Lecture and Concert Series Named for St. Vincent de Paul

Gift from Barbara and Paul Henkels Endows Program

St. Vincent de Paul has been an inspiration to countless charities in the centuries since his death. Known best for his apostleship to the poor, he is venerated for his munificent practice of the corporal works of mercy.

Mrs. Barbara Henkels, a member of Thomas Aquinas College’s Board of Governors, points out that St. Vincent also played a crucial role in helping to reform the Church in 17th-century France through teaching and the establishment and direction of seminaries. Moreover, she believes Thomas Aquinas College graduates are well-suited to emulate the manner in which he helped enlighten the ignorant and those in heresy. Quoting biographer Paul Ranaudon, she explains,

“His treatment of heretics, a miracle of tact and gentleness (then so rare), was inspired by his clear insight into the evils of controversy and persecution; but to this, too, was added a purely supernatural element—in his words, ‘that love which by love alone seeks to attract souls to the truth.’ As we must drive the poor souls from us (by controversy)…our Saviour had first to win by his love those whom he called to believe in him. Inspired by St. Vincent’s charity to these ‘poor souls,’ Barbara and her husband, Paul, have made a magnificent gift of $500,000 to the College to endow its lecture and concert series and to name it in honor of this great French saint. ‘We think Thomas Aquinas College graduates are uniquely gifted to serve those poor,’ say the Henkels. ‘Because they receive a profound and unique classical education, we believe that, as God called St. Vincent, He is also calling our graduates to bring the Truth to a society maimed by distortion and the culture of death. The ‘poorest of the poor’ today, as always, are those who do not know the Truth.’

Thus, in keeping with the Henkels’ wishes, the College’s Friday Night Lecture and Concert Series, now fully endowed, has been renamed “The St. Vincent de Paul Lecture and Concert Series” and will include commencement speakers.

An integral part of the College’s curriculum, the series complements both the content of the academic program and the Socratic discussion method used in all its classes. Lectures are scheduled throughout the academic year, occurring once or twice each month. In addition, concerts of classical, operatic, or sacred music are hosted two or three times a year in order to encourage students to develop a love of the best kinds of music.

In giving this most generous donation, the Henkels have made only one stipulation, which they note, ‘should be easy for Thomas Aquinas College to meet.’ “In the long run,” they say, “the lectures shall clearly show that the College supports the official Church of Rome and abides by its teaching. They should serve to sharpen the clear image that Thomas Aquinas College is truly and responsibly Catholic. Whatever the topic and whoever the speaker, it is hoped that they will be the kind of people who will bring honor to our Church and the College.”

Adds Mrs. Henkels, “We believe that Thomas Aquinas College students, who receive the richest of blessings—an education and formation unsurpassed by any university in our nation—will appreciate St. Vincent de Paul as they bring their gifts to society.”

Said President Dillon, “We at the College are profoundly grateful to Barbara and Paul for their magnificent gift to endow our lecture series. Their generosity will allow us, for generations to come, to bring respected speakers to our campus both for our lecture series and for commencement. We cannot thank them enough.”

Praise from Kiplinger’s and The Princeton Review

Each year, the Kiplinger organization publishes a list of 100 “best values” among private colleges and universities in the United States. This year, The Kiplinger 100 is divided into two lists: one for liberal arts colleges and one for universities. Thomas Aquinas College is pleased to report that it has been ranked number 32 on Kiplinger’s 2007 list of the 50 best values in liberal arts colleges in the country. Only one other Catholic institution was ranked in the top 50 (College of the Holy Cross).

Located in the heart of our nation’s capital, the Kiplinger organization is dedicated to delivering sound advice for families and businesses on saving, investing, planning for retirement, paying for college, buying major purchases, and more.

In determining “The Kiplinger 100,” editors scrutinized a variety of institutions both for their academic excellence and their financial flexibility. Those that, like Thomas Aquinas College, made the list feature a “winning mix that includes an outstanding student body, a low student-faculty ratio, and a generous helping of assistance for families who can’t afford to pay full freight…These schools offer aid that slashes the cost of a private education.”

At its inception, Thomas Aquinas College determined that no qualified student would ever be turned away simply on the basis of financial need. Due to the generosity of like-minded friends and benefactors, the College has been able to keep that commitment for 35 years.

Commenting on the new Kiplinger ranking, President Thomas E. Dillon said, “Our benefactors have made it possible for hundreds of worthy young men and women to complete our program of authentic Catholic liberal education—young people who would not otherwise have been able to come to the College. These graduates are now serving as a leaven in our society and in the Church. They are leaders in all kinds of fields—education, journalism, the law, medicine, business, the priesthood and religious life—and they are accomplishing great good for the Church and our country. So, the effect of our benefactors’ largesse is far-reaching indeed. Now, as I think even Kiplinger’s would agree, that’s a good investment!”

