



THOMAS AQUINAS COLLEGE NEWSLETTER

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Honor Roll

College Gets High Marks for Catholic Identity, Academics, and Financial Aid

When the Association of College Trustees and Alumni graded 714 of the country's major colleges and universities on the strength of their curricula, the organization gave its highest rating — an "A" — to only 2 percent of the schools surveyed.

That is just 16 campuses in the entire United States, and of those, only one received a perfect score: Thomas Aquinas College.

Unique among college-ranking organizations, ACTA focuses its evaluation on the substance of a school's mandatory courses and texts — the core curriculum. The association, founded by former chairwoman of the National Endowment for the Humanities Lynne Cheney, has identified seven essential areas of study for undergraduates — composition, literature, American history, foreign language, mathematics, science, and economics. The more of these areas of study required by a college or university, and the more substantive the readings, the higher the school's overall ACTA rating.

"Education of the Whole Person"

While 60 percent of the surveyed colleges and universities — including many of the nation's most prominent public, private, and Catholic schools — earned grades of "C" or lower, Thomas Aquinas College was alone in ensuring that its students study all seven areas. The results of ACTA's investigation can be found on the organization's website (www.whatwilltheylearn.com), which allows for comparisons by name, region, or state.

"It did come as a bit of a surprise to find that we alone in the country are fulfilling ACTA's paradigm core curriculum," says Dean of the College Brian T. Kelly. "On the other hand, we aim not at vocational training but at the education of the whole person, an education that will serve as an intellectual and moral foundation throughout our students' lives. As a result, our 'core' is our curriculum — an integrated, comprehensive, and Catholic education based entirely on the great books."

The College's unique academic program not only covers the seven key disciplines ACTA has identified, but orders them toward a rigorous study of philosophy and theology, culminating in the works of the Church's Universal Doctor, St. Thomas Aquinas. "Ironically," Dr. Kelly adds, "even though our classical education is not vocational in nature, it prepares our alumni to enter the best graduate schools in the country and to excel at a wide variety of professions, from law and medicine to journalism, public policy, architecture, and military service."

The release of the ACTA study, set to coincide with the annual publication of the traditional college guides, drew widespread media attention. "At a time when the cost of higher education is increasingly prohibitive," commented *Washington Post* columnist Kathleen Parker, "students and parents can find solace in the possibility that a better education can be found," citing Thomas Aquinas College by name. Likewise, the



Convocation 2010: College Chaplain Rev. Cornelius Buckley, S.J. offers a benediction following the Matriculation ceremony. (See page 2.)

Christian Science Monitor reported that Thomas Aquinas College is "the only school in the study that requires all seven subjects."

U.S. News, Princeton Review, National Catholic Register

This year, Thomas Aquinas College has also once again earned high marks from the more conventional college guides. *U.S. News & World Report* placed it in the top tier (number 71 overall) among liberal arts colleges in the magazine's "America's Best Colleges 2010." The Princeton Review, meanwhile, has listed Thomas Aquinas College among *The Best 373 Colleges* (top 15 percent nationwide), in a complex ranking system based primarily on academic excellence. Finally, the College was one of only 32 col-

leges highlighted in the *National Catholic Register's* "Catholic Identity College Guide '10," scoring favorable marks in all of the publication's measures of campuses' fidelity and moral climates.

Notably, both *U.S. News* and *The Princeton Review* commended the College's generous financial aid program. *U.S. News* ranked Thomas Aquinas College as #18 for the "Least Debt" among its graduates and in the Top 40 of its "Great Schools, Great Prices" list. The Princeton Review, in conjunction with *USA Today*, listed the College among the Top 50 "Best Values" in private education and named it to the 11-member "Financial Aid Honor Roll" for earning a top score of 99 for affordability.

"We are pleased, as always, with the College's placement in these guides, and we consider it a good sign for the cause of Catholic liberal education," says President Michael F. McLean. "Our students and faculty continue to demonstrate that a classical education, taught in the light of faith, can yield outstanding results by any reasonable measure."



Marcus R. Berquist †
1934 – 2010

As this edition of the *Thomas Aquinas College Newsletter* was nearing completion, we received word that Marcus R. Berquist, a founder of the College and a member of the teaching faculty, passed away in the early hours of All Souls Day, November 2, from complications arising from lymphoma. In order to give proper attention to Mr. Berquist's life and his great work on behalf of Catholic liberal education, we will postpone coverage until the next issue of the *Newsletter* in early 2011. In the meantime, we ask that you pray for the repose of his soul and the consolation of his wife, Laura, and their family.

Remembering Blessed Mother Teresa

College Commemorates Sainly Nun's 100th Birthday, 1982 Visit to campus

As the world celebrated the 100th birthday of Bl. Mother Teresa on August 26, 2010, Thomas Aquinas College marked the day by honoring the woman who is both a beloved saint of modern times and one of the College's most memorable Commencement speakers.

While touring the United States in 1982, Bl. Mother Teresa visited just three campuses: Harvard University, Georgetown University, and — at the request of her friend Rev. John Hardon, S.J. — Thomas Aquinas College. She served as that year's Commencement Speaker and, like Fr. Hardon before her, received the College's highest honor, the Saint Thomas Aquinas Medallion. (Like Bl. Mother Teresa, the late Fr. Hardon's cause for canonization is currently under way.)

To commemorate the occasion of her 100th birthday during the first week of the academic year, the College



principal celebrant, joined at the altar by Chaplain Rev. Paul Raftery, O.P.

"Keep the Joy of Loving Jesus"

During the Mass, enlarged photographs from Bl. Teresa's 1982 visit stood within the sanctuary as well as in the loggia just outside the Chapel, where holy cards and transcripts of her 1982 Commencement Address were made available. "As Mother Teresa told the stu-

students in 1982, the fruit of love is action," said Fr. Buckley in his homily. "We must put our love for Jesus into living action. Strive to become, work to become, pray to become a poet in action."

In the course of a mere 20-minute, extemporaneous presentation, Bl. Mother Teresa's 1982 address covered subjects as far-reaching as joy, suffering, the Eucharist, prayer, human dignity, abortion, and the great blessing of vocations to the priesthood or religious life. "Go forward with the joy and keep the joy of loving Jesus in your hearts," the future saint proclaimed to the 1982 graduates. "And share that joy with all you meet, especially with one another and with your family."

Online, the College posted videos from Bl. Teresa's Commencement Address and from an on-campus press conference she gave later that day. The videos, as well as a transcript of her address, remained prominently displayed on the website's front page through her Feast Day on September 5, and both are still accessible at www.thomasaquinas.edu.

From the Desk of the President

Dr. Michael F. McLean's Convocation Day Remarks

My theme today is Catholic liberal education and citizenship. It is occasioned, at least in part, by the opportunity I had this summer to participate in seminars on the Natural Law with friends and benefactors of the College.

Imitating St. Thomas Aquinas' dialectical approach, wherein he begins each article with an objection, problem, or position contrary to his own, our conversations on the Natural Law began with a consideration of late Supreme Court Justice Oliver Wendell Holmes' *The Path of the Law*, an essay which had momentous influence on 20th century legal philosophy and jurisprudence.

The differences between Holmes and Aquinas are profound. Unlike St. Thomas, Holmes and many jurists and legislators who follow him separate moral concerns from legal concerns. Unlike St. Thomas, Holmes and his followers question the *logical* basis for the human law and, accordingly, any attempt to base the human law on the more fundamental precepts of the Natural Law. Unlike St. Thomas, who grounds the human law on the universal and self-evident precepts of the Natural Law, and who sees the law as a rule and measure of our habits and desires, Holmes and his followers stress the human law's complete dependence on "the habit of the public mind" and assert that "no concrete proposition is self-evident, no matter how ready we may be to accept it."

The debate between Holmes and St. Thomas is not trivial. The policies our nation adopts regarding marriage and the life issues, for example, depend in no small part on whatever legal philosophy prevails. Follow Holmes, and we go one way; follow St. Thomas and the Catholic Church, and we go another. Ideas do have consequences. The *Catechism of the Catholic Church* speaks to the importance of this debate when it says, "the Natural Law states the first and essential precepts which govern the moral life ... and provides the indispensable moral foundation for building the human community [and] provides the necessary basis for the civil law with which it is connected."

An Education in Citizenship

St. Thomas' *Treatise on Law* is read in our junior theology tutorial. Holmes is not read, but some of his precursors are read in the junior seminar and elsewhere in our program. Reading and discussing texts like these is an education in citizenship because it helps us see the ideas and principles that shape the contemporary world and form the basis of the political movements, issues, and challenges we face today. Such texts also help us think about and better understand the questions faced by citizens of every time and place: questions, for example, about the nature of justice, about the best form of government, and the origin and limits of political power and authority.

Considerations of this sort begin, of course, in the freshman year. In Sophocles' great tragedy *Antigone*, Creon articulates a political philosophy and a certain model of citizenship when he says, "There is nothing worse than disobedience to authority. It destroys cities, it demolishes homes, it breaks and routs one's allies ... the man the state has put in place must have obedient hearing to his least command when it is right, and even when it is not." Countering Creon's command to refrain from burying her brother, and bringing the question of the relationship between the human and divine laws into clear focus, Antigone says, "For me it was not Zeus who made that order. Nor did that Justice who lives with the gods below mark out such laws to hold among mankind. Nor did I think your orders were so strong that you, a mortal man, could over-run the gods' unwritten and unfailing laws."

In the *Republic*, Plato takes up Thrasymachus' claim that "justice is the advantage of the stronger," develops a general theory of justice, discusses the various kinds of po-



litical arrangements, and establishes an order among them. These questions are revisited by Aristotle in his *Nicomachean Ethics* and *Politics*, which are read and discussed in the junior year.

Again in the freshman and sophomore years, historians like Thucydides, Livy, Tacitus, and Plutarch depict the strengths and weaknesses of various regimes and political leaders concretely and in great detail and trace the transition from monarchy to republic to tyranny. Poets like Homer, Virgil, and Shakespeare put before us images of good and bad leadership, of the rise of cities and political cultures, and of the downfall of kings, princes, and others in authority.

Modern political philosophers like Machiavelli articulate what are sometimes called pragmatic political philosophies when they say, as Machiavelli does, that "a prince who wishes to maintain the state is often forced to do evil," and "it will be found that some things which seem virtues would, if followed, lead to one's ruin, and some others which appear vices result in one's greater security and wellbeing."

