



# INTEGRITAS

Wyoming Catholic College

## "Christ, the Divine Physician" The First Homily of Deacon Trevor Lontine ('14)

Brothers and sisters, thank you for letting me be here with you today, my first full day as a Deacon. It's an honor to assist Fr. Brian at the altar and to proclaim the Gospel for the first time.

Today, we get to look a little deeper, together, at the heart of Christ, the God-man. In much of Mark's Gospel, we see Jesus coming as the Divine Physician, the doctor of soul and body. We get such a close look today at our heavenly doctor because of the language Mark uses to describe Christ's reaction to the pitiable leper before Him. Many of you will remember the word used in this passage: the Greek "splankna" (σπλάγχνα), which translates as "guts"—that is, when Jesus received the leper's request for cleansing,

*His guts were moved with compassion.* No one can have compassion if he does not understand what his friend is going through. He must feel in

Himself something of what His friend does; and God does this uniquely in the Person of Christ.

Christ enters into our sufferings in a way completely unique because He is all-powerful, yet humble. This makes for the best kind of doctor—one who



Deacon Trevor Lontine ('14)  
Wyoming Catholic College  
Alumnus and  
Seminarist for the  
Archdiocese of Denver

**"His guts were  
moved with  
compassion."**

doesn't dismiss your pains as psychosomatic, but actually learns about them and experiences them with you. Christ is the best doctor, the kindest doctor, and the most generous. We can encapsulate his ministry to our souls thus: in our sufferings, Christ suffers *with* us, *in* us, and *for* us.

***"Christ is the best doctor, the kindest doctor, and the most generous."***

We have to remember why the healing of leprosy is unique among the miracles of Mark's Gospel. In Jewish society, it was a much more distressing illnesses because, as we heard proclaimed in the first reading (Leviticus 13:1-2, 44-46), Divine Law required that lepers separate themselves completely from society. They were looked upon as sinners, unfit to come to the temple and offer

worship, or to the synagogue to hear the Scriptures proclaimed. He was *denied* all spiritual and human nourishment. Surely the lepers must have felt as if they were basically damned, and rejected by God Himself; this disease was a sign of His wrath upon them.

I don't mean this as a throwaway joke, but the last year has been hard, in this regard. I think some here have felt similarly isolated from the Church because they might be carriers of an illness; and if that's you, perhaps the word, "Betrayal," chanced through your head at some moment or another. You might have felt betrayed by your own Church; if we felt that in the past year, we need to start a healing process and bring it here to the altar; more particularly, though, we should let that experience bear upon what that leper was feeling for possibly decades of religiously prescribed social-distancing. He probably felt betrayed by divine law, too.

And don't *betrayal* and *isolation* perfectly capture the state of interior suffering? When we are suffering with emotional trauma or a habit that we can't break, doesn't it feel like we're completely alone and abandoned by God and man? Doesn't it sometimes feel as if we hear God Himself saying, "I made you to be better than this. You're not good enough. You're worthless." And then we, internalizing that voice, say, "I should be better than this. *I'm* not good enough. *I'm* worthless."

Brothers and sisters, in the name of Christ, I tell you that this is not God's voice. When we repeat these accusations of worthlessness, we join the devil's team. Whether we recognize it or not, we begin to believe that we are interior lepers, unclean and untouchable by others. But, as I said before,

Editor-In-Chief  
Dr. Glenn Arbery  
Executive Editor:  
Joseph Susanka  
Circulation:  
Katelyn Hiatt

COPIES AVAILABLE  
UPON REQUEST



Wyoming  
Catholic College

©2021 Wyoming Catholic College

today Christ wants to teach us about Himself as Divine Physician who suffers *with, in and for* us.

What does it mean that Christ suffers with us? Our tradition gives clear examples of physicians who not only see their patients professionally, but enter into their worlds, such as St. Damian of Molokai and St. Teresa of Calcutta (Mother Teresa). Damian was a Belgian priest who went to Hawaii to live with a leper colony and eventually died of the disease himself; Mother Teresa left the comfort of her teaching order to become a naturalized citizen of India in order to be with the poorest of the poor, including lepers. They did this because Christ did it. He came into the world by choice, to be with us. And this is most apparent in how He is described in Mark's Gospel; He makes no permanent home for Himself, because that would constrain Him. He's constantly on the go *among* the people.

