

# THOMAS AQUINAS COLLEGE NEWSLETTER

## FALL 2004

### Students Called Together to Pursue Truth

Three hundred and twenty-nine students from across the nation and abroad gathered in St. Joseph Commons on August 23 to herald the beginning of the 34<sup>th</sup> academic year at Thomas Aquinas College. The Most Reverend Allen H. Vigneron, Bishop of Oakland, presided over the Convocation ceremonies.

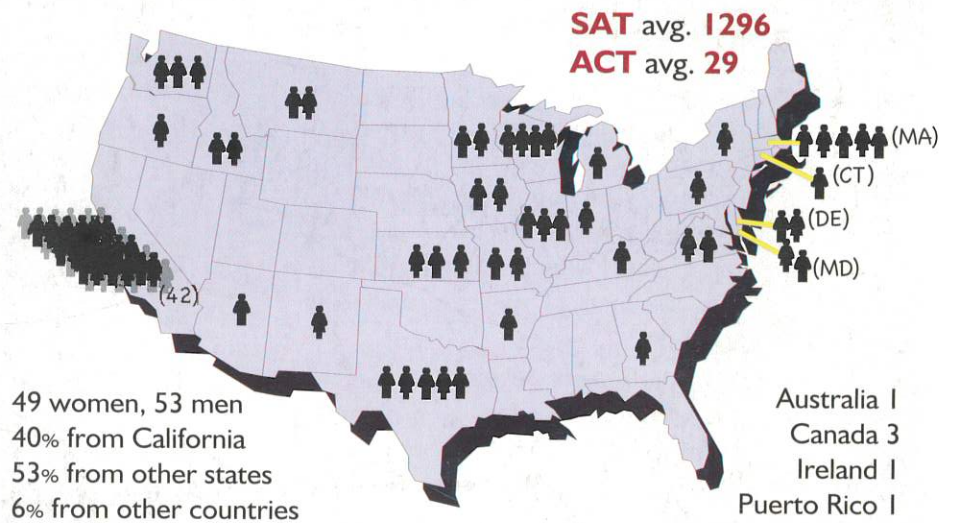
In keeping with College tradition, the day began with a Mass of the Holy Spirit, at which Bishop Vigneron was the principal celebrant and homilist. In his sermon, he exhorted the students to accept the guidance of the Holy Spirit, as well as that of their tutors, in order to advance in Wisdom, the highest of the seven gifts of the Holy Spirit (see page 3).

Later in the morning, Rev. Michael Perea, O. Praem., Assistant Dean for Religious Affairs, opened the Matriculation ceremony with the Prayer to the Holy Spirit. Mr. Jon Daly, newly appointed Director of Admissions, called each of the 102 freshmen forward by name to greet College President Dr. Thomas E. Dillon and Bishop Vigneron, and to sign their names in the college registry. He then formally presented them to Dr. Michael McLean, Dean of the College, who welcomed them into the College community, saying, "We eagerly look forward to spending the next four years with you, probing the wonders of the natural world and pondering the mysteries of the divine."



Bishop Vigneron addresses the College community. Freshmen Joseph Schuberg of Camarillo, California, kisses the Bishop's ring, and Margaret Halpin of Chesterton, Indiana, signs the registry.

### Class of 2008



At the College's Convocation ceremony in 1999, the teaching faculty took the Oath of Fidelity and made the Profession of Faith, declaring their allegiance to the *Magisterium* of the Church. Since then, each year "in accordance with the expressed will of the Holy Father and to proclaim more fully their union with the Holy Catholic Church," new tutors take the Oath and make the Profession during the Convocation ceremony. This year, Fr. Michael Perea administered the Oath to new tutor, Mr. Brian Dragoo (see page 9), who then made the Profession of Faith.

Bishop Vigneron was first introduced to Thomas Aquinas College by one of its graduates, John Goyette, Ph.D. ('90) who taught philosophy at Sacred Heart Major Seminary in Detroit, Michigan, while the bishop was its rector. At the bishop's request, Goyette implemented a comprehensive revision of the philosophy department using the curriculum at Thomas Aquinas College as a

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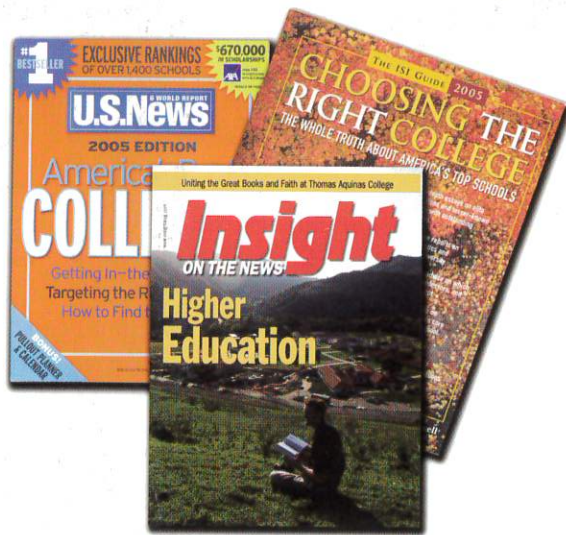
### High Marks for Thomas Aquinas College

For 16 years, Thomas Aquinas College has consistently ranked among the top colleges and universities in the nation. This year it was again highly ranked by *U.S. News & World Report*. It was also featured in a recent cover story in *Insight* magazine and, as in past years, received a favorable review in *Choosing the Right College*, a college guide published by the Intercollegiate Studies Institute (ISI).

In the 2005 edition of *America's Best Colleges*, recently published by *U.S. News & World Report*, the College was again ranked in their list of the top 110 liberal arts colleges nationwide—one of only four Catholic colleges in the country to be found in this "top colleges" category, along with the College of the Holy Cross, St. John's University and the College of St. Benedict. Ranking in this top category is based on a variety of criteria including SAT scores, class size, retention rates, peer assessment and alumni giving.

In addition, *U.S. News* ranked Thomas Aquinas College first of all liberal arts colleges in the nation, Catholic and secular, for the highest proportion of classes under 20 students—100%. It also ranked the College a "best value," explaining that, "The higher the quality of the program and the lower the cost, the better the deal. Only schools ranked in the top half of their categories are included, on the premise that the most significant values are among colleges that are above average academically." In this category, Thomas Aquinas College ranked 37<sup>th</sup> and is the only Catholic liberal arts college in the country included in the top 40.

In a recent cover story in *Insight* magazine, senior writer Stephen Goode also gives Thomas Aquinas College high praise, saying, "The most radical experiment in American higher education today isn't taking place at an Ivy League university. Nor is it happening at one of the country's prestigious liberal arts colleges such as Amherst or Davidson or at a big-name state university. No, this



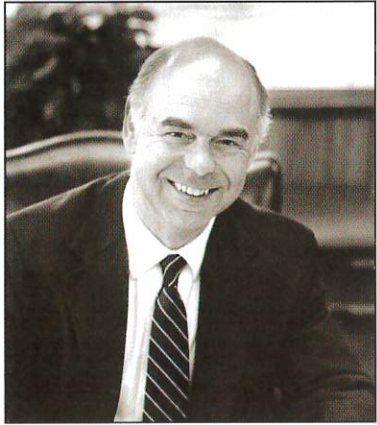
bold undertaking has been quietly but powerfully under way for more than three decades on a bucolic mountain meadow near Santa Paula, California."

Goode spent a week on the campus last spring, closely observing the College's small classes of students who, under the light of the Catholic faith, pursue the truth through discussions about the great books. In commenting on the experience, he poses and answers his own question: "Does TAC's tutorial system work and provide the kind of intellectual stimulation it promises? To an impressive extent, the answer is yes, it does."

Finally, a new review in ISI's *Choosing the Right College* lauds Thomas Aquinas College for its rigorous curriculum and the "content of the courses [which] is endlessly interesting." The review also notes that the College's founders sought "to address the substantial secularization of many Catholic institutions of higher learning" by establishing a college that would attract "students eager for an educational experience modeled after the great books movement but enriched by the notion that faith is not antithetical to reason. That effort continues, indeed flourishes, today."

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## Convocation Day Remarks

This summer I had the opportunity to read and discuss Plato's dialogue, the *Euthyphro*, one of the texts that you will take up at some point in the All-College Seminar. In

that dialogue, Socrates encounters the young man Euthyphro as they both make their way toward a court of law—Socrates to be prosecuted by Meletus for allegedly corrupting the young and fabricating new gods; Euthyphro to prosecute his own father for the death of a slave, which Euthyphro calls "murder," though the facts of the case make his charge dubious, at best.

Euthyphro's friends and relatives think, as he himself acknowledges, that he is a maniac for prosecuting his own father, and Socrates is astonished that Euthyphro does not fear that he might be doing something wrong—something altogether impious. "This is not for an ordinary person to do," offers Socrates, "but only for one far advanced in wisdom." Euthyphro quickly agrees. "Yes, by heaven, far advanced," he crows, "but if I did not have an accurate knowledge of the gods and of piety and impiety, I should be good for nothing and would be no different than the general run of men."

It is here, as you might guess, that Socrates begins to bore in. "Tell me, Euthyphro, O wisest of men, just what *is* piety, and how does it relate to the gods?"

This question occupies most of the remainder of the dialogue, and what is interesting is that, upon examination, Euthyphro can give no accounting of piety, despite numerous attempts. It is left for Socrates to suggest that piety is a part of justice and, by means of a subtle and judicious example, that piety involves some kind of fear or awe.

Admonishing Euthyphro that perhaps he should have feared that he was risking the wrath of the gods on the chance that he was not doing the right thing in prosecuting his own father, Socrates again asks Euthyphro what he judges piety to be, hoping that a new line of inquiry will bear fruit. Euthyphro's response, however, is disengaging: "Another time, Socrates, for I am in a hurry and must be off this minute."

The dialogue ends with Socrates' ironic lament to Euthyphro, "I counted on showing Meletus that I gained wisdom about divine things from Euthyphro, and no longer out of ignorance made rash assertions and forged innovations with regard to them, but would lead a better life in the future."

### The Nature of Liberal Education

Now, why have I spent time recounting this dialogue? Because in my view it is instructive about education, especially liberal education, which is the work of Thomas Aquinas College.

Socrates represents what higher education is at its best—he earnestly attempts to discover what is true, and he will not settle for easy answers. In his quest for wisdom, he reflects, he speculates, he asks penetrating questions, he makes distinctions, and he is willing to take time to sort things out in detail. He also cares about the young soul of Euthyphro—he desires to help prevent Euthyphro from making rash assertions out of ignorance and forging *moral* innovations. He wants, in fact, to help make it possible for Euthyphro to lead a better life in the future. His is a labor of love, and he aspires to help

bring Euthyphro to what is true and good.

