



THOMAS AQUINAS COLLEGE NEWSLETTER

Fall 2002

- With Maximum Student Body in Sight

Record Freshman Class Enrolls

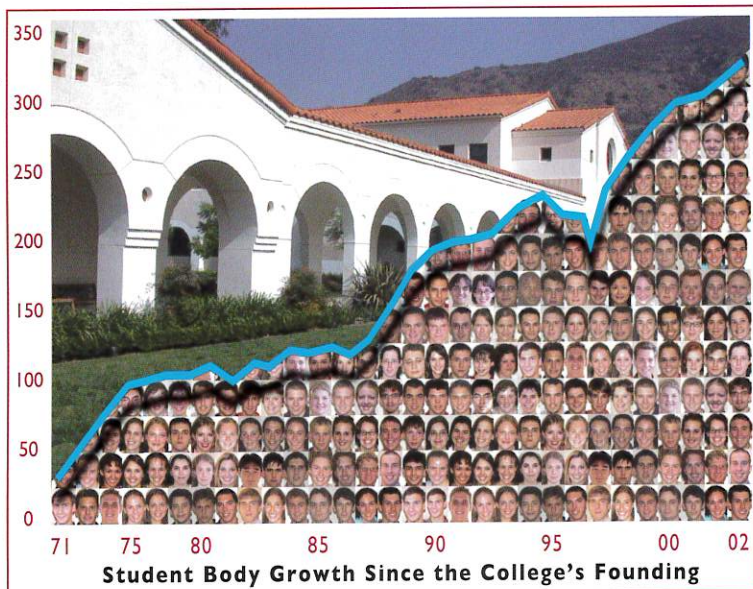
More than thirty years ago, when the founders of Thomas Aquinas College designed their ideal college of Catholic liberal education, they planned a maximum size student body. With the matriculation of 102 freshmen this fall, that goal is in sight.

"We intended to establish a small Catholic community of learning based on the Church's time-honored maxim, 'faith seeking understanding,'" said Peter L. DeLuca III, one of the College's founders who teaches and serves as Vice-President for Finance and Administration. "Our goal was around 350 students. We thought that number would be appropriate for our purpose and our seminar-style classes."

(See President Dillon's column on page 2, regarding maximum student body size.)

Until recently, the College never had the opportunity to reach maximum size due, in large part, to lack of sufficient building space. With the completion of a new men's dormitory last winter, the school may now accommodate a larger number. In three years, the College will likely hit its maximum size, given its intention of admitting six sections of 17 students for each academic year.

"Normally, we graduate more than two-thirds of a given class," says DeLuca. "It's a retention rate



that's consistent with retention rates at other selective colleges. But lately it's been improving; even more students are staying through to graduation. That means we're likely to hit the upper end of our range, perhaps as many as 370."

All of which raises a separate concern for the College. "We haven't yet completed all the buildings under our Master Plan," says DeLuca. "We're terribly pressed for space. With building plans underway, the end is in sight. We're just going to be uncomfortable until we get there."

- As Scores Spike Upwards

Freshman SATs Among Nation's Elite

The average SAT for this year's freshman class – 1295 – places Thomas Aquinas College among the top colleges and universities in the nation. According to last year's scores as listed in *Barron's 2003 Profiles of American Colleges*, this year's average would be eighth of 93 colleges and universities in California, and fourth of 225 Catholic colleges nationwide. (See tables, right)

Moreover, of more than 1,500 colleges and universities nationwide, *Barron's* includes Thomas Aquinas in the second highest of five categories ("highly competitive") after the top 64 "most competitive" schools.

This rating follows on the 2003 rankings in *U.S. News & World Report's* "America's Best Colleges" issue, which places the College among the nation's top 112 liberal arts colleges. Only three other Catholic colleges were so ranked: College of the Holy Cross, College of St. Benedict (MN), and St. John's University (MN).

Moreover, after the Top 50 national liberal arts colleges, *U.S. News* listed the College

- Third in SAT scores among incoming freshmen
- Third in the percentage of full-time faculty (98%) (along with Reed College and Millsaps College)
- Nineteenth in the category "least debt incurred by graduates."



Of all colleges nationwide, the College was ranked sixth in the percentage of its classes under 20 students (93%) – one of only three Catholic colleges to appear in the ranking (the others, Mount St. Clare College (IA) and Seton Hill College (PA).

Average SATs

Catholic Colleges and Universities (Top 5 of 225)

1. University of Notre Dame (IN) 1360
2. Georgetown University (DC) 1350*
3. Boston College (MA) 1305*

4. Thomas Aquinas College 1295

5. College of the Holy Cross (MA) 1258

California Colleges and Universities (Top 10 of 93)

1. Cal. Institute of Technology 1530
2. Harvey Mudd College 1460
3. Stanford University 1455*
4. Pomona College 1440
5. Claremont McKenna College 1390
6. Univ. of Southern California 1320
7. Univ. of Cal. – Berkeley 1309
8. Thomas Aquinas College 1295
9. Univ. of Cal. – Los Angeles 1290
10. Scripps College 1270

Source: 2002-03 *Barron's Profiles of American Colleges*
* Estimate based on range provided

Class of 2006 Demographics

Number of Freshmen Enrolled

102

(55 men, 47 Women)

Geographic Distribution

United States: 93	Canada: 6
(33) CA (6) TX	Ont. (4)
(4) KS, OH, VA, WA, WI	B.C. (1)
(3) MN, OR	Sask. (1)
(2) AZ, CO, CT, FL, MO, NY, PA	Other Foreign: 3
(1) GA, IA, ID, IL, IN, MA, NH, NJ, NM, NV, OK, RI, SD, TN	Australia (1)
	Austria (1)
	China (1)

SAT Average

1295

(669 Verbal, 626 Math)

ACT Average

28

(Composite)

Prior College Experience

21

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From the Desk of the President

Nearing Maximum Size - Why Stop Growing?



At the close of our Convocation ceremony, the new academic year was ushered in by sustained and enthusiastic applause from our student body – the largest the College has yet had. With a freshman class of 102 and total enrollment at

an all-time high of 331, we are quickly approaching our maximum enrollment of around 350.

Though no educational institution can grow indefinitely, most grow far beyond our target maximum. The founders of Thomas Aquinas College, however, had a Catholic college in mind that would require a limited student body. They were not simply founding a school with a certain curriculum – they were founding a community of learners who would seek the truth together, in small seminars, with a spirit of charity and trust based on friendship – friendship among the students, and friendship between the students and the tutors who guide them. Were the student body to grow too large, the hope of widespread friendships and a common life would be lost.

Relying in large measure on the experiences of other somewhat similar Colleges, most notably that of St. John's College, with campuses in Annapolis and Santa Fe, our founders settled on a maximum enrollment range of 350-370.

As we approach this target, our student body has increased ten-fold since the first year of the

College's history, yet we have maintained our commitment to small classes, with an average of 17 students per class. This small size enables students to engage in fruitful discussion of the Great Books, with all students having a chance to participate in the conversation and take an active part in their own education. And because all of our students progress through the same integrated curriculum, discussions abound outside of class among students and tutors at all stages of the program.

With a solid reputation for excellence, a waiting list that gets longer each year, and consistently high retention rates, we are likely to reach the high end of our maximum target enrollment in three years. We are grateful to God for this blessing and to the many generous benefactors who have been His instruments in sustaining the College over its 31 years of existence.

At the same time, our Comprehensive Campaign to finish building the campus takes on urgency. We are already in cramped quarters. Classroom and faculty office space is tight, and we must build a third women's residence hall. And daily, the temporary Chapel and the dining area are filled to overflowing.

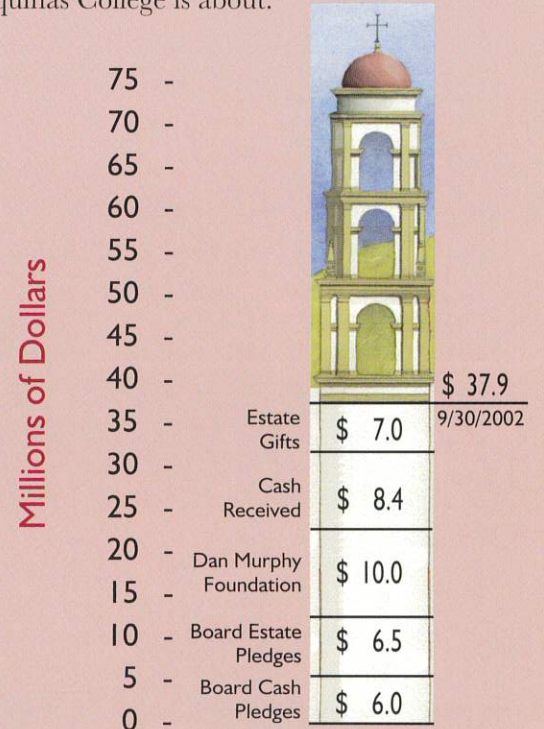
Our building program, however, like our enrollment, is not open-ended. Once the remaining 6 of the 15 buildings in our Master Plan are completed, our project will be finished.

So, I ask you to please join me in praying for the success of our Campaign. Thomas Aquinas College exists today because of its generous donors. Please pray that others will be inspired to come forward to join your ranks, which, while helping to build buildings, will be helping to build souls.

Our founders sought to form a community of learners based on friendship

Campaign Update Chapel Plans Almost Ready!

Results of the Campaign through September are reflected in the graphic below. And, here's good news! The architectural plans for the Chapel – the crown jewel of the campus – are almost finished. Our upcoming Winter issue will focus exclusively on the Chapel project and you will learn why we are so excited. "Once everyone views the architectural drawings and designs for the Chapel, the Campaign will really take off!" said Vice President for Development John Q. Masteller. "So stay tuned, and help us to raise a beautiful Chapel to Our Lord. It will serve as a clear statement of what Thomas Aquinas College is about."



Governors Emeriti: Ralph McInerny, Felix McGinnis, Jr.

