



THOMAS AQUINAS COLLEGE NEWSLETTER

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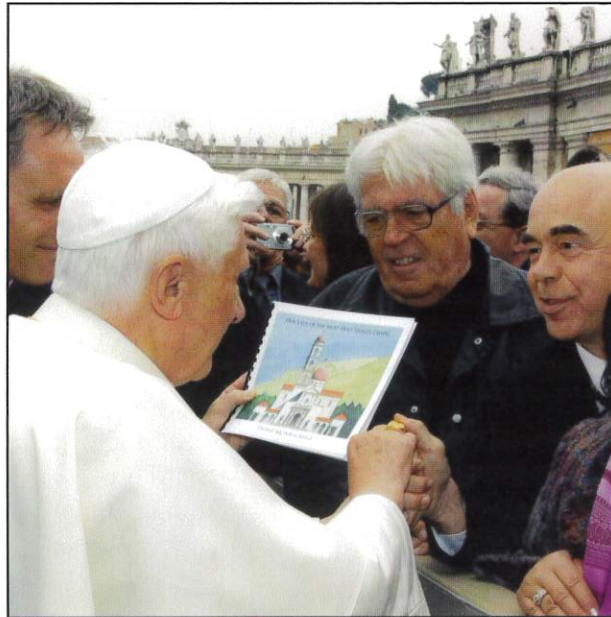
On the Road for Thomas Aquinas College Papal Blessing Is Highlight of Trip to Italy and Austria

In April of this year, President Thomas Dillon and his wife Terri had the honor of presenting to Pope Benedict XVI the plans for Our Lady of the Most Holy Trinity Chapel. During a previous trip to Rome in 1997, they had the privilege of visiting with the future Pope Benedict for three quarters of an hour. Later, a letter arrived in which Cardinal Ratzinger said, "Please be assured of my deep admiration for Thomas Aquinas College and my gratitude for all that you do for the Church."

In the years since, Dr. Dillon has informed the Holy Father periodically about the progress of the College, in particular, the large number of alumni who enter the priesthood and religious life. Thus, last spring, he was grateful to have the opportunity to give His Holiness the artist's renderings for the crown jewel of the campus. "In the all-too-brief time I had with the Holy Father," he recounts, "I asked him for his blessing on Our Lady of the Most Holy Trinity Chapel, to which I was delighted to have him reply, 'You have my blessing.'"

In 2003, the Dillons had presented these plans to the late John Paul II and received his blessing as well. Now the College is looking forward to honoring both pontiffs by inlaying their coats of arms in the marble floor of the nave of the new Chapel.

While in Rome, the Dillons had the opportunity to visit with some dear friends, among them His



Eminence Francis Cardinal Arinze, the Prefect for the Congregation for Divine Worship and the Discipline of the Sacraments. In 2004, he gave the Commencement Address at the College and was awarded the Saint Thomas Aquinas Medallion. When the Dillons arrived at the Congregation, Cardinal Arinze expressed an abiding interest in the College, and then asked them to join him as he led his staff in the recitation of the *Regina Coeli*, a daily custom.

The President of the Pontifical Council for Justice and Peace, Renato Cardinal Martino, is another member of the Roman Curia who has visited the campus. He and President Dillon correspond regularly, and Dr. Dillon has been his guest at conferences in Mexico City and Rome concerning the newly published *Compendium of the Social Doctrine of the Church*. Upon viewing the plans for Our Lady of the Most Holy Trinity Chapel, he remarked on its beauty saying, "It's not a chapel, it's a basilica!" He encouraged the College to make this *Domus Dei* as beautiful as possible because, as he said, "God is worth the expense."

The Dillons visited with another good friend in Rome, Bishop James Harvey, Prefect of the Papal Household, who is responsible for the internal order of the Holy Father's household, the pontifical chapel, and the Apostolic Palace. "We were honored that Bishop Harvey took time out of his busy day to visit with us," says Dr. Dillon, "and we were pleased to extend to him an invitation to visit the College when his schedule permits."

The Dillons also called on Archbishop Michael Miller, C.S.B., Secretary of the Congregation for Education. "He was most gracious to us and was eager to hear about the College," Dr. Dillon recounts. "I gave him a copy of our founding document, and when we discussed Catholic higher education, Archbishop Miller kindly offered words

Continued on page 11

High Rankings by College Guides

Cite Academic Excellence, Vibrant Faith, and Value

Toward the end of every summer, college guides, news magazines, and other organizations publish their findings with regard to the best colleges and universities in the United States. This year, four prestigious college ranking organizations published results in August, and once again, Thomas Aquinas College has been singled out for its excellence.

U.S. News & World Report

U.S. News & World Report (*U.S. News*) examined 215 liberal arts colleges and universities across the nation emphasizing undergraduate education and institutions where at least 50% of degrees granted are in the liberal arts, and once again, it ranked Thomas Aquinas College among the top 100 schools in its top tier. In establishing its "Best Liberal Arts Colleges" list, *U.S. News* employed a number of factors such as cost, graduation rates, and SAT scores. Thomas Aquinas College is one of only four Catholic colleges on the list: College of the Holy Cross (MA), St. John's University (MN), Thomas Aquinas College (CA), and College of St. Benedict (MN).

In addition to considering academic excellence, *U.S. News* dealt with another subject important to prospective students and their parents—namely the cost. In their "Great Schools, Great Price" segment, *U.S. News* placed Thomas Aquinas College 36th. Similarly, it ranked institutions on the amount of debt its students incur, and in this

category, the College ranked in the top twenty-five liberal arts colleges in the country. It is worth noting that Thomas Aquinas College is the only Catholic institution to make their "Great Schools, Great Price" list, and the only Catholic College to make it into the top 25 of their list of schools where students have the least amount of debt.

When *U.S. News* examined institutions to find those with the highest percentage of classes under 20 students, it ranked Thomas Aquinas College in first place, with 98% of its classes having 19 or fewer students.

Princeton Review.com

Princeton Review.com recently posted the results of its 2007 student opinion survey where Thomas Aquinas College found itself listed among the "Best of the West" liberal arts colleges. *Princeton Review.com* relied extensively on student input and assessment of their own colleges and universities. Based on student testimony, Thomas Aquinas College stood out as an academically excellent institution while competing in a region that includes fifteen Western states. *Princeton Review.com* rankings will be published shortly in book form where author Robert Franek says, "We consider these colleges the best in the nation academically."

Intercollegiate Studies Institute

Thomas Aquinas College was also recognized in the Intercollegiate Studies Institute's (ISI) new guide, *All American Colleges*. Intended as a supplement to its *Choosing the Right College* guide, ISI's *All American Colleges* aims to identify those colleges where students seeking a challenging curriculum, in a faith-filled environment, may find satisfaction. According to ISI's findings, "The visitor to Thomas Aquinas College will be impressed by many of the casual conversations he hears from

students, informed as they are by considerations of philosophical virtue and Christian fidelity."

Peterson's Competitive Colleges

Inclusion in *Peterson's Competitive Colleges 2008* is limited to schools that routinely attract

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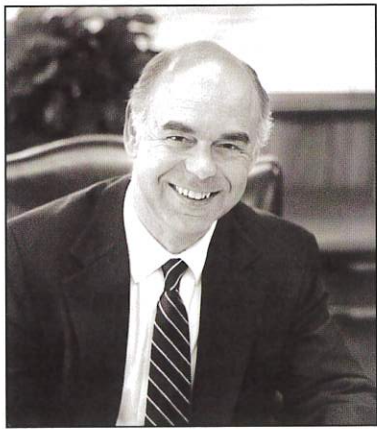
U.S. News awards its official "best colleges" badge only to an institution like Thomas Aquinas College that is ranked in the top tier of its category.

