

ARCADIA

A Student Journal for Faith and Culture

The Oxford Issue



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SETON HALL UNIVERSITY

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A Student Journal for Faith and Culture

E D I T O R I A L B O A R D

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COVER ART: James Harris, “Blenheim Rose.”

“*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.

OXFORD SUMMER STUDY ABROAD PROGRAM

The Center for Catholic Studies and the G.K. Chesterton Institute for Faith & Culture at Seton Hall University sponsor the 3 credit course ***FOUNDATIONS OF CHRISTIAN CULTURE*** bi-annually at Oxford University. Students spend two weeks examining the origins of Christian culture in England through the disciplines of History, Literature and Philosophy, visiting sights of historic importance, and reading and reflecting upon the Christian life in a living and learning community in the heart of Oxford. The course is also supported by the Center for Vocation and Servant Leadership and the Father Walter Debold Scholarship Fund at Seton Hall. For further information, or to inquire about Oxford 2011, please be in touch with danute.nourse@shu.edu or call 973-275.2525.

Introduction

In an essay which appeared in the journal *Poetry*, William Logan wrote, “time is the great magnifier of difference.” How true that seems to me as I look out from my snowy office window and recall the courtyards of St. Hughes College, Oxford, the Oxford libraries and classrooms, and the warm glow of English pubs. There never seemed to be enough time to do all we wanted to do. Talking with students from across America we would plan evening trips to the theater. There were also Masses to attend, and polite arguments about “what was really going on in Kant.” In a place like Oxford, you can truly feel a sense of history: every brick, every stone seemed to recall to you the faith of Newman, the longings of Hopkins. St. Augustine was right, when he wrote “memory leads to hope.”

In Oxford in 2005, Seton Hall University’s Chesterton Institute and the Center for Catholic Studies gave me a beautiful gift. Not only were we blessed with wonderful lectures, tours and the opportunity to meet a Patriarch of the Eastern Church, but we were also able to tell Oxford that “we were here too.” In *Crossing Brooklyn Ferry*, Walt Whitman wrote of his beloved New York:

I loved well those cities;
I loved well the stately and rapid river;
The men and women I saw were all near to me;
Others the same—others who look back on me, because
I look’d forward to them;

How right he seems to be, as I still catch myself daydreaming about Oxford. In some small way I shall always think of myself as being part of those English gardens and those Oxford courtyards, libraries and classrooms. “Time is the great magnifier.” In some ways Oxford is more real to me in memory than it was at the time of my visiting. The love of friendship, the knowledge from learning is still with me and therefore more brilliant in the dark light of this evening than in the summer glow of England. It is my sincere hope and prayer that the reflections collected here will, for those who have been to Oxford, a reminder of quiet reflections, warm pubs and talkative nights. And for those who hope to one day visit an incentive to follow up on their dream. Travel often, write well. I’ll be seeing you.

Elliot Guerra
Managing Editor
Seton Hall University, ‘07

Issue Introduction

This edition of *Arcadia* is devoted to the Catholic Studies/Chesterton Institute's co-sponsored course, the Foundations of Christian Culture, held in Oxford University. So far, the course has run three times, in the summers of 2005, 2007, and 2009. I was privileged to be one of the professors co-teaching the course in 2007 and 2009. The works in this volume are nearly all written by students who attended one of these three trips to Oxford. Most of the essays are reflections about the course and the experience of studying in England. However, we have also included a couple of works written by students from these courses about other subjects. For example, this volume offers an excellent essay about the Shroud of Turin by Era Murzaku (Oxford 2007), in which she explores the link between science and religion in her analysis of this most famous relic. Also James Harris (Oxford 2009) has written a poem in which the closeness of the Lord is celebrated; though not specifically about the Oxford course, as his reflection paper (also included) was, the poem certainly is in the spirit of it.

And what exactly is “the spirit of the Oxford” as we have experienced it in the Foundations of Christian Culture course? The students' essays do a lot to answer that question. They mention things like the strong sense of history present everywhere in Oxford from the architecture to the names of streets, the intellectual atmosphere that pervades so much of Oxford - even pubs (like the famous Eagle and Child, where the Inklings—Chesterton, Lewis and Tolkien—met and discussed their works), and the quest for spiritual growth and wholeness at the heart of our course and life in Oxford. The combination of these three things, felt in the architecture, the gardens and landscapes, the music (as at Evensong), the daily prayer and early Mass, join together to make this Oxford experience unforgettable.

For me, as one of the professors, I will always remember the sense of joy I felt walking to class early in the morning to be on time for Mass. (I stayed, with my family, in housing outside of the dorm where the students and other faculty were housed). The inspiring discussions in the library of St. Benet's Hall (where the latter two Oxford courses were held) made me feel incredibly grateful to be doing what I most love in an atmosphere most conducive to it. Listening to young (and not so young!) students get excited about texts that were often very challenging and difficult in a setting where scholars had been doing this very thing for over a thousand years, was deeply rewarding to me. Teaching with my good friends and fellow professors – Msgr. Richard

Liddy, Dr. Dermot Quinn, and Fr. Ian Boyd -- gave me back that sense of enjoyment I had in graduate school, where one can drink in knowledge from exciting and interesting colleagues. Too rarely at Seton Hall have I had an opportunity to “co-teach,” and I find that it’s very rewarding. In particular, I remember walking home one night during the Oxford trip of 2009, praying and noticing the beauty of the moonlight over the river and having somehow a deep sense of God’s presence and the *rightness* of my being there.

Many of the students’ papers in this issue concern vocation, and no matter how old we are or how established we may be in our careers, we have to be always open to God’s call, which is *always* new, always renewing, until we die. The experience of Oxford in Seton Hall’s Foundations of Christian Culture course is a part of the exploration of what that call is and how it has been lived and written about for centuries, as well as what it means for us today. We could not offer this course without the wonderful organizational skills of Danute Nourse of Catholic Studies and Gloria Garafulich-Grabois of the Chesterton Institute. Their skillful planning and patient handling of details made the many “excursions,” as we call them, and other activities effortless for the professors and enjoyable for the students. I think all of us, whether faculty, students, or administrators of the program, became a true community, a microcosm of the spiritual and intellectual life that has thrived in Oxford throughout its long history. I hope you enjoy this volume of *Arcadia* in its celebration of this unique and wonderful experience.

Nancy Enright, Ph.D.
Associate Professor of Writing
Member, Faculty Editorial Board

2005
St. Hugh's College, Oxford



Students: Chantal V. Bright—Kirstin Catalano—Marpessa Sanchez-Dominique—Alison Fincher—Alexander P. Grabois—Elliot Guerra—Mary Kolner—John Laracy—Daniel Lowery—Joseph W. McQuaide, IV—Laura Pecoraro—Rachel Poole—Diana Quebrada—Maria Jose Ramos Calero—Cristina Rodriguez Luque—Erica Rosenvinge—Kenneth Smolin—Elizabeth Stuckhart—
Msgr. Thomas J. Sullivan—Francis Tanczos—Martine Thompson

Faculty: Dr. Chrysanthy Grieco—Msgr. Richard Liddy—
Dr. Dermot Quinn—

Administrators: Gloria Garafulich-Grabois—Danute Nourse

Oxford Reflections
Alexander P. Grabois
School of Diplomacy, Class of 2013

The first time I went on the Oxford Summer Study Program was in 2005. I was a mere 14 years old and I went with my mother, who works for the Center for Catholic Studies at Seton Hall University. I was excited about the trip and, at the end of it, I had had the time of my life. This trip led to many changes in my life and it made me even more mature as well as making me learn a great deal from an academic standpoint.

I had just finished the 8th Grade when I went and I did not take the course for credit, because I did not think I would do well in a college course without even taking a high school class yet. During the classes I would listen attentively and even answer the questions correctly. This gave me a big confidence lift because I felt that if I could correctly answer those types of questions, I could do well in high school. This was a great feeling for me because I had not always been comfortable with my abilities. The religion classes also made a huge difference in my life. I thank Msgr. Liddy for increasing the amount of faith I had, and Fr. Boyd for his lectures on religion because this made me realize that Oxford has a lot of significance in terms of religion as well as academics. In Prof. Enright's classes I learned a lot about fantasy literature because, although I had read the books we discussed before, I was not at the point where I could decipher and understand the meaning of them. In Prof. Quinn's classes I learned a great deal about history and culture, and as an Oxford alumnus, Prof. Quinn also has a deep knowledge on not only about the city itself but about its dynamics which he shared with us. After this trip, I began to pray more often and with an even deeper faith. I found that praying began to feel like a stress reliever rather than a chore.

I also matured socially on the trip. I spent my time with college students, and I came to realize that it is not age that makes maturity, and it also reinforced my values in self-control. We would go to pubs, and I found that I was able to have a very enjoyable time and admired how everyone in our group advocated self-control although the drinking age in England is 18. I very much enjoyed the meaningful conversations we had. I have tried to keep in contact with everyone as much as possible. This experience and my new friends helped me break out of my shell.

