

ARCADIA

Student Journal for Faith and Culture



SERVANT LEADERSHIP

@

SETON HALL UNIVERSITY

CENTER FOR CATHOLIC STUDIES
SETON HALL UNIVERSITY

VOLUME V

A R C A D I A

A Student Journal for Faith and Culture

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ON THE COVER : View of Seton Hall's Immaculate Conception Chapel

ARCADIA: A Student Journal for Faith and Culture

ET IN ARCADIA EGO

Arcadia ~ A Student Journal for Faith and Culture offers a vehicle where both undergraduates and graduates can contribute to the ongoing "dialogue between the Catholic tradition and all areas of contemporary culture." A project of the Center for Catholic Studies, *Arcadia* is edited by students and faculty of Seton Hall University, South Orange, NJ and is published annually.

Being a Servant Leader @ Seton Hall University

As a Catholic university, the topic of Servant Leadership is essential in following Catholic Social Teaching. Seton Hall University has long promoted that its students lead both in and out of the classroom. Servant Leadership can be seen in everyday life, from helping a friend with homework to making a trip to a soup kitchen. There are many opportunities to promote Servant Leadership at Seton Hall University, including events and trips run by Campus Ministry and DOVE, the office of volunteer efforts as well as the Center for Servant Leadership.

In this issue of *Arcadia*, the idea of Servant Leadership is examined in many different ways. For example, there are articles that speak of how Servant Leadership is inclusive and how there are no limitations as to how one can be a servant of God in their everyday lives. This issue shows that being a servant of God comes in many ways, shapes and forms, ranging from working as a sacristan to volunteering at a soup kitchen. Serving God does not come from one's words but from one's actions and how one lives one's life. Sacrifice is also a large component of being a Servant Leader, as one would have to sacrifice the time that might have been spent on oneself to help others and as shown in some of the service trips ran by DOVE, many students will devote their Spring Break to travel to foreign countries—Haiti or El Salvador—to volunteer in many institutions in those countries, such as schools, nursing homes and/or hospitals. An important concept in Servant Leadership is humility, as these acts are done with compassion and kindness as opposed to being done as a method of acquiring status.

In closing, this issue celebrates the value of Servant Leadership seen here at Seton Hall University, with the hopes that these students will continue being Servant Leaders their whole life. Servant Leadership is a major part of practicing what we all believe, not only in the Catholic faith, but all human beings of all faiths. It is a concept that truly does not and should not have borders or limitations.

Alexander Grabois
Managing Editor
Class of 2013

Servant Leaders @ Seton Hall

“The Son of Man did not come to be served
but to serve
and to give his life
as a ransom for many”
(Mark 10, 45)

The following are the testimonies of some young Servant Leaders on the campus of Seton Hall University. They are testimonies to their lives of service here at the university and beyond. Hopefully, reading them, you will be inspired to deepen your own commitment to servant leadership.

Many here pay tribute to their Catholic faith as it leads them to embody “catholic” values in their lives of service. “Catholic” comes from the Greek word for “whole” and hopefully our Servant Leaders are committed to embodying the values of wholeness in their lives: wholeness in the sense of reaching out to all people, the poor, the lonely, people of other nations, other religions, etc.; wholeness also in the sense of collaboration with all people for the good of all; wholeness, finally, in the sense giving one’s whole self in generous service to all.

Whether you are a Catholic here at Seton Hall or not, whether you are a student, faculty member, staff or administrator, it is certain that you are being called to be a Servant Leader who instills this value of wholeness into all your activities.

Finally, I would like to most heartily thank President Gabriel Esteban and Provost Larry Robinson for establishing the new Department of Catholic Studies with Professor Ines Murzaku as its Chair. This is a major goal that we at the Center for Catholic Studies have worked on for many years. We are confident of the blessings that will flow from this initiative as the Department and the Center for Catholic Studies collaborate to develop Servant Leaders after the example of the One who came, not to be served, but to serve, and to give his life for the good of all.

Msgr. Richard M. Liddy

Servant Leadership

Kathleen Walsh

I am only one, but I am still one, I cannot do everything but I can still do something; and I will not refuse to do the good that I can do.

This is a quote by Helen Keller that has motivated me my whole life. It reminds me that I am special as an individual, not just because I am unique but because of the power that comes from being an individual that is part of something larger; that is humanity. To be *one* means that you have special gifts and talents in a way that no one else in the world has. Yet at the same time, as one person, we are part of a bigger picture, the world at large. I believe that we are all put on this earth for a reason, to better humanity in some way, to make a difference, to teach and learn lessons from others, and to bless the world in some small way. This realization and belief is an integral part of what it means to be a servant leader in my opinion. Servant leaders realize the power they possess as individuals and at the same time, realize the beauty of humanity and the help that it needs in order to progress and benefit the members of its race. They use their uniqueness to help others, to make a difference, to better humanity, believing that by doing so they are growing as persons, and hoping that in some way, another individual somewhere benefits as well.

