



THE LYCEUM LETTER

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"I'd be delighted to have this kind of school and I'd want more of them."

Archbishop Charles Chaput, Archdiocese of Philadelphia, speaking about The Lyceum in March, 2010

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The Lyceum:
"To Form Catholic,
Liberally Educated
Ladies And
Gentlemen."



His Excellency Richard Lennon, Bishop of The Diocese of Cleveland, with The Lyceum in December.

Bishops Richard Lennon and Roger Gries Visit The Lyceum

This past October 20th and December 15th marked two more major milestones in the life of The Lyceum. On October 20th **Auxiliary Bishop of Cleveland Roger Gries** came to The Lyceum and celebrated Mass for faculty and students. He then graciously joined us for a festive period of refreshments and spoke informally with our students. Just several weeks later **Bishop Richard Lennon** paid a visit on December 15th. Accompanying Bishop Lennon, also on her very first visit to The Lyceum, was **Margaret Lyons, Superintendent of Schools for the Diocese of Cleveland.**

Both Bishops celebrated the regular Thursday morning Mass for students and faculty and accepted an invitation after Mass to tour the school building and share some light refreshments. The student choir, under the direction of James Flood, sang beautifully at both masses. Among the musical highlights at both masses were Claudio Casciolini's "Missa Brevis,"

Palestrina's "Sicut Cervus," and the Christopher Tye "Laudate Nomen Domini." We hope that our continued daily prayers for bishop Lennon's intentions, his health, and perseverance in leading the Cleveland diocese, will be the source of many blessings and consolations for him and his associates— and we very much look forward to his next visit!



Bishop Roger Gries OSB at The Lyceum in October

Liberal Education and Growing Up

The following article by Dr. John Francis Nieto speaks to the very heart of The Lyceum mission. Delivered last June at our annual Commencement Exercises, Dr. Nieto is a professor at Thomas Aquinas College. He is a Fellow of the National Science Foundation and received his Ph.D. from The University of Notre Dame.

Good afternoon, ladies and gentlemen, directors, Headmaster Macik, faculty, parents, students, and especially you, the graduating class.

One is expected to begin such addresses with a joke or an anecdote. If I tell the only one that would be appropriate, it might seem inappropriate. The parents will wonder where this is going to go, the governors will wonder why a clown was invited rather than a speaker. But anything else would be even less appropriate. I am going to tell you what I did the evening of my high school graduation.

“An adult life demands again and again that we become more responsible for others, that we are taken care of less by others.”

An older friend convinced me we should go dancing that night at a bar and he knew how I could sneak in. While he entered the bar, I walked around to the back. I heard him whisper my name and, with a satchel containing a change of clothes, I climbed the back wall. I looked for him as I went over the top. Instead I saw a trash dumpster just before I fell into it. I had to scale another wall and climbed down onto a table where someone was sitting. I suppose it was he who reported



Commencement 2011, Eleven New Lyceum Alumni

me: I was asked for my identification and escorted out as soon as I had changed clothes. I was pretending to be an adult, but I was refusing to grow up. Now I expect that most of those who are graduating from high school this year in our country—I am making no judgment of persons—but I expect that most of this year’s high school graduates across the country have as little intention of growing up as I had. They walk through the ‘commencement’ exercise with little consideration of its signification. I expect that none of you graduates, however much you need to

grow up, is as childish as I was at high school graduation. I expect your education here at the Lyceum is one of many things your parents have provided you with, precisely to prevent that possibility. Now we all understand that the word ‘commencement’ means ‘beginning.’ In its application to such exercises, it expressed at first that here one began to take up the degree or rank of bachelor, master, or doctor. But now we hear in the word ‘commencement’ a broader sense. At least in high school and college graduations,

we sense that the graduate is in some way beginning or commencing his adult life.

Obviously this does not mean that you graduates have no more growing up to do. Even the physical ‘growing up’ which prepares you to reproduce starts earlier in some than in others and takes longer in some than in others. But the emotional, moral, intellectual, and spiritual maturations, by each of which we must ‘grow up’ and become the very particular man or woman we really are, these



Commencement festivities—Christine Langley (class of 2017) bravely holds a pencil in her mouth just before two liberally educated jugglers knock it out. Christine survived unscathed!