The Princeton Review

The College was also recently notified that it will be featured in The Princeton Review’s popular “best colleges” guidebook, The Best 366 Colleges: 2008 Edition (Random House/Princeton Review Books, $12.95 paperback), available in bookstores in late August 2007. The New York-based company cites Thomas Aquinas College as “one of the nation’s best institutions for undergraduate education” and “one of only eight new schools receiving the Best 366 designation” out of more than 3,500 institutions.

Says Robert Franek, Vice President for Publishing at The Princeton Review, “Only about 10% of the colleges in America are in this book. It is our flagship guide to ‘the cream of the crop’ institutions for undergraduates. We chose them as our ‘best’ based on several criteria including our regard for their academic programs and other offerings, institutional data we collect from the schools, and the opinions of students, parents, and educators we talk to and survey…Each one is an outstanding institution.”

Said President Dillon, “We at Thomas Aquinas College are happy to be recognized by The Princeton Review as one of the nation’s best undergraduate institutions. This is yet another indication that it is indeed possible for a Catholic institution of higher learning to achieve academic excellence while maintaining its fidelity to the teaching Church.”

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In 2001, Thomas Aquinas College introduced its $75 million Comprehensive Campaign with the intention of building out our campus, increasing our endowment, and covering financial aid and operating expenses during the life of the Campaign. Under the leadership of our dear friends and Campaign Co-Chairs, The Honorable William P. Clark and Mrs. Maria Grant, we have to date raised just over $70 million in the Campaign. This is a remarkable amount, and I shall always be deeply grateful to all those who have committed so generously to the College, whether for financial aid, our endowment, or our capital projects.

In these past six years, as anyone connected with the construction business knows all too well, prices for building materials have skyrocketed. As a consequence, the total costs of our two primary capital projects—a faculty center and a permanent chapel—have likewise risen markedly. Thus, as we approach completion of the faculty center this coming June, there is still $12 million in funding needed. Similarly, for Our Lady of the Most Holy Trinity Chapel, an additional $6 million is needed. Moreover, $2 million must be funded for the new entry road, parking lot, and other related infrastructure.

The total amount needed in the near future for these capital projects alone is daunting. Still, the picture is not yet complete: this year, we have an additional unprecedented need for $3.7 million in funding for financial aid and operations.

Given our circumstances, I humbly ask you to consider making a sacrificial gift now to Thomas Aquinas College. Please bear in mind that our needs are genuinely urgent. Many of our well-qualified students come from large families and simply cannot attend the College without financial assistance. For 35 years, through the generosity of our benefactors, we have kept our commitment that no deserving student be turned away for financial reasons. Your generous gift now will help to ensure that these young people will continue to be formed in the truth—and that they will go out into the world as witnesses to the truth.

The buildings currently under construction are also true necessities: Our modular buildings, which have served as office space for faculty and staff for nearly 30 years, have long outlasted their life expectancy. It was simply no longer economically feasible to repair and retrofit them as local ordinances now require. Thus, the need for our faculty center. In addition, since the College has achieved an international reputation for excellence, we have reached our maximum enrollment. We have, therefore, utterly outgrown our present dining hall arrangements, whereby one-third of the dining facility is being used as a temporary chapel. Even with three Masses a day, we have now outgrown that space, too, and our need for a permanent chapel is urgent.

Thomas Aquinas College looks forward to the day when we will have a truly beautiful House of God in which to worship together as a community. While we could have chosen to build a frame and stucco chapel, it seemed fitting that we give our best to God by constructing a truly magnificent Domus Dei, one of beauty, grandeur, permanence, and tradition that will speak to all who enter that chapel. It would be formed in the truth—and that they will go out into the world as witnesses to the truth.

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Artisans at Work in 4 States, 2 Countries

Chapel Elements Being Fabricated Far and Wide

The prevalence of modern architecture in recent decades might lead one to believe that there are no longer artisans capable of producing genuine classical architecture and ornamentation. The College has found, however, that there are indeed companies both at home and abroad with the specialized skills needed to make and install the various elements of the classical design of Our Lady of the Most Holy Trinity Chapel. In many cases, their employees are delighted with the rare opportunity this project affords them to use the skills passed down to them from earlier generations.

Work is now underway in a variety of locales on some of the traditional design elements of the Chapel, including its limestone façade, bell tower, interior ornamental plaster, and Italian marble.

Limestone Façade – Indiana

In keeping with the Chapel’s high purpose, an ornate façade has been designed, featuring marble statuary set against columns, cornices, and a balustrade of Indiana limestone. Just under the 6 1/2-foot white marble statue of Our Lady at the top of the façade, there will be a limestone bas-relief of two angels holding the College’s coat of arms, while above the statues of St. Augustine and St. Thomas Aquinas on either side of the entry arch will be circular tondi with the symbols of the saints. The elements of the façade, except for the statues and tondi, are currently being fabricated by the Bybee Stone Company. Located amidst the limestone-rich hills of south central Indiana, the company is able to draw upon the rich deposits of local stone as well as a cultural and artistic tradition which produces some of the finest stone cutters, carvers, and draftsmen in the world. Chosen to draw upon these deposits of local stone as well as a cultural and artistic tradition which produces some of the finest stone cutters, carvers, and draftsmen in the world.

