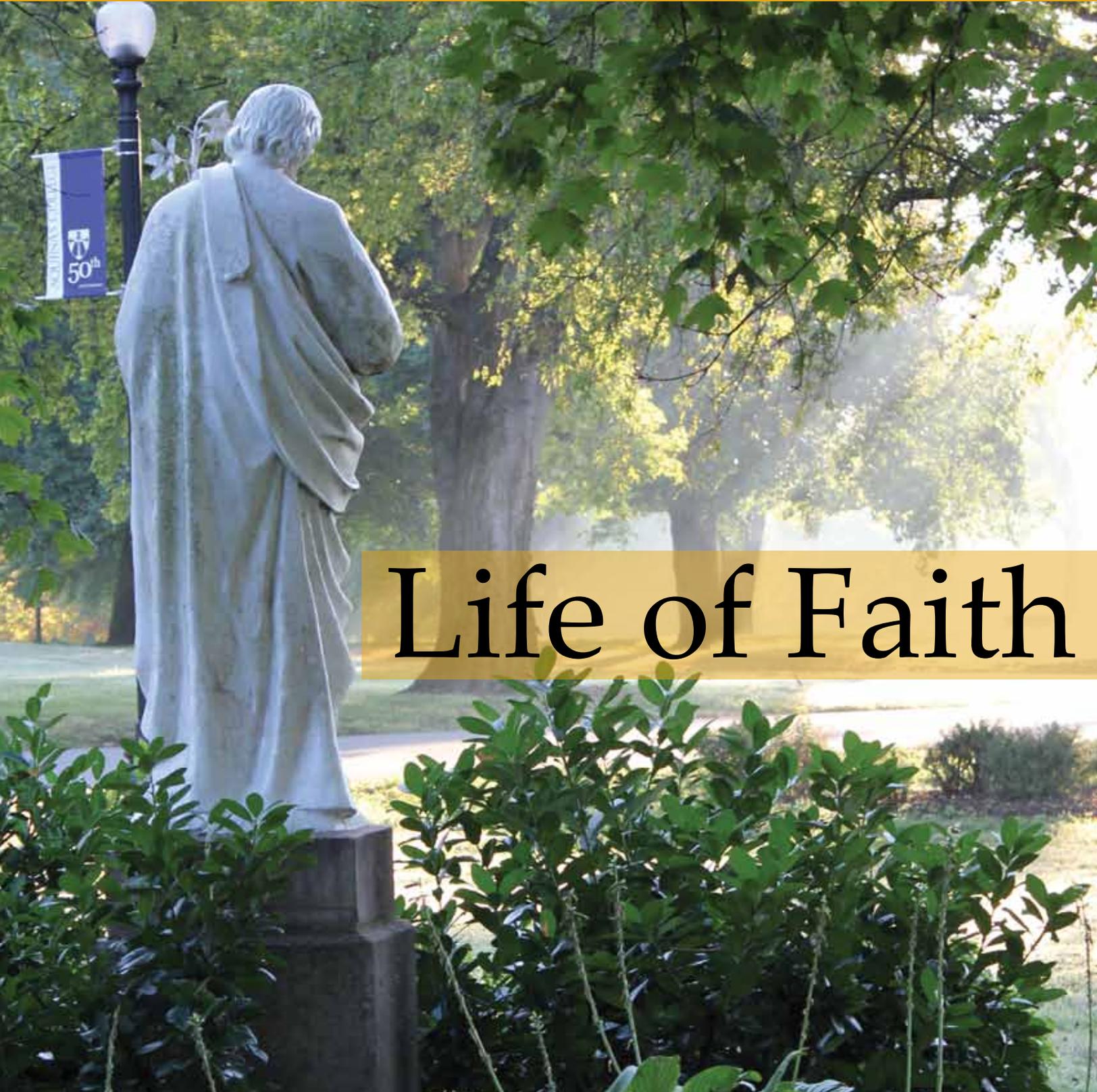


AQUINAS COLLEGE



SPRING 2013 MAGAZINE



Life of Faith

FAITH AFFECTING PASSIONS • HUMBLE ENDINGS • MUSIC IN THE KEY OF FAITH



Aquinas College students and faculty rally for Pope Francis.

Dear Friends of Aquinas College,

This past October, Pope Emeritus Benedict XVI opened the Year of Faith, in which he called the Universal Church to rediscover the reasons for believing, and to deepen its understanding of the truths of faith. In his opening letter for the Year of Faith, *Porte Fidei*, he wrote: "Confessing with the lips indicates in turn that faith implies public testimony and commitment. A Christian may never think of belief as a private act. Faith is learning to stand with the Lord so as to live with Him. This 'standing with him' points towards an understanding of the reasons for believing." (PF, 10). Implicit in this is the *courage* to believe and to act in a way that draws others to deeper faith. "Courage," C.S. Lewis reminds us, "is not simply one of the virtues, but the form of every virtue at the testing point."

Who would have predicted last October that with the opening of the Year of Faith, the Universal Church would welcome a new pontiff? Pope Francis has begun his pontificate with a resounding call to each of us to set out into the deep, to stand with Christ and to live our faith with integrity, simplicity, and courage. Certainly we are at a point in the history of our nation and our world that calls for a particular kind of courage that can only be truly animated through the strength that comes from the merits won for us by the saving work of Jesus Christ.

The blessings of our 51st year have invigorated and challenged Aquinas College to reach beyond and find new ways to participate more deeply in building an integrated Catholic, Dominican intellectual tradition according to the demands of the New Evangelization.

This issue of the *Aquinas Magazine* celebrates the Year of Faith through the lenses of history, the self, culture, society and faith's application in education. The focus of faith is naturally beyond



the limits set by human limitations; faith in action animates ordinary men and women to profoundly impact culture and, ultimately, history in a lasting and transformative way.

In addition to these features for the Year of Faith, the Aquinas College Lecture Series presented a variety of topics about our faith in action. If you were unable to attend these lectures, many are available on our website for you to download and enjoy. As the Year of Faith continues to unfold, the Aquinas Community will continue to explore the ways in which we can stand with Christ in the public square and by the testimony of our faith, draw others toward an understanding of the reasons for believing. Thank you for standing with us in this critical mission for the good of the Church and the world.

God's blessings to you and to your family!

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MAKE THE HOLE.



MAKE A DIFFERENCE

The Aquinas Alumni Association is excited to present the 2nd Annual Aquinas College Golf Scramble benefiting the Aquinas College Annual Fund. Proceeds support the ongoing work at the College and bridge the critical gap between tuition and the actual cost to educate a student. Please join us at McCabe’s Golf Course on June 8th, for a day of golf, fun, and friendship while supporting our ever growing Alumni Association!

<p>Platinum - \$2,500 Signs at entrance and driving range Hole Sponsorship sign 4- Foursomes</p>	<p>Silver - \$625 Signs at entrance and driving range Holes sponsorship sign 1- Foursome</p>
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In the Nature of Life
**FAITH AFFECTS
THE PASSIONS**



By Sister Mary Angelica, O.P.
Assistant Professor of Theology

Faith is a gift from God. It is the infused habit, perfecting the power of the intellect to know the truth and the will to love the good. Technically, faith does not *reside* in the passions, but rather has an effect on them by elevating the faculties of intellect and will. When the intellect and will work together in the choice for a true good, the passions share in the choice by desiring good in general (or averting from evil) before, during, and after the choice. The passions themselves are not the faculties by which we choose, but they have a strong influence in daily decisions and are meant to be a support to man's search for, and final attainment of, ultimate happiness.

Faith is the avenue for the "rehabilitation" of the passions, which are wounded (not made evil) by Original Sin. This is easily observed by experience. The stain of Original Sin, even after Baptism, renders the passions with the tendency to become easily disordered. Faith, which is the beginning of the virtuous life, is necessary in order to provide the process for a remedy for the disordered passions to become ordered again. To understand this mechanism of the soul, it is necessary to take a closer look at the nature of the passions, both in general and in particular. To do this, we will follow the Master, St. Thomas Aquinas, by summarizing his treatise on the Passions in the *Summa Theologiae*.