As a college student, I think about the lessons from this trip every day, I find it coincidental that I am writing this as a freshman at Seton Hall University, as I went to Oxford before becoming a freshman in high school. I was also fortunate to be a part of the 2007 trip, which was also an excellent experience. As I had been there before, I found myself sharing my 2005 experiences and showing places to my 2007 friends. I hope to use these lessons in my college career and to on more study abroad. I feel that this first trip in 2005 began the transformation of my life which has made me the person I am today.



Alexander P. Grabois, "Canterbury Cathedral"



Gardens of New College, Oxford

Letter from Worcester, Massachusetts

Rev. Msgr. Thomas J. Sullivan

*College of the Holy Cross, 1971;**Chancellor, Roman Catholic Diocese of Worcester, MA*

Musing on the nature of a *conservative*, Chesterton wrote, “If you leave a white fence post alone, it will soon be a black post. If you particularly want it to be white, you must always be painting it again.” The words belie that which the great man felt most important to conserve, *truth*. In written word, speech, religious devotion and happy personal relationships, he searched for truth, defending it along the way, and knew that if we did nothing to promote it, we would surely see it languish. Today, we see beauty and goodness continue to be manifest in fine art. The academy, when at its best, opens doors to revelation through programs which inspire. Fine journals challenge us to be critical. Homilies grounded in the biblical readings ascribed for each man— tests which follow a purposeful cycle – paint again and again the path to God. We, too, must defend and proclaim truth.

The quest for truth demands, as well as reflects, a multiplicity of disciplines. Chesterton labored at it through journalism, poetry, art, philosophy, novels, and plays, and he holds a place high in the galaxy of modern Western culture. He pursued one great truth – that of the presence of a loving God in the world – and did so through an impressive array of gifts. There are those today who, seventy years after his death, assemble in one place; scholars committed to unseal the many fountains of human wisdom, and I am grateful. I commend the leadership of the Center for Catholic Studies and the G.K. Chesterton Institute for Faith & Culture for providing a fortnight’s study at Oxford University in the summer of 2005. *The Foundations of Christian Culture: History, Myth, Literature and Science* was an interdisciplinary moment of grace for twenty students, mostly undergraduates, from America, Britain and Spain. The interaction among students from Seton Hall, St. Mary’s, the University of Dallas, George Washington University, and London’s (Jesuit) Heythrop College was stimulating.

The primary expositors were Seton Hall professors Dermot Quinn, Msgr. Richard Liddy, Chrysanthy Grieco, *Second Spring*’s Stratford and Leonie Caldecott. Chesterton thanked God for saving him from being a man of his own time. To be *secular* is to be *of your own time*, he thought – a form of imprisonment making one “instantly dated.” The sentiment was shared by the always engaging Quinn, whose passion lay in the “goodness” of history, as it shapes us, offers life and is, in the view of Augustine, “an action yet to be com-

plete.” Take the longer and larger view. Think incarnationally, he opined. See “eternity entering time.” Good historicizing, indeed, real history, does that. The Irish-born, Oxford-graduate’s approach was magnificent. Not to be forgotten were his introduction to historian John Lukacs, and his retrospective on Christopher Dawson.

Stratford Caldecott traced the interconnectedness, metaphoric as well as biographic, of J.R.R. Tolkien, C. S. Lewis, Owen Barfield, Hugo Dyson, and Charles Williams. Even as we recognized their greatness, we discovered their roots in the romantic poets, particularly Coleridge and Blake. He spoke of myth-making, story-telling, and language. Observing the West’s diminishing moral strength (“the dictatorship of relativism”), we agreed on the theological convergence of John Paul II and Benedict XVI, each of whom could no longer presume that Western culture even knows what Christianity espouses. Msgr. Liddy’s reflections on his mentor, Father Bernard Lonergan, S.J., were refreshing. Drawing on *Insight: A Study of Human Understanding, Method in Theology*, and other works, there was compelling conversation around the Jesuit’s great continuum, which leads one through *experience, understanding, judgment, decision* and, ultimately, to *love*. Dr. Grieco’s weighty presentations, which included an analysis of icons and iconography from her vantage point in the Orthodox Church, centered mostly on poetry, and we quickly wound our way through Dante, Wordsworth, Herbert, Donne, Coleridge, Pope, and others. In addition to the excellent lectures, discussions, and considerable reading, our group enjoyed memorable productions of *Macbeth* (an evening’s outdoor production at Wadham College) and *The Tempest* at London’s Globe Theatre. There was time for Canterbury, largely spent traversing the majestic Cathedral and praying at the small altar of Becket’s martyrdom. We made our way to St. Dunstan’s Church, too, to the grave of Margaret and William Roper, Thomas More’s daughter and son-in-law, where indeed the saint’s head is buried. Blenheim Palace (Churchill was born and married there, though he never lived there), is just a few miles from our lodging at St. Hugh’s College. This was the setting for a wonderful Sunday afternoon. Here John Churchill, the first Duke of Marlborough, was given the Royal Manor of Woodstock by Queen Anne, following a decisive battle on the Danube in 1704, in which was won the great allied victory over the forces of Louis XIV, a battle which saved Europe from French domination.

Always a special pilgrimage is *Littlemore*, where Newman entered the Catholic Church. Here Mass was offered and we viewed the library and dwellings, so well conserved by the sisters of “the Spiritual Family of the Work,” whose most important contribution at Oxford is the preservation of the intel-

lectual legacy of the great cardinal. There were other highlights as well. Father Peter Milward, S.J., the English Jesuit who has been teaching in Japan since the 1950s, and whose pivotal writing on Shakespeare's Catholic roots has received notoriety, spent an afternoon with us. Following a rare visit to Campion Hall, planned to display the art works collected by its one-time, legendary superior, Father Martin D'Arcy, Milward escorted us through the ancient colleges close at hand: Christ Church, Corpus Christi, Merton, Magdalen, Oriel University, All Souls and Exeter. Walter Hooper, C. S. Lewis' literary executor and former secretary, offered his *Inkling's Tour*, featuring the homes and burial places of Tolkien and Lewis, *The Eagle and Child* pub (known to locals as "The Bird and Baby"), and Lewis' rooms at Magdalen College.

Memorable, too, was a discussion led by Orthodox Bishop Kallistos Ware (from 1966 to 2001 Oxford University's Spalding Lecturer in Eastern Orthodox Studies), who lovingly articulated his faith tradition, comparing it to Catholicism, and who happily unveiled the *Orthodox Church of the Holy Trinity and the Annunciation*, where he oversees pastoral life. Father Ian Ker, the distinguished Newman biographer, outlined his recent book, *The Catholic Revival in English Literature, 1845-1961*, in which he presented, in pairs, the central writings of Newman and Hopkins, Belloc and Chesterton, Greene and Waugh. As I write this New Year's Eve 2005, I have noted plans for the Center's newest offering, *Italy in the Footsteps of the Saints*, scheduled for this coming spring. I can only imagine that it will be as fine as two exceptional weeks in Oxford. Bravo!



G. K. Chesterton's Hat
The Chesterton Collection, Oxford



View of Whitehall, Big Ben & Westminster Abbey
from Trafalgar Square

Oxford Journal: Monday—August 8, 2005

Francis G. Tanczos

Seton Hall University, BSIR'07/MADI'07

Over the past two weeks in Oxford it has occurred to me that in the foundation of Christian culture and faith there has been a myriad of people and events that created a “fellowship” between nations and people. From the invaluable contributions of the great philosophers to those of the martyrs and saints, our Christian Church has become a diverse community transcending both time and region to unite a people in a common belief and worship of the God the Father, Jesus the Son, and the Holy Spirit. Though history may have separated the Church in the way it worships (i.e. the Church of the East and the Church of the West) our faith in God unites us. As the great Pope John Paul II once said, “the Church has two lungs, and it must learn to breathe with both.”

In our quest in understanding the foundation of Christian culture, our summer school taught us to turn towards the essential spokesmen for our faith, from early Christian writers such as Augustine and Aquinas to more recent writers such as Newman, Chesterton, Lewis and Tolkien. Through reading their words we come to a better understanding both of our faith and of the history of our faith. These writers are “windows” into the history of Christianity.



The Oxford Experience

Martine Thompson

Heythrop College, London, BA; MA Student in Theology

Although over four years ago now, the Oxford Summer School experience remains in my mind a very vivid and wonderfully happy memory. For me personally, the success of those two weeks was not only due to the academically sound and fascinating content of the lectures, but also because there was always enough room for fun and laughter; think me immature, but you've got to admit, one can never really be too old for those two great necessities of life!