Perhaps more realistic, however, is St. Thomas when he says in his work *On Kingship* that "the very temporal advantages for which tyrants abandon justice work to the greater profit of kings when they observe justice." Other modern political philosophers (like Hobbes, Locke, and Rousseau), abandoning the robust sense of the Natural Law found in St. Thomas, articulate the idea of *rights* as the basis of political authority and citizenship, and the founders and founding documents of our own country help us understand how rights serve as the principles on which our own specific political arrangements are founded.

Other examples could be given, but let these suffice to make the point: ours is an education which will help to make you thoughtful, knowledgeable, and productive citizens. The specifically Catholic character of this education, and the preeminence in it enjoyed by Aristotle and St. Thomas, will help you see that our political arrangements should be ordered to the common good and that we are obliged to put our God-given talents to work for the sake of the common good.

The Work of Catholic Liberal Education

It is important in Catholic liberal education that we think deeply about the management of our temporal affairs and that we begin to cultivate the virtue of political prudence. Aristotle himself emphasizes this when he says at the end of the *Ethics*, as he is introducing the *Politics*, "He who wants to make men, whether many or few, better by his care must try to become capable of legislating, since it is through laws that we can become good."

In conclusion, let me say that our discussion of citizenship would not be complete without making the point, if only briefly, that the *political*, as I have outlined it here, constitutes only part of our curriculum; that as essential as these things are, they are not the highest things.

Last year's graduating class, the Class of 2010, chose as its quotation the famous remark made by Aristotle, again at the end of the *Ethics*: "We ought not to listen to those who exhort us, because we are human, to think of human things ... we ought rather to take on immortality as much as possible, and do all that we can to live in accordance with the highest element within us; for even if its bulk is small, in its power and value it far exceeds everything."

Echoing this thought, St. Augustine reminds us that we have only one foot in the earthly city. The most important work of Catholic liberal education, and of Thomas Aquinas College, is that carried out in its philosophy and theology tutorials and in its chapel and other places of prayer. This work helps to perfect our highest faculty and enables us to grow in wisdom. Accordingly, it, too, prepares us for citizenship — citizenship in the City of God and in the heavenly city to come.

Thank you.



Convocation 2010

1. President Michael F. McLean and Dean Brian T. Kelly lead members of the faculty from Our Lady of the Most Holy Trinity Chapel after the opening Mass of the Holy Spirit.
2. The Thomas Aquinas College Choir sings at the Mass of the Holy Spirit.
3. Freshman Helen Maduka of London, England, a graduate of the University of Cambridge, is welcomed by Bishop Edward J. Slattery of Tulsa (this year's Convocation Speaker) and Dr. McLean at the Matriculation ceremony.
4. Freshman Adrienne Grimm of San Dimas, Calif., signs her name in the College's Register of Students.

Firmly Catholic, Faithfully Thomistic

Pope Benedict XVI, Cardinal Grocholewski, Affirm College's Founding Principles

Founded amid the campus rebellions of the 1960s and 1970s, at a time when most Catholic colleges were jettisoning their religious identity and the Church's intellectual patrimony, Thomas Aquinas College undertook an ambitious mission: to restore Catholic liberal education. The College would embrace both a culture and a curriculum that were wholly Catholic. The academic program would be ordered to theology in precisely the manner in which the Church has for centuries prescribed — according to the mind of Her Universal Doctor, St. Thomas Aquinas.

For 40 years, Thomas Aquinas College has held true to this vision, remaining firmly Catholic in its identity and faithfully Thomistic in its scholarship. At the same time, the Church's leaders have continued to uphold these ideals as the model for Catholic education.

This summer, His Eminence Zenon Cardinal Grocholewski, Prefect of the Congregation for Catholic Education, restated the need for fidelity to the Magisterium in higher education, warning that “only the Catholic university that conserves its identity will have a future.” Meanwhile, His Holiness Pope Benedict XVI repeated the pronouncement of his predecessor, Pope John Paul II, that “the Church has been justified in consistently proposing St. Thomas a master of thought and a model of the right way to do theology.”

Such guidance from Rome, says Dean Brian T. Kelly, “emboldens us in the pursuit of the College's founding mission.”

Cardinal Grocholewski and *Ex Corde Ecclesiae*

The Vatican's top education official, Cardinal Grocholewski offered his comments in response to an interview with the Catholic News Agency commemorating the 20th anniversary of John Paul II's Apostolic

Constitution on higher education, *Ex Corde Ecclesiae*. “The Catholic university that conserves its own identity, as was delineated in *Ex Corde*, truly has a future and will contribute to the good of society,” Cardinal Grocholewski said. Due to the modern prevalence of permissiveness and relativism, he added, there is a tremendous need for “the Catholic university that defends the truth, the objective truth.”

Over the years, the Cardinal Prefect has commended Thomas Aquinas College for doing just this — teaching young people how to give a rational account of the truths of their faith. For instance, in 2009 he lauded the College for being “steeped in Catholic tradition and in academic excellence,” and for providing an environment “where education is undertaken enlightened by the Catholic faith.” His Eminence also praised “the fidelity of Thomas Aquinas College to the Magisterium of the Church,” and wrote that the College “is lending a helpful hand to the Church to fulfill Her mission.”

“When it comes to the future of Catholic education, we are heartened by what Cardinal Grocholewski has to say,” observes Dean Kelly. “We are also humbled by his kind words about this college, and grateful for his tireless work in support of Catholic identity in colleges and universities throughout the world.”

Pope Benedict XVI on St. Thomas

The Holy Father's comments on the importance of studying St. Thomas Aquinas came during a series



of talks about some of the 33 Doctors of the Church, each of whom was the subject of one Wednesday-morning audience, save for St. Thomas, whose legacy called for three separate discussions. “Thomas Aquinas showed there is a natural harmony between Christian faith and reason,” Pope Benedict explained this past June. “At a time like ours of renewed commitment to evangelization, these fundamental arguments must never be lacking.”

As the Pope noted, the preeminence of St. Thomas Aquinas is longstanding. St. Thomas, was “a theologian of such value that the study of his thought was explicitly recommended by the Second Vatican Council in two documents,” he said. “Indeed, already in 1880 Pope Leo XIII, who held St. Thomas in high esteem as a guide and encouraged Thomistic studies, chose to declare him Patron of Catholic Schools and Universities.”

Mindful of Pope Pius XI's 1923 declaration that the Church “has adopted his philosophy for Her own,” Thomas Aquinas College has been devoted to St. Thomas ever since its founding in 1971. “St. Thomas lies at the heart of our curriculum because his principles, methods, and chief doctrines are true in their own right, and are sure ways to a deeper understanding of our Catholic faith,” says President Michael F. McLean. “At Thomas Aquinas College, we pursue truth guided by our patron and namesake, as the Holy Father and his predecessors have continuously advocated.”

Cardinal Grocholewski and Pope Benedict's recent remarks are “of one piece,” says Dean Kelly. “A wholly Catholic college will naturally submit to the Church's educational recommendations, and those include looking to St. Thomas as the master. That might make Thomas Aquinas College more or less unique among Catholic institutions these days, but it is very much in keeping with the Church's rich history of higher education.”

Campus Update

Recent Events and Happenings

49th Alumni Priest

On September 14, the Feast of the Exaltation of the Holy Cross, the Most Rev. Robert F. Vasa, Bishop of Baker, laid hands on Joseph K. Levine ('89) and conferred upon him the sacrament of Holy Orders. Fr. Levine is now the College's 49th alumni priest.

The ordination took place at St. Francis of Assisi Catholic Church in Bend, Ore., where Fr. Levine served as a transitional deacon and where he is now an associate pastor. Among those on hand for the occasion were Thomas Aquinas College President Michael F. McLean and one of Fr. Levine's Class of 1989 classmates, John Nieto, now a tutor on the College's faculty.

“Thomas Aquinas College's curriculum laid for me a very solid foundation of knowledge, preparing me well to exercise this fundamental office of the priest,” says Fr. Levine. His time on campus, he adds, gave him “a living experience of Catholic community life, thereby preparing me both to stand before God at the altar and to minister to His people.”

Reflecting on the ordination, Dr. McLean said, “We thank God for the gift of our alumni priests. It is an honor each time I am blessed to witness one of these men answer Christ's call.” The president added that he enjoyed the opportunity to once again see Bishop Vasa, a good friend of the College who in 2005 served as the matriculation speaker and principal celebrant at the Convocation Mass.

Christianform Funds High School Program

The Christianform, a Washington, D.C.-based philanthropic organization dedicated to forming future leaders for a free society, has made a \$36,000 gift toward Thomas Aquinas College's Summer Great Books Program for High School Students. The grant will pay the stipends of the 18 prefects who help administer the program — all students at the College — over the next two years. Thus, through Christianform's generosity, these students will gain valuable leadership experience while mentoring and overseeing a group of young people who, in turn, will deepen their faith, learn to seek the truth, and bring that truth to the world.



Designed to give rising high school seniors a firsthand experience of the intellectual, social, and spiritual life of the College, the summer program has grown from 26 participants in 1997 to 120 this past August. For two weeks, these students live in the residence halls and attend Mass in Our Lady of the Most Holy Trinity Chapel. Under the direction of members of the College faculty, they discuss Sacred Scripture and great books ranging from Plato to Euclid and Shakespeare. Approximately 45 percent of summer program attendees go on to enroll at the College.

Says Director of Admissions Jon Daly, “Every year, the summer program provides a great opportunity for growth, both for the high school students who attend and the College's prefects who help lead it. Christianform's directors have made a wonderful investment in the future of Christian leadership, for which we are profoundly grateful.”

Tutor Talks

In addition to the distinguished guest speakers who come to campus regularly as part of the St. Vincent de Paul Lecture and Concert Series (see page 5), the College has in recent years begun a tradition of Tutor Talks — informal addresses, followed by question-and-answer sessions, delivered by members of the teaching faculty on topics of their own choosing. These late-afternoon gatherings, held in the campus coffee shop, allow tutors to speak on areas of their expertise or personal interest, and enable other members of the community to further benefit from their experience and wisdom. This year's first Tutor Talk took place on September 15, courtesy of Dr. Andrew Seeley, who spoke on the subject, “Cassius and the Tragedy of Rome in Shakespeare's *Julius Caesar*.”

College in the News

Faith & Form: The Interfaith Journal on Religion, Art & Architecture: In a recent cover story about Our Lady of the Most Holy Trinity Chapel, author George C. Knight, AIA, writes, “Given the College's history, its academic focus on the foundational texts of Western culture (especially those of its namesake), and its critique of the secular drift in Catholic educational life in America ... it comes as no surprise that the College sought inspiration for its new chapel in the tradition of Catholic architecture in Europe.” The Chapel, he concludes, is “a seminal achievement in the ever-nascent classical revival.”