Euthyphro, on the other hand, represents what education too often has become—he is full of self importance, he lives in the world of mere opinion, and he is in a hurry to do, to act, without sufficient deliberation about the grounds of his proposed actions or adequate consideration of whether what he undertakes to do is rightly ordered and good.

In fact, we see in this dialogue that Euthyphro is finally unable to be educated because his dispositions are all wrong. He seeks not to do the arduous work necessary to attain genuine wisdom, but rather he is content to be glib and shallow, since his desire is to look good rather than to understand.

### Make a Good Beginning

Now, by enrolling in Thomas Aquinas College you are aligning yourselves with Socrates, whose conviction is that the search for truth is important and demands exacting thought and attention. Here you will not be urged to hurry off to do, but rather you will be encouraged to set aside these four years in order to carefully reflect about, among other things, what *ought* to be done. You will be challenged indeed to ask what is piety, what is justice, what can be known about God; and the answers to these questions will not be easy. The true road to wisdom is filled with difficulties and setbacks, but it is, nevertheless, the road most worth taking.

We on the faculty propose to help you make a good beginning on what will be a life-long journey,

but it is *your* journey, and its success depends primarily on you—on your diligence, on your seriousness of purpose, and on your humility before the Truth.

In the College's curriculum, you will be reading and discussing the greatest works ever written—works that have defined eras and shaped

civilizations. In a community of friends and under the guidance of tutors who care deeply about your good, you will seek to make reasoned judgments about the nature of reality.

Fully indulge your wonder as you progress through the curriculum; test what you think you know, and ponder what you do not know. Only by asking questions, only by deep reflection on the arts and sciences studied in our curriculum can you make what you are attempting to learn your own. The mind comprehends what is true only when it understands reasons and causes, and most often this does not occur except by our wrestling with problems, perplexities, and contradictions.

You will find, however, that as you do mathematics with Euclid and Apollonius, philosophy with Plato and Aristotle, and theology with Augustine and Aquinas, for example, your minds will begin to make progress, and you will indeed partake of the joys of learning.

### The Benefit of the Teaching Church

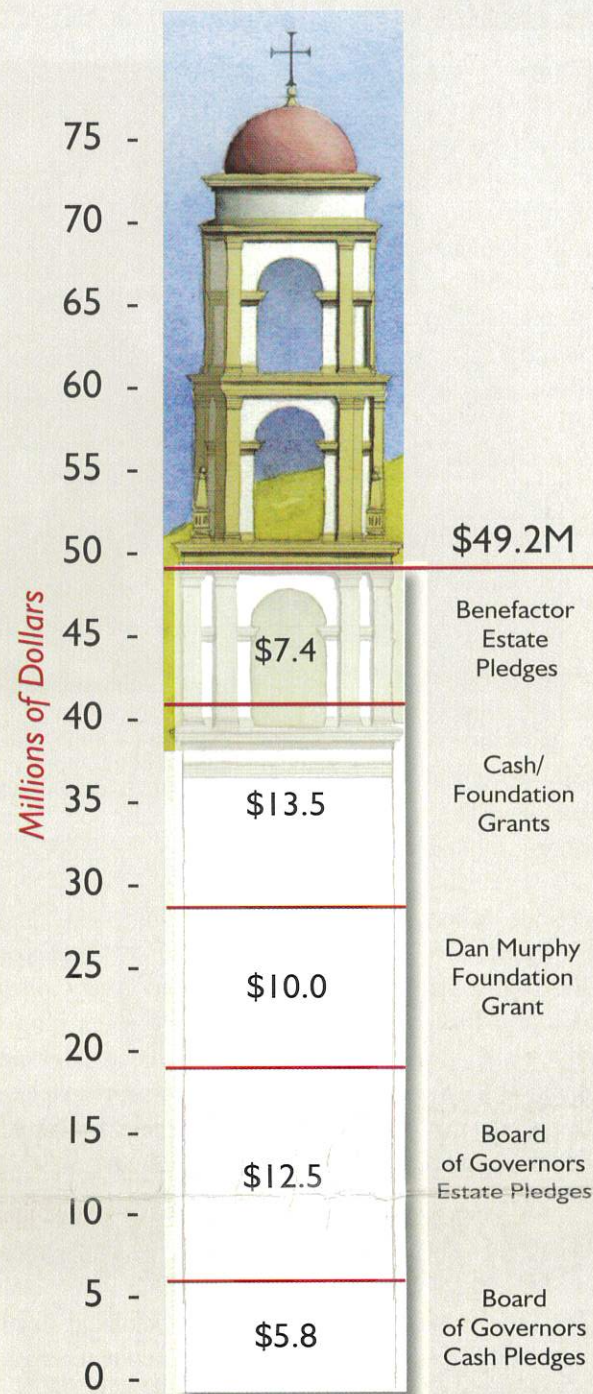
And let me emphasize that even though we may be prone to error and uncertainty, and even though it is difficult to understand the truth about so many things, there is one great consolation all of us who are engaged in Catholic liberal education have—and that consolation is that we have God's revelation, mediated through the Church, as a guide in our intellectual endeavors.

Because our faith can illumine our reason, we can be confident that where our understanding is dark, it can be brought to light. After all, Our Lord tells us that He is the light of the world, and if we follow that light as it is reflected in the Gospels and the teaching Church, then we can advance in understanding and move toward wisdom—which has God both as its source and its end.

Socrates did not have the benefit of the teaching

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## Campaign Update October 2004



Figures as of 10-1-04



President Dillon greets Thomas Duffy, a freshman from Redmond, Washington.

Church when he inquired about God and the most noble life for man—but we do. And consider Christ's own exhortation: "If you make my words your home, you will indeed be my disciples, you will learn the truth, and the truth will make you free."

This, of course, is a tremendous blessing—a blessing we should all be most grateful to have received.

Let us, then, begin this academic year with confidence and hope that, as we apply ourselves to the noble task before us, we shall indeed advance toward Truth and Wisdom.

# The Gift of Wisdom: The Intellect as the “Disciple of Love”

Excerpts from the Homily Given by the Most Rev. Allen Vigneron, Bishop of Oakland

In the Gospel, Our Lord described one of the effects of the indwelling of the Holy Spirit. The Holy Spirit, because He is within us, instructs us as Jesus says, “in everything.” This particular result of the coming of the Holy Spirit—our being instructed in everything—is the theme I would like to explore with you this morning.

I suspect that at first we are inclined to consider this dimension of the gift of the Holy Spirit in a kind of *quantitative* sense, if you’ll forgive me putting it that way: There is this great body of knowledge. So much to learn! So many books to read! So much to think about! Through the working of the Holy Spirit, we who have received the indwelling grace will have His assistance in the very difficult task of mastering what is to be learned.

However, I want to point out that we can also rightly take Our Lord’s words (and I use this term to sharpen the contrast) in a *qualitative* sense. That is, the Holy Spirit’s presence in us will cause us to look at everything in a new way. Our Lord in the Gospel is really making reference to the *gift* of Wisdom, the highest of the Holy Spirit’s seven gifts. And so, you see, it is really about Wisdom that I want to preach today.



Most Rev. Allen H. Vigneron preaches on the gift of Wisdom.

The *gift* of the Holy Spirit’s Wisdom is different from the *virtue* of wisdom. The virtue of wisdom is something we get by our own hard work, by human effort, while the gift of Wisdom is just that—it’s a gift. The gift of Wisdom comes from asking God for it.

The Holy Spirit’s gift is a kind of knowing and judging that comes from what St. Thomas says is “connaturality,” that is, in the gift of Wisdom, the Holy Spirit and I become one. He establishes the harmony of sympathy, a dynamic unity, so that what He knows about the things of God and everything else is what I see, too. I see with the Holy Spirit’s own eyes. By this gift of Wisdom, the Holy Spirit shares with you and me His view, His vision of how all things, all being—whether First Being or created being—how it all fits together.

As St. Thomas points out, this vision that comes from the gift of Wisdom is, like that of the virtue of wisdom, the fruit of love. You remember from your studies that for St. Thomas, the practical intellect’s judgment is ultimately determined by inclination, not by thinking things through. And the proper perfection of practical judgment is “truth by agreement with desire.” Here, the intellect “is the disciple of love.” It’s love that teaches us how to judge, it’s love that gives the right judgment. And that’s how it is in Wisdom.

Here, the object is not grasped by investigation, not by study, not by long hours of pondering the text, but it is delivered over to the docile intellect through love. For in practical judgment, and even more so in Wisdom, we know wisely because we love rightly. It is because the Holy Spirit has poured into us the Love of God (you remember what St. Paul said—“the love of God has been poured out in us”). Because the Holy Spirit does that, the loving that is directed to God, by God, and the loving that God directs to all that He has made—because of that loving in us, we are wise with God’s own Wisdom.

The upshot of this is that you senior students who are tutors, and you who are tutored, will always appreciate that what you are investigating is partial. It is to be related to God and what pertains to Him. You have to do this in such a way that you allow for the right ordering into the ultimate whole. That will happen through study. That is the virtue of wisdom.

But I also want you to realize throughout this year that there is even a greater vision that is attainable, within which you can be investigating what you study. You can see all within the Wisdom that is the Holy Spirit’s gift. In other words, in instructing and being instructed, you must not imagine that all the competence is yours, but remember that it is the Holy Spirit who will instruct you in everything.

I have said several times, like any teacher hoping that *repetitio est mater studiorum*, that the gift of Wisdom is a way of seeing all things, a way of seeing that comes from our sharing in God’s love.