Speaking from England, it appears that society in this current climate, more or less tells us that religion and having a meaningful philosophy, which forms a structure to our lives is becoming rapidly unfashionable and irrelevant. Therefore, coming together with like-minded people, discussing the foundations of Christian culture was a very important thing for me to do, and the experience turned out to be a great affirmation of my own faith. Whether it be in the lectures on Christian History, Philosophy, Literature, or on Sacrament and Life, I remember thinking that as a young people we were being prepared and armed for some kind of Christian battle. This is all starting to sound a little Tolkienesque, but the Christian battle for me is that which we find ourselves amidst in our daily life: holding on to the sacred and all that is good in the face of materialism, atheism and countless other philosophies which attempt to darken the path of the Christian journey.

I left the Oxford Experience with a renewed sense of faith, hope and happiness and knew that what I was studying was of great importance. In the last few years I have been undergoing a thesis on G.K. Chesterton's concept of holiness. If you're anything like me, it is important to have someone or many people in life who inspire and help to tackle the problems that many of us face in our everyday lives. For me, Chesterton continually lives up to that great expectation. He is a man, or as Aidan Mackey claimed, a "prophet" for our times; especially for this new generation battling with modern society. "We live in disturbed and, largely, unhappy times. I am neither diffident nor apologetic in saying that one major factor in our task of finding a path back to social and religious stability and sanity may well depend upon how attentively we are prepared to listen to the wisdom of G.K. Chesterton." Thus, it was on Chesterton's wisdom, his concept of holiness and the importance of the saints as inspiration in our daily life, which I spoke upon to the second group of students enjoying the Oxford Experience two years after my own!



A View of Oxford from the tower of St. Mary the Virgin

2007
St. Benet's Hall, Oxford

Catho-
Voca-
tion
Joe



lic

Students: Caroline Ball—John Bertolino—Betzaida Cordero—Courtney Daly—
Javier Delgado—Dana Esposito—Alexander P. Grabois—Cristin Grow—
Jacklyn Hobbs—Greg Kelly—Elizabeth Laird—Joseph MacKinnon—Era Mur-
zaku—Gavin McDowell—Beth Morris—Kathryn Sheldon—Susan White

Faculty: Fr. Ian Boyd, C.S.B.—Msgr. Richard Liddy—
Dr. Nancy Enright—Dr. Dermot Quinn

Administrators: Gloria Garafulich-Grabois—Danute Nourse

Reflection on Vocation and Servant Leadership

Cristin Grow

Seton Hall University, '08

Before March 2005, I never fully believed that a week had that capacity to change one's life. For the first time that year, though, I went on a spring break collegiate challenge with Habitat for Humanity. It was wonderful, and I decided to go again the following year. So on Saturday March 10, 2007, thirty-two Seton Hall students and two faculty members arrived back to campus after departing from Louis Armstrong International Airport in New Orleans, Louisiana three hours earlier. These thirty-four, including myself, were involved with an alternative spring break organized by the university chapter of Habitat for Humanity in conjunction with relief efforts for Hurricane Katrina. Returning, however, was not quite the same as leaving. Some of the participants in March 2007's Collegiate Challenge had not yet been involved with habitat builds. Some had. None of the thirty-four however, were quite prepared for NOLA. Furthermore, there remains no sufficient explanation by any of the impact of the experience for friends, family members, faculty members or classmates. However, that week spent below the Mason-Dixon Line is still surging beneath the surface of all of us, searching for adequate explanation -and every once in awhile, we all have a little inclination to go back, to give back- and to hammer something.

I have seen a lot of tragic conditions in my experiences with Habitat for Humanity. One of the ideas always stressed behind our trips are the idea of vocation and servant leadership. I never quite understood that expression though. I suppose we were offering our services of hammering and nailing, but for what greater purpose? Over the last several months, particularly since arriving back from NOLA, I have been undergoing what could most dramatically be entitled a crisis of faith. I wouldn't call it that though. I have always fully believed in the truths claimed behind my religion, and I try and spend a little time from each day with God if I can. I think what began my crisis was a conversation I had one evening with my boyfriend. He had told me that after all of his years of Catholic schooling, he found that the concept of "God" was just a comfort for those who feared their own deaths. He spent hours scouring over philosophy books, and when he found no evidential proof, he told me that he had come to the conclusion that his explanation just made more sense. I needed to get away, and I needed to remind myself of my own faith that I had begun to drift from. And then there was Oxford.

The course aspired to be everything that I was looking for in abroad experience. I wanted to explore my faith. That's exactly what I did; I spent two weeks in one of the most history drenched cities in the world studying history, philosophy and theology. While I can't say that I came out of the program with a complete understanding of my faith, I can say that I came out of the program without my constant need to justify my faith to myself and others. Oxford not only allowed me to be at peace with myself and my beliefs, but also at peace with the religious beliefs of others. I no longer feel like I need to hide my faith or justify it to my friends and family. My faith is for me. Something Monsignor Liddy had said still resonates from the trip, nearly a month after returning was, "Religion is faith and a relationship with God; if you try and empty it out, you'll lose it." That's what had been happening to me; I had tried to empty out my faith. Now, I am simply comfortable in my faith and my service to others. My response to that faith is to continue to help others through Habitat for Humanity, because in fact it is not all hammers and nails, but a lifestyle choice, a vocation for service to which we of faith are all called. And it is true that a week can in fact change your life.



Msgr. Richard Liddy, "Outside Buckingham Palace, London"

Servant Leadership Through the Oxford Experience

Gregory D. Kelly
Seton Hall University, '08

Traveling to England, "to have the experience of living and learning in a community, in the very heart of the Oxford," was a wonderful way of not only contemplating the vocations of the people we were studying but it also gave us a window into what our own calling or vocation might be. Although St. Benet's Hall is not a monastery, it is a Catholic institution of higher learning on a small scale. Our contemplation took place not only in the classroom but also in the chapel. Morning prayer was at 7am followed by Holy Mass. Then at 6:30pm vespers were prayed, and then at 10pm night prayer completed the day. As one can see contemplation was continual.

Oxford University was and is the home of many famous writers: Cardinal John Henry Neman, C.S. Lewis, J.R.R. Tolkien and more. We had the opportunity to see that language is a very important part of our vocations. Through the study of languages such as Greek, Latin, Hebrew, etc., we can understand more about God, who is all wise. God put his Son, who is the Word, here on earth. The Word came first in creation, because we would not be able to understand anything else otherwise. Because of this we can understand the gospels, which reveal to us that through God's Particular Providence, all our sins and mistakes will be forgiven. Everything that God allows to happen to us is meant to draw us closer to Him in love and knowledge, as long as we meet the challenge and take up the call to realize what we were created for. This will help us take a major step forward in our relationship with Him.

Our vocations are linked closely to the objective and subjective things of life such as History, Literature, Philosophy, Mythology and Culture. They determine what our calling from God will be. If we learn to pray in our relationship with God, we will find that God, has a job for us to do, and as we develop a conversation with Him we will find that we must "let go and let God" to lead us to do that job. (I don't like the word job; it is really a calling.) What keeps us from being weak in character is obedience, the word, "obey" having its roots in the verb to listen, and we listen to the call from God at the important stages of our journey. This can be done by contemplative prayer, prayer of the mind and heart. Spiritual and intellectual.

We found out that people like Newman, Lewis and Tolkien all were focused on the basic human search for meaning. We looked for some of that meaning in the writings of these and others like G.K. Chesterton, who said that

in literature we meet the adventure of the moral life, when destiny is shaped by the choices we make. We explored that drama of the moral life as well as the fact that History is the ground of revelation, the crucible of God's action in the world and saw that myths and fairy tales too often were dismissed as day-dreams or escapism, as self-conscious departures from the "real" world, but these forms of story-telling are actually avenues towards a deeper understanding of that world. This led us to the final question "how can Christians work together for the renewal of the world." The answer is obvious, we must live the gospel. We must "Love one another as I have loved you." (John 13; 34)



James Harris, "Oxford Sky"

MacKinnon
St. Michael's College, *University of Toronto, Class of 2010*

My experiences in Oxford, England have taught me much about certain vocations and about what a vocation actually is. The word is thrown around often when speaking about an individual's natural inclination or calling to become a cleric or to lead an ordered religious life, but the meaning of vocation is not limited to this understanding. Having discussed vocation with a number of people who are clearly living out their own Catholic vocations, the definition for vocation that I have arrived at with their help is: a divine call to God's service, or living a particular type of lifestyle for which one is molded by God, and thus called by God to enjoy. So, that function or calling which is appropriate for an individual and supportive of a healthy relationship with God is his or her vocation. Upon first reflection, I felt that this was somewhat deterministic, that someone was called or destined to live a particular life or lifestyle. I later realized that a vocation is a calling, not a demand. For instance, a man's fate is not to become a priest. He chooses to do so. But perhaps, God's influence made this choice possible, through providential guidance or perhaps even grace.

Among the individuals I conversed with on the trip currently living out their religious vocations were Father Boyd, Father Leo, and the sisters from Littlemore. Although I refrained from discussing their particular vocations, by simply talking to them about their work I realized how well suited they are for the roles they have taken. Reflecting on the compatibility these persons have with the lifestyle they have been called to and have chosen for themselves, I began to think about those who possibly fail to hear the call to their vocation. It seems as though it would be such a silent disappointment for an individual, who might have been called to the vocation of marriage, for example, to live an impulsive, lonely existence. The importance of keeping an open mind for God and His plan is stressed by this kind of what-if scenario.

