus Aurelius. The next ones to leave were the pagan priests, because they had the means and the freedom to do so.

Ordinary pagan families were encouraged to abandon their homes when family members contracted the plague. Again, they knew no other way to isolate the disease than to leave the afflicted family member behind to die, perhaps slowly.

Yet Christians were duty-bound not to abandon the sick. Jesus himself had said that, in caring for the sick, Christians were caring for him. So, even though Christians knew no more about medicine than the pagans did, they stayed with their family members, friends, and neighbors who were suffering. Consider this account of the great epidemic of the year 260, left to us by Bishop Dionysius of Alexandria:

“Most of our brother Christians showed unbounded love and loyalty, never sparing themselves and thinking only of one another. Headless of danger, they took charge of the sick, attending their every need and ministering to them in Christ—and with them departed this life serenely happy; for they were infected by others with the disease, drawing on themselves the sickness of

THE DOMESTIC CHURCH

When we read about our ancestors in the faith, their deeds cry out for modern imitation. I will be so bold as to draw out six lessons the ancient Christian families can teach modern families.

1. Come to see your home as a domestic church. Modern Christians tend to think of their parish buildings as “the church.” We have to believe that our families are the church, that our homes are the church, and that the kingdom of God begins in the place we hang our hats and eat our meals. We need to imitate the early Christians in seeing our homes as places of worship and fellowship, as sources of charity, and as schools of virtue.

St. Augustine once addressed a gathering of fathers as “my dear fellow bishops.” That is the role that parents play in the domestic church.

2. Make your domestic church a haven of charity. One of the most striking descriptions of the early Church comes from Tertullian, who wrote: “It is our care of the helpless, our practice of loving kindness that brands us in the eyes of many of our opponents, who say, ‘See those Christians, how they love one another.’” This love has to begin at home. It has to begin in the domestic church.

How many of those who decry the lack of reverence in their churches then go home to desecrate their domestic churches by harsh words toward their children or toward their spouses or by gossip about their neighbors or their co-workers? We will all be called to account for this. Remember the words of Tertullian. They will know we are Christians, not by the icons on our wall, or the fish symbols on our bumper stickers, or the grotto in our front yard, or by our WWJD bracelets, but by the love in our hearts, expressed in our homes.

3. Make your domestic church a place of prayer. This does not mean that your day has to be dominated by devotions, but you should have some regular, routine family disciplines of prayer. The early Christians saw this as necessary and so observed “stational hours” of prayer throughout the day—and even throughout the night. In the third century, Tertullian described Christian families in North Africa rising in the middle of every night to pray together.

Most Christians today do not rise at 3 a.m., and I am not suggesting we should. There are many ways to pray as a family, and you should seek out the ways that work best for your tribe. You can pray together at the beginning of the day or at the end of the day. You should pray together, at least, by offering grace at every meal. You can begin a weekly family Bible study. You can join in the weekday worship your parish church offers. The important thing is to do something, start somewhere. Begin with something small and manageable, and then give yourself time to grow into it.

APOSTLES OF CHARITY

4. Know that, as a domestic church, you are “on mission.” Like the universal Church, you are sent by Christ to bring the Gospel to the world. You are sent outward from your home. “Sent” is the root meaning of the word apostolate, and you and I and all our children are called to share in the Church’s apostolate, to be apostles to the world.

Imagine yourself as one of those invisible Christians living in the ancient cities that were rotting with epidemics. What would you do? What would you have your family do? Would you flee the city while your neighbors died? Would you board up the windows and position your shotgun? You would do as your ancestors did and go out and serve your neighbors.

Nowadays, we can cure many of the ancient plagues. But we should all ask ourselves: What epidemics are consuming the families in our neighborhoods today? What is it that’s tearing the neighbor families apart? What is it that leaves them scarred and barely able to go on in life? How about divorce? Illegitimacy? Abandonment... that constant sense that they are not wanted by someone they dearly love? Perhaps we need to expand our definitions of poverty and epidemic, in order to see the people our families must serve today. There are probably people on your block who are very lonely, elderly and alone, or mourning, or otherwise in need.

How might your family help? Sometimes helping is as simple as making meals, opening the door to your home, even sharing your children’s “artwork” for the neighbors’ refrigerators. It does not have to be a lavish program. But this sort of charity should be an ongoing family project. Christians sometimes go overboard in shielding their family from strangers and from nonbelievers. But as Mother Teresa said, Christ will sometimes come to us in these distressing disguises. We have to open wide the doors to Christ. That is part of what it means for us to be on mission.

One of the great Fathers of the Western Church, St. Jerome, said: “The eyes of all are continued
their neighbors and cheerfully accepting their pains. . . . Death in this form, the result of great piety and strong faith, seems in every way the equal of martyrdom.”

We also possess pagan accounts of that epidemic, and all of them are characterized by despair. Yet the Christians were “serenely happy.” Nor was this an extraordinary event. Stark says that Syrian Antioch, considered the second city of the empire, experienced 41 natural and social catastrophes of this order during the years when Christianity was on the rise. That is an average of one cataclysmic disaster every fifteen years.

Christianity had the same effect in other ways, as Stark notes. It offered cities filled with strangers, orphans, widows, the homeless, and the poor a new family and community and a new way of life that freed them from many of the fears that tortured their pagan neighbors.

Amid all that havoc, Christian charity, which usually began in the home, brought church growth. Christians were much more likely to survive epidemics because they cared for one another. Mere comfort cut the Christians’ mortality rate by two-thirds when compared with the pagans’.

What is more, the Christian families cared for their pagan neighbors as well. Thus, the pagans who received Christian care were more likely to survive and, in turn, to become Christians themselves. Thus, in times of epidemic, when populations as a whole plummeted, Christian care were more likely to survive epidemics because they cared for one another. Mere comfort cut the Christians’ mortality rate by two-thirds when compared with the pagans’.

We see the means of this transformation, even very early in Christian history. A document of the early second century, the anonymous Letter to Diognetus, describes the process in profound yet simple terms. The writer points out that Christians are not distinguished from other people by anything external: not their country or language, not their food or clothing, but by what he calls the Christians’ “wonderful and striking way of life.”

They marry, as do all [others]; they beget children; but they do not commit infanticide. They have a common table, but not a common bed. . . . They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. . . . To sum it up: As the soul is in the body, so Christians are in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. . . . The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible.

Gradually. Invisibly. But inexorably. This is the way that Christian doctrine, hope, and charity transformed the Roman Empire—one person at a time. Christianity transformed the way neighbors treated the sick, the way parents treated their children, and the way husbands and wives made love.

That is what really happened to the Roman Empire. The gospel of Jesus Christ gradually spread, from person to person, from family to family, from home to home, from neighborhood to neighborhood, then to entire provinces. Conversion took place in the smallest increments, one by one, because of homes.

LUMINOUS GRACE

5. Cultivate the virtue of hope. Divine grace has unlimited power. It can transform persons; it can and has transformed cultures. As parents, as parishioners, and as neighbors, we have to believe in miracles. We have to believe that people can change. It is too easy for us to believe that many people are hopelessly lost, have been by the culture or their own lives irremediably inoculated against the Gospel. But this is simply not true. Read the agnostic Rodney Stark: Miracles do happen, people do change, towns and cities and nations can convert to Christianity at the rate of 40 percent per decade.

6. Live by the teachings of the Church. We need to raise our homes up to the standards of Jesus Christ and his Church. It is a high standard, but the alternatives today are deadly. The early Christians did not convert the empire by compromising with the empire’s ideas of family life. They did not compromise on divorce, contraception, abortion, infanticide, or homosexual activity.

The early Christians hated these sins, even as they passionately loved the sinners who committed these sins—the sinners who lived in their neighborhoods. We, too, need to hate these sins and keep them far from our own homes. But we need also to help other homes, other families to live according to Jesus’ teachings. We need to evangelize the families who need us. If we do not, then we can count ourselves with the priest and the Levite in the parable of the Good Samaritan, who passed by the man in the ditch.

I close not with a quote from the early Christians but from a contemporary Christian, Pope John Paul II, who in Christifideles Laici drew a lesson from the early Church as he instructed families in the ways of evangelization:

*Animated in its own inner life by missionary zeal, the Church of the home is also called to be a luminous sign of the presence of Christ and of his love for those who are “far away,” for families who do not yet believe, and for those Christian families who no longer live in accordance with the faith that they once received. The Christian family is called to enlighten “by its example and its witness . . . those who seek the truth.”*
Saturday, Nov. 6, 2010
8:00 a.m. to Noon

Aquinas College ... the next step in following God’s call.

RSVP (615) 279-3888 or admissions@aquinascollege.edu.

A Conference to Celebrate Love and Life in the Divine Plan and in Real Life
Marriage and Family Conference

February 25th/26th, 2011

Who? — The Ruth Institute and Aquinas College
What? — Love and Life in the Divine Plan and in Real Life, a conference based on the Pastoral Letter of the US Conference of Catholic Bishops
Where? — Aquinas College, Nashville TN

Why? — In “Love and Life in the Divine Plan and in Real Life,” the bishops identify four threats to marriage: contraception, divorce, cohabitation and same sex unions. The conference will feature lectures on each of the four threats to marriage, as well as on Christian anthropology and the real gift of God’s love.

For whom? — Everyone, especially students, clergy and pastoral workers of all religious traditions are welcome.

How? — Go to www.ruthinstitute.org/loveandlife to register.
How much? — A modest fee of $25, which includes continental breakfast, lunch and conference materials. Scholarships are available for students, clergy and members of religious orders.

**Attendance can be counted towards hours needed for Nashville diocese catechist certification program.**
Anxiety has been called one of the most urgent problems of our day. We begin, therefore, by asking: What causes anxiety and what is its relationship to stress?

Stress and anxiety are not identical emotions; rather stress is a halfway situation on the way to anxiety. Anxiety results from how we handle stress and how we purpose to address it.

There are an endless number of factors that influence whether we have normal anxiety, which is proportionate to the objective danger of the threat of stress, or whether we experience neurotic anxiety, which is disproportionate to the objective danger of the threat of stress.

When there is great stress, there may be freedom from anxiety. Why? Because anxiety is how the individual relates to stress, interprets it, and accepts it.

We all need a certain amount of stress to perform at our best. Let me use a guitar string to illustrate my point: If the guitar string is too tight, it snaps – too much tension can cause it to break, destroying it. If the guitar string is too loose, it won’t play music – in other words, if there isn’t enough tension, it will not do what it is capable of doing.

The key here is that no one wants an absence of stress in their life – they want to moderate it. The absence of stress is emotional death. And obviously too much stress can lead to an anxiety disorder that cripples, and in extreme cases can lead to serious illness. It’s the middle ground where we perform at our best.

I want to emphasize the point that stress lies primarily in the mind. In the armory of our thoughts, we forge either weapons by which we destroy ourselves or tools by which we build joy and peace. Every thought sown in the mind produces its own. Is it any wonder that the Apostle Paul says to the Philippians: “Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excel-

Richard Glenn, D. Min., Ph.D., FAPA, is a board-certified professional counselor with a diploma from the National Board of Christian Clinical Therapists, a fellow with the American Psychotherapy Association and the American Association of Integrated Medicine, a certified pastoral bereavement counselor, and a member of the National Association of Catholic Chaplains. Dr. Glenn presented this talk at the Aquinas College Lecture Series on February 9, 2010.
James Allen, who wrote the classic inspirational book *As a Man Thinketh*, describes it this way: “A man’s mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild. Just as a gardener cultivates his plot, keeping it free from weeds and growing the flowers and fruits which he requires, so may a man tend the garden of his mind.”

I encourage you to examine the structure of your thought life. You are a being of power, intelligence, and love, but these attributes come from Another. God, the Author of these faculties, has endowed you with the possibility of sharing in His nature. The choice will always be yours. The philosopher who ruled the Roman Empire, Marcus Aurelius, summed it up in eight words: “Our life is what our thoughts make it.” Or to quote him further: “As a man thinks, so he is.” Emotionally, we become what we think. Stress, like beauty, is in the eye of the beholder.

I do not say this to heap guilt on anyone who is currently struggling to get through one more day. I am attempting to encourage us to consider a way out. You have a choice in every situation, and can with God’s help alone make of yourself what you will. Jesus was clear when He said to His own disciples: “Without me you can do nothing.” These words are true.

Without Christ, all we do in this life does not amount to much. With Him, we have peace and purpose.