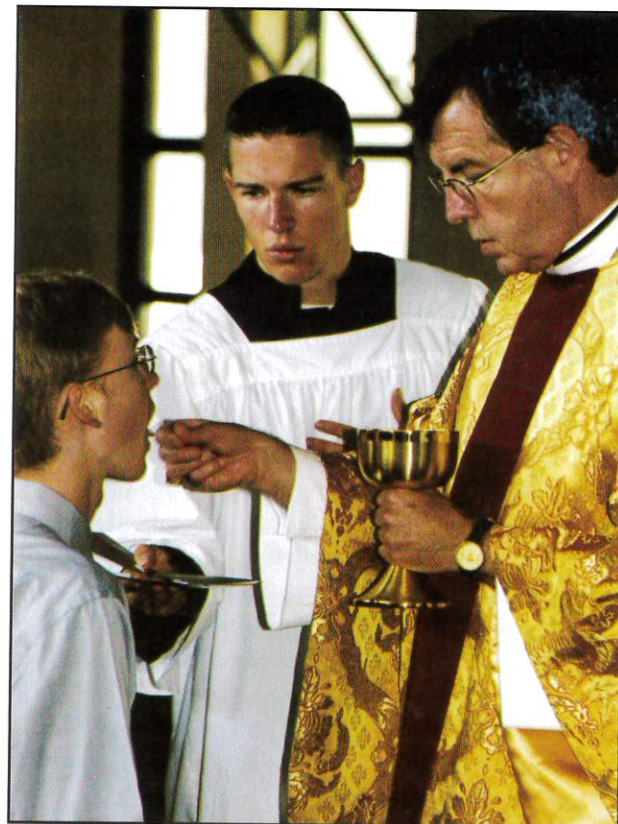
Another way to say this is to affirm that this gift of Wisdom is having the very heart and mind of Christ. That’s the work of the Holy Spirit throughout salvation history, wherever He is—hovering over the waters in Genesis, hovering over Our Lady at the moment of the Annunciation, hovering over the bread and wine during the Eucharist. It is His job to shape the matter into the Christ-form. This is His work in the world. In our being instructed by Him, He shapes our hearts and our minds into the heart and mind of Christ.

That is why it is most fitting to begin the academic year by celebrating the Holy Eucharist, because here in the Eucharist, we feed on Christ Himself, we take on His heart and mind by taking Him as our food. This Wisdom, which is the greatest of the Holy Spirit’s seven gifts, has a name: it is Christ, Himself. And we know that the love of Christ—the way that Christ sees everything and looks on everything—is from the point of view of love, the complete outpouring of Himself to the Father, and in loving the First Cause, His Father, and all things as ordered to His Father.

This Wisdom we ask for, this being instructed in everything by the Holy Spirit, is nothing else than the Wisdom of the cross, the Wisdom that understands everything in the light of the cross. The ultimate meaning of everything you investigate in all of your years here—whether it’s the things pointed out to you by Homer or Milton or Einstein or any of the other great minds—all of these things find their ultimate meaning in the Cross of Jesus Christ. This is Wisdom.

A story is often more powerful and certainly easier to remember than long words about such things. So, I want to leave you with the life story of St. Teresa Benedicta of the Cross—Edith Stein. She is an exemplar of one who is truly wise. All of her learning, the studies in universities, her work as a professor—in the end, she understood how it all fit together only in the cross. And so, the wisest thing, the smartest thing, the most profoundly intelligent thing she ever did was to walk peacefully into Auschwitz.

That is the kind of Wisdom I preach today. That is the Wisdom I invite you to ask for today. That is the gift that she had of being instructed in everything by the Holy Spirit, the Spirit of Christ.



Bishop Vigneron distributes Holy Communion at the opening Mass of the Holy Spirit.

## Shepherding the Diocese of Oakland

**Q:** In a sermon last year, you said the chief and overriding work of priests and bishops is to strengthen the holiness of the Church and that what you desire most as the Bishop of Oakland is to produce a saint worthy of canonization. Can you tell us your “strategy?”

**A:** (Laughter) Well, the short answer is: to the degree that I can be the bishop the Church expects me to be, I will do that. I think sound catechesis is essential to accomplish this act—the catechesis that is aimed ultimately at bringing people to contemplate the face of Christ. Another important part of the strategy—an indispensable part—is ever deepening love for the Holy Eucharist. And that means also a renewal of the sacrament of Penance and more frequent Confession.

**Q:** Has your experience as Rector of Sacred Heart Major Seminary in Detroit been helpful to you in your new responsibilities as Bishop of Oakland?

**A:** Yes. The bishop of a diocese has to be attentive to everybody, to all the different groups within his diocese. But it is very clear from the readings of the fathers, the theologians, and the popes that the bishop must be attentive first to the pastoral care of his priests. The rector of a seminary is responsible for all dimensions of priestly formation—the intellectual, the spiritual, the pastoral and the human. My experience with the formation of seminarians has been quite useful in my pastoral work with the priests of the diocese.

**Q:** What are your plans in the coming year for the Diocese of Oakland?

**A:** It is very important for the bishop to directly serve the people, without being removed two or three steps. It is important for him simply to go to the parishes and, for instance, spend whole weekends there. It’s not easy, given the other kinds of demands, but I have seen it work in other dioceses. I’m going to start that.

# Financial Aid Program Helps Many

## Mr. Greg Becher Is College's Director of Financial Aid

Many families find paying for college a challenge. Over the years, Thomas Aquinas College has made every effort to keep its charges as low as possible. Nonetheless, in order to attend, 73% of the students enrolled at the College receive financial assistance, such as a student loan or state grant, from sources external to the College, and approximately 57% of the students rely upon need-based financial assistance received directly from the College. Administering the various aid programs is a full-time job for Mr. Gregory Becher, Director of Financial Aid.

Becher, a graduate of the Class of 1980, came to the College after working for seven years in the banking industry at Sunwest Bank in Gallup, New Mexico, where he managed a sizeable commercial loan portfolio, assembled Small Business Administration loans, and worked with the Bureau of Indian Affairs loan program. Prior to that, he worked for the National Academy of Sciences in Washington, D.C. in their information systems department. In addition to a B.A. in liberal arts from Thomas Aquinas College, he also holds a B.S. in mathematics and physics education from the University of Wisconsin, Madison.

Becher has been working at the College for nearly 10 years. He assists students in putting together programs of grants, scholarships, loans and work-study jobs in such a way as to make attending Thomas Aquinas College possible for many for whom it would otherwise be impossible.

"I look at each financial aid application that comes through my office individually," says Becher, "doing my best to carry on the tradition of the College to help families with their demonstrated financial need. I genuinely believe that you won't find another college that does more than Thomas Aquinas College to provide need-based financial assistance to families."

"Our needs analysis formula is based upon mutual responsibility," explains Becher. "What I mean by that is that we expect our students and their parents to make a maximum effort to pay for the cost of college before asking for the help of benefactors; but at the same time, the College also makes a maximum effort to provide whatever is needed after the student and his family have done all that they can. Many other colleges ration aid from a fixed financial aid budget. At those colleges, when the funds are gone, they're gone. Not here. We commit to whatever dollar amount is needed by our students even though that means our Development Office must spend the next nine months knocking on doors to raise the funds that we have committed to. That is mutual responsibility—both parties making a maximum effort."

## Convocation Continued from page 1

model. The northern California bishop has since developed a friendship with the College; this was his first visit to the campus.

Toward the end of the Matriculation ceremony, Bishop Vigneron told the packed hall, "President Dillon said that it would be good for me to give some words of encouragement to you students. But I'm really the one who is encouraged—to see so many of you young people here, pledging to dedicate the next four years of your life to the rigorous study of these great books, to this curriculum, to the pursuit of truth."

"We were deeply honored to have had Bishop Vigneron with us for Convocation this year," said Dr. Dillon. "He spoke to the very heart of our academic program by eloquently showing how all learning is aimed at Wisdom." Dr. Dillon closed the ceremony by proclaiming: "I, Thomas Dillon, President of Thomas Aquinas College, by the authority vested in me by the Board of Governors, declare the College to be in session, in the year of Our Lord two thousand four, the 34<sup>th</sup> year of Thomas Aquinas College." As the new year began, chapel bells rang out to the sustained applause of students and faculty alike.



Gregory Becher - Director of Financial Aid

On the part of the student, the College expects that the student will work during the summer months to help pay for college. After all, the student is the primary beneficiary of the education. In addition, before asking for the help of others, the College regards it as reasonable that a student assume a personal student loan for college, and work during the school year in the Service Scholarship program.

On the part of parents, the College asks them to be as generous as possible. "We are probably unique among colleges insofar as the first question on our financial aid application asks parents to propose what they are able to pay toward their child's education," says Becher. "We encourage parents to take that question seriously and, we hope, go beyond what they might expect to pay at a secular college, bearing in mind that supporting genuine Catholic education is an apostolic work."

After parents answer that question, Becher then uses a determinate formula to ensure that all families are meeting at least a uniform standard. Becher is quick to note, "I am continually amazed by the generosity of the parents of our students. Many times their proposals exceed the minimum required by the need analysis formula. I have even had parents write to me in the middle of the school year to say they have been blessed with some unexpected resources, and they are able to pay more toward their child's education than they previously

thought possible. I would venture to say that very few colleges see that kind of commitment from parents."

The College's financial aid program is ready to help families whose financial resources are stretched thin. Unlike most other colleges, at Thomas Aquinas College, the needs analysis formula takes into account many of the financial strains which families encounter, such as the cost of sending younger children to private schools, the cost of home schooling and support for extended family. By considering the "needs analysis" in the light of the expenses of extended family, large families, and the like, this analysis is truly pro-life.

The College does everything it can to meet the demonstrated need of the students who wish to attend. The line, however, has to be drawn somewhere, and at this College, the administration has put together a program of financial aid that is reasonable and kind-hearted, yet which at the same time encourages responsibility among all parties involved.

Over the last 15 years, the College has been engaged in a building campaign to construct the permanent buildings needed on campus, leading some to wonder whether that limits the amount of financial aid the College can provide to students. "Absolutely not," says Becher. "Before our Development Office raises one nickel for construction, they first raise what is needed for financial aid each year. We have no rationing of financial aid resources. The student financial aid program comes first and the building program second. The students' needs are primary. No one here questions that order."

Some might think working with applications, tax forms and regulations day after day would become rather stifling. Does Mr. Becher agree? "You have to love paperwork," he laughs. "But seriously, I regard it a privilege to work at my *alma mater*. It's wonderful to be part of something that is contributing in such a positive way to our society and to the Church. You would be hard-pressed to find a better group of people to work with day in and day out. Not a day goes by that I am not edified by the conversation and example given by our faculty, staff, students and their parents."

## Internal Changes Strengthen Campaign Efforts

With three years left in the College's seven-year, \$75 million Comprehensive Campaign, Dr. Dillon, President of the College, has announced administrative changes to strengthen the College's campaign efforts.

Mr. Thomas Susanka ('76), has been appointed to a newly-created administrative faculty position, Director of Gift Planning. He brings considerable experience to the post, having headed up the College's admissions efforts for the past 25 years. During his tenure in Admissions, Susanka nurtured many long-term friendships with alumni, parents and benefactors, and student enrollment increased from 114 in 1979 to 329 students this year. As Director of Gift Planning, Susanka will encourage and assist interested benefactors in the details of making charitable, planned gifts to the College.