Two distinguished members of the Thomas Aquinas Board of Governors were recently honored for their exemplary service and conferred with *emeritus* status: Ralph M. McInerny, who has served on the board since 1993, and Felix S. McGuiness, Jr., who has served since 1974.

Ralph M. McInerny



Ralph McInerny is the Michael P. Grace Professor of Medieval Studies and Director of the Jacques Maritain Center at the University of Notre Dame, where he has achieved international stature as a Thomistic scholar, and where he has been the professor and mentor of many Thomas Aquinas

College graduates over the years. A writer of prolific proportions, McInerny has published more than 23 philosophical books and 200 articles and stories in a variety of scholarly and popular publications over the years.

He helped launch a 20-volume edition of the works of Jacques Maritain and is publishing a six-volume edition of Aquinas' *Commentaries on Aristotle*. In 1982, he co-founded, with Michael Novak, the monthly magazine now known as *Crisis*, a journal of lay Catholic opinion that is a recognized force for orthodoxy in the Church today. In 1994, he also helped found *Catholic Dossier*, a bi-monthly periodical devoted to timely religious and cultural issues.

Moreover, McInerny has enjoyed rare success as a cross-over writer, having penned 67 works of

fiction, including the Father Dowling and Andrew Broom mysteries and the Notre Dame mysteries. His Father Dowling series was turned into a television series and ran from 1987 to 1991. In 1993, he received the Lifetime Achievement Award from the Bouchercon (Mystery Writers) of America, and he sits on several editorial panels for judging fiction.

"Short of the College of Cardinals, there is no college I hold in higher esteem than Thomas Aquinas."

– Ralph M. McInerny

He has taught at Notre Dame since 1955, having obtained his doctorate, *summa cum laude*, from the Université Laval in Quebec. He has also enjoyed visiting professorships at numerous universities.

Last year, President Bush appointed him to the President's Committee on the Arts and Humanities. This high honor follows upon other distinctions he has received, such as fellowships with the National Endowment for the Humanities and the National Endowment for the Arts, and election to the Catholic Academy of Sciences. He also received a scholar's coveted honor to deliver the prestigious Gifford Lectureships at the Universities of Edinburgh, Glasgow, Aberdeen and St. Andrews.

In 1991, Thomas Aquinas College awarded him its highest honor, the St. Thomas Aquinas Medallion. On assuming *emeritus* status, he said:

"Short of the College of Cardinals, there is no college I hold in higher esteem than Thomas Aquinas. From its founding to its present flourishing it has been truly a source of hope that young Catholics will see the life of the mind and the life of the spirit as two sides of the same coin. That hope has been fulfilled for decades. There is no stronger argument for TAC than the magnificent young women and men who have graduated from there and, as priests, religious and laypeople spread the influence of their education through the nation. I have been honored to serve on the Board of Governors

where, though I did little governing I was never bored. *Ad multos annos.*"

Felix S. McGinnis, Jr.

Felix S. McGinnis, Jr., has been a member of the Board of Governors since very nearly the founding of the College. In 1974, McGinnis joined the board and has been a loyal friend since then.

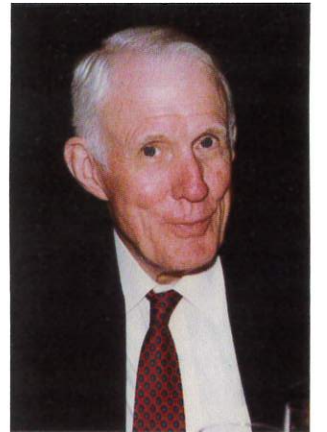
He is the President of the Leonardt Foundation of Los Angeles, a charitable foundation that provides assistance to various hospitals, colleges, universities, clinics, and homes for the aged. Involved with the foundation since the 1950s, he joined it full-time in the 1970s after twenty-five years with Southwestern Portland Cement Co.

He was born in Los Angeles in 1918, but grew up in San Francisco, where he attended St. Ignatius High School. He later attended the University of San Francisco, where he received a degree in chemistry in 1940.

McGinnis has been honored as a Knight of Malta, a Knight of the Holy Sepulchre, and a Knight of St. Gregory. He serves on the advisory board of the Los Angeles (Maryvale) Orphanage and as a director of International Life Services.

He and his wife, Barbara, celebrated their 50th Anniversary last year. They have two children and six grandchildren. One of his children, Felix McGinnis III, graduated from Thomas Aquinas College in 1984.

"I became an early supporter of Thomas Aquinas College," McGinnis said, "because I could see it was offering a clear, sound, Christian education of exceptional quality that was aimed toward truth – something that was, and is, in great contrast to the confusion elsewhere in American higher education. It's been a pleasure to see it flourish over the years and I've been privileged to be a part of it."



Please remember in your prayers
Ralph McInerny's wife,
Connie McInerny,
who died in May after a brief illness.
She was the mother of six and the
grandmother of sixteen.

New Development Web Page Assists Donor Giving

With the College's \$75 million Comprehensive Campaign now well under way, a new technological feature promises to assist the College and make it easier for donors to help in the campaign – a comprehensive web site devoted to planned giving.

The new web page, accessible through the College's home page (www.thomasaquinas.edu), offers detailed information not only about the College's campaign, but about all the various ways one can give to a charitable organization that would best suit a donor's interests. "The great thing about this," said John Quincy Masteller, the College's Vice President for Development, "is that people can check out all these options in the privacy of their own homes, at their own pace, and without any

pressure to choose one option over another. It's perfect for someone who has a little, or even no, knowledge about planned giving options, and who wants to investigate these options on their own."

The site includes detailed information on the differences between various trusts and the tax implications of choosing one trust over another. "A lot of people have heard something about the charitable remainder trust," says Masteller. "But few will understand that there are different kinds of charitable remainder trusts – for example, the standard unitrust, the annuity trust, the net income with makeup unitrust, the net income with no makeup unitrust, or the flip unitrust. The tax implications among each of these can be profound."

Which is better: annuity trust or unitrust? Check out the page and find the same heading and an easy-to-understand explanation of the difference. The page also allows you to plug in numbers for you to calculate how one option or the other may benefit you. It also includes examples of how the trusts work, so you can better appreciate what tax benefits fall to you when you give through any of these means.

The new Development Web page incorporates one of the best, and most professional, sources on the web for planned giving information, The Stelter Company. Donors can discover their giving options on-line, with privacy, at their own pace, and without pressure to choose one option over another.

Before coming to the College in 1999, Masteller spent several years as an attorney in private practice, where he specialized in estate planning matters. Working with him as a planned giving assistant is James Campbell (class of '00), who has had significant training in these areas as well.

Together, Masteller and Campbell investigated numerous sources for providing easy-to-read planned giving information on the world wide web and

settled on The Stelter Company of Des Moines, Iowa, which maintains the planned giving section of the College's web site, and continually updates it as new developments occur. The site was launched this summer, after ensuring that the style and approach were consistent with the College's own objectives.

While the information is easy to understand (an extensive glossary of terms is provided), the site is also suitable for the savvy estate planner. Numerous estate planning tips are included that can ultimately redound to immense tax savings for the planner. Examples abound and handy on-line calculators allow you to plug in various numbers to explore your options better.

One section, for example, explains what you might do with your employment retirement plan. The tax implications for certain individuals are astounding. In certain cases, leaving your retirement plan to your children will in fact result in leaving nearly your entire plan to the government – something few people may wish to see happen, particularly when they find out that they may divert it, instead, to the charity of their choice. Also included are "e-brochures" on a whole range of estate planning topics.

Finally, the web page also allows a donor to make a simple on-line gift that is completely secure and involves no postage or possible loss in the mail.

Masteller says he is excited about this new form of giving. "We've received a great deal of positive feedback already, and many people have found this a better way to handle their regular giving."

"Of course there's always the option of just picking up the phone and talking to either James or me. We're more than glad to handle things that way, too."

To talk with either John Masteller or James Campbell, call the College at (805) 525-4417.

What is Planned Giving?

"Planned giving" refers to charitable gifts that require some planning before they are made. Donors often like planned gifts because they can give to the charity of their choice and obtain valuable tax benefits and/or income for life.

Planned gifts can –

- Increase your current income
- Reduce your income tax
- Avoid capital gains tax
- Pass assets to your family at a reduced tax cost
- Make significant donations to charity

Types of Planned Gifts

Bequest

Where you give through a will. On your death, your estate receives a tax deduction.

Gift Annuity

Where you make a gift now, and the charity pays you back a fixed payment for life. You receive an immediate tax deduction, and, for long-term capital gain property, the ability to avoid certain capital gains and to apportion taxes over many years.

Charitable Remainder Trust

Where a trust makes income payments, either fixed (an annuity trust) or as a percentage of trust principal (a unitrust), to you or to whomever you choose. You receive a tax deduction and, if the gift is of appreciated property, the avoidance of capital gains. (See example at right.)

Charitable Lead Trust

Like a charitable remainder trust, but where the income payments go to the charity during its term, and, after its term, the principal reverts either to you (a grantor lead trust) or to your heirs (a non-grantor lead trust). You receive a tax deduction.

Life Insurance Policy

Where you designate a charity as owner and beneficiary of your policy. You receive a deduction for the cash surrender value of the policy.

Retained Life Estate

Where you give your personal residence or farm to a charity, but retain the right to live there for the remainder of your life. You receive an immediate tax deduction.

Make Us a Gift, And We'll Pay You Back

Sounds too good to be true? Well, it's both – it's good and it's true. Charitable gifts that return some of the principle to the donor over a period of time have been around for over a hundred years, and they're perfectly legal. Here's how they work:

- You designate a specific amount of cash or securities to Thomas Aquinas College;
- Based on your age, you receive a fixed percentage (usually between 5% and 9%) of the donated funds back to you over your lifetime;
- When you pass away, the remaining funds and capital gains go to the College.