‘growings up’ are the necessary complement to the physical maturity.

An adult life demands again and again that we become more responsible for others, that we are taken care of less by others. Such a life demands that we find more and more within ourselves the strength we need to go on and face each day. Often, adult life demands even the strength to turn to others and ask for help, to open ourselves to learn from others and to be loved by others. As often it demands that we stand firm before childish demands, whether made by our children, by other adults, or, as likely, by ourselves. Doing these things is much harder than it sounds.

No one can calculate just when a moral or intellectual ‘growth spurt’ will occur or what will provoke it. But, if you pay close attention to life, if you do start this process of growing up, you will begin to notice various patterns. Some patterns in our behavior, in relationships with others, in emotional reactions, our patterns in thinking will illustrate how you must grow up. The patterns will be

***“You have begun a liberal education.
Such an education prepares the mind
eminently for adult life.”***

different for each of your friends, for your spouse if you marry, for each of your children. Yet these patterns of thinking and acting, overlap and they connect us with each other. We are all drawn to people who fit into our own patterns and habits, at least in part.

These patterns and habits began before you ever knew you



**Gina Hawersaat (class of 2014)
and Erin Hogan (class of 2013)**



Lyceum Faculty (left to right-front) Colleen Hogan, Caitlyn Smith, Ted Smith, Jeanette Flood, James Flood (back) Dennis Rowinski, Ray Wilson, Headmaster Luke Macik, Mark Langley

were going to grow up, back when you imagined the world as made up of some people who were always adults and other people who were always children. They arise from our temperaments, our early experiences, our upbringing, the character we have established in our souls by intention or accidentally. We often seek others who fit our patterns of action because they satisfy our faults and childishness. Sometimes growth will only occur by leaving off such relationships. But with others the very same attractions offer the opportunities, the ‘nourishment’, for growing in soul. We find the chance to change and become an adult precisely in the circumstances in which we cling to our childish ways.

Unless one wants to be a man in body, while still a child in soul, as I was when I graduated from high school, he must be ready to accept the ‘nourishment’ that will provoke the growth of his soul. Perhaps nothing constitutes the commencement of an adult life more exactly than this readiness to grow in soul. We must say with Saint Paul, ‘When I was a child, I spoke as a child and thought as a child and reasoned as a child; but now I am a man, I am through with childish things.’

You have begun a liberal education. Such an education prepares the *mind* eminently for adult life. Much more than liberal education is needed to live a full adult life. Many without liberal education live adult lives you are bound to admire and emulate. I myself have rarely admired anyone more than my great-grandmother, and I strive daily to possess her love for God. Still there is something that only a liberal education can provide for the mind and for society. Only such an education can free the mind in certain ways necessary so the mind can live the life proper to it in a full and satisfying manner.

This education frees the mind by teaching it to use its own instrument, speech, through grammar, rhetoric, and logic. Speech is the most noble of our bodily attributes, more noble than health and bodily beauty, more noble than fine stature and athletic

proWess. These arts, called the trivium, teach us to hear the various intellectual, and thus spiritual, orders that the mind has formed language to express. As the world is given over more and more each day to the sophistry of slogans and advertisements and the false rhetoric inspired by ungoverned passions, your minds have *begun* to rise above such abuses of speech. These arts prepare us to see beyond mere glamour and cunning. They prepare us to appreciate the well-crafted sentence, to see through the metaphor or figure of speech, to hear the beauty of poetry, to feel the force of an argument.

The same education lifts the mind as it turns outward toward things. Through the various parts of mathematics, the mind begins to experience the satisfaction of understanding the world. First, arithmetic and geometry teach us how to count the world and how to understand its surfaces. In this sense they are superficial. But then music and astronomy teach us to go deeper, to study, at least mathematically, the movements of bodies and the movements of the soul. These arts teach the mind to measure the world and not to fit the world into our lives, to make it serve our passions and needs, as if our minds measure the world. Things are not, as children often imagine, merely what we want them to be. Thus, the mathematical arts teach us to fit our minds to the world, to know that world. The other parts of philosophy continue that investigation of reality.