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Installation

For its strength, beauty, and durability, Indiana limestone exhibits no grain. It is one of the finest stone cutters, carvers, and draftsmen in the world. Chosen to draw upon these deposits of local stone as well as a cultural and artistic tradition which produces some of the finest stone cutters, carvers, and draftsmen in the world.

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Mumm’s Manufacturing is completing the upper, tiered portion of the Chapel’s campanile or bell tower. Founded in 1899, Mumm’s manufactures and installs steeples, cupolas, domes, towers, pinnacles, and spires for churches, universities, governments, businesses, and residences. Made from steel reinforced aluminum, the tower will be painted to look like Italian marble and stone and shipped in pieces to the campus. There a bell will be hung in each tier. The upper tower will then be hoisted by crane into place atop its masonry lower portion. Topped by a ten-foot cross, the whole tower will stand 355 feet above the level of the nave floor.

Marble – Italy

Meanwhile, in Utah, Mumm’s Manufacturing is completing the upper, tiered portion of the Chapel’s campanile or bell tower. Founded in 1899, Mumm’s manufactures and installs steeples, cupolas, domes, towers, pinnacles, and spires for churches, universities, governments, businesses, and residences. Made from steel reinforced aluminum, the tower will be painted to look like Italian marble and stone and shipped in pieces to the campus. There a bell will be hung in each tier. The upper tower will then be hoisted by crane into place atop its masonry lower portion. Topped by a ten-foot cross, the whole tower will stand 355 feet above the level of the nave floor.

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While these various projects progress here in the United States, marble continues to be quarried in Italy by Saverna, a stone fabrication company in Pietrasanta near the marble quarries of Carrera once worked by the ancient Romans. In addition to fabricating the above-mentioned columns and pilasters, Saverna is also making marble elements of the design, including the Chapel floor, which features a multi-colored pattern and the coats of arms of Pope Benedict XVI and the late Pope John Paul II, both of whom have blessed this chapel project.

Also to be made of marble are the frame for the Chapel’s bronze entry doors, the nine-foot tabernacle located on the central axis in the sanctuary, the altar, and the bases of the bronze columns of the baldacchino.

Member of the Roman Curia to be Commencement Speaker

Secretary, Congregation for Divine Worship, Archbishop Malcolm Ranjith to be Honored Guest

Thomas Aquinas College is delighted to announce that His Excellency the Most Reverend Albert Malcolm Ranjith has graciously accepted President Dillon’s invitation to deliver the Commencement Address at the College on May 12, 2007, and to serve as principal celebrant and homilist of the Baccalaureate Mass beforehand.

Cardinal Arinze, graced the College campus three years ago at commencement.

Archbishop Ranjith is the Secretary for the Congregation for Divine Worship and the Discipline of the Sacraments. He took his Ph.D. in Sacred Scripture at the Pontifical Biblical Institute before Vatican appointments, including Secretary General of the Pontifical Mission Societies, International.

Born in the Kurunegala Diocese of Sri Lanka in 1947, Albert Malcolm Ranjith Patabendige Don entered the National Major Seminary in Kandy, Sri Lanka, in 1966 where he studied philosophy. In 1971 he attended the Urban College in Rome where he completed his theological studies. He was ordained a priest for the archdiocese of Colombo on June 29, 1975, by Pope Paul VI. He then completed his studies with a Licentiate in Sacred Scripture at the Pontifical Biblical Institute before returning to his native land and to pastoral ministry.

In 1991 he was appointed an auxiliary bishop of Colombo and in 1995 became the first bishop of the newly formed diocese of Ratnapura. In 1996 he was appointed to serve on the staff of the Congregation for Evangelization in Rome.

Ranjith was appointed to serve on the staff of the Congregation for Evangelization in Rome. He was named Apostolic Nuncio to Indonesia and East Timor in April 2004. On December 10, 2005, Pope Benedict appointed Archbishop Ranjith Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments. He took up this work in February 2006.

Ranjith has held numerous national, international, and Vatican appointments, including Secretary General of the Catholic Bishops’ Conference of Sri Lanka, Coordinator/Chairman of the National Steering Committee for the Pope’s Visit to Sri Lanka 1993-1995 and the Beatification of Blessed Joseph Vaz, and President of Pontifical Mission Societies, International.

Says Dr. Dillon, “We recall most fondly the visit of Cardinal Arinze to our campus three years ago to preside over our commencement exercises, and we are most grateful to him for sparing Archbishop Ranjith from the important work of the Congregation to perform the same service for us this year. We very much look forward to welcoming His Excellency to our campus on this joyful day. I have no doubt that our graduating seniors, their families, and all our guests will be blessed by his priestly presence and that we will be edified by the words of wisdom he will share with us.”