Put simply; servant leaders dream of a better world, they have a vision of peace, and a goal that humanity will one day rise above their sufferings. Certainly, many people have this dream, it is an admirable hope that all of humanity possesses. The difference is that servant leaders believe that this dream is possible. They believe in it, and embody it in their actions. They see themselves as a vital part of the world and understand that the dream will only become a reality when each individual starts to believe and take action. Thus they start the action, they lead the way, putting the vision, the goal and the dream into action. They are the proactive members of society that believe in the values of respect, compassion, courage, and integrity. They are the eyes for those that cannot see, the ears for those that cannot hear, and the hands for those that cannot help themselves. By taking action, in small and large ways, they raise the bar, and separate dreamers from the leaders. They are the ones that prove that impossible is nothing.

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Seton Hall University prides itself on cultivating Servant Leaders, students that make it a priority to make a difference in the world by following their moral compass. To do so, Seton Hall creates an environment where service is incorporated in all departments, both in and out of the classroom, instilling the idea that service is not a onetime event or something that can people can choose to participate in or not. Rather, service is a lifestyle, a value around which one's life plans revolve. Servant Leaders live this lifestyle, modeling that to be a leader is to be a servant, as Jesus taught us.

In all aspects of my education, I have Seton Hall Servant Leaders in large and small ways that have had lasting effects on me. They have chosen the path of servant leadership for myself, as I believe that I also can and have the responsibility to better humanity in some way. In the classroom, I have witnessed students use their voices to raise awareness of mass atrocities and conflicts all over the world. They are adamant in doing what is right in crises that are poisoned with evil and wrong doing, showing courage to stand up for the voiceless, showing pride in being human and trusting in their ability to spread justice. These same students shift their words into action as they step out of the classroom, educating, advocating, and fundraising for change on the campus at large.

For me, my passion has been genocide prevention and ethnic conflict mediation. Thus I try to advocate for understanding and justice in the classroom, on Seton Hall's campus, at universities around the country, and in my representative's offices. Outside the classroom, the Catholic Mission of the campus promotes Servant Leadership through outlets such as Campus Ministry and DOVE. Through this I have participated as a Service on Saturdays Team Leader, Hunger and Homeless Week Committee Chair, served at Covenant House and a variety of other weekly programs, and travelled to Haiti on a service trip. These outlets, which provide students with ample opportunities to grow as Servant Leaders, together with the Catholic Mission, teach students that weekly programs and service events are only part of being a Servant Leader.

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At Seton Hall, students view the campus as a community, a place where ideas and values are shared equally, a place where all are welcomed and more importantly, treasured. This is a reflection of not only the importance of Servant Leadership on campus but the Servant Leaders that uphold these values motivate this expectation to grow. This can be seen in the residence halls, where all students are protected, safe, and allowed to grow and foster. As a Resident Assistant in Turrell Manor, an off-campus resident hall that focuses on academic achievement and community service, I am constantly providing service opportunities in a variety of different forums that allow students to grow as Servant Leaders. Through my position as a leader in a building that focuses on helping others and giving back, I have witnessed what it truly means to be part of a community that prides itself on such. It is a true testament to the fact that service is a lifestyle. It is a positive environment that is full of respect. Residents have integrity in themselves but also take pride in the building overall-modeling what it means to be one person but still a servant for humanity. Individual residents focus on social issues near and far while as a community we collectively work to benefit the Make A Wish Foundation, proving the power of a collective front and the ability for unity and progressive action individuals.

Servant Leadership is a quality that Seton Hall prides itself in; however I pride myself in being a Seton Hall Pirate because of the university's belief in servant leadership, the Servant Leaders that I am proud to call my friends, and because of my personal growth as a Servant Leader that has been fostered in part due to my status as a Seton Hall student. I truly believe in the power of one and believe that I have a responsibility to give back to the world as I have been truly blessed in my life. I have a passion for life and a passion for service that I strive to communicate in all that I do. I am dedicated to continuing to live by the quote:

I am only one, but I am still one, I cannot do everything but I can still do something; and I will not refuse to do the good that I can do.

A Home for the Heart, the Mind and the Spirit

Tara Hart

Seton Hall as a Catholic university holds dear to its heart the call of Bishop James Roosevelt Bayley to be a “home for the Heart, the Mind and the Spirit.” So too, as an administrator working at a Catholic university, I have found a home for my heart, mind and spirit. As an undergraduate I came to know of the field of student affairs through a mentor who helped to draw me out, developed and trained me in the leadership role of class president and subsequently Resident Assistant.