Stress is not just, or even mainly, the pressure from outside events – the difficult relationship, the death, the burned dinner, or the disappointing vacation. These are called stressors. Our response to these stressors, however, when flawed, constitutes stress.

Stressors are the multitude of daily events that call upon us to adapt. Stress is our response as we attempt to make the adjustment. Usually our bodies will tell us if our response is flawed. A tight throat; sweaty palms; an aching head or back; fatigue; nausea; diarrhea; a vague uneasiness – our bodies send us signals when we are beginning to suffer distress. Be aware. Listen to yourself.

Stress management does not mean getting rid of all stress. Rather, it means recognizing our stress and making thoughtful choices about our lives that will enable us to cope more effectively. These choices mean challenging our thinking and exercising our wills. It begins with our perceptions or what I call “mental models” – the meanings we assign to daily events and occurrences. This is a key to the root of our stress.

I find an approach called the ABC Theory to be extremely helpful in dealing with flawed mental models. This theory postulates that people become disturbed when they believe senseless, alarming, and disturbing ideas or when an obstruction casts a shadow on their ability to see past the current event.

In this model, A is any event outside ourselves. B is our attitude, interpretation, belief – in short, our thinking about A. And C is the emotional reaction we have as a response – not to A, the event, but to B, our opinion about it.

To accomplish change in behavior using this tool, a three-step process is followed:

1. The irrational thinking at B must be identified.
2. This thinking and its interpretation must be challenged.
3. New thoughts and beliefs must occur.

To illustrate, when we get a flat tire on the way to work, we have a decision to make regarding how to interpret this situation. In this case, the flat tire is the event, represented by A. How we interpret that event is represented by B. Based on the interpretation or the thinking that surrounds the flat tire, our response C may be very different.

If we interpret the flat tire as a curse, then our response will be based on disturbed thinking that empowers a flat tire to ruin our day. If, however, we regard the flat tire as simply an unfortunate annoyance, and we are thankful that such occurrences are infrequent, then our response will be a rational, logical, and sensible one. Our behavior will also look different based on the strength of a healthier interpretation.

This example shows that our response to an event has little to do with the event itself and everything to do with our attitude or thinking about it.

When we hold fast to our faith, we are given a tremendous advantage. The Apostle Paul tells us that, “all things work together for good with those who love God.” If this truth informs my thinking at the level of B, Christians can see every event and circumstance as purposeful and potentially bringing about something that will benefit my life. Not every event or circumstance is good, but it can work toward my good.

The idea that stress resides in our mind and in the interpretation of things suggests that stress is an opportunity – a challenge to our personal belief system. Can we, in fact, trust God to work in this and all situations?

Let us consider the perspective of Jesus.

The night that Jesus was arrested and subjected to a series of mock trials, which ultimately led to his crucifixion, He had been praying to the Father. In that prayer, He said:

“I glorify Thee on the earth, having accomplished the work which Thou hast given Me to do.”

(Jn 17:4)

Think about that statement. Does it surprise you that Our Lord said that He had completed the job?

There were still entire regions that had not heard of Him. There were still hundreds of blind and sick and lame people, as yet untouched and unchanged. There were still millions of slaves in the Roman Empire being mistreated. Yet Jesus said, “Mission accomplished,” so to speak: He had accomplished what the Father had given Him to do. Even though there were still numerous needs, our Lord trusted that His work had been accomplished. How? His thinking was clear and His perspective was shaped by what the Father expected from Him.

Now let’s consider ourselves.

We worry a great deal. We worry about the future and we worry about the past. But Jesus told us not to worry: “Let the day’s troubles be sufficient for the day.” “Let the dead bury the dead.”
FEATURE: CRISIS

You and I are standing this very second at the meeting place of two eternities: the vast past that has endured forever, and the future that is plunging on to the last syllable of recorded time. We can’t possibly live in either of those eternities. By trying to do so, we can wreck both our bodies and our minds. So let’s be content to live the only time we can possibly live: today.

While the past in many cases does need to be addressed, we confess what would bind us in order to move forward in a spirit of reparation. Let us resolve to leave the past to God’s mercy and the future to His Providence.

There is one more observation I would like to mention. It concerns the influence of sin upon our emotional and psychological state.

The secular world denies sin with great consequences related to both anxiety and stress. But even the Christian often denies the fact that he is a sinner, in that the Christian oftentimes cannot come to grips with the fact that he is not perfect.

Perfectionism is a leading cause of stress among Christians. Striving to be perfect, striving to do God’s will in all things is very different from perfectionism. Perfectionism is a disease that leads Christians to believe they can be something they are not. It does not allow for fault or failure.

“If we say we have no sin,” says St. John, “the truth is not in us....If, however, we confess our sins, He is faithful and just and will forgive our sins and cleanse us from all unrighteousness.” Confession is the antidote to a troubled conscience. St. Peter can rightly say: “Cast all of your anxiety on Him, because He cares for you.”

I encourage all who suffer from the truth of their imperfections to ponder Our Lord’s words:

COME TO ME, ALL WHO LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. TAKE MY YOKE UPON YOU, AND LEARN FROM ME; FOR I AM GENTLE AND LOWLY IN HEART, AND YOU WILL FIND REST FOR YOUR SOULS. FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT.

(Mt 11:28-30)

The Greek seems to imply that Our Lord’s yoke is “well-fitting.” In other words, Our Lord is saying, “I know the life and circumstances that fit you exactly. Learn from me, and you will find peace for your souls.”

A majority of our modern diseases are worry diseases. We give power to those things we worry about. They consume us. But Christians need not be consumed, for the Apostle Paul teaches us to “have no anxiety about anything, but in everything give thanks to God.” Let us, therefore, cultivate a strong sense and a deep love of God’s Providence – for the Lord is our Shepherd!

For reflection...

Do I put off living in the present in order to worry about the future?
Do I sometimes embitter the present by regretting what happened in the past?
Do I get up in the morning believing, “This is the day the Lord has made, I will rejoice and be glad in it?” If not, when shall I start to do this?
Aquinas College launched its 2010 Spring Lecture Series with The Gift of Life vs. the Culture of Death by Mercedes Wilson of the Pontifical Academy for Life and Judith Leonard of the Office of Family Life and Natural Planning of the Roman Catholic Diocese of Wichita, Kansas.

Addressing a large crowd (which included many Aquinas College nursing students) in St. Cecilia Academy’s auditorium on January 27, Mercedes Wilson explained how population control and its endorsement of abortion and artificial birth control has caused many problems in societies all over the world.

On February 9, board-certified professional counselor Richard Glenn, D.Min., Ph.D., FAPA presented Christ and Our Crisis: The Problem of Anxiety and Stress in the Modern World. Attendees found this topic so pertinent to modern life that Dr. Glenn agreed to adapt his lecture for publication in this issue of Aquinas College Magazine—see pages 8-10 for the full article.

On February 18, Professor Richard Bulzacchelli’s lecture, And Unto Dust You Shall Return: Exploring the Deeper Meaning of the Ash Wednesday Ritual, was a perfect reminder of the deeper meaning of Ash Wednesday for those celebrating Lent. “On Ash Wednesday, we wear ashes on our heads. We come back for them year after year,” said Professor Bulzacchelli. “For, in this Lenten journey to our Promised Land, the ashes recall us to our task in this life: to ‘return to the ground from which we were taken,’ where the New Adam, Christ Himself, is the foundation of all our hopes. He is dawning before us like a New and Everlasting Day, that will begin with the paschal fire of his redeeming love (cf. 1Cor. 3:10-17), by which he makes all things new (cf. Rev. 21:5).”

On February 25, Mike Zimmerman, an intern with the Aquinas College Theology program, discussed Early Christian Art: A Continuation of Jewish Traditions. Mr. Zimmerman explained how scholars have contested whether Judaism’s respect for the commandment forbidding graven images has resulted in a Jewish culture that is “anti-art,” demonstrating that the argument reflects a misunderstanding of how Judaism has traditionally interpreted the Second Commandment. Citing the 1932 discovery of the ancient (244 A.D.) Dura Europos Synagogue in Syria, Mr. Zimmerman showed how its extensive figuative wall-paintings, including frescoes depicting narrative scenes from the Torah and people and animals in the synagogue, illustrates the commingling of cultures, the continuity between Jewish art in Late Antiquity and the progression of early Christian art, and the interconnection between art and worship.

Healthcare: Yesterday, Today, and Tomorrow – A Nursing Perspective on March 2 featured a panel of Aquinas College nursing faculty: Jeanniste Barton, Claudia Davis, Laura Gray, Tammy Legge, Lori Kelly, Therese McLean, and Renee Settle. Starting with the history of healthcare and the sequence of events in terms of public versus private pay and how we have arrived at the current healthcare situation, the presentation proceeded with healthcare issues of the pediatric patient, the patient with a mental illness, and the geriatric patient. Each presenter briefly covered specific healthcare issues and needs, and also how to be a patient advocate, the importance of clear communication with healthcare providers, and how to avoid treatment errors. The panel also discussed demands and issues associated with the nursing shortage, especially in nursing education.

In What’s Catholic about the Art of Music on March 11, Michael Kurek discussed how Catholic concepts underlie the essential nature of sound and manifest themselves in great pieces of music. A distinguished classical composer, Dr. Kurek was recently honored by Vanderbilt University’s Blair School of Music, which announced its new Michael Kurek Award in recognition of his long-time teaching contributions.
Scholarship Brunch 2010

On April 11, benefactors and recipients of the 2010-2011 scholarships gathered at the White House for the annual Aquinas College Scholarship Brunch. Each year, this event gives supporters a chance to meet the students who directly benefit from their generosity, and it gives our students the opportunity to say “Thank you”…in person.

“Since Aquinas College grounds its teaching in the dignity of the human person, making time to ‘put a face on philanthropy,’ to meet in person, is a very important tradition for us to continue.”

— Sister Mary Peter, O.P.

“I am so grateful for the experience that I have had at Aquinas College and the growth I have achieved both spiritually and mentally thanks to my time here. I am also especially grateful for the scholarship that I have received thanks to the generosity of the Cheek family.”

— Megan Monette, Business Program Class of 2010, Recipient of the Mary Sue and Joel Cheek Scholarship
Scholarship Brunch 2010

“Aquinas College has not only given me an insatiable appetite for knowledge, it has provided something much more important. An education without a virtuous compass to direct it ultimately proves destructive to both individual and society. Aquinas College, however, fostered the growth of both education and virtue within me. It is an education for mind and soul. In an age of academic secularism, Aquinas represents one of the few institutions continuing to nourish the two critical components of the human person. And for that, I am eternally grateful.”

— William Dinker, Liberal Arts Program Class of 2010, Recipient of the Evelyn Howington Scholarship

“People ask me all of the time, ‘What do you want to do when you graduate?’ I just say, ‘I want to be a pro-life nurse!’” The Denis-Shepherd-Sprouse Scholarship has helped my family tremendously. We have four of our [six] children in Catholic schools that we truly cannot afford, but we manage. I originally thought that sending myself to a Catholic college would never work out financially; but with this scholarship, the burden is not so heavy. When I received the scholarship, it was yet another sign from God that going to school at Aquinas College was indeed His will for me.”

— Kim Derrick, A.S.N. Program Class of 2011, Recipient of the Denis-Shepherd-Sprouse Scholarship

For information on creating an endowed scholarship in your name or in the memory of a loved one, please contact Tim Stransky at (615) 383-3230, ext. 531 or stranskyt@dominincampus.org
Evening of Excellence 2010

Vesper service prior to dinner

Mother Ann Marie, O.P., represents the Dominican Sisters of St. Cecilia Congregation, newly inducted into the Pro Fidelitate Society of The Dominican Campus.

Sister Mary Lawrence, O.P., Sister Augusta, O.P., and Mary Ann Wieck
Evening of Excellence 2010

In recognition of their outstanding teaching skills and commitment to their students, Aquinas College named Sister Agnes Marie, O.P., and Sister Mary Charles, O.P., as Faculty of the Year and Adjunct Faculty of the Year, respectively. The Sisters were honored both at the Evening of Excellence on May 7 and at the College’s Baccalaureate Mass on May 15.

Outstanding Full-Time Instructor of the Year

Sister Agnes Marie, O.P., taught Fundamentals of Nursing and Pharmacology in the Associate of Science in Nursing Program until last summer when she was reassigned to St. Cecilia Motherhouse in Nashville. She also served on the Student Affairs Committee and on the Committee for Nursing Graduation/Pinning Ceremony at Aquinas College.

