

STM

The Magazine of The Catholic Chapel & Center at Yale University

100th Anniversary
Concert

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Voices from
the Decades

p6

From Catholic Club
to More House

p17

Fall
2022



Saint Thomas More
The Catholic Chapel & Center at Yale University

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About the Cover

STM's crucifix is surrounded by vivid visuals, created by projection designer Camilla Tassi '22 M.F.A. Tassi's digitally rendered images accompanied the music during STM's 100th Anniversary Concert. They focused on and framed the crucifix, shedding new light on the familiar symbol of both sacrifice and salvation.

STAY IN TOUCH WITH STM



Mission Statement

Saint Thomas More Chapel & Center serves the Catholic community at Yale by:

- Creating a vibrant and welcoming community through worship and service
- Cultivating informed faith and spirituality
- Engaging in reflective discourse on faith and culture
- Advancing the Church's mission of promoting social justice
- Participating in the global Church's life and witness



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STM Magazine is published twice a year for our alums, parents and friends. Opinions expressed in this magazine do not necessarily reflect those of the entire STM community.



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STM MAGAZINE FALL 2022



Photograph by Robin J. McShane

In October of 1922, Father T. Lawrason Riggs '10 began his ministry as Yale's first officially appointed Catholic Chaplain. This year, as STM celebrates one hundred years of Catholic chaplaincy, *STM Magazine* likewise focuses on the centennial. The Fall/Winter issue shines a light on our storied history, and the Spring/Summer issue looks forward to our present and future.

The subsequent pages tell the story of how Fr. Riggs '10, visionary and Yale alum, transformed the modest Catholic Club of 1922 into Yale's Catholic Chaplaincy as we know it today. As witnesses of this history, alums from the 1930s-1970s have written about their experiences firsthand. This issue also gives you a glimpse into the first of our 2022 anniversary celebrations – our 100th Anniversary Concert.

As always in our Fall/Winter issue, we want to thank our generous donors, whose names are included in the following pages. Your partnership in our ministry is what allows us to both make a difference for current Catholic students at Yale and continue to serve as a university chaplaincy presence for the next hundred years.

Happy Reading,

Robin & Sarah



Photograph by Robin J. McShane

Dear Friends,

On Sunday, October 9, STM hosted a concert, titled “Faith, Hope and Charity” after a quote from our patron saint, St. Thomas More. This evening of music, song and prayer coincided with Family Weekend and celebrated one hundred years of Catholic Chaplaincy at Yale.

At one of the rehearsals a few days before the concert, a sophomore history and philosophy major at Pauli Murray College pulled me aside. Last semester, he had taken a history class called “Yale and America” with Professor Jay Gitlin '71 '74 Mus.M. '02 Ph.D. and written his final class paper on our first Chaplain, Father T. Lawrason Riggs '10. He asked me if I knew the significance of October 9. I didn't. “According to Fr. Riggs's diary,” he said, “October 9, 1922, was his first official meeting of Yale's Catholic Club. Afterwards, he went to a Ukrainian music concert to celebrate.”

Later in the evening, I checked with Sarah Woodford '10 M.Div., our archivist and Director of the Vincent Library, to see if this was true. It was. One hundred and twenty-five students had gathered for an evening of prayer and instruction, which Fr. Riggs had followed with attending a concert.

Exactly one hundred years after Fr. Riggs's first Catholic Club meeting, here we were doing it all over again. Our concert would feature hymns in several different languages, including Ukrainian.

One of the meaningful things about celebrating one hundred years of Catholic chaplaincy is that we have a whole year to intentionally look back and notice the echoes of ministry at Yale that still create patterns of faith, hope and charity in the work that we do today. I also don't think it's a coincidence that our Chapel – under Fr. Riggs's tenure – was dedicated on October 9, 1938, after being postponed due to the Great New England Hurricane.

During a silent prayer of thanksgiving after Holy Communion on Sunday, October 9, 2022, I felt that Fr. Riggs, in some way from his place on the other side of eternity, had a hand in the planning of this day. Here I was, praying with the students and their families, faculty, staff, alums and friends who gathered in person – along with those from around the world who joined us via livestream. Descendants of the Catholic Club Fr. Riggs established, all of us gathered together in our Chapel that morning “for prayer and instruction.” Later that day, we would also attend a concert, yet another layer of our history that strengthens this local manifestation of the Body of Christ at Yale.

Fr. Ryan M. Lerner
Chaplain

About Our Logo



CELEBRATING 100 YEARS
OF CATHOLIC CHAPLAINCY AT YALE

As you enter STM's Chapel and look up at our crucifix, created by Giuseppe Maraniello, a dove flies from Christ's left hand. You'll see the dove is part of our Anniversary logo. The dove, which represents the Holy Spirit, moves through the number 100, as the spirit has moved through our ministry at Yale these past one hundred years. The beak of the dove faces forward and upward, implying that the Spirit will accompany us and our work at Yale well into the future.



Photograph by Robin J. McShane



#MyCatholicYale

Photograph by Grace Carroll

Assistant Chaplain David Rivera, Kieran Malandain '26 and Emma Ventresca '26 sip sparkling cider during STM's first-ever Starry Night undergrad semi-formal.

100th Anniversary Concert: *Faith, Hope & Charity*

Julia Chin GRD '27

“We wanted it to be celebratory as well as prayerful and reverent.”