The trip has reshaped the way I approach and think about religious vocations, but further, it has changed my outlook on the ecclesiastic vocations. While I had made the mistake before of associating elements of an anchoritic-monastic lifestyle with all holy orders, I now realize that the religious life can be, and is often, a very satisfying, sociable and exciting vocation. The one shining example that sticks out in the forefront of my mind is the convent that we encountered in Littlemore. The sisters live happily in community where they work with great vigor towards exposing and revising the works of Cardinal Newman. The lives they share together appear to be fuller and more satisfying

than the majority of the North American populace. If one was so inclined, such a vocation would be a wonderfully fulfilling one, but again, as noted above, each is called to that lifestyle which is best fitting of him or her.

The ways in which the Oxford trip reshaped and educated my mindset on the matter of vocation was, in retrospect, essential because of the competing depictions that exist in the media. The mainstream media has convinced many that the religious lifestyle of a cleric or a Christian academic is neither pleasing nor attractive, but my time in Oxford with individuals who actually partake in such a way of life, especially the sisters of Littlemore, has taught me much about certain vocations and the religious life, showing me a great deal of evidence contrary to intermittent, negative assertions made by those in the media.



Anonymous. "St. Benet's Hall."

Vocations

Susan White

Notre Dame University, '08

My experience at Oxford this summer through Seton Hall University was an important step for me in my never ending quest to figure out my true vocation. Vocation is not something to be taken lightly in this day and age, and I have often wondered how I might end up serving God with my talents. My time at Oxford helped me to grow in my current vocation as a student as well as gave me ideas for what I might do after I graduate. In addition, it enriched my love for academic endeavors, especially rekindling my curiosity about those fields closely related yet outside my major, English. Philosophy, history, and religion all fit in closely with literature in a way that I am sure will help define whatever role I take on later in life. As it is, Oxford did not determine my future vocation or goals, but rather helped me to take stock of where I was and prepared me for what is to come.

Naturally, first and foremost, the Oxford course helped me to continue in my studies as a student. Though I had primarily signed up with a view to focus on the literature section (as it coincided with my English major), I found myself fascinated by other sections of the course work. I would be lying if I said that my favorite parts were not those that concentrated on Lewis and Tolkien. However, I would also be lying in saying that I found the rest of the course a waste of time. As I become more concentrated in my literature studies, I think I lose sight of the ultimate goal of a student, which is to be as well-rounded as possible in all subjects. This of course, is not easy, as I have unequal talents in different fields and don't always have equal amounts of time to devote to each one. However, Oxford helped to remind me that I need to keep my mind open to all kinds of learning and all different areas.

While Oxford reminded me of my present duty to my vocation as a scholar, it also gave me a glimpse of where I might be headed in the near future. I have already spent a great deal of time wondering where I will head after I graduate next spring, including thinking about going to graduate school, getting a job in publishing or teaching, or trying to get something that I have written published. All are options that I know I could achieve if I put my mind to it. However, Oxford reminded me that what we want is sometimes not what God wills. The academic setting of the city and its universities also reminded me that while something such as graduate school may seem like a "safe" option-as opposed to trying to get fiction published-it is still not easy, and I must be wholly

dedicated to it. This holds true for any career track I eventually choose. My trip to Oxford made me re-think my previous commitment to my "fallback" of going to graduate school. It cannot be a fallback; it must be a true commitment made in the spirit of service.

Of the other two options, a job in publishing or teaching is a recently considered vocation and one that I will figure out partly next year as I am taking a publishing internship. For the vocation of being a writer, specifically of publishing fiction, I have long dreamed of achieving this goal. It was no small wonder that Oxford, boasting J.R.R. Tolkien, C.S. Lewis, Charles Williams, and Lewis Carroll to name a few, rekindled this desire in me. Of course, this will be considered, by and large, the most impractical vocation of all my options. I am willing to concede that it is the most improbable, perhaps the hardest, and one that offers slight chance for success at great risk. But I would argue that it is possible and that the rewards are great. Of course, this challenging opportunity does not exclude me doing either of the other two career tracks, but I am conscious that I will have to choose one to focus on, to put all my energies towards. It's almost the wealth of opportunities that makes it all the harder to choose just one.

In short, I learned nothing definite while attending the Oxford program. It did, however, give me a chance to wrestle with the possibilities of my future vocation, showing me examples of great academics, teachers, and writers. The program gave me a great insight into the lives of these people and thus caused me to reflect on what challenges I might face in any of these tracks. It also forced me to wrestle first, with the question of what I want as well as what I believe God wishes me to do. I still have no concrete answers, but I instead have a re-invigorated desire to do the best I can in my present vocation as a student and to prepare for whatever is coming the best I can. It's not always easy and in fact, thinking about what examples Oxford presented me makes the task even more daunting. But I know with some luck, lots of patience, and many prayers, I will get there in the end.

2009
St. Benet's Hall, Oxford



Students. John Debold—Kate Debold—Magdalena Dewane—Ysabella Esteban—James Harris—George Mihalik—Lakendra Moses—Kaitlin Owens—Sheila Policastro—Jeremy Slate—Marie Liddy

Faculty. Fr. Ian Boyd, C.S.B —Msgr. Richard Liddy—
Dr. Nancy Enright—Dr. Dermot Quinn

Administrators. Gloria Garafulich-Grabois—Danute Nourse



Dana Esposito, "Newman College Garden, Littlemore"

Chorus of the Ages

John Debold

H.S. Teacher; Donor, Fr. Walter Debold Scholarship Fund

Classic songs should be re-sung at different points in our life for the same reason classic stories should be retold. They give us insight to who we are in ways that renew and enrich our being and provide a portion of the framework of our “home”— thinking broadly of the term and to the degree that we build one in substance and spirit. These songs and stories are a rare and treasured pathway to the hearts of those who came before us, containing within them a sense of our ancestor’s wisdom, sacrifice and goodwill. One of the cherished aspirations of any culture is to pass these gifts to our prosperity. To do this we must first take care to listen to the voices of the ages, to meditate upon the words and deeds of the past, striving to seek the finest offerings within our reach. It is from this sustenance that our culture survives. To the degree that we are able to discover these gifts we can then respond in a way to pass them along to those who will come after us. How is this to be done? That is to a great degree a matter of the heart. The important thing is to make the attempt in a way that our intent is clear. It is perhaps in the effort that the intention is achieved, that a culture is reborn in a way that gives meaning to the past, the present and the future, and that an individual can experience being an integral part of all three. This is what I sought and found in the Center for Catholic Studies Oxford Trip of 2009. Within the island of time of two short weeks and in a place where such thinking has continued for generations, where the very stones speak of who we are, I found a part of our culture larger than life and worth bringing “home.” I discovered the old songs continue to be sung ever new and the old stories are still fresh and speak of who we are and who we aspire to be. To anyone considering such an endeavor I encourage you to take the time, take the chance and trust the great voices of our culture. Take the chance and let your song be sung. Add your voice to the chorus of the ages.

Stranger in a Familiar Land

Maggie Dewane

Seton Hall University, Class of 2010

The sun was just rising, giving way to misty fields sprinkled with dew and shadows of livestock. The pale glow was uninhibited; it looked like this world was untouched. But as I drove down the M4, I knew this wasn't the case – I wasn't in Hobbiton or the Shire, Narnia or Archenland, or even Wonderland. I was, however, departing the enriched environment that inspired such fictional places. Despite my two weeks of study in Oxford, it was still hard to put words and ample explanation about the emotions that this place evoked. What was for certain was that two weeks were not enough. Something about Oxford had grabbed hold, pulled me in, and took part of my heart. While my words may not be as eloquent or mystical as scholars who called Oxford home, I will try to justify my time there and convey to you just how one place can leave such a lasting impression on one's mind and heart.

Picture your favorite childhood memory – perhaps you envision a winter wonderland outside your back door, your mother preparing cookies and hot chocolate; a Sunday ritual of going to Mass with the family followed by brunch in a sun-filled kitchen; sitting by a brick fireplace chatting congenially with your parents after an exciting day in elementary school; who knows, maybe even just falling asleep in your familiar childhood bed after a long time away from home. These feelings enveloped my mind when I stepped foot in Oxford. An immediate sense of familiarity – one that had been tucked away behind memories for much too long – that is what I felt.