At the same time, Dr. Dillon has appointed Mr. Jonathan Daly ('99) to the administrative faculty of the College as its new Director of Admissions. Daly has worked closely with Susanka in Admissions for the last four years, first as an admissions counselor and last year as Associate Director of Admissions. In his new capacity, Daly will be responsible for attracting and enrolling new students, administering the College's annual, two-week High School Summer Great Books Program (see page 5), and overseeing the Admissions Office personnel and budget.

Susanka and Daly are both alumni of the College and as such bring a firsthand understanding of its unique Catholic curriculum to their work. "I am confident that these administrative steps will help us



Jonathan Daly (L) and Thomas Susanka (R)

succeed in our Campaign efforts," says Dr. Dillon. "The College owes Tom a debt of gratitude for his outstanding work in Admissions these past 25 years. Now, he will be directly involved in the final efforts to permanently establish the College. And since Jon has proven himself to be invaluable in assisting Tom in Admissions, I'm confident that as he takes on the role of Director of Admissions, Jon will do an excellent job of attracting highly qualified applicants and increasing the size of our student body."

# Great Books Summer Program for High-School Students

## Program Draws more Participants than ever Before

Sunday, July 25, 2004 saw 102 high-school students from as far away as Singapore, arriving on the College's mountain-meadow campus to spend two weeks probing some of the most important matters found in a number of books that have helped to shape Western civilization.

The 8<sup>th</sup> annual Great Books Summer Program for high-school students was the largest to date. "The students had all the personal attention they could possibly want," notes Paul O'Reilly, tutor and director of the program, "We split the 102 students into six sections of 17 students each, and each section had two full-time tutors. In addition, 16 prefects from the College's current student body were chosen specifically for their dedication to the curriculum and their outgoing personalities to work directly with the students. These prefects attended classes with them, shared meals to encourage out-of-class discussions, and attended Mass with them—all to promote the community life for which the College is known."

The program was conceived in 1996 as a way of introducing prospective students of the College to the study of original texts under the light of the Catholic faith. The students read and discuss in seminar style the works of authors such as Pascal, Kierkegaard, C. S. Lewis and St. Thomas Aquinas, as well as passages from Sacred Scripture. Since the beginning, many students have credited the summer program as the deciding factor in their decision to enroll in the College, usually one year after attending the program.

Tutors on campus have noticed an additional benefit: "The high-school program has been a great benefit to our regular academic program," says Dr. Michael McLean, Dean of the College. "Having experienced the College first-hand, freshmen who have participated in the summer program are highly motivated to pursue our four-year course of studies, and they are experienced in the discussion method of learning. They appreciate the importance of listening



Excursions included a visit to the Getty Museum in Los Angeles, with its beautiful paintings inside and panoramic views outside.



Students hiked to the Punch Bowl swimming hole in the Los Padres National Forest bordering the campus. Later in the program, an Italian dinner was enjoyed in Santa Barbara.



carefully to one another and of staying on track, and they have the confidence that a well-run discussion can advance their understanding and bring them closer to the truth."

About 40% of the students who attend the program will eventually enroll in the College. Already some of this summer's students have submitted their applications. Whether participants enroll in the College or not, however, it is not uncommon for the Admissions Office to hear back from students who have been profoundly influenced by the program—weeks, or even years later. Wrote one student in a recent email: "Thank you... I am proud to have been a tiny part of a great institution. I have developed a whole new insight and a whole new perspective in critical thinking and logical reasoning. I would also like to thank my teachers."

Why such an impact over only two short weeks? Some think it is the result of more than just the books and the discussions. Mr. Jonathan Daly, Director of Admissions, lived in the men's residence hall during this past summer program and says, "The class discussions are certainly central—and essential—to the program, but they could not carry on as long and as deeply after class without some common bond of friendship. Daily Mass, rosary and night prayer in the dorms collectively focus our attention on what is good, and that helps to deepen bonds formed in class, and even those begun on the athletic field. Not everyone is Catholic, none of the devotional activities are mandatory, but they're all well-attended and do have a noticeable impact on the lives of the students."

The next High School Summer Program is scheduled from July 24 to August 6, 2005.

For more information please call Jonathan Daly, Director of Admissions, at 800-634-9797, or visit our Web site at [www.thomasaquinas.edu](http://www.thomasaquinas.edu).

## New College Chaplain



Rev. Cornelius M. Buckley, S.J.

Born and raised in California, Rev. Cornelius M. Buckley, S.J. joined the United States Navy when he was 18 years old. After serving for two years, he left to attend the University of Santa Clara in northern California. There he met and forged a lifelong friendship with former and now deceased Thomas Aquinas College chaplain Rev. Thomas Conn, S.J., who was also studying at the university.

Fr. Buckley received a B.A. in 1950, after which he entered the Society of Jesus. He went on to receive two Masters degrees—one in history and the other in philosophy—from Gonzaga University. He was ordained to the priesthood in 1962, and

completed a Ph.D. in history from the University of Paris, Sorbonne, in 1967.

In his many years of working with young adults, Fr. Buckley has taught at the University of Santa Clara, Gonzaga University and the St. Ignatius Institute at the University of San Francisco. He also served as president of St. Ignatius College Preparatory High School in San Francisco, and later as dean of the University of San Francisco. From 1994–2000 he was director of the Fellowship of Catholic Scholars and has been a trustee on the boards of the University of San Francisco and St. Patrick's Seminary in Menlo Park, California.

Fr. Buckley is also widely published, having authored his own works and collaborated on others as co-author or translator. His publications include *Your Word, O Lord...Meditations for College Students and Anyone Else* and *When Jesuits Were Giants*, both published by Ignatius Press, and a translation of Simon Decloux' *The Ignatian Way*, published by Loyola University Press.

In 1999, in recognition of the influence he has had in the Bay Area during his many years there, the supervisors of the city of San Francisco dedicated a day of recognition to Fr. Buckley. Some years earlier, he had been given an honor of recognition and gratitude by the mayor of the city. He is listed in Marquis' *Who's Who in America*.

In recent years, Fr. Buckley has turned his focus to spiritual direction. He enjoys working with college students, helping them develop their relationship with Christ and grow in their love for God. Fr. Buckley joined the College in August 2004.

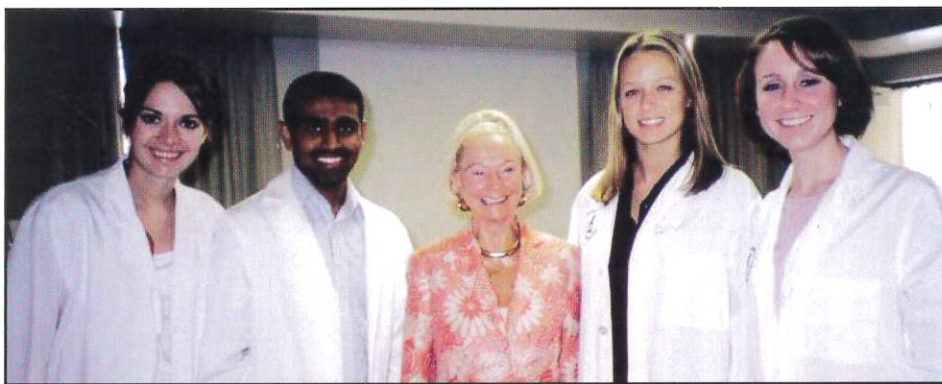
## Analytic Skills at Work

### Summer Internship in Medicine for Class of '06 Member

Jaelyn Hagon ('06) returned to Thomas Aquinas College this year as a junior with valuable practical experience in the field of medical research. During the summer months, she was one of only five participants chosen from a pool of 100 applicants from across the country—and the only liberal arts student—to participate in the Sansum Diabetes Research Institute's Summer Internship Research Program in the Biologic/Medical Sciences in Santa Barbara, California.

Fellow interns came from the University of California at Berkeley, Yale University, Youngstown State University and Santa Clara University.

The ten-week research and educational program is an opportunity for exceptional students to immerse themselves in clinical work and medical research concerning diabetes mellitus. The interns attended lectures, shadowed local doctors, interned at a county clinic, and conducted their own research projects. Miss Hagon's project involved analyzing nutritional guidelines for the various stages of life for diabetic and non-diabetic individuals.



Sansum Diabetes Research Institute summer interns with program benefactor. Jaelyn Hagon ('06) is on far right.

In commenting on the experience, Miss Hagon explains, "My two years at Thomas Aquinas College have already given me the ability to break down the scientific method and analyze whether each part of the process is experimentally sound." Miss Hagon found that she was also well prepared to make substantial and thought-provoking contributions to discussions about the moral and ethical aspects of issues such as embryonic stem-cell research.

Intending to become a doctor, she explains her decision to obtain a liberal education as preparation for medical school, saying, "The doctor has to treat the whole person. I believe the spiritual and emotional components of the person should be taken into account by any medical professional. The education I am receiving at Thomas Aquinas College is giving me that well-roundedness that I think is so important."

# Our Lady of the Most Holy Trinity Chapel Gift Opportunities

This is the second presentation of gift opportunities for the new Chapel at Thomas Aquinas College. Interested donors may reserve one of these with a gift or pledge in the amount indicated. Donors will be recognized for their generosity in a beautiful way within the Chapel itself, and they will also be remembered specially in the three daily Masses that will be offered in Our Lady of the Most Holy Trinity Chapel.

In this presentation, we offer gift opportunities in the nave, the transept, the sanctuary and the dome. In the next presentation we will present gift opportunities in the sacristy and the choir loft, and outside in the gardens, plaza and arcade.

If you would like more information on reserving a gift for the Chapel, please contact Mr. John Quincy Masteller, the College's Vice President for Development, at 1-800-634-9797.