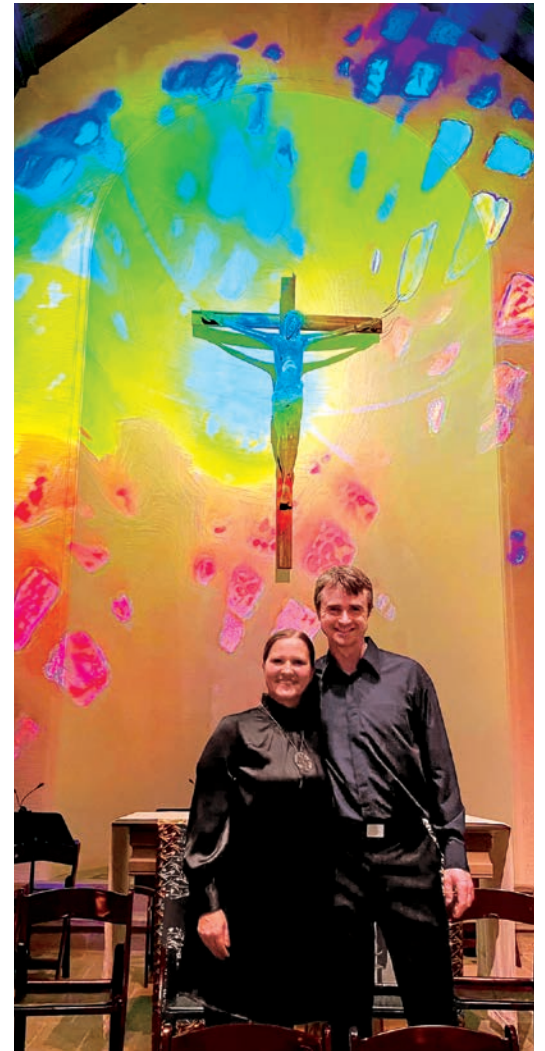
– Julian Revie '02



O

n the evening of October 9, the space in the Chapel swelled with song, scripture and spectacle. Saint Thomas More's 100th Anniversary Concert began exactly a century after Father Riggs noted in his diary the "First meeting of the Catholic Club (an epoch in my life!) at 7:00" on October 9, 1922. Director of Music, Karolina Wojteczko '20 Mus.M., opened the concert with these remarks and elicited some laughter in recalling the first Catholic Chaplain's subsequent words: "Wonderful singing, though rather too much of the same sort of thing." STM's centennial celebration, however, was anything but "the same sort of thing." Wojteczko and Julian Revie '02 sought to create an unforgettable musical experience, affectionately referring to what they called "the vision." The concept was born out of "the desire to present something new and different that would be uniquely suited to STM," Revie explained. "We wanted it to be celebratory as well as prayerful and reverent." Inspiration struck early when it was mentioned that Father Bob Beloin (STM Chaplain, 1994-2018) had included a quote from St. Thomas More's Last Prayer in his email signature line: *"Give me, good Lord, a full faith, a firm hope and a fervent charity."*

Centered around these themes of faith, hope and charity, the musical program later expanded to include text from scripture as well as the dramatic read of the Last Prayer by Michael Lo Piano '22 Ph.D. Yale students and alumni were highlighted as both readers and writers of devotional literature, as passages from STM's forthcoming prayer book, *Ever Ancient, Ever New*, were offered between Biblical and choral verses.



Photograph by Kerry Robinson

"Getting to surprise the audience at the concert with rays of light during the initial choir entrance is a pretty magical thing for me."

– Camilla Tassi '22 M.F.A.

Pictured above left: Michael Lo Piano performs a dramatic read of the Last Prayer by St. Thomas More.

Pictured above right: Karolina Wojteczko and Julian Revie take a bow after the concert.

Picture at left: Mattias Lundberg directs the Yale University Church Choir.

(continued on page 5)

100th Anniversary Concert

(continued from page 4)



Amongst the weaving of song and spoken word, the Chapel's crucifix remained at the heart of the vision. Projection designer Camilla Tassi '22 M.F.A. stunned the audience with gorgeous visuals that arced around the crucifix, offering new perspectives on the poignant symbol. At different points during the concert, the crucifix was held aloft by the palm of God, surrounded by grape leaves and blanketed in shadows. Tassi's artistry proved especially breathtaking in the grand entrance, when sunbeams burst forth from the clouds, accompanied by a jubilant brass fanfare and choral rendition of Hubert Parry's "I Was Glad." "Getting to surprise the audience at the concert with rays of light during the initial choir entrance is a pretty magical thing for me," Tassi admitted. She likened running her projections live to "playing a musical instrument," as she adjusted the duration of the animations in time with a score of musicians: Revie on the organ, the STM Choir, the Amo Brass Quintet and the Yale University Church Choir directed by Mattias Lundberg GRD '23.



Photograph by Dewey Forbes



The night ended in a moment of spiritual communion, as the audience joined current STM Chaplain Father Ryan Lerner in a reading of his prayer of thanksgiving for the past one hundred years of Catholic chaplaincy at Yale. Sunbeams graced the crucifix once more as the familiar tune of "Love Divine, All Loves Excelling" rang out from the choir, leaving the Chapel to contemplate the presence of St. Thomas More's much desired faith, hope and charity at Yale University.

Top left: Projection designer Camilla Tassi stunned the audience with gorgeous visuals that arced around the crucifix.

Bottom left: STM Chaplain Father Ryan Lerner reads his prayer of thanksgiving for the past one hundred years of Catholic chaplaincy at Yale.

Above: Camilla Tassi sits in the choir loft as she creates the visuals arching the crucifix.

Voices from the Decades: *STM Alums Share Their Stories*

STM Magazine Editors



From the first semester in the fall of 1922, STM's Chaplains and their staff have been there for countless Catholic students, helping them strengthen and shape their faith during their time at Yale. Some of our alums have shared their recollections of Yale and STM with us through STM's Oral History Project. Here are some of their stories, spanning the 1930s-1970s.



Guido Calabresi: Class of 1953, Yale Law School Class of 1958

Current Chaplain: Father Edwin O'Brien '31; Father James Healey '49; Father Richard Russell

I graduated from Yale College in '53 and went to Oxford. . . . [During that time], I started believing in God. That had also happened to my mother. I started looking around, and I thought about being a Quaker. But I talk too much. Just no way. I mean there's something very attractive [about the Quaker Movement], but not enough for me.

For the first time [at STM] I'd found a Catholic place that was at the same intellectual level as I was. And that's not necessarily good, but it is very helpful to kids, at that point to feel: "Okay, this is the same."

Father Healy then left, and that was a turning moment for many things in the Church, about that time. And then, a piece of great luck. A guy who had been Assistant Chaplain, Dick Russell, stayed on. He was not a great preacher, but a fantastic Chaplain. Because he was extraordinarily smart and there wasn't a defensive bone in his body. A person of very deep faith and open to everything and anything that was going on. In a way, this is interesting because he was before Vatican II. But he just was that kind of a person and he responded intellectually and he understood immediately what was needed. . . . And that every time a student or anyone else had doubts or argued, instead of anathema—fine: talking, discussing. It was that that I think really changed the whole tone.

Yale was changing, and there were more Catholic faculty. There were more Catholic students. Catholic students were not afraid to say that they were Catholic.

guido

(continued on page 7)

Voices Through the Decades

(continued from page 6)



John C. Kane, Jr.: Class of 1967

Current Chaplain: Father James Healey '49 & Father Richard Russell

In my father's time [the 1930s], Yale Catholics were very much second-class citizens, with the exception of those who had specific talents. I would say that would include athletes. That might or might not include musicians. In my father's case, he could write and so he was active on the *Yale Daily News*—I don't think the *YDN* ever discriminated on anything other than the basis of talent, although it may have discriminated for office-ships. But it was clear to my father as recounted to me that if you were Catholic, you were not welcome in most of the leading fraternities. I can't speak to the societies. That was clearly not true in the sixties when Yale Catholics were much more accepted in leadership positions.

Now, one difference between my father's time and my time at Yale was that there were many more people from Catholic high schools at Yale than there would have been in the thirties, and they tended to distance themselves from the Catholic Church. Ironically, people like myself that had gone to non-sectarian secondary schools tended to be more likely to gravitate towards Saint Thomas More and to Catholicism in general. I don't know why that was—whether that was somebody who'd been force-fed Catholicism for twelve years and decided this is the chance to break out, or whether it was principled...It seemed to me that more of the regular devout Catholics at Yale had not gone to Catholic high schools.



Ken Kusterer: Class of 1969

Current Chaplain: Father Richard Russell

It was overwhelmingly exciting and exhilarating [to be at STM in the mid to late 60s]. And it felt like: How could you be going about your own private business when there was such a desperate need to solve civil rights injustices? I went down to register voters in Georgia...And, then, starting in '65, I began working practically full-time against the War in Vietnam, with the Yale New Haven Committee for Peace in Vietnam.