With a strong appreciation for classic scholars and literature, I was in a student's paradise at St. Benet's Hall – a small and modest college of Oxford University, with a quaint library complimented with bookshelves reaching to the top of the ceiling. A perfectly "civilized" atmosphere, St. Benet's offered all the elements one would expect to find in an Old English manor. The never-ending staircases with bells topped at their peak, a parlor – or calefactory – with prim and polished sofas and armchairs and a classic piano, and the bright garden with cool and manicured grass all emitted an air of style and elegance. It felt like taking a walk through time, that J.R.R. Tolkien would round the street corner himself any moment. Waking up every morning was no longer a chore like it was back home because the clean crisp air poured into your bedroom window with the first dashes of sunlight every morning around 5:00am. Early morning runs led me around parks and cobblestone streets where I could

find misty fields and streams dusted with livestock, swans, and deer. Upon returning from what truly awakens your body and mind, a surefire way to guarantee the day would be a prosperous one was to attend daily mass. Before most folks are even out of their beds at 7:30 in the morning, you would have already cleansed your body, mind, and spirit and would be ready to embark on a new day filled with learning, laughter, and adventure.

A time-capsule breakfast as I would like to consider it, took place in a large dining room with a feast-sized wooden table, enough to accommodate at least thirty people or knights. While the early morning may not have pleased everyone, the bright conversation beginning the day brought smiles to all faces regardless. Each person brought a gentle and effervescent mood to the table throughout the time spent in Oxford. Following breakfast were some of the most enlightening lectures that one can experience. With engrossing guest lecturers from universities throughout the UK and some of the most enthusiastic and well-versed professors from Seton Hall, there was neither a dull moment nor a moment without learning. The rigorous stimulation brought a keen sense of exhilaration and excitement that may not be felt in a standard classroom; within St. Benet's library, classes felt like roundtable discussions for which the Inklings would have provided incomparable insight.

Afternoons often provided excursions and field trips – each providing even more to the Oxford experience. Whether touring the local streets and catching glimpses of the impenetrable grounds of certain colleges, buying large quantities of postcards for loved ones back home, or discovering new beautiful landscapes that only you and a few others are privileged to have stumbled upon, the environment had something to provide for everyone. While the same group of people from my Oxford experience will never again all be together in that same setting, I cannot despair because the relationships forged there have broadened my worldly scope and heightened my appreciation for what each individual can teach others. It continues to strike me as remarkable how fortunate one can be to learn from such esteemed scholars, to grasp the ins and outs of a new place so quickly, and to realize the value of those people undergoing the experience simultaneously. I can only hope to return to this place one day, perhaps as a student, a scholar, or simply as a guest. To be first greeted by the day with a dewy sun coasting into my bedroom window or across the M4, knowing that this ancient world still freshens the minds and heart of those it captures, would symbolize the Oxford experience – never fading away, glowing with a bright and unmarked thrill that is sure to influence the life of anyone willing to open their eyes to that first gleam of sunlight.



Gloria G. Grabois, "Past & Present: Big Ben & the London Eye"



Gloria G. Grabois, "A Quiet Moment at Blenheim Palace," 2005

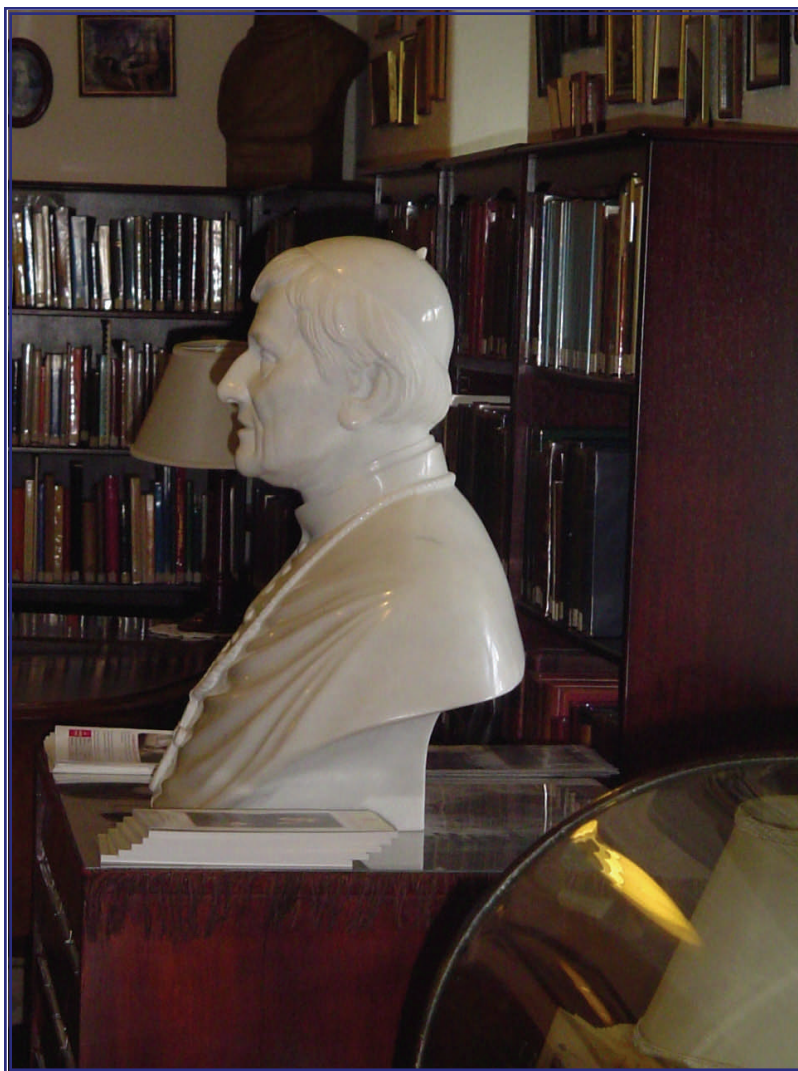
Little Greatness
James Harris
Seton Hall University, Class of 2010

After visiting Cardinal John Henry Newman's place in Littlemore, I could not help thinking how true the name "Littlemore" was in what I had just experienced. The place appeared to be little. It was run by little sisters (physically small and publicly unnoticed). The building itself was little, and even the rooms and doorways seemed below the average size. Yet, there was always something more about it. The oratory was not just any old oratory, but it was where Cardinal Newman himself had prayed! The bedroom, the writing desk, the library, and the fireplace all had the historical fingerprints of Venerable John as well.

This certainly stirred up the desire within me to do great things in my life. It was not just the place that caused this, but the one who lived there. Inspired, I asked someone to take a picture of me next to Newman's desk while pretending to write on it with a quill. I wanted to imitate Newman and be a teacher of the faith. Of course, this did not mean to necessarily write long books or heavy theological sermons. To imitate and to copy are not always the same thing. I wanted to communicate the truths of the faith with the effectiveness that he had. I desired to give people knowledge of God and change lives.

Littlemore looks one way to a historian, another way to an architect, and still another way to a government official; but, through the eyes of faith, it is the holy location of a man who changed England. It is the site of intellectual and spiritual greatness. It is the home of where John Henry Newman fully became a member of the Catholic church. Following the trip, I surely thought a little more of Littlemore.





James Harris, "Cardinal John Henry Newman" Littlemore.

Prayer of Thanksgiving

David R. Foster, Ph.D.

Seton Hall University, Director, Center for Vocation and Servant Leadership

Thanksgiving, 1987

Loving Father, None of us forsaking.

We give You thanks for all good gifts:

For this family

For hearth and home

For table laden

For pies out-of-sight

For this new land and for its freedoms.

You have blessed us O Lord by these thy gifts

which we are about to receive.

And with them too gather the whole wide family

for Thanksgiving without end.

Amen



Dana Esposito "St. Teresa's Church," Beaconsfield

**Self-Consciousness: A Quality in Common
with Rap Artists and the Hobos of Oxford**

Kaitlin M. Owens

Seton Hall University, Class of 2010

I sang a song so long ago;
It danced within my heart,
Which merely touched the things I know
That words cannot impart.

But now I speak in prosey beat
And simplify my world,
Because I know I'm from the street,
No history nor myth to meet,
No flag to be unfurled.



Gloria G. Graboïs: "Punting Boats", River Thames, Oxford"



Gloria G. Grabois, "Bust of Cardinal Newman at Trinity College"

A True Gift

James Harris

Seton Hall University, Class of 2010

The sun is more than a step away,
And the moon is farther than arm's reach.
One must dig to find earth's clay,
Or go to the shore to see the beach.

All of these things will always be far,
They cannot be kept as one's own.
What, then, is closer than a star,
More obtainable than a stone?

It is the Lord, forever near,
To children who walk in his light.
His presence He makes ever so clear,
So man can receive the One at his sight.