But perhaps you are thinking, "Why should I designate any cash or securities now? Why don't I keep investing as I have been, and give the proceeds away later? I'm a decent investor, and I'll produce more in the long run. Besides, I'd like to have at least some of the gain on those investments for awhile."

Let's see what happens if you were to set up a charitable unitrust.

- You designate, say, \$25,000, to Thomas Aquinas College;
- Based on your age, say 55, you elect to receive 6% of that \$25,000 over the course of your life;
- When you pass away, the remaining funds and capital gains will go to the College.

Now, let's also figure in some assumptions:

- | | |
|--|--|
| (1) Your income tax bracket is 30.5% | (3) Your capital gains tax rate is 20% |
| (2) Your assets will appreciate at an average rate of 5% | (4) You will live another 20 years |

Here's what would happen if you chose one course over the other:

	Charitable Unitrust	Self-Invested
Initial Amount	\$25,000	\$25,000
Your IRS Tax Deduction	\$10,412	\$0
Your Tax Savings	\$3,176	\$0
Your Total Return After 20 Years	\$33,389	\$29,501
Benefit to the College	\$54,778	\$0
Your Principle Left Over	\$0	\$66,332
Total Benefit On Death	\$91,343	\$95,833

“What! You’re Kidding? Attend My Parents’ College?” Sons and Daughters of Alumni

Growing up, Mike Grimm always thought the two-hour trip from his family home in Downey to Thomas Aquinas College meant a fun day ahead. Each May, Mike’s mother, Maggie, who graduated in ‘79, and dad, Jess, who attended one year in ‘74, would usher the family to Santa Paula for Alumni Day festivities – sports, swimming, dancing and barbecue.

“These were all the images I ever had of the College growing up,” he said. “It was a fun place to be.” After he got older, and started thinking about life after his college-prep high school, he began looking at the College in a different light.

“All my friends kept talking about college in career terms – what jobs they planned to go after. But I kept thinking about what I needed to do to be a better Catholic and a better human being. I had this notion that college was supposed to do this for you. And I suppose I got that notion from my parents and family.

“I had relatives and friends of mine who graduated from here, and I could tell that the College made a huge difference in their lives. They were great people and great thinkers and made me see that learning was a life-long process. I wanted to have what they had. So, I never really considered going anywhere else.”

Michael and ten other of his freshmen classmates share the distinction of being children of Thomas Aquinas College alumni. That children of alumni would matriculate to the college of their parents is not surprising. Similar experiences, similar memories, are often what parents want for their children. It’s also a sign of institutional longevity when alumni children begin to attend a parent’s *alma mater*.

Now in its 31st year, Thomas Aquinas College is beginning to experience the phenomenon that older colleges cherish. What is remarkable is the insight these children have into the College’s unique program and how and why they come here.

Stephen Six, Jr., grew up in Connecticut and never had the fun



No better way up for Katie Wynne Short (Class of ‘80) and son, Tom, a new freshman at the College.

experiences of Alumni Day that Mike Grimm had growing up. His parents, Stephen and Gail (both graduates in ‘76), talked about the College his whole life, but never pressured him to attend. Not until he attended the High School Summer Program was he able to appreciate what they were telling him.

“It was totally different from what I had imagined. I could see how the program worked, how the classes tied together, how I could find the answers to all sorts of questions I had about things. I could see in just a short period of time how I was able to expand my mind into things I had never thought of before. And plus it was fun, too. I couldn’t wait to go back there as a student.”

Art Grumbine and his younger sister Rosemary entered this freshman class together. Three siblings preceded them: Mike, Jr. (class of ‘96), Ave Maria (class of ‘97), and Anthony (class of ‘00). College alum, Mike Sr. (class of ‘79) and wife Deborah, have four more children behind them.

“We’d always have these big discussions around the dinner table,” said Art. “So, understanding the College’s seminar program was second nature to



Learning at the knees of their parents, and posing too, are some of the alumni children in this year’s freshman class. (L to R kneeling, Stephen Six, Jr., Daniel Grimm, Jr., Henry Zepeda, Rose Halpin, Mike Grimm, Tom Short. Back Row, Stephen Six and Gail Sockey Six (both ‘76), Andrew Zepeda and Anita Grimm Zepeda (both ‘79), Natalie St. Arnault Halpin (‘80), Maggie Ford Grimm (‘79), Katie Wynne Short and Bill Short (both ‘80).

me.” He, too, had warm childhood memories of coming to the College as a youngster from Whittier, CA. But as a student in an affluent public high school, he could see the difference between Thomas Aquinas students and older friends who went to colleges, even elite colleges, elsewhere.

“You could always understand what Thomas Aquinas students were saying. And when you’d have a conversation with them about something, you’d always get something out of it. Instead of getting frustrated with an argument when people are unclear on terms, they would always stop, clarify the terms, and proceed.”

“All my friends in high school were rushing around to find what college they should go to,” he said. “I didn’t want to do that.” He spent four years working odd jobs, finally realizing that he didn’t want to go to college to learn a trade. “I wanted to learn how to learn.”

Here he found, in coming to the College, that students did. “I feel like I’ve increased my family. It’s been the best time of my life.”

Rosemary agrees. “This has always been

a haven for me. As far back as I can remember, the atmosphere was perfect. I loved the way people treated each other. I never saw such a loving, Christian atmosphere anywhere else. Obviously, our parents wanted us to go here, but they let us make our own decisions.”

Henry Zepeda and Tom Short felt the same way. Their parents, Andy and Anita Zepeda (both graduates in ‘79) and Bill and Katie Short (both graduates in ‘80), were all schoolmates together. Henry, the third Zepeda child to come to the College in four years, said, “I wanted to go here pretty much since when I was a little kid.”

While his peers at his Pasadena (CA) Catholic prep school were looking into elite institutions, he could see there was more here than the “warm, fuzzy feelings”

he once had. “Seminar classes, great books, very Catholic – I could tell something great was going on here.” Same for Tom Short. “I never considered going anywhere else. I knew the Catholicism, the Great Books program, and seminar method were fundamentally different from what existed elsewhere. I was attracted to that. Going here seemed the perfectly normal thing for me to do.”

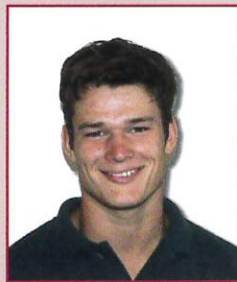
Rose Halpin, of Chesterton, Indiana, was inclined not to follow in the steps of her parents, David and Natalie (class of ‘79 and ‘80, respectively). Four of her eight siblings elected not to attend. But the more she looked into it, the more she changed her mind.

Ironically, she got a much different impression of the school from her parents. “They made it sound like it was all fun. But when I looked into it, saw the reading lists, saw what was expected of students, I thought it would be grueling! Yet, I still thought it would be for me. I wanted something smaller and I wanted the liberal arts, because I didn’t want to limit myself to anything. Fortunately, now that I’m here, I see that it’s not all grueling. It’s balanced by fun, too.”

“We’d always have these big discussions around the dinner table. So, understanding the College’s seminar program was second nature to me.”

**Freshman Art Grumbine
son of Mike Grumbine (Class of ‘79)**

Nick Kaiser: Trading Pigskin for Sheepskin



A year ago last fall, Nick Kaiser was packing a pigskin as one of the best high school running backs in Southern California. But this year, he’s packing Plato and Homer, ancient works that predate the vellum they once were printed on. And not because he had to. And not because he’s the son of a tutor, or the son of alumni parents (Tom & Paula Kaiser, class of ‘75). But because he wanted to.

“I’ve always liked reading,” said the First Team All-League running back who scored 42 touchdowns over two years, and who, in his senior year ran 6.9 yards per carry for 1,890 yards, leading Ojai’s Nordhoff High School to the quarter-finals of the CIF Division XI championships. Recruitment calls and letters came to him from around the country. He ignored them all.

“I didn’t want to waste their time. I had already decided I was going to Thomas Aquinas.” A hard decision? “Not really. The curriculum, the spiritual life, and other friends of mine already there made it an easy pick. And even if I was playing ball somewhere, none of my friends would get to watch me play.”

“When I was a little kid, I always thought TAC was the best school because it was my daddy’s school. But as I got older, my dad said, ‘Make sure you want to go there.’ So, I went to the summer program and I saw it was for me. It was a totally free decision; no pressure at all.”

How did his teammates react? “Disbelief. A lot of them dreamed of playing in college, but they could see that I had the chance to do so. I’d try to explain why I thought this was more important, but they couldn’t figure it out.”

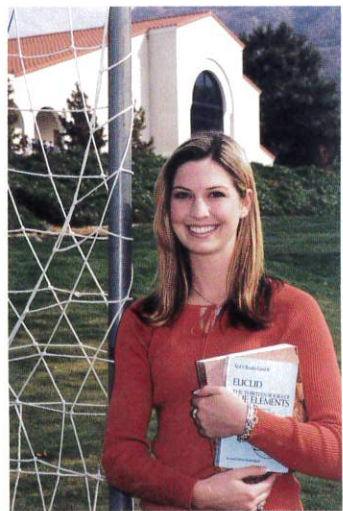


Last year, at this time, Nick Kaiser was tearing up turf as one of the best high school running backs in Southern California. Yet, he too chose his parents’ *alma mater*, freely and without pressure.

Generating Students Students, Generating "No, Mom! I Can't Believe You're Doing This To Me!" Successes of the High School Summer Program

It was a long, tearful ride. But a deal was a deal. Months before, Brenna Scanlon's parents gave up on trying to sell Thomas Aquinas College to their high school junior soccer star. They said, "Alright, you can choose where you want to go to college, but you must at least attend the Summer Program there." Scanlon agreed.

That was before she realized that the first day of the program happened to fall on one of the top three most important soccer tournaments on the West Coast – the Mission Viejo Invitational Tournament. College scouts would be crawling all over. The all-league, all-team player from LaReina High School in nearby Thousand Oaks had not only the aspirations, but the talent to play Division I ball.