So, that's what it was like for me there during that change. I ran into radical Catholicism in Oakland, California, and I had ultimately decided that was the Christianity that attracted me. That was the brand, the style of Christianity that I thought was real. So, when I came back from California, I was attending More House. More House had become the happening religious place on campus because of Vatican II—something that generated a lot of excitement among my generation of Catholic people.

...Daily Mass was about fifteen or twenty loyal people. A majority of them went every day, and the rest of them went when they could. So, we all knew each other, and we stood in a circle around the priest and the altar. The music was provided by the Music Director, who played the guitar while we sang folk songs in the Mass.



Kate Moore: Class of 1973

Kate

Current Chaplain: Father Richard Russell

My father went to Yale and my brother went to Yale, and I went to my brother's graduation in 1967 when I was fifteen years old. And I was very impressed with the scene at Yale. The commencement exercises were awesome. The campus was beautiful. At the time Yale had been dancing with Vassar about possibly merging, but a decision was made – they were not going to merge. At age fifteen I was sad that the two were not merging and that I wouldn't have a chance to go to Yale. So, in the fall of my senior year in high school, 1968 that was, I got a phone call from a girlfriend, a high school girlfriend in California, who said, "Guess what, Kate? Yale is accepting women for the fall of 1969." I said, "Oh I don't believe it – we've heard these rumors before." "No Kate, my sister is married to a Yale undergraduate and it's just been announced tonight." I said, "Wow, okay, well I'm sure going to apply."

Again, I had already been impressed with the institution. Of course, I had legacy ties, and I was interested in going to the East Coast for college, having grown up in southern California. I wanted something different, and certainly I wanted the best school I could go to. So, Yale met all those criteria and bingo, I applied. Yale took about 500 women in the fall of 1969. Half of us were "fresh persons" or what they call now first-years, and the other half, 250, were transfer students from other colleges, women from other colleges. I was thrilled to be pioneering this process...

As a good Catholic I went to Mass on Sundays and Fr. Richard Russell was the Chaplain. My freshman year I went on a retreat with some other students off campus – off to Massachusetts to a retreat house, which was wonderful and helped me frame my faith and helped me connect wonderfully with some students who were not in my residential college. And I felt very comfortable with Fr. Russell who was just a down to earth, wonderful, accessible human being."

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– Ken Kusterer '69

*Would you like to be part of our Oral History Project?
Contact Sarah Woodford at sarah.woodford@yale.edu.*

Photo courtesy of STM Archives.

The Thomas E. Golden, Jr. Fellowship in Faith & Science: *A Theology of Accompaniment*

Stephen McNulty '25

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n October 16, the Saint Thomas More community invited Isaac Holeman, a Clinical Assistant Professor at the University of Washington, to help us grapple with this question as a part of the ongoing Golden Fellowship in Faith and Science. Established in 2001 under the guidance of Thomas E. Golden, Jr. '51 B.E. '52 M. Eng., the Fellowship aims to provide the STM community with a venue to answer a fundamental question of interest to Mr. Golden: “Can twenty-first-century science bring us closer to God?”



Holeman connected his experiences in human-centered design with the life work of Dr. Paul Farmer and with a “theology of accompaniment.” As Farmer described it, “To accompany someone is to go somewhere with him or her, to break bread together, to be present on a journey with a beginning and an end...”



Holeman’s background provides an interesting perspective on this inquiry. Much of his work has focused on using human-centered design to deliver improved outcomes of health care for developing countries. One of his signature projects was Medic Mobile, which aims to provide local health workers with technological connections to major, often distant health centers. Today Medic Mobile aids over 25,000 health workers, but Holeman noted that this venture began with close, personal study of the situation on the ground, through the context of lived experience and direct interaction.

Holeman connected his experiences in human-centered design with the life work of Dr. Paul Farmer (for whom Holeman wrote a tribute in *Commonweal*) and with a “theology of accompaniment.” As Farmer described it, “To accompany someone is to go somewhere with him or her, to break bread together, to be present on a journey with a beginning and an end.... We’re not sure exactly where the beginning might be, and we’re almost never sure about the end. There’s an element of mystery, of openness, in accompaniment: I’ll go with you and support you on your journey wherever it leads.”

Holeman sees this accompaniment — along with the liberation theology tradition it stems from — as resonating deeply with the work of human-centered designers, whose direct encounters with the needs and experiences of those they serve imbue their work with a strong moral imagination that the non-profit sector needs today especially.

This work, in Holeman’s eyes, is not limited to global health equity. In fact, he has begun working on applying the principles he learned through global health innovation and Christian theology to developing sustainable climate solutions. In a Q&A following his presentation, Holeman suggested that all people, no matter their community, can learn from human-centered design approaches and a theology of accompaniment, on a local or global scale. For a Church learning more and more about what it means to walk in “synod,” these lessons are more important than ever.

Visit <https://subspla.sh/qkyr5kv> to view Isaac Holeman’s lecture.



Isaac Holeman poses with Matthew and Justin Golden, nephews of Thomas Golden, Jr.

What lessons might the world of design have to teach us about human accompaniment?

Lessons Learned by a 1963 Graduate

Joseph J. Vale '63

Prior to my sixtieth reunion next June, I have been asked to reflect on the impact Saint Thomas More has had on my life. I trust that the following will be instructive to current students and recent graduates.

I entered Yale in the fall of 1959 as a practicing Catholic, but was put off by the tone of the religious instruction I had received previously. “More House,” as STM was then known, was a small-scale operation in the early 1960s— basically, confessions, morning Masses, personal counseling by the Chaplain upon request, bible study groups and an occasional speaker’s event in the Chapel basement. Through listening to Chaplain James T. Healy’s Sunday sermons and participating in our informal conversations, I learned that true Catholic faith wasn’t negative in its orientation but positive, encouraging us simply to try to act as Christ has taught us. That was a revelation and was followed thereafter by my reading a confirming quote from Ernest Hemingway: “What is moral is what you feel good after.” By my senior year my faith had grown stronger, but my focus had shifted to wondering how my life would affect my faith, and how my faith would affect my life.

During the ensuing six decades as an investment manager, I found out. The resulting experiences reinforced the faith imbued in me at Saint Thomas More and led to a much deeper appreciation of the lessons contained in the scriptures we read during Mass, especially the Gospels. My career has required extensive international travel, which has exposed me to a broad range of cultures and economic levels around the world. I now understand God will judge us not by what we have acquired, but by how we played the cards we were dealt.

I’ve also had to distill investment presentations into their essence, and through this work I have come to appreciate more fully Jesus’s “executive summary” of the Ten Commandments: love God and love your neighbor. I’ve also learned that being generous does not diminish our wealth and that it is important to treat others with the same courtesy and respect that you accord your superiors (and to be wary of people who don’t).

The past six decades have also taught me to rely upon my inner moral compass and to “keep the faith.” But I’ve also learned that adhering to scruples can lead to lost opportunities or be an impediment to career success or greater wealth. In those instances, the Rolling Stones have provided consolation: “You can’t always get what you want, but if you try sometimes, you might find you get what you need.”



“I’ve also had to distill investment presentations into their essence, and through this work I have come to appreciate more fully Jesus’s “executive summary” of the Ten Commandments: love God and your neighbor.”