The Chronicle of Higher Education: Writing about the 20th anniversary of Pope John Paul II's Apostolic Constitution on higher education, *Ex Corde Ecclesiae* (see page 3), David House notes that “the landscape of Catholic higher education has changed appreciably in the past 20 years.” Specifically, he cites “the creation of new Catholic institutions rigorously faithful to Church teachings,” a trend which “began when Thomas Aquinas College, in California, was founded by laypeople in 1971.”

Recovering the Notion of a Received Liturgy

Excerpts from the Matriculation Address of His Excellency Edward J. Slattery

Note: The Most Rev. Edward J. Slattery, Bishop of Tulsa, was Thomas Aquinas College's 2010 Convocation Speaker. The full text of his address is available on the College's website at www.thomasaquinas.edu/news/newsletter.

I am honored to have been invited to share with you the excitement and the enthusiasm that come from beginning well the work of the Kingdom.

In saying that, I trust that no one will dispute with me that the real work of this college, that same work which should engage every Catholic institution of higher education, is not to produce technocrats, nor critics, nor informed consumers. The purpose of Thomas Aquinas College is to explore as fully as possible the effect of Christ's Incarnation upon our humanity, and to do so with a living faith, so that that glory of God which St. Irenæus of Lyons calls "man fully alive" might be made manifest here in every lecture, in every class, in every friendship, and in every Holy Mass. To make manifest the glory of God in Christ is surely to build the Kingdom. That is what we begin with today's matriculation ceremony, so let us begin well.

In considering the kind invitation extended to me by Dr. McLean, what caught and held my attention was the beautiful title which graces the chapel on campus here: Our Lady of the Most Holy Trinity. It is a noble title, and surely befits a building as splendid as your chapel. But even apart from its happy connection to the Chapel, such a wondrous title evokes in my heart a response of deep gratitude as I contemplate the Mystery of the Holy Trinity and Mary's relationship to the Divine Majesty....

God became man in order that the whole created world, every physical thing and every physical creature, should be reoriented in Christ to the Father and the kingship of Adam restored to his descendants so that man — in Christ and by the power of the Holy Spirit — might return to the Father a thanksgiving sacrifice acceptable in His sight.

That sacrifice which we offer in Christ is, as you know, His perfect obedience, "for Son though He was, Christ learned perfect obedience through what He suffered."

What Peter Must Learn

We must be certain that we worship God by accepting His gift, and not by anything that we do on our own. And though this certainty is the faith of the Church, attested to in every age, it is also a truth which must be defended in every age, defended against that corruption of the human spirit which resists God in his goodness toward us and sees every divine initiative as an attempt to limit our human independence.

The best New Testament example of this is Peter at the Last Supper. There in the upper room, Jesus takes off his outer cloak. Stripped like a servant, He puts on an apron and proceeds to wash the feet of the Twelve. Peter resists this humble initiative and asserts his independence. "Lord, you're not going to wash my feet!" Such unwillingness to receive the divine gesture masquerades as humility; but it is really a reassertion of the sin of Adam and Eve. They wanted to have the final say in where and how they would eat. Here, Peter demands the final say in where and how Christ could relate to him: "Lord, you will never wash my feet!" He says it with an emphasis which must have come out sounding like the growl of a bear.

But insistent that Peter must learn to receive, Jesus, the Creator of the universe, stoops and kneels; then pouring the water, says simply, "Unless I wash you, you will have no share in my inheritance." Peter would have been more comfortable in working out the terms of his own foot washing. I am sure that he would have preferred some compromise where he would have less to receive because the work would be his. But the work of salvation is never our work. It is always — and only — ours to receive.

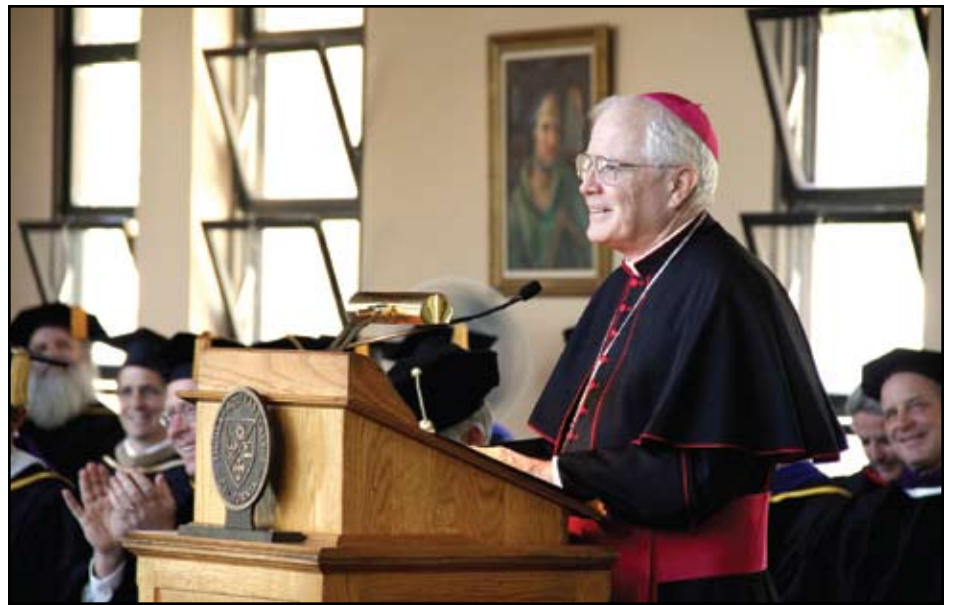
This is why Mary is the great exemplar of the Christian liturgy. She received from God what He intended to give. She opened herself up to be loved by God and set no limits to that love. Neither did she demand that the loving be equally her work, her consideration. "Behold," she says acquiescing in her humility, "I am the handmaid of the Lord. Let it be done to me, even as you say." And with that she became the first tabernacle of the Word-made-Flesh.

"Mary is the great exemplar of the Christian liturgy. She received from God what He intended to give. She opened herself up to be loved by God and set no limits to that love."

The Notion of a Received Liturgy

All of this leads me to an important consideration regarding the necessity of our receiving the liturgy from the Church rather than inventing it afresh Sunday after Sunday or having our liturgy committees cobble it together like industrious shoemakers. I would like to propose that the most important thing we can do to foster an authentic liturgy, the most important thing we can do to implement the vision of the Second Vatican Council, is to return to the notion of a received liturgy, a liturgy which comes to us in place and properly arranged, without the need of our creativity or ingenuity to be successfully celebrated.

I know that in proposing the recovery of a received liturgy, I am calling for a fundamental shift in liturgical paradigms. And this is rather like offering myself as a foot soldier in the liturgical wars — not an enviable position to be in since foot soldiers make fine targets! But from the time I was ordained in 1966, I have felt in my heart that the liturgy, as we know it today, does not reflect adequately the teachings of Vatican Council II. The effects of that inadequate reflection can be seen now, 40 years later, in the challenges we face in every field from catechesis to ecclesiology.



In trying to articulate the sense of loss and dislocation that accompanied the abrupt liturgical break that took place in our liturgical celebrations in the '60s, I am drawn to Joseph Cardinal Ratzinger's analysis of the situation. Cardinal Ratzinger, now His Holiness Pope Benedict XVI, described the principle which legitimized this break in our liturgical tradition as a hermeneutic of discontinuity. Those who accept this hermeneutic of discontinuity — and their number is still legion — show an overriding dislike of anything which may have come down to us from past generations.

Its Accompanying Theological Error

The theological error which accompanies this hermeneutic of discontinuity is the permission it gives to man to create his own way to salvation, to contribute freely of his own creativity and ingenuity to the work of redemption. This is how the Mass ... the unexpected convergence of the three greatest mysteries of our Faith, became — in parishes everywhere — little more than the background action which occasioned bursts of creative sentiment and piety on the part of pastors, catechists, and liturgy committees.

Overnight, or so it seemed, the paradigm shifted. The Mass was no longer important because it offers man the fullness of redemption, but because it offered people a chance to be creative and assertive. Our participation no longer depended upon our worthy reception of the mysteries offered the communicant, but upon our ceaseless activity....

Our actions reveal that like Peter in the Upper Room, we really want to have the final say in how that salvation comes to us. We offer our work as a way of asserting our independence, and the fact that we are pleased by this work, impressed by the numbers involved and afraid to question the theological implications of our weekly creative effort, is — to my mind — a frightening indictment of how much damage this hermeneutic of discontinuity has already wrought in the Church.

One First Step to Resolve the Problem

I would like to suggest one simple change by which we might begin to recover the sense that the liturgy is something we receive, rather than something we create. I do not propose this as the most important or essential change toward this end, but merely as one change, one step, one movement away from the chaos of created liturgies toward the proper vision of the Council.

What I would like to propose is that we recover the sung introit at Mass ... that is a sung antiphon and psalm. In the Catholic liturgical tradition, these are unique compositions in which a scriptural cento is set to a singular piece of music. The melody explores and interprets the text of the cento, while the composition as a whole illuminates the meaning to be discovered later in the readings of the day.

These sung introits have been an integral part of the Latin Rite, and remain so in the extraordinary form, where the schola or choir chants the more difficult antiphon and the congregation sings the psalm. This gives the faithful both the chance to listen and respond, practicing, in effect, the basic elements of the Mass, listening and responding; listening, for example, to the Word of God as it comes to us in the readings, and then responding to the Father's initiative by offering to Him the obedience of Jesus.

Unfortunately these antiphons have never been set to music in the Novus Ordo. For 40 years they have sat, lonely of notation, at the top of each page in the Sacramentary unable to be sung, until even the memory of the sung introit has passed away.

Yet there are changes afoot and reason to hope. The introduction of the new translation of the Roman Missal, now definitely set for the First Sunday of Advent of next year, gives me reason to anticipate a new beginning here. Faithful to the spirit of the Latin text and with an accurate translation into a consciously sacred style of English, the new Missal points to a rediscovered seriousness in the way America celebrates her liturgy and perhaps a greater appreciation as well of the elements of liturgy which have been discarded these past 40 years.

Perhaps with this new seriousness, and given the need to compose new chant melodies to accompany the new translations, this may well be the time when liturgists will begin discussing the meaning of a received liturgy; when composers might make their first attempts to set these antiphons to a simple English Plain Song; and when publishers might begin to produce worthy and dignified liturgical books.

This new beginning is certainly a way of building up the Kingdom of God. I hope that we shall begin it well.