This is the essence of the role a Student Affairs Administrator plays on a Catholic campus – an educator. The online etymology dictionary tells us that to educate means to “bring up (children), train,” from L. *educatus*, pp. of *educare* “bring up, rear, educate,” which is related to *educere* “bring out, lead forth”. In my 18 years as a student affairs professional this is what I have experienced. Some may say that we serve *in loco parentis*. In some ways this may be true but in other ways, no.

Certainly, the Catechism of the Catholic Church speaks about the important and primary role of parents as educators.

Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues. They have the duty to provide as far as possible for the physical and spiritual needs of their children. (2252 CCC)

Student affairs professionals are invited to collaborate in this grave and serious role of educator when a young adult arrives to campus. Entry into the higher education environment provides for the exercise of free will, oftentimes in ways which students have not yet experienced. Student affairs professionals at a Catholic campus are called to continue the work of providing not only for the physical but also the spiritual needs. When done well, the student as a graduate can hopefully reflect that they have been treated by the student affairs professional in much the same way the Catechism calls parents to as their offspring grow:

Parents' respect and affection are expressed by the care and attention they devote to bringing up their young children and *providing for their physical and spiritual needs*.

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As the children grow up, the same respect and devotion lead parents to educate them in the right use of their reason and freedom. (2228 CCC)

This delicate balance of reason and freedom, of responsibility and accountability for choices made through the free will, is the backbone of the dialogue between students and the community in which they live on a Catholic campus. Student affairs professionals like myself, struggle to balance respect with devotion, to lead students to a fuller understanding of the right of their reason and, when we are at our best; to assist them in discerning the vocation to which they are called in the community, both local and global.

This experience of seeking and finding community, particularly among young persons, is one which a personal hero of mine, Servant of God Karol Wojtyła, lived, cherished and emulated for others when he himself was a college student, seminarian and professor. He came to understand in those critical years the important questions which each human faces, regardless of gender, race, ethnicity, wealth, status or intelligence. Each young person must face the frankly eschatological questions of “Who am I?” and “What am I living for?” In my work in student affairs at Seton Hall these questions have been most pressing in the midst of tragedy and difficulty. After the Boland Hall fire of January 2000 wherein we lost three talented and kind young men far too young, students were drawn to these questions. And Seton Hall as a community helped them through those questions. Many from that freshmen class have gone on to careers of deep service to others. They found the answer to “who am I” only in reflection with others. In this way, I am proud to say I am an educator laboring in the field of student affairs on a Catholic campus where, on occasion, I am able to see how my work “brings out and leads forth” the best in young men and women.

Leadership: Everyone Can Do It

Amanda Genabith

**The function of leadership is to produce more leaders,
not more followers.**

-Ralph Nader

A great leader, in my opinion is not someone who takes all the credit for themselves, or has to participate in every little detail. Rather, a great leader is someone who can motivate his or her teammates to perform a task and who will lead with a quiet power.

Throughout history there have been leaders who have been remembered because they were very vocal or they were involved in every single decision. But personally, they are not the great leaders that make people feel inspired. It is those people who through their actions, example or character, are remembered as the truly great leaders. For example, a professor once told me that President Abraham Lincoln was not the keynote speaker at the Gettysburg Battle Grounds. The keynote speaker, a man by the name of Edward Everett, spoke for practically three hours. Then President Lincoln gave his five minute speech. As my professor explained, no one remembers who the keynote speaker was, but everyone, even to this day, remembers President Lincoln's small speech. His speech has been preserved in history. In this example President Lincoln embodies one of the many characteristics of a great leader- a quiet power.

**A leader is best when people barely know he exists, when his
work is done, his aim fulfilled, they will say: we did it ourselves.**

– Lao Tzu

A vital quality in a leader is his or her selflessness. If a leader claimed all of the credit, no one would want to follow him. Instead a leader should put his or her team first by acknowledging the importance of the contributions the other team members make. That is not to say that the leader has to have a party every time a task is accomplished. Sometimes a smile or a thank you is enough. In my experience, when I or another team leader recognized a team member and his or her contributions, regardless of the size, the sense of togetherness

and respect deepened within the team. Leaders are not focused on completing the task but rather on doing something that will benefit the greater good.

Looking within the Bible there are a number of leaders that people can turn to. Usually the leaders like Moses, Jesus Christ, and many others did not fit the image of an ideal leader, that is youthful but strong. Moses was an elderly man and yet he led a huge group of people to the Promised Land. Throughout the forty years that they were in the desert, Moses knew that what God had asked him to do was to benefit the greater good. And when they made it to the promised land, Moses stepped aside and let Joshua lead the Israelites into the Promised Land. Moses demonstrated the selflessness that truly great leaders possess.