Brenna Scanlon kicked the temptation to play Division I soccer after she attended the Summer Program.

"Sorry," said her mom. "We made a deal." Her tearful protests, her constant pleas ("Why waste my time if I won't be going there?") were for naught. Brenna stood in the parking lot at Thomas Aquinas College, as her mom drove away, exclaiming for the millionth time that day, "Mom! I can't believe you are doing this to me!"

Of course, Scanlon is now a freshman at Thomas Aquinas College. And if you ask her why she decided to come, you will get the same sort of answer as pretty much any other enrolling freshman who also has attended the summer program: "It was amazing."

Since 1997, about 60 high school juniors take two weeks out of their summer to taste a bit of the College. They attend seminar-style classes led by College faculty members on works selected from Plato, Euclid, Sophocles, Pascal, C.S. Lewis, and others. They enjoy daily sports, an occasional movie, hiking in the National Forest, a beach outing in Santa Barbara, a concert at the Hollywood Bowl, and a trip to the Getty Center. They also have access to the rich spiritual life on campus, with daily Mass and rosary.

Freshman Ryan Burke, a National Merit semi-finalist from a Catholic prep school in St. Louis, explained why the program attracted him: "I had an incredible amount of fun. I used to love sitting around with friends of mine back home talking about great ideas and great books. Here, I could see that this was something you did as part of the program. I saw how the discussion method works and realized that I could come to like it here very much." Had he not attended the program, he never would have come to the College.

Johanna Hassink was so attracted to the seminar method that when she returned to high school in the fall she began using some of the skills she had learned over the summer. "I started asking questions in class and challenging my classmates' positions on issues. My friends said, 'Wow, you sure talk a lot in class.' But I just told them it was what I had picked up over the summer."

Like Scanlon, Hassink was pressured to attend the program. "I went only to please my parents," said the former cheerleader from Tulsa, Oklahoma. "I even tried to avoid coming at the last minute." But by the end of the session, she knew the College was for her. She liked the community life, she liked the fixed curriculum, she liked the Catholicity of the school, and she liked the books.

While her high school classmates set their sites on Ivy League schools, Hassink remained focused on Thomas Aquinas College. She graduated as Salutatorian, having earned state-wide honors on



Many students say they never would have gone to the College had they not attended the Summer Program.

the speech and debate team, advancing to the regional level in the national competition. She also played clarinet in the band and youth orchestra. Her distinctions would have allowed her to go just about anywhere.

So, too, with Joseph Hsieh. Having attended an exclusive Catholic prep school in Dallas, Texas, he received prestigious national scholarships from the May Co. and from IBM. He placed second in the Texas state piano solo competition.

In his sophomore year, he took a theology class from College alumni Bruce Clark ('89). When Hsieh told him he wanted to be a doctor someday, Clark replied that he should want to be a man first. Clark prompted Hsieh to consider attending the Summer Program. He took the trip to California.

"It was unlike anything I had ever experienced. For the first time in my life, I was exposed to a vibrant intellectual life – attending great classes, studying great things, living in a dorm and staying up late at night talking about great things – and all for the pursuit of truth. I would sit down at lunch tables and talk with tutors and student prefects, who were always encouraging. And then I saw people going to Mass, saying the rosary. I had no idea it would be this good."

Clark also had an effect on Justin Blum, a high school classmate of Hsieh's. Blum read the College's materials, including Christopher Derrick's *Escape From Skepticism*, a book about liberal education inspired by a visit to the College in the 1970s. All of it made sense to him – the division of the liberal arts, the integration of the curriculum, the method of study, and the infusion of the Catholic faith into the program. He went to the Summer Program and found it to be exactly as billed. But he hadn't, as yet, anything to compare it to.

During his senior year, he began checking out a variety of public and private colleges. He read materials and visited campuses. One by one, in his mind, they fell short of the College. "For one thing, I couldn't get anyone to tell me what liberal arts were in a way I could understand it. Most had never heard about the seven classic liberal arts or their division."

And he had other problems. "I couldn't figure out how you could have a 'community of learning'



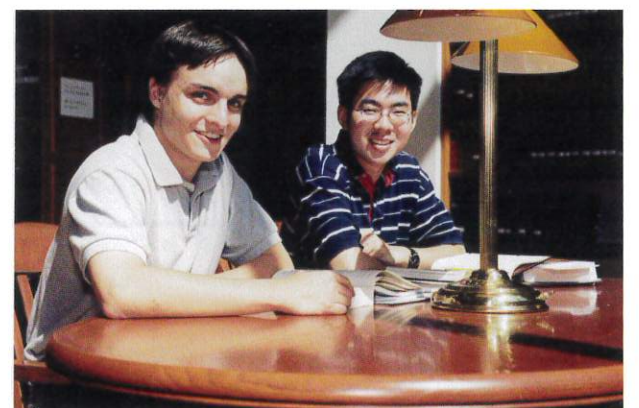
Freshmen Ryan Burke, Catherine Joliat, and Johanna Hassink (r.) could have gone just about anywhere – and they would have – had they not gone to the Summer Program.

with 30,000 people around. I had no idea what I wanted to major in – I was afraid I might limit myself to something like math or science, and then regret it later. And, of course, you've got the whole moral atmosphere at these places to contend with. In contrast, everything at TAC seemed normal – it was how education should be. The mode of learning, the small community atmosphere, the Catholic moral life – all this was amazing to me."

It was this kind of comparison that led Catherine Joliat from Waterbury, Connecticut, to choose the College as well. Joliat had grown up hearing about the College from her parents and from various College alumni over the years. But in her junior year, when her family began considering college options, the 3,500-mile-away option became unrealistic. She and her family agreed it was at least worth a two-week summer program, but not more.

"For as much as I had heard about the College before coming," said Joliat, "nothing prepared me for what it was actually like." One of her first readings was *Oedipus Rex*, the story of the Greek king who makes a tragic mistake leading him to marry his mother. "I had read it before. But this experience was shocking. I realized I had never really 'read' it or thought about all the moral implications it raised. I started experiencing this in all my classes, and thought, 'Wow, this is the first time I've ever really been able to digest a work and determine what an author is saying, or to have to defend my ideas in class. I realized there was more to reading a book than saying, 'Oh, I've read that.'"

The experience weighed on her when she returned home and visited a number of other prestigious area schools. She noticed the lecture method, the students' preoccupation with professors' views, the narrow focus of classes, the disunity



Once classmates at Jesuit College Prep School in Dallas, Justin Blum and Joseph Hsieh (r.) are classmates again at the College – thanks to the Summer Program.

among classmates with no classes in common, the chic political activism, the ambition for the best job.

She was left thinking, "Would I rather be unhappy close to home, or happy away from it?" She overcame the distance issue and is now a freshman at the College, too.

Scanlon, the soccer star, concurs in all the comments above in explaining her decision to attend, and adds: "I had acquired this mistaken view that if you worked hard in high school, you'd get your reward in college – playing sports, goofing around, having fun. After going here, I realized that the purpose of college was to be educated, that there was more to life than just getting a job. Every night during the Summer Program, I went to bed thinking I had accomplished something that day, that I was not just going through motions. And it was incredibly fun."

Blum agrees. And now as a freshman, he thinks the program is even better. "The actual school is a thousand times better than the Summer Program made it out to be. The Summer Program didn't do the College justice. It was mostly just fun and the work wasn't heavy. But now that I'm here, I'm really seeing how it all works – the seminar method, the integration of courses, and the community life. It's all amazing."

The College Board of Governors Member Profile: Maria O. Grant Campaign Co-Chair

Growing up as a child of the Big Apple, Maria Ophuls lived just around the corner from the Metropolitan Museum of Art. After school each day, if the weather was good, she would play in Central Park; if it was bad, she would head to the museum. She would also attend the Saturday museum workshops.

No surprise then that the woman who co-chairs Thomas Aquinas College's Comprehensive Campaign is also a long-time docent and overseer of the famed Huntington Library, Art Collections, and Botanical Gardens in San Marino, CA.

For more than 17 years, Maria has been giving tours at the Huntington – tours of American art, British and French 18th and 19th century art, the 200 acre gardens, and special library exhibitions covering such areas as Anglo-American history and literature, the American West, and 19th century photography. More than 2,500 scholars, and 500,000 visitors from around the world come to the library each year.

Maria has worn many hats at the Huntington, including that of a docent trainer and volunteer research assistant. Currently, she is Overseer Vice-Chair and one of 60 Overseers who, along with five Trustees, have overall management responsibility of the library, museum, and garden complex. Since 1998, she has also been a tour guide at the nearby Norton Simon Museum, which holds an overview of Western arts in paintings and sculpture and a collection of Southeast Asian art. She is also President of the Virginia Steel Scott Foundation, which built the Scott Gallery of American Art at the Huntington Library.

Maria left New York at age 13 and moved with her mother to San Marino, CA, following her mother's remarriage. She attended a college preparatory boarding school (Madeira) in McLean, Virginia, where she cultivated a life-long passion for horses. For much of her life thereafter, she showed hunters and jumpers.

In 1962, she enrolled at Stanford University, eventually graduating with a major in Near Eastern History and a minor in English Literature. She stayed at Stanford, obtaining a Master's Degree in Education, and then pursued doctoral work in a



Maria O. Grant and the Hon. William P. Clark (above), co-chairs of the College's \$75 million comprehensive campaign, oversee the largest, most ambitious, and most important development campaign in the history of Thomas Aquinas College: to finish building the College campus and to fully fund its scholarship endowment.

new field: African Studies with a concentration in Medieval East Africa and the Swahili City States.

About this same time, she began dating a long-time family friend, Richard Grant, who had graduated from Stanford the June before she entered, served time in the Army, attended law school, and then became a journalist. They married, and Maria cut short her academic work to raise a family in Pasadena, where Richard was working as an editor for California Tomorrow, a statewide environmental planning organization. Daughters Gillian and Elena were then born and Maria became primarily a homemaker.