Galileo and the Harmony of Faith and Reason

Tutor Christopher Decaen ('93) Addresses Myths and Meaning of Celebrated Conflict

“The Galileo case is often seen starkly as science’s first decisive blow against not only faith but also the power of the Roman Catholic Church,” wrote the *New York Times* in July, reflecting an enduring piece of conventional wisdom. Yet the clash between the scientist and the Church, says Thomas Aquinas College graduate and tutor Christopher Decaen ('93), has been widely misunderstood. And the dilemma it purportedly represents — between faith and reason — is false.

“A great deal of sensationalistic myth has crept into the popular account of what happened to Galileo,” said Dr. Decaen at an August 27 lecture that served as the opening event in this year’s St. Vincent de Paul Lecture and Concert Series. “Neither Galileo nor the Church in the 17th century saw faith and reason as at war, such that the one must prevail over the other. Such a view would ignore the fact that God is the source of revelation *and* of nature, and He cannot oppose His very Self, a principle on which Galileo, following a long tradition of Fathers and Doctors of the Church, insists.”

Faith and Reason

The “Galileo affair,” Dr. Decaen argued, was not a contest between religion and science, but a struggle to determine how the two should inform each other. It began with Nicolaus Copernicus and his advocacy in 1543 of heliocentrism, the theory that the earth revolves around the sun. This view, Dr. Decaen observed, was seemingly at odds with Scripture. Particularly, it conflicted with the then-prevalent understanding of Chapter 10 of the Book of Joshua in which, at the prophet’s command, “the Sun stood still, and the Moon stayed” — suggesting that, barring such supernatural intervention, it is ordinarily the heavens that are in motion, and not the earth.

Of course, this interpretation is not the only plausible reading of Joshua 10. “Context makes it possible, and even probable, that Joshua does not here intend to teach the Hebrews a particular point about astronomy,” said Dr. Decaen. Thus, the two major players in the Galileo affair — St. Robert Cardinal Bellarmine (Pope Paul V’s chief theological advisor) and Galileo Galilei himself — were amenable to the possibility that Scripture could accommodate a heliocentric cosmos if the scientific evidence warranted it.

Both the cardinal and the scientist concurred that, in Dr. Decaen’s words, “What natural science has proved in the strictest sense is simply true, and therefore every Scripture passage that appears to say otherwise, while not false, is being misunderstood, and the theologian’s task then becomes a closer scrutiny of the passages in question in order to find the other possible meaning(s).” Thus, rather than faith and science being at odds, the two work together to deepen man’s understanding of God and creation.

The problem in the case of Galileo centers on what, precisely, qualifies as proof “in the strictest sense.” Cardinal Bellarmine and Galileo agreed that Joshua 10 need only be reconsidered if heliocentrism could be demonstrated conclusively. But while Galileo was certain he could make such a demonstration, the Church — and, for that matter, most of his peers in the scientific community — disagreed.

Evidence and Error

Although Copernicus’ philosophy and Galileo’s telescopic observations “were thought-provoking, powerful, and persuasive,” Dr. Decaen said, they were “not demonstrative” in establishing the veracity of heliocentrism. Galileo needed more evidence to bolster his intuition, and he believed he had it in a novel theory about the earth’s tides.

Likening the movement of the oceans to the sloshing of water in a ship’s hold, the astronomer reasoned that the way water accumulates near or away from the shore during extreme tides can only be explained by the



interplay of the forces from the earth’s rotation and its orbit. Since the earth would have no orbit if it were at the center of the cosmos, Galileo concluded, the tidal phenomenon necessarily points to heliocentrism.

“I don’t think one needs the benefit of hindsight,” said Dr. Decaen, referring to the modern understanding that gravitational forces and the mass of the moon account for the tides, “to see that there were severe defects with Galileo’s theory.” Most problematically, the theory “predicts only one tide cycle per day,” when, indeed, there are two. Further, it “requires that high tides and low tides should be locked into the time of day,” but no such connection exists.

Church officials were thus justified, Dr. Decaen said, to find Galileo’s case for heliocentrism inadequate. However, they far overstepped this reasonable conclusion, and caused “one of the greatest scandals in Church history” when, in 1616, the Holy Office decreed that heliocentrism is “foolish and absurd in philosophy” and “contrary to Holy Scripture.”

God is the source of revelation *and* of nature, and He cannot oppose His very Self — a principle on which Galileo insists.

When tried in 1633 for defying a Church ban on advocating heliocentrism, Galileo conceded his error, calling it “one of vainglorious ambition, pure ignorance, and inadvertence.” The Church, likewise, tacitly admitted its own fault in 1741, when the Holy Office granted an imprimatur to the first edition of the *Complete Works of Galileo*. After exhaustively re-examining the issue in 1993, Pope John Paul II lamented that “a tragic, reciprocal incomprehension (had been) interpreted as the reflection of a fundamental opposition between science and faith.”

By addressing the Galileo affair, Dr. Decaen said, he hoped “to consider the proper relationship between faith and reason, particularly as manifested in the relationship between Scriptural exegesis and the demonstrative power of natural science.” Both sides of the Galileo controversy, he asserted, clung to valid, orthodox principles: “Rome was upholding the Aristotelian demand for logical rigor; while Galileo, the Augustinian openness about the literal meaning of Scripture.”

Science and Scripture

Following the lecture, Dr. Decaen led a lively question-and-answer session with the College’ students and tutors, during which he identified what he perceives to be the central question raised by the Galileo affair: “whether we should be ready to revisit the surface readings of non-central passages in Scripture so as to accommodate theories that are developing and have acquired significant evidence.” In response to this question, Dr. Decaen offered what he described as an “ever-so unsatisfying answer” — it depends.

It is not always clear when passages of Scripture “are so central to the Faith that the ‘surface’ meaning is the intended meaning,” he said, or when passages are intended to be more figurative. Natural science can aid in making this determination, but there needs to be “a direct proportion between the strength of the evidence for this sort of scientific theory and the magnitude of the obligation that we Christians should feel toward revisiting apparently opposed passages in Scripture.”

No single rule, he added, can be devised to preclude or resolve in advance any future such conflicts. Instead, Dr. Decaen advised, prudence, judgment, and — above all, “the Magisterium Herself, who is guided by more than the greatest of human wisdom” — must direct our thinking. In making this claim, Dr. Decaen cited Galileo’s own words: “With regard to these judgments I have had occasion to consider several things, and I shall set them forth in order that I may be corrected by those who understand more than I do in these matters — for to their decisions I submit at all times.”

Questions and Answers

The Galileo affair, Dr. Decaen says, has interested him ever since his days as a student at the College. “Like everyone else, I had imbibed the common legend that we’re all told, that Galileo was essentially beaten up by the Church,” he says. “But I was provoked to look into it when I was a sophomore here, because in math we read Copernicus’ *On the Revolutions of the Heavenly Spheres*, which is dedicated to Pope Paul III. I remember thinking at the time, ‘What is the father of heliocentrism doing dedicating his book to the Pope? Isn’t it true that the Church hated this idea?’”

Thence began a curiosity that culminated nearly 20 years later in Dr. Decaen’s presenting a lecture on the subject at his alma mater. “The College’s academic program really lends itself to this kind of conversation,” Dr. Decaen says, “because our students are studying all the relevant disciplines — the mathematics, the astronomy, the philosophy, and the theology. They are reading the actual works by the actual authors, and therefore can engage the issues substantively, without relying on hearsay to form their opinions.” At his lecture, Dr. Decaen distributed a handout of direct quotations from the key source materials.

Because the Galileo affair looms large in any contemporary discussion of the relationship between faith and reason, says Dr. Decaen, “It is important that our students be able not only to refute some of the common myths, but also to learn from the real lessons it contains.”

Note: Audio from Mr. Decaen’s lecture and a transcript can be found on the Thomas Aquinas College website, www.thomasaquinas.edu.

St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

- On August 23, the **Most Rev. Edward J. Slatery**, Bishop of Tulsa, delivered the annual Convocation Address, “Recovering the Notion of a Received Liturgy” (for excerpts, see page 4).

- **Dr. Christopher Decaen** of the Thomas Aquinas College faculty presented the opening lecture of the academic year, “Galileo and the Harmony of Faith and Reason” on August 27 (see left).

- **Dr. Catherine Zuckert** from the Department of Political Science at the University of Notre Dame spoke on the subject of “The Platonic Dialogue and Socratic Philosophy” on September 10.

- **The Thomas Aquinas College Choir** sang Bach’s Cantata No. 82, English and Continental Madrigals, and Mozart’s *Regina coeli* K. 276 at this year’s opening concert on September 24.

- On October 1, students across all classes and members of the teaching faculty discussed Plato’s *Laches* for this semester’s **All College Seminar**.

Amid family reunions, summer jobs, and simple recreation, Thomas Aquinas College students often use the weeks between Commencement and Convocation to expand their minds, to serve others, and to plan for their futures. Below is just a small sampling of how some students spent the most recent summer break.

Physician-in-Training: Cara Buskmiller ('11)

Since high school, Cara Buskmiller has sensed a calling to the practice of medicine. “It’s always been something that has interested me — the science, the talking with people,” she says. She notes that there is much “unfinished work in women’s health, for instance, the frequent prescribing of contraception when there’s absolutely no need for it, the abortions. I felt asked to enter medicine and help close the gaps, to work on those problems.”



In high school, Miss Buskmiller also determined that she wanted to attend Thomas Aquinas College because of the strength of the academic program — even though the uniform, classical curriculum does not allow for some of the electives that are prerequisites for medical school. So, like many medically minded students before her, she decided to earn these credits during her summer vacations.

Thus, this past summer the mornings for Miss Buskmiller began, when possible, with early Mass at her family’s church in Dallas. She then went to work in a local doctor’s office — taking patients’ vital signs, recording their medical histories, drawing blood, and contributing to two scholarly research projects — until 3 p.m. From 4 p.m. until 9 p.m., she attended a microbiology class at the University of Texas, followed by some late-night studying, before going to bed and repeating the cycle again the next morning.

Although applying to medical school might have been simpler had she gone to a more conventional college, “I would absolutely come here again,” Miss Buskmiller says. “I have spent nearly four years learning how to pick out problems, how to talk with people, and how to think, which is extremely important in learning how to diagnose and how to communicate with patients.” She also sees the spiritual formation at the College as vital to her future plans. “Without realizing what my life is for, I don’t think I could be happy in medicine, because very often you can’t do everything for people. But because I know that life is for Christ, disappointment will be easier to bear.”