On May 12, 2007, the Baccalaureate Mass will be held at 9:00 a.m. Commencement ceremonies will begin at 11:00 a.m.
The fall of the Communist empire was quite astonishing. To read an account today of Mr. Putin, who has a rather questionable background himself, making a pilgrimage to the tomb of Nicholas I at Bari and taking out a handkerchief, dabbing some of the oil of the body, and leaving as a gift a silver candelabra—that is a very radical change in the way the world has been. What will come of it, we do not fully know. Russia is endangered in many ways, principally, really, by the same threat that has always threatened empires, and that is religion. For demographically, Russia now is being swamped by the cradle—the cradle of Islam. And so, all Europe. But the barbarians have always been at the gates, and they’ve also fooled us by being invaded by the very forces of civilization that are the home and hearth.

This is not only a prelude to St. Patrick’s Day, but by happenstance, this is also the day we mark the Ides of March (which is why I’m speaking to you with my back against the wall). The words of Caesar are put on his lips by Shakespeare, “Let me have men about me that are fat, sleek-headed men and such as sleep at nights. Beyond. In the presence of the enemy, Cassius has a look of refuge. He thinks too much, and such men are dangerous.” Such men are always dangerous to the barbarian. Not that Julius Caesar himself was a barbarian. I have him in my pantheon of great noble pagans. But men who think are dangerous; they always have been because, while Sir Francis Bacon said, “Knowledge is power,” it is not the case that power itself is morally indifferent. Only wisdom is right power. So, when we undertake a great enterprise, like starting a college, that has to be our focus.

We are all familiar with this quotation, “You see things and you say: Why? But I dream things that never were and I say: Why not?” Those were foolishly quoted by a former New York senator, but he quoted them backwards. The words he got right, but the source he got wrong. We know, of course, that those words are the words of the serpent to Eve, and George Bernard Shaw’s words in Back to Methuselah. “You see things and say: Why? But I dream things that never were and I say: Why not?” Satan wants us to live in illusion. The words sound great; they sound noble; they sounded that great to Adam and Eve. Why did God forbid the partaking of the fruit of the knowledge of the tree of good and evil? It’s not that He wanted them to stay stupid. Precisely the opposite. He did not want them to be stupid. There’s this difference between being stupid and ignorant. To partake of the fruit of the tree of knowledge of good and evil is to redefine reality. To say black is white, up is down, to be foolish and ignorant. The words he got right, but the source he got wrong. We know, of course, that those words are the words of the serpent to Eve, and George Bernard Shaw’s words in Back to Methuselah. “You see things and say: Why? But I dream things that never were and I say: Why not?” Satan wants us to live in illusion.

I can say that I have eaten through at least seven commencement addresses receiving degrees, and I cannot remember a single one. I do very much remember a lecture I heard, I have to say it was in Cambridge University, 19 years ago. I can almost quote parts of it verbatim. The speaker was talking about relativism, the illusion of modernism, and he recalled how he had visited the wife of the philosopher Ernst Bloch, a basic component of the left, and he told Mrs. Blich that in the university today, the biggest problem was drugs. She covered her ears; she did not want to hear it because in this brave new world people were supposed to be embracing reality. Religion was the opiate of the masses. That lecture gave a lecture more recently which got far more attention. He gave it in Regensburg. No longer “Professor Ratzinger” or “Cardinal Ratzinger,” he has assumed another tenured position, a chair, but this is the Chair of Peter. While in Sacramento and San Francisco, our own graduate, Dr. Thomas A. Cavanaugh, addressed our guests. Dr. Harry Browne, co-host, New York reception: “Only God knows all truth; if we knew all truth, we would be gods. But that’s one of the best ways of worshipping God—to seek truth. One of the best places to find it, and seek it, on Thomas A. Coughlin, Jr. We share excerpts from the
Introduction by President Dillon

It is my privilege tonight to introduce a graduate of Thomas Aquinas College, Dr. Tom Cavanaugh, who is the Chairman of the Philosophy Department at the University of San Francisco (USF). After graduating from the College in 1985, Dr. Cavanaugh obtained a doctorate in philosophy from the University of Notre Dame. He was appointed to the faculty at USF in 1994, where he has since taught in the philosophy department as well as the Ignatius Institute. While Dr. Cavanaugh spends most of his time teaching, his influence is not confined to the classroom or even to the philosophy department at USF. A specialist in bioethics, he is widely published and is active in the practice of medical ethics, serving on medical ethics committees and debating issues of medical ethics in public across the country and abroad. He also lectures internationally at conferences such as the World Conference of Bioethics.

Dr. Cavanaugh’s works have appeared in publications such as the Journal of Applied Philosophy, the Cambridge Quarterly of Healthcare Ethics, and the Journal of Pain and Symptom Management. He is also the author of the book Double-Effect Reasoning, Doing Good and Avoiding Evil, recently published by Oxford’s prestigious Clarendon Press.

At a time when society seems to have lost its moral compass—and this is perhaps nowhere more evident than in the medical field—Dr. Cavanaugh’s work, guided as it is by the twin lights of faith and reason, is tremendously important. I am sure we are all eager to hear from him about that work. So without further ado, let my introduction to you our graduate, Dr. Tom Cavanaugh.