She also got her first taste of charitable work. Through a friend of Richard's, Maria became a

Board member and eventually President of the Pasadena Mental Health Association, a crisis counseling center that used professionally-supervised volunteers to provide mental health services for needy individuals. "I loved the experience. The positive effects were tangible, and I got great insights into how an effective board works."

Meanwhile, Richard, forged his first association in philanthropy as a board member of the Dan Murphy Foundation. Richard's father had helped its founders, Daniel and Bernardine Donohue, to establish the Foundation in 1957 in memory of Bernardine's father to assist important Roman Catholic and other philanthropic causes. The Foundation was so helpful to the Church that the Donohues became the first Americans ever to be given by a pope the titles of "Papal Count" and "Papal Countess."

Countess Donohue died unexpectedly in 1968, and the work of the Foundation since then has been carried out under the leadership of Sir Daniel Donohue. Richard has been a Trustee since 1970 and has been its Secretary-Treasurer since 1972. Earlier this year, Maria joined the board as well.

While Maria now has a full plate of outside activities, she had dedicated the intervening years to the raising of their two daughters. It was while her daughters were growing up that she became involved with the Huntington. "Returning to art was the perfect thing for me," she said. "I could do it while the girls were in school and not have it interfere with our family life." She also had been active in her daughters' schools, serving on the boards of Westridge School and Mayfield Senior School, where she was involved in fundraising and development efforts. She currently serves on the board of Don Bosco Technical Institute, a Los Angeles Catholic high school that combines college preparatory work with technical training.

Moreover, she has been active in her parish life at St. Andrews Church in Pasadena, ever since her conversion to Catholicism just after marrying Richard. She has taught third grade CCD for many years and confirmation classes for six years. She also serves as a lector there.

In 1998, she joined the College's Board of Governors. Last fall, she agreed to co-chair the College's Comprehensive Campaign, along with the Hon. William P. Clark.

Q. How did you come to learn about Thomas Aquinas College?

A. Through Richard. He had visited the campus several times and in 1993 attended one of the Great Books Summer Seminars. He urged me to go the following year. I did and was enormously impressed. I returned later when school was in session to visit.

Q. What impressed you?

A. Everything. The mode of learning, the seriousness of the intellectual life, the zeal for the faith, the joy of the students, the beauty of the campus. I could go on and on.

Q. You are a Stanford graduate. Why would you be interested in helping Thomas Aquinas College?

A. One of the great things about America is the range of college choices. When you look at the spectrum of colleges that exists here, as opposed to, say, in Europe, you see that we have a huge number of options available.

Thomas Aquinas College is a very American college, because it is a niche college. It does things that no other college does. What Thomas Aquinas College has done is taken a great idea, perfected it, and found its own market.

First, it has an extraordinarily strong Catholic nature, and, second, it has an extraordinarily strong academic nature. The academics – how can it be better? The Catholicity – how can it be better? Plus, you have a faculty unified behind the founders' vision and not fractured in interdepartmental warfare.

Moreover, because everyone here studies the same curriculum, students have a body of

An Interview with Maria Grant



For more than 17 years, Maria has been giving tours at the Huntington Library, Art Collections, and Botanical Gardens in San Marino, CA. She is currently Overseer Vice Chair.

shared knowledge that allows them to all converse with each other. When I was at Stanford, I had classmates with whom I had nothing whatsoever in common; we had nothing intellectual to talk about. Here, the very thing that unites students and faculty is a common intellectual life – a life concerned with understanding the most important things in life.

Q. What do you see is the biggest challenge for the College?

A. To build the campus in a difficult economic time. Everything about the college is strong: Its admissions, its retention rate, its reputation. On every rating you look at, and by any objective you compare it against, the College is doing

extraordinarily well. Graduates come out of the College singularly well-educated, and then, formed as Catholics, shine as beacons of light to the whole world, and to whatever community they go.

But our problem in the short-term is money. Right now, we have all the students we can handle, but we don't have the facilities to accommodate them. The dining room in the Commons is filled to capacity. But we can't expand the dining room until we build our Chapel. So, we need a chapel. But we can't build the Chapel until we build an administration building to make room for Chapel construction. But raising money for an administration building is not very glamorous. And yet, we have to do it, if we're ultimately going to build our Chapel.

Q. What was your reaction on becoming Campaign Co-Chair?

A. I was thrilled. Of course, I've got a great co-chair in Bill Clark. But also, this is a wonderful moment in the history of the College. By every parameter in which you measure success, the College is successful. So that gives me great confidence.

I'm also supremely confident in Tom Dillon and his leadership. He is passionate and single-minded in his devotion to the success of the school. And I have great admiration for the College founders. They took a great leap of faith in establishing this College. It was a risky thing for them to do. But they had a crystal clear vision about what they wanted to do. They assumed the risks, they worked hard, they prayed hard, and they brought the College to this point. It is up to us on the present Board of Governors to finish the work they started.

Sr. Thomas Aquinas from Thomas Aquinas, President of Aquinas College

“When you’re a Dominican, you could be a college president one day and in charge of the kitchen the next.” Good daughter of St. Dominic, Sr. Thomas Aquinas, O.P. (formerly Laura Halbmaier, class of ‘84), knows well the charm and spirituality of her order. “We’re all the same before God; nothing we do in the lives of our apostolates affects how we live in our home.”

Tomorrow, Sr. Thomas Aquinas might be in charge of the kitchen; but today, she is President of Aquinas College in Nashville, Tennessee. Sr. Thomas Aquinas is a member of the Dominican Sisters of the Congregation of Saint Cecilia (otherwise known as the Nashville Dominicans), which owns and administers the college.

The college first began in 1928 as St. Cecilia Normal School for the education of the Sisters, and was replaced in 1961 with Aquinas Junior College. In 1994, it became a four-year college and is one of the very few Catholic colleges south of the Mason-Dixon line, and one of the few colleges anywhere owned and administered by a women’s religious community.

The non-residential urban campus has about 800 students in day and night-time programs in four principal areas: business, nursing, teacher education, and liberal arts. Fundamental to each of these programs are core requirements that reflect the Sisters’ commitment to faith-based education – courses in ethics, philosophy, and theology. The Sisters have long been formidable educators and have changed many lives through education. Their new four-year College is now rising to a new level.

As chief promoter of her congregation’s vision for the college, Sr. Thomas Aquinas is making a college with largely secular degree programs distinctively Roman Catholic. Her first major initiative as president has been to undertake an exhaustive review of the college’s curriculum and to bring it within the scope of *Ex Corde Ecclesiae*, Pope John Paul’s Apostolic Constitution on Catholic colleges.

As Catholics comprise only 20% of the student body and 3% of the city, such an undertaking might seem risky. “We want to do the right thing, rather than follow some path of least resistance,” she says.

Over the past few months, Sr. Thomas Aquinas has initiated faculty-wide and staff-wide meetings to promote an understanding of what the Holy Father sees as the identity and mission of Catholic higher education. Fr. John Rock, S.J., Chaplain of the Sisters’ Motherhouse, has been the point-man in the effort. Already, she notes, the response from the faculty and staff has been encouraging, with members offering many helpful suggestions. Within two years, every syllabus in all four programs will be scrubbed and fitted for the integration of Catholic teaching, but in a way, she says, appropriate to each of the disciplines.

Sr. Thomas Aquinas joined the Nashville Dominicans in 1989. Her order is among the fastest growing in the world. In just a dozen years, it has grown from about 140 to 200 women. Between 18-22 arrive each year to test religious vocations. “Our Order has always stayed at the heart of the Church and has lived the consecrated life accordingly,” she said. “We’re homegrown American women, cultivated with the sense of graciousness and femininity that is characteristic of the South.”

Their lives are austere; their work, demanding; their formation, comprehensive. They wear the white, full-length Dominican habit and they follow monastic customs of silence and reading at meals. At the same time, they often maintain heavy teaching loads. “Teaching is a very demanding profession in itself. Balancing that with the contemplative life is really a high-wire act for us.”



Sr. Thomas Aquinas was born and raised in Orofino, Idaho, the eldest of five children. She attended public schools, graduating from high school as valedictorian and president of her junior and senior classes. She came to Thomas Aquinas College, thanks to a referral from Catholics United for the Faith, and absorbed the life of the school.

“After my own upbringing, my time at Thomas Aquinas College was the most formative of my whole life – even more so than in my novitiate, because it formed my whole way of thinking. The College taught me not just what to think, but how to think, and this was the foundation on which my religious life was built. So, joining the Dominicans was second nature to me. I never used to think of St. Thomas as being a Dominican. But in hindsight, I see that the life and thinking at the College is very Dominican. They are both ordered to study for the sake of truth.”

“When St. Dominic founded the Order of Preachers, it was the first order ever founded for public preaching. That had been the domain of the bishop. But because so many preachers were so uneducated, the Church saw a need for an order devoted to study and preaching. So dedicated was the Order to this goal, that the rule allows dispensation from prayer and community life for the sake of study. The point is: You have to get the thinking right if you’re going to preach; you can’t preach what you don’t know, love, and believe. Of course, the Order is also about personal holiness and the conversion of souls, but the emphasis on study is what makes it unique.”

This emphasis on the intellectual life is what attracted her to the Order. Also, she found the vows consonant to her. “I had been raised to be obedient and chaste. And since my father was a public school teacher, we were poor, too!”

She had thought on and off about a religious vocation since high school. After graduating from the College in 1984, she thought that teaching in a Catholic school might help her decide if religious life was for her. It didn’t help. She moved to Washington, D.C., for three years and engaged in fundraising work for prolife political action organizations. In 1987, the College recruited her to help with its own fundraising efforts.

Her younger sister, Susan, was a junior at the College then and struggling with a vocation dilemma – whether to stay and graduate or whether to leave and join the Nashville Dominicans. When Susan decided to leave, Sr. Thomas Aquinas thought she was “off the hook” – “I thought God took only one religious vocation from any given family.” She had met various Nashville Dominicans over the years, but nothing had convinced her the Order was for her. The following year, she visited Susan (who eventually took the name Sr. Mary Aquinas) in Nashville and realized: “This is my home; this is where I’m supposed to be.”