In This Issue

- ◆ From the Desk of the President 2
- ◆ Campaign Update..... 2
- ◆ Convocation 2006 3
- ◆ "The Holy Spirit and Truth"
Convocation Mass Homily..... 4
- ◆ *In Memoriam* 4
- ◆ Chapel Update 5
- ◆ Faculty Building Update 5
- ◆ Leadership in the Priesthood..... 6-7
- ◆ Practicing Law in Public 6-7
- ◆ Three New Lifetime Learners 8
- ◆ Day Fire..... 9
- ◆ Wash for Life 9
- ◆ Archbishop Obinna of Nigeria Visits..... 9
- ◆ Chaplain News 10
- ◆ Society for Aristotelian Studies 11
- ◆ Calendar of Events 12

From the Desk of the President

Dr. Dillon Is Panelist at Annual “Intentional Conversation”



Last spring, President Dillon was invited to be one of four panelists at the 3rd annual “Intentional Conversation” held at The Huntington Library in San Marino, California, sponsored by The Saving Remnant Society. The Soci-

ety is a non-profit, non-denominational, educational organization that promotes reflection on and understanding of critical social issues through structured conversations with leaders in the Los Angeles community of various faiths or no faith at all. Dr. Dillon was given 10 minutes to address the theme, “Meaning and Morality without God? Thinking about our Culture and Personal Responsibility.” His remarks appear below.

Question #1: Tell us about yourself, your background, and some of your interests.

Raised by working-class parents, I am the first in my extended family to go to college. My parents sacrificed themselves in countless ways for their children, teaching us all the meaning of love, and they are, more than anyone I know, my heroes. With all my education being conducted in Catholic schools, I graduated from college in 1968, at a time when most of my friends were repudiating their Catholic faith. In contrast, I grew stronger in that faith the more I read and thought about things.

Working my way through a Great Books program in college had a huge effect on my life. In 1972, 26 years old and fresh out of graduate school, I was hired as a teacher by Thomas Aquinas College, established just a year earlier, and now I find myself its president. I’ve always had a strong desire to learn and to share with others what I have learned, so teaching was a natural career for me. In a way, my life could be summed up by saying I have been animated by a desire to know what is true, to do, despite my many faults, what is good, and to apprehend what is beautiful.

I am still active as a teacher at Thomas Aquinas College in its Great Books curriculum, which constitutes its entire educational program. In that program, there are no majors, minors, or electives, and there are no secondary sources or textbooks—rather, all students read the seminal works in the principle fields of learning—for example, Euclid, Apollonius, Descartes, and Dedekind in mathematics; Ptolemy, Copernicus, Kepler, Newton, Galileo, and Einstein in astronomy and physics; Homer, Virgil, Chaucer, Shakespeare, and Dostoyevski in literature; Plato, Aristotle, Pascal, Kant, and Hegel in philosophy; Herodotus, Thucydides, Plutarch, and Gibbon in history; the Bible, St. Augustine, St. John Damascene, St. Thomas Aquinas in theology; and so forth.

Classes are not lectures, but rather are seminars—16 students around a table discussing a great work, attempting to penetrate and understand its meaning in a disciplined conversation led by a faculty member whom we call a “tutor.”

And lastly, I should probably mention that I have been married for 39 years and have four children and 10 grandchildren, with two more on the way.

Question #2: Tell us how you would answer the question of God in the theme and what kinds of education, experience, and other factors (perhaps internal and external “incentives”) you believe contribute to the development of a moral person?

Before addressing the question “what contributes to the development of a moral person?” a prior question must be answered: just what is a moral person? Ordinarily, I think we understand a moral person to be someone who acts well, who

does the right thing, who is good. This, of course, presumes that human acts are not indifferent, that there is a better and worse in human conduct, that there are good acts and bad acts. However, given today’s theme, “Meaning and Morality without God?” can we in fact make any sense of morality without God? What precisely is the basis of the moral judgments we make, particularly if we ourselves, or those with whom we deal, have no belief in God?

As far as I can see, there are, at bottom, only three possible ways in which to ground morality:

First, morality can be grounded in revelation by God Himself about what constitutes good or bad human conduct.

Second, morality can be grounded in a consideration of our nature as human beings—that is, in a reflection on what constitutes excellence or deficiency in human behavior, given that we are not only animal in our nature but also rational, and that our reason can regulate our conduct. This, of course, presumes that there is a human nature, that it is fundamentally knowable, and that there are universal human goods.

Third, morality can be grounded in our desires and appetites—that is, what is called “good” or “bad” can simply be understood to be either getting or not getting what we want.

Now, what are we to say about these three options? Let me be clear that I myself embrace the Catholic intellectual tradition, which on the one hand affirms a faith in God and Revelation, but on the other hand holds that moral standards are independently discernable by reason and experience, and that if we can free ourselves from the influence of our sometimes tyrannical desires, we can discover the fundamental principles of morality.

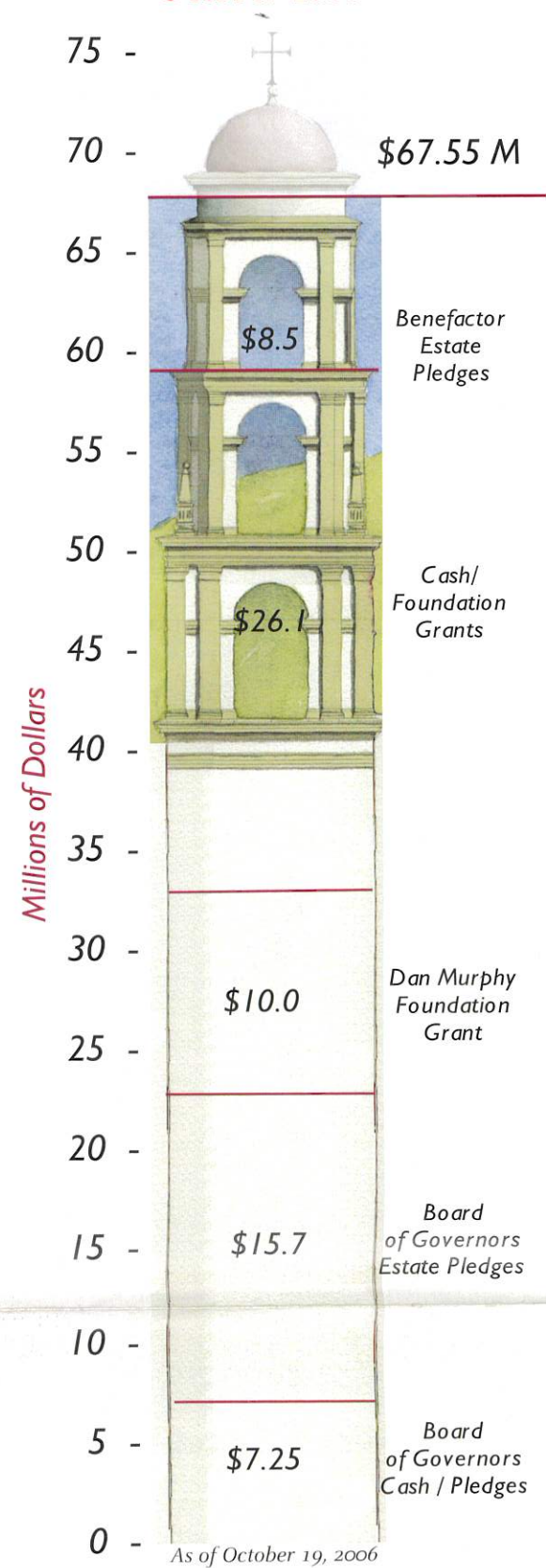
The Catholic intellectual tradition affirms a faith in God and Revelation, but holds that moral standards are independently discernable by reason and experience.