Dr. Cavanaugh’s Remarks

It is always an honor for me to speak on behalf of my favorite grandchild—Thomas Aquinas College. It is, by my measure, by any standard, a treasure.

My talk tonight has two parts: the first addresses the importance of sound foundations; the second considers the education offered by Thomas Aquinas College and foundation for ethical medical practice and medical ethics more generally.

To the first part: Consider the foundations of two houses. The first house, the well-founded or sound house, sits on a foundation that has been grounded in bedrock. The second house, the unsound house, rests partially on bedrock and partially on fill. The sound house has drains, well-placed in order to prevent water’s flow around the foundation, and to gather and to carry water away, for water is the nemesis of every foundation. The unsound house lacks these features. Water can and will flow to and around, and eventually under and around, the foundation, and it will thereby undermine it. The sound foundation has reinforcing bars of steel, making it a unit, resisting the forces of water and shifting soil. The foundation of the unsound house lacks this integrity of design and is therefore further susceptible to being undone. A decade or two after their construction, with no further differences between these houses, the sound house remains pretty much the same. Of course, it may have its drains and dents from the children’s play, but the drywall is uncracked and one can easily open and shut doors. When mom cooks pancakes, they come out flat and even, just the way she likes them.

Things are not so rosy in the unsound house where nature has done her work upon the flimsy and hastily-prepared foundation. Doors do not open and close so readily; drywall has telltale cracks; the stovetop challenges mom to keep the pancakes of a uniform thickness; indeed, even the gutters no longer properly drain. Let us step back from this picture and look at it. Initially, the houses appeared identical. As the decades pass, they differ dramatically. What does this image show? Over time, small errors grow, they compound themselves and become large.

With this picture and truth in mind, consider the College’s education as an intellectual foundation. We speak of graduations as commencements, a word that points us towards what is to come after. While the word points towards the future, one must note that the students have been at something for four years, and it is not too late to consider the foundations of their beginnings. Parents might justifiably ask just as their children did during those long trips on California’s Highway 5, “Are we there yet?” Are we finished yet with this task of educating? If four years represent only in a commencement, what have the students been up to?

Of course, you anticipate my answer. They have been excavating and finding sound bedrock, they have rid of the sand and compacting the dirt. They have been insuring that their intellectual foundation makes one integrated unit upon which to build something of great pitch and moment in their very lives. Those lives will go well or badly as determined by the ideas in accordance with which they are lived.

Let us focus upon how a Thomas Aquinas College education serves as a sound foundation for medical ethics and for medical practice. Let us do so by considering what is at issue currently in medical ethics and how the disputes and controversies of our times result from bad beginnings compounded to drastic effect.

Just as the sound and unsound houses illustrated the principle that we must begin well or we will end badly, so we now need a foil, a contrasting image that will illustrate what has gone wrong in medical ethics. Let us consider the work of Professor Peter Singer, the DeCamp Professor of Bioethics at Princeton University’s Center for Human Values.

I should mention that I have met and opposed Professor Singer not far from where we stand today, a number of years ago at the World Conference of Bioethics. He and I differed about the wisdom of legalizing euthanasia, particularly in light of the historical fact that the Nazis thought it was a good idea to do so. Professor Singer did not think that counted against the idea, and I thought it did.

Professor Singer is a thorough going consequentialist. As such, he thinks that an act is right or wrong only in terms of the net pleasure or pain that it produces. He thinks that pain and pleasure alone have moral relevance. By pain and pleasure, he means the pain and pleasure experienced by any sensing being, human or animal. That is, he asserts and maintains—in writing and in speech, in books, articles, and public appearances, and no doubt, regularly in his classes at Princeton—that what has ultimate ethical relevance is the possession and activity of a central nervous system. The pleasures of a central nervous system are good; the pains of a central nervous system are bad. The more pleasure, the better; the more pain, the worse. Be it the pleasure or pain of a human or of a horse or of a dog, it has moral importance, and this is what makes one integrated unit upon which to build something of great pitch and moment in their very lives.

Singer follows the utilitarian thinker John Stewart Mill, whose seminal ideas one finds in the work entitled Utilitarianism. Mill there asserts that ethics is about the maximization of the good. When one judges an act, one must ask: What are the net results of this act? Does this act produce the greatest amount of good for the greatest number affected or possibly affected by the act? Now this, on the face of things, seems like a very reasonable approach, for if goodness is what one seeks, and that certainly seems to be a rock solid truth, and goodness is, of course, good, then is not more goodness better and ought one not to maximize it, the more the better? Who could argue with that idea?

There is a lot to talk about here. In particular, the question: What is good? But let us isolate one issue that may already be at the fore of your thoughts, namely, what about badness? What about evil? Ought one to do evil and produce badness, if by doing so, one may bring about more good? Mill and Singer answer, yes, one may, ought, must—indeed, one has a serious moral obligation, according to these thinkers, to do evil or badness to produce badness in order that good may come of it. The end justifies the means, and a good enough end will justify literally any means. That follows inexorably from their first principle that the morality of an act is entirely a function of the net goodness of its consequences.