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Many thanks to all those who contributed to STM last fiscal year. As we look forward to the next one hundred years of Catholic chaplaincy at Yale, your support allows students to grow in their faith through transformative experiences, deepen their understanding of Catholic teaching and build a sense of community among Catholics at Yale. This list represents donors who have made gifts to STM between July 1, 2021 and June 30, 2022.

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100 Years: From Catholic Club to More House Remembering Our History Through Objects

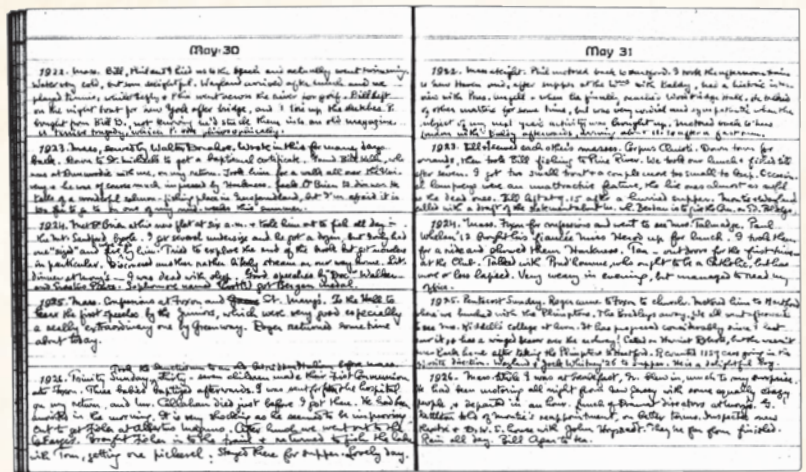
Sarah Woodford '10 M.Div.

There are two important historical artifacts that are illustrative of STM's early days of Catholic chaplaincy at Yale, both attributed to Yale's first Catholic Chaplain, Father T. Lawrason Riggs '10. The first is a small five-line-a-day diary he kept in the 1920s and the second is a large scrapbook he kept in the 1930s and 1940s. Through these two objects we see STM move from the campus and New Haven-roaming Catholic Club to a Chapel and club house installed at 268 Park Street. Through them, a Catholic chaplaincy at Yale formalizes, takes root and becomes a physical presence.

Fr. Riggs's Diary

The diary of Fr. T. Lawrason Riggs '10 is a small, five-line-a-day notebook of Italian leather. The original is kept with his family's papers in Washington, D.C., in the Library of Congress. It was a gift of a friend and was originally bound in Italy. He began the diary in 1922 and kept it until he ran out of pages in 1926. Through this object, we get an intimate glimpse into the daily routines that built and maintained the beginning of Fr. Riggs's chaplaincy work at Yale.

On May 31, 1922, T. Lawrason Riggs had an appointment at Woodbridge Hall. This appointment was with then Yale University President James Rowland Angell. At the end of the interview, Riggs left Woodbridge Hall the first Catholic Chaplain at Yale University. He would start his ministry to Yale students the fall of 1922. As he recorded in his diary: "...I took the afternoon train to New Haven and, after supper at the Williams's with Baldy, had a historic interview with Pres. Angell—when he finally reached Woodbridge Hall. He talked of other matters for some time, but was very cordial and sympathetic when the subject of my next year's activity was brought up..." A few weeks after the interview, Fr. Riggs went off to Europe and would begin his chaplaincy work in October of 1922.



THE YALE DAILY NEWS, SATURDAY, OCTOBER 7, 1922.

Catholic Club Meeting.

A meeting of Catholic students of the University will be held in the large Auditorium of Dwight Hall Monday at 7. The Catholic Club plans for the year will then be outlined by the Rev. T. Lawrason Riggs, 1910. All are requested to attend, whether or not they have hitherto been members of the Catholic Club.

The Yale campus Fr. Riggs would begin his Catholic ministry on was undergoing a transformation from the time Riggs had attended as a graduate in the early 1900s. From only a handful of Catholics in 1910, Yale College now had three hundred undergraduates who identified as Catholic—an influx that occurred at places of higher education nationally after World War I. In his diary, he records his first meeting with nine undergraduates and two alums on October 2, 1922, to plan out the year ahead over dinner. Just a week later, on October 9, 1922, Fr. Riggs hosted the very first meeting of Yale's Catholic Club at 7:00 in the evening. One hundred and twenty-five undergraduates attended and Fr. Riggs announced the Catholic instruction classes he would be teaching for the semester. He also recorded in the same entry that he attended a Ukrainian concert on campus afterwards: "First meeting of the Catholic Club (an epoch in my life!) at 7:00. There was an attendance of about 125, this is doing well for a beginning. Announced Instruction classes, etc. Ukrainian concert afterwards."



Riggs's diary entry from October 9, 1922, is a perfect example of how he chose to pursue his first year of ministry on Yale's campus. He taught an instructional class on the Catholic Mass and the Medieval Papacy at Dwight Hall – then Yale University's library. Sterling Memorial Library wasn't built and opened until 1931. He made sure to be visible at Yale events around campus. Like the Ukrainian concert he attended after his first Catholic Club meeting, Riggs took advantage of the social and intellectual life a university town provided: he attended concerts, lectures and football games – especially when Yale played Harvard or Princeton. He frequented Mory's, which had recently moved to their current location on York Street. Weekly, he could be found having tea at the Elizabethan Club, spending time at Scroll & Key, or attending a play put on by Yale Dramat – three organizations he was a member of as an undergraduate.

Hospitality was an important part of his first year of ministry. Riggs's diary is full of breakfasts, lunches and dinners with Catholic faculty and students. He would often host at his home – in a Gothic Revival cottage – on Whitney Avenue. This was the site of many afternoons and evenings where undergraduates could freely talk about their faith on a campus where Protestant Christianity was the majority. He also enjoyed bearing witness to non-Catholic students who were interested in Catholicism or skeptical. At his dinners and lunches, he was always happy to engage in theology debates or, show off his extensive collection of Catholic rare books and art.

The highlight of his first semester was organizing and celebrating a corporate communion at St. Mary's on Hillhouse in New Haven on December 8, 1922. As he recorded in his diary: "*The corporate communion at the 7 o'clock mass was most successful. I said mass and the Dominicans gave communion. Apparently there were well over a hundred Yale men, some sixty of whom breakfasted at Mory's afterwards.*"

By December 1922, Fr. Riggs had begun a ministry that engaged Catholic students both intellectually and socially – a pattern that would serve him well through the rest of the 20s and into the 1930s, as he began preparations to move the crux of Yale's Catholic campus life from his home to a place located on campus. A place, as he wrote in the fundraising material for the Chapel, that would be "properly planned, attractively designed and conveniently located" and would "provide [students] with better facilities for attendance at daily mass, while at Sunday Mass...they would come into regular contact with the Chaplain, who would thus have a much more favorable opportunity to [spark] their interest in study groups, lectures and so forth."