I see, however, a great difficulty that we must confront in our common conversation today, and that is that not only is our society more and more rejecting faith in God, it is also increasingly rejecting confidence in the power of reason and the possibility of the knowledge of an objective order of morality—this is why, I think, we tend to speak so much about “values” these days rather than “virtues” or “morals.” The term “values” can easily be understood to have a subjective connotation—I have my values, and you have yours, but there is nothing *objective* which is to be the measure of us both. Now if we reject God and also reject the view that there are right desires that conform to our nature as rational human beings or, in other words, that there is an intrinsic human good for everyone that follows from our nature, then aren’t we left with the third option described earlier, namely, that calling certain acts “good” and “bad” is nothing more than affirming our likes and dislikes, that what we call “morality” reduces to our array of desires?

The problem with this account, however, is that morality turns out finally to be an illusion, because there is no good or bad as such. Furthermore, doesn’t this finally imply that the measure of human behavior is really *power*, since, when there are conflicting desires, the stronger can assert their will over the weaker to get what they want. This, in fact, is the basic position taken about justice by Callicles in the dialogue of Plato entitled *The Gorgias*. Justice, he says, is having big appetites and the power to fulfill them. Nietzsche affirms something similar. Is this what we want to say?

Campaign Update

October 2006



For the sake of our conversation, let me put my own views on the table. I do believe that God has revealed Himself to us in what we Catholics call the Old and New Testaments, and that principles of morality can be found in these scriptures as well as in our oral tradition, going back to Christ as a divine moral teacher. However, I also think, following the Greek philosopher Aristotle, that there is an objective moral order discernible by experience and reason, that there are knowable human goods intrinsic to our nature, and that there are right desires for these goods that follow from what we are. In this view, to do what is moral is the same as to live well and to be happy, and moral excellence is what we call virtue, that is, a habit of doing what is intrinsically good for us as human beings.

What, then, on this account contributes to the development of a moral person? It is the repeated doing of good acts until one acquires the habit of doing such acts, for example, repeatedly doing just things until the *habit* of justice is part of one’s character, such that we can say that a person has the excellence or the virtue of justice. On this view—that a moral person is developed by habituation to the good—the right raising of children is very important, since the habits they develop while growing up, for better or worse, in great measure determine their character and are difficult to change. It follows from this, of course, that good family life is very helpful in the development of virtue, where caring parents can help instill in their children good habits.

Continued on page 3

36th Convocation at Thomas Aquinas College

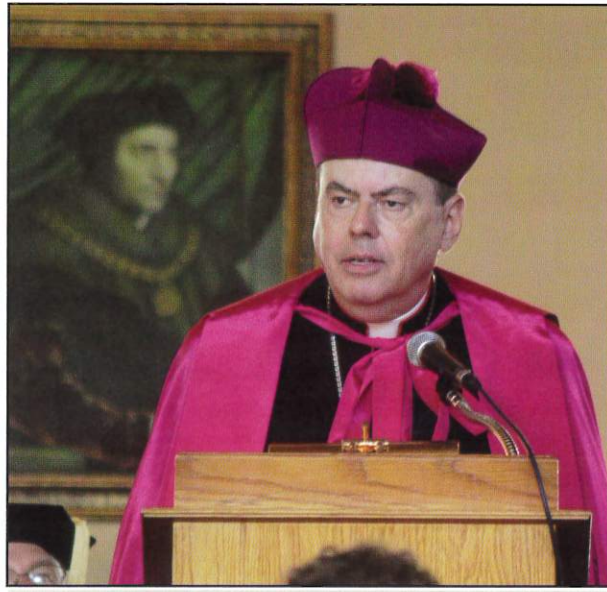
Bishop Michael J. Sheridan Welcomes Record Number of Freshmen

“Aristotle begins the *Metaphysics* by stating ‘all men by nature desire to know,’ making it clear that the pursuit of wisdom begins in wonder and in our desire to free ourselves from ignorance.” On this fitting note for Convocation Day, President Thomas E. Dillon began his welcoming remarks to the Class of 2010 on Monday, August 21, 2006.

The day had commenced earlier with a Mass of the Holy Spirit offered by the Most Reverend Michael J. Sheridan of Colorado Springs. During this Mass, Bishop Sheridan delivered an edifying homily about the Seven Gifts of the Holy Spirit. (See page 4 for the full text.)

In a formal matriculation ceremony that followed, President Dillon, Bishop Sheridan, and faculty in full academic regalia welcomed 103 freshmen—the largest class to date. The matriculating students, who hail not only from across the United States but also from far afield, bring with them an average SAT score of 1284. They come from a variety of backgrounds and have diverse primary and secondary educational experiences. Eleven percent of the freshman class has had previous college experience, and 43% attended the College’s high school summer program. Thirty-five states are represented in the class of 2010 as well as Canada, Ireland, Scotland, and South Africa.

During the matriculation ceremony, Bishop Sheridan shared some thoughts with the incoming freshmen, students, faculty, and staff. He mentioned that some of his staff back in Colorado wondered why in the world he would take the time and effort to visit a small college out in California. Bishop Sheridan told those in attendance that the reputation of the College for fidelity and academic rigor had drawn him to it, and that the faithfulness of the Thomas Aquinas College community, as



The Most Rev. Michael J. Sheridan, Bishop of Colorado Springs

he witnessed it that day, not only validated his decision to come to Santa Paula, but also gave him a great sense of hope for the future of the Church.

Following Bishop Sheridan’s kind words of encouragement, President Dillon officially welcomed the students and encouraged them to seize whole-heartedly the opportunity they had been given. “Give full rein to your wonder, and do not settle for easy answers,” he exhorted them. “Your short time here, in relative leisure and free from the cares of the world, is precious, and you should make the very best of this rare opportunity.”

Dr. Dillon thanked Bishop Sheridan for taking the time out of his busy schedule to visit the College. Dovetailing with the Bishop’s homily regarding wisdom that is the gift of the Holy Spirit, he spoke of the virtue of wisdom in the intellectual life: “Now if it is right that wisdom entails understanding the highest causes and principles of things and knowing the highest objects, then the pursuit of wisdom must be in fact the task of a lifetime.” Dr. Dillon also emphasized that this Convocation was a beginning for these students in every sense of the word, saying that one of the best “gifts” Thomas Aquinas College could bestow on them would be to help them become “life-long learners.”

As Director of Admission Jon Daly, read the names and places of origin of each freshman, the new students were invited to greet President Dillon and Bishop Sheridan and then move to the College Registry to sign their names, thus officially becoming members of the Thomas Aquinas College Class of 2010.



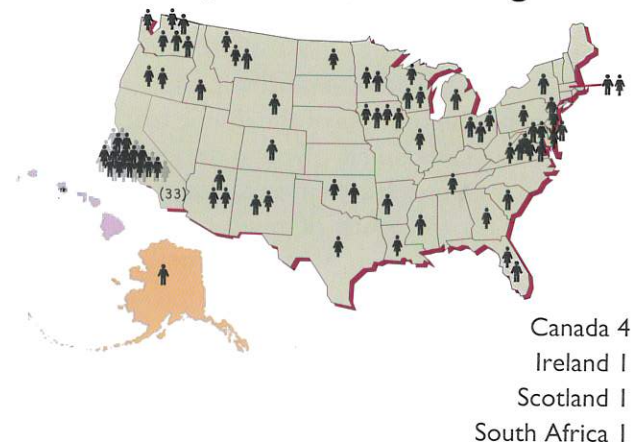
Freshman Julia Krause of Wichita, KS, is welcomed by President Dillon and Bishop Sheridan.

During the ceremony, longtime chaplain and newly-appointed Assistant Dean for Religious Affairs, Rev. Wilfred Borden, O.M.I., administered the Oath of Fidelity to three new members of the teaching faculty and led them in a Profession of Faith. All three completed an intensive interview process, demonstrating facility with the Socratic discussion method used in all the classes at the College, and each displays substantial intellectual competence across the broad spectrum of disciplines in the rigorous curriculum. President Dillon later commented, “The faculty of the College are the key to our success. With their intelligence, their discipline, and their humility, they serve not only as guides for our students in pursuit of truth, but also models of the intellectual and moral virtues. When recruiting new faculty members, these are the qualities we look for, and I am delighted to have appointed three new members to this impressive group.” (See page 8 for a detailed profile of each new tutor.)