Sister Agnes Marie’s students reported that she was a very caring instructor, who was always available for consultation, and that they welcomed the way that she brought the spiritual aspect into the learning process. “Praying with Sister Agnes Marie [before class] was like a mini-retreat. Her words always spoke right to me. Sister used every occurrence as a learning opportunity. Her passion for nursing is beautiful and is very effective in her teaching.”

Sister joined the Dominican Sisters of St. Cecilia Congregation in August 1994. She earned an A.S.N. degree and a post-baccalaureate certificate in elementary education from Aquinas College and her master’s from Vanderbilt University School of Nursing. Prior to joining the nursing faculty at Aquinas College in 2006, she served as a nurse at the Congregation’s motherhouse infirmary and as a teacher at St. Mary’s School in Oak Ridge.

Speaking for other nursing faculty members, Sister Maria, O.P. says that Sister Agnes Marie was incredibly attentive to her students.

“They grow as compassionate nurses because of her example of determination and love. Sister also worked well with program director Peggy Daniel in moving the fundamentals program forward. With her intelligence, grace and eagerness, she brought Christ to the department. Her primary concern was always the student – individual and unique. By seeing Christ in each student, she modeled how a nurse would see Christ in all of his or her patients. Above all, she has been a model of Aquinas College’s mission.”

Outstanding Part-Time Instructor of the Year

Sister Mary Charles, O.P., taught in the Teacher Education program from 1997 to 2008, and served as the program’s director for several of those years. A catechist since 1967, Sister now teaches with the Office of Catechetics and directs the Catechesis of the Good Shepherd program at Overbrook School. Sister’s students say that her courses are “taught with rigor and vigor.” One wrote: “Sister, your love for the faith is the most important thing you shared with us.”

Sister Mary Charles joined the Dominican Sisters of St. Cecilia Congregation in August of 1965. She earned an associate degree at Aquinas College, a bachelor’s in elementary education from MTSU, a master’s in religious education from Notre Dame Academy in Middleburg, Virginia, and another master’s in administration and supervision from the University of Tennessee. Sister’s professional experience includes serving as principal at St. Mary’s School in Oak Ridge, at Overbrook School, and at St. Cecilia Academy.

Sister Mary Michael, O.P., the director of the Office of Catechetics, describes Sister Mary Charles as a “master teacher.”

“Sister Mary Charles possesses a remarkable attitude of one who sees herself as a ‘life-long learner.’ Even though she is a veteran teacher, she remains electrified by presenting the faith to adults and to children. She keeps her knowledge of catechetics grounded in the heritage of the Church while exploring new perspectives in the field. This offers our students the best of what’s established as well as what’s emerging.”
Commencement 2010

On Saturday, May 15, Aquinas College faculty, staff, and administrators joined the friends and family of the Class of 2010 in celebrating the accomplishments of 212 graduates. Following the annual Baccalaureate Mass at the Cathedral of the Incarnation, Ron Szejner of the Aquinas College Board of Directors addressed the graduates during the 2010 commencement ceremony at War Memorial Auditorium in Nashville.

“...The intellectual capital you have built through your educational achievements to date, enables you, as it did me, to be adaptable and better prepared for whatever life throws at you, and to meet life’s challenges and the many twists and turns on the road of your life’s journey.”
Commencement 2010

AWARDS

St. Joseph the Worker Award
Megan Elizabeth Monette
...has demonstrated the character and commitment that indicates that she will bring the knowledge and ethical values instilled here at Aquinas College to the business world at large.
— Dr. Doug Gambrall, Business Program Director

Saint Benedict Award
Durunsalate Eric Gulley
...has provided consistent leadership to his classmates by promoting the mission of Aquinas College and exemplifying its Christian values.
— Dr. Doug Gambrall, Business Program Director

St. Catherine of Siena Nursing Award
Carolyn Hamm and Kristina Mouksian
...have consistently demonstrated high academic standards; safe holistic clinical practice; selfless giving of time, effort, and energy throughout the educational experience; and the commitment to provide empathic, compassionate nursing care with a sincere respect for the unique dignity and worth of each patient.
— Peggy Daniel, A.S.N. Program Director

St. Augustine Liberal Arts Award
Angela Jackson
...is a model of personal integrity who exemplifies truth and charity by consistently demonstrating the intellectual and spiritual virtues, both in and out of the classroom.
— Dr. William Smart, Liberal Arts Program Director

St. Dominic Teacher of Truth Award
Sister Emma Calvo, O.P.
...seeks to imitate Jesus, the Master Teacher, and is prepared to embrace this calling to make a difference in the lives of the young people she will teach in the years to come.
— Sister Mary Anne, Teacher Education Program Director

St. Thomas Aquinas Nursing Award
Katherine Michaele Estes
...dedicates her nursing talent and expertise to care for medical-surgical [and critical care] patients...and her mother and grandmother, with whom she lives. Despite personal responsibilities, she demonstrates a personal desire to make a difference by volunteering in the community and assuming leadership roles to exhibit the mission of Aquinas College in her personal life.
— Peggy Daniel, A.S.N. Program Director (on behalf of the RN-BSN Program)
Commencement 2010

(From left to right) Carolyn Hamm, Erin Havrilla, Katie Hays

“I believe that the keys to achieve and a way to measure your future success are service, charity, empathy and witness.”

Joseph Diati entered the St. Anthony Friary in Cincinnati, Ohio shortly after graduation.

“Graduates of Aquinas College, you have already accomplished much and you and your families and friends should celebrate this special moment. You are better prepared to meet your future and its many challenges and responsibilities. My parents were correct when they said that ‘your education is something that can’t be taken away from you!’ What you have received from Aquinas College now enables you to transform lives and culture through truth and charity.”
Aquinas College students attend national March for Life

On January 20, Aquinas College students departed campus for the 37th annual March for Life in Washington, D.C., which commemorated the approximately 49 million babies who have lost their lives to abortion since January 22, 1973, when the U.S. Supreme Court’s Roe v. Wade decision made abortion legal in the United States. Approximately 300,000 people attended this event, making it the largest March for Life to date.

Trip coordinator Joan Watson said that it was important for Aquinas College students to have the opportunity to attend the March so that they recognize that they are not alone in their beliefs.

“We made our pilgrimage to our nation’s capital and joined people of all ages from across the country and stood up for life, saying that we will no longer tolerate abortion. Women deserve better. Babies deserve better. To be with that many people in solidarity for a common cause was incredible. Everywhere you looked, there were banners from schools, churches, seminaries, and other organizations. The majority of the Marchers were young people, and it was a beautiful witness that the people of our country love life and want to protect it.”

Watson said that every year prayer is an important part of the March for Life experience, and this year was no different.

“Our group was able to attend Mass with Cardinal Rigali before the March, where 3,000 people — mostly youth — gathered together to pray to our Creator for an increase of respect for life in our country,” she said. “After Mass, the students and I went to the White House, where we prayed for our president and the leadership of our country.”

Watson noted that the March is the largest annual demonstration held in Washington, D.C., yet gets little to no press coverage.

40 Days For Life

Students, faculty, and staff joined other Christians from throughout the greater Nashville area in the national “40 Days for Life” effort from February 17 to March 28. During the 40 days, faithful believers across America as well as Canada, Australia, and Northern Ireland prayed that these efforts will end abortion in America.

“Cemetery” commemorates lives lost to abortion

On January 20, a pro-life statement was made on The Dominican Campus in support of the sanctity of all human life, particularly that of the unborn. In commemoration of the anniversary of the Roe v. Wade decision and the loss of approximately 47 million lives to abortion in the years that have followed, students and friends of Aquinas College placed hundreds of white crosses on the lawn along Harding Road as a symbolic cemetery to visually represent the 3,600 babies aborted daily in the United States. The Cemetery of the Innocents was on display until January 31.

TEP Student publishes

Sarah Whitmore (Teacher Ed ’11) contributed an article for the journal of the Association for Supervision and Curriculum Development (ASCD). Sarah’s article “Aquinas College Student Chapter: Learning, Teaching, and Leading” appeared in the spring 2010 issue of Tennessee Educational Leadership, the cover of which featured a photograph of Sarah working with Sister Mary Lawrence, O.P., on a class project. In the article, Sarah reports that she is becoming a teacher because she “loves the formation of the whole child” and wants “to instill in all children a sense of their own inalienable dignity and worth.”
On January 15, Aquinas College joined members of Fraternus and Hunt Brothers Pizza in sponsoring the second annual high-school Mass for Life. The Most Reverend David R. Choby, Bishop of Nashville, and Father John Sims Baker, Catholic chaplain at Vanderbilt University, celebrated the Mass at St. Henry Church in Nashville, which was attended by students from the three area Catholic high schools — Father Ryan High School, Pope John Paul II High School, and St. Cecilia Academy.

After Mass, guest speaker Joan Watson, coordinator of catechetics and then-campus minister at Aquinas College, rallied the students to take a stand to stop abortion:

“You and I came into this world, survivors of one of the most dangerous places on this planet — a woman’s womb. We were born into a post-Roe v. Wade society, into a world that no longer values its very future — its future citizens — into a world that tells a woman the answer to her problem is death. They’ve killed your generation. They’ve killed my generation. And we sit back and let them continue. Over a fourth of your generation has been killed by abortion — your friends, neighbors, future coworkers. They’ve been killed before they had a chance to see the world. It’s time to take a stand. It’s time to say we won’t tolerate it anymore. We’ve never known a different world. And so perhaps it’s easy to be complacent, to think that we can’t change anything, but we can. And we will because we must.”

“You have been given great blessings. You are loved by our Heavenly Father, you have been born into freedom in the greatest country in the world, and you are receiving an incredible education. If you can’t make a difference, who can? We must have the virtue of hope in this world. Go out and be heroes. Fight for those who have fallen before you — the classmates society took away from you. The friends you won’t know until Heaven.”

5 Ways to Stand for Life

During her remarks to area high school students at the January 15 Mass for Life, Joan Watson listed five ways that anyone can stand up for life:

- Pray and fast.
- Help crisis pregnancy centers, which do such vital work for the prolife cause.
- Go to the March for Life.
- Be prolife in your everyday life.
- Realize that you are blessed to be a Christian who believes in the inherent dignity of every human being.

TN Right to Life crowns oratory contest winner at Aquinas College

Aquinas College awarded $5000 in scholarships to winners of Tennessee Right to Life’s 11th annual State Pro-Life Oratory Contest on Saturday, May 1. This year, more than 100 public, private, and homeschooled students in grades 9-12 participated in local chapter contests across Tennessee. Each participant is required to research, write, and present an original five- to seven-minute pro-life speech using factual and current information on abortion, infanticide, embryonic stem cell research, or euthanasia. Winners from right-to-life county chapter contests compete each year at the state finals at Aquinas College.

Clay Smith, a senior representing Maury County, placed first in the state contest and received a $500 cash award from Tennessee Right to Life and a $2000 scholarship from Aquinas College. Clay went on to win first place at the national oratory contest in Pittsburgh on June 26 during the National Right to Life Convention — the first time a winner from Tennessee has won the national contest.

Other winners of the Tennessee state event at Aquinas College include Margaret Cody (Overton County), who received a $250 award and a $1500 scholarship for second-pace; Nancy Wehby (Davidson County), who received a $100 award and $1000 scholarship for third place; and Kayla Huddleston (Wilson County), who received $50 and a $500 scholarship for fourth place.

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Internship at Capitol changes grad’s goals

By Laura Cornick (B.S.B.A ’10)

During my last semester at Aquinas College, it was my privilege to have participated in the Tennessee State Legislative Internship Program (TLIP). I was assigned to intern for the office of Senator Dolores Gresham, District 26 Senator and Chairman of the Senate Committee on Education. While my main goal was to gain experience and exposure within the realm of business administration, I found that I was also able to put the basic principles of communication theory, U.S. History and many other classes I had taken throughout my degree program to good use as well.

This internship was primarily a public relations experience, in that most of my assignments have concerned communicating on behalf of the Senator with various publics. From concerned constituents with questions, grievances, or concerns to lobbyists and the offices of other senators and representatives, to simple office intercommunication between the legislative and legal staff, my main function was helping to keep these lines of communication open, accurate, relevant, and timely. The most relevant course I have taken toward this experience as a whole was “Professional Communications,” which covered the practical and ethical concerns in this process, and shed light on some of the other processes I was observing during my internship. In fact, it could be argued that the political arena is 10% politics, and 90% communication/public relations. Image is everything in this arena, and one wrong word at the wrong time could potentially end a political career.