Well-formed and well-prepared, Miss Buskmiller is now in her senior year at the College, grateful for her summer experience and busily applying to various medical schools for the fall. She has been granted five interviews thus far.

Serenity Under Fire: Joseph O’Brien ('11)

While college students often think of summer as a chance to recover from the demands of the academic year, senior Joseph O’Brien opted for a very different sort of break. For six weeks, he participated in a program designed to deprive him of sleep, to keep him physically exhausted, and to put him under constant stress. For the second consecutive summer, Mr. O’Brien took part in the United States Marine Corps’ Officer Candidate School — six weeks of intense examination to determine if a candidate is qualified physically, intellectually, and mentally to lead young men and women into battle.

“There’s a big focus on leadership and thinking through problems,” he says. “They tell you do something, but they leave it up to you to figure out how to do it. The idea is to be able to look at a problem, figure out how to handle it, and be able to carry that out under pressure.” Candidates are graded on the basis of leadership, physical fitness, and academics. Having graduated from the program successfully, Mr. O’Brien lived up to the challenge.



Joseph O’Brien’s graduating class at this summer’s United States Marine Corps’ Officer Candidate School in Quantico, Va. Mr. O’Brien is in the second row, leftmost position.

Mr. O’Brien learned about OCS from three friends, all recent Thomas

Aquinas College graduates who have pursued commissions in the Marine Corps. The nature of the College’s academic program make Thomas Aquinas students a natural fit for OCS, he says, noting that the “critical thinking skills definitely transfer over.”

When not at OCS, Mr. O’Brien earned part of his tuition for the upcoming academic year by working at a sawmill in his hometown of Crofton, Ky. A senior, he is in the process of applying for a commission in the Marine Corps upon graduating this spring.

Intellectual Backpacking: Catherine Connelly ('11)

One winter day during her junior year, Catherine Connelly of Tacoma, Wash., spotted a flier on the bulletin board in St. Joseph Commons advertising the “Christ My Future” summer program at the International Theological Institute in Trumau, Austria. Already considering graduate work in theology, the class seemed an ideal opportunity to explore post-graduation plans — as well as to spend time in one of Europe’s most beautiful settings, just outside of Vienna.



After being accepted as one of only a dozen students in the international program, Miss Connelly headed to Austria for three weeks this summer, one for travel and two for studies at the ITI. There, she took classes (in English) on charity, justice, mercy, Christian culture and the *Catechism of the Catholic Church* led by various distinguished Catholic scholars. “It was really great to have just finished studying Aristotle’s *Ethics* my junior year and then to study more about the virtues,” she says. “I had a good foundation to delve even more deeply into the text there.”

The program’s attendees were also able to take advantage of the surroundings and local history. Miss Connelly visited centuries-old churches, took in an operetta, and enjoyed a tour of *Stift Heiligenkreuz*, a local Cistercian monastery. “I had no previous knowledge of German,” she recounts, “but it was fun to try to speak the language as much as I could and learn as much as I could.” Enthused by the experience, Miss Connelly plans to apply to a master’s program at the ITI as well as to a few other theology and philosophy programs in the United States.

Summer Schools: Colin O’Keefe ('12)

Joining Miss Connelly at the International Theological Institute was junior Colin O’Keefe, for whom Trumau, Austria, was just one destination among many on a busy summer of travel and studies. Back in the U.S., Mr. O’Keefe drove about 15,000 miles in between multiple academic conferences, visiting friends and relatives, and getting in some hiking and fishing.



“Broadly speaking, my three areas of interest are politics, philosophy, and theology,” says Mr. O’Keefe. So, naturally, he used his time to explore all three. First came a weeklong seminar entitled “Liberty and Current Issues,” hosted by George Mason University’s Institute for Humane Studies in Fairfax, Va. Next, he headed out to Bozeman, Mont., for another weeklong seminar, this one held by the Property and Environment Research Center, which considered property-rights solutions to various environmental problems. Then, after a two-week visit to his home in Spring Green, Wis., he traveled to Austria for two weeks at the ITI.

His first two years at Thomas Aquinas College prepared him well for the intellectual demands of his summer itinerary, Mr. O’Keefe says, which, in turn, whetted his appetite for his next two years at the College — especially junior- and senior-year studies of modern political philosophers and the American founding documents. “In many of my late-night discussions with students and faculty,” he observes, “I found myself wishing that I had read more of what I *will* read in my remaining two years here.” After a great summer, he is ready for the new semester.



1. Vienna City Hall; 2. Participants in the International Theological Institute’s “Christ My Future” summer program, including Colin O’Keefe (back row, left) and Catherine Connelly (front row, third from the left)

Education and Plan for Their Futures

Mentoring in the Inner-City: Mary Colette Masteller ('11)

Just a few minutes' walk from downtown Chicago stands the Metro Achievement Center, a nonsectarian facility affiliated with Opus Dei, where inner-city girls can receive the educational and moral support that might otherwise not be available to them. For the second year in a row, senior Mary Colette Masteller of Santa Paula, Calif., spent her summer there, mentoring teenaged girls through Metro's "Transition into High School" program.

As an administrator and a counselor, Miss Masteller organized field trips and led architectural walks through the city; she delivered character-formation presentations on purity and self-worth; she also served as a personal adviser to three girls, meeting with them individually every week. "Some girls don't even have a family base to work off of at all, but they can find support and consistency at Metro," says Miss Masteller. "We love them so much, and the girls know that."

Her three years at the College, she says, have given her "a greater appreciation for anything beautiful in this life," which she was eager to pass along to the girls in her care. "One of the most incredible things you can ever teach people is to love themselves, to see the beauty in themselves, and to love the world around them," she adds. "I found that the enthusiasm I have developed at the College really helped me to inspire the girls to see more beauty in life."

Her time at Metro has fueled her passion for education. "Being in that classroom, I found it very fulfilling to be with those girls," Miss Masteller remarks. "I now want to go into teaching just to find those girls in the inner-city who are searching for truth, and to be able to give to them what's been given to me."



Mary Colette Masteller poses with several of her students at Chicago's Metro Achievement Center.

On the Road Again: Elizabeth ('11), Sean ('13), and Patrick ('14) Wood

Following the 2009-10 academic year, Elizabeth, Sean, and Patrick Wood set sail on a cruise to Bermuda — but the trip was more than a vacation. The Woods are members of Celtic Spring, a family Irish music and dancing troupe that has toured internationally for more than a decade, including a performance at World Youth Day in Sydney in 2008. In May, they spent a week aboard a Holland America ocean liner as performers on an Irish music cruise that was only the beginning of a tour that took them to 12 states and 3 countries. And the tour itself was only one part of a summer full of service and learning.

After the cruise, Elizabeth, a senior, traveled from the family's home in Ojai, Calif., to Pennsylvania, where she took a weeklong class on Pope John Paul II's thoughts regarding marriage and family taught by renowned theologian Michael Waldstein, a graduate of the College's Class of 1977. Next, she went to Oregon, where she helped lead a retreat for the Youth Mission for the Immaculata. The study and the time spent sharing the Faith should aid her in her post-graduation plans, which will likely include graduate work.

"I am interested in evangelization," she says. "My passion is to be able to help people see the beauty of marriage and family. That is such a problem in our culture these days."

Meanwhile, brothers Sean and Patrick took part in a week-long mission trip to Haiti that focused on building houses, delivering clothes and medicine, and promoting a pro-life message.



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3. Patrick Wood befriends a child during his mission trip to Haiti. 4. The Wood family's Irish music band, Celtic Spring, performs at a summer concert. Patrick, Elizabeth, and Sean are pictured in the middle.

"We learned so much from the Haitian people, and we came back with a deeper faith," says Patrick, a freshman. Or, as Sean, a junior, puts it, "Even though they live in the poorest country in the Western hemisphere, they are the happiest people I've ever met. It was really striking and completely life-changing for me."

After their time apart, Elizabeth, Sean, and Patrick joined their parents and three other siblings for the remainder of the Celtic Spring summer tour. The group maintains a limited tour schedule during the academic year, giving primacy to their studies. "We each want to be formed as a whole person, and this education really helps that," says Elizabeth. "But through performing, we're able to witness as a large, Catholic family working together to do something good and joyful. We're seeking to bring God to people through something really beautiful."

Step by Step: Rebecca Wycklndt ('12)

When Rebecca Wycklndt of New Berlin, Wis., saw a poster last December seeking volunteers to "Walk for Life," she thought, "Oh, they want me to walk 5 or 10 miles on some random Saturday, like the sort of pro-life work I was doing in Ventura." Then she took a closer look. "It said 'Walk Across America,' and they had the map showing the routes literally *all the way across America*." Inspired, she applied, was accepted, and eventually spent most of the summer between her junior and senior years trekking across the United States.

Accompanied by an RV carrying supplies, Miss Wycklndt, roughly a half-dozen fellow students, and a chaplain walked day and night, usually in 15-mile shifts, five days a week. On weekends, they spoke at local parishes, raising support for a culture of life and money for their journey. Collectively, her team walked all 3,200 miles of the southern route from Los Angeles — passing through Arizona, New Mexico, Texas, Louisiana, Mississippi, Alabama, the Carolinas, and Virginia — to Washington, D.C. They experienced 110-degree days and 55-degree nights in the desert, thick southern humidity, and both applause and aspersions from the people they encountered along the way.

The walkers attended Mass daily and prayed rosaries for the unborn as they walked. To their knowledge, at least two babies' lives were spared through their intercession and witness. "There were definitely some days where it got very hard to keep walking," Miss



Wycklndt recalls. "There would be nights when I would finish speaking at a parish church around 8:30 or 9:00 o'clock, and then an hour later I would find out that I was scheduled to go out and walk the entire night long. But it was amazing how God would always give us what we needed."

Sharing the Fruits of Contemplation: Emily Barry ('11)

For Emily Barry of Port Washington, N.Y., the summer began with a trip to Boston University in June, where she was a fellow at the Fund for Theological Education's annual conference. The nondenominational fund, which exists to support undergraduate students looking to become theologians or to go into active ministry, provided stipends for 40 select students, of whom Miss Barry was the only Catholic woman.

"It was a wonderful opportunity to witness to the beauty and orthodoxy of the Catholic Church, to talk about the liturgy, tradition, and Church teaching," she says. "People would say things to me like, 'I'm so sorry you can't be a priest; you'd be a wonderful priest,' and I would respond, 'Actually, I don't think so, and I can tell you why!'"