When the last freshman had signed his name and the 2006 Convocation ceremony concluded, words of Aristotle quoted by Dr. Dillon earlier in the day lingered: “If reason is divine, then in comparison with man, the life according to it is divine in comparison with human life. But we must not follow those who advise us, being men, to think of human things, and being mortal, of mortal things, but must, so far as we can, make ourselves immortal and strain every nerve to live in accordance with the best thing in us.”

Thomas Aquinas College wishes the Class of 2010 and the Classes of 2007, 2008, and 2009 success as they do indeed strive each day to pursue the truth and come to serve ever more perfectly the One who is Truth.

Class of 2010
SAT avg. 1284 / ACT avg. 27



From the Desk of the President

Continued from page 2

Good laws are also important inasmuch as they can set standards for human behavior. Though we may not like to obey certain laws, we choose to conform our behavior to them rather than suffer the penalty for breaking them. Eventually, we acquire the habit of abiding by the laws, and we come to share in the common good at which they aim.

Question #3: Tell us what aspects of American culture today you believe most influence, positively and negatively, our public morality, our political life, and our individual sense of responsibility for our own behavior and for the “greater good.”

Having read Roman history, I fear that our culture is declining in ways similar to Rome. In my view, this country was built up by those who were willing to sacrifice themselves for the common good. They were committed to high principles and ready to defer personal and immediate pleasure for longer-term goals that were beneficial to their families, their communities, and their country. I think that we are becoming more and more awash in a cult of materialism and self-gratification, and that we are living off the moral capital of our predecessors which we will, in time, exhaust. Of course, there were problems and injustices in the

past, particularly institutionalized bigotry and racism, and, on the other hand, there are many good things occurring now. Nevertheless, in my opinion, unless we form succeeding generations in virtue, we cannot sustain the greatness of this country.

Religion, of course, can play a strong role in this. The second Roman king, Numa, fostered religious practices in order to soften the hard, war-forged edge of the Roman people under Romulus. Likewise, George Washington, who held that “morality is a necessary spring of popular government,” saw that without religion impelling men to act morally, there was little hope for a virtuous citizenry. In his *Farewell Address of 1796*, he said, “let us with caution indulge the supposition that morality can be maintained without religion.”

There are other powerful influences at work in our culture; some, like religion, encourage personal responsibility and public morality, while others tend to discourage it. To take just one other example, the media, while it can be an influence for good, too often exerts a strong influence for ill. While I myself think it best that we act according to what our reason determines is good, I think that for the most part we act according to what our imaginations present as good—and this is especially true with the young. Movies, television,

and music are extremely powerful formers of the imagination and thus have a great influence, over time, on what people do.

There is, of course, much more to say about the beneficial and harmful influences at work in our culture, but the two I have singled out are, I think, worthy of consideration.

College Rankings

Continued from page 1

and admit the greatest share of the nation’s best students. Thomas Aquinas College has been included in this prestigious guide for its 2008 issue which measures over an extended period of time statistics such as GPA, class ranking, and test scores of incoming freshmen.

Between the academic formulae utilized by *Peterson’s Competitive Colleges* and *U.S. News’ “America’s Best Colleges 2007,”* and the more anecdotal nature of the *Princeton Review.com* and *ISI* guides, one thing is clear: Thomas Aquinas College has firmly established a national reputation for academic excellence while maintaining its fidelity to the *Magisterium* of the Church. To learn more about the unique program of Catholic liberal education at Thomas Aquinas College, please see our website: www.thomasaquinas.edu.

“The Holy Spirit and Truth”

Bishop Sheridan’s Homily at Mass of the Holy Spirit on Convocation Day

Dear brothers and sisters in Christ, Once again we have the joy and privilege of coming to the altar of the Lord to offer the Holy Sacrifice of the Mass. We do this at the beginning of a new academic year at Thomas Aquinas College. In this Mass we will call upon the Holy Spirit to pour out again in abundance His sevenfold gifts:

Wisdom: The power to judge and order all things in accordance with divine norms;

Understanding: The power to more deeply penetrate the divine truths held by faith;

Counsel: The power to judge one’s acts as good and therefore to be done, or as evil and therefore to be avoided;

Fortitude: The power to overcome difficulties or endure pain and suffering with strength, as well as to resist evil and persevere in doing what is right even to death;

Knowledge: The power to make correct judgments regarding the things of earth in relation to the things of heaven;

Piety: The power to worship God with reverence and love and thus to treat all people as children of the same Father, i.e., with respect and justice; and

Fear of the Lord: The power to avoid sin and attachment to created things out of reverence and love for God.

The Gospel passage of today’s Mass is taken from Jesus’ farewell discourse to His apostles on the night before He died. As He was about to leave this world in His earthly body, the Lord promised to send the Spirit of Truth. The Spirit would guide the apostles to all truth. The need for this gift of the Holy Spirit is explained by the words that precede these: “I have much more to tell you, but you cannot bear it now.” Jesus’ time on earth with His apostles was brief, and He knew well that these men were limited in their ability to comprehend the fullness of the divine teaching. It would be the Holy Spirit, given to the apostles and, indeed, to the Church at Pentecost that would bring to completion the work of revelation. It is this “deposit of faith,” then, that the apostles handed on to their successors and to all future generations of the disciples of Christ.



In his catechesis on the Holy Spirit of May 17, 1989, Pope John Paul II said this: “To remain in the truth and to act in the truth is the essential task of Christ’s apostles and disciples, both in the early times and in all succeeding generations of the Church down the centuries.” In whatever

circumstances of life we find ourselves, it is fidelity to the truth that must always be the foundation of all that we do and say.

The Holy Spirit of Truth is Christ’s irrevocable gift to His Church. In the same catechesis Pope John Paul went on to say: “[The Holy Spirit] will bear witness, that is to say, He will show the true meaning of the Gospel within the Church, so that She may proclaim it authentically to the whole world. Always and everywhere, even in the ceaselessly changing events of the life of humanity, the ‘Spirit of Truth’ will guide the Church ‘into all truth.’”

The Holy Spirit, promised by Jesus and bestowed at Pentecost, empowers the Church, the Body of Christ, until the end of time to preserve and pass on the deposit of faith to each successive generation. This power is bestowed in different ways. It is for the pope, and the college of bishops in communion with him, to teach authentically and infallibly the one true Faith. But it is for every member of Christ’s Body, laity as well as clergy, to hear the Gospel, to live the Gospel, and to teach the Gospel in its fullness.

In a subsequent catechesis on the Holy Spirit Pope John Paul went on to teach that “Christians, therefore, having received the Holy Spirit, the anointing of Christ, possess in themselves a source of knowledge of the truth, and the Holy Spirit is the Sovereign Teacher who enlightens and guides them” (May 8, 1991).

It is the same Holy Spirit who teaches and the same truth that is taught. But these days the very notion of “truth” is challenged from every quarter. The challenge comes not only from outside the Church, but from her own members as well. Have we learned so well how to live in this world and to fit in with our culture that we have forgotten how to stand for the Truth of God when that truth is questioned or denied even by our own Catholic family members? The great writer and convert to the Catholic faith, G. K. Chesterton, once said: “The trouble with Christians is that they’re not killing enough of them.” Our age calls for new martyrs, men and women filled with the gifts of the Holy Spirit—especially courage—men and women who will live and die for the truth of God. And lest we think that this is merely a call to an ideology, remember that the Truth of God is not an idea. The Truth of God is Jesus Christ Himself.

Scripture tells us that we are made in the image and likeness of God. For this reason, our deepest moral convictions also must be made in and for the truth of Jesus Christ, the truth that is preserved and handed on by His Body the Church. Again the words of Pope John Paul II in his encyclical *Evangelium Vitae* come to mind: “[W]e need now more than ever to have the courage to look the truth in the eye and to call things by their proper name, without yielding to convenient compromises or to the temptation of self-deception. In this regard, the reproach of the Prophet [Isaiah] is extremely straightforward: ‘Woe to those who call evil good and good evil, who put darkness for light and light for darkness’” (#58).