Legislators are brought a plethora of issues by a large number of private citizens, special interest groups, and indeed, other legislators. As soon as the session begins, there are a large number of issues to identify for which bills must be drafted. The vast majority of these issues are first brought to the legislator’s attention from outside sources, and are presented with heavy support either for or against the issue. This process basically eats up the first two parts of the process, and the only real input the legislator has is his standing agenda (usually along party lines), that attracts or repulses the informed policy actor who wishes to garner the legislators support for a bill. The sheer number of issues brought before them also precludes the legislators from having the time to reasonably seek out and identify issues they may wish themselves to bring before the legislature.

The various courses I took at Aquinas College allowed me to “hit the floor running” and jump “feet first” into the political style of writing needed by the office with little editorial assistance. One helpful class was the environmental science class I had taken concurrently during my internship. I was able to sit in on the Senate Committee on Environment, Conservation, and Tourism. One major concern when dealing

Laura Cornick graduated from the business program in May 2010 and accepted a position as Assistant Director of Administration and Logistics with the Tennessee Independent Colleges and Universities Association (TICUA).
Swift’s Side-Kick:
Dr. Kearney’s new edition of *Gulliver’s Travels* restores traditional understanding of novel

Dutton Kearney, Ph.D., professor of literature and theology at Aquinas College, has joined the ranks of some of the finest literary professors today by being among the few experts selected to edit one of the greatest classics of all time, *Gulliver’s Travels* by Jonathan Swift.

Along with writing the introduction, contributing a critical essay, and providing footnotes for a contemporary audience of *Gulliver’s Travels*, Dr. Kearney also coordinated the efforts of five other Jonathan Swift scholars who contributed essays to the text. He said that he was drawn to the project, which took approximately two years to complete, because he wants to reintroduce the traditional meanings of revered classics to students. Dr. Kearney was one of the first editors selected by Ignatius Press series editor Joseph Pearce for the *Ignatius Critical Editions* textbook series.

According to Dr. Kearney, the Ignatius series is an important development in tradition-oriented education, providing young people with a critical understanding of classic literary works without having to defer to the ideologies of secular fundamentalism.

“We have tailored the footnotes and essays in *Gulliver’s Travels* so that high school literature students and college freshmen can understand the text as fully as possible, not only in its historical context, but also in its literary context. The Ignatius editions strive to ensure that traditional moral readings of the works are given prominence, instead of the feminist or deconstructionist readings that proliferate in other series of ‘critical editions.’ Such an approach doesn’t mean that we ignore the literal, allegorical, and anagogical dimensions of a text, but it does mean that each text is not reducible to the popular ideology of the moment. As such, the series represents a genuine extension of consumer choice, enabling educators, students, and lovers of good literature to buy editions of classic literary works without having to buy *into* the ideologies of secular fundamentalism.”

So, what does all of this mean to the average reader?

“Each of the Ignatius editions of the Shakespeare plays (there are four, so far) assumes that his vision is profoundly Christian (and probably Catholic), which goes against certain trends in contemporary scholarship that stress Shakespeare as a secular humanist. This tradition-oriented approach is important because it helps the reader better appreciate the meaning that the author most likely intended, not the meaning that a postmodernist editor might have assigned.

“For example, if you take a classic such as *Frankenstein*, postmodern readings of this text interpret Mary Shelley as a feminist or a Marxist, even though the novel itself presents marriage and the traditional family as the solution to Victor Frankenstein’s loneliness and alienation. In fact, Shelley criticizes the notion that moral progress always corresponds with technological progress.

“Another example is *The Scarlet Letter*. The postmodern reading celebrates Hester Prynne as the antinomian Anne Hutchinson who is out to attack the religious establishment that has made her an outcast. In reality, the story is about making Reverend Dimmesdale come to grips with

continued
his sin so that he can be forgiven and be a father to his daughter Pearl. Once again, family is presented as a very traditional theme.”

According to Dr. Kearney, one of the common denominators of the classics is that their texts contain perennial truths that transcend their historical timeframe. Since they are capable of being made new and present again, rather than remaining trapped in the past (or within a contemporary ideology), classics like Swift’s Gulliver’s Travels have enduring relevance.

“We can look at our own time and see that what has been called the ‘new’ atheism was born from the union of philosophical materialism and a subschool of Darwinism,” explained Dr. Kearney. “There is nothing new about it, of course; and Swift – as an Anglican churchman and as a Renaissance humanist – attacked this understanding of human nature and soul.”

Many of the controversies in Gulliver’s Travels remain relevant. One is the battle between the ancients and the moderns, which today continues in different arenas.

“Swift is in a conscious dialogue with the literary tradition that extends from Homer to Thomas More. In bringing the ideas of the ancients to bear upon the eighteenth century, Swift is continuing the same work of his predecessors in the English Renaissance,” said Dr. Kearney.

“As we read Swift’s Gulliver’s Travels, we might ask ourselves how much has changed in the last three hundred years. Has not the careerism of our contemporary politicians created a more pernicious myopia than that of the Lilliputians? Although our children no longer learn about Roman history in our public schools, they are no less prepared to dismiss the ancient world than is Gulliver. As increases in technological knowledge outstrip advances in human wisdom, scientism and philosophical materialism can have no less of a devastating effect in the twenty-first century than do on Laputa, the Academy of Lagado, and cities like Balnibarbi. It would seem that Gulliver and Saint Paul suffer equally: ‘For I do not do the good I want, but the evil I do not want is what I do.’

“In short, the human problems of the eighteenth century remain the human problems of the twenty-first because the nature of human pride has not changed.”

An assistant professor at Aquinas College, Dutton Kearney, Ph.D., teaches literature and theology courses in the Liberal Arts program. He has received the mandatum from the bishop of the Diocese of Nashville and teaches courses on epic (classical, Christian, and modern), rhetoric, and eighteenth century. He received his graduate degrees from the University of Dallas. He was awarded Outstanding Faculty Member of the Year in 2008, and he was Richard M. Weaver Graduate Fellow in 2001. He has published articles on the writings of Saint Thomas More, Jacques Maritain, and Hans Urs Von Bathasar.

Dr. Kearney is scheduled to present “Swift’s Kick at Modernist Thought: Satire and the Defense of Tradition in Gulliver’s Travels” on Wednesday, October 20 as part of the Aquinas College Lecture Series. Book sale and signing will immediately follow the lecture.

FACULTY BRIEFS

Sister Mary Michael Fox, O.P., presented the following guest lectures during the 2009-2010 academic year: “Priests—Our Incarnational Link to Christ” at the Catechetical Leaders In-Service of the Archdiocese of Indianapolis on January 12; “By God’s Design: Integrating Heart, Mind, Body, and Soul” at Franciscan University Steubenville on February 13; “Suffering: On Being a Woman of Grace” at Holy Family Church on February 24; and “St. Catherine of Siena: Faithful Daughter of the Church” at St. Thomas Aquinas Church at the University of Virginia on April 26; “Philosophy for Catechists PT II” at the BOSCO Conference (Franciscan University Steubenville) on July 24; and “Bridging the 12-Inch Gap: A Dominican Response to Romans 7” at the Defending the Faith Conference (Franciscan University Steubenville) on July 31.

Benjamin Smith, Ph.D., has been appointed Assistant Series Editor by the Center for Thomistic Studies on its Aquinas and the Virtues project — a seven volume series published by Catholic University of America Press treating each of the classical Christian virtues. Dr. Smith is currently in the production on the volume on hope. His other academic activities include a guest lecture, “Aquinas on the Sacrament of Marriage,” to the Vanderb elit Catholic Community and two presentations at the 33rd annual international meeting of the American Maritain Association in Houston, Texas in October 2009: “Happiness, Politics, and Friendship: Thomas Aquinas on the Common Good” and “St. Thomas and the Problem of Evil: Choice, History, and Providence.”
Professor Bulzacchelli named Senior Fellow of acclaimed theological institute

Richard Bulzacchelli, professor of theology, was named Senior Fellow of the St. Paul Center for Biblical Theology in February 2009.

Founded by renowned Scripture scholar Scott Hahn, Ph.D., the St. Paul Center for Biblical Theology is a world-wide, non-profit research and educational institute that promotes Scripture study in the Catholic tradition. Associates of the St. Paul Center include such luminaries as Archbishop Charles J. Chaput, O.F.M.Cap.; Archbishop Terrance Prendergast; and Dr. Robert Louis Wilken. The Center's publications feature the writings of leading theologians such as Christoph Cardinal Schonborn, O.P.; Avery Cardinal Dulles, S.J.; and Romano Cessario, O.P.

“This is a very prestigious honor for professor Bulzacchelli,” said Sister Mary Peter, O.P., president of Aquinas College. “His wealth of knowledge of Catholic theology, philosophy, and Scripture should enable him to make a significant contribution to the efforts of this highly acclaimed organization.”

Bulzacchelli was invited to join the St. Paul Center’s roster of associates after his presentation at the St. Thomas Aquinas Forum sponsored by Aquinas College in February. Mike Aquilina, a best-selling author of Catholic publications who was featured at the forum, recommended Bulzacchelli as a senior fellow.

“Rich is one of those rare scholars who work well in both worlds,” Aquilina explained. “He can communicate with his colleagues in the academy as well as Catholics in the pews.”

A popular instructor at Aquinas College, Bulzacchelli holds several academic degrees including a master’s in Christian Philosophy from Marquette University, a master’s in Religious Studies from Providence College, and a licentiate in Sacred Theology (S.T.L) from the Dominican House of Studies. He completed doctoral studies in Sacred Theology in Systematic Marian Studies at the International Marian Research Institute. Prior to joining the theology faculty at Aquinas College in 2004, he served as a visiting instructor of philosophy at Saint Francis University in Loretto, Pennsylvania. In addition to penning a number of articles for a variety of scholarly, academic, and mainstream publications, he is also the author of Judged by the Law of Freedom: A History of the Faith-Works Controversy, and a Resolution in the Thought of St. Thomas Aquinas.

A Quinn College announces the appointment of Brother Ignatius Perkins, O.P., Ph.D., R.N, F.A.A.N., as dean of nursing. An internationally acclaimed nurse educator, Brother Ignatius most recently served as director of administration for the Dominican Friars in the Eastern Province in the United States, as well as project director and coordinator of health care ethics programs of the Dominican Friars Health Care Ministry of New York. During his professional career, he has served as professor and chair of the School of Nursing and dean of the College of Health and Natural Sciences of Spalding University in Louisville, Kentucky; executive vice president and staff ethicist of the National Catholic Bioethics Center in Boston; and chair of the Department of Nursing at the College of Mount St. Joseph in Cincinnati, Ohio. While at Spalding, Brother Ignatius established the Center for the Study of Human Dignity, Ethics and Caring in Nursing.

As dean of nursing, Brother Ignatius will oversee all of the activities of the nursing programs at Aquinas College. He will also serve as program director of the RN-BSN program. It is expected that his international reputation as a leader in nursing, health care ethics, and higher education will contribute significantly to the College’s plans for program expansion.

“This appointment will be truly transformative for us — not just here at Aquinas College, but also for our entire community,” explained Sister Mary Peter, O.P., president of Aquinas College. “The combination of Brother Ignatius’ academic and professional credentials along with his formally declared religious vows gives him a powerful vocabulary with which to articulate and defend a holistic vision of the human person, especially among the sick and those who have the privilege to care for them. His convictions match our mission at the deepest level as educators who emphasize the intrinsic dignity of every human person — whether young or old, rich or poor, healthy or sick.”

A native of Columbus, Ohio, Brother Ignatius entered the Dominican Friars in 1959. Following the completion of his religious formation, he was assigned to care for the sick and elderly brothers of his community. In 1964, he began the first of several academic programs of study in nursing, subsequently earning an associate degree followed by a
Brother Ignatius!

bachelor’s degree in nursing from Spalding University (1973). After completing two master’s degrees — one in nursing from The Catholic University of America in Washington, D.C., and the other in education from Spalding University — Brother Ignatius was awarded the doctoral degree in nursing from The Catholic University of America in 1987. He completed a postdoctoral fellowship in primary care and clinical bioethics at Georgetown University in 1999, during which time he completed a seminal research study that examined the phenomenon of personhood among homeless persons living with HIV-AIDS and those who care for them. In 2007, Brother Ignatius completed national certification in health care ethics through the National Catholic Bioethics Center. His professional career has included positions on the nursing faculties at Spalding University; the College of Mount St. Joseph in Cincinnati, Ohio; and Georgetown University.