The Passions are a component of the sensitive power of the human soul. The sensitive powers are those that we have in common with animals, which also have a sensitive nature, because we have a body with sense powers. Sight, hearing, smelling, tasting, and touch are the exterior sense powers. The interior sense powers are the common sense (which unites the exterior senses), the memory, the imagination, and the estimative sense. In addition sensitive powers include the power of locomotion (self-movement) to a more or less sophisticated degree, and the 11 passions.

Passions are psycho-somatic reactions to reality. The passions are a gift of nature in the same way that eyes, legs, and arms are a gift of nature. Of themselves, they are morally neutral in their reaction to whatever is perceived. In fact, they are good

in the sense that they help keep us alive. They initiate in us the desire to obtain good, or do good, and avoid evil or danger. The passions automatically react to whatever one perceives to be good or evil, and will manifest that reaction through the body (increase in heart rate, red face, sweating, trembling, etc.). This is a sign that the man is alive and is in contact with reality. Notice also that the passions react to what the intellect is perceiving as true. This is important. The passions have a natural need to follow the intellect, to be guided by truth. For example, a man might become very angry if he finds that his car has disappeared from the parking lot, thinking that it was stolen. But if he finds out the truth, that really his wife traded cars with him and his car was not stolen, then his anger is diminished, of not completely assuaged, simply by knowing the truth of the situation.

THE PASSIONS AUTOMATICALLY REACT TO WHATEVER ONE PERCEIVES TO BE GOOD OR EVIL

So the passions react to reality, and specifically, they react to whatever one thinks is good or evil. For any good perceived, there will be some (more or less proportionate) passionate reaction. And for any evil perceived, there will be a natural reaction of the passions. This is for the good of the human being, mainly for the preservation of life and of the human species. Just as our nature is a gift from the Creator, so are our passions a gift from the Creator – to be used for our individual and collective good. The fact that they are sometimes disordered tells us that some attention is required in order to re-align their operation.

The passions are divided into two categories depending on the type of good or evil to which they are reacting. The concupiscible passions react to a simple good or a simple evil; and the irascible passions react to a difficult good or difficult evil. If one perceives a simple good and is attracted to it, whether or not that particular good is present here and now, the passion



Sister Mary Angelica, O.P., Assistant Professor of Theology

that results is called love. So the passion of love is a simple attraction to a simple good. If the simple good is not present, then the passion is called desire. If the simple good is actually attained (present and united to the person), the passion that results is called delight (or joy). This is the basic mechanism of the passions; it implies that there is something good that is desired. When one perceives a simple evil, of any kind and in any way, the passion that results is called hate. This is not willed hate, which is a sin, but simply the passion of hate which does not want to be united with a perceived evil in any way. If the evil is not present to the person, the passion that results is called aversion. When the evil is present, the passion is called sadness. Sadness is our reaction to any perceived evil that cannot be avoided, or any lack of a good desired, especially a good that was present and is then taken away. Needless to say, guiding the passion of sadness is very important for a faith-filled Christian life.

The second set of passions react to good and evil, but with the added judgments of difficulty and possibility. Although we wish we could treat in full the second set of passions here and now, due to paucity of space we, sadly, will have to wait until the next issue to describe them. However, we are able to sustain this passion of sadness in this case because we see that it will be possible to achieve the desired knowledge in the future, causing hope in us for some future delight. ■

Music in The Key of Faith

What is music, anyway? At the very least, music is a...

By Alan Bradley

ED. NOTE: Alan Bradley is a renaissance man. He is a musician, composer, author, and teacher and has been part of the Aquinas College family for nearly 16 years as the Director of Services and Security. He has shared, most generously, from the depth of his Christian experience and his God-given talents. He knows the power of faith and the power of music, and he sees the blending of the two as a powerful demonstration and communication of God's love for us.

MECHANISM – Music is human *feeling* that has been *mechanized*—by means of notation, instruments, performance, recording devices, air, sound waves, and so on. Through music, our emotions, intuitions, our deepest longings and impulses are, in a way, *objectified*. Like both our emotions and our nerve sensations, music originates ‘under the skin’ of the composer or performer and is, in turn, intended to ‘get under the skin’ of the *listener*. Therefore, music is a sensible form that acts, albeit mysteriously, as a...

MEDIATOR – Music is a sort of package or content ‘delivery system’ carrying the stuff of one human soul to another, *communicating* something intimate from one person to another. Because of this, music has a similar effect as a...

MIRROR – Original music, though rooted in the individual, can,

especially when considered collectively, reflect the universal human condition. This reflective act, in turn, leads us to a deeper understanding of ourselves, of what it is like to be human. Our experiences of pleasure, anger, pain, tragedy, joy, spiritual elation, or contemplation, for example, are the *content* reflected by this mirror of music. Finally, music can be a...

METHOD – Music can be a method of personal transformation, even self-transcendence. In music, a transmutation occurs in which raw, indescribable feeling is transfigured into a higher, more intelligible and meaningful form, thus enabling an emotional catharsis in both the performer and listener alike. This mysterious process may certainly be a conscious act and goal but its *effects* are often somehow just below our level of consciousness and are unintentional, unpredictable.



The natural *compatibility* of music with the ‘logos’ - the intelligible word, especially with *words* well-turned: Words and music are like the spouses in a marriage: each person already has a separate wholeness, identity, and value. However, when one person is matched to a compatible mate, and the marriage is blessed by God, ‘the two become one’ and the unified whole is greater than the sum of its parts. So it is with words—poetic or prosaic—that are well-matched to music.

Maria Price is a full-time Aquinas College student and Catholic who also happens to be a very gifted singer and songwriter. She knows firsthand the cathartic, even prayerful, value of music in communicating her own heart and soul:

“Writing and playing music allows me to be honest with myself and honest with God. In a very real way I can express what my heart is feeling, whether it be pain or joy. Writing is an outlet that allows me to be who I am and say where I am at a particular time in my life. My hope is that others would be able to connect with what I’m feeling and use my music as an instrument to relate to one other and see the good of life no matter the circumstance. Music is such a beautiful gift and, like all good things, should be shared and enjoyed.”

Music *alone*—without words—can still tell a story to those willing to listen for it. But beautiful words set to beautiful music and melody can tell a very beautiful story, indeed. The success of this collaboration is always a matter of ratio, of symmetry, of appropriateness, and of personal taste. Words *can* detract from the overall effect of a piece of music rather than elevate and enhance it. But music alone is often *enough*; enough to move one’s heart to a sweeter disposition; enough even to elevate one’s thoughts unto a sort of spiritual contemplation. As Paul exhorts in Philippians 4:8, “Finally, brothers, whatever is *true*, whatever is *noble*, whatever is *right*, whatever is *pure*, whatever is *lovely*, whatever is *admirable*—if anything is excellent or *praiseworthy*—think about such things.” Paul’s use of ‘whatever’ here certainly qualifies good music without a lyric just as much as poetry or prose *without* musical accompaniment.



Maria Price, Singer/Songwriter, Sophomore, Business Major

Master guitarist and singer-songwriter **Phil Keaggy** understands this balance well:

“There are times when even music without words carries a sense of the spiritual. On my first solo album ‘What a Day,’ I have an instrumental piece called ‘Behold All Things Become New.’ No words, but a musical expression of new life and meaning. January of this year marked the 40th anniversary of the making of ‘What a Day,’ and still today that album remains a landmark of my spiritual and musical journey.”



Phil Keaggy performing at Aquinas College.

The book of Genesis tells us that God created all things. It follows then that God created the cause and means of sound, the variety and range of sound in

timbre, pitch, and tonality, and the means by which we can *hear* sounds (air, sound waves, ears, audio nerves, the brain, etc.). We also learn from Scripture that in heaven there resounds indescribably beautiful and harmonious music. The angels, saints, and creatures—the whole host of heaven—sing to the glory of God (Rev. 5:11, 12). So, clearly, music is of value to God and has a sanctioned role in his order of things. Man’s highest purpose is to worship God with one’s *whole* being and to serve and enjoy Him forever. Music is one wonderful way to do that. All the facets of one’s earthly life are eligible to be imbued with a sense of sacredness. The many psalms of that prolific composer and musician, King David, bear this out. He either wrote them unto God or about his own personal experience with God (and man). His psalms were sung and written to be sung. Centuries later, the apostle Paul encourages his readers—encourages us all—to sing “psalms, hymns, and spiritual songs, with gratitude...” (Col. 3:16; Eph. 5:19)

The 19th century author and poet Théophile Gautier’s principle of “art for art’s sake” is still valid because, at the very least, God created all things and pronounced them “good” (by virtue of his own creative act). Yet, for the Christian, it seems self-evident that the most noble service for music is as “a setting to the diamond” of the gospel and the testimony of Jesus Christ. This does not mean that music ought *only* to be used as a background or bed for scripture verbatim or the gospel message expressed nakedly and concisely. Rather, composers, musicians, and listeners alike are free to intersect the whole continuum of divinely revealed history, theology, and personal spiritual experience at any point in order to mine precious gems as each sees fit or deems most relevant, poignant, or impactful to others.