I take this very privileged opportunity to call all of you to continue to take up the banner of Christ,



the banner of truth—and to do so in the power of the Holy Spirit. We Catholics must dare to challenge the gravely sinful, but often fashionable, ideas of abortion, euthanasia, homosexual marriage, human cloning, and embryonic stem cell research, even when doing so means that we will be persecuted—called judgmental, close-minded, and intolerant. Again, it was Chesterton, I believe, who said that it is easy to be tolerant—if you believe in nothing.

We should not be surprised that in taking up the truth of God, which is the mission of the Church, we will suffer in the cause. But for those willing to die, the reward is nothing less than eternal life. The words of St. Paul still ring in our ears: “The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with Him so that we may also be glorified with Him.” (Romans 8:16-17).

Dear friends in Christ, your years at Thomas Aquinas College will, I am confident, prepare you well to speak the truth and to live the truth. The Holy Spirit of Truth will empower you with His gifts so that you will not weary of the truth. And all of this is the work of love. It is the work of the One who is Love. In his encyclical letter *Deus Caritas Est* our Holy Father Pope Benedict XVI teaches us that the authentic content of love is to want the same thing and to reject the same thing as the beloved. “God’s will is no longer for me an alien will, something imposed on me from without by the commandments, but it is now my own will, based on the realization that God is in fact more deeply present to me than I am to myself” (#17).

If we look to the Cross, we will see God’s love for us revealed most fully—a love that is completely sacrificial and self-giving. This is the love that we are called imitate. This is the love that is represented in the Holy Sacrifice of the Mass. The love that is found in the Eucharist can transform us and make us more like Christ each day. United with Jesus in the Sacrifice of the Cross, we pray that our weak and sinful hearts will be made to be like Christ’s, so that with Him we will always speak the truth in love. Amen.

Requiescat in Pacem

Members of the Thomas Aquinas College community were saddened to learn during the summer that its friend and benefactor Lawrence Barker, Jr. had passed away on June 14, 2006. A member of the Barker family that pioneered Barker Brothers furniture stores in the 1880s, Mr. Barker was a highly successful entrepreneur in the oil, gas, and mining fields. In 1975, he made a singularly generous gift to the College of the 132-acre Ferndale Ranch which has since become our permanent campus. We shall be forever indebted to Mr. Barker for this magnificent act of generosity, for without this gift, the College would not exist, let alone thrive as it does today.

The College extends its condolences to Larry’s wife of 63 years, Arline Crowe Barker, and their five daughters and 12 grandchildren. Mr. Barker shall be remembered in the prayers of the College community.

IN MEMORIAM

Mrs. Beatrice McCarthy—May 16, 2006
Benefactor

Mr. Lawrence Barker, Jr.—June 14, 2006
Benefactor, Donated Ferndale Ranch
Campus to the College in 1975

Mr. William Debban—July 13, 2006
Father-in-law of James L. Barrett,
Vice-Chairman of the Board of Governors

Mr. Tony J. Zeiter—September 16, 2006
Brother of Henry J. Zeiter, member
of the Board of Governors

Mr. Jesus Amezcua—September 17, 2006
Nephew of employee Martha Amezcua

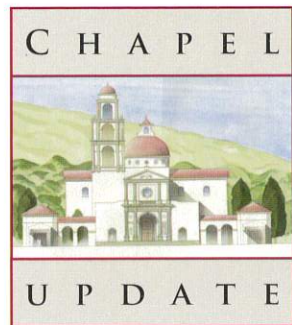
Mrs. Consuelo Amezcua—September 19, 2006
Sister-in-law of employee Martha Amezcua

Mrs. Grace Feeney—September 30, 2006
Benefactor

Mr. Stan Bagdazian—October 14, 2006
Brother of faculty member
Robert Bagdazian

Chapel Update

First of the Interior Columns Arrive from Italy



By the grace of God and through the gifts of many friends of Thomas Aquinas College, construction of Our Lady of the Most Holy Trinity Chapel is advancing. The exterior walls of the Chapel now rise over 20 feet in the air and are still climbing as, brick by brick, a small army of stone masons brings this crown jewel of the campus closer to completion.

On October 17, the first 10 of the 20 marble columns slated for the nave of the Chapel arrived from Italy and were unloaded near the construction site. Cut from solid blocks of marble, shaped on a lathe, and polished to a luminous sheen, these graceful columns will be the most prominent visual element of the nave, and will serve to march the eye down the central nave to the altar and tabernacle centrally located in the sanctuary.

Choosing the Material

The Chapel columns are of solid Botticino marble, quarried in the town of Botticino in the Northern Italian province of Brescia. Used in many buildings of note in Europe and the United States, this classic Botticino marble was chosen for its color, warmth, and veining which will serve as a rich backdrop for the pure white Sivec marble of the altar and tabernacle, and the bronze of the baldacchino.

Though marble has long been the material of choice for church builders, its geological delicacies can make it a difficult medium to manipulate. For example, the initial cut of any block of marble can reveal fissures and cracks, making it a poor candidate for a column. As a consequence, most of the blocks quarried for the Chapel (average size of 15' x 5' x 5' and weight in excess of 34 tons) yielded as many as four columns, while from a few, our marble manufacturer in Pietrasanta, Savema, was only able to harvest two. Little marble is actually wasted though, as cracked marble that may not be suitable for 14' columns can still be used for other projects.

Designing the Columns

The task of turning this "raw material" into beautiful pieces of ecclesiastical art fell on artisans in Italy, but the prior role of drafting them

rested with the design architect of the Chapel, Duncan G. Stroik, professor of architecture at the University of Notre Dame. Professor Stroik received his architectural education from the University of Virginia and Yale University. Following graduation, he served as a project designer for architect Allan Greenberg, with whom he designed a number of prestigious civic, institutional, collegiate, and residential projects. In 1990 Stroik was invited to help form and implement a new curriculum in classical architecture at the University of Notre Dame, hailed by *The New York Times* as the "Athens of the new movement."

The columns are tapered in the traditional style of the Greeks and the Romans and weigh approximately 3,260 pounds each. As in the classical tradition, the lower third of the column is cylindrical, while the top two-thirds tapers along a curved profile as it rises to the neck. Architect Stroik explains, "This technique is called *entasis*, and its purpose is to give the columns visual strength—an imitation of the way a person or a tree is stouter at the base than at the top. Compare a classical column with *entasis* to a purely cylindrical, functional, round column without it and you can see the difference." As columns

get larger the amount of *entasis* gets smaller, since natural perspective helps give a sense of this vertical transition. The columns of Our Lady of the Most Holy Trinity Chapel are 1'-7" in diameter at the base, and 1'-4 1/2" in diameter at the neck, a 2 1/2" difference in diameter.

The bases for the columns will be made of Calacatta Apuano marble, lighter in color than the Botticino columns, providing a subtle contrast of hues. The custom Corinthian capitals will be faux-painted plaster to match the bases as is traditional in many churches in Rome and in America. This technique allows the artisan to carve only one or two capitals and then reproduce others through a sophisticated casting process.