The key to successful leadership today is influence, not authority.

-Ken Blanchard

Many of us know the life of Jesus Christ and that He is the foundation of the Catholic Church. But to reiterate what religious leaders, parents, teachers, and others have taught us, Jesus was not born into royalty. Even though He was the Son of God, Jesus was born in a stable because there was no room at the Inn. His childhood was similar to other children's'. He would run around in the yard, play with friends and help his parents. He was not walking the halls of a huge palace and being served by nurses and servants. As an adult, Jesus was not adorned in royal garb and carried around by servants. He just had his tunics and walked all over Israel teaching the crowds. Jesus' example of how to live life and treat others influenced more people voluntarily than King Herod's imposed rules did. Jesus is just one example that demonstrates that leaders do not need royal pedigree or to be associated with someone or thing that is famous. A simple ordinary person can be a great leader.

Furthermore, people do not have to be internationally known to be considered a great leader. There are a number of famous great leaders that have been influential in shaping my leadership skills. Yet the great leaders that I turn to most, and usually first, are the people I know personally. Now I know it is cliché to say that your parents or relatives are examples of leaders, but I feel that it is really true. For any leadership guidance I immediately turn to my parents for advice. Their experiences have taught them, and in turn me, things that great leaders such, as President George Washington or President Ronald Reagan, would have difficulty teaching me. All you have to do is look to your friends and family and you will find a number of great influential leaders.

parents for advice. Their experiences have taught them, and in turn me, things that great leaders such, as President George Washington or President Ronald Reagan, would have difficulty teaching me. All you have to do is look to your friends and family and you will find a number of great influential leaders.

A true test of a great leader is when he or she is recognized in history. It has been proven even within this article. The couple of famous leaders that I have mentioned in this article lived years ago before both my time and the time of many of you. Yet even today, in 2011, we are still discussing the greatest of them. In addition to the discussion, and probably more frequently, we think of the great leaders as examples and models for the leaders of today. It is my hope that by following their example the current leaders' names will soon be added to the history books.

**If your actions inspire others to dream more, learn more, do more
and become more, you are a leader.
—John Quincy Adams**



View of Mooney Hall, Seton Hall University

Servant Leadership

Melissa Boege

I am very passionate about service and I consider it to be a huge part of my life. My philosophy of service consists of three concepts that I learned through my own experiences:

Service is just as important on a small scale as it is on a larger one. As much as the world needs dynamic, inspiring individuals to lead world efforts for change, the world also needs individuals that will make a difference in the everyday lives of ordinary people. There are countless nameless servant leaders who, every day, give their time, their energy, and their dedication to the service of others, and even though their causes and efforts may not be as well-known or as easily recognized, it makes no difference. Service is service, no matter how large or small. My experience in service has been on a small scale, but I see it as being just as important to make a difference in the life of one person or even a small group as it is to make a difference in the lives of many. I have read about college students who have completed amazing, large-scale service initiatives, and their stories are truly inspiring. My efforts are not nearly as far-reaching, but I know that the service that I give to one person or to a small group, such as an assault victim I am responsible for assisting as an advocate on the Sexual Assault Response Team, the students that will benefit from an initiative that I worked on through Student Government, or the drivers and pedestrians that I safely directed as a Police Explorer at a community event, is just as important as the service given to those on a larger scale.

That being said, I think that if every person took on even one simple action in service to others, it would have large-scale effects. Even a simple action that one person may not think much of or consider to be a great service may lead to something bigger. Many of my service activities have been small, but I have seen that even my smallest actions had a larger effect than I could have possibly realized at the time. During my freshman year, I looked into volunteering at the South Orange Police Department, thinking that it would be a good way to get career experience in my free time while helping them with whatever needed to be done. It was only recently that I realized that now, following my semester with them, the Police Department set up a volunteer internship program through the Career Center, and other students are now able to assist the police while gaining hands on experience.

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Finally, I believe that service goes beyond simply good works; service is a lifestyle that is represented in how we think and what we believe in addition to how we act. Service is not just an activity that can be tracked and measured by hours, by the success of a program or even by the estimated number of those who benefitted. Service starts with kindness and with compassion, and is as simple as a smile, a helping hand, an unexpected favor, or a word of reassurance in a time of trouble. As Mark Twain once said, “Kindness is the language which the deaf can hear and the blind can see.” People and cultures may differ, but the language of service and kindness is universal. By living with kindness, we can build a foundation on which service and good works can be accomplished. I believe very strongly in being kind and treating people in the way that I would want to be treated. Although there are so many goals that I have for myself and things that I would like to become or be known for, I would consider my life to be successful if people know me simply as being someone who was always kind and considerate and treated everyone fairly.