Gloria G. Grabois, "Oxford at Dusk,"
view of Christ Church"

The Shroud of Turin

Era Murzaku

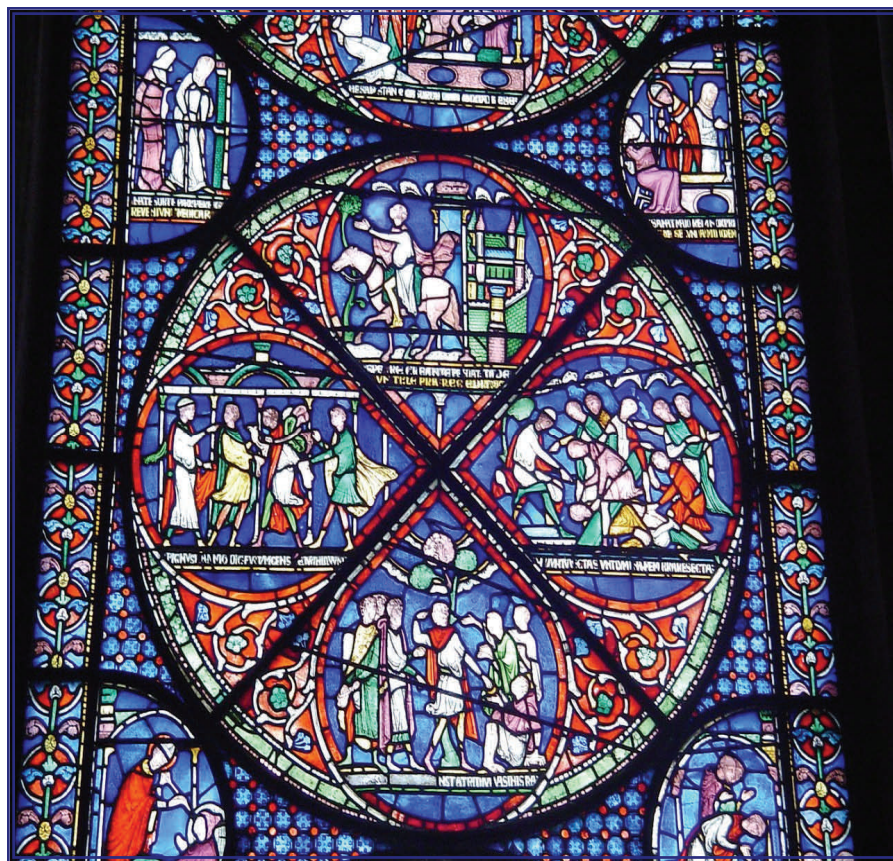
Seton Hall University, Class of 2010

The Shroud of Turin will be on display to the public from April 10 to May 23, 2010, thus causing this mysterious and highly controversial artifact to once again jump into the spotlight. There are many misunderstandings regarding the nature of the Shroud, its history, and especially the science behind it. This paper seeks to analyze the Shroud of Turin from a variety of scientific viewpoints, including physiology, archaeology, and chemistry, and to demonstrate the ways in which the science of the Shroud illustrates the inherent unity between science and religion.

Arguably one of the most enigmatic and controversial relics in history, the Shroud of Turin has both puzzled and fascinated the world for centuries. A linen cloth measuring four feet in length and three and a half feet in width, the Shroud of Turin is believed to be the burial cloth of Jesus Christ and shows the front and back imprints of a crucified man.¹ The religious significance of the Shroud is obvious; if it is indeed the burial cloth of Jesus Christ, it confirms the Incarnation of Christ and His passion and crucifixion. If the Shroud is authentic, Jesus Christ was an actual man who lived in our world and is part of our history. Christ had real blood and felt genuine, human pain and suffering during His Passion. The Shroud is therefore an object of supreme religious importance.

An undeniably religious artifact, the Shroud of Turin has also captured the attention of scientists throughout history, and extensive scientific testing has been done on the Shroud in the 20th century and continues to be done today. Science and religion, however, have classically been deemed to be warring, mutually exclusive elements of society. The general perception is that one cannot embrace scientific thinking while still holding onto religious belief. The Shroud of Turin debunks this notion and illustrates the inherently complementary natures of science and religion. First, the sciences of anatomy, physiology, and archaeology will be examined in relation to how they, through the Shroud, validate the Gospel accounts of the crucifixion of Christ. Anthropology, biology, and chemistry will be examined next in order to establish how they illustrate the Incarnation of the Lord. Ultimately, the ways in which science and religion complete one another and are in fact integral to the understanding of each other will be demonstrated through the Shroud of Turin.

The image of the man on the Shroud closely mirrors the Gospel accounts of



Stained Glass Window at Canterbury Cathedral

the Crucifixion of Christ, which follows the “traditional” Roman form of crucifixion. The condemned is first flogged, then carries the wooden beam to the place of execution, and then is nailed with outstretched arms and is seated on a small, wooden peg.² The wound images, blood stains on the cloth, and physiology and pathology of death of the man on the Shroud parallel the Gospel accounts and the historical description of a Roman crucifixion exactly. According to Robert Bucklin, M.D., a medical examiner and forensic pathologist in Las Vegas who has examined over 25,000 bodies by autopsy in order to determine the cause and manner of death, an examination of the back image of the Shroud shows one hundred or more dumbbell-shaped injuries which are found in groups of two or three and extend from the shoulder region, to the lower back, buttocks, and backs of the calves.³ The images appear to be the result of some sort of whip-like object, and the dorsal direction of the injuries suggest that the whip was applied by someone standing behind the individual being scourged.⁴ These injuries suggest scourging with a flagrum, a Roman whip ending in bits of bone or metal. Further examination of the shoulder blade area on the left and right sides of the body shows abrasions, probably the result of a rubbing friction between the skin surface and a heavy, rough object, like a cross, that is being carried.⁵ Furthermore, Bucklin was also able to determine that chronologically speaking, the whip-like injuries and abrasions on the shoulder region would have occurred earlier than other injuries present on the Shroud image.⁶ The image of the man on the Shroud thus clearly portrays wounds indicating both flogging and the carrying of a heavy object like a cross and also corresponds closely with the Biblical chronology of Christ’s crucifixion.

The hand, arm, leg, and feet wounds of the man on the Shroud are also characteristic of Crucifixion as described by the Gospels. Contrary to popular artistic portrayal, medical professionals argue that the nails were used to puncture the victim’s wrists in an area between bones called the Space of Destot, instead of the palms. The left hand overlies the right wrist on the image of the man on the Shroud, and a distinct puncture-type injury is apparent on the right wrist.⁷ The flow of blood visible on the wrists, elbows, and forearms is not in accordance with the position of the hands crossed over the pelvic area visible on the Shroud. Instead, the arms of the man would have had to be outstretched upwards at approximately 65 and 55 degree angles with the horizontal in order to produce the visible blood flow pattern.⁸ During crucifixion, a victim’s hands would be higher than his head. The blood flow of the man on the Shroud clearly demonstrates that the man’s hands were elevated while his wrists were bleeding. The validity of the wrist nail wounds are further demonstrated by the ability to see only four fingers in the left and right hands of the

figure on the Shroud. The Median Nerve, which is connected to the thumbs, runs through the Space of Destot; damage to the Median Nerve by means of a nail would cause the thumb of the victim to protrude into the palm, thus making the thumb invisible in the image of the hands.⁹

The leg and foot wounds of the figure in the Shroud further indicate the presence of a puncture imprint in the metatarsal region of the foot, presumably caused by a large, sharp object such as a nail that could support the victim's weight.¹⁰ Pathologists believe that the victim's right foot was placed directly against a flat surface, whereas the left leg was bent at the knee, rotating the left foot so that it rested on top of the right foot.¹¹ A single nail was then driven through both feet. Furthermore, the legs were examined for broken bones, and none were found as in accordance with John 19: 32-33: "So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs."¹² Medical examination of the hand, arm, leg, and feet regions of the man on the Shroud evidently show the effect of being wounded or pierced by an object such as a nail and do not indicate the presence of broken leg bones, thus further agreeing with the Biblical accounts of Christ's crucifixion.

Another important aspect of the image of the man on the Shroud is the presence of an oval-shaped wound measuring at 4.4 cm long x 1.1 cm wide found between the fifth and sixth ribs on the right side of the figure.¹³ This wound accounts for a large blood stain on the shroud, and close examination of the stain finds differences in intensity in the stain indicating the presence of two types of fluid, one made up of blood, and the other appearing to have a more watery consistency, possibly the result of a build-up of fluid in the chest cavity.¹⁴ The consensus among medical professionals has been unanimous: the wound was inflicted postmortem. Once again, this wound, too, fits perfectly with the Biblical account as seen in John 19: 34: "...One soldier thrust his lance into his side, and immediately blood and water flowed out."¹⁵ A thorough analysis of the anatomy and pathology of this lance wound, along with the other wounds identified throughout the image on the Shroud, has led medical professionals to unanimously agree that the cause of death of the man on the Shroud was a result of a combination of asphyxiation, shock, edema, and severe blood loss that took place during crucifixion.

There is clearly a close correlation between the Gospel accounts of Christ's crucifixion and the anatomy, pathology, and physiology of the wounds of the figure on the Shroud as universally determined by medical professionals. The

closeness of the Shroud to the Passion of Christ is reflected upon by Pope John Paul II during an address in his 1998 visit to Turin:

For believers, what counts above all is that the Shroud is a mirror of the Gospel. In fact, if we reflect on the sacred Linen, we cannot escape the idea that the image it presents has such a profound relationship with what the Gospel tells of Jesus' passion and death...¹⁶

The extensive medical examination applied to the Shroud is thus a prime example of the forces of science and religion working together to complete one another and to substantiate each other, since the medical observations of the Shroud serve to further confirm the Gospel accounts of the crucifixion and vice versa.