By doing so, we lift our minds above the passions and desires that govern most of human life. We experience a satisfaction far greater than those passions can give, though they play a necessary role in human life, a role critical to ‘growing up’. Yet the mind finds in the quadrivium and then in philosophy properly speaking a life of exquisite satisfaction and pleasure.

These are not sensible pleasures and so they are not commonly



The boy's basketball team had a very strong performance in this inaugural year for the league!

recognized by all. Just as most men do not lift their minds to consider spiritual beings—even many of those who believe in God and his angels—so most men do not lift their minds to consider these intellectual pleasures. These are among the pleasures proper to adult life.

Let me speak very briefly about the other pleasures proper to adult life. The most fundamental is the pleasure and satisfaction of a well-ordered emotional and moral life. This demands first of all honest recognition of one's failings, especially before others, and earnest but gentle strivings to overcome them.

For young men I wish to point out to you that it is difficult for a boy to become a man, more difficult than it is for a girl to become a woman. He must discover how through his character and talents he can find a place in society. Nature does not help a boy find that place as much as it helps a girl. To help you discover your place in the adult life, I recommend in particular the love of the noble, love of justice, and respect for law. But I am speaking of true law. A man must also recognize the various forms of sin that merely have the appearance of law. Above all, a man must see the acceptance of his responsibilities in family and in society not as a burden but as his glory. And I urge that, while remaining in every way manly, you recognize within yourselves the need for affection, beauty, and love. If we will be men and not little boys, we must see that these are not ‘girl's things’ or ‘women's interests’. We must take our roles in society by offering and receiving affection and love to and from our wives, our children, and our friends. Men must recognize beauty not only in women's bodies, but in women's souls, and in ourselves and in other men, in children, in poetry, music, and painting, in nature, in moral action. Every healthy human society has been led by men who understand not only justice and law, but also the power of beauty to lead others to



Academic Dean Mr. Langley and Blaise Rudman (class of 2016) sketch medieval armor at the Cleveland Museum of Art.

virtue and excellence, and thus to unite society into a true community.

I recommend that you young women embrace your femininity in its fullness. We live in an age that hates, I emphasize, hates femininity. This arises from a confusion of femininity with weakness, mere passivity, and inaction. (At its root this is a hatred for the Blessed Virgin Mary.) The attempt to remake woman as a man arises from a failure to see the true strength of woman. I grant that human life has always been in many ways more difficult for women. Still society has until now allowed women to express the fecundity, the sensitivity and responsiveness, the subtlety of the feminine nature. The physical union of mother and child for nine months perfectly illustrates the feminine nature, the feminine response to other human beings: she nourishes, she cares, she offers a quiet, even a silent, embrace. This has its dangers; the woman can cling too much, just as men can insist too much upon rule. But the gentle loving attachment of mother to child, of wife to husband, are the unions that hold society together in its most vulnerable places, just where men—males—will ‘drop out’ and give up their responsibility. There are many ways in which a woman can be involved in society. But without women making houses into homes, society will be merely a collection of



**Danielle Burke (class of 2012)
March for Life in Washington, DC**

individuals living in one place and managed by a government.

There is also the spiritual life, with its pleasures and satisfactions, far superior to those of the intellectual life. Let me emphasize here that most of us, even those of us with a liberal education, do not grow much spiritually. As one doctor says, most Christians are ‘spiritually retarded’. We resist the movements of the Holy Spirit. We do not want to go ‘where the spirit blows’.

To attain to what Saint Paul calls ‘the complete manhood and the measure of full maturity of Christ’ I recommend a



**John Lann (class of 2012) as King Alonzo
in *The Tempest***

deep attachment to prayer and the sacraments. Avoid all routine and mechanical repetition of prayers. Again and again open yourselves to an honest and fresh encounter with God in the sacraments. Above all, strive to offer Christ all the love you possess each time you receive him in communion.