In addition to his academic work, Brother Ignatius also served as director of health services for the Dominican Friars in the Eastern Province for nearly thirty years and has been extensively involved in the development of health services programs for various congregations of consecrated women and men religious throughout the United States. He also served as director of leadership development for the Sisters of Charity of Nazareth Health Systems, founding director for the Dominican Friars’ Center for Assisted Living in Washington, D.C., and founding president of the Mater Ecclesia Institute in Cincinnati, Ohio. He has also served on the board of trustees at Spalding University, Providence College in Rhode Island, and the Pontifical College of the Immaculate Conception in Washington, D.C.; on the provincial council of his religious order; and as secretary and governor of the National League for Nursing.

“I am delighted to join Aquinas College at this point in its history,” said Brother Ignatius. “The creation of this new position of dean signals that the College is well positioned to help transform our global world where healing of the person, families, communities and societies is within reach. Within the rich learning environment of Aquinas College as a leader in nursing education, students and graduates will develop the critical competencies that protect and defend the freedom and dignity of the human person and promote human flourishing within the Catholic moral tradition. It is this environment and framework of moral development and practice that distinguishes Aquinas College and most significantly, its graduates.”

Brother Ignatius is an active member of numerous academic and professional nursing associations. He has been awarded various honors, including the prestigious Caritas Medal from Spalding University and a Lifetime Achievement Award from The Catholic University of America. He was inducted as an adjunct fellow in nursing and the life sciences of the National Catholic Bioethics Center in 2003, as a fellow of the American Academy of Nursing in 2004, and as a fellow of the New York Academy of Medicine in 2006. Brother Ignatius is also a frequent contributor to academic nursing and ethics publications and has presented at numerous academic, ethics, and health care conferences.

AREAS OF SPECIAL INTEREST

- Caring for vulnerable persons in urban communities
- The dignity of the human person
- Moral distress among clinicians
- The healing relationship between practitioners and the disenfranchised and homeless
- Virtue ethics and character of the clinician
- Primary care community-focused nursing
- Advance directives and health care decision-making
- Ethical issues at the end of life
- The pathologies of abuse in minors and vulnerable adults

Brother Ignatius Perkins, O.P., inspects a statue of his religious order’s founder St. Dominic.
Every student who learns how to read and every parent who watches that “miracle” unfold knows that it is takes a mixture of effort, instruction and no small amount of inspiration. It is a process facilitated by teachers, who work with God, one young mind at a time. It is a realization that Sr. Mary Anne, O.P., director of the Teacher Education program sees on a regular basis in the work of her students seeking certification at Aquinas College and the teachers who instruct them.

“Our students are prepared to be teachers of truth,” noted Sister Mary Anne. “Having studied philosophy and theology in addition to the core subjects of math, science, history, and literature, our students develop an understanding of education that goes beyond a mere collection of information and facts. It extends to the greater questions of what bearing education has on the lives and immortal souls of the students they will teach, as well as on their own.”

As the following letter shows, the “Aquinas Touch” is about more than academics. It is about making a one-on-one connection with each student through which the real Teacher can work His miracles.

A Mother’s Testimony

My seven-year old son Frank is the second of four children, all ‘stair-stepped’ in age between nine and two. He is a gentle-natured fellow who loves animals - his bird, most of all. He studies at St. Henry School in Nashville; and in 2009-2010, he was in first grade with a wonderfully gifted teacher, Mrs. Bradley, who also taught our eldest son Joseph two years ago. Frank wants to be a priest one day. When asked why, he responds that he wants to work for Sister Anne Hyacinth, O.P. (the principal at St. Henry’s)!

Frank did well in kindergarten. He learned his ABCs and colors. He learned shapes and numbers and continued
seemed to be entering into academia without a ripple, just as his older brother had. When he found out that he would have Mrs. Bradley in first grade like Joseph, he was so happy and joyful - you never saw a kid more excited about the opportunity to go to school than Frank!

So one can only guess how surprised we were when Frank had trouble learning to read. Even though Mrs. Bradley tried to help by re-assigning him to assisted reading classes during the first semester, by December, five months into the school year, Frank was still struggling with reading. Even worse, he was becoming frustrated and losing confidence. He would often come home complaining of headaches and pain in his eyes. Even his appetite decreased. He would pick at his lunch, hardly eating anything. School became a misery to him. He would come home complaining of headaches and pain in his eyes. Even his appetite decreased.

In the morning, we told Frank that one of the sisters would be spending time with him to help him with reading. He was sort of lukewarm on the whole idea at first...even though he had trouble learning to read, the child is smart — smart enough to sense that the efforts by us and his teachers were continuing unsuccessfully, and also smart enough to realize that he was starting to stand out in the class as the "kid who can't read."

The very first day Sister Mara Grace worked with Frank, he came home with his determination renewed - almost as if someone had literally recharged his battery. He began to get up extra early on the days that she was scheduled to visit him and be literally waiting to go to school. His appetite came back, and his lunchpail returned home nearly empty every day. He called out high frequency words whenever he saw them. He began to read anything and everything, sounding out words. If I asked to see a word as if to tell him, he would stop me and say, "Mom, let me try it first...I think I can do this. Sister says I can, and I believe I really can!"

Not too long after Sister Mara Grace started working with Frank, I was in Publix with my daughter Stella in the child seat and Frank sitting "Indian style" in the basket of the grocery cart. I tossed a box of Cheerios in his hand, reading the back of the box to me! He was focused on the nutrient chart, of all things, sounding out every word and getting them! "Iron…four zero," he said, reading the percentage. "Calcium…one zero zero…oh that's one hundred.  I know that," he added.

I went over to the side of the cart, crouched down, and said, "Francis…you're doing it!" And my little man, all of six years old, peered back from behind the bars of the grocery cart, no longer a prisoner of the inability to read, and responded simply, "Why are you so surprised? I told you that Sister said I could do it, and she loves God like I do. And Mom, you know in Jesus, everything is possible." I still tear up when I recall it.

Before I close this letter, I want to tell you of one other providential encounter. Once again, it was at Publix on a lovely Saturday afternoon just before we took the children to Rome for our family holiday. With me this time were my daughters, Veronica and Stella, who at age five insists that she wants to be a sister when she grows up.

Anyway, Stella spotted a Dominican sister in the parking lot, and holding my hand, she somehow managed to steer our little group over to her. You would have to know how timid this child is in order to fully appreciate this, but Stella just started talking to the sister and her companion, bold as brass, as if she'd known them all five years of her life.

She told them that she wants to be a sister and that her brother Frankie has a few friends who are sisters. Stella then told them all about how Frank used to fake being sick because he didn't want to go to school, how Sister Mara Grace taught him to read when no one else could (not even Mommy), and most important, how Frank was himself again and how thankful she was to Sister Mara Grace and... well, maybe they knew her, Stella wondered.

You can imagine Stella's delight when Sister Justin, O.P., informed her that not only did she know Sister Mara Grace, but that, in fact, she was Sister Mara Grace's teacher! The fact that the woman sitting beside Sister Justin in the car was her mother also gave Stella immense joy, and she later told me, "See Mom, when I become a sister, we can still go to the market together!"

I am writing to express the gratitude that our entire family feels to this young holy sister and to all the sisters whose prayers and work are having such an impact in our schools and in the lives of our children. Thanks to Sister Mara Grace and her teachers, who know how to cultivate the grace given by The Teacher, Frank is now a happy second-grader making straight "E"s (equivalent to a grade of "A") and has renewed confidence that he will one day be a priest working for Sister Anne Hyacinth!
On June 1, Aquinas College received the generous gift of an original painting by Robert ("Bob") Lourance Sere for installation in the Aquinas College Library. Bob’s widow Nancy donated “Christ Crucified,” which Bob painted while a prisoner at the Tennessee State Prison in the late 1960s before they met, so that the College community would benefit from this fruit of her late husband’s talent. The story of the painter, and the circumstances under which he created this large-scale representation of the Passion of Jesus Christ, is as beautiful—and as colorful—as the painting itself.

Mrs. Sere’s son, Jack Hudson (Class of ’68), shared his recollections of his step-father, Robert Lourance Sere.
Robert Lourance Sere “Serio” (also known as Bob) was born in Memphis, Tennessee, in 1927 to John Sere and Deshone Brewer. His Italian ancestors had come to the state of Mississippi carrying grape vines wrapped in moist cloths. The vines were used to begin vineyards in Mississippi. Some of the family migrated to Memphis where Bob’s father became an expert in the erection of steel buildings and towers. As a young student in the Catholic schools of Memphis, Bob became known for his talent in art, which was expressed so beautifully in his paintings. The sisters encouraged him to draw pictures to decorate the classroom. But as he grew up, Bob developed interests that were somewhat more colorful than painting. The young Italian-Irishman’s “fast life” led to involvement in gambling activities, for which he would later be sent to prison.

Bob pursued his hobby of painting while confined in prison. At some point, John Cunningham, an owner of Robert Orr SYSCO who frequently accompanied Bishop James D. Niedergeses on his pastoral trips to the prison, discovered the artistic talents of Bob Sere. Cunningham would later assist Bob in obtaining employment after his parole in 1969.

“Bob was a model prisoner and so trusted by the guards that he was in charge of the prison auditorium and commissary,” said Cunningham. “Bob’s strength – he could lift 700 pounds – his honesty, and especially his artistic talent contributed to this confidence.

Bob would do exceptional oil paintings of people for a modest fee. His finest work “Christ Crucified” took two years to complete.

The twelve-by-nine-foot oil painting remained on display in the prison chapel for many years after its completion in the late 1960s.

“Evidently, ‘Christ Crucified’ was used in the state prison as a sample of the state’s rehabilitation efforts and was showcased to exemplify how the state did not allow inmates to remain idle,” observed Adria Olmi, research librarian at Aquinas College Library. “So it is possible that the painting has some value in terms of State of Tennessee history, government communications, and criminal justice.”

After his parole in 1969, Bob lived at Holy Name Rectory. With the help of John Cunningham, he soon obtained a job installing kitchen equipment for Robert Orr/SYSCO Company.

At that time, parolees would only receive a prison-made suit, shoes, and $25 upon release. Since many offenders would return to crime due to lack of resources, Bob had an idea to begin a halfway house for ex-offenders. With the help of John Cunningham and others, Bob established “Opportunity House” at 509 Woodland Street in Nashville.

“With that big heart of his, Bob would help anyone in need whenever he could,” recalled his good friend Jim Zarlek. “Along with starting the Opportunity House, he saw that teenagers from the Cayce Projects needed a place to dance and mingle. Bob arranged for them to use the basement of the Teamsters Local 327 on weekends.”

In 1968, Bob met Nancy Hudson when she offered to chaperone these teen dances. They were married a couple of years later.

In 1975, a prison riot broke out. During the melee, rioters defaced “Christ Crucified” — painting over the faces of Christ and the two criminals and writing “Power to us” over the scene. Soon after the riot, John Cunningham managed to get the painting out of the prison so that Bob could repair the damage. After this incident, Bob kept the painting at his home.

Since Bob’s death in 2002, Nancy has been on a mission to get “Christ Crucified” out from behind the couch, where it had been rolled up for years, so that the whole world could see and enjoy its beauty. She decided to offer the painting to Aquinas College in 2009.

“The painting makes a powerful statement,” said Sister Mary Peter, O.P., president of Aquinas College. “Like the good chief who figures powerfully in the Gospel accounts of the Crucifixion, the painter who used his God-given talents to portray this scene, Mr. Bob Sere, lived the story of Redemption. His first-hand experience of repentance and God’s mercy is what enabled him to make a success out of his life, even after a few missteps, perhaps. Clearly, it is this first-hand experience that contributes to the powerful imagery of the painting itself.

“We are deeply grateful to Nancy Sere and to her family for selecting Aquinas College as the new home for this treasure.”

DEPARTMENT BRIEF

Sister Elizabeth Anne, O.P., vice president for academic affairs at Aquinas College, has been named to a blue ribbon panel of educational leaders who will address how Catholic colleges can support the work of Catholic elementary and secondary schools.

On June 28, the Catholic Education Foundation announced a new venture called “Catholic Elementary, Secondary Schools and Catholic Colleges: An Interdependent System,” in collaboration with The Cardinal Newman Society. The goal of this venture is to expand and strengthen the cooperation and relationship that Catholic elementary and secondary schools have with Catholic colleges.