I have to come believe in these three ideas about service through my own unique experiences. I have seen that service is not measured by the size of the project but by the good that it is done. I think that if everyone chose to perform even a small act of service, our world would be greatly improved. Most of all, I believe that kindness is the key to service itself. I consider these principles to be my philosophy of service, and I do my best to live by what I believe.



Newman College, Littlemore, England

Being a Catholic in Seton Hall University

Nestor Almeida

Seton Hall is a Catholic university that upholds the essence of Catholicism through its educational system and everything it does within its community. The most prevalent notion that I have come to understand during my experiences as a student at Seton Hall University is the profound effect that the Catholic mission has on almost every aspect of the Seton Hall community. Seton Hall University's catholic mission to develop leaders in Mind, Heart, and Spirit is implemented through a unique combination of instruction and action that not only preaches Catholic values, but more importantly is driven by them. From its teachings on theology alongside other branches of knowledge to the critical importance that it places on community service, it is abundantly clear that the significance of the Catholic faith and all that it entails truly reverberates throughout the Seton Hall community.

I have witnessed first-hand the power of the Catholic values that seem to radiate throughout the Seton Hall campus and I can honestly say that I have been influenced greatly by my time at Seton Hall. This institution's ability to catalyze growth in the mind and spirit has helped multiple facets of my life develop into what they are today. As an immigrant college student, I have faced many obstacles that have blocked my path toward the future I am so desperately striving for. Coming from a humble background has made being the first person from my family to go to college very difficult, but I believe that all good things in life are worth fighting for and whatever struggle that may come with it only adds significance and value to the experience. The value that has come from my struggles derives from the fact that I was lucky enough to face these obstacles at a Catholic university like Seton Hall. The members of the Seton Hall community that have guided me in my time of need are the encapsulation of the Catholic values that Seton Hall University hopes to bestow all people. Through their exemplification of the Catholic ideals that Seton Hall instills on its community, I was able to absorb many of the things that now have a significant effect on my life. Simply from being around such a positive environment and around people who live Seton Hall's catholic mission, I acquired a better understanding of myself and my capability to make a difference in the community.

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From molding me into a servant leader by way of various community service opportunities, to further solidifying my faith in Catholicism, simply being exposed to the environment that a Catholic university provides is an experience that cannot be replicated by an institution that is not compelled by Catholic values. By definition, Seton Hall as a catholic university strives to strengthen people both mentally and spiritually regardless of whatever faith one might have. Seton Hall does not try to force the Catholic faith on any of its students, but instead uses Catholic ideals to fortify whichever spiritual foundation any individual might have. Seton Hall has opened my mind and led me down a journey towards a better understanding of myself. I no longer see myself as just a student at Seton Hall University, but as a member of a large family who, with its resources and dedication, has propelled me towards a future driven by catholic ideals that shape my understanding of the world within and outside of Seton Hall.



St. Elizabeth Ann Seton

Keys to the Kingdom

John Barron

**Sacristans carry a great responsibility;
but their ministry carries them even further**

There are plenty of things that happen in the life of a college-aged young adult that help him/her grow into the person he or she is. So many opportunities are made available to college students: opportunities to lead, to get involved with many different organizations and causes, and more than anything, to explore the meaning of life and the purpose and direction of his/her own life. At a Catholic university such as Seton Hall, these opportunities can be explored at a much deeper level – the level of faith and especially of the Catholic faith. The Church tells us young adults of our universal call to holiness, the call to grow deeper in relationship with God and in understanding of the faith we have been given. Of the many opportunities I have had at Seton Hall through my faith, the opportunity to work and minister to the university community as a sacristan is without question the most fulfilling.

When I started living on campus in the fall of 2009, I wanted to get more involved with Campus Ministry. I had not had much time to be involved on campus before then. I signed up to be a Eucharistic minister, a lector, and an altar server for that semester. In being so involved, while also beginning to attend night prayer in Monsignor Liddy's room every night, I got to know and befriend some of the sacristans. I thought that for someone as deeply involved with my faith as I was trying to be, that job would be ideal for me.

Through my friends and involvement in Campus Ministry, I learned all about what it means to serve as a sacristan. Each year, Campus Ministry employs six undergraduate students to work as sacristans; that is, to be entrusted with caring and maintaining each of the four chapels on campus and handling all liturgical events. Sacristans are the ones who open the chapel daily, set up and clean up for all Masses, prayer services, ceremonies, and holy hours, and clean each chapel on a regular basis. We are the ones who handle all items necessary for chapel events (even hauling them across campus for large Masses in the Main Lounge). We also look after the priest community and provide assistance in Campus Ministry when needed. Between the six of us, there is plenty of work to go around. The work can be both exhilarating and tedious, as there are parts that are both mundane and sublime. But

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that sacristaning is a special opportunity to serve God on campus in an awesome way.