Just as the medical sciences have been used to unravel the mysteries of the figure on the Shroud and to correlate his wounds to the Gospel accounts, the science of archaeology can also be applied in order to further validate that the man on the Shroud did indeed die as a result of a Roman crucifixion. As stated earlier, the back of the man on the Shroud is covered with dumbbell-shaped wounds believed to have been inflicted by a flagrum or a similar whip-like object. The validity of the existence of a flagrum as an instrument of torture was recently confirmed in a dig at Herculaneum, the sister city of Pompeii in Italy which was destroyed around 79 A.D., where a flagrum was excavated.¹⁷ The lance thought to be responsible for the side wound of the man on the Shroud has also been excavated and is thought to have been used by the Roman militia.¹⁸ Furthermore, the remains of an individual killed via a Roman crucifixion were found in 1968 at Giv'at ha-Mivtar, a city near Jerusalem, and were identified as the products of crucifixion because a single nail with traces of wood adhering to it were found penetrating the heel bone, and scratch marks as if from a nail were found on the wrist bones of the man.¹⁹ These important archaeological finds strengthen the Biblical accounts of Christ's crucifixion and go hand-in-hand with the conclusions reached by medical experts upon examining the Shroud, further elucidating how the sciences can serve to strengthen religion's claims.

Like the passion and crucifixion of Christ are central elements of Christian belief that can be validated by scientific analysis and archaeological discovery, the Incarnation, or the belief that God became man in history through Jesus Christ, can be demonstrated, to a certain extent, by the Shroud of Turin. The humanity of the man on the Shroud can be confirmed by a medical analysis of the wounds, as mentioned earlier, or by a scientific analysis of the blood and

body fluid found on the Shroud, whereas the historicity of the man on the Shroud can be validated by a number of anthropological and historical means. The image on the Shroud is that of a man, about 5'10" and weighing between 170-175 pounds.²⁰ From an anthropological perspective, the physiognomy of the man on the Shroud appears to be Middle Eastern; the man's long hair parted in the middle and falling to the shoulders and the presence of a ponytail on the back of the man's head are characteristically Jewish and were popular ways of styling hair during Jesus' time.²¹ Furthermore, the blood stains on the Shroud have been closely analyzed by scientists. X-ray fluorescence has been employed in order to learn more about the chemical composition of the Shroud. Strontium, calcium, and iron were found dispersed throughout the Shroud, but iron was found to fluoresce more and to thus be more concentrated in the blood spot regions.²² An absorption band characteristic of blood, called the Soret band, was identified by ultraviolet and visible spectroscopy at an absorbance of 410 nm²³ and further testing confirmed the presence of protein, bilirubin, albumin, and the blood antigens and antibodies in the Shroud's blood-stained fibers.²⁴ The presence of actual blood has therefore conclusively been identified on the Shroud of Turin and proves the humanity of the figure on the Shroud, thus embodying the Incarnation if the man on the Shroud indeed is Jesus Christ. The anthropological examination of the figure on the Shroud further places the man on the Shroud as from the era of Christ.

When enhanced with a VP-8 image analyzer, the imprint of a coin can be seen over the right eye of the face of the figure on the Shroud, further serving to place the man on the Shroud in a set period of time in history. Four letters, "UCAI," can be seen on the 15 mm diameter of the coin. These four letters are believed to have been part of a misspelling of "TIBERIOUKAICAROC," meaning "of Tiberius Caesar," but with the "K" being accidentally replaced with a "C," as found on a typical Pilate coin.²⁵ Apparently, it has been established by numismatic specialists that Pilate coins are notoriously of poor technical quality and spelling, and the misspelling seen on the coin on the Shroud is a common confusion between the Greek kappa and the Latin "C," which sound very similar.²⁶ The image of a *lituus*, or an astrologer's staff, can also be seen on the coin; the *lituus* was the symbol of Pontius Pilate on coins minted after A.D. 29 and is known to have never been used again by another ruler in Palestine or anywhere in the Roman world.²⁷ It is also believed that these Pontius Pilate coins were circulated predominantly throughout Palestine.

The presence of the coins over the eye of the image on the Shroud also has important implications regarding Jewish burial customs during the time of Christ. The historicity of this tradition was confirmed with the discoveries of a



Christ Church Quadrant

buried man with silver coins from A.D. 133 placed over both of his eyes and a skull containing two bronze coins from A.D. 37-44 at 'En Boqeq; another coin from 63-40 B.C. was found by the debris on the floor of a burial site in Jericho.²⁸ Perhaps the most interesting and monumental find, however, is the discovery of a bronze coin of Herod Agrippa I dating from around A.D. 42 in the ossuary of a woman of Caiaphas family right outside of Jerusalem. The Caiaphas family was an important and well-known family of high priests, and the New Testament refers to the high priest that presided at Jesus' trial as Caiaphas!²⁹ This discovery demonstrates that the placing of coins over the eyes of the deceased was a well-established Jewish burial custom, was widespread and was practiced by even the finest and most religious of Jewish families, and was common during the era of Christ. The analysis and discovery of the coin on the image of the Shroud thus serves to demonstrate the historicity of the man on the Shroud and also establishes that the man on the Shroud is from the same time period during which Christ is traditionally believed to have lived.

Clearly, an anthropological analysis of the man on the Shroud, a historical examination of the imprint of the coin on the Shroud and Jewish burial customs, and a biological and chemical investigation of the blood stains on the Shroud serve to reinforce the principle of the Incarnation. If the man on the Shroud is indeed Jesus Christ, then science has proven the religious claim that Christ was a real, human man who was a part of history as we know it and shed blood just like ours. Thus the Shroud is a prime example of science and religion working together to prove the historicity and reality of the Incarnation of the Lord. By examining how the sciences of anatomy, physiology, and archaeology validate the Gospel accounts of the crucifixion of Christ and by analyzing how anthropology, biology, and chemistry illustrate the Incarnation of the Lord, the ways in which science and religion are complementary and mutually enriching forces are demonstrated through the Shroud of Turin. Ultimately, though, the Shroud is a challenge to both our intelligence and our faith. Much of the nature of the Shroud and of the man on the Shroud has been unraveled by modern science, but the origin of its image continues to mystify the greatest scientists throughout the world; perhaps this image is not the work of human hands. The man on the Shroud can be identified scientifically as being from the approximate era and geographic location as Christ, but the claim that the man on the Shroud is Jesus Christ can never be confirmed by science; this is where religion steps in. The Shroud of Turin, therefore, is a prime example of the inherent complementary natures of science and religion and of the ways in which science and religion complete one another and help in the understanding of each other.



G. K. Chesterton's Toy Theatre
The Chesterton Collection, Oxford

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Croquet Team at St. Benet's Hall

Syllabus

The Foundations of Christian Culture: History, Literature and Philosophy (CAST 3994SP, HIST 4281SP, ENGL 3413SP)

Sponsored by:

Center for Catholic Studies and
the *G. K. Chesterton Institute for Faith & Culture*

With generous support from the Father Walter Debold Scholarship Fund

Unit One: The Foundations of Christian Culture — Philosophy of History

Session 1: The Catholic Intellectual Tradition

What is the Catholic intellectual tradition? Is it just “the great books” of the Christian tradition? Augustine’s “Confessions” and Thomas Aquinas’ “Summae?” Or is the Catholic intellectual tradition related to the Eucharist and, indeed, to Christ? How?

Session 2: The Christian View of History

Christian history is not simply the history of Christianity. On the contrary, it is a view of history itself. Proposing that the human story has significance beyond its physical and material appearances, the Christian sees history as charged with incarnational and redemptive meaning. It is stage and drama, the theater and the play itself. This session will explore this theme, placing it in cultural and philosophical context, and asking: What *is* Christian History? How do we come to understand it? Are its methods and arguments the same as those of other kinds of history? Can the Christian philosophy of history persuade non-Christians? Is this simply theology in disguise? We will explore some “secular” theories of history, in particular those thinkers of the eighteenth and nineteenth centuries who offered merely materialist or determinist interpretations of the human story. What are the underlying assumptions of these views on man and his nature? Are they objective? What *is* objectivity anyway? Does it apply to history? How enlightened are these products of the enlightenment? That does it mean to be “modern”?

Readings:

Richard M. Liddy, “The Catholic Intellectual Tradition”

Christopher Dawson, Dynamics of World History,

“The Christian View of History”



A Game of Croquet before dinner at St. Benet's Hall

Unit Two: The Foundations of Christian Culture - Literature**Sessions 3 & 4: Kings and Conflicts**

So far, we have considered history as the ground of revelation, the crucible of God's action in the world. In the next couple of days, we look more specifically at English literature, in particular the way in which writers have grappled with the drama of the moral life, that gap between where we are and where we ought to be. First we will look at "the crown and the cross" – the conflict between power, truth and conscience in medieval and early modern England.