**Dome Inscription**  
\$25,000

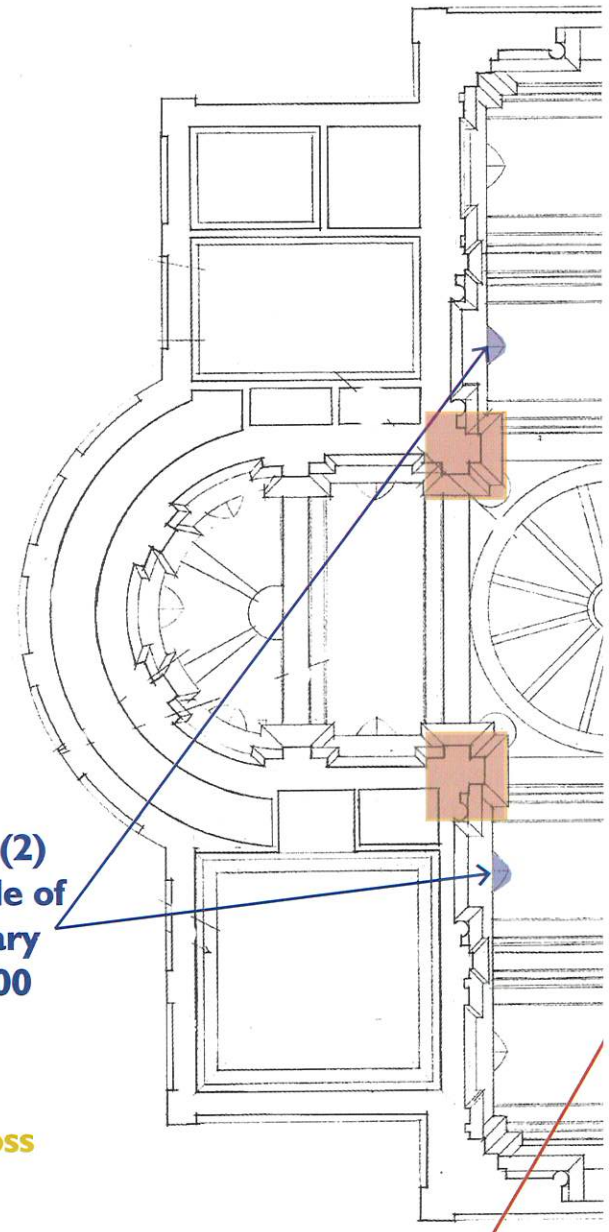
**Evangelists (4) Paintings**  
\$40,000 ea.

**Ambo, Bas Reliefs (4)**  
\$100,000

**Baldachino, Statues (4), Cross**  
\$850,000  
**(RESERVED for Alumni)**

**Tabernacle**  
\$250,000  
**(RESERVED)**

**Altar**  
\$150,000  
**(RESERVED for Alumni Priests)**



**Major Columns (4)**  
\$25,000 ea.

**Sanctuary**  
\$5,000,000  
**(RESERVED)**

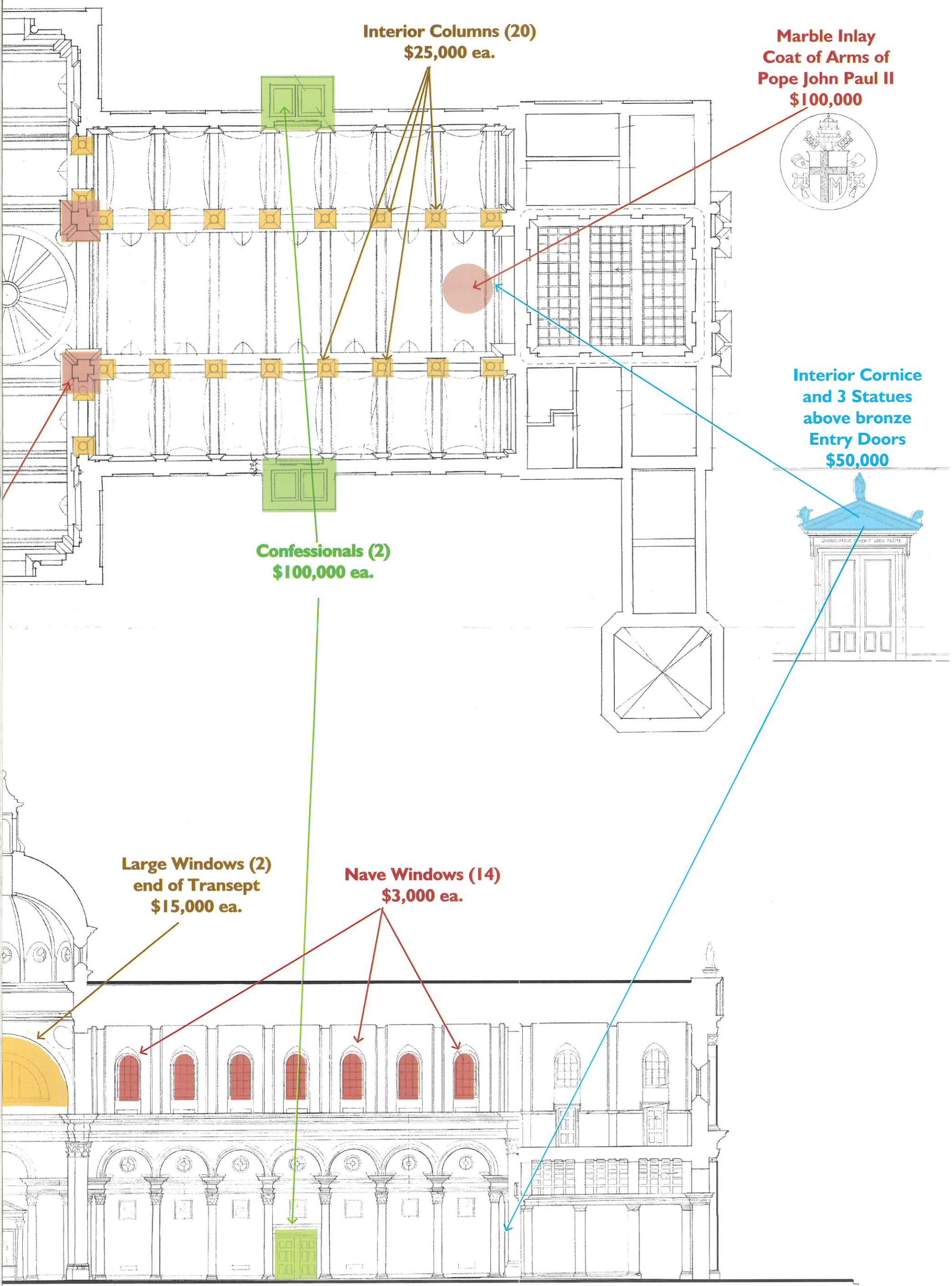
**Cross, Lantern, Bas Relief**  
\$65,000

**Dome**  
\$2,000,000

**Dome Windows (12)**  
\$12,000 ea.

**Transept Windows (8)**  
\$3,000 ea.



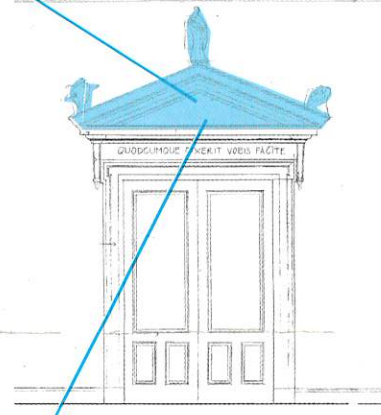


**Interior Columns (20)  
\$25,000 ea.**

**Marble Inlay  
Coat of Arms of  
Pope John Paul II  
\$100,000**



**Interior Cornice  
and 3 Statues  
above bronze  
Entry Doors  
\$50,000**



**Confessionals (2)  
\$100,000 ea.**

**Large Windows (2)  
end of Transept  
\$15,000 ea.**

**Nave Windows (14)  
\$3,000 ea.**

Dr. Harry G. Browne

Dr. Browne's association with the College commenced long before he began his 20-year tenure on its Board of Governors: he was introduced to it by his parents, who were generous supporters of the College from its first year of operation. His late mother, Mrs. Francis Browne, served on the Board of Governors for many years, and her son is proud to have carried on her legacy of generosity to the College.

Born in 1929, Dr. Browne was raised in a family that took education seriously. But culture and manners were equally important. Dr. Browne wanted to be a doctor from an early age and precociously informed everyone who came to the family home of his intentions. Upon hearing his plans, his parents insisted that he rise to the high standards required of professionals and "act like a doctor if he really wanted to become one." This meant everything from taking studies seriously to wearing the clothes befitting a professional.

Browne graduated from Yale University, where he studied history and philosophy. He then entered Cornell University Medical College. While still a medical student, he attended courses and clinics at the University of Havana and Calixto Garcia Hospital in Cuba. There, he became fascinated with tropical diseases and parasitology and decided to specialize in this area.

After spending four years in post-graduate training at New York Hospital, he entered active duty in the United States Navy. He was stationed in Cairo, Egypt, where he directed the department of parasitology at the United States Naval Medical Research Unit #3 and conducted field research in the Nile Delta and the Upper Nile Province of Sudan.

While in Cairo, he and his wife, Jean, had the third and fourth of their six children. Ever the adventurer, Dr. Browne spent time exploring the area and writing extensively about his discoveries



Dr. Harry Gray Browne

and the scientific research he conducted about parasites throughout the Nile region and Northern Africa. During his three and a half years in the area, Dr. Browne gained a vast treasury of knowledge of its medical, cultural and natural characteristics.

Dr. Browne returned to the United States in 1964 to take the position of Assistant Professor of Pathology at Vanderbilt University Medical School. In 1965 he left this full-time teaching position to begin a double career as both a physician and businessman. He founded a medical practice that with 37 partners provided specialized services in pathology and nuclear medicine to physician practices and 20 rural and urban hospitals in four southern states. Doctors reached clients with the help of helicopters and fixed-wing aircraft.

He founded, as well, International Clinical Laboratories Inc. (ICL), a medical service

company with 12,000 employees and facilities in 18 states. When ICL was sold in 1988, he began a biopharmaceutical company, Therapeutic Antibodies, Inc. with offices in Nashville, London and Australia that developed important treatments for snake bite and drug overdose. The company has since merged with a British company and has achieved profitability. "God's hand was in this company's success," says Dr. Browne. "I know this from personal experience."

Although for many years he maintained a private medical practice to provide for his growing family, by nature, he explains, he is "not just a doctor." He is, rather, a scientist in the truest sense—curious about how and why things are the way they are. This is the basis of his interest in and generous support of Thomas Aquinas College.

During his life, Dr. Browne has traveled in many countries including most of Europe, Central and South America, the Middle East, Pakistan, China and Africa. He has gained a measure of practical skill and fluency in five languages including Arabic. Two years ago he attended a four-month course in tropical medicine and hygiene at the University of London and, pursuant to this course and examinations, received a Diploma of Tropical Medicine and Hygiene from the Royal College of Physicians of London.

The interview below was conducted while he was in Mexico assessing how best to use his medical knowledge to help others less fortunate than himself. He still pursues an active career as a biopharmaceutical consultant, lecturer, writer, rancher and physician. He also maintains his membership in numerous professional and scientific organizations, including the American Society of Clinical Pathologists, the College of American Pathologists, and Britain's Royal Society of Tropical Medicine and Hygiene.