Students at Thomas Aquinas College read Mill. They also read another thinker who excavates more deeply and penetratingly to sounder ground, true, permanent bedrock. I speak of Aquinas, St. Thomas, the College’s namesake. In his consideration of the first principle of morality, Aquinas discerns that we must distinguish doing good from the avoidance of evil. They leave off the ‘and.’ It is a small word; indeed, hardly even a word, just a conjunction; three letters of the alphabet; a small, insignificant thing. Yet it makes a world of difference and far different worlds.
Modern-Day Barbarians . . .

Address by Dr. Butler, continued from page 4

Professor of Divinity looked as though he had just been weaned on a picaledge, and given a very warm reception at the faculty. But he said he was surprised by the student whose leader the students were on their, I don’t know. The school paper, a few days later, said it seems medicinalism is the bad, the undergraduate fad of the day. But it is no bad, and he always continues to be heard.

When he spoke recently again at Regensburg, he spoke of reason versus volition, and he was not given a very warm reception by the faculty. But he was cheered and he was not given a very warm reception by the faculty. But he was cheered

O n our Holy Father is telling us that we must wake up to reality. The horrors of our day, all the social engineering of our day, the moral collapse of our day, and the genuine loss of the intellectual life—we’ve lost the mind of our day because we’ve lost a will to embrace reality. But things are real whether or not we acknowledge them. We pay a price if we ignore them.

And so, Allan Bloom, in his book The Closing of the American Mind, spoke of the civilized re-animalization of man. He saw it in the University of Chicago; it is epidemic in all the campuses of Western civilization. Shakespeare, in The Merchant of Venice, speaks of ‘the wealthy curled darlings’; I guess they were yuppies then, or whatever the new term is now, with all the accoutrements of civilization, but with the soul of the beast. They’re not stupid people, but ignorant people.

Read Newman’s Idea of a University, and in it you see the definition of a gentleman. It is good for as far as it goes, but a point that many people miss is that the gentleman is not a gentleman merely by manners. Newman, in a wonderful line, says that the gentleman is merciful to the beast, but he knows what the beast is.

Generations feed off each generation, and we learn from each generation, but one thing we know is that the truth is eternal. I had the great privilege once of doing a documentary film in the Cistercian Abbey of Fossafora where St. Thomas Aquinas died. And it was very moving to read the very words, the Song of Songs, that he recited as he was dying. It was a love song, and that is how he died. He was in love with the truth and God is Truth. He was in love with God. So having been where Aquinas died, I count it an even greater honor to also have visited Santa Paula, California, where Thomas Aquinas lives.

Sound Foundations . . .

Address by Dr. Cavanaugh, continued from page 5

Consider medicine practiced in accord with St. Thomas’ insights. Doctors and nurses pursue the health of the patient while avoiding and shunning harm to the patient. They never use harm to the patient. For example, chemotherapy involves, for a time, giving the patient harmful drugs with the goal of curing him. Yet, following Aquinas’ discernment of the first principle, they do not seek or try to harm the patient as a means of helping the patient. In short, they do not intend harm.

If rather than health and the avoidance of sickness—good and evil in the realm of medical practice—nurses and physicians rule as out of bounds certain actions, echoing the Hippocratic code: not to abort, kill, poison. Consider the implications of this commitment to the avoidance of evil in the medical arena. Nurses and physicians will not torture, will not maim, will not develop biological weapons, and so on, for so to do is to abandon the medical ethic that specifies the principle Aquinas articulates: Do good, pursue health, and avoid evil, shun what harms your patient.

M all and Singer have a different take on the medical ethic, for if killing or poisoning, or torturing, or sickening produces more overall good, then one ought—and according to these thinkers—to do so. If all we are to do is to maximize health, one half of the Hippocratic ethic goes out the window. According to these thinkers, physicians and nurses may abort, poison, kill, use their knowledge to produce sickness, develop biological weapons, participate in torture, and so on.

Moreover, Singer asserts that doctors and nurses have a serious moral obligation to euthanize their terminally-ill patients and to commit infanticide upon less than perfect infants. According to him and logically following his ill-founded beginning, because the central nervous system is less than perfect or a patient who no longer has higher brain activity is the result of the person. Absent higher brain activity, we make way for other central nervous systems that fully function. Here again we glimpse an erroneous beginning, namely, the understanding of the human as simply one central nervous system amongst others. This view of the human being, as Aristotle’s teacher, Plato, said, nor entirely body, as Singer would have it. Rather, the human is the ‘and’ of those two. We see again the importance of this small word.

Students at Thomas Aquinas College know better. They know better because they spend long hours reading Aristotle’s fundamental work bearing on the human, namely, the De Anima, the book Concerning the Soul. That long study serves as the foundation of so much and, of all works, best answers the Greek riddle ‘Man, know thyself’. Know thyself.