Phil Keaggy sums it up, “Faith *does* play an important role in the development of the musical soul. I still love to read the words of Jesus’ good news for us all. The Holy Spirit instills life in those who long to express, through music, writing, and other arts, the beauty of God’s love and goodness toward His creation. What most people long for is peace today. What a privilege to be able to ask God, ‘Lord make me an instrument of your peace.’” ■

***ARTIST WEBSITES:** Maria Price – “Shine” album - <http://love-good-music.myshopify.com/collections/mysterium-products>
 Phil Keaggy - <http://philkeaggy.com/> Christine Denté - <http://www.last.fm/music/Out+Of+The+Grey>

The Privilege of Teaching Faith

By Richard H. Bulzacchelli, S.T.D.
Assistant Professor of Theology

At Aquinas College, we do more than just teach *subjects* and *content*. We teach *faith*. This task is fundamental to our mission, which involves cultivating a community of learning “permeated with faith,” and directed to the formation of the whole person *as person*.

But teaching faith isn’t the same as teaching subjects and content. We can’t just present information, measure our students’ comprehension of it through the application of an appropriate instrument of assessment, and mark down a grade as a measure of our success in having realized our “objectives.”

Teaching faith means teaching Jesus Christ—not as a datum but as a *Person*. It means introducing our students to the Person, Jesus Christ. This introduction to Jesus Christ is an absolute and non-negotiable missionary task of Aquinas College. It lies at the very foundation of what we do and why we do it. But it doesn’t happen as a stated course “objective” or promised course “outcome.” It’s not something we can *plan* for in our curriculum, but something we *hope* for in our prayers.

At many other institutions, well intentioned people have chosen to “hope” that they would teach people Jesus Christ without understanding that such “hope” only yields a reliable “outcome” if it’s linked to an open and honest *conscious intention*. It should be written into the mission statement of the institution, as it is in ours, and the representatives of the institution should, with one voice and with no apology, make plain their desire to see their students find and love the deepest truth of the universe—the Truth of Jesus Christ that sets them free.



Stained glass depicting the Sermon on the Mount

It’s unfortunate that, for many decades now, many Catholic colleges and universities in the United States and abroad have lost sight of this fact and, as a result, have also lost the opportunity to evangelize in a really effective way. The Church is aware of this problem, and has called for reform.

In *Ex Corde Ecclesiae* it is made clear that simply *educating* people in a purely academic sense is a *bad* thing. It’s that, in the end, anything the Church does, it does for the sake of the Gospel—to win souls for Jesus Christ. Furthering the saving work of Christ is *what the Church does*. So, if what we’re doing *here* can’t in some way serve that end, it’s just another secular endeavor. The Church should leave it for the world to do, however noble an undertaking it may be.

Many people who come here leave closer to God than they were when they arrived, and many become Catholic or return to

the Catholic faith after having lapsed from it in the past. Students even tell me that their spouses have returned to church in response to the conversations sparked at home by what we’ve talked about in class. So what’s the secret? We’re totally unabashed in our desire to win souls for Jesus Christ—to introduce our students, in the time they’re with us, to the God who loves them to the end, and who calls them to a life much deeper, much richer, much more expansive, and much more joyful and hopeful than any life they could ever live without him. We don’t hide it or pretend it doesn’t matter to us; everybody who comes through these doors knows exactly where we stand.

Now, I can’t say that no one’s ever been offended by our proclamation of God’s love for them; but then, Jesus couldn’t say that either. Overwhelmingly, though, I think our students just take it in stride, even if they don’t believe in God, or come to faith in Jesus Christ, or enter the



Fr. Albert Trudel, O.P., Associate Professor of English and Director of the Center for Faith and Culture

New Center for Faith and Culture at Aquinas College

Founded in 2013, the *Center for Faith and Culture*, a new teaching resource, takes its cue from the words of St. Irenaeus: “The glory of God is man fully alive, and the life of man consists in beholding God.” Man, as custodian of God’s garden, manifests true filial relation to God by his own lesser creative acts, as man directs and shapes the goods of creation in praise of the Creator, in imitation of God’s creative Word. In this sense, culture, as man’s collective self-expression, relates essentially to *cultus*, the worship of God. No aspect of culture is irrelevant in our understanding of the life of man and his journey to God.

The *Center* strives to provide cultural experiences which both educate our students, staff, and faculty, and which invite the larger secular world into Aquinas College to learn about the intersection of faith and culture. We hope to provide some keys for Catholics and Christians to interpret, critique, and appreciate human culture and its monuments in an intelligent, critical, and faith-filled way.

fullness of communion with the Catholic Church. This is who we are, we tell them so, and that’s that.

I remember a presentation, given several years ago, by a wonderful Baptist professor at a conference on “hospitality.” She convinced me in the most decisive way possible that the point of view I’ve come to embrace—and which I share with the whole Aquinas College community—is exactly right and proper. She worked at a Catholic college and felt as if she’d come to the door but no one had asked her in. She felt left out—half welcome. And she felt this way, she explained, because the Catholic college where she worked never thought to offer Catholicism as a gift for her.

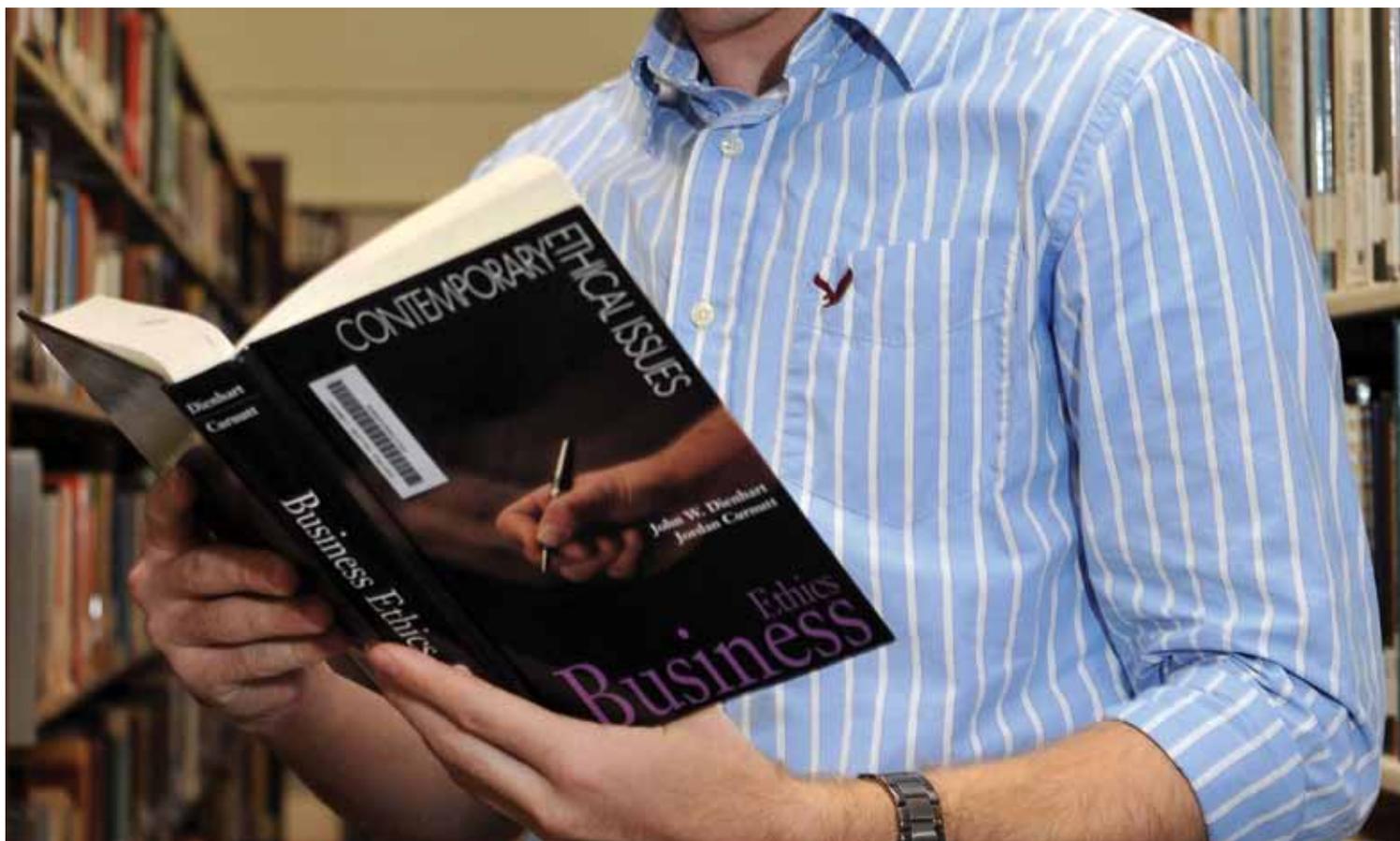
IF WE REALLY BELIEVE THE CATHOLIC FAITH IS THE TRUTH ... THEN SHARING IT WITH OTHERS IS AN ACT OF LOVE.