Dr. Dillon's Role

According to Duncan Stroik, "The use of solid marble columns on the interior of the Chapel

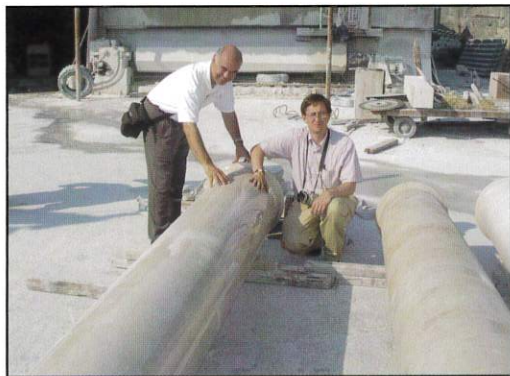


Each column was turned on a computerized lathe to achieve a cylindrical shape.

makes it unique as modern churches go, and are the vision of President Dillon." Mr. Stroik adds, "Dr. Dillon has always had a strong view regarding the presentation of a noble simplicity of materials and colors for the Chapel, which we have tried to follow. The decision to use Botticino Classico and Calacatta Apuano marble was a long process of research, study, and visits to historic buildings." In fact, Dr. Dillon played an integral role in the choice and creation of the columns, making two trips to Italy, once to the quarry site and another to the manufacturer. In the end, Stroik explains, "after viewing many types of marble and visiting quarries in Italy, Dr. Dillon felt, with the advice of others and my full agreement, that this was the most elegant and appropriate marble to use."

Due to the demands of the Chapel's construction schedule, the columns will be set in place within the interior of the Chapel prior to the construction of its roof and ceiling, an event for which design architect Stroik will be on hand. To protect the columns during the on-going construction, steel rods will be set in concrete around each column, to be removed during the final phase of building.

As the arrival of the columns indicates, construction of Our Lady of the Most Holy Trinity Chapel is steadily progressing. There remain numerous opportunities for individual friends of the College to participate in the funding of these columns. Gifts large and small are being received from generous benefactors and the College is most thankful for them. You are invited to add your gift to theirs, to help fully fund the columns of the Chapel. If you would like further information, please contact Mr. John Q. Masteller at (800) 634-9797.



President Dillon and design architect Duncan Stroik examine the handiwork of the artisans at Savema manufacturing company in northern Italy.



The nearly-finished products. When positioned on their bases in Our Lady of the Most Holy Trinity Chapel, the columns will stand 15 1/2' high.

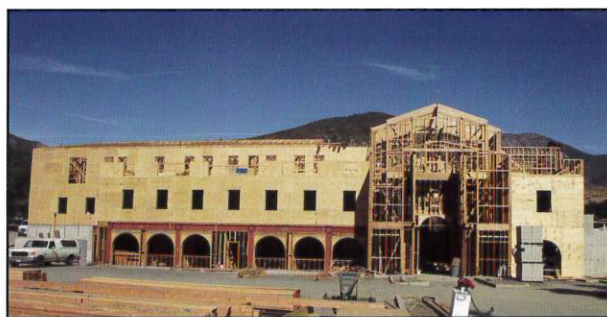
Faculty Building Update

State-of-the-art Information Technology to be Implemented

Construction is moving ahead on the new Faculty Building at Thomas Aquinas College. The foundation has been poured, supportive steel "I" beams have been set in place, and a cadre of carpenters has created the building's skeletal structure with a matrix of lumber.

The College is deeply grateful to the Fritz B. Burns Foundation of Los Angeles, the Samuel Roberts Noble Foundation of Oklahoma, and the Fletcher Jones Foundation of Los Angeles for their substantial grants which allowed the College to undertake this project. When completed, the Faculty Building will serve as an efficient hub for campus life. It will house all administrative departments as well as the faculty offices in one, central location—a profound improvement over the *status quo* in which employees are located in various temporary buildings across the campus.

Perhaps even more important than the concrete, timber, and steel of the structure, is the technology that will go inside the Faculty Building.



The College has recently contracted with CPI Solutions, a premier California-based technology consulting firm, for a state-of-the-art information technology (IT) package to be implemented in the Faculty Building. CPI's CISCO telephone and computer network system will replace the College's 12-year old technology and provide high-quality, fully-integrated communications for the entire Thomas Aquinas College business, development, and admission departments.

At \$163,000, the cost of the CISCO system is

substantial. Yet, this new technology will yield real dividends in increased productivity. At an additional cost of \$36,000, APC, an infrastructure company, has designed a rack system to contain the new communications hardware in a climate-controlled environment, insuring reliable operability.

At the same time, plans are underway for furnishing the interior of the Faculty Building. Designer Maria Paul, who has collaborated with College staff on other campus buildings, is in the process of selecting appropriate furnishings to achieve a professional looking and efficient work environment. The budget for the interior decoration of the Faculty Building is \$390,000.

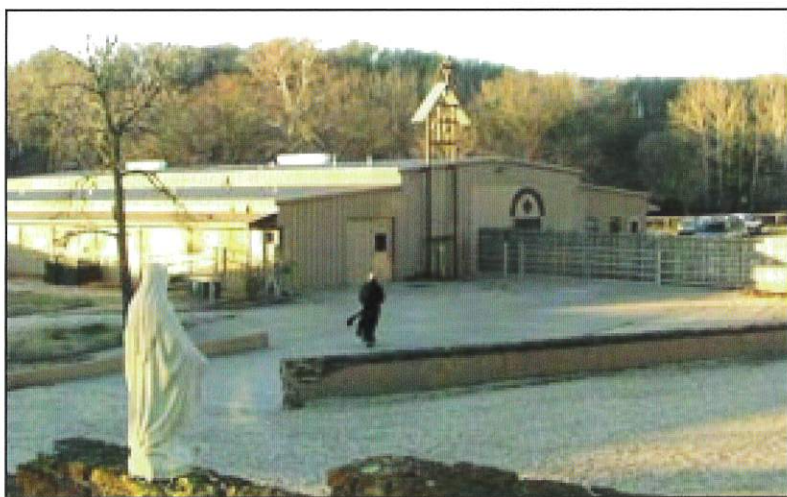
Both the communication system and the interior furnishings of the Faculty Building represent gift opportunities for friends of Thomas Aquinas College. For further information or to help fund these projects, please contact Mr. John Q. Masteller at (800) 634-9797.

Rev. Mark Bachmann, O.S.B. ('82)

Co-Founder, Our Lady of the Annunciation Monastery of Clear Creek

Born and raised in Vancouver, British Columbia, Fr. Mark Bachmann graduated from Thomas Aquinas College in 1982 and soon commenced a spiritual journey that would lead him to France and the Benedictine monastery *L'abbaye Notre-Dame de Fontgombault*.

When he entered the Abbey of Fontgombault in the summer of 1983, Fr. Bachman wrote to then College president Dr. Ron McArthur and shared his thoughts about his vocation: "I must acknowledge my education at Thomas Aquinas College as one of the greatest influences toward my embracing this wonderful gift of God. At the College, I learned theology, and grew to love it; I learned the Gregorian chant, and grew to love it; and I had many opportunities to pray, both in community and in private, and I grew to love this." On August 6, 1985, he made his simple profession, and on August 24, 1991, Fr. Bachmann was ordained a Benedictine priest.



The temporary Priory at Our Lady of the Annunciation Monastery of Clear Creek, co-founded by Thomas Aquinas College graduate Rev. Mark Bachmann, O.S.B. ('82)

Little did the newly-ordained priest know that before long he would be asked to help found a new monastery in the United States. Yet, in 1999, at the invitation of the Most Reverend Edward Slattery, Bishop of Tulsa, Oklahoma, the Abbot of Fontgombault sent Fr. Bachman, along with a number of confreres, back to the United States to establish a new foundation whose abbey would be named Our Lady of the Annunciation of Clear Creek.

Now, in the same state that boasts the Cowboy Hall of Fame and in a diocese that is only 25 years old, one can find members of a 1500-year-old religious order devoted to the Benedictine Rule and, in particular, to the restoration of the Gregorian chant that they use to pray the Church's Office throughout each day.

Due to the sure foundation established by Fr. Bachman and his brother monks, they already have a waiting list for entrance into the community and are now preparing to build a permanent monastery at Clear Creek. In addition to having helped found the Abbey of Our Lady of the Annunciation of Clear Creek, Fr. Bachmann has assumed a variety of leadership roles at the monastery. He is now the choir master, assistant novice master, organist, and a teacher of philosophy.