In studying Aristotle’s treatment of the human being, students at the College see that the sound ground is that which holds the human to be neither entirely soul, as Aristotle’s teacher, Plato, said, nor entirely body, as Singer would have it. Rather, the human is the union and marriage, ‘till death do them part, of body and soul’. The human is the ‘and’ of the two of these. We see again the importance of this small word.

Graduates of the College know better than to think that an infant whose central nervous system is less than perfect or a patient who no longer has higher brain activity is thereby no longer a person. For the person is not brain activity, rather, the person is the product of the person. Absent higher brain activity, we may not conclude that the person is absent, for the one is the sign of the other and not identical to it. Indeed, rather than the wounds of anencephaly and the loss of higher brain functioning being effects to act against persons who suffer these disabilities, they serve as reasons to take special care of and consideration for persons who, but for these infirmities, would exercise the brain activity appropriate to them, and in virtue of which they’re lacking. We

ought not further to victimize them. After all, as Aquinas notes, need grounds our claim to assistance.

A nd so, one has a serious moral obligation, according to these thinkers—to do so. If all we are to do is to maximize health, one half of the Hippocratic ethic goes out the window. According to these thinkers—to do so. If all we are to do is to maximize health, one half of the Hippocratic ethic goes out the window. According to these thinkers—to do so. If all we are to do is to maximize health, one half of the Hippocratic ethic goes out the window. According to these thinkers—to do so. If all we are to do is to maximize health, one half of the Hippocratic ethic goes out the window. According to these thinkers—to do so. If all we are to do is to maximize health, one half of the Hippocratic ethic goes out the window. According to these thinkers—to do so.

Faculty Center Named for Patron

Move-In Date Set for June

For careful consideration, the College’s Instruction Committee has chosen to name the new $7 million faculty center St. Thomas Hall in honor of the College’s patron, St. Thomas Aquinas. Given that the building will house the faculty and staff who carry out the mission of the College, and especially considering that the faculty are engaged in teaching just as was St. Thomas, it seemed fitting to the members of the Committee to honor and invoke the intercession of the Angelic Doctor in this way.

At the same time, the College’s founding president, Dr. Ronald P. McArthur, and his wife, Marilyn, have contracted for a statue of St. Thomas to be placed prominently in the entrance lobby of the building.

At the College’s closing dedication, Dr. R. P. McArthur, and his wife, Marilyn, have contracted for a statue of St. Thomas to be placed prominently in the entrance lobby of the building.

After nearly 30 years in temporary trailers, faculty and staff are eager to occupy their new offices. A move-in date has been set for the end of June, and a formal dedication ceremony is planned for September, after the start of the new academic year.

A remaining $2 million is needed to fund St. Thomas Hall and its furnishings. If you would like to make a gift, please contact Vice President for Development, John Q. Masteller, at 1 800 634 9797.
Friendship with St. Thomas

Rev. James Schall, S.J., Delivers St. Thomas Day Lecture

Each year, the College celebrates its patron’s feast day by adjourning classes, offering Mass, and hosting a guest lecturer on the campus. This year, because the feast day (January 28) fell on a Sunday, the Instruction Committee decided to move the celebration to St. Thomas’ original feast date, March 7, so the celebration could have its full impact for all the students and faculty. Impeccable public speaker for the day was the prolific author and professor of government at Georgetown University, Rev. James Schall, S.J. He received a B.A. and an M.A. in philosophy from Gonzaga University, and went on to receive a Ph.D. in political philosophy from Georgetown University in 1960. He was ordained to the priesthood in 1963. Fr. Schall first visited the campus and delivered the homily at the College’s Baccalaureate Mass in 1995, and he has been a member of the College’s Board of Visitors since 1998.

Fr. Cornelius M. Buckley, College chaplain and fellow member of the Society of Jesus, had the honor of introducing his longtime friend to the College community. In addition to receiving from Fr. Buckley the particulars of Fr. Schall’s curriculum vitae, students and faculty were also delighted by the two Jesuits’ inimitable repartee. The topic of Fr. Schall’s lecture was freedom, a concept he found it is found in the natural order and perfected in the supernatural order. Undergirding his talk were a number of St. Thomas’ bedrock principles, all too often rejected in modern intellectual circles, e.g. that the mind is ordained to the apprehension of the truth about reality, that there is a continuity between philosophy and the Gospel.

In fact, claimed Fr. Schall, the search for truth is also a search for friends at the highest level, friends who live in the truth and are bonded together by it. He referred his listeners to the Gospel of St. John when Christ told His apostles, “I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.” (John 15:15) (emphasis added)

Said Dean McLean, “It was wonderful to have Fr. Schall with us again. His talk on friendship was uplifting and so fitting for our celebration of the feast of St. Thomas.”

Following the St. Thomas Day Lecture, teams of students were formed and a life-sized playing board was set up for the much-anticipated and thoroughly enjoyed annual game of “Trivial and Quadrivial Pursuits.”

College Welcomes New Governor

Milton F. (Bud) Daily, Jr.