Altogether, five Thomas Aquinas College alumni have taken perpetual vows with the Nashville

Dominicans. In addition to the two Halbmaier sisters are Sr. Catherine Marie, O.P. (Marian Hopkins, class of ‘82), Sr. Mary Augustine, O.P. (Julia Brilliant, class of ‘86), and Sr. Mary Brigid, O.P. (Ann Burnham, class of ‘94).

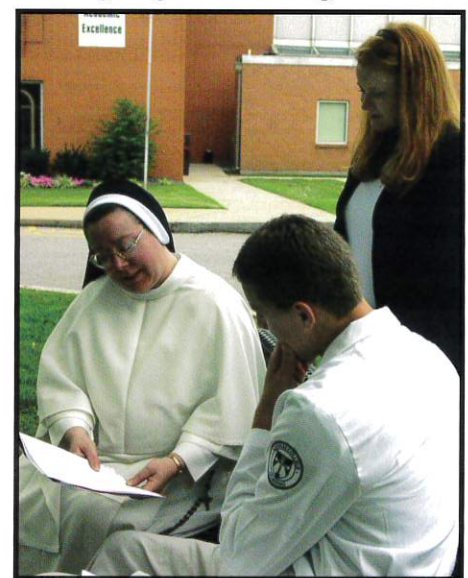
Taking her college’s namesake for her own religious name, Sr. Thomas Aquinas spent four years in the novitiate, learning the rule and teaching high school. (She was amazed to find that her Thomas Aquinas transcript certified her in Tennessee to teach mathematics, religion, and physics.) She became certified in history after taking graduate courses for a year at Middle Tennessee State University, and taught for three more years.

In 1998, the Order sent her to The Catholic University of America to obtain a doctorate in philosophy and then return with the ability to teach in a new comprehensive intellectual formation program for the Sisters. The program, established by Fr. Brian Mullady, O.P., included a four-year summer cycle of studies in logic, philosophy of nature, philosophy of man, metaphysics, modern philosophical problems, the Trinity, sacramentology, ecclesiology, and moral theology.

After completing her course work, she returned to Nashville in January, 2002, as Vice-President of Operations at Aquinas College. In May, she was assigned the presidency. “My predecessor had been there eight years and had done a phenomenal job raising endowment monies that we desperately needed. Now, I’m tasked with being the hard-nosed administrator.” Something she asked for? “No. We receive our assignments, we don’t negotiate them.”

“Overhauling the curriculum to make it more Catholic is a daunting task. Having experienced a fully integrated Catholic curriculum at Thomas Aquinas, I know that such a curriculum is possible.”

“It’s one thing to do that in the philosophy and theology courses; it’s an altogether different thing trying to do that, say, with business and nursing courses. My greatest challenge will be in bringing a Catholic intellectual atmosphere to those kinds of courses. We have excellent faculty members who will be giving a lot of thought to that.”



Sr. Thomas Aquinas realizes that the ultimate aim of all Catholic education is the good of the students under her care.

At the same time she is working on the curriculum, Sr. Thomas Aquinas is also laboring to provide for a stronger Catholic student life on campus. “We have the support of our bishop [Edward Kmiec]. We have an excellent student affairs director who helps promote a sound Catholic life on campus. We don’t have a chaplain, yet – this is the South, after all – but we do have a lay Eucharistic minister who exposes the Blessed Sacrament here monthly, with more and more student interest. And because so many of our students don’t have a clue about who the namesake of our school is, I did, and will do, a presentation at the beginning of each school year on the life and work of St. Thomas Aquinas.”

All of which suits this student of philosophy just fine. “You’ll probably never see any new philosophical writings come from my pen. I inherited a lot of practical common sense from my parents, and so I’m more than happy to just be managing administrative matters.”

For the sake of Catholic higher education in the South, we should be glad she didn’t get that assignment to the kitchen.

Overhauling the curriculum to make it more Catholic is a daunting task. Having experienced a fully integrated Catholic curriculum at Thomas Aquinas College, I know that such a curriculum is possible.

Meet New Tutor John Goyette A Seminary Professor's Homecoming

Over the past eight years, John Goyette, Ph.D. (Class of '90), has been a major force in helping to form one of the only Great Books seminaries in the nation. His work done, he decided to return to his intellectual home, Thomas Aquinas College.

Since 1997, Goyette has served as chair of the philosophy department at Sacred Heart Major Seminary in Detroit, Michigan. Under the direction of Bishop Allen Vigneron, Rector of the Seminary, Goyette initiated a comprehensive revision of the philosophy curriculum.

Drawing on his experience at Thomas Aquinas College, Goyette helped turn the seminary's philosophy program into a Great Books Program. He introduced new philosophy courses and re-wrote syllabi for existing courses to include primary source materials – those being, original works of authors – in place of secondary source materials – those being, textbooks. The philosophy courses now include works by Plato, Aristotle, Augustine, and Aquinas, as well as those of influential modern thinkers such as Bacon, Descartes, and Kant. The crowning course of the curriculum integrates a range of subjects – philosophy, theology, literature, and psychology – that incorporates a common theme, love and friendship. Seminarians now read such works as Plato's *Symposium*, Francis de Sales' *Introduction to the Devout Life*, Jane Austen's *Pride and Prejudice*, and papal encyclicals such as *Casti Connubii* and *Humanae Vitae*.

Every seminarian headed toward ordination must now complete this coursework. And a bachelor's degree in philosophy has become a prerequisite for the priesthood. "Bishop Vigneron has championed the notion, emphasized by Pope John Paul II, that the only way a priest can adequately address the problems of modernity is to be something of a scholar. Bishop Vigneron has a real sense of the Church's intellectual tradition and of the need for philosophy to help articulate and defend the faith."

Bishop Vigneron, though, has credited Goyette with the reform of the philosophy program, remarking that his thinking has made "a very important contribution to this generation and the next generation of priests." The seminary is home to 80 seminarians, about a third from the Archdiocese of Detroit, the rest from four other Michigan dioceses and the Upper Midwest. And many bishops now send their seminarians there, in part, because of their confidence in the philosophy program.

But now Goyette has decided to return to his *alma mater*. He is closer to his four siblings and parents who live on the West Coast. He is back among many of his friends who work at or near the College. But most of all, for pure intellectual enjoyment, he is back teaching in a curriculum that allows him the opportunity to explore not just philosophy, but the full intellectual range that accompanies it – mathematics, science, literature, grammar, music theory. "In most colleges or universities," he said, "you're stuck in your discipline. Here, I get to pursue the entire life of the mind."

"A seminary is ordered to training priests, and certainly, you want priests to be grounded



intellectually. That's not the case in many places – priests are often trained as kind of glorified social workers. But even when priests are trained to be grounded intellectually, as they are at Sacred Heart, the curriculum is still not quite ordered to the life of the mind as might be found in Catholic liberal education. Working at the seminary gave me a much deeper appreciation for the College's curriculum, and why it is so important to have a full complement of theology and philosophy that is tied together with the other disciplines."

Goyette came to Sacred Heart while finishing his doctorate in philosophy from The Catholic University of America. While there, he was the recipient of the Penfield Fellowship and two other scholarships for his work in philosophy. He wrote his dissertation on "The Nature of the Theoretical Life According to Aristotle: Wisdom, Politics and

"In most colleges or universities, you are stuck in your discipline. Here, I get to pursue the entire life of the mind."

Philosophy." He also studied classical Greek, French, and German.

He continued to distinguish himself at Sacred Heart, organizing a national conference on "St. Thomas Aquinas and the Natural Law Tradition" that brought together leading Catholic thinkers such as Ralph McInerney, Russell Hittinger, William E. May, Fr. Romanus Cessario, and Janet Smith. He is also co-editing a volume of essays based on the conference for The Catholic University of America Press, which will include his own chapter on natural law and the metaphysics of Creation.

He also has several scholarly publications that arose out of papers he presented at various academic conferences. His topics range from treatments on Aristotelian natural science, to St. Thomas and the unity of substantial form, to David Hume's failed argument against miracles. He has devoted considerable attention to John Henry Newman, examining the 19th century English cardinal's views on Catholic liberal education.

"I became interested in Newman's *Idea of a University* because it is often cited as the defense of a Catholic liberal education. Aside from papal documents on education, Newman's *Idea* is mentioned more times in *Ex Corde Ecclesiae* – John Paul's Apostolic Constitution on Catholic universities – than any other document. I was interested in seeing how Newman's understanding of a Catholic

liberal education compared to the views of other influential Catholic thinkers such as St. Augustine. I also wanted to see how Newman's views compared to those of our College founders."

His principal objects of teaching, though, have changed, seminarians being replaced with lay men and women students. "It was a privilege to teach seminarians, knowing that they were pursuing the path to the priesthood. But it's also a real joy to return to teaching lay undergrads. Their excitement for learning is contagious, they are eager to see the truth. And, incidentally, because of that, many of them, in turn, pursue religious vocations."

This year, Goyette is teaching freshman philosophy and laboratory, and senior seminar. "The purpose of freshman philosophy is, in many respects, to show the freshmen what they don't know. One of the first readings is Plato's *Meno*, in which Socrates gets the slave boy to see that he really doesn't understand what he thinks he does. Students sometimes get frustrated with this, but I remind them that they're, in fact, gaining something from this experience. We have to realize what we don't know in order to obtain wisdom."

The freshman laboratory course allows him to explore in greater depth matters that he only touched on briefly at Sacred Heart. "One class I designed there was on the philosophy of nature, where we read Aristotle, J. Henri Fabre, Charles Darwin, and others. Here, I get to have more hands-on biology and to see how philosophy and experimental science work together. I've been teaching Aristotle's *Physics* and *De Anima* [On the Soul] for years, but now I get to see how the laboratory complements these great works."