An Interview with Harry G. Browne

**Q:** *What brings an accomplished doctor and scientist like you to support so fully an undergraduate college that offers only a single degree, a B.A. in liberal arts?*

**A:** Truth is important—in the spiritual and the material realms. Thomas Aquinas College recognizes that; its whole aim is founded on that.

In the scientific world, all too often, truth is cast aside in favor of hard, cold facts. But to be a good scientist, you can't reject one type of truth or one type of knowledge. If you do, you're going to start with a potentially weak premise and probably not know how to check your conclusions as you go along. The practical sciences necessarily depend on theoretical knowledge. A doctor of medicine like myself should be the type of person that is very interested in philosophy, reality, religion, and even revelation. Thomas Aquinas College gives students that strong foundation in the truth—and how best to find it.

**Q:** *What, in particular, appeals to you about the College?*

**A:** I am most impressed by the way the College program forms the minds of those who graduate. I think I can best show this with an example.

Recently I read an article written by someone who was obviously not schooled in the Thomas Aquinas College way. He started with weak premises, didn't know how to think or reason, and came to wrong conclusions. And he hadn't documented his sources or data properly. Yet the article was published in a national science magazine by someone who was supposed to be an expert in his field—at least he had the letters after his name that should only be given to an expert. The article was purportedly a review of two publications. One of these was entitled "The Soul Made Flesh;" the

other dealt with animal intelligence. The author, a neuroscientist, concluded that animal thinking and human thinking are fundamentally the same, only that human thinking is more complex. He announced that new discoveries of natural science and experimental psychology have now proven that the mind is the determinant product of the brain and that there is no rational human soul.

He then diverted from his reviewer's task to use this conclusion to support the practice of abortion. He further supported abortion by the following faulty reasoning:

- a. Spontaneous abortions occur naturally at the rate of about one in seven pregnancies.
- b. Since nature is wasteful of life, loss of life is a part of nature.
- c. People are therefore justified in wasting life by induced abortion.

But if this argument were right, it could be applied as easily to the fact that many deaths occur from natural causes after birth. You could then conclude that you may kill any person anytime for any reason. The reasoning would not just apply to abortion, it would have universal application.

Compare this to another article by a graduate of the College, Dr. Marie George ('79) on a related subject that I recently read in Thomas Aquinas College's scholarly journal, *The Aquinas Review*. Dr. George's position was sensible, articulate and well-documented. It was written using clear reasoning and sound examples. She pointed out that humans as opposed to animals are able to think abstractly, form hypotheses and test the truth of these hypotheses using empirical evidence, evidence from revelation, natural law and logic.

You find this ability to reason well in so many of the students and graduates of Thomas Aquinas

College. It is good to see a school that respects truth.

**Q:** *Do you think this sort of education is for everyone?*

**A:** In a way, yes, because everyone has an obligation to respect the truth, starting with a sort of natural piety wherein the student respects what the teacher says. But not everyone can have the opportunity to spend the time, or has the inclination or resources to study the "why" questions as is done at the College. For instance, look at the less scholarly Saints. They began with spiritual knowledge, and sometimes they didn't ask the "why" questions. The knowledge they held in faith supported by grace was sufficient for them. Yet they were very good, holy people, and their knowledge was valid.

Sometimes, too, there are dangers to being an intellectual. One can come to false conclusions despite the best of efforts to reach truth. The search for truth carries a heavy responsibility with it for which not everyone is suited.

But for those who want to know the "why" of things, Thomas Aquinas College is perfect. What I like about the College is that its graduates are expected to have intellectual knowledge about material things and about spiritual things. The program is unified in that way. And although anyone has the right and ability to seek after truth, it is very important to me that the College grounds its program of study in the Catholic faith.

I received a very good education at a very good school, and there is nothing wrong with the education I received. But still, what I received doesn't compare to the education available at Thomas Aquinas College. I wish there were hundreds of Thomas Aquinas Colleges all around the country.

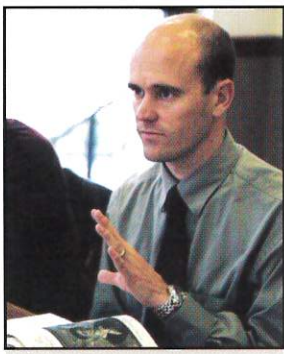




## New Tutor Profile

### Mr. Brian P. Dragoo ('01)

With both a B.S. and an M.S. in civil engineering already in hand, Brian Dragoo found himself in 1997 intrigued by Thomas Aquinas College and applying for entrance to its Bachelor of Arts program. Now, having completed the College's program in 2001, he is



Brian P. Dragoo

a member of the teaching faculty at the College, bringing to his new position a wealth of experience in both engineering and information technology.

As a young boy, Dragoo delighted in the logic he found in mathematics and science. Years later, he went on to pursue studies in engineering at the University of Arizona. Mathematics and technology came easily to him because, as he explains, "They were logical; they just made sense." Not surprisingly, he went straight through the engineering program in five and a half years, completing an M.S. at the age of 23.

During those years of study, Dragoo had a natural aversion to studies that were not presented in a logical way. Looking back, he says that he saw the liberal arts as "flaky and untrustworthy because they did not conform to the truth that was laid out so clearly in the sciences. From the little I saw of the humanities departments in college, the sciences and liberal arts seemed at odds with each other in a fundamental way."

Dragoo was raised as a Catholic. Without explicitly rejecting his faith, he nevertheless drifted to an evangelical church during his years at the University of Arizona. As he recalls, "Its members seemed alive with their faith." But he was not satisfied. "They are good at getting you in the door, but once I was in the door, I saw that all the excitement was in getting there." This mathematician wanted something that would endure.

At the urging of a close friend, Dragoo attended the Stations of the Cross at a Catholic church on Good Friday in 1993. There he experienced for the first time the depth of the Catholic faith in which he had been raised.

Through his friend, he met more Catholics who introduced him to the intellectual life of the Church. He began to read Catholic authors such as G. K. Chesterton, and what he learned propelled him to explore Catholicism more deeply.

Dragoo began to realize that there was an intellectual component to the Catholic faith, and that there were Catholics who were steeped in its literature and philosophy. To gain a better understanding of the Faith, he realized that he, too, needed to immerse himself in these works. So, during graduate school, Dragoo audited classes in philosophy and classics, and he read poetry. He also began to attend Mass again.

About this time, he met fellow student, Amy Campbell, a southern Baptist who nevertheless was willing to go to Mass with him. So affected was she by the Mass that it was Amy who first asked, "So, Brian, why aren't we Catholic?"

Not long after, they entered an RCIA Program together—Brian to "revert" and Amy to convert. Before completing the program, they were married in the Catholic Church by special permission in 1996; Amy received her First Communion at their wedding, and they were both confirmed at the end of the RCIA program the following Easter.

Just after their marriage, Brian came across an article about Thomas Aquinas College that described both the Catholic nature of its program of liberal education and the vibrant nature of the spiritual life there. Excited by the information, they visited the campus during Commencement exercises a few months later. Finding the College to be even

more appealing than they had dared to hope, Brian applied for admission to the College the very next day.

Looking back, he says, "Now I can see why existentialism and other modern philosophies I came across in high school and in college made no sense to me. The professors were teaching in a vacuum, as it were, without a referent. But these modern philosophers were reacting to the Ancients, and they lose any intelligibility whatsoever when studied out of context. That's why they made absolutely no sense to me."

Dragoo realizes now that his earlier frustration with philosophy and the humanities was due not to a lack of interest in himself but to a defect in the teaching of these subjects. He accounts for his transformation from engineer to member of the teaching faculty at Thomas Aquinas College by pointing to what he now understands was an abiding love for the truth. He sees now that the material world which he sought to understand—and mastered to an extent in his studies of engineering—bears the stamp of the Creator and argues for the existence of God (as St. Thomas Aquinas made famous) from its own inherent order.



Brian and Amy Dragoo with Claire, Lucienne and Josephine.

While Dragoo attended classes at the College, Amy worked in the College's Development Office; Brian was one of the few students who, because he was married, lived off campus. As newlyweds, they were hoping for children. But as time passed, they began to ask for prayers from classmates, tutors—everyone. They even looked into adoption. But no child came their way.

After a long period of waiting and worrying, campus chaplain Rev. Bart de la Torre, O.P., emphatically told the young couple, "Stop worrying!

God wants Brian to get through this program. As soon as he graduates, you'll have babies," Dragoo recalls. "He said it as though it were a fact."

Amy and Brian went through Brian's four years at the College without having children. Then just six days before his graduation, they received the long-awaited news that there was a baby for them to adopt. Lucienne Dragoo was born June 23, 2001, only 2 weeks after Brian delivered the Senior Address at his graduation from the College.

Because Lucie's adoption was still pending, keeping the Dragoo's in Ventura County, Brian took on the job of full-time network administrator for the College. As so often happens, God now answered their prayers more fully than this couple could have imagined: while learning how to take care of their newly adopted daughter, Amy was soon happily overwhelmed by her pregnancy—with twins. Just eight months after bringing Lucienne home, the Dragoo's own biological twin girl babies were born.

To accommodate their growing family, the Dragoo's bought a home in Santa Paula, and Brian continued to work at the College as network administrator. In the fall of 2001, he began co-leading a seminar with another tutor and was encouraged to apply for an appointment to the teaching faculty of the College. He co-led several other classes during that year and the next, and applied for an appointment as a full-time tutor at the College. He was honored to receive that appointment this past summer.

"Back in Arizona, I never expected to be teaching at a Catholic college that offered a classical liberal education," Dragoo reflects. "But I am absolutely delighted now. I am able to focus on studying full-time again, and I don't miss engineering or network administration a bit. It is wonderful to be able to read and contemplate again the works studied in the program. And Amy couldn't be happier with my appointment."

Says Dr. Michael McLean, Dean of the College, "Brian brings to the teaching faculty his valuable experience and knowledge of engineering. But beyond this, he brings his self-guided re-conversion to the Catholic Church. He will be a wonderful guide for our students both in the classroom and in their spiritual lives."



### Former Tutor now U.S. District Court Judge

On July 6, 2004, by a vote of 51 to 46, the United States Senate approved the nomination of former member of the Thomas Aquinas College teaching faculty, James Leon Holmes, to the U.S. District Court in Little Rock. Mr. Holmes taught at the College from 1990 to 1992, and his son, Jeremy Ryan, graduated from the College in 1999.