Readings:

The Venerable Bede. History of England

Anon. Sir Gawain and the Green Knight, trans. J. R. R. Tolkien

Excerpt re 'Sparrow in the Hall'

Robert Bolt, A Man for All Seasons.

Film: A Man for All Seasons

Sir Tomas More, Selected writings

Unit Three: Philosophical Foundations of Christian Culture**Sessions 5 & 6: The Significance of John Henry Newman**

Looking behind the conflicts studied in the previous session, this session focuses on the basic human search for meaning. Our framework will be the life and writings of John Henry Newman—convert to Catholicism, Church leader, writer, historian, philosopher. We will ask the question about the relationship between Christianity and culture in the historical move from classicism to the Enlightenment and historical consciousness. Newman experienced the transition himself and wrote classic works about the Christian spirit in the midst of this spiritual, moral and intellectual journey. Newman also deeply influenced the twentieth century philosopher-theologian, Bernard Lonergan, and we will also trace that influence.

Readings:

Selections from Newman's Apologia pro Vita Sua/

Newman poem: "Lead Kindly Light"



Walking Tour of Oxford

Unit Four: The Foundations of Christian Culture — Literature**Sessions 7 & 8: Myths and Fairy Tales**

Continuing our literary investigations, we turn to myths and fairy tales. Too often dismissed as day-dream or escapism, as self-conscious departures from the “real” world, these forms of story-telling are actually avenues towards a deeper understanding of that world. We will examine in particular the writings of two men of profound insight into the nature of myth, J. R. R. Tolkien and C.S. Lewis.

Readings:

J.R.R. Tolkien, The Lord of the Rings

J. R. R. Tolkien, “On Fairy Stories”

C. S. Lewis, The Lion, The Witch and the Wardrobe

C. S. Lewis, The Last Battle

Unit Five: The Foundations of Christian Culture — Philosophy**Sessions 9 & 10: The New Atheist and Philosophy**

The basic refutation of atheism and secularism in the past was an adequate philosophy of the human person. Christianity, especially in the persons of Augustine and Thomas Aquinas aimed at such a philosophy. The work of the Jesuit Catholic philosopher, Bernard Lonergan, takes the ground out from under contemporary atheism through an adequate analysis of our human knowing. These sessions will illustrate what is meant by a philosophy of “critical realism.”

Readings:

Joe Fitzpatrick, “The Structure of Cognition”

John Haught, “Evolutionary Naturalism and the Future of Theology”

Richard M. Liddy, “Theoretical Insights”

Bernard Lonergan, “Cognitive Structure”



Blenheim Palace Gardens

Unit Six: The Foundations of Christian Culture—Literature**Sessions 11 & 12: The Poetry of Christian Abandonment**

So far, we have looked at works dealing with the connections between monarchy and faith, fantasy and religion. Today we look at the interlocking themes of forgiveness and grace, in particular, in the work of English poets who have articulated, in language of great beauty and power, the drama of Christian grace and salvation in a world both fallen and redeemed. We will also look at Shakespeare's great play based on the words of Jesus in the Sermon on the Mount, *Measure for Measure*. Beginning with Shakespeare, we proceed to look at the "Metaphysical Poets," ending with the Jesuit poet (famously associated with Oxford), Gerard Manley Hopkins.

Readings:

William Shakespeare, *Measure for Measure*

George Herbert, "Love III," "Death Be Not Proud"

Gerard Manley Hopkins, "God's Grandeur," "Pied Beauty"

Conclusion: Foundations of Christian Culture**Session 13: Interiority and Catholicity****Session 14: Literary Conclusions**

Our final session deals with Catholicity and Contemporary Culture, summing up the themes of the course and trying to apply them to our world today. In particular, we will outline "the Thrust to Wholeness" that a contemporary Christian vision can—and must—encourage. We will attempt to discern the Spirit's working in various—often unexpected—dimensions of contemporary culture: the arts, economics, sciences, philosophy, etc. Finally, we will ask the most pressing question of all: how can Christians work together for the renewal of the world?

Readings:

Thomas Merton: "Learning to Live"

Simone Weil: "Reflections on the Right Use of School Studies With a View to the Love of God"

THE OXFORD EXPERIENCE
Photo Gallery



1



2

1. The Dreaming Spires of Oxford
2. Summer School 2005 — Visit to Canterbury Cathedral



View of the Houses of Parliament & Big Ben across the River Thames



3



4

3. Summer School 2007 — Visit to C. S. Lewis's home "The Kilns"
4. Summer School 2009 — Visit to the Parish of St. Birinus, Dorchester

OXFORD SUMMER SCHOOL FACULTY



Msgr. Richard M. Liddy



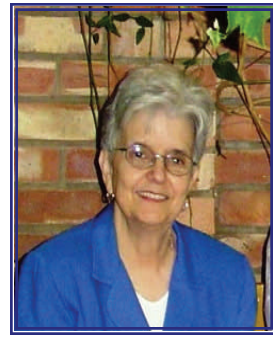
Fr. Ian Boyd, C. S. B.



Dr. Nancy Enright



Dr. Dermot Quinn



Dr. Crysanthy Grieco



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 contemporary culture, including science, humanities and professional life. Its work contributes to fostering the wholeness or “catholicity” that Seton Hall University seeks to bring into the world. To that end, the Center sponsors an undergraduate degree program in Catholic Studies, offering a major, minor and certificate program, co-curricular activities, foreign study opportunities, and publishes *Arcadia*, a student journal. It also offers an ongoing program on faith and culture topics for faculty, students and the general public. The Center includes the Bernard J. Lonergan Institute and *The Lonergan Review*, and the Micah Institute for Business and Economics. It is also the home of the G.K. Chesterton Institute for Faith & Culture and its prestigious journal, *The Chesterton Review*. For further information, please visit our Web site at <http://www.shu.edu/academics/artsci/catholic-studies/> or contact a member of the staff at (973) 275-2525

THE STAFF

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Lady Clare Asquith

Andrew Beards

Stratford Caldecott

Dr. Sheridan Gilley

Walter Hooper

Fr. Ian Ker

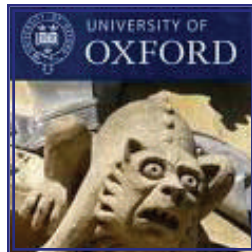
Fr. Peter Milward, SJ

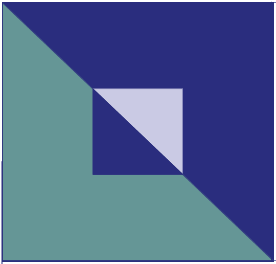
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Bishop Kallistos Ware

Oxford University Motto

Dominus Illuminatio Mea





ARCADIA

Call for Submissions!

ART

POEMS

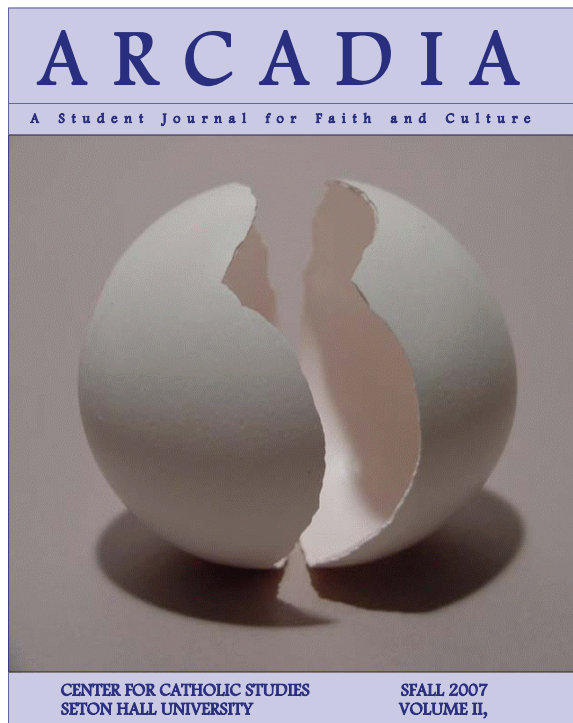
PAPERS

JOURNALS

ESSAYS

PHOTOGRAPHY

CRITICISM



All student papers, poems, and journals that engage with Catholic Ideas are welcome for submission. (Limit of 3 works per author) Please submit all pieces in hard copy to Fahy Hall 318 and as an attached MSWord Document to Gloria.Garafulich-Grabois@shu.edu by May 1, 2010.



In this issue:

Reflections

Alexander P. Grabois
Francis G. Tanczos
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Joe MacKinnon
Christin Grow
Susan White
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John Debold

Little Greatness
James Harris

Poetry

James Harris
Kaitlin M. Owens
David R. Foster, Ph. D.

The Shroud of Turin
Era Murzaku