Whether or not she was interested in becoming Catholic, she thought, the Catholics at the Catholic college where she taught should care enough about her to invite her to it. After all, it was supposed to be the heart and soul of everything they were about. Instead, she lamented, they were *inhospitable* to her. It was fine that

she wasn’t a Catholic. No one cared. And that fact made her feel unloved.

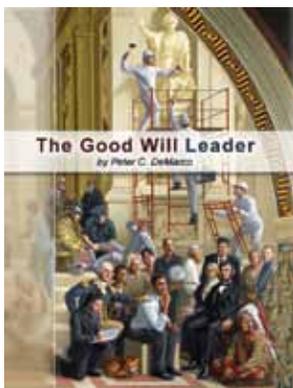
She was right. People who come to our door—even people who *work with us*—have a right to know that the Church loves them enough to offer them every blessing that we, within her walls, enjoy. If we really believe the Catholic faith is the truth, that it’s the fullness of what Christ established in the world for our salvation, then sharing it with others is an act of love. And we owe you nothing less.

Aquinas College is named for a great saint who belonged to *Order of Preachers*. So what more can I say than St. Paul had said? “Woe to me if I *don’t* preach the Gospel” (1 Corinthians 9:16). And that’s where we stand. ■



REGAINING FAITH IN BUSINESS

By Peter DeMarco
CEO, Priority Thinking



ED. NOTE: Peter DeMarco is an author, executive coach, ethics educator, and member of the Aquinas College Board of Directors. This article is a brief extract from his forthcoming book, "The Good Will Leader."

You may have heard the phrase, "show me the money!" It is natural for us to doubt what we cannot see, especially in business. The collapse of the economy in 2008 and 2009 revealed the loss of faith in our banking and regulatory system. Reputations were harmed or ruined. The markets seized up. The ensuing collapse taught us that faith is essential in conducting business.

The loss of faith in the financial system is rooted in a loss of goodwill. The average person has come to see many businesses as doing what is good for the business and not good for their customers. Goodwill is a helpful way to express faith in business and account for the financial value that a business is providing to society.

The two terms, "good" and "will," were originally joined in the ninth century to signify a morally excellent or virtuous disposition. Translators recognize that the *concept* of goodwill had already existed for two thousand years, particularly around the subject of leadership. In Homer's *Iliad* (composed circa 1000 BC in Ancient Greece), we see Alexandrus counseling Hector about the limits of goodwill from those in his charge:

... Now, therefore, lead on where you would have us go, and we will follow with right goodwill; you shall not find us fail you in so far as our strength holds out, but no man can do more than in him lies, no matter how willing he may be.

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WE THANK OUR DONORS FOR THEIR FAITH IN AQUINAS COLLEGE

During this Year of Faith, one recurring image has been the familiar one of the mustard seed. Our Lord uses this tiny seed to teach us two lessons about faith.

First, it has the potential to grow. The seed is small, but it can grow into a plant that gives shelter and security. It becomes home for the birds of the air who build their nests in its branches. Secondly, the mustard seed of faith contains great power. Belief in God can indeed move mountains and, indeed, all seemingly impeding obstacles.

Aquinas College began over 50 years ago with the tiny and powerful seed of faith. It has grown into an institution which now has both residential life and graduate studies, and serves the broader community through initiatives such as the Catechist Formation Program and the Center for Faith and Culture, as well as the newly-formed Center for the Study of Human Dignity and Ethics in Health Care.

The Grace of God, the hard work of all associated with Aquinas and your generosity have been the principal factors which enabled this to occur. Thank you for believing in our mission and contributing to our growth.

May our Lord, Who Himself is "*Veritas et Caritas*," bless you for your faith in Aquinas.



Established in 2013, the Center for the Study of Human Dignity and Ethics in Health Care, under the direction of Brother Ignatius Perkins, O.P., PH.D., RN, FAAN, will advance the Catholic, Dominican tradition to affirm, protect and defend the dignity of the human person.

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**On March 22 the Aquinas College
 annual recognition celebration for
 our scholarship benefactors began
 with a private tour of the Frist
 Center for the Visual Arts
 followed by an intimate dinner at the
 White House, hosted by the student
 Sisters of Aquinas College.**



Tour of the Frist Museum

continued from page 10

Alexandrus affirms that he and the other soldiers are open to Hector's leadership, but warns Hector that he must recognize the physical limits of his soldiers. The good that Hector should desire is not simply a crushing victory on the battlefield, because his men may not have the strength for that. Instead, Hector must do what is fitting for his men— he must push them to the brink of their physical capacities, but no further. He must find the limits that get results without breaking them. The wisdom of Alexandrus's remarks lie in their recognition that the goodwill that the soldiers were willing to extend to Hector was rooted in both good ends (victory) AND good means (avoiding unnecessary expenditure of life).

"Goodwill" penetrated the language of business by the sixteenth century, acquiring a second meaning in commercial circles: It signified the patronage or repeat customers that a particular merchant had acquired, and the consequent profit that a buyer of the business could anticipate above the value of the business's physical assets.

Within the science of accounting and generally accepted accounting practices, the term "goodwill" is used to round out a company's balance sheet. Its role is to quantify how *good* the reputation of a business is beyond its book value— that is, the value assigned to its inventory, equipment, buildings, cash, securities, furniture, patents, and other assets. Whereas the book value describes the tangible assets, goodwill describes the intangible. It is much more subjective and varies in proportion to factors like the trajectory of customer growth, brand loyalty, trust, and the "psychic" connection people feel to the organization.

There's a transcendental tax related to goodwill, too. When a company is bought or sold, the true goodwill in a company can be blurred by the two sides jockeying for tax advantages. Sellers like to show the deal with low asset value and high goodwill on the balance sheet because the valuation of the intangibles is not usually

subjected to a capital gains tax. Buyers, though, like to see the asset value of the firm high and its goodwill low because the book value of the deal can be depreciated (because it is real now) and the goodwill portion, as an expectation of future reality, cannot be written off. When it comes right down to the value of the company, though, both buyer and seller know that in the long run everybody wins by building more and more goodwill.

For the lay person living out their vocation in the business world, understanding that goodwill is both tangible and transcendental is important. First, we have to recognize that all healthy economic activity should be tangible and, thus, mutually beneficial. On this level, reciprocity is essential. The more the business does for the customer, the more he or she can expect in return. There is a second level to goodwill which is transcendental. We do what is good for the customer because it is good. We do it for its own sake. The tangible and transcendental dimensions of goodwill leads to profits and long-term relationships that sustain the business even during tough times.

In 350 B.C., the Greek philosopher Aristotle recognized this reciprocal dimension of goodwill in his discussion of friendship in the *Nicomachean Ethics*. There, Aristotle outlined a two-dimensional view of authentic friendship that included both the idealistic quality of giving without expectation of receiving (wanting the good for others for their own sake, not for your benefit), and the pragmatic recognition of the necessity that a reciprocity of goodwill (striving for the good is not just one-sided) exists. Aristotle realized that friendship is indeed a selfless relationship, but that the bond of friendship begins to evaporate if the giving is entirely in one direction. It requires a desire for the good from both parties. True friendship beckons us to surpass ourselves, and look beyond our egos and material needs for the spiritual good in another.