Bishop Slattery says of the new foundation, "The monks at the Monastery of Our Lady of the Annunciation of Clear Creek here in the Diocese of Tulsa are a great blessing to all of us. Just our awareness of their presence is an inspiration and a constant reminder of the importance of prayer. Monks pray—that is their vocation. It is also the vocation of every human being as we all were created by God and redeemed by His love. As the Bishop of the Diocese, I am especially grateful for the presence of the monks because of their stability, their silence, and their great love for our Blessed Mother."

Graduates' Influence in Seminaries is Far-Reaching

One of the most remarkable fruits of Thomas Aquinas College is the relatively large number of alumni who enter the priesthood and religious life. The College now has 42 priests, 40 seminarians, and 20 fully professed religious among its alumni. Some serve in parishes, some are cloistered monks, and some are classroom teachers. All are having a profound influence on the lives of those they touch, sharing as they do with them the sacraments and the authentic teachings of Christ and His Church. Perhaps most influential of all, though, are those priests who are helping to prepare young men for ordination. Profiled below are three Thomas Aquinas College graduates who have been asked by their superiors to teach in their seminaries. Please keep them in your prayers.

Rev. Brendan Kelly ('85)

On May 28, 2005, Fr. Brendan Kelly became the 39th alumni priest to be ordained to the priesthood from Thomas Aquinas College. One of 14 children, and brother of College tutor Brian Kelly ('88), Fr. Brendan Kelly took a somewhat circuitous route to his ordination day. He earned a Ph.D. in philosophy from the University of Notre Dame and taught for two years at the University of San Francisco's St. Ignatius Institute. It was during World Youth Day in Denver in 1993 on hearing Pope John Paul II's admonition to the multitudes assembled that "now it is for you to put [what I have told you] into practice" that he became aware of God's call to the priesthood.



After much soul searching, Fr. Kelly discerned a calling to the diocesan priesthood and was eventually ordained for the Diocese of Lincoln, Nebraska, by the Most Reverend Fabian Bruskewitz. Though a diocesan priest, Fr. Kelly was soon recognized by his superiors for his academic excellence and his talent as a teacher. While completing his preparations for the priesthood, he had taught at a diocesan high school, and recently, he was asked by Bishop Bruskewitz to assume teaching duties at Saint Gregory the Great Seminary in Seward, Nebraska.

The Diocese of Lincoln long desired its own seminary, and so it was with great joy in August of 1998 that Bishop Bruskewitz formally blessed and dedicated Saint Gregory the Great Seminary. Twenty-three young men enrolled that first year in the new minor seminary to pursue their undergraduate degrees and receive pre-theology training for the priesthood; there are now 55 seminarians from Lincoln as well as other nearby dioceses.

Though his specialty is medieval philosophy, Fr. Kelly has been charged with teaching the history of philosophy, from medieval times to the present. In his classes, he is employing some of the seminar methods he learned at his *alma mater*, though as he points out, there is a mix of lectures and seminars at the seminary. Yet, he says, "Even when I lecture, it always involves quite a bit of discussion."

Besides the responsibility he has to assist in the philosophical formation of future priests, Fr. Brendan Kelly is also an associate at Blessed Sacrament parish in Lincoln, located near the seminary. Says Bishop Bruskewitz of Fr. Kelly, "He is a fine priest who is prayerful and intelligent. He is very willing to share his knowledge and abilities for the salvation of souls and the glory of God, in preaching and teaching, in high school and seminary, formally and informally for our Diocese."

Rev. Gary Selin ('89)

Years ago, Fr. Gary knelt before the Eucharist in the *Capelinha* (little chapel) which is built over the spot where Our Blessed Mother appeared at Fatima. It was in those intimate moments, even though a very young man, his call to the priesthood was clearly confirmed. Yet years passed, an education at Thomas Aquinas College ensued, and many, as he calls them, "detours" took Fr. Selin to various religious communities in the United States, Brazil, and Portugal.

Finally, Fr. Selin found his calling in the Archdiocese of Denver, Colorado, where he was ordained to the priesthood in June of 2003. He spent his first year as an associate pastor at Our Lady of Fatima parish. Before ordination, however, his superior, the Most Reverend Charles J. Chaput, O.F.M. Cap., Archbishop of the Denver archdiocese, had already planned to have Fr. Selin pursue a Ph.D. in theology so as to teach in Denver's St. John Vianney Theological Seminary. With enrollment rising in recent years, the seminary was in need of more faculty; Fr. Selin was to be the first priest Archbishop Chaput tapped to help staff it.

So, after a year of parish work, Fr. Selin departed for Washington, D.C., to attend The Catholic University of America (Catholic U) where he is studying for a doctorate

Alumni Update: Practicing Law in Public

Mary Bridget Neumayr, J.D. ('86), U.S. Department of Energy



Since 2003, Mary Neumayr ('86) has served in the Bush Administration in Washington, D.C., first at the U.S. Department of Justice as a Counsel to the Assistant Attorney General for the Environment and National Resources Division, and currently at the U.S. Department of Energy as Deputy General Counsel for Environment and Nuclear Programs.

In the years prior to these appointments, Miss Neumayr had worked as a litigator for one of the nation's premier energy and insurance law firms, LeBoeuf, Lamb, Greene & MacRae LLP in San Francisco, and before that at the international law firm of Coudert Brothers in New York City, where she specialized in antitrust matters and complex litigation. She received her J.D. from Hastings College of the Law in San Francisco, and while in law school had a legal internship in the White House Counsel's Office during the Reagan Administration.

Now, most of Miss Neumayr's duties at the Department of Energy are management-related and involve environmental, civilian nuclear, and international and national security matters. In her previous position in the office of assistant U. S. Attorney Sansonetti at the Department of Justice, she assisted in the management of a wide range of litigation, both initiated by and brought against the U.S. government, arising under environmental and natural resource statutes.

in systematic theology. While completing his course work, Fr. Selin is living in nearby northern Virginia at St. John the Beloved Catholic Church in McLean where he serves the parishoners when he is not studying.

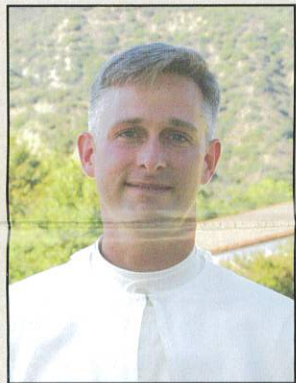
Not only will Fr. Gary teach at the seminary when he returns to Denver, he will also be involved in the seminarians' formation. To that end, his dissertation will be on the topic of celibacy. "I'm doing my research on priests and celibacy," he explains, "because that is the issue that comes up with almost every young man thinking about the priesthood.... 'What is it all about?' and 'Am I called to it?'"

Fr. Selin believes he will be especially well-positioned to answer those questions after the completion of his doctoral work in Washington, D.C. at Catholic U. Archbishop Chaput shares the same confidence, saying, "Father Selin demonstrated a wonderful academic ability as a student in St. John Vianney Theological Seminary. The faculty there very much encouraged me to recognize those abilities and send him on to graduate school. We look forward to Father Gary's return to Denver to be part of the seminary faculty and the formation staff there. I'm sure that the Lord will accomplish wonderful things through his ministry both at the seminary and in our archdiocesan Church."

Says Fr. Selin of his assignment, "Archbishop Chaput is investing a lot of time and money in my formation as a seminary professor. It's a great honor, but also a great responsibility. The parish priest can touch thousands of lives, but in the seminary, I will touch indirectly hundreds of thousands, through the ministry of the priests I will be helping to form. It's humbling knowing what can be done as God's instrument."

Rev. Sebastian Walshe, O.Praem. ('94)

In 1990, with a degree in electrical engineering already in hand from the University of California at Irving, and some work experience already under his belt, Fr. Sebastian Walshe entered Thomas Aquinas College in order to acquire, at last, the education he found that he lacked. A convert to Catholicism at the age of 13, he found at the College a spiritual and intellectual environment that not only deepened his faith, but inspired him to investigate the possibility that God was calling him to a vocation.