‘Thus,’ as Saint Paul teaches, ‘we shall no longer be children storm-tossed and swept along by every wind of doctrine, at the mercy of people unscrupulous in contriving our misdirection; but truthfully and with love grow in all ways toward him who is our head, Christ; dependent on whom the whole body, harmonized with itself and joined together by every connective sinew, through the measured activity of every part, brings about the body’s development toward its own completeness by love.’

I look upon you with great fear, great admiration, and even greater hope. I fear for you, because you are entering a world that is even more opposed to the training and education you have commenced here than it has ever been. I offer you one way, one powerful way among innumerable ways, in which this world opposes the education you have received here at the Lyceum.

This is the ‘internet.’ The ordinary hour spent on the internet is a perfect image of a disordered, wandering mind. In your education you have learned to follow arguments, to speak, to



Sophia Macik, (class of 2011) is now a Freshman at Thomas Aquinas College

discuss, to read, to remember. Surfing the internet, one follows without any order one image after another, follows one desire after another, forgets his purpose, desires to pursue this but that too, learns to solve problems with a right-click or a help button. It is not an accident that this is called a ‘world wide web.’

If I knew more about cell phones, I would add another example.

But I admire you. God has chosen you to grow up in a time of great difficulty and opposition. This is not an accident. He knows you have been given what you need to face the arduous tasks ahead of you. Your parents have given you the education and training, the example of virtue and constancy, and above all, the Catholic religion. Your teachers here and the founders, directors, and the staff of this institution have given you the beginnings of a life-long education. God has given you much through your parents and through these educators, and even through their mistakes and their faults. These, too, are ordered by providence. God will supply what you need, so long as you continue to mature and to face what is ahead of you.

And I hope much for you. Saint Louis de Montfort foresaw a time of great saints, “true apostles of the latter times... the great saints who shall surpass most of the other saints in sanctity.” That time is certainly closer to us than it was to him. The opposition between the church and the world suggests that that time is upon us. You are called to become those great saints. May God bless and strengthen you. May his Mother nourish you with her prayers and her tender affection.

Alumni Spotlight

*We always enjoy hearing from our alumni, and are grateful to the two members of the class of 2011 who sat down with The Lyceum Letter to share their first semester college experience. We will begin with **Brian Hawersaat** who attends The University of Dallas.*

The Lyceum Letter: Brian, what is your course load like this year?

Brian: I am taking six classes: *Intermediate Latin I* (passages of Imperial Prose, a bit of the Georgics, some poems by Balde), *Principles of American Politics* (Locke, the Constitution, the Federalist, the Declaration of Independence, some Progressivist documents and some overview of how people have understood the purpose and principles of the US Government), *Philosophy and the Ethical Life* (The Republic, the Ethics, St. Thomas Aquinas and Josef Pieper), *Wagner* (a class on the works of Wagner and their influence), *Literary Tradition I* (with Dr. Davies, who is a good friend and former teacher of Lyceum Headmaster Mr. Macik - the *Iliad*, the *Odyssey*, the *Aeneid*, eventually *Beowulf*, *Sir Gawain and the Green Knight*. *American Catholic History I* (an overview of American Catholic History - lots of original sources). Also, I sing in the school choir, the Collegium Cantorum, which sings Sacred Polyphony (in the bass section, of course!).

That is certainly a full course load—are you keeping your head above water?

Brian: Yes, in general, I received 5 A’s and one B. Unfortunately, I had pulled an “almost all nighter” before one exam and had some difficulty concentrating during the exam although I really enjoyed the class. Perhaps this should serve as a lesson to The Lyceum’s younger students that they should abide very closely by their parent’s bed-time instructions.

Did you have to write many papers?

Brian: I wrote six for Literary Traditions (3-4 pages each), two for Philosophy (4-6 pages each), one for Principles of American Politics (5 pages), one research paper (12 pages) for Wagner and



Brian Hawersaat (class of 2011) as Prospero in *The Tempest*



**Matthew Dougherty (class of 2011)
delivers his Senior Thesis**

one paper for American Catholic History (This was a paper about Paul Horgan's novel *Things as They Are* which I enjoyed a good deal). In Latin, of course, we didn't have papers— just strict translation.