So, perhaps to increase our faith in business, we should say, "show me the goodwill!" ■

CHANGING LANES

To Get Anywhere I Want To Go

By Scott Anderson,
Senior, Business Major

Transferring from a large university to Aquinas College in the fall of 2011 allowed me to genuinely appreciate the subtle, yet immense benefits of attending a small Catholic college with a great business program. Aquinas has been exactly what I needed in a college experience and for my chosen career path. The small class sizes, quality of faculty, family oriented atmosphere, and true authenticity of the students and teachers have given me more than I could have asked for— more than I thought possible.

I am in my senior year and will receive a bachelor's degree in Business Management upon my graduation from Aquinas next December. I already feel qualified and confident in my business skills and acumen, and am fortunate to have the unique benefit of Aquinas' ethical and competency-based program. I give credit for that holistic preparation to my professors at Aquinas and the way that classes are prepared and conducted. The class sizes are small and, honestly, I feel it's more like a mentorship than straight instruction. It's a two-way street, a dialogue between the students and teachers, rather than the typical college "me talk, you listen" course, the one-way relationship between students and teachers found at most colleges and universities. In addition, the teachers' real-world experience, with real-world business situations, has already proven to be extremely valuable as I develop my first business venture.

What really makes Aquinas special is the incorporation of the Catholic intellectual tradition, where faith and reason integrate and are found both inside and outside the classroom. And it's the apparent devotion and care that each faculty and staff member invests in the school that has convinced me that everyone here really does want to see me, as an individual, succeed. My attending Aquinas was made possible by the hard work of the Financial Aid office and the generosity of Aquinas scholarship benefactors. I am truly grateful for the opportunity to study and grow at Aquinas for the last two years and I look forward to a business career that, I am confident, will take me anywhere I want to go.

THE BUSINESS OF TEACHING FAITH REQUIRES PASSIONATE SUPPORT
SUPPORT AQUINAS AT WWW.AQUINASCOLLEGE.EDU

ED. NOTE: Both Sister Elizabeth Anne, O.P. and Sister Matthew Marie, O.P. are members of the academic community at Aquinas College, Nashville.

Behold the Heritage: Foundations of Education in the Dominican Tradition

Sister Matthew Marie Cummings, OP, and Sister Elizabeth Anne Allen, OP

Angelico Press, Tacoma, Washington
2012, 292 pages, \$27.95 (paperback)
ISBN 13:978-16213 80078

By Shannon P. Martin

In this Year of Faith, the Holy Father has urged us back to basics: confession, catechism and prayer. Catholic educators wishing to return to these essentials now have their own catechism: “Behold the Heritage: Foundations of Education in the Dominican Tradition.” Edited by teaching veterans Sister Matthew Marie Cummings, O.P. and Sister Elizabeth Anne Allen, O.P., “Behold the Heritage” is a comprehensive single anthology of essential church documents on Catholic education and its essential mission in the world.

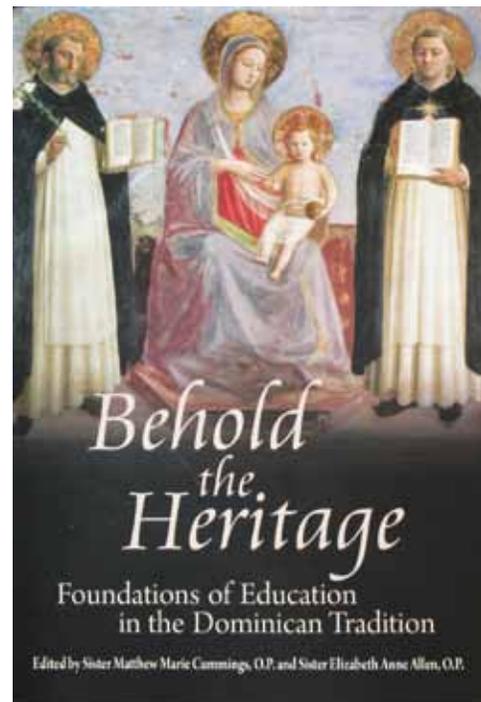
Church documents? Before packing up and heading for the exits, rest assured: compassion, clarity and economy abound in every document in the anthology. It is writing worthy of any teacher’s highest goals for his or her own students. Further, as embattled Catholic educators fight to defend their relevancy in an increasingly secularized world, they will find their greatest advocate in the church herself. As The Congregation for Catholic Education eloquently noted in the document “The Catholic School on the Threshold of the Third Millennium” (1997), “Teaching has an extraordinary moral depth and is one of man’s most excellent and creative activities, for the teacher does not write on inanimate material, but on the very spirits of human beings.” What educator wouldn’t stand a little taller after reading that?

This book is Catholic education catechesis

on-demand for the overwhelmed, time-strapped educator. Each document’s content is numbered, facilitating easy reference at virtually any point in the book. To be Catholic is to be universal and these documents cover nearly every salient issue facing parents, teachers and administrators today. Looking to strengthen the Catholic identity in your school? There’s a document for that. Fighting for a content-rich curriculum in the midst of educational relativism? There’s a document for that too. Spanning more than 40 years (1965-2007), these documents reveal the depth and breadth of the church’s understanding of education and offer an inexhaustible source of inspiration.

So what’s Dominican? Most of the documents are culled from pontiffs, bishops and apostolic congregations, and are written for the whole church. But when Dominicans are involved, a fiercely loyal defense of their patron’s salvific contribution is sure to follow. And rightfully so: Dominicans have been a formidable presence in Catholic education for more than 800 years. Any order that produces St. Thomas Aquinas has bragging rights indeed.

To this end, “Behold the Heritage” concludes with three beautiful expositions from Dominicans in the field. St. Dominic advocated evangelization through prayer, study, community and preaching (teaching). This four-pillar approach to education is remarkably effective in producing passionate teachers, engaged students



and healthy organizations—significant accomplishments for any school. The stakes in Catholic education couldn’t be higher right now. In his essay “A Dominican Philosophy of Education,” Dominican Father Philip A. Smith crystallizes the profound necessity of the teacher’s calling in quoting the Senegalese poet, Baba Dioun,

In the end

**We will conserve only what we love
We will love only what we understand
And we will understand only what we
have been taught.**

A careful study of what the church has to say about this most worthy vocation offers the promise that as teachers prepare to write on “the very spirit” of their students, returning to her wisdom may permit them to write with the True Author’s hand. ■

Shannon P. Martin has a master’s degree in sociology from the University of Missouri and is a certified ESL teacher. She is currently enrolled in the Master of Arts in Teaching program at Aquinas College in Nashville, Tennessee, and is a parishioner at Cathedral of the Incarnation (shanpresley@me.com).

*Reprinted from *Momentum*, official journal of the National Catholic Educational Association

Humble Endings

By Vincent Ryan, Ph.D.,
Associate Professor of History

In the aftermath of Benedict XVI's historic announcement on February 11th, news agencies noted that it had been nearly six centuries since a pope had resigned his office. The last had been Gregory XII, who abdicated his position in 1415 amid the ongoing turmoil of multiple claimants to the papacy in hopes of bringing the Great Western Schism to an end. And while Gregory XII's name could be found regularly scrolling across the news-ticker of CNN that momentous Monday, it is an earlier medieval pontiff who serves as a more apt comparison to Benedict XVI.

In 1294 the chair of Saint Peter had been vacant for more than two years as personal enmities and political posturing had prevented the cardinals from achieving the necessary two-thirds majority. As they convened again in July of that year, one of the cardinals informed his brethren that Pietro del Morrone, a hermit priest renowned for his piety, had written them a scathing letter about their prolonged electoral gridlock. Perhaps being roused from their inertia by his candor or possibly inspired by his reputation for holiness, the cardinals subsequently elected Pietro as the new pope.

