

College of Saint Benedict and Saint John's University

DigitalCommons@CSB/SJU

Administration Lectures and Events

Administration

8-27-2008

SJU Convocation 2008

Mark Thamert OSB

College of Saint Benedict/Saint John's University, mthamert@csbsju.edu

Follow this and additional works at: https://digitalcommons.csbsju.edu/admin_lectures

Recommended Citation

Thamert, Mark OSB, "SJU Convocation 2008" (2008). *Administration Lectures and Events*. 34.
https://digitalcommons.csbsju.edu/admin_lectures/34

This Presentation is brought to you for free and open access by DigitalCommons@CSB/SJU. It has been accepted for inclusion in Administration Lectures and Events by an authorized administrator of DigitalCommons@CSB/SJU. For more information, please contact digitalcommons@csbsju.edu.

Opening Convocation Talk

Saint John's University

August 27, 2008

Wean Yourself

People of St. John's and friends from St. Ben's, I'm going to talk to you today weaning yourselves.

So I had my hand in this calf's mouth... And it was wet, and warm and slimy. The rough tongue was kind of rubbing the back of my hand. My dad had given me the job to wean this little calf. I was 7 years old and scared. First time I had ever weaned anything. So I had my hand in the calf's mouth and the job was to pull the calf as much as possible into the pail of milk with the fingers. And it didn't want to go there. It wanted its mother. But I had to keep doing it. Sometimes I was almost up to my elbow into the calf's mouth trying. And it would buck furiously because it was frustrated and it wasn't getting milk out of my fingers. What's this all about?

A couple days earlier the calf got its milk directly from its mother, fresh, pure, warm milk from its mother's body and it couldn't get enough of it. Sometimes it would be impatient and buck hard against its mother as if it would get more that way. There was nothing in the world more important at that moment. Finally the little calf was satisfied, mouth dripping with froth and breathing heavy because it had held its breath so long so that it could drink more.

Once in a while, when I was trying to wean the calf, I would lean over and say to it, "Someday you will run free in the pastures and enjoy the fresh air and sunshine of the open spaces." If the calf had understood me, he probably would have said, "You're crazy. All that I have and all that I need is right here with my mom. I don't need that other stuff." What I didn't know as a 7 year old was that this would be a guiding metaphor for my entire life—the process of weaning yourself.

Ultimately, that's what the liberal arts mean: liberating, freeing arts—freeing yourself from one amazing, good life into the next one that is somehow more adequate, more workable in the world. I came here my freshman year knowing that I was going to be an architect. Absolutely sure. By the time I graduated, I had done all my pre-med courses, had spent time in Germany, had become a German major of all things, which I love. And then ultimately, because of one thing or another, I went to Europe right after college for a year to teach a group of Prep kids, came back and joined the monastery, thinking I would last about two months, but at least I would know what adult, male spirituality is all about. Each of

these phases of my life, I suddenly understood that I had to free myself from one concept of myself to enter another one that meant more, that was closer to my passion, that was closer to what I could do in the world.

By the way, this is also one of our Benedictine vows and probably the most important one. And it's called *conversatio morum* -- or the conversion of your way of life. This turning life from the life you're living toward the one that is more imbued with god's will for you, a constant turning more toward God, toward the spiritual.

This past month, I had one of those St. John's experiences that changed my sense of who I am in the world. From mid-July to mid August I accompanied a group of St. John's students with Gar and Kolleen Kellom to India and Nepal, the high Himalayas for a four-week experience. Trekking in the highest Himalayas is spectacular. You gotta do it. You get a sense of your life from way up there, looking down upon the world as we did.