The following month, Miss Barry was an Honors Fellow at the Intercollegiate Studies Institute's conference, "The Idea of a University," in Annapolis, Md., where students contemplated works by such authors as Allan Bloom and Bl. John Henry Cardinal Newman. For much of the time, the fellows discussed what would constitute the ideal college, gradually arriving at the consensus that such an institution would consist of Socratic dialogues about great books. At that moment, the professor invited Miss Barry to tell the group about just such an institution — which she just so happens to attend.

Between conferences, Miss Barry worked in the Thomas Aquinas College admissions department. A senior, she plans to study theology at graduate school in the fall — where, no doubt, she hopes to once again be an advocate for her faith and a champion of her alma mater. "Having studied here," she says, "having studied sacred theology and philosophy, having studied Scripture, having studied the Church Fathers, having studied St. Thomas — and being able to give an intellectual account for why the Catholic Church teaches what it does — really is a remarkable privilege."



Becoming Eucharistic in Our Whole View of Life

An Interview with the Most Rev. Edward J. Slattery, Bishop of Tulsa

Q: You have suggested that reforming the liturgy is key to revitalizing society. Could you elaborate on the connection?

A: Our Holy Father Benedict XVI said that if we want to reform the Church we have to reform the liturgy. The liturgy needs reformation. People need to know that the Mass doesn't belong to them. It is a gift from God. It is our salvation. And you go there humbly. Moreover, if you're going to ask people to make sacrifices—whether it is in marriage or whether it is in your community — it is going to end up being, at best, humanitarian unless Catholics are truly converted to becoming Eucharistic in their whole view of life.

And they are not going to do that if they presume that the liturgy belongs to them and they can do whatever they want with it.

Q: We have Mother Teresa on our minds because her 100th birthday recently took place, and she was our Commencement Speaker in 1982. (See page 1.) She and her sisters spent hours before the Blessed Sacrament. That makes all the difference, doesn't it?

A: Right, because Mother Teresa and her Missionaries of Charity are genuinely Eucharistic in their whole mentality and their whole view of life. That affects how they relate to people in ways that they don't even know. This Eucharistic mentality gives them a credibility and makes them attractive. Mother Teresa was very attractive to the public because she was genuine, and she was genuine because she was a Eucharistic Catholic, a Eucharistic religious.

Joy comes from being in love. When you are in love you are happy to make sacrifices for the one you love. Well, when you love everybody, like Mother Teresa did, she was always happy. Even though on another level she suffered great loneliness, she understood that love is not a feeling. In her love for the Eucharist, as well as for all the people she encountered, especially the poor, she realized that love is a commitment and that her life's commitment was to love.

Q: It was stunning to learn that she experienced the dark night of the soul for so many years — she, someone who just emanated joy. How could that be?

A: But that's consistent with so many of the saints, St. Ignatius of Loyola, for example. He dealt with consolation and desolation quite a bit in his spiritual exercises. Consolation and desolation come and go. God only gives consolation. He never gives desolation. Desolation comes from the devil. But Our Lord allows it for a reason — so that one's consolation will be even greater in heaven. But even in this life, those who are serious about becoming saints must realize that it is not about consolation and desolation, it is about love, which is a commitment. It is not about feeling. Love is not in the emotions. Love is in the will.

Q: You spoke in your Matriculation Address (see excerpts, page 4) about wanting to reintroduce the sung introit in the Mass. Is the introit equivalent to what we call the "opening prayer," or has it been lost entirely?

A: No. The opening prayer — or the collect — is the prayer of the whole people, which the celebrant offers to the Father, *in persona Christi*. We call it the "collect" because, well, in a sense the celebrant 'collects' all the individual prayers and unites them with the prayer which Christ Our Lord offers to the Father.

The introit is a sung prayer, usually taken directly from the Scriptures or perhaps slightly paraphrased, which is used to set the tone and the theme for the Mass. Each day's Mass, or each week in Ordinary Time, has its own proper text, and the music would interpret the text and allow it to speak to the listener. We don't use the word "introit" much any more because, in the ordinary form of the Mass, the word introit has been paraphrased as the "opening antiphon." This conveys the idea that it is a sung antiphon for the beginning or opening of the Mass, but unfortunately while the texts of this opening antiphon appear in the Sacramentary, they have never been officially set to music. Several scholars worked on the project, but their efforts were never widely known or used.

I believe this was because everywhere in America parishes adopted the "four hymn structure" for Mass. In place of the opening antiphon we sing an opening hymn, and repeat the mistake at the offertory and for the communion processional. The antiphons which the Church proposes for our meditation have been dumped — an accurate if inelegant word — for hymns which are remarkable only for the banality of their sentiments.



In my matriculation address, I propose that we begin to recover a sense that the liturgy is a received, rather than created, worship by beginning to recover the entrance antiphon which the Church provides us.

Q: In April, to celebrate the fifth anniversary of the pontificate of Pope Benedict XVI, you offered a Pontifical Solemn High Mass at the Shrine of the Immaculate Conception in Washington, D.C. — the first Mass offered in the extraordinary form at the Shrine in more than 40 years. From all reports, the majority of the people there were well under 45, not people who remember the old Mass. What is it that draws

younger people to the extraordinary form?

A: I believe that the people that you are talking about — younger, married couples with children who are attracted to the extraordinary form — may have had bad experiences in their parishes with regard to the liturgy. For some reason or other they have found that it didn't resonate with their hearts.

People instinctively understand that the worship of God is serious business which demands our highest level of spiritual effort. In place of that, people often find our parish liturgies characterized by a kind of insipid casualness. In the hands of some celebrants, the liturgy becomes an insufferable catechetical or social-action lesson. Some parishes seem afraid to allow the people any opportunity to pray in silence. The congregation is inundated with talk: themes announced before the opening, short homilies offered before the readings, and at various, inappropriate times throughout the liturgy, plus of course a longer homily after the Gospel. There are announcements to be made, and perhaps a fervorino from the choir director about how

nice it would be if more people sang.

People in the pews can be talked to death! So perhaps when they went to the extraordinary form they were able to pray because in the extraordinary form there's silence, there's space to allow the word of God to penetrate the heart.

Q: And yet it is sometimes claimed that the extraordinary form allows for no participation.

A: Nonsense. No one who understands the meaning of the Mass could rightly claim that the extraordinary form of the Mass precludes the participation of the people. Of course it doesn't! The Church presumes that the congregation is aware of the meaning of the Mass, and that each person who participates is actively and consciously offering himself or herself to the Father in union with Christ. That's the same whether one talks about the ordinary or the extraordinary form of the Mass.

The difficulty is that since the mid-1960s our participation in Mass has been taken to mean simply and exclusively external activity, to be busy doing something, singing, reciting, offering a sign of peace, reading, distributing Holy Communion, welcoming people at the door.

These are all very laudable and in some ways necessary tasks, but the one necessary thing — as our Lord reminded poor Martha — is not to be busy but to be attentive. That attentiveness requires the higher part of man — the mind and the heart — and hence is of greater dignity than our actions, than our busy-ness. Perhaps this is a kind of reflection as to where we are in the United States. People are just busy all the time. Even when they pray, they're busy.

Q: You have written lately about offering Mass *ad orientem* (i.e., priest faces the tabernacle, not the congregation). Would you discuss your thinking on that?

A: Well, first of all I would like to say that both orientations are acceptable. The advantage of *ad orientem* is that it is more capable of expressing how the Church understands the meaning of the liturgy She offers. In celebrating the Mass "to the east," the priest and the people face the same direction. It becomes clear that the priest is at the head of the people, as Christ is the head of the Church. United as the whole Christ, we offer together the Sacrifice of our redemption. It is easier to grasp this when the priest is facing the same direction as the people and not facing them. When the priest faces the people, it makes it seem that the priest and the people are in a constant conversation about God rather than engaged in a prayer to God.

I think celebrating Mass *ad orientem* also relieves the priest of the burden of having to be creative and inventive in his celebration, that is, of having to "play up to" the congregation. In the same way, Masses celebrated *ad orientem* can free the congregation

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New Tutor Profile

Dr. Chris Oleson Takes on Newest Challenge

At the age of 34, having already earned a black belt in taekwondo and seeking a new outlet for physical exercise, Chris Oleson decided to take up Brazilian jujitsu. “It’s a form of submission grappling, and it’s the most intelligent martial art I’ve ever encountered,” he says. “There are all sorts of sweeps, counters, and reversals. It’s like living, fast-paced human chess.”

Six years later, that sort of agility ought to serve him well as the newest tutor at Thomas Aquinas College. Indeed, 22 years worth of grappling — with challenges both intellectual and spiritual — seem to have prepared him for just this moment.

Growing up, Dr. Oleson was “unchurched,” as he puts it, until his senior year in high school when he embraced evangelical Christianity. With his conversion came a newfound love of the intellectual life. “All of a sudden, reality was much more mysterious and interesting than it had been before,” he recalls. Inspired by a history course he had taken in his senior year in high school, he enrolled at the University of California, San Diego, as a classical studies major.

Studying ancient Greece naturally led him to another discipline for which he would soon develop a passion — philosophy, which he added as a second major during his sophomore year. And just as Chris’ spiritual conversion deepened his intellectual life, his intellectual life would soon lead to a deepening of his spiritual conversion.

Through his involvement in a campus Christian group, Chris met his soon-to-be bride, Rachel. The couple married shortly after their graduation and moved to New Haven, Conn., where Chris would study for a master of arts in religion at the Yale Divinity School. There, attending an evangelical Episcopalian church, the

Olesons came to appreciate sacramentality and liturgy, which — coupled with Chris’ theological studies — helped nudge them toward the Catholic faith.

After Yale, Chris enrolled in The Catholic University of America to earn a doctorate in philosophy. During that time, he began to experience two competing pulls — one toward the Anglican ministry, the other toward the Catholic Church. With Rachel expecting the first of the couple’s six children, he was determined to resolve this conflict. “I want our baby to be baptized in the church where I think I should be for life,” he remembers thinking.

With class out for the summer, Chris spent the next six weeks “doing nothing but reading encyclicals, conciliar documents, and books by Catholic apologists.” He also discussed the matter at length with elders at his Episcopal parish. Within a few months, drawn by a love for the Eucharist, he and Rachel would come into full communion with the Catholic Church. Once again, his spiritual conversion would have profound intellectual implications.

Upon completing his doctoral studies, Dr. Oleson took a position as an associate professor of philosophy at the North American campus of the Pontifical University *Regina Apostolorum*, a Catholic seminary in Thornwood, N.Y. On his first day, he met a professor who was an alumnus of Thomas Aquinas College, Dr. Michael Augros (’92). The two quickly became friends and intel-



lectual companions. Through Dr. Augros’ influence, Dr. Oleson says, he began “a years-long pursuit and study of St. Thomas and the objective meaning of things in light of Thomistic philosophy.”