Despite his high ranking with the American Bar Association as well as a stellar legal career, sharp debate over Holmes' position on several key moral issues preceded his confirmation by the Senate. Some of the opposition to his appointment stemmed from Holmes' support for the traditional Christian view of marriage. In addition, several senators opposed his defense of the place of natural law in American jurisprudence. Further, as *The Wall Street Journal* noted, the debate showed that some senators thought "litmus tests on religious belief should determine whether one is qualified on the federal bench."

Mr. Holmes' confirmation, along with that of five other nominees, was secured only after Republican

leaders obtained the votes of six Democrats, including the two senators from Arkansas.

In the end, Holmes graciously acknowledged that the opposition to his appointment touched upon issues of fundamental significance. At his swearing-in ceremony, rising above the fray, he referred in his acceptance speech to the heated nature of the opposition, noting that the issues they raised "are terribly important in the life of our nation. We need to talk about them, and we should commend the senators for doing so."

Holmes earned a Ph.D. from Duke University and graduated first in his class from the University of Arkansas, School of Law. In recent years, he has returned to lecture at the College and has been published in the College's academic journal, *The Aquinas Review*. Holmes stays in close touch with the faculty and staff at Thomas Aquinas College, who enthusiastically received the news of his appointment.



## Grad Appointed to #2 Spot at Pontifical University



Carl Sauder ('77) and daughter Bridget ('08). Carl is now Vice President for Academic Affairs at the Pontifical University of Puerto Rico.

In March 2003, Carl Sauder, a graduate of Thomas Aquinas College's Class of 1977, was named Vice President for Academic Affairs of the Pontifical University of Puerto Rico, the second highest post at the University after the President. Sauder supervises all academic aspects of the University—curricula, faculty positions and accreditation. He also acts as Interim President during the President's absence from the University. The main campus in Ponce has approximately 7,500 students in six colleges (law, graduate school, arts and humanities, education, business and science), as well as 1,700 students at two branch campuses.

Sauder earned an M.A. in philosophy at Laval University in Quebec. He was hired by The Catholic University of Puerto Rico in 1981 as an instructor in the philosophy and theology department. The following year, he was made department director and served two three-year terms. He then served two three-year terms as Dean of the College of Arts and Humanities.

In the early 1990s, the University was granted the status of a Pontifical University. Mr. Sauder was then named Vice President for Student Affairs. After serving in that capacity for two years, he was named to a new post—Vice President of Institutional Mission. Two years later, Sauder was made a Special Delegate to the Board of Governors. In 2002, he was appointed Interim Vice President for Academic Affairs, before taking on the position in his own right last year.

His wife, Kathy, a graduate of the College's Class of 1978, also earned an M.A. in philosophy at Laval University. She, too, has taught at the Pontifical University of Puerto Rico, while also caring for the couple's 12 children, two of whom (Adrienne ['02] and Margaret ['03]) are Thomas Aquinas College graduates. Another daughter, Bridget, is now a freshman at the College.

## Grad in Key Position at Dept. of Homeland Security

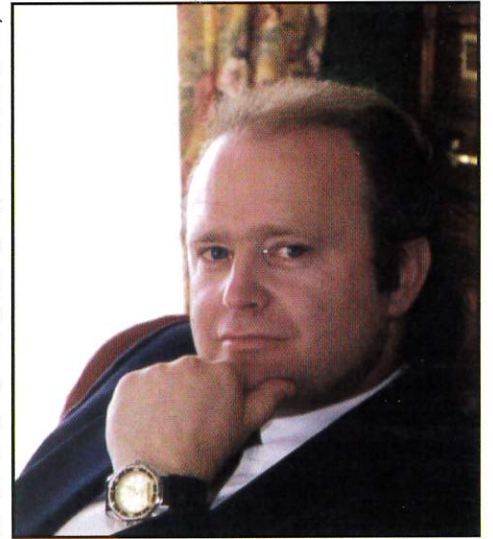
William Howard, a graduate of Thomas Aquinas College's Class of 1977 was appointed Principal Legal Advisor of U.S. Immigration and Customs Enforcement Agency (ICE) earlier this year. Working within the Department of Homeland Security, he now oversees 1000 employees, including more than 600 attorneys, across the country. "His legal experience and dedication to government service make him an excellent choice to lead the ICE legal team," Assistant Secretary of ICE, Michael J. Garcia, said at the announcement of Mr. Howard's appointment by the White House.

Mr. Howard previously served as an Assistant U.S. Attorney in the U.S. Attorney's Office for the Eastern District of Virginia, where he was responsible for immigration and national security litigation. Prior to that, Mr. Howard served in the Office of Immigration Litigation in the Department of Justice's Civil Division. He also served as General Counsel to the United States Commission on Civil Rights in the late 1980s. Mr. Howard received a J.D. from Notre Dame School of Law.

Looking back, Mr. Howard is quick to credit his time of formation at Thomas Aquinas College. "The College made me a far better Catholic, far better citizen, far better attorney, and far better husband and father," he says. "My four years at the College were absolutely fabulous—there is no other school like it anywhere."

Mr. Howard lives in suburban Virginia with his wife, Teresa, and their two children, Will and Christy. They are active in their parish as well as in their children's school, Holy Family Academy, in Manassas, Virginia.

In October, Howard was the guest speaker for the College's annual Board of Governors' Retreat in Ventura, California. He spoke of his education and how Thomas Aquinas College influenced his legal career.



William Howard ('77) oversees more than 600 attorneys at the Department of Homeland Security.

## Regents Assist in Meeting \$75M Comprehensive Campaign Goals

On Convocation day, the College's newly established Board of Regents held its first formal meeting in the Board Room of St. Bernardine Library. Several members of the College's Board of Governors were also in attendance.

The Board of Regents was formed in 2003 in order to help get the message of the College out across the country, with the Regents serving as ambassadors of the College to their friends, colleagues and associates. Each member is committed to contributing generously to the College and to encouraging others to support the College. As President Dillon pointed out at this first meeting, "The demands of our \$75 million Comprehensive Campaign are tremendous. My staff and I are deeply grateful to the members of the Board of Regents for their commitment to help us meet our goals and to firmly establish the College for the benefit of generations of young people to come."

One of the first points of agreement at the meeting was that the Board of Regents would hold its annual meeting at Convocation. As David Young, Chairman of the Board of Regents and a Member of the Board of Governors, noted, "It is such a pleasure to see students excited about the new academic year. When do you ever see students applauding over the start of school?" The Board of Regents also agreed to meet monthly by telephone conference.

During the meeting, Mrs. Maria Grant, Chairman of the Board of Governors, emphasized the importance of campus visits, noting that it was due to her own visit to the campus that she first became involved with the College. David Young whole-heartedly agreed. He pointed out, though, that when this is not possible, "We must bring the College to them."

To date, members have engaged in a number of activities designed to introduce the College to a wider audience: David Young and Robert Libertini have sponsored seminars in Chicago and elsewhere, modeled on classes at the College; Jeff Ketelhut and his wife, Marcella, hosted in their Westlake Village home



Regents: Jerry Keane, Jim Scanlon, David Young and Jeff Ketelhut

a dessert reception that included a piano and violin concert, at which guests were introduced to the College; Jerry and Peggy Keane co-hosted a cocktail hour reception in Orange County to showcase the College's Chapel plans for their friends and associates; and, during this past summer, Jim Scanlon worked with the College's Career Placement Office to place students in local internships as a way of heightening the College's profile in the local community.

The members of the Board of Regents agreed in the coming year to continue their individual efforts to help expand the base of support for the College, and to interest others in joining the new Board. They also agreed to collaborate next spring on a local golf tournament, which will become an annual event.

### IN MEMORIAM

Mrs. Susan Bowman—June 28, 2004  
*Friend of the College*

Mrs. Mary Louis King—July 25, 2004  
*Mother of Frank King ('03)*

Mr. James T. Fahey, Sr.—August 3, 2004  
*Father of James T. Fahey, Jr. ('94)  
and Patricia Fahey ('95)*

Miss Catherine (Kitty) G. Rottier—August 8, 2004  
*Friend and benefactor of the College*

Mr. Paul J. Levine ('04)—October 31, 2004

Mrs. Dolores V. Mills—August 13, 2004  
*Wife of Edward Mills, member of the Board of Governors, mother of Julie Teichert ('79), Anne Miller ('80), Jim ('81) and John ('88)*

Rev. Msgr. George A. Kelly—August 13, 2004  
*Friend of the College*

Miss Ellen K. George ('82)—September 2004

Mrs. Theresa Brooks—September 20, 2004  
*Mother of Andrea Brooks ('96)  
and Anne Marie Hart ('93)*

## High-Tech Monk: Rev. Bernard McCoy, Cist. ('88)

For centuries, monks supported themselves and their charitable works by painstakingly illuminating manuscripts; in more recent years, many have become known for their fine baked goods. Surprising as it may seem, today, there is a group of contemplatives who are selling office and printing supplies online. "All we're doing is adapting to the contemporary technology," says Rev. Bernard McCoy, Cist., a graduate of Thomas Aquinas College's Class of 1988. "If raisin bread isn't selling, refilled laser printer cartridges just might."

Fr. McCoy, who entered the Catholic Church while a student at Thomas Aquinas College, is a contemplative Cistercian monk, priest and Steward for Temporal Affairs for the Abbey of Our Lady of Spring Bank in Sparta, Wisconsin. He is also the founder and CEO of LaserMonks.com, a three-year-old start-up company that sells new and refurbished computer supplies online. With gross annual sales increasing from \$2,000 to \$2.5 million in only three years, LaserMonks.com is one of the fastest growing companies in the United States. As an emerging company that is unique in its innovation, integrity and inspiration to other young companies, it received first place in 2003 in Fast Company's "Fast 50 Awards." It has also been featured by CNN, *ABC World News Tonight with Peter Jennings*, Reuters, *USA Today*, *Entrepreneur* magazine, National Public Radio, Zenit, the *National Catholic Register*, EWTN and numerous newspapers around the country. Fr. McCoy and his fellow contemplatives have entered the fast track of e-commerce.

"The overwhelming response and gratitude we have received from corporate, nonprofit and private customers tells us we're on the right track. We care for our customers and serve them as though they were Christ, Himself. It's our 900-year-old tradition; it's the spirit of our Cistercian Benedictine way of life, and it gives us great joy," says Fr. McCoy.

The business' Web site is simultaneously sophisticated, pious and self-effacing. Next to their list of available computer products is a link to their abbot's page and an invitation to submit prayer requests. Also offered are hard to find books on Catholic spirituality.