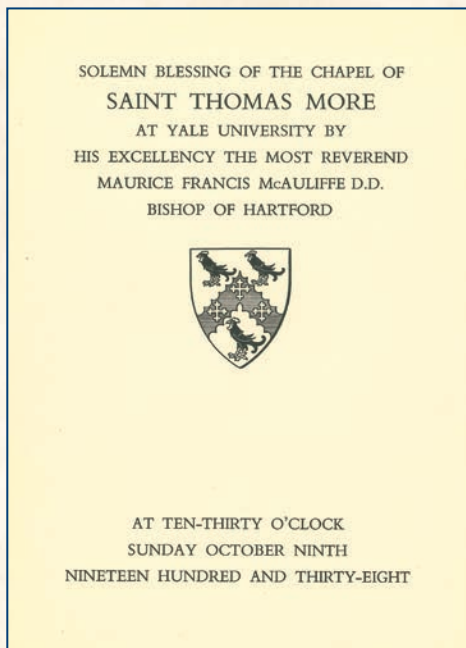


The Scrapbook

The scrapbook, located in STM's archives, is large and black and bound together by a flat cotton ribbon. It is 15 ½ x 11 ½ and covers the years from 1936 to 1943. The inside is filled with photos and articles carefully cut-out from New Haven and Yale publications (and sometimes the *New York Times*) and heavily covers the announcing, building and dedicating of the Chapel. This was Fr. Riggs's main priority in the 1930s. There are forty-one articles spanning the years from 1936-1938. Ground for the Chapel was broken on October 13, 1937 and the Chapel was finished the summer of 1938.

The Chapel was designed by William Douglas of William Douglas Orr & Associates and reflected the architectural tastes of the day. Its exterior was Colonial Revival and its interior was decorated in the Art Deco style – a balance between tradition and modernity. Through the equally weighted presence of these two styles, Fr. Riggs hoped that Yale students would notice how their Catholic faith and their secular studies informed each other.

(continued on page 19)



The Chapel, which was known as More House, was finished in 1938 and dedicated on October 9, 1938. The original dedication date was September 25, 1938. This was postponed a month due to the highly destructive 1938 New England Hurricane. The Chapel dedication was presided over by Bishop Maurice F. McAuliffe and attended by members of both Yale University and the Archdiocese of Hartford. In the scrapbook, among the many articles announcing the Chapel's dedication, is a photo of the smiling Bishop McAuliffe in his bishop's miter and crook next to Fr. Riggs.

The middle portion of the scrapbook lightly chronicles STM's programs during this time – most notably, a lecture on The Shroud of Turin, whose image of Christ was enjoying a lot of scientific attention in the 1930s. This particular image of Christ's face was also the model for the Chapel's Stations of the Cross, created by Robert Amendola '33 with the careful input of Fr. Riggs. Fr. Riggs wanted the stations to feel and look realistic rather than stylized.

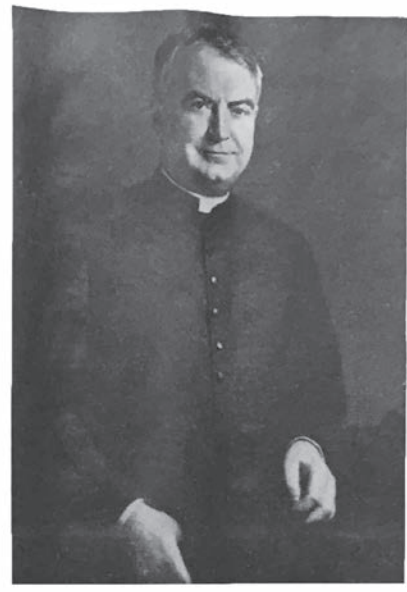
The article pasting begins to pick up again in the early 40s as Yale began to suffer student casualties in World War II. The first Yale casualty of the war was Edward Gosselin '40S. A member of STM's community, he is remembered in

the Chapel window etching of St. Gregory the Great – a gift from his mourning parents. Edward's serious face still looks out from a December 15, 1941, *Yale Daily News* article, memorialized, though a little less grandly, in the scrapbook.

Like all of American society, Yale and STM had to change and make do to help support the Allied war effort. STM leadership began shifting their attention to war-time needs – like converting the Chapel's boiler to meet war ration standards. As the scrapbook chronicles, Fr. Riggs continued to teach, offering religion courses each semester for both Yale students and the general public. It also notes an important first for the Chapel – a marriage in April of 1942. This was between Lieutenant Donald Keefe '38 and Kate Hemmingway and officiated by Fr. Riggs. The Keefes and their wider family had been important allies to Fr. Riggs since his ordination and continued to support STM in the decades to come.

Fr. Riggs '10 died unexpectedly of a heart attack in his home on April 26, 1943. The remainder of the scrapbook is a tribute to this unexpected news, collecting many obituaries and tributes from Yale and New Haven publications. The second to last article of the scrapbook is from the May 7, 1943 printing of the *Yale Daily News*, and is entitled "More Club Fund Willed by Riggs." Though Riggs came from a very wealthy banking family and had not needed Yale to pay for his work as Chaplain, he left enough money in his will for the Catholic Chaplains that came after him to receive an annual income of \$5,000. This last gesture of generosity set up the work of Father Edwin O'Brien '31, who was a product of Fr. Riggs's early Catholic Club, to continue to minister to Yale students as the second Catholic Chaplain at Yale University. And with the scrapbook filled to its capacity, STM moved from a fledgling, informal club to a legitimate Yale chaplaincy with a space and a place – and a particular ministry – all its own.

Yale Alumni Magazine
 Father Riggs
 May 1943
 The Rev. T. Lawrason Riggs, '10, for
 the last twenty-one years advisor to the



The late Rev. T. Lawrason Riggs, '10.

Catholic students of the University and chaplain of the St. Thomas More Club, died on April 26 at his home in New Haven after a long illness. He was fifty-four.

All photos courtesy of STM Archives.

1920-1930



1922: Fr. Riggs '10 begins his tenure as Catholic Chaplain on Yale's campus.

October 9, 1922: Fr. Riggs's first meeting of Yale's Catholic Club.

October 9, 1938: The Chapel and Catholic Chapel, More House, is dedicated.

1940-1950



1943: Fr. Riggs dies of a heart attack

1943: Fr. O'Brien '31 is appointed second Catholic Chaplain and is made an auxiliary chaplain during World War II.

1956: Peter Alegi '56 '59 LL.B. writes "Saint Thomas More: A History Until 1943" for his senior thesis.

1960-1970



1960: Fr. James T. Healy '49 is appointed third Catholic Chaplain.

Chapel programming expands to include: Tuesday Philosophy Discussions, Marriage Preparation and Annual Retreats.

1964: Fr. Richard Russell appointed fourth Catholic Chaplain.

Chapel is renovated to reflect Vatican II liturgical changes.

1973: Sr. Ramona Pena, C.S.J. becomes STM's first female Assistant Chaplain.

Original concept drawing of the Chapel by Douglas Orr.

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#MyCatholicYale




Fr. Ryan blesses Poly, Prof. Nancy Ruddle's dog, in front of the Golden Center during the Blessing of the Animals for the Feast of St. Francis. Handsome Dán waits patiently for his turn.