Though Pietro ardently protested this development and initially refused to leave the small grotto on the mountain in southern Italy where he lived, he eventually accepted the decision and was consecrated as Pope Celestine V. Indeed, there was great excitement in Christendom about the new pope. However, as James Hitchcock astutely observed, the pontificate of Celestine V serves as "a caution against the attractive assumption that holiness alone

is sufficient for a good shepherd." He was easily manipulated by the king of Naples into doing his bidding, such as ratifying favorable agreements like the treaty of La Junquera or naming some of the monarch's lackeys to important positions in the papal state. The new pope's administrative inexperience, lack of Latin fluency, and old age further contributed to a chaotic and short tenure. In December 1294 he resigned from the papal office after only five months, citing among his reasons, as noted in Jon Sweeney's book *The Pope Who Quit*, "the desire for humility ... the deficiencies of his own physical strength, his ignorance, [and] his longing for the tranquility of his former life." Though Dante may have assigned Celestine V to hell for this abdication in the *Divine Comedy*, the Church canonized Celestine as a saint in 1313.

In spite of having one of the shortest and strangest pontificates in history, Celestine V's personal piety and historic resignation has made him more than just an ecclesiastical footnote. In fact, the last 3 popes have all shared some connection to Celestine. In 1966 Paul VI visited the castle of Fumone, the place where his medieval predecessor had lived and died following his resignation, and spoke admiringly of the holiness and example of Celestine. At the time, some media unsurprisingly interpreted this as a sign that Paul VI was himself considering resignation. Celestine's resignation was likewise highlighted by those who (often self-servingly) suggested that John Paul II should have considered a similar path as he battled with Parkinson's disease. However, the connection between Benedict XVI and Celestine V is the most instructive. Both resigned from the papacy at age of eighty-five, and Celestine's example seems to have been resonant with Benedict in recent



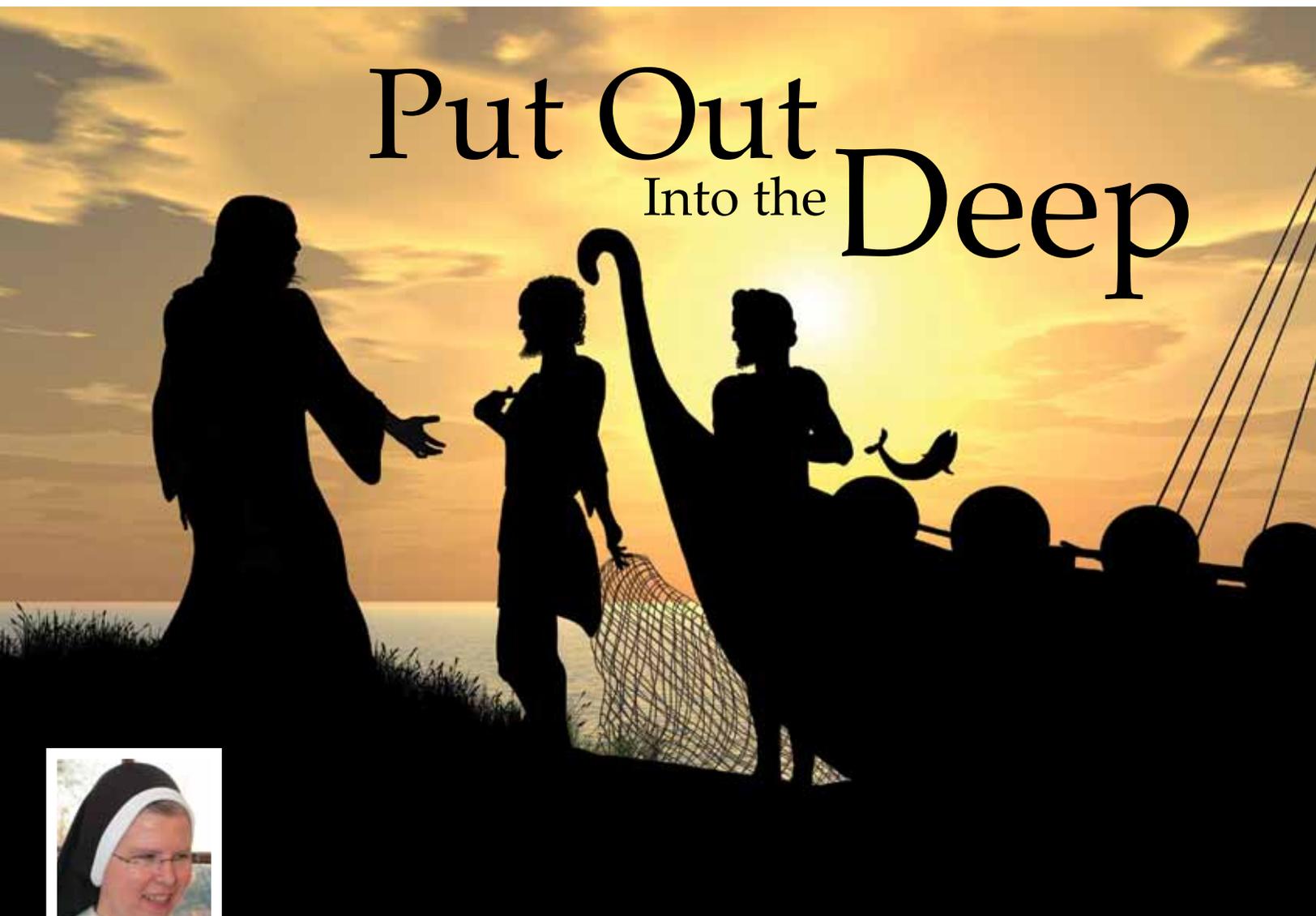
Dr. Vincent Ryan

years. In 2009 during a trip to Aquila, Italy, Benedict left his pallium — a symbol of the pope's Episcopal authority — on the former's tomb. That same year in commemoration of the 800th anniversary of Celestine's birth, the pope proclaimed that August 28th would mark the beginning of the Celestine year. In July 2010 he visited the cathedral of Sulmona to venerate the relics of Celestine V.

Perhaps Benedict's actions pertaining to Celestine are reflective of nothing more than a personal devotion to this saint. Certainly their backgrounds and respective papacies place them in stark contrast. However, their resignations will forever link them in history and reflect similar concerns. As Pope Benedict explained, "After having repeatedly examined my conscience before God, I have come to the certainty that my strengths, due to an advanced age, are no longer suited to an adequate exercise of the Petrine ministry." This love for the Church and profound humility that each of these popes displayed in their resignations is something for all of us to emulate. ■

ED. NOTE: In keeping with the Year of Faith, established by Pope Benedict XVI, Dr. Vincent Ryan, Associate Professor of History at Aquinas College, reflects on an historical fact that enlightens us to what many believe should be the outstanding characteristic of any occupant of the Chair of Peter: humility. In Pope Francis we have such an occupant.

Put Out Into the Deep



By Sister Matthew Marie, O.P.
Professor, School of Education

The gospel for September 6, 2012 could not have been more well chosen for the beginning of graduate studies at Aquinas College. The heading for the passage from St. Luke's gospel is *The Call of Simon the Fisherman*.

No, Aquinas has not begun studies in ichthyology. It does however, echo Christ's words to the apostles to, "Put out into deep water and lower your nets for a catch." Those are fitting words for the first graduate students at Aquinas College during this Year of Faith. They have been asked to "Put out into the deep" and trust that Aquinas can help them to further and deepen their call to respond to the voca-

tions of teaching and nursing which they pursue.

The parallel continues with the very next sentence of the gospel in which Peter tells Jesus, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets." These students had worked hard all day in hospitals, classrooms, and in other work-place settings and instead of going home to families, they were casting their nets to learn more. They, like Peter, lowered their nets for a catch.

As the account states, "When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled

EDUCATION IN THE DOMINICAN TRADITION

The initial course in Graduate Studies at Aquinas College is Education in the Dominican Tradition, a course developed and taught by Sister Matthew Marie Cummings, O.P., Ed.D. All graduate students, in any of the degree programs (MSN, MEd., and MAT), take this course together. The four pillars of Dominican Life: Prayer, Study, Community, and Preaching (service) give structure to the course. It serves as the foundation for graduate studies.

both boats so that the boats were in danger of sinking." What began September 6th is the creation of a moral community, one in which two different professions, called to

A Typical(?) Aquinas Student

By Dr. Aaron Urbanczyk,
Dean, School of Arts and Sciences

CASE IN POINT: Christa Nipper Sophomore, Philosophy Major



Dr. Urbanczyk

Kelsey (Christa) Nipper has not lived a conventional life. Born in California, she spent many of her formative years—age six through twelve—in Iraq with her parents, missionaries who devoted a part of their lives to founding a Christian school

for Kurdish children.