Over the course of their 10 years together in New York, the Oleson and Augros families would form a close bond. So there was much sorrow, especially among all the children, when Dr. Augros left his seminary post in 2009 to become a tutor back at his alma mater. It is likewise with great joy that Dr. Oleson now follows Dr. Augros’ lead by joining the Thomas Aquinas College faculty. Coming to the College, he says, provides him and Rachel with an opportunity to return to Southern California and reconnect with family and old friends, while enabling him to teach in the sort of program for which all his grappling, both intellectual and spiritual, has well suited him.

“Looking back at my whole intellectual trajectory,” he reflects — his early interest in the Western intellectual tradition, which begat a zeal for philosophy, theology, and the Catholic Church, culminating in a discipleship to St. Thomas Aquinas — “I see what a good fit the College is for me.”

Dr. Oleson is happy to trade the lecturing he did at the seminary for the Socratic method employed in the College’s classrooms. “It is more demanding because when you’re giving a lecture, you control it; but when you’re leading a seminar, it has a life of its own,” he says. “You have to constantly be attentive to what the students are articulating. You have to keep on top of the conversation and steer it in a profitable way” — kind of like living, fast-paced human chess.

“It is much more mentally draining,” the new tutor smiles, “but it’s also much more stimulating.”

The Dillon Garden

Class of 2009 Creates On-Campus “Oasis” in Late President’s Honor

When Elisabeth Sedler (’09) was a senior at Thomas Aquinas College, her on-campus job was to garden around the Doheny Hacienda, the official home of the College’s president. Yet despite visiting the area daily to care for the plantings, the trees, and the flowers, she seldom saw President Thomas E. Dillon there. “He was usually in his office,” she recalls. “The only time I saw him by the Hacienda was when he was packing to go on a trip.”

That memory coincides with the way many of Miss Sedler’s classmates remember Dr. Dillon. He was tireless in his efforts in the College’s behalf, working late into the night in his office and traveling often to visit the College’s friends and benefactors. He also taught a seminar every semester, and both in the classroom and through his sacrificial service, he left an impression on the class’ members.

So when Dr. Dillon was killed in an automobile accident in the month before their graduation, the members of the Class of 2009 decided to present the College with a gift that would memorialize him. “We understood how much Dr. Dillon had given for us as a whole — not just our class in particular, but the school in all,” says Miss Sedler. “And we missed him.”



Elisabeth Sedler (’09) displays the dedicatory plaque that appears in the Dillon Garden, a gift from her class to the College in memory of late president Dr. Thomas E. Dillon.

“It seemed really fitting to make the memorial something permanent, because he helped give something permanent to the school by building the Chapel,” Miss Sedler adds. The Class of 2009 further saw a garden as a way to give back to the College’s students, to whom Dr. Dillon was always so generous. “Any praise that fell on him he always reflected back on the school, its students, and the people who help continue the work,” Miss Sedler remembers.

Over the last several weeks of their senior year, class members raised money for the garden through personal contributions and by hosting fund-raising events on campus. Then, for roughly a year starting last fall, Miss Sedler, who works for a large local nursery, volunteered her days off to oversee the landscaping. For two or three days each month, she tended to tasks ranging from the selection of materials to the laying of the woodchips, the planting of the trees, and the installation of a stone that bears a dedicatory plaque.

Teacher, Defender, Builder, and Servant

The inscription on the plaque, prominently displayed by the entrance to the garden, begins, “A gift from the Class of 2009 at Thomas Aquinas College in memory of Dr. Thomas E. Dillon: teacher, defender, builder, and servant.” To the Class of 2009, he was all these things: their teacher, a gracious defender of Catholic liberal education, the builder of much of the campus, and a servant — as evidenced by the long hours Miss Sedler saw him faithfully put into his work.

“In your guidance,” the inscription continues, “we were indeed helped ‘to make a good beginning on the ascent toward wisdom,’” quoting the words Dr. Dillon said to

members of the Class of 2009 at their Convocation in 2005. “That is really why students come here,” says Miss Sedler, thinking back to her class’ first day at the College and the president who greeted them. “We came here to make a good beginning on the ascent to wisdom, and Dr. Dillon helped.”

The plaque’s inscription concludes with the words, “May your memory bless others as your presence blessed us with the example of one who served God diligently in all things.” It is followed by a quotation from Thomas à Kempis which, to the Class of 2009, reflects the way Dr. Dillon lived and led:

“Study, therefore, to withdraw thy heart from the love of visible things, and turn thyself to the things invisible.”

A Little Oasis

The result is the newly completed Dillon Garden, which stands not far from the Hacienda, behind the Albertus Magnus science building. The 4,000-square-foot, stone-encircled enclave of flowering bushes and fruit trees will one day bless its visitors with ample shade as well as abundant pomegranates, mandarin oranges, apricots, and kumquats. At its edge, facing out toward the majestic, sometimes snowcapped peaks of the Topa Topa mountains, stands a wooden bench-swing, where students can read, rest, pray, or contemplate.

The Class of 2009 sought to honor Dr. Dillon in a manner that is “beautiful and enduring,” says Miss Sedler. “We hope that when these trees are much larger, this garden will be a little oasis — something living, something long-lasting.”



College Chaplain Rev. Cornelius Buckley, S.J., blesses the Dillon Garden at a dedication ceremony on November 2, All Souls’ Day.

President's Council Profile

Helping to Restore Catholic Liberal Education: Mary and Bill McInerney

Mary and Bill McInerney of Oakland, Calif., first started dating when the two were attending separate Bay Area Catholic colleges in the late 1940s. Introduced to him by her cousin, Mary enjoyed Bill's great sense of humor. She was delighted when he was elected as his college's student body president, in no small part because as a perk of office, he was invited to social events at neighboring Catholic campuses — and so was she, as his date. The couple remembers Saturday-night dances followed by late-night hamburgers and milkshakes, then meeting up again the next morning for Sunday Mass.

"It's a completely different atmosphere at Thomas Aquinas College in the way students conduct themselves, in the way they study, in the fact that it's truly a Catholic school."

"They were Catholic colleges, we were Catholic kids, and our family and friends were Catholic. It was wonderful," recalls Mrs. McInerney. "The faith that our parents had handed on to us was also given to us in the colleges. It was still there."

Hoping to re-create the joyful, faith-filled experience of their own undergraduate days, for nearly 40 years the McInerneys have been members of the President's Council — Thomas Aquinas College's financial backbone, consisting of hundreds of loyal benefactors who contribute \$1,000 or more annually to the College's financial aid fund. In the College, Mr. and Mrs. McInerney see truly Catholic, authentically liberal education at its best. "This is the way a Catholic college should really be conducted," Mr. McInerney says.

Divided Loyalties

The McInerneys first learned of Thomas Aquinas College in the late 1960s through their friend John Schaeffer, a founding member of the Board of Governors. "When we were at John and Jane's house, they would almost invariably have someone over from the College," Mr. McInerney remembers. "John's enthusiasm about the College was appealing to us, and as a consequence we became more involved."

Nonetheless, Mr. McInerney found himself "in a very difficult position." As former president of his own college's alumni association, his loyalties were increasingly split between the school he had attended and the nascent one he was coming to admire. Yet this tension dissipated as his alma mater sadly went the way of so many Catholic institutions in the 1960s and 1970s, gradually shirking its fidelity to the Magisterium and teaching of the Catholic faith.

"It wasn't all in one fell swoop, but it was one thing after another," Mr. McInerney recalls. "I became slowly disenchanted." Seeing the schools they had loved fade "was very painful," says Mrs. McInerney, but the pain was eased by the establishment of a new college that they could support without reservation, not out of blind loyalty, but out of a sincere belief in its mission. As time went on, "We became more attached to Thomas Aquinas College," says Mr. McInerney, and a decades-long friendship took root.

Renewed Hope

Over the years, the McInerneys have paid close attention as the College has grown, both in size and in reputation, while remaining true to its founding ideals. "It's a completely different atmosphere at Thomas Aquinas College," says Mr. McInerney, "in the way students conduct themselves, in the way they study, in the fact that it's truly a Catholic school." The entirety of the College is ordered to the Faith, his wife adds. "The symmetry and the serenity of the campus is beautiful. You feel like everything there is headed toward the Catholicity of the College."

Above all, though, the McInerneys have admired the students and graduates they have met on their regular trips to campus. In 2009, they came for the dedication of Our Lady of the Most Holy Trinity Chapel and enjoyed seeing "all the alumni — fathers and mothers of four, and five, and six children, little babies — don't tell me that doesn't absolutely impress a grandmother!" says Mrs. McInerney. "To see all these wonderful families, you know there's hope for our church; there's hope for our country."



Themselves the parents of 4 and the grandparents of 15 (who, the McInerneys gratefully note, all live within 10 miles of their home), they still find time for extensive charitable endeavors. An attorney, Bill has been president of the Hanna Boys Center and St. Anne's Little Sisters of the Poor, and currently he is president of the Malta Free Clinic on the campus of the Cathedral of Christ the Light in Oakland. Mary has been active in St. Teresa's Parish and School, president of the St. Ignatius Mothers Club, board member of Bellarmine High School, and vice president and chairman of the Defense of the Faith Committee for the Western Association of the Order of Malta.

In addition to their membership in the President's Council, they are members of Legatus, and with the Order of Malta, have brought *malades* on 21 pilgrimages to Lourdes. Most summers, they also participate in one of the College's annual Great Books Seminar Weekends, during which President's Council members study and discuss foundational works of Western civilization alongside members of the teaching faculty.

"Mary and Bill McInerney are amazing in their generosity to the students of Thomas Aquinas College," says Robert Bagdazian, the College's director of development. "For 40 years, they have been devoted President's Council members. We could not ask for better friends."

For more information about the President's Council, please contact Mr. Bagdazian at 800-634-9797 or by e-mail at rbagdazian@thomasaquinas.edu.

Bishop Slattery Interview continued from page 8

from having to put up with the theatrical improvisations of the celebrant. That keeps everyone focused on what Christ is doing at Mass.

Finally, I think that Masses celebrated *ad orientem* also make better use of the biblical symbolism of the east as the source of the rising sun and the quarter from which Christ will return, shining like lightning from the east to the west.

Q: The original bond between you and Thomas Aquinas College would seem to be Clear Creek Abbey, the Benedictine monastery in your diocese where 10 of our alumni are monks. What is the monks' influence in the Diocese, and what good are they doing there?