The revenues from LaserMonks.com provide a steady cash flow for the Abbey. But finances were not always so good for the monks of Our Lady of Spring Bank. In fact, when Fr. McCoy first visited the Cistercian community years ago, he found only three Cistercian priests and one brother, living in a small trailer. For 23 years, they had been fervently praying for new vocations.

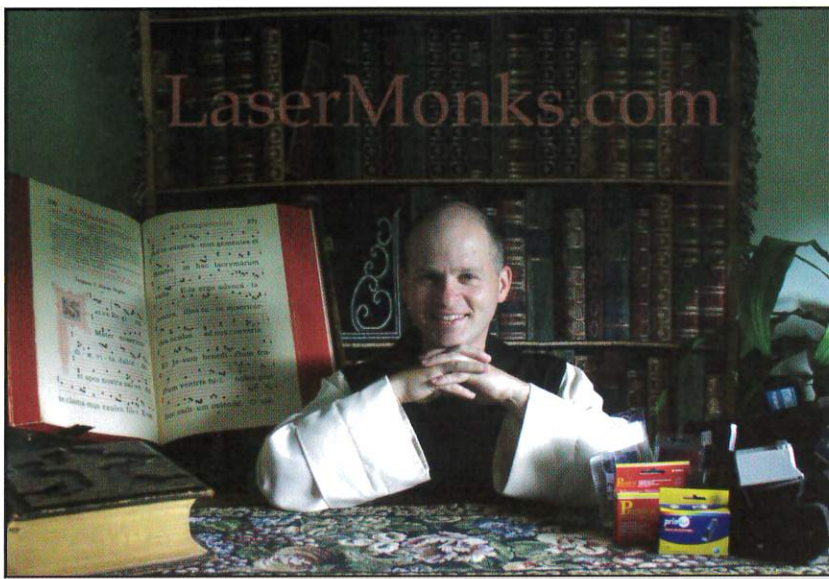
Fr. McCoy was 20 years old when he visited the monks. But four years earlier, while those monks were praying so persistently, J-Vann McCoy (as he was called back then) was saying his own prayers, the answer to which brought him to the Cistercian monks in Wisconsin.

### From Astrophysics to Aquinas

J-Vann always knew what he wanted to do while growing up. At a very young age, he had started several neighborhood businesses and saw that his entrepreneurial talent would bring him success in any business. He left high school early to get a head start, studying astrophysics at Georgia Institute of Technology in Atlanta, Georgia. The sum total of his life plan at that time was to finish college quickly, make a lot of money, and "live the good life."

"Back then," he says, "I had no compass to help find my way. In fact, once I seriously considered an offer for a high-paying job as an international business lawyer. The mention of involvement with a 'large Italian family' finally alerted me to potential dangers."

Becoming more and more aware that there was little meaning in his life, he was dissatisfied. "Although I was doing well in college and was confident



Contemplative CEO surrounded by some of his favorite things.

I would succeed in business, I wanted to find a deeper meaning to life," he recalls. "I really wanted to explore the truth and think about it." One night he found himself sitting alone on a park bench, where he cried out, "Okay God, I don't know what I'm doing or where I'm going, but you'd better send some light my way or I could get mixed up in some pretty bad things."

Very shortly after, he learned about Thomas Aquinas College. He had never heard of the College's patron and thought, "Aquinas? Hmmm, must be some kind of Indian name." Intrigued by the idea of a curriculum based on the Great Books, he called immediately to find out more, and he liked what he heard. Believing the College to be an answer to his prayer for guidance, McCoy decided to apply and was accepted. A few weeks later, J-Vann headed to California.

### Forming the Contemplative CEO

Having grown up in a conservative, protestant family, J-Vann had no intention of converting to Catholicism when he came to the College. Within weeks, however, he realized that he needed spiritual direction. "I was getting direction academically through the classes, following the guidance of some of the greatest minds of Western Civilization. I found tremendous value in that structure," he says now. "But I knew that I needed someone to guide me spiritually as well." By the end of his first month as a freshman, College chaplain Msgr. Gallagher had introduced him to the catechism.

J-Vann now started attending daily Mass and continued to talk with Msgr. Gallagher. By Christmas time, the books and the catechism came together for him. He remembers thinking to himself, "Even if I left here today, I could not believe anything other than what I have learned here. For the first time, God, science and creation have all come together for me."

At his request, Fr. McCoy was received into the Church on Ash Wednesday of 1985, instead of waiting until the more customary service at the Easter Vigil. "I wanted to experience all of it," he explains, "all of being Catholic—the suffering in Lent as well as the resurrection at Easter."

His prayer life—focused on simply being with God—intensified. McCoy had led an extremely active life: he had a pilot's license; he played several musical instruments and taught dance; as a freshman, he even ran a thriving import/export business from his dormitory pay-phone with 30 representatives in nearly as many countries. And he did all this while also keeping up with the demanding curriculum at the College. Now, in the College chapel, his contemplative side emerged. Before long, he realized that "what is going on behind the altar—that's reality; that's where I'm heading."

Toward the end of his senior year, McCoy visited several religious communities. When he found the little Cistercian trailer out in the hills of Wisconsin, he knew that it was home for him. He knew he'd be back.

### "A Bunch of Black Dust"

After graduation in 1988, McCoy entered the Cistercian seminary of Hauterive in Fribourg, Switzerland. He completed his final year of studies in Minnesota, not far from the abbey where he was made Steward of Temporal Affairs and thereby, project manager for the construction of the first wing of the monk's new monastery.

McCoy was ordained in 1995 and, continuing as Steward of Temporal Affairs, began working on income projects. When ordering printer cartridges from a computer supply company he encountered first hand the exorbitant prices being charged for refurbished printer cartridges. He was shocked, thinking to himself, "This is too expensive for a bunch of black dust!" His entrepreneurial spirit coming to the fore, Fr. McCoy seized the opportunity presented by these inflated prices: With his fellow monks, he would start a new company to provide computer products at much-reduced rates.

Considering overhead, he said to himself, "The salaries of the entire staff could increase ten times each year and still stay at zero." Monks could offer the same quality products at dramatically lower prices and still make a healthy profit.

### Good Fruits

Today, in an abbey that includes Spartan living quarters for the monks and offices for a high-tech business, Fr. McCoy spends five hours each day praying the Divine Office and intoning the notes of Gregorian chant, and an additional one to two hours in private prayer, as well. In between, he and several employees conduct the business of LaserMonks.com to sustain the monks and their charitable activities. Somewhere in these busy days, Fr. McCoy also finds the time for the media interviews that this unique business venture regularly attracts.

"There's a wonderful rhythm to monastic life that permeates everything we do," reflects Fr. McCoy, adding with a grin, "but sometimes it gets so busy here that I feel like I need to take a break and go to a monastery!"

All profits support the monks' charitable work, which is wide-ranging and international. Their good works include: seed money for a homecare advocacy agency; aid to Native American schools and missions; scholarships to young people pursuing religious and pastoral studies; food and hygiene products to regional shelters; funding for a children's emergency home; assistance to a summer camp for children with HIV; and funding for a school in Vietnam that trains street kids in the use of office software.

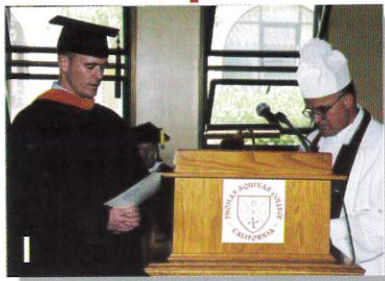
Particularly interesting among these is their new foundation, Torchlight, that provides venture capital for good works. Continually funded by LaserMonks.com, Torchlight provides resources and funding that encourage others (youth groups, corporations, elderly, etc.) to do good works themselves.



At the Abbey of Our Lady of Spring Bank, Fr. McCoy has found what for him is the perfect blend of the contemplative and active lives. Cistercian spirituality focuses him on quietude in the presence of God, while the demanding work as CEO of LaserMonks.com fulfills his action-oriented temperament even as it gives him daily opportunities to help others either through spiritual direction or through speaking engagements to the business community. "Integration has started to occur inside me," he says. "Trying to integrate head and heart, that's what all these years are for here below."

## Campus Life

Fall 2004



Key to photos: 1) new Tutor Brian Dragoo takes the Oath of Fidelity; 2) Attorney Bill Howard ('77) speaks of his work at the Dept. of Homeland Security; 3) creativity abounds at Halloween costume party; 4) student musicians play at the College's own "Schubertiade 2004"; 5) the student body assembled for Convocation; 6) Ivitza Connolly of Marathon, Wisconsin, signs the registry as Registrar and Tutor Sean Collins looks on; 7) the latest Grimm Family ensemble serenades Tutor Molly Gustin, 8) Mrs. Gustin at a Southern California Alumni Association Dinner in her honor, pictured with friends Mrs. Bill Lawton and librarian Mrs. Viltis Jatulis; 9-10) autumn colors on the College campus; and 11) founding President Ronald McArthur celebrates his 80<sup>th</sup> birthday in St. Joseph Commons.

## College Inaugurates Charitable Gift Annuity Program

Donors can now assist the College in its mission of Catholic liberal education and enjoy substantial income and tax benefits through the Charitable Gift Annuity program. For gifts of cash or other property, beneficiaries receive fixed payments for life and are entitled to an income tax deduction. Payments continue throughout the life of the donor.

Through the Charitable Gift Annuity program, donors are able to make gifts today which they might otherwise have been able to make only in their wills or other long-range plans. In this way, they are helping to secure the financial strength of the College while contributing to their own financial well-being. They will, of course, also receive the gratitude and prayers of the College community for many years to come.

For information about the Charitable Gift Annuity program or about other ways—bequests, living trusts, life insurance—by which you may be able to assist the College in light of your financial circumstances and estate plans, contact Tom Susanka, Director of Gift Planning at the College: 800-634-9797, ext. 350 or at [tsusanka@thomasaquinas.edu](mailto:tsusanka@thomasaquinas.edu). Or visit the College's Web site, [www.thomasaquinas.edu](http://www.thomasaquinas.edu), and click on "Support the College" for a complete guide to how you can assist the College in educating young men and women who will help bring the heart, light, and mind of Christ to the world.

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## Calendar of Events

Thanksgiving Break	November 24 – 28
Advent Choir Concert	December 3
Final Exams	December 11 – 17
Christmas Break	December 17 – January 9
Second Semester Begins	January 10
St. Thomas Day Lecture, Fr. Romanus Cessario	January 28
President's Day Lecture, Honorable Edwin Meese	February 11
Friday Night Lecture, Dr. Thomas Cavanaugh ('85)	February 25

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