But what I'd really forgotten about, what was the deeper experience for me was the poverty that I saw in the first moment of landing in the city of Delhi. We flew over Moscow and came into Delhi that way. The poverty was intense and inescapable. I'd been to Cairo and to Mexico City, the poorest parts before I'd visited orphanages and I'd seen the dirt and the garbage. But I'd never been there for four weeks. It has a way of changing you. The water can't be drunk. Mud everywhere. The sacred cows are there but they leave their droppings in the street. And human beings do too. I'd forgotten about all this. We live in an isolation in the Midwest that is stunning, and we forget how millions of people in the world live.

One of our students who just graduated this past May made a transition. He bought a one-way ticket and he said, "I know I'm going to find something that's going to answer a need in the world." And sure enough, in the city of Jaipur, just south of Delhi, John Van Roy is his name, found—we visited a school that is pretty well off, but in the evenings and on weekends, they serve about 300 of the very poorest girls within a ten-mile radius. We saw those girls. They were dirty and hungry, but they loved being there. John Van Roy is going to make an enormous impact.

How about you? This is your chance. At St. John's, do some volunteer work of a short-term nature even in your freshman year, or for you graduate students, in this first year. How about thinking of yourself, weaning yourself off of the idea that from college you have to get into that job that pays 40 thousand, 50 thousand a year so that you can start saving, so that you can get married? How about weaning yourself off of that world into something a little bit different, more humane, more needed in the world? How about volunteering for a year or two? For example, in our Benedictine monastery in inner-city

Newark that serves very poor families and gives people a chance in life that they didn't have before. A couple of our Faculty Residents this year have just returned from that volunteer experience. Or how about going to Tanzania--a monastery that runs a school but that is also poor. They have electricity only a few hours each day and that's only in the rainy season when the hydropower can work. Think of yourself, dream yourself into that situation. Wean yourself off of comfort, beyond the comfort zone, into something that's more important for the world.

We have no idea what poverty is like. But we can learn and we can do something about it. A grad of our place just returned from Mother Teresa's compound in Calcutta where there are thousands of children who need our help. Your presence for a year or two after college will make a difference, and you will be changed.

"Unless a grain of wheat dies, it shall not bear fruit. But if it does die, it will bring forth an abundance of fruit." This is the first line of the Dostoevsky's novel, *The Brothers Karamazov* and from the Gospel of John. You gotta die. You gotta die. The calf had to die to the prospect of drinking its own mother's milk. During our lives, we practice this dying. Practice it this year.

Like the phoenix bird, the most beautiful bird that ever existed—it comes from Arabic/Syrian mythology and entered Western thought through Herodotus and Hesiod—the phoenix bird, gorgeous morning bird in its song to Apollo stunned the god. And what this bird does, and it's different from the calf, is, as it nears what it thinks of as the end of its life, it begins to build its own funeral pyre—of spices and myrrh. It builds its own death. It gets on the pyre, lights it and burns. It's consumed by the flames. And from those smoldering ashes arises a new phoenix bird. Brand new.

The point here is we can be weaned, like the calf, by other people. But we can also do it for ourselves when we get good at it, when we sense the end of something. For example, what you think you're going to major in, you might find a passion that is much more important. We can do it for ourselves. We can emerge with a new life.

I'd like to close with a short episode when I just had become a priest. I was working in the Mayo Clinic, St. Mary's Hospital in Rochester as a practicing chaplain. I knocked on the door of an older man named Adolph. It was dark in his room. He said, "Mark, is that you?" And I said, "Yes." "Come over here." So I went to his bed in the corner. He asked me to sit down on the bed and he took my hand and he said, "Mark, all my life I've been praying that the Blessed Virgin Mary would be with me when I die." He paused for a moment and a light came to his face. He said, "And here she is now. She's putting her arms around me." And he laid back, and he died.

Adolph practiced dying all during his life. That's my message: practice this. Practice moving from your great life now to one that's better. Graduate students, as you move into the academic life again, practice this dying and recreating a new image of yourselves. We faculty do it too. The new faculty are just beginning the process. All of us are involved. Practice this dying. It will give you new life.

Mark Thamert, O.S.B.