She returned with her family to the United States to pursue high school and eventually enrolled at Aquinas College with the intention of becoming a nurse practitioner. Yet within her first semester of study, she switched her major to Philosophy. Through one of the core classes in Philosophy, Ethics, Kelsey was exposed to the Socratic love for wisdom, truth, and free inquiry. For her, philosophy has become a type of calling, a vocation. “I study philosophy because I am compelled to do so,” says Kelsey, “compelled by love.”

After graduation, Kelsey intends to pursue a career practicing law. She is quick to point out how her studies in Philosophy provide both a moral and practical train-

ing for this career path: “I plan to use the tools which I have accumulated to come to truth to engage in law; I love to debate and to research, skills which I believe will assist me in a legal profession.”

Kelsey is active in the campus Philosophy circle, the Socratic Club, and the Student Activities Board. As a freshman she placed a winning essay reflecting on her childhood in Iraq in the Aquinas College Writers’ Night Contest, an annual contest honoring outstanding student writing. When



Christa Nipper, Sophomore, Philosophy Major

asked about what she values most about Aquinas College, she says the following: “The Dominican Sisters on campus are good company. They all know my name and I know each of theirs: Sister. I know my teachers, every one of them, and they know me; I am surrounded by fellow students and friends. The Philosophy major always gives me more questions about reality than it answers; it both expands my hunger for knowledge and feeds my intellect. I am happy to have come here; this is a good place, the right place. I call it home.” ■

hope.’ Meditating on this is like focusing a camera lens sharply on an object that was out of focus. I am asking myself what do I need to do to answer this call to holiness? In what areas do I need to tidy up the dusty corners of my life? In what ways am I a witness? How can I go deeper into my life with the Lord in order to radiate Him in all that I do?” (MAT Student)

These are Aquinas’ first Graduate Studies students. These are the apostles called to care, to heal, and to teach. They have indeed put out into the deep for a great catch. ■

my students. To give of one’s self helps us understand God’s love for us as His children. It is easy to lose sight of what is truly important in a society that does not seem to value religion.” (MSN Student)

Or reflect on this observation from another student, “In discussing St. Thomas’ explanation of the Our Father, I was especially struck by the comment that, ‘when we lose hope, it’s because our hope is in the wrong place.’ And further that, ‘when hope is lost, the reason is because our hope is in the powerlessness of the one we place our

CELEBRATING THE JOY OF BEING ALIVE: The March for Life 2013

By Joseph Grossheim
Junior, Philosophy/Theology major
Student Resident Assistant

After a brief nap on the evening of January 23rd, the Aquinas College contingent for the March for Life arose in the darkness of a cold Thursday morning and loaded onto a bus bound for D.C. where we would stand up for the unborn generations. Faces, some new and others familiar, emerged from the darkness as we came together silently while the city slept. We surged with an energy that came not from being well rested but from the empowering joy that we were a part of something much greater than ourselves.

Being “on the ground” during the March provides only a narrow scope with which to see the magnitude of the protest. But throughout the streets, pilgrims are moving left and right, covering the ground, answering the call to defend life with a supernatural enthusiasm. Voices rise up in surges, loud signs and banners held high above the crowds, boldly standing to face the Culture of Death, daring the cold and any powers that be to stand in their way. Elderly men and women march beside young children of all faiths and philosophies, shoulder to shoulder, hand in hand, united together as one front under the single banner of Life and Love. Entire streets are stopped as D.C. is forced to pause and listen to the message of over half a million pilgrims that love life and wish to share their joy with the world for the sake of future generations.

The March for Life is clearly intended to



The Aquinas College presence continues to grow at the 2013 March for Life.

effect some change among the political powers of our nation, but what is often overlooked is the transformative power that it has among the individual pilgrims who participate in it, and this is perhaps its greatest strength. Our nation is sick, but the current legislation is only a symptom of the illness; and the illness is the Culture of Death. The cure is the Culture of Life. Our victory is first won in the hearts of the people, and hearts are won through love; and the March is an expression and teacher of what love is all about.

For a man to set himself aside, to reduce himself to a nameless face in the crowd, to

give and to suffer for mothers and fathers and unborn children whom he will never meet, and to do so without any hope of recompense or recognition—this is the man who loves authentically. It is this self-giving love that our nation is starving for, and only with the return of an authentically loving human heart will we be able to once again feel the pulse of life in our country. For where there is love, there is life, and where there is life, death has lost its power. The March for Life will continue on in the hearts of her pilgrims, and the love of life will spread from heart to heart until the entire world experiences the joy of being alive. ■

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www.aquinascollege.edu

It is *better* to *give*...

By Rachel Leach,
Director of Alumni Affairs



Beginning November 6, 2012, the Aquinas College Alumni Association began hosting *Beauty from the Inside Out*, a 20-week course for women at Room in the Inn's Campus for Human Development.

This course teaches the art of confidence, poise, etiquette, hair and makeup, leadership, positivity, and Christian-based life choice counseling to vulnerable women seeking to cultivate a new lifestyle while recovering from homelessness, abuse, or chemical dependence. The goal of this course was to help these women see, feel, and live their inherent worth; to help



them find their own voice, and to realize their unique beauty — from the inside out. The women have learned to hold up an entirely different mirror through which to see themselves. True beauty is different for

each one of us and is magnified when we connect to the best of what lies within us.

With the help of volunteers and donations from the Aquinas College Alumni Association, the women were able to participate in weekly art projects to build self-esteem, decrease stress, and bond with their classmates. A few projects included making ornaments to decorate the homeless shelter's Christmas tree, sending homemade Happy New Year to their loved ones, and painting the Holy Family in acrylic on canvas.

I hope you are touched by the spirit of the course and rejoice with all of us in the beautiful transformation that was effected in each of these women. Please contact Rachel Leach at leachr@aquinascollege.edu or at (615) 297-7545 ext. 492 for more details and volunteer opportunities. ■

FEED MY SHEEP

During the Christmas season we celebrate the wonder of the Incarnation. How wondrously we are made that the Word of God would become one of us! God shows us how to live fully: by pouring out our lives for others. That is what the days of Christmas are all about.

With this spirit, the Aquinas College Alumni Association joined with faculty and staff to prepare and serve a meal to the men and women who call the streets of Nashville home, at the Room in the Inn shelter, Sunday, January 6, 2013, in a practical response to Christ's command to "feed my sheep." In addition to serving the meal, our Alumni joined our guests for the meal and enjoyed each other's company.

As many of our guests struggle with mental illness and are emotionally drained, the kindness and smiles they received that day lifted their hearts and brought them a smile,



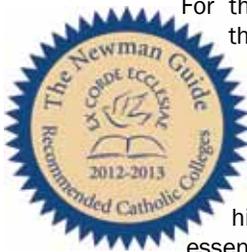
Aquinas College Alumni, Faculty, and Staff answer the call to serve at Room in the Inn.

if only for a moment, and in turn, blessed our alumni as well. This was Aquinas Alumnae Kim Hoover's first Aquinas Alumni function, as we helped clean up after the meal she said, "I was so touched by the spirit of the

outreach, I was excited to be involved and truly look forward to serving again!"

Thank you to all of you who graciously donated your time and efforts to serve with us!

Aquinas Selected for Newman Guide



For the fifth year in a row, the Cardinal Newman Society has selected Aquinas College to appear in their "Guide to Selecting a Catholic College." The guide is highly regarded as the essential source for both prospective college students and their parents in choosing a faithful Catholic college or university. Visit www.thenewmanguide.com to view the Aquinas profile.

Fall 2012 Lecture Series Highlighted Faith, Family Life, and Public Witness

The Fall Lecture Series kicked off on October 9 with a lively presentation by intensive care physician and medical school professor Dr.



Dr. Wesley Ely

Wesley Ely on his lifelong devotion to the Blessed Mother. The series continued on October 25 with a lecture by Dr. Larry Koenig on his very popular and effective "Smart Discipline" method for parents. The conclusion to the series

came on October 30 with a lecture by Father Roger Landry on *Public Witness as Catholic Individuals and Institutions*. Media from the first and third lectures are available at www.aquinascollege.edu/about-aquinas/faith-and-culture/multimedia.