Mary Tinetti


JP Mikhael

Yale School of Medicine resident J.P. Mikhael asks Yale faculty Mary Tinetti, M.D., three questions: one about scholarship, one about faith and one about leisure. Mary Tinetti is Gladys Phillips Crofoot Professor of Medicine and Epidemiology and Public Health at Yale University. She is also Director of the Yale Program on Aging and a member of STM's Board of Trustees.

 **JPM:** Can you tell me about your research?


MT: My specialty is Geriatrics, the care of older adults. I selected the field after completing medical training in the 1980s, when it was still a new and emerging entity. My first area of research was falling, a very common problem for older adults, associated with loss of function and even death. Falls were considered accidents. We expect older people to fall, as though it is an inevitable part of aging.

Over the next few decades, we began to understand the causes of falls, as well as their physical and psychological consequences. We identified interventions to reduce the probability and risk of falls. My current work focuses on the care for persons who have multiple chronic conditions simultaneously. Much of the evidence about diagnosing and treating individual diseases does not apply when one faces multiple medical conditions. We focus on the individual and inquire about their values, the specific health outcomes they desire and what health care they would be willing and able to receive to achieve these outcomes. The purpose is to move clinical decision making to the overall priorities and goals of the individual.

 **JPM:** Are there any particular ways your faith inspires you or provides you with insights for your current work?

MT: One of the most rewarding aspects of being a medical researcher is that you have both the joy of discovery as well as the privilege and pleasure of caring for people in need. A recent particularly meaningful change for me in my practice has been providing greater comfort to my patients by bringing religion and medicine together. I now ask my patients who or what helps them get through difficult times—or make difficult decisions. If they mention religion or spirituality, faith becomes an important part of my care for them along with medications, surgery or rehabilitation. I am still learning how to bring my faith to my work.



 **JPM:** What do you do for leisure? How do you relax after a long day's work?

MT: As for leisure and relaxation, I enjoy reading history and biographies. If I want something relaxing, I read mysteries. I go hiking most free weekends with my partner and daughter—she likes to find waterfalls throughout the state. In the evenings, I like to watch Jeopardy and HGTV when I really need some rest and time to recharge.



The Black Catholic History Month Lecture: *Finding & Telling the Stories of Black Sisters*

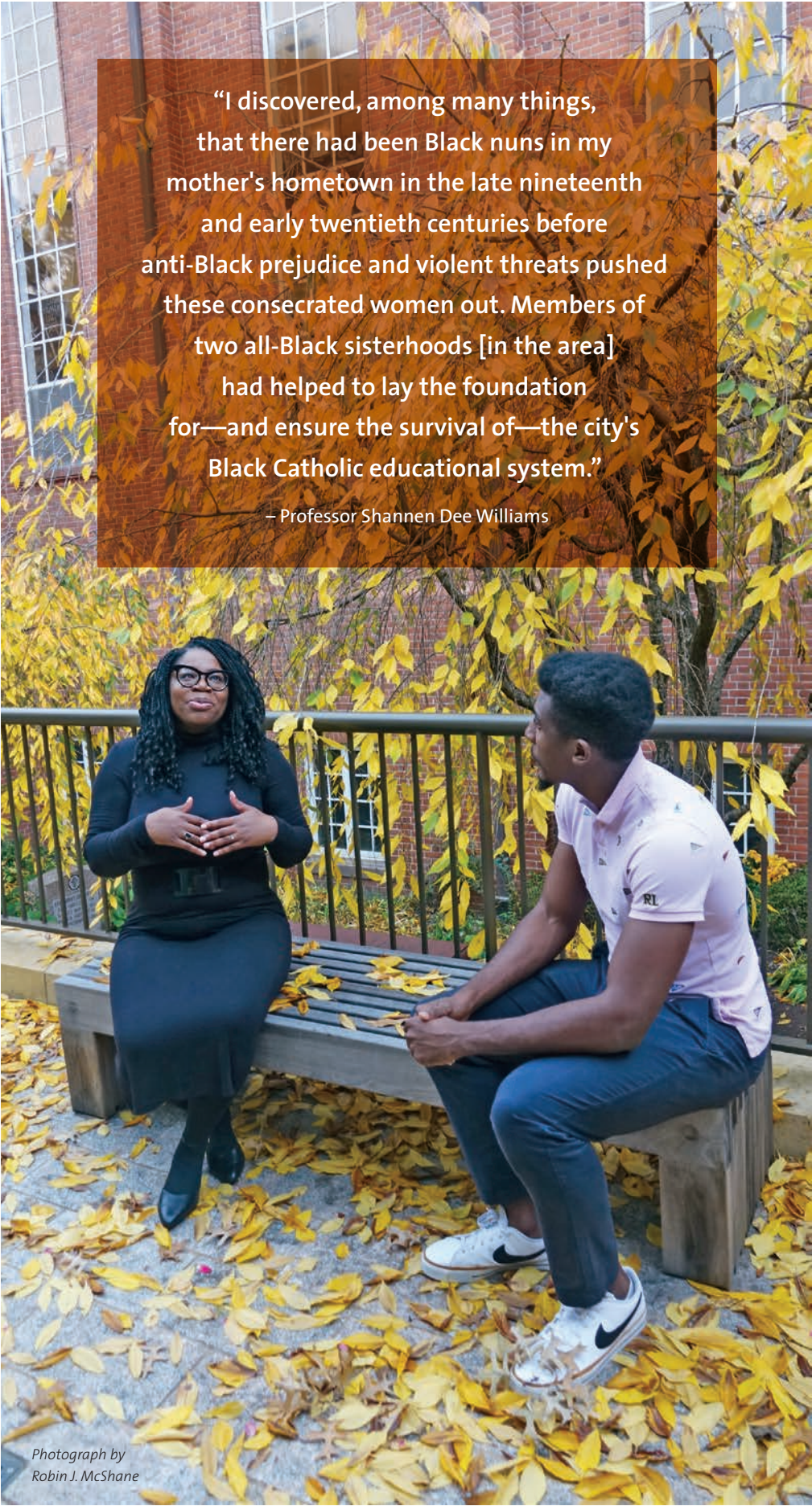
On November 6, Professor Shannen Dee Williams gave the Black Catholic History Month Lecture at STM. She lectured on her book *Subversive Habits: Black Catholic Nuns in the Long African American Freedom Struggle* (Duke University Press, 2022). Her book provides the first historical survey of Black Catholic nuns in the United States and tells the stories of Black sisters as pioneering religious educators, desegregation foot soldiers, women theologians and advocates. Here is an excerpt from her lecture:

My book began as an attempt to make sense of what I consider to be a rather extraordinary news story and photograph that I stumbled upon in early 2007. At the time, I was in graduate school at Rutgers and in desperate search of a paper topic for my seminar. I had taken to perusing microfilm, the editions of Black-owned newspapers in search of what I knew would be a little-known dimension of the American past. And while scanning through the *Pittsburgh Courier*, I encountered a 1968 article announcing the formation of a Black Power Federation of Catholic nuns called the National Black Sisters Conference. The article's title alone, "Black Sisters Weigh Contradictions in Christian and Secular Community," immediately piqued my interest. However, it was the accompanying photograph of four smiling Black Catholic nuns that steadied my hand on the

microfilm reader that day. Until that moment, I, a lifelong Catholic, had never seen a Black nun, except in a Hollywood film. In fact, the only Black sister that I knew at that time was Sister Mary Clarence – the fictional character played by Whoopi Goldberg in the critically acclaimed *Sister Act* film franchise. Deeply ashamed of my ignorance, I soon learned that I was not alone. Even my mother, who had attended Catholic schools for the entirety of her formal education, and who in 1974 became one of the first three Black women to graduate from the University of Notre Dame, was unaware of the existence of Black nuns in our Church. No, only White nuns taught us in our schools.