At a recent meeting of the College’s Board of Governors, members of the Board elected Mr. Milton F. (Bud) Daily, Jr., to its ranks. A fourth generation Californian and a business graduate of the University of Southern California, Mr. Daily is the managing general partner of the M.F. Daily Investment Company, a Ventura County-based property ownership and development company that he has run for the past 30 years.

A partnership formed in 1962 by Mr. Daily and his father, M.F. Daily Investment Company has been engaged over the years with a wide variety of growth and development projects in Ventura County including apartment buildings, condominiums, commercial centers, and banks. Mr. Daily has also been involved in the Sunkist citrus business and is a past president of the Ventura Pacific Company. In addition, for 10 years, he was involved in the golf management business.

Bud and his wife, Heather, have been married 43 years and are the proud parents of three grown children and grandchildren of two. Their son, Scott Daily, currently serves as a member of the Board of Regents for Thomas Aquinas College, and a nephew and niece are graduates of the College.

Mr. Daily’s uncle, the late J. Edward Martin, was a long-time member of the Board of Governors, as well.

Says Mr. Daily, “My uncle’s commitment to Thomas Aquinas College sparked an interest in me that has grown over the years. He was a person who had a great influence on my life, and I am so honored to be able now to carry on his legacy of service to the College.”

The Daily’s have a keen interest in Our Lady of the Most Holy Trinity Chapel, now under construction on the College’s campus. “The Chapel strikes us as a wonderfully significant contribution to Ventura County, a real identity point. Not only does the Chapel reflect the principles of our faith, it is reminiscent of the many beautiful churches and cathedrals the College have viewed during our European travels. Seeing an edifice such as this here in our part of the world is extraordinary.”

Mr. and Mrs. Daily reside in Camarillo, California, where they are active parishioners at St. Mary Magdalene Catholic Church.

Salute to a Beloved Chaplain

Dean Michael McLean (L) and President Thomas Dillon (R) welcomed Fr. James Schall to the campus. Dean McLean facilitated a question and answer period with Fr. Schall after his lecture.

Dr. Dillon’s uncle, the late J. Edward Martin, was a long-time member of the Board of Governors, as well.

On March 25, President Thomas Dillon and Dean Michael McLean greeted Fr. Borden when he arrived at the College and, with student and faculty representatives, escorted him around the campus, noting with him the enormous progress that had been made on Our Lady of the Most Holy Trinity Chapel in recent months. As the group passed by St. Augustine classroom building, the College Choir treated Fr. Borden to a preview of their upcoming production of the Pirates of Penzance.

Fr. Borden then visited the temporary chapel, after which prayers and hymns were sung by a standing-room only crowd in St. Joseph Commons that had turned out in a moving expression of gratitude and esteem for this beloved chaplain. Dr. Dillon spoke a few words of tribute to Fr. Borden and gave him as a parting gift an icon of Our Lady of Perpetual Help, saying, “As you have faithfully tended to your flock here at the College, may Our Lady of Perpetual Help intercede for you in all your needs. We pray that God will provide you with strength and peace in your new place of residence.”

Fr. Borden has served the College, his home on campus to students and faculty alike for special meals as well as televised sports and news events. College have responded to this opportunity with wonderful generosity. In the few months between the signing of the PPA and the close of the tax year, the College received more than $1,000,000 in contributions made directly to the College...tax free. Formerly, an IRA distribution from which a charitable contribution was made had to be reported as taxable income, and IRS limits on the donor’s tax deduction sometimes reduced the total amount of his annual charitable giving.

Friends of Thomas Aquinas College have responded to this opportunity by providing young people with a genuine Catholic liberal education. The PPA makes it possible for a donor receiving payments from an Individual Retirement Account (IRA) to assign all or a portion of his annual distribution directly to the College...tax free. Formerly, an IRA distribution from which a charitable contribution was made had to be reported as taxable income, and IRS limits on the donor’s tax deduction sometimes reduced the total amount of his annual charitable giving.

Congress has taken notice of this response. The IRA contribution provision of the PPA is set to expire at the end of December 2007. But legislation has been introduced in both the House and Senate which may extend the “IRA Charitable Rollover” permanent. If approved by Congress, friends of Thomas Aquinas College will have yet another means—for years to come—by which they can support the College and thereby participate in the noble mission of providing young people with a genuine Catholic liberal education.

For information about the current opportunity to assist the College through a direct IRA distribution, please contact Tom Susanka, Director of Gift Planning, at 1-800-634-9797 or at tsusanka@thomasaquinas.edu. You should, of course, consult your own financial and legal advisers before making a charitable gift.
Calendar of Events

- **Pirates of Penzance** ................................................................. April 20
- **Commencement** ........................................................................ May 12
- **Order of Malta Retreat** .......................................................... June 8-10
- **Alumni Association Dinner** .................................................. June 16
- **Summer Seminar Weekend #1** ............................................. July 13-15
- **Summer Seminar Weekend #2** ............................................. July 20-22
- **High School Summer Program** .............................................. July 22-August 3
- **Freshmen Orientation** ............................................................ August 16
- **Convocation** ............................................................................. August 20