***"Christ wants to teach us about Himself as Divine Physician who suffers with, in and for us."***

But here let's go a bit deeper into the mystical element of Christ's love for us. Jesus Christ wants to suffer *in* us; that is, He's a doctor who not only lives among His people, but who also isn't satisfied with healing them from the exterior; applying external remedies won't satisfy His longing for us. By His almighty power, He chose to enter into every one of our lives in a way that is quite mind-boggling.

Do you know that, in the garden of Gethsemane, on the Cross, Christ Himself experienced *every...humiliating...wound...* you have ever suffered?

***"He mystically lived your life before you were even created..."***

In the Garden of Gethsemane, Christ mystically lived your own life in His Heart and mind. When He prayed, "Father, if it is possible, let this chalice pass from me," He was faced with the choice of going through with what our salvation would require. And in Gethsemane, He saw and experienced (as you do) every moment of your life. He mystically *lived your life* before you were even created...

He said "yes" to it all, in the hopes of *you* allowing Him to heal you; to heal you from the inside out.

To heal you from all wounded relationships.

From all sexual wounds.

From all your humiliating sufferings that you have experienced at the hands

of those who should have loved you most.

From illnesses that strip you of your dignity and leave you completely empty-handed.

From betrayals at the hands of the Church's ministers.

***"Lord, if you will it, you can make me clean."***

From the enemy's lies that you are worthless and unclean in God's eyes.

*"Lord, if you will it, you can make me clean."*

*The Sacraments, especially the Eucharist, are Jesus' plan for getting inside of us, and healing us from the inside out. Whatever suffering is there, He wants*

to be *with* us, and *in* us. He is Divine Physician.

The final aspect of Jesus' healing power is that He suffered *for* us. When He mounted the wood of the Cross, He accepted every suffering each of us has undergone, and He drank that chalice to the end. He lightened our load by His loving sacrifice, and this is, again, where we find comfort in the sacraments of His presence. He took the brunt of our sufferings. It might not always feel like it, but He reinterpreted them as signs of love, which makes them bearable. We see this hinted at in this Gospel when, after touching the leper and healing him, Jesus was unable to enter the towns and had to remain in the wilderness. He took on the leper's distance from society and bore it in His own heart.

Brothers and sisters, as Lent comes upon us, we can bring to the Cross our sufferings. We have a lot to heal from, whether it's the Church scandals of the last 20 years, or the lack of clear teaching for the last several decades, or coming from broken families, or anything. Jesus has already gone through all of this suffering with, in, and for you. His great transformation of our hearts happens when we can grieve our sufferings in life not only because they hurt us, but because they first hurt Him in His innocence and total love for us.

***"The Sacraments, especially the Eucharist, are Jesus' plan for getting inside of us, and healing us from the inside out."***

The Divine Physician will not heal our wounds without much work on our part, but remember this one thing: Christ mystically lives your life with you; He brought your life with Him to the Cross, and offered it to the Father for your healing. Don't believe the lie that your wounds are too disgusting for Him; He sees them, and He has entered into them. Love Him there, and He will heal you. †

## The Diaconate: The Order of Christ's Service

written by Deacon Trevor Lontine ('14)

on the occasion of his ordination to the transitional diaconate

*"Jesus summoned his disciples and said to them, 'You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. **But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave.** Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many.'"* (Matt. 20:25-28)

All the power struggles that happen among the disciples are dismissed by Christ continually throughout His public life (cf. Mark 10:35-45)

**"We empty ourselves to make room for God Himself. And then He sends us forth to give His mercy to others."**

as power grabs supremely

unfitting for anyone who follows Him. Self-emptying, as accomplished on the Cross, is the paradigm of Christian life. But we see that God responds to that emptying with a plenitude of mercy and an outpouring of the Holy Spirit. We empty ourselves to make room for God Himself. And then He sends us forth to give His mercy to others.