What were some highlights of your first semester?

Brian: Aside from my classes, which I enjoyed very much, we produced the opera "Amahl and The Night Visitors," which was a great deal of fun. The choir was invited to participate. It was fun to mix it up with some of the UD alumni who participated (one of whom flew in from California just for the event). I also enjoyed the opportunity to continue discussions outside of class with my professors and other students. I also played a great deal of ping pong!

What are you looking forward to this next semester?

Brian: I am particularly looking forward to my first Theology class "*Understanding the Bible*," – and then, of course, I need to start preparing for my semester in Rome next Fall!

*Next The Lyceum Letter sat down with **Matthew Dougherty**, who attends the Franciscan University of Steubenville in Steubenville, Ohio.*

Matthew, what surprised you about your first semester in college?

Matthew: I was not too surprised, although the workload was somewhat more than I expected— mainly in terms of the amount of reading. I would say we are expected to read from 60-100 pages a night. Our reading varies, of course, with the books— sometimes heavier sometimes lighter.

What was your course load?

Matthew: I took the *Honors Seminar, Anatomy and Physiology I, Latin, Philosophy of the Human Person, General Psychology, and Military Science* (as a member of the ROTC).

Why are you taking such a heavy course load— and how did things work out , if you don't mind me asking?

Matthew: I have chosen to double major in Philosophy and Psychology— so taking six courses are necessary. I pulled off 3.5 GPA, so I feel pretty good about that, although I am hoping to raise that this semester. Participation in the ROTC is demanding, and sometimes it is challenging to balance that with the ordinary academic work. I am happy to keep in shape through the intense drills of tri-weekly PT (including three mile runs). I enjoy learning such things as the principles of Land Navigation, as well as the principles of leadership in Military Science. Overall ROTC is a demanding program.

Describe the student life and the spiritual life on campus.

Matthew: At Franciscan it is very difficult to find people that you don't like. The school attracts great people. There are multiple options for daily mass in both Ordinary Form and Extraordinary Form. I have been struck by the beauty of the liturgies and the choral polyphonic singing—many pieces we have sung in The Lyceum choir.

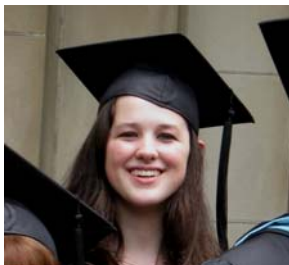
What advice would you give to current Lyceum students?

Matthew: Study! Develop a solid habit of study skills. Go beyond what your teachers ask. Study for the love of the subjects and not just for grades!



**Meghan Von Hassel (class of 2011) on a field trip to the
Cleveland Museum of Art in University Circle**

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Class of 2011 College Choices:

University of Dallas, Texas

Brian Hawersaat

Franciscan University of Steubenville, Ohio

Matthew Dougherty—Philosophy and Psychology

John Paul The Great Catholic University, California

Elizabeth Flood — Directing/Producing

University of Notre Dame, Indiana

Catherine Hogan — Pre-Medicine

Thomas Aquinas College, California

Margaret Gonzales — Liberal Arts

Sophia Macik — Liberal Arts

Andrew Meluch — Liberal Arts

Meghan Von Hassel — Liberal Arts

College of Saint Mary Magdalene, New Hampshire

Joseph Gonzales — Liberal Arts

Bard College at Simon's Rock, Massachusetts

Benjamin Palmer — Engineering

**The Class of 2012 Have Been Accepted
to The Following Colleges:**

Danielle Burke

Intended Major: Nursing

Ave Maria University, Florida

Christendom College, Virginia

Franciscan University, Ohio

Elizabeth Knab

Intended Major: English Literature or Theology

Franciscan University, Ohio

Margaret Langley

Intended Major: Liberal Arts

Thomas Aquinas College, California

John Lann

Intended Major: Architectural Engineering

University of Dayton, Ohio

University of Cincinnati, Ohio

Matthew McDonald

Intended double Major: Classics and Biology

The Ohio State University, Ohio

Ohio College, Ohio

University of Cincinnati, Ohio