I consider myself extremely blessed to have been hired as a sacristan. Simply put, for a Catholic young adult, nothing is more gratifying than being bestowed the honor of literally taking care of the Church. Sacristaning was never “just another job” to me. It was, and is, a ministry that I am very grateful to be called to serve in. It is the primary way I live out servant leadership on campus, as well as a very direct way to answer God’s call to holiness. I can now say that I share the best office on campus (yes, better than Dr. Esteban’s) with 5 other people equally committed and called to serve Christ. Let’s face it: when your office is the Chapel of the Immaculate Conception, the very heart and soul of the campus, it just doesn’t get any better.



St. Thomas Aquinas

Spain and World Youth Day, 2011

Alexander P. Grabois

During the Summer of 2011, I had the opportunity to travel to Spain as part of the Catholic Studies course “Foundations of Christian Culture: Spain.” We prepared for the trip through a number of preliminary lectures in the Spring 2011 and having taken this course and having seen firsthand the places that we learned about made me grow as a human being and as a Catholic. From a spiritual point of view, I grew from learning how much Spanish Catholics fought for their right to practice their faith. During our first week, we attended classes at the University of Navarra in Pamplona, and from our Spanish professor we learned the history of Spain and the history of Christianity in Spain.

During our stay in Pamplona, one of the most humbling and moving parts of the trip was learning about and seeing the pilgrims walking the *Camino de Santiago*. Before we left for our trip, Fr. John Dennehy, a priest from Seton Hall University, gave us a lecture about the *Camino*. It was wonderful to see at firsthand what he had talked to us about. In Pamplona, Mr. Jesus Tanco of the Pilgrims Committee gave us a lecture which was truly inspiring. But our own direct experience was even more inspiring. Every day, we saw hundreds of people from around the world walking together en route to Santiago de Compostela. My own goal is to return to Spain someday so that I also complete the walk which I began. For me, the pilgrimage to Santiago de Compostela is a reminder of the sacrifices our ancestors made in their efforts to keep the Catholic faith strong and alive. Hearing Mr. Tanco speak about octogenarians who made this walk made me appreciate my own youth. It also taught me never to complain about having to walk!

During our second week in Spain, we had the privilege of staying at the El Escorial Monastery and of attending the 2011 World Youth Day activities in Madrid. This experience made me put my own life into perspective. Seeing how people who had much less than I make this pilgrimage without complaining and seeing how happy they were for the privilege of making the pilgrimage was inspiring to me even when I was exhausted. The highlight of our trip at El Escorial was seeing Pope Benedict XVI standing only 10 feet away from us. That was a moment that I shall never forget.

* The Center for Catholic Studies co-sponsors Summer Study Abroad programs in England, Spain, Italy and Poland.



2011 Summer Study Abroad and World Youth Day in Spain
The author and other students

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2011 Summer Study Abroad in Oxford
Students visiting G. K. Chesterton's home in Beaconsfield

Chesterton, Lewis and Walter Hooper

Conor McDonough

When reading a great author, especially an author such as like C.S. Lewis, it is easy to feel that you know the author himself. During the Summer 2011's "Study Abroad" program in Oxford, co-sponsored by Seton Hall's Chesterton Institute and the Center for Catholic Studies, we learned about two of the literary greats of our time, G.K. Chesterton and C.S. Lewis. Many people know C.S. Lewis's stories, stories that teach the reader without the reader knowing he is being taught. The same is true of Chesterton. But in Oxford when our group met Walter Hooper, Lewis's private secretary for many years and someone who knew him well, we learned about more than Lewis's writing style; we learned about his human qualities, such as his friendliness to strangers; in learning that, we got a better sense of the man who wrote those wonderful stories. In a word, Mr. Hooper talked to us about the man behind the books. Father Ian Boyd, the President of the Chesterton Institute reminded us that Chesterton and Lewis were both "sacramental" writers; and after Mr. Hooper's presentation and Father Boyd's talk we can now read both authors in a new way.

What we learned about C.S. Lewis from Walter Hooper was especially enlightening. This was so, not only because he was Lewis's friend but also because he knew about the writers who influenced Lewis. Chesterton was one of these writers. That Chesterton is the link between the two authors is obvious. Both taught Christian values through writings that at first seemed to have no obvious Christian content. They also taught, not only through their writings, but also through their exemplary Christian lives. Walter Hooper's lecture was a great experience for all of us who study literature and who aspire to embody Christian values in our own lives.