Photograph by
Robin J. McShane



“I discovered, among many things, that there had been Black nuns in my mother's hometown in the late nineteenth and early twentieth centuries before anti-Black prejudice and violent threats pushed these consecrated women out. Members of two all-Black sisterhoods [in the area] had helped to lay the foundation for—and ensure the survival of—the city's Black Catholic educational system.”

— Professor Shannen Dee Williams

Photograph by
Robin J. McShane

Odera Nweke '23, AfAm Ministry Chair, shares a conversation with Professor Williams prior to her lecture.

My mother relayed all this to me on the telephone later that evening. But I wish I had known. I wish we'd had Black nuns in Savannah when I was growing up. Stunned by my mother's revelation, I set out to learn as much as I could about the National Black Sisters Conference and to understand the roots of the invisibility of Black Catholic sisters in our lives. From Father Cyprian Davis' landmark study of the U.S. Black Catholic community, I discovered, among many things, that there had been Black nuns in my mother's hometown in the late nineteenth and early twentieth centuries before anti-Black prejudice and violent threats pushed these consecrated women out. Members of two all Black sisterhoods [in the area] had helped to lay the foundation for—and ensure the survival of—the city's Black Catholic educational system.

Their heroic efforts made my mother's and, by extension, my own journey into Catholicism possible. Yet the White sisters and priests who taught my mother and hundreds of other Black children in Savannah during America's Civil Rights and Black Power years never once alluded to Black sisters and their lessons. According to my mother, her White instructors did not teach any Black history or art either. And after calling and writing a host of Catholic institutions to track down some of the sisters who established the National Black Sisters Conference, I finally began to understand why the saga of America's Black women who dared to be poor, chaste and obedient is largely untold. It is an uneasy story, not only because it is rooted in the American dilemma of racism, but also because the position of a woman in an oppressed group is traditionally delicate and strategic.

Excerpt has been edited and condensed.

Visit <https://subspla.sh/2nqvgr> to view Dr. Shannen Dee Williams' lecture.

The Aesthetics of Solidarity: Our Lady of Guadalupe and American Democracy

Nichole M. Flores '09 M.Div.

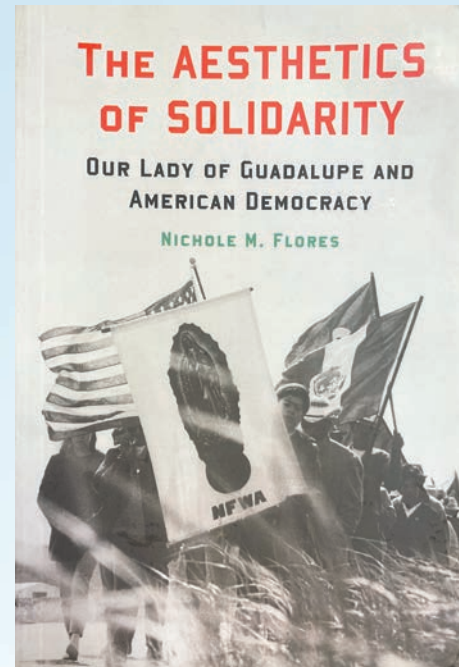
184 pages; \$49.95

Maria Mendoza '23

As I read *The Aesthetics of Solidarity* by Professor Nichole Flores '09 M.Div., a few topics stood out to me. Flores discusses the meaning of the dynamics between Saint Juan Diego and Our Lady, the use of the image of Our Lady of Guadalupe in Mexican and Chicano societal movements and culture as well as the separation of the image from its religious context. She also highlights the importance of Juan Diego's initial refusal to comply with the Virgin's asks. Our Lady always respects Juan Diego's autonomy and never demands he obey, even though she is dressed authoritatively as an Aztec princess. From the beginning of their interactions, Our Lady comes to Juan Diego from a place of humility and kindness as she patiently convinces him to speak with the Church leaders.

Flores explains that this dynamic between Our Lady and Juan Diego has inspired both devotees in the Church and in Latino/a social spheres. "Guadalupe's bright image invites the cultivation of solidarity committed to changing the laws, policies and institutions that treat Latine people and communities as disposable implements in local, national and global economies," says Flores. Our Lady stood on the front lines as Latinx essential workers fought against unjust work conditions during the worst of the COVID-19 pandemic, as immigrant families struggled to get to a safer destination and as Hispanic feminine theology activists (called *mujeristas*) worked to protect their families from injustice. Guadalupe represents democracy and justice, unifying her children and breathing into them the strength that comes from fighting for, and alongside, their community.

(continued on page 24)