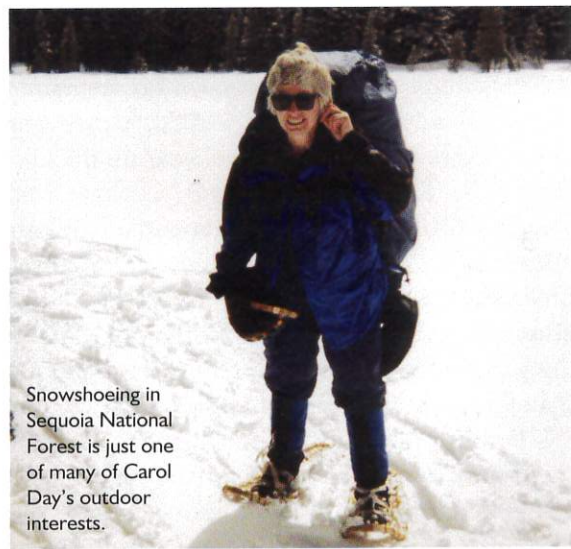
Goyette has also enjoyed re-immersing himself in the seminar method. "A student can hide behind a lecture and I won't know until exam time whether my lecture actually got through to somebody, even though I may think my lecture was brilliant. Often, I would find out that I just wasn't getting through like I thought I was. But when a student is forced to think things through he is more likely to see the truth and make it his own."

"Having seniors for a seminar class is a great joy. They know how to read and discuss a book. Freshman have all the excitement and freshness about them, but they haven't quite yet figured out how to do it. For seniors, my job is much easier; they really need only minimal guidance."

Enjoying the return trip to her alma mater, too, is Goyette's wife Rebecca (née Mathie). The two were classmates at the College and married after graduation. Rebecca just delivered their sixth child. Both are happy to be back at the College.



New tutors Wodzinski (l) and Goyette were proud to take the Oath of Fidelity before College Chaplain Fr. Michael Perea, O.Praem.



Snowshoeing in Sequoia National Forest is just one of many of Carol Day's outdoor interests.

Carol Day – Bushwhacker, Hiker, Mountaineer,

Earlier this year, National Forest officials needed someone to lead clean-up efforts of the Santa Paula Canyon behind the Thomas Aquinas College campus for the 18th Annual California Coastal Cleanup Day. It was only natural for them to turn to College tutor Carol Day.

So, on Saturday, September 21, Day led a crew of more than 30 student and local volunteers for trash-picking and clean-up along the scenic trail following Santa Paula Creek deep into the Los Padres National Forest. It was the natural thing for her to do.

Day has combed several hundred miles of hiking trails in her time, many of those in the 2 million acre

national forest that borders the College's campus. She hikes at least once a week, 8 miles average, and has backpacked in Alaska's Wrangell-St. Elias National Park, the Olympic National Park in Washington, and the High Sierra Mountain Range in California. She has climbed 14,500-foot Mt. Whitney, and she snowshoes in winter.

She found her love for hiking growing up near the Great Smokey Mountains in Greeneville, Tennessee. With it, came a love for science and nature. She obtained her bachelor of science in Astrophysics from the University of Indiana, a master's degree in astronomy from the University of Michigan, and a doctorate in the history of science

Meet New Tutor Phillip Wodzinski Something Good from Machiavelli

The name Niccolo Machiavelli has come down to us through the centuries as synonymous for amoral cunning and brute political force. His classic work, *The Prince*, describes the means by which a prince may gain and maintain power. One might wonder: what good can come from Machiavelli?

One answer: Phillip Wodzinski.

Born and raised in Pittsburgh, the oldest of five boys, Wodzinski graduated from high school with a love for literature that brought him to Xavier University in Cincinnati where he thought he would major in it. Nathaniel Hawthorne, Thomas Wolfe, Franz Kafka, and F. Scott Fitzgerald were among his favorite authors.

But in his freshman year, he happened on a political science course, and the first text he read was *The Prince*. It captivated him. How should a ruler keep power? How do morals apply? Can one reign well without traditional virtue? He realized that the questions Machiavelli raised were lasting, and not of some passing trend. It got him thinking about the ultimate issues of life. In short, it turned him into a student of philosophy.

He devoured all the philosophy he could – Aristotle, Plato, Bacon, Descartes, Hobbes, Kant – and acquired a life-long desire for truth in reading them. “I was fortunate to have several very good professors,” he explained. “Since Xavier has no graduate school, the professors would expend all their energies on undergrads, like me.” Wodzinski was one of only three philosophy majors in the school at the time of his decision to adopt the major.

While at Xavier, he racked up an impressive array of honors: The Archbishop McNicholas Philosophy Award, a National Endowment for the Humanities Young Scholars Summer Fellowship, the Thomas J. Savage, S.J., Scholarship for Study in the Humanities, and, for four years straight, the Xavier University Presidential Scholarship.

He was graduated *magna cum laude* and decided to pursue further studies in political philosophy at Boston College under the distinguished Plato scholar, Christopher Bruell, and under the noted Thomist, Fr. Ernest Fortin. He obtained his master's degree in political science and then became interested in two modern philosophers, Immanuel Kant, and Georg Friedrich Hegel.

Under Kant scholar Susan Shell, Wodzinski pursued his special interest in Kant. Wodzinski became intrigued by certain under-appreciated texts of Kant that illuminated Kant's thinking and influence on religion in public life. Wodzinski found in Kant (along with Baruch Spinoza) the fountainhead of modern religious studies – studies which have tended to cast doubt on traditional notions of Holy Scripture and which have generated the so-called “historical Jesus.”

Wodzinski was fascinated with this connection because he was disturbed by the many modern theologians who are bent on diluting matters of faith. “I couldn't understand why they bothered to continue teaching theology. They don't believe in God, the divinity of Christ, the possibility of miracles, the redemption of mankind, and they seem to relish the contortion of Scripture.”



But in studying Kant, he found out what animated them this way. “In Kant's mind, and in the mind of so many theologians thereafter, religion is essentially a political, not a theological, matter,” he said. “The purpose of religion is not to ascend to God, but is geared toward practical social, or at best, moral, ends.”

“For them, the sacramental meaning of the Eucharist is subordinated to the cause for feeding the hungry. Feeding the hungry becomes a paramount end, and Eucharistic devotion is either ignored, construed in relation to it, or reduced to a symbolism of ‘community.’ Hatred of hierarchy also follows. The political end to be served is egalitarianism. Any organization or religion based on a hierarchy, such as the Catholic Church, is bad and must be restructured. Any political agenda predicated on individual autonomy, such as abortion, contraception, euthanasia, must be tolerated.”

“The boundaries that pervade so much of American higher education are really artificial. Here, you get to see the life of the mind in full array.”

“My dissertation, however, will not be a polemic against modernist theology. Rather, it is an attempt to demonstrate the real depth and concreteness of Kant's political philosophy. These can be grasped most clearly after a careful reading of his works on theology and religious practice. Although Kant is largely responsible for much of the disarray in theological studies, he really does see the problem of religion in more complexity than do his latter-day followers.” He expects to be done next spring.

Wodzinski has been sustained in his efforts by fellowships from Boston College and The Harry and Lynde Bradley Foundation. In 1999, he obtained a Scholarship for Culture Study in Germany, at the Goethe-Institut Rothenburg. This fall, two of his papers were accepted at the annual meeting of the American Political Science Association, “Kant on War, Religion, and Eternal Peace,” and “The Political Implications of John Paul II's Theology of the Body.”

On completing his coursework at Boston College, Wodzinski discerned that he would like to teach at the undergraduate level. One of his advisors, Dr. Steven Brown, suggested he would enjoy teaching at Thomas Aquinas College because of its inter-disciplinary curriculum. He took a trip to the College and got excited.

“I love philosophy, but I also thought it would be great to plunge into mathematics, science, literature, and theology. While philosophy is the highest human science, wisdom isn't limited by departmental boundaries. The boundaries that pervade so much of American higher education are really artificial. Here, you get to see the life of the mind in full array.”

“Plus, to see the Catholic dimension to it is awe-inspiring. I was astounded when I got to take the Oath of Fidelity. Next to witnessing my son's Baptism, it was the proudest thing I've ever done. Most of my peers in graduate school would have recoiled from doing that. I took it as a privilege.”

Wodzinski's wife, Melissa, a native of Cleveland, has accompanied him throughout his intellectual and geographical journey. They met at Xavier where she was the “other one” of three philosophy majors. They married after graduation and she, too, pursued graduate studies at Boston College. Her interests were Aristotle and Hobbes, but those became subordinated to raising a family. She halted studies after obtaining her Master's Degree and just before obtaining her doctorate, all for the sake of motherhood. Their son, Thomas Phillip was born shortly thereafter.

This fall, Wodzinski started teaching at the College. “I've been really eager to teach under the seminar method. I tried it in a class I was teaching while in graduate school and it was a flop – none of the students wanted to talk; they seemed shocked by the experience.”

“However, though, students thrive on it. The hardest part for me is keeping on the fringes of the discussion. I have to remind myself of the importance of letting students become the primary agents in the learning process.”

He has two sections of freshman language and one section of junior seminar. And after his dissertation is finished, he hopes to start up a Greek reading group for students. One of the first works he lead in the junior seminar was – by happenstance – Machiavelli's *The Prince*. “I had been looking forward to this reading for months!,” he said. “And the class was terrific. I'm sure the students got a lot more out of it than I did on my first reading. This wasn't the first philosopher they had read, as it had been for me. But I think they, too, were struck by some of the things he was saying.”

“Machiavelli takes things that are basically unspeakable and raises them as legitimate questions: Can cruelty be a virtue? Is it ever appropriate for a man to act as a beast? Is religion a mere political tool? Just when exactly does conduct or thought become blasphemous?”

“Normally, you don't like to think these thoughts. But they may well be useful. While Aristotle and St. Thomas have the correct vision of truth, Machiavelli forces students in a difficult way to see that they are, in fact, correct. Only by facing the full claims of the rivals of Aristotle and St. Thomas can students truly appreciate them.”