A blue-ribbon panel of educational leaders in Catholic colleges and in elementary and secondary schools has been formed. In addition to Sister Elizabeth Anne, other panelists include:

- Sean Cardinal O’Malley, OFM Cap., Archbishop of Boston
- Reverend Michael Scanlan, TOR, Chancellor of Franciscan University of Steubenville
- Mr. Kenneth Whitehead, a noted author who served in the Reagan administration as the Department of Education’s director of international education programs and later as deputy assistant secretary for higher-education programs, and then as assistant secretary for post-secondary education.
- Sister Marie Pappas, C.R., Associate Superintendent for Mission Effectiveness, Archdiocese of New York
- Dr. William Thierfelder, President of Belmont Abbey College, Belmont, NC

For more information about this collaborative venture, please visit the Catholic Education Foundation’s website at www.catholiceducationfoundation.com.
IN THE DOMINICAN TRADITION

Welcome Back, Father O’Neill: Q & A with the Campus Chaplain

Earlier this year, The Dominican Campus welcomed back Reverend John O’Neill as chaplain. Father O’Neill had previously served in this role from 2005 until 2007, when he was asked to return to the Diocese of Knoxville to serve as a parish priest. Three years later, Aquinas College rejoices with the rest of The Dominican Campus that he has once again accepted the chaplaincy here.

Before becoming a priest in 1999, Father O’Neill had been a physician, practicing as an intern in medicine and surgery in Ireland (1981), a resident in surgery in England (1982-1987), and then as a mission surgeon in Pakistan, working mostly as a crisis obstetrician. After three years of mission work, Father returned to Dublin and worked as a resident in vascular surgery at St. Vincent’s University Hospital until 1993, when he finally gave in to the implacable insistence of a certain Sister Manus Daly, R.N., who was convinced that God meant him to be a priest. He wrote to Bishop O’Connell of the Diocese of Knoxville and was accepted as a diocesan seminarian.

‘Roving reporter’ Molly Sullivan recently took the opportunity to get reacquainted with Father O’Neill and shares some of her conversation:

Q. What do you enjoy most about being chaplain?

A. It’s ‘priest-stuff’ all the time - celebrating the sacraments, visiting with students, participating with students in pro-life activities and proclaiming and teaching the faith.

Q. Was there a defining moment when you knew you wanted to be a priest?

A. I was very small and knew that Sunday Mass was very important. Two incidents stand out in my mind: My father and all the men of the parish would beat their breasts during the consecration and that sound of your father doing that - his knuckles hitting his chest three times - that’s very dramatic, especially for a small person.

Another time, sitting on my mother’s knee at the downtown church — which was very packed and very beautiful — a soldier fainted flat out in front of us. I asked my mother why he fainted, and she said he had been fasting without food and water since the night before. It impressed me very much that someone who was a soldier was, in the first place, at Mass and that he had been fasting since the night before.

Also, my parents said the rosary at night time, and looking back, it must have made a huge impression. It was divided up into parts of the mysteries so that we could all say a part of it.

Q. You’re very good at reaching out to people. When someone is in the hospital, you can’t wait to go and visit.

A. I attribute that to a group called the Legion of Mary to which I belong. Our priest in high school said that it was a great group for any man to be in. There was a small group of us who went on our bicycles to the meeting every week (and prayer every day), and then we would cycle down to a county home or nursing home to see people who didn’t have visitors. That was my introduction. As the years went by, I tried different groups. One was a blind men’s Legion group. Some university students and people who were night shift workers took an interest in visiting older people who were blind in the city of Dublin. Over time it turned everybody who was in the group into a missionary in one way or another; and of that small group, five members became priests.

Q. What are some of your more fulfilling moments as a priest?

A. The sacraments are miracles and nothing less. Every time you participate in a sacrament, it’s Jesus Christ Himself in person who is doing the mystery, and it’s a very intimate connection. Every time you do the sacrament, you do the best you can. Confession, anointing, and communion are the most common sacraments you do daily as a priest. Ordinations are a ‘refueling stop’ for your own vocation.

Q. Do you have a favorite saint?

A. A very nice priest told me to read The Little Flower, St. Therese of Lisieux. He said that I would find her a great help, so once again I got on my bike and went to the Carmelite church and found a booklet there. She was and has been a very good companion for a long time. You have to live with a saint for a number of years, and she becomes a great companion. St. Padre Pio and a whole range of saints have been

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New campus minister is a gift from God
Aquinas College welcomes fellow Dominican Father Jacek Kopera, O.P.

Father Jacek (pronounced “YAHsik”) was born in Czestochowa, Poland in 1970. His patron, St. Hyacinth, brought the Dominican Order to Poland in the thirteenth century after receiving the habit from St. Dominic. As a young man, Father Jacek made frequent visits to the icon of Our Lady of Czestochowa in his hometown. It was during a self-led walking pilgrimage from Warsaw back to Czestochowa as a teenager that he felt his first stirrings toward the priesthood.

Father Jacek studied English literature in college and was pursuing his master’s degree on Faulkner when, in the year 2000, he put his studies aside and entered the Polish Province of the Dominican Order. During his formation he studied in Poznan, Warsaw, and, eventually, at St. Hyacinth’s Priory in Krakow. Soon after his ordination, Father Jacek was appointed co-chaplain at Columbia University in New York City, where he put his English skills to good use. During his time at Columbia, he helped implement a variety of new programming for the students, led retreats and discussion groups, and was in charge of the RCIA classes at the Church of Notre Dame where he lived. He worked at Columbia for four years and oversaw a great deal of growth and enrichment in the Catholic community there. Father Jacek’s interests include Southern modernist literature, mysticism, speedway racing, music of all kinds, Dominican spirituality, and the writings of St. Thomas Aquinas.

At a campus-wide Mass prior to the opening of the 2010-2011 academic year, Father Jacek told faculty and staff of The Dominican Campus a humorous story that demonstrates the mystery of God’s providence. As a boy, Father Jacek and his father would often listen to a country music station as they worked in their carpentry shop in Poland.

“There was a program called ‘All Roads Lead to Nashville’ that intrigued me,” said Father Jacek. “I used to wonder, ‘What is this place Nashville?’”

As Father begins his important task in ministering to the spiritual needs of students, Aquinas College is certain that God will answer that question more fully along the way.

Internship at Capitol changes grad’s goals

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with the environment is the issue of recycling and finding ways to educate others on the importance of recycling. Recycling has long been a contentious issue in Tennessee, whereas many would agree that the state suffers from strained landfills. One possible solution to this problem came in the form of Tennessee State Senate Bill 3469, known as the bottle bill. The bill would have established a deposit and recycling program for beverage containers made of glass, plastic, or aluminum that holds soft drinks, beer, water, tea and other specified beverages. The bill would have established the printed deposit to be five cents per container and would be paid to each point in the reclamation system. Unfortunately, the bill never made it through the committee and will have to be revisited next year.

During the internship, I was given the opportunity to formulate questions for the members of the Senate Education Committee to ask the Department of Education concerning the closing of a state funded high school. This task enabled me to use various interviewing techniques that I learned in my professional communications class, which equipped me to follow up with more pointed questions that required more in-depth answers, while keeping tact and relevancy as the main driving points to elicit satisfactory answers.

My experience working directly with the Education Committee changed both my education and career goals. Initially, I had plans to attend law school, but witnessing how vital educational reform is for our children and our future generations led me to the decision to work on improving education in the state of Tennessee. With the recent “Race to the Top” federal funding the state has received to improve education in Tennessee, there will be many opportunities to be involved in implementing the needed change to make the state more competitive with the rest of the country. Tennessee has aggressive plans to improve teacher and principal evaluation, use data to inform instructional decisions, and turn around their lowest-performing schools. I am in the process of applying to several different schools to obtain a Masters in Education Administration and hope to run for a school board position in my county. Because of my experience here at the legislature, it has truly changed all aspects of my life and has given me a passion for something I never knew was there before.
The Mistaken Faiths of Our Age

by Rev. Robert A. Sirico

Imagine yourself in the fifteenth century, at a university in Spain or Italy, a time of increasing scientific discovery, technical innovation, economic development, rising prosperity, and increasing intellectual awareness of the meaning of economic science. You are involved in the great intellectual project of discovering the laws of economics and applying these laws to the world. You have discovered what goes into the creation of a price, what causes inflation, how trade works, and why innovations come to be available to all. You begin to see a glimmer of a great hope: a future without mass deprivation, disease, persistent infant death, and human suffering.

Now jump forward more than 500 years and observe: The world population has exploded in size but instead of suffering you see that the masses live better than all the kings of old. There is food, medicine, and clothing available for the world, and rates of development are remarkable. Markets are global, technology is advancing at a breakneck speed, people from all over can communicate and cooperate instantly, and the productive efforts of nearly the whole human population are being employed to the betterment of the whole human family.

Might you think that those scientific discoveries 500 years earlier were spectacularly successful? Most certainly. To see the human population flourish and prosper is a grand and glorious thing, and a step toward realizing God’s will for the world.

And yet: This very prosperity has given rise to some very strange political impulses in our time. There are those who, instead of rejoicing in the increased prosperity, see nothing but evil. They see the spread of technology as imperialism. They denounce global integration as wicked and capitalism as corrupting. They see vast supermarkets filled with food for all at low prices and they say it is a disgrace. Only a few decades ago, we saw a political left that celebrated wealth for all and sought redistribution precisely so that people would no longer experience radical material deprivation. Now that it is increasingly clear that the means toward that end is markets and freedom—the democratization of the means of production, not forced redistribution, it seems that the left is more attached to its statist means than its material ends.

Others are driven by a more legitimate, if misguided, view that wealth necessarily corrupts the soul. Certainly wealth can corrupt. But so can poverty, or nearly anything else if misused. Wealth without morality leads to vice and moral corruption. So the answer is not an imposed poverty, but evangelism and conversion. This is why entrepreneurs and advocates of market freedom have a special obligation to emphasize the responsible use of prosperity, leisure, and charity.

Still others become very upset that wealth is not shared equally by all. This is a dangerous conviction because it can only lead to the celebration of expropriation. We need to realize that material equality should not be a policy goal; what we should seek is the universal increase in material well-being, even when its benefits are inequitably distributed. All of human experience and study suggests that there is only one means for bringing about this ideal: the market economy within a strong juridical framework that protects the right to property and life.

The Acton Institute has long undertaken to translate into English the writings of the first economic scientists of the late middle ages. In a time of great ambivalence toward the spreading of prosperity, we need to be reminded that to seek the well-being of all, defined in both spiritual and material terms, is a goal consistent with moral and scientific thinking. ■

Rev. Robert A. Sirico is president of the Acton Institute for the Study of Religion and Liberty in Grand Rapids, Michigan and is scheduled to speak at the Aquinas College Benefit Dinner on November 3.

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Dominican bas-relief finds a home in Main Building

This beautiful hand-carved bas-relief depicts St. Dominic receiving the Holy Rosary from the Blessed Virgin Mary. Staff members are currently looking into the history of the piece, a gift from the Dominican Province of Saint Joseph. It is estimated that the wood carving dates to the early 20th century.

St. Thomas Aquinas “saved”

“Relic-rescuers” Angie Gillette and Dianne Estonpinal present a statue of the College’s patron St. Thomas Aquinas to Sister Mary Michael, O.P.

32nd Annual
Benefit Dinner
featuring
Reverend Robert A. Sirico
PRESIDENT OF THE ACTON INSTITUTE
FOR THE STUDY OF RELIGION AND LIBERTY

Wednesday, November 3, 2010
Cocktails at 6:00 p.m. | Dinner at 7:00 p.m.
The Hutton Hotel
1808 West End Avenue | Nashville, TN 37203

TICKETS:  Dinner: $150 per person
Dinner & private reception: $375 per person
Table: $1200 per table (8 seats)
Sponsorship packages available

RSVP (615) 383-3230 or events@aquinascollege.edu
Year-end a fine time to give

By Timothy Stransky

Time is precious these days. Most of us are so busy with our day-to-day schedules that it is difficult to slow down, take a break, and spend as much time as we would like with those we love. Maybe that is one of the reasons the holidays are so special to us.

Traditionally, the holiday season is a time when we make a special effort to be with family and close friends — we share gifts to show our appreciation and love for those who mean the most to us.