* The Center for Catholic Studies co-sponsors Summer Study Abroad programs in England, Spain, Italy and Poland.

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Connor McDonough and Mr. Walter Hooper, C. S. Lewis's Literary Executor
Oxford, England

Once Upon a Time

Megan Shane

As a young girl my dreams revolved around my knight in shining armor. He was to save me from a fiery dragon and we would embrace in true loves and then ride off into the sunset and live happily ever after. I think we all hold on to this glorified union of two people until we are slapped in the face with reality. Perhaps it is when you hear “Men only want one thing...” or “I thought he loved me...” These bricks of words can dash any fantasy one might have of their shining knight. But the truth of the matter he is out there. This knight is God.

I myself am in a committed relationship. It has its ups and downs. It has its temptations. And, in the end of the day my boyfriend, no matter how much I love him or how much he loves me, he is **NO** knight in shining armor. We quarrel like other couples do. There is a lot of things we disagree on. But what sets our relationship apart from my other relationships, is our foundation: our relationship with God.

Before I could have truly embraced the relationship I have now I had to build my relationship with God; and it wasn't easy. It wasn't easy in the sense that I was growing myself into someone I didn't know. I didn't know God. I was only told about him.

The relationship that I had with God was like teenage girl gossip. It was like being told the gossip of the day and being asked if I knew that person. “Hey the other day I was talking to God, you know God right, he's the one who became man and died for all our sins?” “Right, I know who you are talking about, but never met him.”

This was my relationship with God in a nutshell. The lack of a relationship screamed out loud that I was in no way ready to for a relationship as a couple. How I built my relationship with God is important, but not for our story. The simplest way it could be summed up is “I accepted God.” I accepted the cross that I was to carry and learned to love this cross. My cross is like the rock of the Greek Character Sisyphus as he pushes it uphill. It's the sweat and love that becomes of the rock and Sisyphus when they become one through their suffering.

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My relationship with John is a reflection of the struggles that one endures with God. I met John. But it was not meeting him that sealed my fate with him. John and I were friends. Meeting him did not glue my relationship with him. My relationship with John was a leap of faith. It was the will of God and that is the only place it could start. John and I are committed to each other because we are both committed to God. Our relationship is a **means** to our relationship with God. We had the choice to accept it; we have that choice every day. We have the same freewill as we do with God. But I know in my heart that it is the relationship with John that will strengthen my relationship with God. And I know it's John's relationship with me that will strengthen his relationship with God. God made man for woman and woman for man because they were to love one another, to be the consent reminder of God's love for them.

Once I was asked "were did you see Jesus today?" Every day I see Jesus in John. We are the reflection of the image of God and we are the reflection of the nature of God. God is love. And in John I see and know this love. It is this love that is different from any other relationship. It is God's love. It's our reflection of God's love given to each of us and how we embrace and share it with one another. Simply put, our relationship with God, and it is God's way of manifesting his love to us that brings us closer to him. For me God manifests his love through John. A Catholic relationship is the cross that God has given us with which to love him. God is our knight in shining armor and it is as simple as that.



A Visit to the Homes of Two Great English Catholics

Victoria Tolan

In July 2011, while on my study abroad trip to Oxford, England studying the “Foundations of Christian Culture: England,” our group had the opportunity to visit the homes of two of England’s great English Catholics: Blessed John Henry Newman in Littlemore and G. K. Chesterton’s Top Meadow in Beaconsfield. The visit was lead by Dr. Dermot Quinn. Top Meadow is now a private home, almost never opened for visitors, but the new owners graciously welcomed us. The house now has had a few additions and is much bigger than it was in Chesterton’s time although all the original rooms are still there. The current owner of the house showed us the rooms where Chesterton would spend his days writing. In spite of the modern decorations and furniture, the structure and ceilings are original. It felt as though we were traveling back in time. While walking through the house, I could picture Chesterton sitting and writing his stories and essays there. It is indeed a beautiful and evocative place.

We also spent some time in the garden and learned that the backyard used to be almost like an open field. It was here that Chesterton kept his pet donkey who had the delightful name “Trotsky.” There was also a fish pond. Today the backyard is a beautiful and meticulously kept garden. There was an almost magical atmosphere in Top Meadow. A combination of the original house, the mysteriously enchanting garden, and the fact that I was standing in the actual living space of Chesterton made it seem that I had stepped into a dream. Visiting Top Meadow was truly a once-in-a-lifetime experience.