One owes thanks, then, to Machiavelli. Not only does he rouse good questions. He rouses good tutors like Wodzinski.

~ ~ ~

Astronomer, Naturalist, Tutor – Carol Day

also at Indiana. She came to Thomas Aquinas College in 1981 and has been a mainstay tutor for the mathematics and laboratory courses.

In the 1980s, some Ojai forest rangers interested her in performing volunteer trail maintenance work. Eventually, she joined a group of volunteer wilderness rangers in Santa Barbara where she performed trail patrol, surveys, public outreach, and ranger station work.

In 1997, she formed a volunteer service group – the Bushwhackers – comprised of students from the College and community residents that adopted an eight-mile section of a scenic trail that had fallen into disuse. That trail, known as the Last Chance

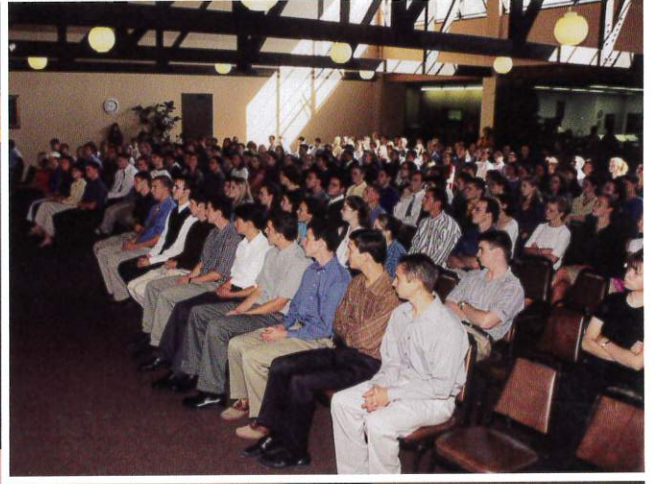
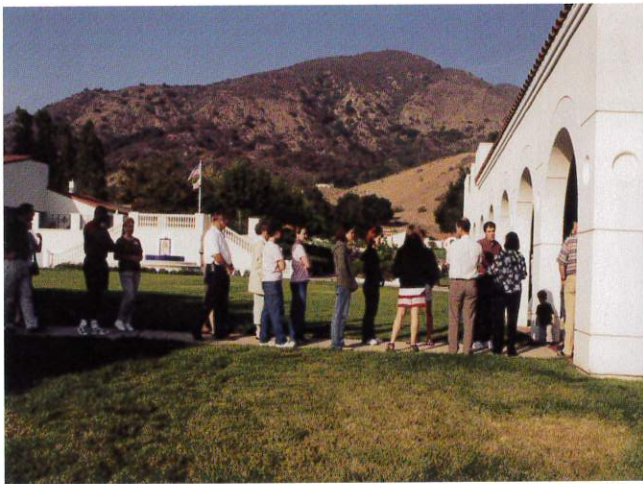
Trail, rises to the top of the 6,300-foot Topa Topa Bluff that dominates the College's skyline. Since then, Day and other members of the group have put in over 1,000 hours of service, clearing overgrowth, repairing pathways, and marking the trail. All but a mile has been cleared.

When not hiking – or teaching – Day can be found at night, often on area hilltops or clearings, sometimes out in the desert, helping students and others look at comets, meteorshowers, eclipses, planets and deep sky objects. She is a member of the Ventura County Astronomical Society.

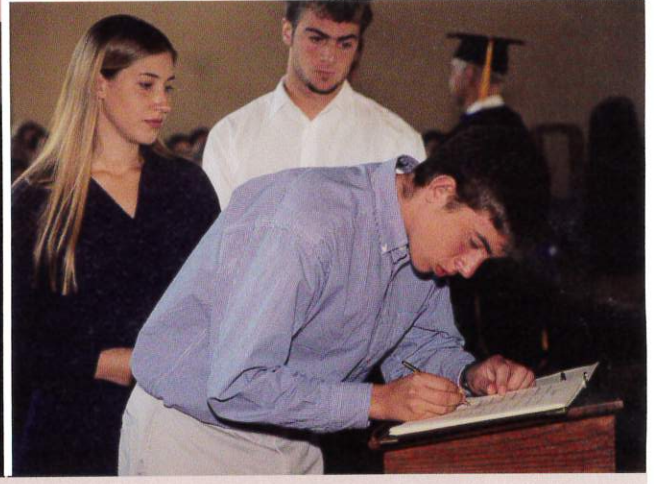
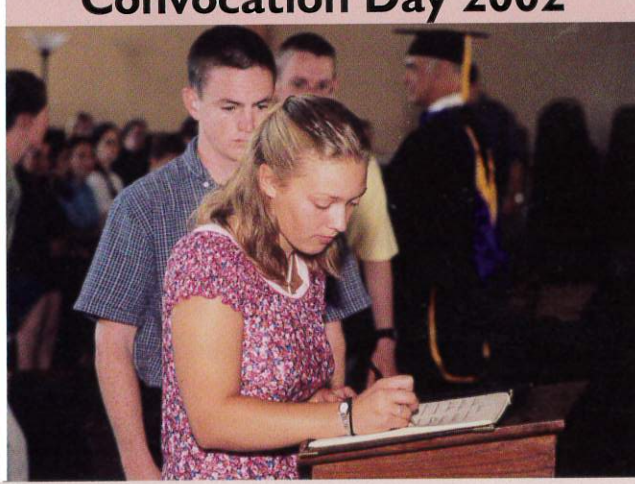


Carol Day (2nd from rt.) enjoys treating students to nearby glories of God's creation.

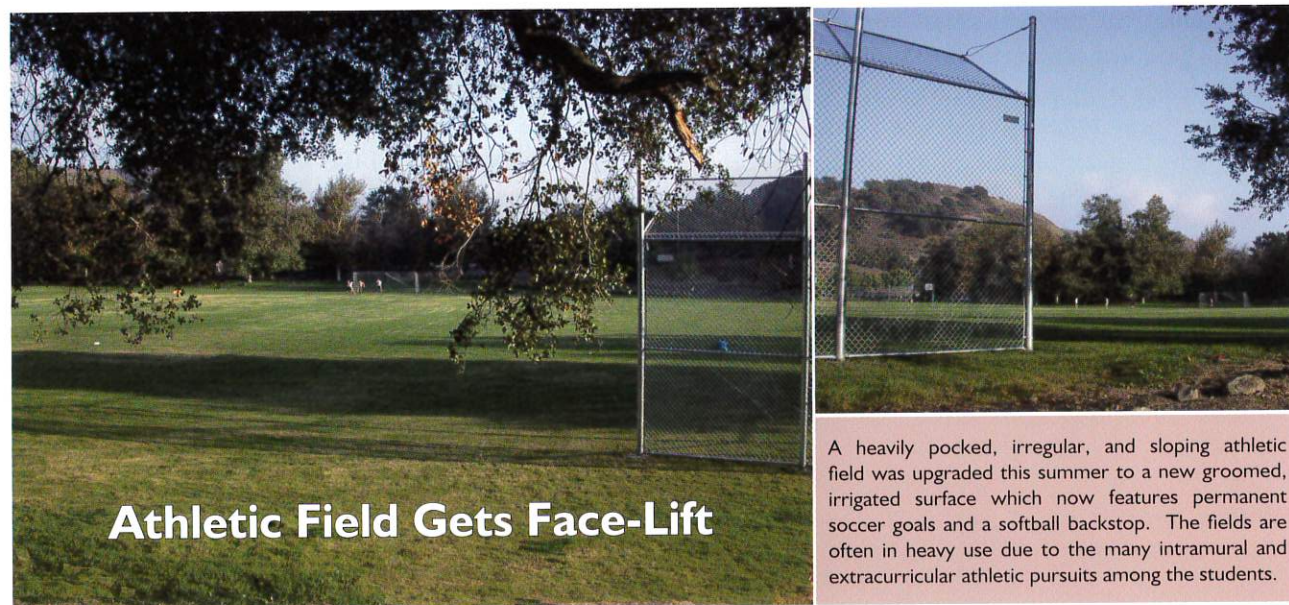
Freshman Orientation 2002



Convocation Day 2002



Bottom l. to r.: Samuel Bryant (Mesa, AZ), Sarabeth Craig (N. Providence, RI), and Thomas Waldstein (Gaming, Austria) affix their names, along with the rest of their classmates, to the official registration book, making them members of the Class of 2006. College Chaplain, Fr. Michael Perea, O.Praem., (center picture) leads faculty members in reciting the Oath of Fidelity and Profession of Faith.



Athletic Field Gets Face-Lift

A heavily pocked, irregular, and sloping athletic field was upgraded this summer to a new groomed, irrigated surface which now features permanent soccer goals and a softball backstop. The fields are often in heavy use due to the many intramural and extracurricular athletic pursuits among the students.

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Calendar of Events

- Friday Night Lecture, Michael Augros (*Significance of Adam and Eve*) Nov 8
- Friday Night Lecture, Steve Jensen (*Exterior Actions and Good of the Will*) Nov 15
- Thanksgiving Break Nov 28 - Dec 1
- Advent Choir Concert Dec 6
- Final Exams Week Dec 14 - 20
- Christmas Break begins..... Dec 20
- Catholic Writers' ConferenceJan 11
- Second Semester begins.....Jan 13
- St. Thomas Day Lecture, Warren Murphy (*St. Thomas Aquinas*)Jan 28
- Presidents' Day Lecture (tba)Feb 14
- Friday Night Lecture, Stephen Baldner (*Prime Matter and the Heavens*)Feb 28
- Friday Night Lecture, Richard Hassing (*Aristotle, Newton, Quantum Theory*).....Mar 7

805/525-4417 • FAX 805/525-0620
www.thomasaquinas.edu

THOMAS AQUINAS COLLEGE
10000 North Ojai Road
Santa Paula, CA 93060-9622

Address Service Requested