In Holy Orders, a man is selected by the Church

to enter into the fullness of this reality: complete service to the Church and her children. Christ was servant, so we are servants. But it is not only imitation, but a sacramental conformation accomplished by configuring a man to *Christ, the Servant*. He becomes, in his personal reality, an *alter Christus servus*. A deacon will therefore serve the Priest at the Altar and will serve the People by



**"Christ was servant, so we are servants."**





preaching (cf. Acts 6:8-7:60) and distributing the alms that the Christian faithful entrust to the Church. The deacon stands as a dispenser of the Church's riches on behalf of the Priests and Bishop.

This is not the sacrament of social justice warriors, but of humble

mercy before the sufferings of God's children. As such, the Sacrament is singularly devoted to the Spiritual and Corporal Works of Mercy. We have been shown a great mercy, and so we give it, in turn, to God's people by the power of Christ's adorable, wounded, and consecrating Hands.

### ***Critical Texts:***

**John 12:26**– "If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him."

**John 13**–At this most intimate description of Our Lord's institution of the Eucharist and Holy Orders (John 13-17), Jesus begins by a kenosis (self-emptying, as fully accounted for in Philippians 2:5-11), humbling Himself and washing His disciples' feet. The first stage of Holy Orders is humbling oneself before the brothers. If Jesus the Master did so, how much more shall we, the servants, do so?

**Acts 6:1-7**–The Apostles, devoted to serving the communion of Saints after Pentecost, needed assistance so that they could devote themselves to prayer and the ministry of the Word. They selected "seven men of good repute, full of the Spirit and of wisdom," whom they appointed to this duty, that is, serving the widows and the poor.

**1 Timothy 3:8-9**–St. Paul describes the kind of man a deacon should be: "Deacons likewise must be serious, not double-tongued, not addicted to much wine, not greedy for gain; they must hold the mystery of faith (i.e. the Eucharist!) with a clear conscience." †

***"We have been shown a great mercy, and so we give it, in turn, to God's people by the power of Christ's adorable, wounded, and consecrating Hands."***



*Deacon Trevor Lontine grew up north of Denver, Colorado. Home-schooled all his life, his formation in the Christian life grew out of a devotion to St. Thérèse of Lisieux, St. Catherine of Siena, and St. Dominic Savio. As a teenager, Trevor's study of martial arts held hopes of becoming a professional instructor, but a clear call to the priesthood at age 15 initiated a few years of (sometimes fearful) discernment. During his senior year, Trevor was accepted to Our Lady of Guadalupe Seminary in Denton, Nebraska, where he spent two years after graduation. Still somewhat fearful of the immensity of the vocation, Trevor had many burning questions regarding philosophy, theology, and literature, and chose to enroll at Wyoming Catholic College in its fourth class ('14). After graduating, Trevor worked in the College's Admissions Office, and continued to participate in the college's rich intellectual life. In the Fall of 2016, a prayer experience left him convinced that he still had a call to the priesthood and that he was no longer fearful of it. Within a year, Trevor was back in Seminary, this time at St. John Vianney Seminary for the Archdiocese of Denver. He was ordained a transitional deacon on February 13, 2021, making him the first Wyoming Catholic College alumnus to receive holy orders. He anticipates priestly ordination in May, 2022.*

## KNOW A YOUNG PERSON WHO COULD BENEFIT FROM A WYOMING CATHOLIC COLLEGE EDUCATION?

### Spirit



**95 to 1**

Student to Priest Ratio



**Two-thirds of Students**

attend Daily Mass



**5% of Students**

go on to Religious Orders and seminary



**Daily Mass & Confession**

by Roman Catholic and Byzantine Chaplains

### Body



**21 Day Freshman Orientation**  
in the Mountains



**Horsemanship Program**

during your sophomore year



**Two-thirds of Students** participate in intramural sports



**14 Days Each Year** spent in the Wyoming backcountry

### Mind



**11 to 1**  
Student to Professor Ratio



**Thriving Great Books Curriculum**  
focused on developing the whole person



**Zero Teaching Assistants**  
at WCC; all classes taught by professors



**1 to 1**  
Student to Professor Thesis-Advisor Ratio

**Please contact our admissions office  
at 877-332-2930 to learn more**