Bill McGurn, Bishop Choby, Sister Mary Sarah, O.P.

Benefit Dinner with Bill McGurn a Success

Aquinas College benefactors, faculty, staff, and students gathered on Thursday, November 8 for the 34th annual Benefit Dinner featuring journalist Bill McGurn. Also honored were J.D. Elliott and his Memorial Foundation as inductees into the St. Thomas Aquinas Society, and Sister John Mary Fleming, O.P. as Distinguished Alumni of the Year. Photos of the event and the full text of Mr. McGurn's speech can be found at www.aquinascollege.edu/benefit-dinner-success.

New College Website a Great Improvement

A new College website at aquinascollege.edu launched over the last weekend of January. The new site provides a refreshed design, improved navigation, integrated news and calendaring, mobile and tablet friendly functionality, and a robust content management system. The special website task force worked with U.S. Digital Partners from Cincinnati on the project. For more information, visit www.aquinascollege.edu/new-website.



St. Thomas Aquinas Forum on Genesis: Chance or Purpose?

The 2013 St. Thomas Aquinas Forum, an annual event put on by the Aquinas College Office of Catechetics, took place on Friday and Saturday, February 15-16 and featured many speakers with close ties to the campus. Father Nicanor Austriaco, O.P., a biologist and genetics professor at Providence College who is also pursuing a doctorate in Sacred Theology, delivered the Forum's dinner keynote address on the scientific realities of creation, evolution, and redemption. Also presenting at the conference were Reverend Mr. Mark Faulkner and Dr. William Smart on the Big Bang Theory, Creationism, and Creation, Sister Mary Diana Dreger, O.P., M.D. on Christian anthropology, Sister Jane Dominic Laurel, O.P. on the nature of love, Dr. Aaron Urbanczyk on the nature of sin through the eyes of Dante, Milton, and C.S. Lewis, and Kevin Keiser on the nature of Grace. Audio from all of the talks are available on www.aquinascollege.edu.

The School of Nursing Launches an Innovative Center for the Study of Human Dignity and Ethics in Health Care

The School of Nursing at Aquinas College announced in February the foundation of the *Center for the Study of Human Dignity and Ethics in Health Care*. Driven by the mission and values of the College and the School of Nursing and under the guidance of a seventeen member Advisory Council, consisting of broad representation from the Nashville health care community, the Center will: pro-

vide educational opportunities to health care professionals, civic leaders, and community members, conduct research, build collaborative partnerships, provide forums for scholars, develop model learning outcomes for health professions' students, and honor health care professionals and community members for their achievements in defending and protecting the dignity and flourishing of the human person. For more information, please visit www.aquinascollege.edu.

National Association of Catholic Nurses Annual Meeting Held at Aquinas

The National Association of Catholic Nurses held their annual meeting at Aquinas College in March 1-3, with Nashville mayor Karl Dean welcoming all the attendees in person. Brother Ignatius Perkins, O.P., Ph.D., R.N., F.A.A.N., N.Y.A.M., F.R.S.M., Dean of the School of Nursing, delivered the keynote address on the topic "Transforming Health Care through the Power of Catholic Nursing." The audio and a transcript of Brother's address, in addition to a news video by WKRN Channel 2 News from the conference, are available on the Aquinas College website.



Joseph Pearce

Spring Lecture Series Focuses on Faith in Literature, History, and Music

The Spring Lecture Series began with Aquinas College English professor Father Albert Trudel, O.P. on February 12 on "J.R.R. Tolkien: Catholic in a Hobbit Hole." The School of Arts and Sciences also supplied the next lecturer, Dr. Vince Ryan, with a discussion about Marian Devotion in the age of the Crusades on February 26. The College welcomed a guest for the third lecture on March 7, Joseph Pearce, who drew on his devotion and research in writing a biography of one of Britain's most profound Catholic apologists, to present on the topic "G.K. Chesterton: Bigger than Life." The final lecture broke the traditional lecture form with a special performance by famed guitarist Phil Keaggy, discussing "My Faith through Music."

Dr. Richard Bulzacchelli Publishes New Book on the Creation Narrative



Richard Bulzacchelli, S.T.D., assistant professor of theology at Aquinas College, has recently released a new published book entitled “Elohim Created”: A New Look at the First Creation Narrative. The work takes a unique approach to the interpretation of

the creation story, viewed in light of Sacred Scripture and tradition but also adhering to the discovered truths of the natural sciences. Patristics luminary Mike Aquilina wrote the forward for the book, which also carries the *nihil obstat* and *imprimatur*.

New Full Professors

Since the implementation of the awarding of faculty rank at Aquinas College in 2009, five people have achieved the rank of full Professor. The inaugural Saint Albert the Great luncheon, sponsored by the Office of Academics, was held on January 17 to celebrate their achievement.



Pictured are (top row): Dr. Collin Ballance, Brother Ignatius, O.P.; Dr. Frank Hatcher; Dr. Bill Smart, Associate Provost. (front row) Sister Elizabeth Anne, O.P., Provost and Vice President for Academics; Sister Matthew Marie, O.P., Ed.D.; Sister Mary Dominic, O.P., Ph.D.; and Sister Mary Sarah, O.P., President of Aquinas College.

Those honored were: Collin Ballance, Ed.D., Professor of Mathematics; Sister Matthew Marie Cummings, O.P., Ed.D., Professor of Education; Frank Hatcher, Ph.D., Professor of

Biological Sciences; Brother Ignatius Perkins, O.P., Ph.D., R.N., F.A.A.N., A.N.E.F., Professor of Nursing; and Sister Mary Dominic Pitts, O.P., Ph.D., Professor of English.

IN MEMORIAM

May the souls of the faithful departed, through the mercy of God, rest in peace.

DENIS O'DAY, friend and former board member. (September 9, 2012)

JAMES R. TEAGARDEN, husband of Nancy Massey Teagarden '02. (September 27, 2012)

JOHN J. CUNNINGHAM, SR., friend and Heritage Club member. (October 10, 2012)

GEORGE "GREG" NOREN, husband of alumna Lorna Carvalho '10. (October 15, 2012)

CARROLL SIMPSON, father of past board member and endowment and development committee member Dr. Carolyn S. Baker. (October 15, 2012)

SHAWN SANDERS, daughter of dear friend Jamie O'Rourke. (October 27, 2012)

WILLIAM IRVIN BERRY, former Advisory Board member. (November 5, 2012)

ROSEMARY C. STEPNOWSKI, mother of former administrator Sister Thomas More, O.P.. (December 3, 2012)

STEPHEN PELTIER, father of current student Christine Peltier. (December 3, 2012)

MODESTO "ART" BATTAN, friend and Heritage Club member. (December 9, 2012)

MARIO FERRARI, friend and father of Gina Ferrari '83. (December 11, 2012)

NORA V. ROHLING, mother of Elizabeth R. Burton '71 and Grace A. Rohling '73. (December 11, 2012)

JOHN PATRICK MULLOY, JR., father of Paul J. Mulloy '86. (December 31, 2012)

EILEEN P. CARELL, mother of Eileen Carell Allen '98. (January 2, 2013)

MOSSIE "MARIA" ELLA ALBRIGHT, friend of the campus and mother of the Very Rev. David R. Perkin, V.G., J.C.L.. (January 22, 2013)

LARRY E. BINGHAM, graduate of the class of 1980. (January 29, 2013)

JOHN A. COAKLEY, JR., father of President's Advisory Council member Most Rev. Paul S. Coakley. (January 30, 2013)

HERBERT A. KLASEK, father of campus friend Rev. Stephen A. Klasek. (January 30, 2013)

KRISTINA D. ADKINS, graduate of the class of 2003. (March 7, 2013)

VIRGINIA COOK, mother of faculty member Tammy Legge. (March 8, 2013)

ANNE TANNER, friend of the campus. (March 13, 2013)

VIRGINIA H. MANIER, grandmother of McKeen Barbour Butler '95. (March 13, 2013)

SAVANNAH ALLEN, mother of Darcy Rowe '03. (April 2, 2013)

Amen.

AQUINAS COLLEGE
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- Pope Francis