Many also set aside time during the holidays to make special gifts in support of their favorite charitable organizations. Each year several of our benefactors make “year-end” gifts to Aquinas College. These contributions come in different forms, but they all have one thing in common: They are easy to make.

CASH AND CASH EQUIVALENTS
Cash, check, pledges, automatic payments, and credit card gifts can be made in person, by mail, or by phone.

CLOSER HELD STOCK
One of the most significant assets of a small business owner is likely to be the value of the company’s closely held stock. Closely held stock is most often found in family-run businesses or in private businesses with relatively few stockholders.

REAL PROPERTY
A gift of real estate could be a house or other personal residence, a farm, a vacation home, or commercial buildings. Gifts of real estate may be contributed as outright gifts, as retained life estate, gifted through a donor’s will, or as a contribution to a charitable remainder trust.

The charitable deduction for a gift of real estate is generally limited to 30 percent of adjusted gross income with a five-year carryover and must be substantiated by a qualified appraisal of the property’s fair market value. Only un-mortgaged real estate can be used to fund a qualified charitable remainder trust.

LIFE INSURANCE
Life insurance provides a way for donors to make a sizable future gift that might not otherwise be possible. A donor may contribute a paid-up life insurance policy, purchase a new policy and name Aquinas College as owner and beneficiary, or simply name us as a beneficiary. For gifts of paid-up policies, donors are entitled to an income tax deduction equal to the cash value of the policy or the total premiums paid, whichever is less. To qualify for a charitable deduction, the donor must name Aquinas College as the policy owner and beneficiary and must not retain any “incidents of ownership.”

MUTUAL FUNDS
Mutual fund shares can also be donated. The fair market value of the mutual fund is its public redemption price (net asset value) on the valuation date. The charitable deduction for a gift of mutual fund shares is 30 percent of adjusted gross income with a five year carryover.

CHARITABLE REMAINDER TRUST
This gift type provides donors or beneficiaries payments for life with substantial tax benefits. A charitable remainder is left for Aquinas College at the completion of the trust.

GIVING IN THE FUTURE
A gift in your will is an excellent way to support one of the many endowments for Aquinas College or to create a new endowment. You can make a specific gift amount in your will, name a percentage, or make Aquinas College a beneficiary of the remainder of the estate.

APPRECIATED SECURITIES
Do you own stocks, bonds, or mutual funds that have increased in value over the years? Using such assets to make charitable gifts can bring you deductions on your tax return next spring, and those who decide to make gifts funded with appreciated securities may reap additional financial benefits this year.

Gifts of appreciated securities that you have owned for over one year provide you with a deduction for the full current value of the property. You are generally allowed to deduct the value of such gifts in amounts equal to as much as 30% of your adjusted gross income. In addition, you can avoid the capital gains tax on the stock’s increase in value.

It is always a good idea to consult with your financial advisors about gift options that are best suited for your personal situation. Keep in mind that gifts must be made before December 31, 2010, in order to be deductible on your 2010 tax return.

Help continue the work of Aquinas College by making a gift today. Your support makes a difference, and it’s as easy as making a phone call.

Timothy Stransky is vice president of institutional advancement for The Dominican Campus. For more information on making a gift to Aquinas College, including wills and/or estate plans, please contact (615) 383-3230 x531 or stranskyt@dominicancampus.org.

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2011 St. Thomas Aquinas Forum

POPE BENEDICT:
THE MAN AND THE MIND

February 4-5, 2011
The Rev. William J. Fleming Center
Cathedral of the Incarnation | 2015 West End Avenue, Nashville

FEATURED SPEAKERS: Scott Hahn, Ph. D., St. Paul Center for Biblical Theology | Michael Miller Acton Institute for the Study of Religion and Liberty | Sister Terese Auer, O.P. Pope John Paul the Great Catholic High School | Sister Esther Mary Nickel, R.S.M. Saint John Vianney Theological Seminary | Ben Smith, Ph.D., Aquinas College | Joan Watson Aquinas College

Each year, the St. Thomas Aquinas Theological & Catechetical Forum offers a weekend of intensive study of a particular area of theological interest. Led by Aquinas College faculty members and other distinguished scholars, the Forum unites academic study, discussion, and the liturgy of the Church. Attendance can be counted toward hours needed for diocesan catechist certification programs.

For more information, please call (615) 297-7545, ext. 469 or email catechetics@aquinascollege.edu.

Early-bird registration until December 10, 2010!

Registration form available at www.aquinascollege.edu.
Counter-Countercultural: Aquinas College in the Sixties

By Steve McCarthy


During this age of counterculture, the Dominican Sisters were building something that would last much longer than any of these iconic events of the tumultuous decade.

The Founding of Aquinas College

More than 70 million children born during the post-World War II “baby boom” became teenagers and young adults in the 1960s, and approximately 50 percent of these “baby boomers” between the ages of 18 and 21 were in college. This generation was not content to be like the generation before them — they wanted change, not only of the conservative values, laws, and entertainment of the 1950s, but in education as well. It was in this environment that Aquinas College opened its doors to students in September 1961 as the second Catholic college in Tennessee.

At a time when the “establishment” was being attacked in the name of liberalism on college campuses across the country, many in the state were delighted to see a Catholic college based on the classical liberal arts established by an institution as tradition-oriented as the Dominican Sisters of St. Cecilia Congregation.

Aquinas College was named in honor of the immensely influential thirteenth-century Dominican priest, philosopher, and theologian, St. Thomas Aquinas, whose statue graces the main entrance. When the faculty

continued
and administration were announced, the Most Reverend William Lawrence Adrian, Bishop of the Diocese of Nashville, was included as honorary president along with Mother Joan of Arc Mayo, O.P., the first president of Aquinas College, and Sister Dominica Gobel, O.P., its first academic dean, who would serve in this role until 1989. The College opened its first academic year (and every year that has followed) with the Mass of the Holy Spirit to ask God’s blessing on the coming year. In addition to celebrating the Mass, Bishop Adrian gave another enduring gift to the College: a set of fourteen beautifully hand-carved Stations of the Cross, which he himself made in his workshop. Bishop Adrian’s stations still grace the walls of St. Jude Chapel to this day.

Aquinas College started as a junior college for young women; however, since St. Thomas Hospital had arranged for its nursing students to obtain the liberal arts portion of their education here, the College soon became co-ed and began enrolling male nursing students in 1962, just one year after its founding.

On May 26, 1963, the first eight graduates received their Associate of Arts degrees. The following year, enrollment increased to 64 full-time students. By 1966, enrollment nearly doubled again to 113 students.

“You mean Sisters are going to teach policemen?”
Besides offering courses in the liberal arts and sciences, the administrators of Aquinas College were also committed to meeting the educational needs of the Nashville community. The College’s second president, Sister Henry Suso, O.P., had the idea of providing higher education to those engaged in law enforcement.

Sister called upon Nashville mayor Beverly Briley to help promote the new criminal justice program, and promote it he did — in a most unexpected manner. Beyond merely encouraging Metro police officers to consider the program, Mayor Briley announced to them that he would “put his money where his mouth is,” offering to pay full tuition for anyone making a grade of “A,” half-tuition for “B”s, and one-third tuition for “C”s. Thanks to Mayor Briley’s support, 45 metro officers and one state trooper enrolled in the criminal justice program in fall 1968. Many alumni of this program continue to serve the Nashville metropolitan community and elsewhere as attorneys, police officers, and other justice professionals.

The success of the criminal justice program, made possible by the contributions of faculty members Thomas Wall and Judge J. Randall Wyatt among others, inspired College administrators to offer other professional-preparation curricula, including programs in business management, marketing, and allied health services. No matter what major students pursued, the Sisters have always ensured that all students receive education in theology and philosophy as part of their program — a requirement that is one of the hallmarks of an Aquinas College education.

The Physical Plant
During the presidency of Sister Henry Suso, Aquinas College expanded in 1968 with an addition to the main building that provided space for a chapel, library, science lab, and an auditorium-style classroom aptly named “Breen Hall” in tribute to Mother Scholastica Breen, O.P., who had the foresight to purchase the property for the Congregation in 1923. A snack bar was also installed at this time — in the basement — providing students with a rather “memorable” gathering place, as many alumni of the era attest.

Next: The Seventies and Eighties
Adalynne Dior’s

Divine Journey

As reported on the blogosphere by her Number One Fan and by her loving mother

All photos by Uchida Photography
Erika Vinett, R.N., graduated from the Aquinas College Associate of Science in Nursing program in May 2009 just two weeks before discovering that she was pregnant with her third child, Adalynne Dior. Adalynne suffered from Trisomy 13 - a genetic abnormality in which there are three copies, instead of the normal two, of a particular chromosome. Doctors always pressure women into abortion when trisomy is detected because children born with this condition do not live long. The Vinetts, however, chose life; and miraculously, Adalynne graced her family - and our community - for five days. Erika has maintained Adalynne Dior’s Divine Journey blog since September 2009.

Meanwhile, Aquinas College student Kim Derrick heard of the Vinett’s story - and Erika’s blog - and chronicled her admiration of their courage on her own blog. The following is the story of how one little life impacted so many people, in the words of her mother and those of an admiring fan.

http://planningyourfamilynfp.blogspot.com | Posted January 10, 2010
There is a family here at St. Henry’s whom I have never met personally. I have just recently learned of their incredible witness to the Faith and the miraculous story that has played out.

http://planningyourfamilynfp.blogspot.com | Posted January 14, 2010
I have never seen a casket so small.

Yesterday I had the honor of being part of Adalynne Dior’s “Celebration of Life” at the Cathedral of the Incarnation in Nashville. Adalynne is the daughter of Ryan and Erika Vinett. It was beautiful. Guests were adorned in pink and white. Erika herself read the second reading from II Corinthians 13:1-13: Love is patient, love is kind... love knows all things, love bears all things. Father Mike Johnston’s homily was beautiful also. He spoke of the incredible way that the Vinettes have truly lived Christ’s Gospel.

http://adalynnediorsdivinejourney.blogspot.com | Posted: May 21, 2010
Adalynne did not want to leave us, and her last day here on earth was very long and very tiring. She tried so hard to hold on for us, but her heart would not let her. It simply gave out. If only her body was as strong as her spirit. I saw things and experienced things on her last day that no mother should ever have to witness, but at least I could still hold her. Even if her heart wasn’t beating, I could still kiss her and thank her for being mine.

http://planningyourfamilynfp.blogspot.com | Posted January 14, 2010
Erika and Ryan made a choice that has now come to the attention of many, many people and will continue to influence and encourage others. Unfortunately, few are willing to make such a sacrifice.

http://adalynnediorsdivinejourney.blogspot.com | Posted: October 10, 2009
When Ryan and I were getting a second opinion, in regards to Adalynne’s condition, the entire medical team involved in the second opinion strongly agreed that termination would be best for Adalynne. I thought it was strange that even the well respected doctor asked, “What are you going to say and how are you going to handle the grocery store outings when someone asks you about your baby?”

Did he think that that justified ending someone’s life? Did he think that I should speed up the inevitable just because of a stranger’s harm less question? Had that question been so unbearable for other mothers before me that it justified for them a quicker means to an end? But, what do you say?

I do not mind when people ask me when the baby is due. It does not bother me. It does not make me sad. I am very genuine in my answers. Like I have said before, I love this little girl so much. She is my daughter, and I am so proud to be her mom. No question or condition will ever change that.
I know there have been questions as to why we decided to travel the path we are going down. So, I am going to put it in a scenario…different situation, but same instincts.

As a parent — a mother, rather — it is my first instinct to protect my children. If Harrison were sick, and I mean really sick — if he were diagnosed with cancer, and it had spread into a stage four, and we had tried everything to beat the cancer but the chemotherapy, radiation, bone marrow transplants, and stem cell transplants were not working and the cancer continued to grow — would we ask the nurse to give him a bolus of potassium to end his life just because he is terminal? Absolutely not. We would love him, cherish him, and do everything in our power to protect the time he had left with us.

Adalynne is no different. Just because her life has only been inside of me doesn’t discount the fact that she is still my little girl — our little girl. She was conceived out of love, wanted, celebrated. Her life matters to me, and it matters to my husband Ryan, to our sons Harrison and Houston, and even to our Jack Russell, Chloe.

Adalynne has a terminal diagnosis, but she is still here. I live everyday and relish her movement while I sustain her life. I used to have this “feature” on our computer that counted down the days until my due date. Since learning of her terminal diagnosis, knowing I sustain her precious life, I don’t look at it anymore. I don’t want to know how far along I am in her pregnancy. It is almost like a countdown of how much time we have with her.