A: It is often very difficult to measure God's actions in the world, but over a period of time the monks and their presence in the Diocese have had a tremendous influence. I detect among our priests a greater reverence, a great openness to the mystery of God's presence, and I attribute that to the presence of the monks. The monks pray for me every day and for the Diocese of Tulsa. When they first came into the Diocese that was the only request I had — that they would pray for me, or whoever the bishop is, and for the Diocese. They agreed to do that, so it is right in the contract.

The priests and the people know that the monastery is there and they know where it is and how they can get there. People do go there. Anyone who goes there is affected by the monks and their prayerfulness.

"I'm fascinated by the dream of the College's founders, who were very Catholic in their understanding of faith and reason. If anything is needed today in our society, it is a greater understanding of faith and reason as complementary to one another because both come from God."

Q: The connection with the Abbey marked the beginning of your relationship with the College, but how has that relationship developed, such that you have traveled here to be this year's Convocation speaker?

A: Well, I'm fascinated by the dream of the College's founders, who were very Catholic in their understanding of faith and reason. If anything is needed today in our society, it is a greater understanding of faith and reason as complementary to one another because both come from God. The fact that the College has a great books program shows that you see the necessity of a connection between those of us who live in the modern age and all of our parents and forefathers, going all the way back over the centuries in conversation with one another, with the talented ones writing all of this out and passing it on.

Then you begin to see that there is a different paradigm than the modern paradigm of science, which is really technology. We're a Cartesian culture where things are mathematical and measurable, but the dignity of man needs more than that. We are not simply parts of a machine. We are not a conglomeration of parts. Each person is one thing, and there's a certain integrity that each one of us has. In order to have any kind of self-esteem you have to see yourself as you really are and as God sees you, and that is as someone made in His image and likeness.

Q: How does Catholic liberal education aid the common good?

A: What we need in our society today is conversation. We don't even know how to converse any more because we don't have the wherewithal, we don't have the background, or the skill even to have a conversation that is enriching both to listen to and to receive from one another. So what this college is doing is the best in the Catholic tradition in which we see that virtue, intelligence, moral life, and prayer are all interrelated because God is the only creator and we are all creatures. Put these together with studying how other men and women over the centuries have contemplated these profound truths, and now you've got people together who are able to converse in a human way, and in a way that is enriching to everyone.

Hope in Jesus Christ

The Convocation Homily of the Most Rev. Edward J. Slattery

Note: The Most Rev. Edward J. Slattery, bishop of Tulsa, was the principal celebrant of the 2010 Convocation Mass of the Holy Spirit.



“Peace be with you.” These are the first words that Jesus spoke to the apostles who were huddled together in the upper room for fear of the Jews. They were afraid. They had no idea what the future would hold for them — for all was lost; Jesus the Master was crucified, and now they holed together in fear — not unlike some of you right now, who are beginning a new school year, especially the freshmen. You’re wondering: What surprises are ahead for me? Will I succeed? All of us have many questions every day because we do not know the future.

And so I am here primarily for the purpose (as I would go anywhere) to give you hope. That is the vocation of a bishop — to give people who are struggling to live the Christian life hope. And hope requires that you surrender your life to Jesus Christ, and He will take care of you. This is what we believe, and I am here to remind you to do that, to surrender your life to Jesus Christ.

From Palm Sunday to Good Friday

What I would like to do, in contemplating the Gospel (John 20:19-23), is to go back a few days before this Gospel event occurred. Let’s go back to Good Friday for just a moment. As you know, on Palm Sunday people were praising Christ because they were beginning to believe, or they did believe, that He was the Messiah, the one that was promised for centuries. What happened between Palm Sunday and Good Friday? How is it that so many people, throngs, changed to become a mob who yelled, “Crucify Him?” What happened?

“So on this first day of the school year, we recommit ourselves to the person of Jesus Christ who is the Son of God.”

Well, you see, the expectation was that God would send a messiah to save Israel. But they didn’t understand what kind of messiah was to come. They had preconceived notions. There were three qualities that the Messiah was to have: The first quality was that the Messiah would have power, and Jesus, over a period of three years, more or less, showed that He had power. He actually, with the word, raised the dead. He would give health to the sick with a word, a touch. He gave sight to the blind.



So maybe He is the promised Messiah.

The second quality is that the Messiah would be wise. Well they hung on His words. Jesus in His preaching spoke in parables as we hear every Sunday. And every Sunday we go home scratching our heads wondering, “I think I know what it meant,” but every time we hear it we hear something new. Why? Because in the parable is divine knowledge which is inexhaustible. So it is humbling, but it also gives us hope. Jesus was wise. He was able to speak in a way that He could reveal divine truths in human language.

And finally, the Messiah was to be holy — a holy man. Jesus was certainly holy. He went to the temple and synagogue. He prayed. He talked about God all the time. He was powerful. He was wise. And He was so holy that people followed him all the way to Jerusalem. So what happened?

God Is Love

Jesus was about to reveal the identity of God, which no one knew yet. The identity of God is love. And so He was arrested for claiming to be equal to God. He was arrested and persecuted and executed for telling the truth about Himself. This is the revelation of the New Testament — that the Messiah was not only to come from God, but the Messiah is God Himself. God Himself would come to save us.

So Jesus came, and now they were going to disprove or test Him because God can’t die. “If you are the Son of God, come down from the Cross and then we will believe!” He could have — He didn’t. So you see, He shattered everyone’s concept of God to that point. They were willing to accept one who was powerful, wise, and holy. But they were not about to accept someone who was powerless as Jesus was on the Cross, foolish for hanging on the Cross, and a criminal. So everything went in reverse, upside down.

The most important statement in the Gospel of St. Mark comes from the mouth of the centurion who, at the foot of the Cross when Jesus died, says, “This was truly the Son of God.” So it is on the Cross, not the Resurrection but on the Cross, that Jesus reveals the identity of God as love. Something that none of us would have expected. No one expected it, but that’s who God is.

Of course when He rose from the dead, a change took place. He was no longer limited to time and space. And He appeared to the Apostles not to point His finger at them and to chastise them for not having faith, but to forgive them and to give them the power to forgive sins. His first words were “Peace be with you.” I say again, “Peace be with you,” and the Holy Spirit came upon them. Christ called the Holy Spirit upon them and gave them the power to forgive sins. They were probably waiting to be yelled at, chastised, but Jesus forgave them and gave them the power to forgive sins.

Recommitting to the Person of Christ

So on this first day of the school year, we recommit ourselves to the person of Jesus Christ who is the Son of God. The Messiah is God himself, and He leaves us with a great gift — the gift of Himself in the Eucharist. Mass is celebrated every day all over the world, but

it is the same sacrifice of Jesus on the Cross. He died and rose from the dead. Our salvation is offered to us every single day. And because now Jesus in His flesh is no longer limited to time and space, He can appear to us and will appear to us as He wishes — in His flesh. And so He appeared behind the closed doors, locked doors. There He was and then He vanished. He appeared to Mary Magdalene. At first she didn’t recognize Him until He decided she should recognize Him, and she did. And so on.

On the road to Emmaus, He walked with these men, these disciples, and they didn’t know Him at first. They sat down to break bread, they recognized him, and He vanished. So you see what will happen to you and to me after we die if we die faithful, in the state of grace. We will be resurrected from the dead and we will leave time, which is beyond our experience. We don’t know what that is like. That’s for philosophers to talk about and figure out. We base our lives on the promise of Jesus that He will take care of us in death, and that when we rise from the dead we, like Christ, will be made like Him. We will be no longer limited by time and space. That is beyond our experience, but that’s our faith.

This is the hope that I give you as I come here to Thomas Aquinas College on the first day of the school year. I come here to pray for you and to give you hope — hope in Jesus Christ who comes upon all of you by sending His Holy Spirit.

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Dr. William A. Galeno

February 7, 2008

Benefactor and Legacy Society member

Keith Oehl

January 27, 2010

Husband of Diane (Freshour '85)

Audrey Ann Buhl

July 8, 2010

Legacy Society member

Edward Mitros

July 29, 2010

Father-in-law of Bill Sockey ('75),
grandfather of Bernadette (Sockey) Mathie
(‘04) and Eli Sockey (‘07)

Julie H. Endres

August 5, 2010

Mother of Joseph ('99) and James ('13);
sister of Thomas Susanka ('76),
director of gift planning

Eugene C. Gray

August 16, 2010

Benefactor

Dr. Glen L. Hollinger

August 17, 2010

Benefactor

Frank Defilippis

August 25, 2010

Grandfather of Clara Defilippis ('07)

Marcus R. Berquist

November 2, 2010

Founder and tutor, Thomas Aquinas College;
husband of Laura (Steichen '75); father of
Margaret Hayden ('98), Theresa Mastroieni
(‘01), John (‘01), Rachel (‘04), James (‘08),
and Richard (‘10); father-in-law of Steven
Hayden ('98) and Michaela (Robinson '01)



CAMPUS LIFE

1. Tutors celebrate a correct answer in their annual game of Trivial Pursuit against the students. 2. Members of the Senior Class defend their ground — and try to stay out of the mud pit — in a fall tradition, the all-school tug-of-war. 3. Student acolytes lead an All Souls' Day procession past St. Joseph Commons. 4. Students take to the volleyball courts after class. 5. A rare overcast day does little to dampen the enthusiasm at Freshman Beach Day. 6. Children of alumni vie in the annual cardboard-boat race at Alumni Day 2010. 7. That evening, old friends gather for a barbecue dinner on the soccer field just below St. Bernardine of Siena Library.

**Our Lady of the Most Holy Trinity Chapel
Schedule of Masses ***

Weekdays

7:00 a.m. (extraordinary form)
11:30 a.m. (ordinary form)
5:00 p.m. (ordinary form)

Saturdays

7:15 a.m. (extraordinary form)
11:30 a.m. (ordinary form)

Sundays

7:15 a.m. (extraordinary form)
9:00 a.m. (ordinary form)
11:30 a.m. (ordinary form)

* Schedules may vary; if traveling from afar, please call in advance to confirm.

Calendar of Events

- Thanksgiving break..... November 25-28
- Advent Choir ConcertDecember 3
7 p.m.
- Christmas Midnight Mass December 24
11:30 p.m. (sung)
- Christmas Morning Mass December 25
9 a.m.
- Start of Second Semester.....January 10
- St. Thomas Day Lecture: Dr. John BoyleJanuary 28
University of St. Thomas
"St. Thomas and the Bible" 7:30 p.m.

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