On another day we visited Littlemore, the place where Blessed John Henry Newman lived and where he was received into full communion with Catholic Church. The visit was lead by Msgr. Richard Liddy, a Newman scholar, and it was a wonderful experience to have him as our guide in the place where Newman spent so many of his days. We were given a tour of Littlemore by one of the nuns who live there and spoke about Newman’s time at Littlemore and about Newman’s importance to their community. We were also able to spend sometime in the College Library where one of the Sisters gave a talk and where we saw many of Newman’s personal belongings. This included his writing desk. This desk was used as an altar on the night during which he was received into the Church. The desk has never been used as a desk again. We also visited the room where Newman slept and prayed during his time at Littlemore.

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Our visit was marvelous. Littlemore is a beautiful college hidden away from the world. There is a central courtyard towards which all the rooms face. In the courtyard there is a bust of Newman surrounded by a lovely and colorful garden. During our visit we had the opportunity to attend Mass concelebrated by Msgr. Liddy and Fr. Ian Boyd, in the same chapel used by Newman. This chapel was very small, but it accommodated our entire group, and although its size was unremarkable, it is beautifully decorated with rich red fabric all around. Besides its aesthetic appeal, it was clearly a sacred place.

Visiting the homes of two of England's most important Catholics of modern times was truly an unforgettable experience.



Blessed John Henry Cardinal Newman



THE MISSION

Founded at Seton Hall University in 1997, The Center for Catholic Studies is dedicated to fostering a dialogue between the Catholic intellectual tradition and all areas of study and contemporary culture, through scholarly research and publications and ongoing programs for faculty, students, and the general public. In 2001, the Center conducted the annual faculty summer seminar, “The Core of the Core,” which originated the present University Core Curriculum. The Center also developed the undergraduate degree program in Catholic Studies with its major, minor and certificate, which in 2012 became the **Department of Catholic Studies**. The Center continues to support the Department with scholarship aid and its ongoing program of co-curricular activities.

Focusing on the central role of the faculty, the center is the primary sponsor of regular **Faculty Development** programs, including lectures, seminars and retreats. The Center also administers two national faculty development programs: *Collegium: A Colloquy on Faith and Intellectual Life*, and *The Lilly Fellows Program*.

The Center maintains a global focus in international scholarship and is the home of the **G.K. Chesterton Institute for Faith & Culture**, as well as the **Bernard J. Lonergan Institute**. The Institutes offer opportunities for study and research, as well as ongoing programs related to faith and culture. In addition, the **Micah Institute for Business and Economics** concentrates on communicating Catholic Social Teaching at Seton Hall and the wider business community. The center also publishes the prestigious *Chesterton Review*, *The Lonergan Review*, and *Arcadia*, a student journal. As of Fall 2012, The Newman Association of America will be housed under the auspices of the Center for Catholic Studies.

ARCADIA: A Student Journal for Faith and Culture



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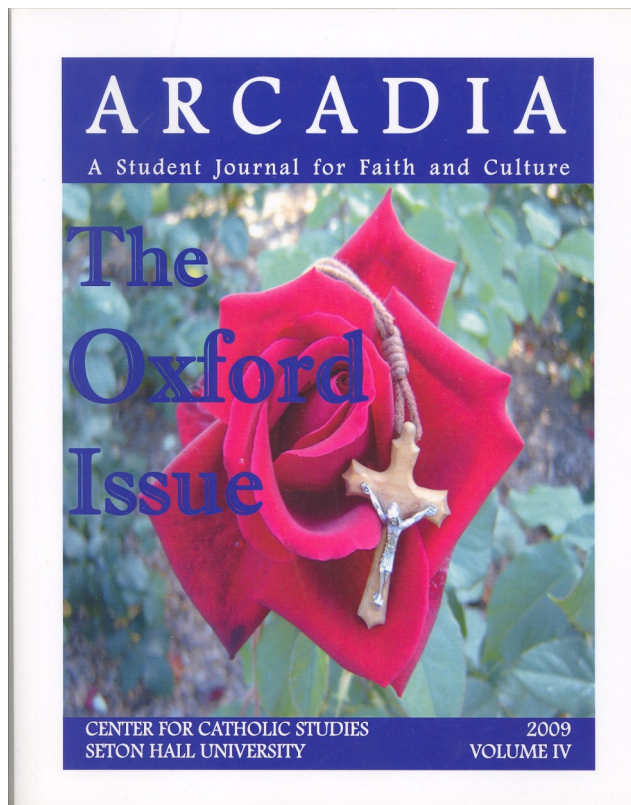
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Arcadia - A Student Journal for Faith and Culture offers a vehicle where both undergraduates and graduates can contribute to the ongoing "dialogue between the Catholic tradition and all areas of contemporary culture." A project of the Center for Catholic Studies, *Arcadia* is edited by students and faculty of Seton Hall University, South Orange, NJ and is published annually.



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