Am I in denial? No, but I know her due date is February 7, 2010. And when that day comes, she will not leave the hospital. That is why living and relishing her every movement is so vital to me getting through this journey.

I love my little girl so much. She has been to Playa del Carmen, graduated from college with her mommy, passed state boards, coached two soccer teams, helped a family in need in Guatemala, witnessed the union of three amazing couples, been to every Titans home game, brought true happiness to me, and even broken a few hearts.

She likes going to the movies! She turns into an acrobat — flipping this way and that. She does not like it if I sit with my knees tucked up — it makes her move like crazy, and as soon as I put my knees down, she stops moving. It is her own little way of letting me know she is perturbed with her mommy’s current position.
Erika and Ryan have embraced their pain. They have shared it with the world. We embrace their pain also, and stand by them, as they lean on The Lord!

Every time I try to write about Adalynne’s arrival and the five miraculous days she was here, my throat feels like it closes in on itself and I can’t breath. I try to see the beauty in every day, but I did not know it would be this hard. I am scared to let go and cry, because I am so afraid the tears won’t stop. I try to see her in the sunsets, rain, snow, and in the boys’ laughter; but I didn’t know it would be this hard.

People are so afraid of pain. We think that pain is a bad thing. We take medicine to take away physical pain, emotional pain, etc. We work hard to get rid of it, and make sure it does not come back. But as our faith teaches us, choosing good may cause suffering; but suffering can lead to unimaginable joy because true happiness is knowing, loving, and serving God.

Sharing our story keeps Adalynne’s spirit alive. I am so proud to be Adalynne’s mom.

— Erika Vinette (A.S.N. Class of ’09)
I was invited to speak at a local high school here in Nashville.... Sharing our story keeps Adalynne’s spirit alive. I am so proud to be Adalynne’s mom. I am so proud that God gave her to me. Out of all the women in the world, He picked *me* to be her mom; and what proud mom doesn’t like to brag about how wonderful her kids are? And that is what I got to do the last two days, brag about Adalynne over and over. Again, I am so honored that I was asked to share her story -- *our* story. If the words that I have shared over the past two days impact just one person, it helps me to see the true beauty in everything that was and is Adalynne.

I conclude with the quote on the cover of Adalynne’s Celebration of Life program:

“Every child brings us God’s smile and invites us to recognize that life is His gift. A gift to be welcomed with love and preserved with care...always and at every moment.” -- Pope Benedict XVI

Erika Vinett (’09) is a registered nurse at The Women’s Hospital at Centennial in Nashville and has maintained Adalynne Dior’s Divine Journey blog since September 2009. Erika welcomes requests for guest lectures and group presentations through her blog at www.adalynnediorsdivinejourney.blogspot.com.

Kim Derrick is a Natural Family Planning instructor at St. Henry Parish in Nashville. An aspiring “pro-life nurse” enrolled in the A.S.N. program, Kim is scheduled to co-present “Male and Female He Created Them: Discovering the Wisdom of Humanae Vitae” on November 9. See page 45 for details.

**Comments** from other fans of www.adalynnediorsdivinejourney.blogspot.com.

I am reading your blog in tears and you have no idea who I am and I only know you through your blog and your story. A friend passed it on to me. How beautiful the love in your family and how faithful God is in allowing sweet Adalynne to give you so many opportunities to know she is just fine with her sweet little smell that occurs throughout your day. God knows just what you need and so does your sweet baby girl, she knows her mommies heart and knows just how to heal it. I am sure your story touched many hearts when you told Adalynne’s story. What a beautiful testimony to the greatness of life and the hope that every baby brings to this world no matter how long they are a part of it.

Erika, I am at a loss for words, but certainly not at a loss for the heartbreak I feel for you. I am one of “those” moms you see at our church...my family of five....We have never met, nor been introduced, but I see you, with your beautiful family, and I cannot begin to imagine your pain. Your story, your writing and your beautiful daughter have made such an impact on me....I look at my daughter in such a different way now...I am a very different mom because of your story, and I owe you a huge thanks for that gift...I continue to keep you in my prayers.

I was one of the students that you spoke to on Tuesday. Your speech was amazing. I know it was extremely hard to do; I can’t imagine how hard. I wanted you to know how grateful I was that you came to speak to us. I know that Adalynne is very special to you, and I know God sent her to you for a reason. I think that you are an incredibly strong person and a great role model. Not many people would see God in a child with Adalynne’s condition. You are such a brave and good person, and I hope you know it. Thank you once again from me and the juniors at Father Ryan. I know that you touched my heart and the hearts of many others with her story.
Welcome Back, Father O’Neill:  
Q & A with the Campus Chaplain 

continued from page 30  

an emphasis on accepting people as they are  
and being good to them; but at the same  
time, one of the risks is that we are some-  
times hesitant to hope for change. And peo-  
ples can really change through God’s graces. It  
is God who does the changing. We have no  
right to limit the hopes or expectations of  
each person’s conversion. God is converting.  

Q. What do you think The Dominican Campus  
does best?  
A. It’s the same as the convent - joy. The sis-  
ters have a quiet confidence that they are  
doing God’s work in education. The world  
looks for dramatic solutions; but according to  
Catholic philosophers, if you want to change  
the world, do it through education - not to  
make someone a competitor, but to deepen  
their Christian vows and help them grow up  
to become a Christian gentleman or lady. The  
sisters are not distracted from doing this.  
Their quiet and almost hidden mission is the  
education and formation of people. And they  
have accepted this - away from the drama and  
making a big splash. But the sisters know  
that they’re changing the world and changing  
eternity for people. Their adventure is in  
Christian formation. 

Q. Is there any advice you can give us?  
A. I was telling one of the third graders that  
confession is God taking out a soul, kissing it  
and smoothing it and taking out all the  
“owies” and scratches and putting it back in  
again. Confession is a new baptism. I’ve  
seen people weep like Mary Magdalene at  
confession. A new innocence comes upon  
them, and they find it very healing that God  
will do such a thing. Go once a week or at  
least frequently to confession. Be patient. Your faith devel-  
ops as you read and learn.  

Tell us what’s new with you!  
We are interested in your accomplish-  
ments and family news. Please use this  
form to tell us about yourself and update  
your home/business information as well.  

SEND TO  
Aquinas College  
Office of Alumni Relations  
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Fax: (615) 383-3196  
Email: Alumni@aquinascollege.edu  

Name:  
(Ladies, please include maiden name)  
Class Year:  
Degree/Major:  
E-mail:  
Home Address:  
City:  
State:  
Zip:  
Home Phone:  
Company Name:  
Title:  
Business Address:  
City:  
State:  
Zip:  
Business Phone:  

ALUMNI NEWS AND COMMENTS  
(please print clearly)  

Please see reverse for more information  

Matthew Paul Bateman,  
former student of Aquinas College  
John C. “Jack” Fox, former Aquinas College  
Board of Directors (1981-1990)  
Mary Patricia “Pat” Martin, Class of 1966  

IN MEMORIAM  

Dr. Hal R. Ramer, former member  
of Aquinas College Advisory Council  
Thurman Smith, Class of 1978
CHECK ACTIVITIES WITH WHICH YOU WOULD LIKE TO HELP
- Alumni Association
- Alumni Awards
- Student/Alumni Service Projects
- Medallion of Merit Scholarship
- Reunions for Class/Program/Student Activities
- Other

NEWS ABOUT YOU

WHAT TOPICS WOULD YOU LIKE TO READ MORE ABOUT?
- Alumni
- Students
- Faculty
- Campus
- Departments
- Upcoming Events
- Other

SUNDAY, OCTOBER 10, & MONDAY, OCTOBER 11
Peter Latona, D.M.A. Director of Music at the Basilica of the National Shrine of the Immaculate Conception, Washington, D.C.

**Organ Recital**
Join the Dominican Sisters and featured guest organist, Dr. Peter Latona, for this musical celebration in honor of the Congregation’s 150th Anniversary.

**Sunday, October 10 | St. Cecilia Motherhouse | 801 Dominican Dr., Nashville**
3:00 p.m. recital (4:30 p.m. reception) or 6:30 p.m. recital (5:45 p.m. reception)

**For the Love of Music, for the Love of God**
Dr. Peter Latona discusses the role of music in worship and explores the characteristics common to all music worthy of worship – regardless of denomination.

**Monday, October 11 | St. Cecilia Academy Theater | 4210 Harding Rd., Nashville | 7:30 p.m.**
Both events are co-sponsored by the Dominican Sisters of St. Cecilia Congregation and the Nashville Chapter of the American Guild of Organists (AGO).

E-MAIL US
Share your news!
alumni@aquinascollege.edu

www.aquinascollege.edu
THURSDAY, OCTOBER 14  |  St. Cecilia Academy Theater  |  6:30 p.m.

Celebrate Calm: Secrets to a Stress-Free Home

By Kirk Martin  |  Executive Director of Celebrate!Calm
Sponsored by the Overbook Parents Club

In this humorous, practical workshop, nationally recognized behavioral consultant Kirk Martin shows parents how to create a calm home by reducing “meltdowns” and stress in all families, including those with special needs and anxious parents.

WEDNESDAY, OCTOBER 20  |  Aquinas College Main Building Room 103  |  6:30 p.m.

Swift’s Kick to Modernist Thought:
Satire and the Defense of Tradition in Gulliver’s Travels

By Dutton Kearney, Ph.D.  |  Aquinas College Faculty Member

In Swift’s eighteenth century, as in our twenty-first, a war was being fought between the “ancients” and the “moderns,” between those rooted in the traditions of the West and those seeking to uproot tradition to make way for dangerous, and ultimately destructive, new ideas. Dr. Kearney explores how Swift’s satire on the threats posed by the Enlightenment and the embryonic spirit of secular fundamentalism makes Gulliver’s Travels relevant for today’s dialogue between modern critics and defenders of tradition.


TUESDAY, NOVEMBER 9  |  Aquinas College Main Building Room 103  |  6:30 p.m.

Male and Female He Created Them:
Discovering the Wisdom of Humane Vitae

Extended three-hour panel discussion featuring
Sister Mary Diana, O.P., M.D.  |  Physician with Saint Thomas Family Health Center South Clinic
Rev. John O’Neill, M.D.  |  Chaplain of The Dominican Campus
Kim Derrick  |  Natural Family Planning Instructor at St. Henry’s Parish

In 1968, Pope Paul VI promulgated the Church’s official teaching on the transmission of human life. His was a voice of clarity and compassion regarding the family. This panel discussion explores the richness of Paul VI’s thought, exposes the medical and moral complications regarding contraception, and offers a better option for women.

TUESDAY, NOVEMBER 16  |  Aquinas College Main Building Room 103  |  6:30 p.m.

In the Footsteps of Christ:
The Holy Places of the Holy Land

By Rev. Gregory Tatum, O.P.  |  École Biblique et Archéologique Française de Jérusalem

In 1968, Pope Paul VI promulgated the Church’s official teaching on the transmission of human life. His was a voice of clarity and compassion regarding the family. This panel discussion explores the richness of Paul VI’s thought, exposes the medical and moral complications regarding contraception, and offers a better option for women.

Have you ever thought what it might be like to actually pray at Calvary, celebrate Mass in the Tomb where Jesus rose from the dead, or visit Peter’s house in Capernaum? Praying the psalms, studying the scriptures, and visiting sacred places take on a remarkable experiential depth of meaning when you are in the land where Jesus lived and ministered. Jerusalem-based Scripture scholar Father Gregory Tatum, O.P., returns to Aquinas College to speak of his first-hand experience and the profound joys of living where Jesus lived and preached. Holy Land Pilgrimage information session immediately follows.

All events are free of charge, but reservations are required. Please contact The Dominican Campus at (615) 383-3230 or lectures@aquinascollege.edu for reservations.
Celebrate 50 Years of AQUINAS COLLEGE

Pilgrimage to the Holy Land

with Father Gregory Tatum, O.P.,
and the “Nashville Dominicans”

May 16 - 27, 2011

Join fellow alumni and friends for this rare opportunity to walk in the footsteps of Our Lord, guided by Jerusalem-based Scripture scholar Father Gregory Tatum, O.P., and accompanied by the “Nashville Dominicans.”

Info Session | November 16
An information session covering pilgrimage details, itinerary, and expenses will immediately follow Father’s lecture on November 16. See the Aquinas College Lecture Series information on the inside back cover for details.