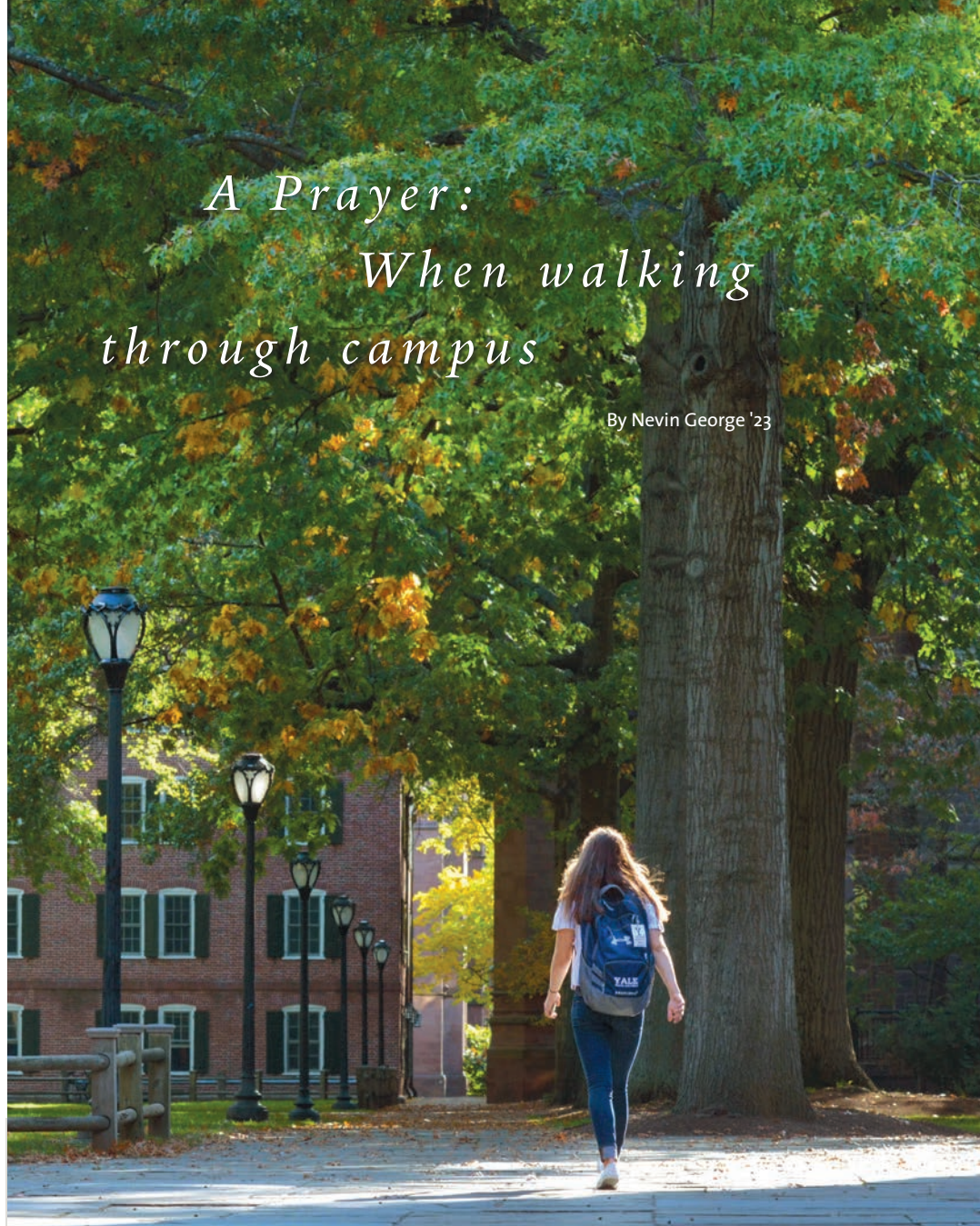


Though some believe that every aspect of religion and politics should be separate, Flores sees no reason to apply that line of thinking to Guadalupe, and neither do Our Lady's devotees. In an exchange between Flores and a young mother, the reader gets a glimpse of the beautiful simplicity behind the academic discussion on Guadalupian solidarity. When Flores asks her whether Guadalupe is a Mexican cultural symbol or a Catholic religious symbol, the young mother responds that separating her in two would be as difficult as separating the coffee from the milk in the mug Flores is holding. There is something here that this young mother's heart understands that cannot be put into an academic theory – a simple cup of coffee and milk will do.

At some point in our lives, we are all like St. Juan Diego. We too argue against the powers that be, doubting and wondering if they chose the right person to carry out whatever difficult task we are facing. Of course, I'm personally not helping Our Lady of Guadalupe erect a basilica in her name, but I know the feeling of being up against what seems like a task for which you just weren't cut out. Somehow, Juan Diego pushes through that. Flores's book is a thoughtfully written testament to his strength of will and the precedent it set for the dynamics between our Latino/a community and Church authority. Flores lovingly takes a theology of the heart and introduces it to academic circles that must recognize its importance in Latino/a cultural history, a Guadalupian effort in and of itself.

A Prayer: When walking through campus

By Nevin George '23



Heavenly Father, we thank you for all you have given us and view every joy and hardship as a blessing. In our everyday lives at Yale, open our eyes to your love and help us to discover you more fully.

On the way to class, we remember you.

While talking with friends in the dining halls, we remember you.

During late-night study sessions in Bass library, we remember you.

While admiring the beauty of the Gothic architecture and surrounding New Haven landscape, we remember you.

After every rehearsal, club meeting and hard exam, we remember you.

Good and Gracious God, remind us constantly of your overwhelming beauty. As we look to you with gratitude and love, fill us with the peace only you can bring.

Through Christ our Lord, Amen.

From the soon to be published book, Ever Ancient, Ever New.

The “Cat’s Pajamas” in 1922

Deirdre Flanagan '23

Tailgating at football games, streaming Taylor Swift songs on Spotify, binging *Stranger Things* on Netflix with roommates – this is how many college students spend their free time in 2022. In such a technologized era, it is difficult to imagine what was popular amongst students one hundred years ago, especially on a campus like Yale, which was then dominated by young white men from elite New England families. But *Yale Daily News* articles published in 1922 give us some insight.

According to the *YDN*, the men of Yale competed in a variety of sports which are still beloved by students today, including basketball, hockey and baseball. Since many students had recently served in World War I, it is not entirely surprising that the campus rifle team was also quite successful. Not only did students compete on teams, they also enjoyed tailgating and cheering on their classmates at the Harvard and Princeton football games.



Though sports were a major component of Yale student life, many students were also becoming increasingly engaged in musical and theatrical clubs. The Yale Dramat, which our first Chaplain T. Lawrason Riggs was a member of, was founded in 1901 and the Whiffenpoofs, now a world-famous a cappella group, was founded in 1909. Not Spotify or Taylor Swift, but still opportunities for musical enjoyment.

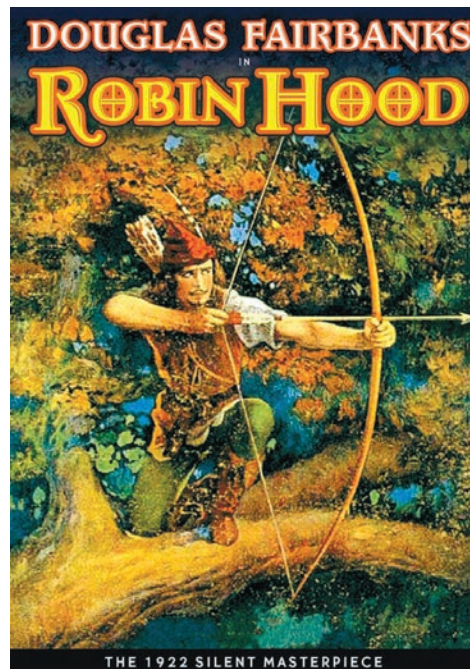
Though there was no Netflix binging, Yale men went to theaters with friends to watch movies, or “moving pictures” as they were termed in 1922. They also enjoyed other group social activities and participated in eating clubs, junior fraternities and class dances.

Surprisingly, the *YDN* reveals that though current Yale college students spend most of their time interacting with technology, the spirit of what was popular with Yale college students in 1922 is still present today. Students then, just like students today, largely dedicated their free time to athletics, music, the arts and friends.

To see some of these articles for yourself, visit the *Yale Daily News* digital archive at: <https://ydnhistorical.library.yale.edu/>



Photo by Pach
CAPTAIN RALPH JORDAN, of the University Football Team.





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Students organized and attended a Sunrise Mass
 at Lighthouse Point in New Haven.



Study Pray Act

During his time as Yale's first Catholic Chaplain from 1922-1943, Father T. Lawrason Riggs '10 created spaces of hospitality for Catholic students to both explore their faith and connect with one another. One of the fixtures of Fr. Riggs's tenure was the Chaplain's Tea, where stimulating conversation was always accompanied by the priest's fine silver tea set.

At the beginning of the fall semester, undergraduate students revived this STM tradition. Just as they did in the early decades of the twentieth century, Fr. Riggs's silver tray and accoutrements still stand at the ready for students to share a pot of tea and dive into dialogue about their Catholic faith.