After graduating from the College in 1994, he entered the Order of Praemontre, commonly called the Norbertines, at St. Michael's Abbey in Orange County, California, and was ordained on September 24, 2005. Almost immediately following, Fr. Walshe was asked by his superior to continue his post-graduate education with the intent of having him return to St. Michael's Abbey and assume teaching positions in both the high school and the seminary there.

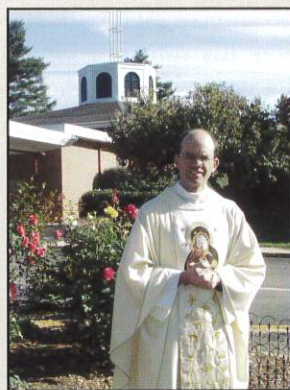
Over the following year, at the *Angelicum* in Rome, Fr. Sebastian says, "I finished what my Abbot asked me to do: Write that doctoral thesis and get it done. It was a daunting

project at the beginning, but with God's help I finished it and everything went quite well." His dissertation was entitled, *The Primacy of the Common Good as a Root of Personal Dignity in the Doctrine of St. Thomas Aquinas*.

Fr. Sebastian has now returned to St. Michael's Abbey with a doctorate in philosophy. He has assumed multiple duties as an educator, teaching an introduction to philosophy class to the junior class of boys who attend the high school at St. Michael's Abbey, and teaching logic, ethics, and natural philosophy to young men attending the seminary. He, too, employs the Socratic method of discussion when possible and advantageous.

Though he had a desire to teach, Fr. Sebastian left it up to his superiors and the will of God to determine just how his talents would be utilized. "I never requested to teach because what I am to do in the community is ultimately my superior's decision. He needs to look to the common good of the community. As it happens, the needs of the community and my own desire have coincided, and I am very grateful to God."

The Abbot of St. Michael's, Rev. Eugene Joseph Hayes O.Praem., has likewise expressed thanks to God for Fr. Walshe's talents, saying, "Of course, we are always happy to welcome home our confreres who have completed their studies....Whether teaching high school boys or seminarians, Fr. Sebastian has a particular talent for addressing his students at a level guaranteed to reach them. It is an understatement to say we are thrilled that Fr. Sebastian is home."



Very Rev. John Berg, F.S.S.P ('93)

Superior General, Priestly Fraternity of Saint Peter

Thomas Aquinas College graduate Fr. John Berg ('93) was recently chosen by his brother priests as Superior General of the Priestly Fraternity of Saint Peter. Founded in 1988 with the approval of the late Pope John Paul II, the Fraternity is a Society of Apostolic Life of Pontifical Right. Its purpose is the formation and sanctification of priests in the framework of the traditional liturgy of the Roman Rite and their pastoral deployment in the service of the Church.

Born in Minneapolis and raised in a Catholic family, Fr. Berg attended Catholic primary and secondary schools. In 1989, he came to Thomas Aquinas College, where his life changed dramatically. "I was always Catholic," Fr. Berg explains, "but I never took my faith very seriously." The influence of the curriculum and the spiritual life at the College, however, was so powerful that when Fr. Berg graduated in 1993, not only was he a devout Catholic, he had discerned a priestly vocation in the Priestly Fraternity of Saint Peter. He was also a leader, chosen by his classmates to give the Senior Address at Commencement.



As do all priests of the Priestly Fraternity of Saint Peter, Fr. John Berg, the new Superior General of the Fraternity, offers Mass according to the Latin liturgical books of 1962.

Noting his leadership abilities, his superiors asked him to complete his final years of study at the Pontifical University of the Holy Cross in Rome. Just after ordination, for two years, he was given the charge of a small chapel in Rome. After that, he was sent to the Fraternity's seminary, located at the time in the Diocese of Scranton, where he taught dogmatic theology. He then spent five years in Sacramento, California, at the Fraternity's parish, St. Stephen's, four years of which he served as rector of the community there. He then did another teaching stint at the Fraternity's seminary.

Now, Fr. Berg has been given the weighty responsibility of leading the Fraternity, a position that is daunting, but one that Fr. Berg has embraced with faith and trust. "It's not what any priest imagines he's going to do," he muses. "I had hoped to be a parish priest and to do a lot of spiritual direction. This will be different work, primarily with priests and bishops, explaining why there is a need for the Fraternity and trying to establish communities in various dioceses." As Superior General, he must also help the various Fraternity communities maintain their identity while they serve the various dioceses in which they are located. "This is always a challenge for religious orders or a society of apostolic life like ours," he explains.

Of his *alma mater* Fr. Berg says, "I just think I owe everything to my college. I wouldn't be on this road if I hadn't gone to Thomas Aquinas College. It was Providence that brought me there." Fr. Berg has relocated to Fribourg, Switzerland, where he will supervise the Fraternity's 180 priests and 107 seminarians around the world. As he takes up his new responsibilities, he asks for the prayers of the Thomas Aquinas College community.

Mary currently resides in Old Town Alexandria in northern Virginia and is delighted to be living in a place so rich in the early history of our country. In addition, she points out, "There is a very strong community of Thomas Aquinas College graduates in the Washington, D.C., area."

Of her experience as a political appointee, Neumayr says, "The move from private to public practice has been a challenging transition, but the experience has given me an understanding of how closely entwined politics and the law can be. My appointments at both the Department of Justice and the Department of Energy have been wonderful experiences for me, and I am so grateful for the opportunity."

An avid tennis player in her free time, Mary is also a published author of a number of scholarly legal articles. In addition, she is a past president of the San Francisco Lawyers Division of the Federalist Society, a national organization of lawyers and judges dedicated to traditional principles of jurisprudence and the rule of law.

The eldest daughter of founding tutor and Governor of the College, Dr. Jack Neumayr, Mary says of her experience at Thomas Aquinas College, "The education I received there was an excellent preparation for the practice of law, as well as for life. The emphasis on analysis and discussion gives Thomas Aquinas College graduates a real advantage."

Three Life-Long Learners Added to College Faculty

John Finley ('99)

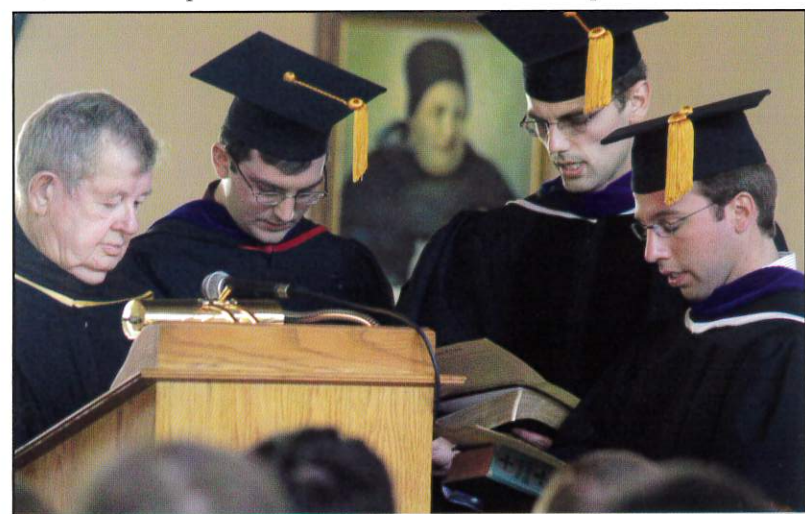
John Finley was—quite literally—born into the Thomas Aquinas College community. His father, Norman DeSilva ('75), was a member of the College's first graduating class, and his mother, Maureen Barlow ('76), was a member of its second graduating class. John's father went on to earn a Ph.D. in philosophy at the Université Laval. The DeSilvas then returned to the College, where Norman served as a tutor until his untimely death from brain cancer in 1985. The following year, when the College honored Dr. DeSilva posthumously with its highest award, the Saint Thomas Aquinas Medallion, it was his eldest son, John, then eight years old, who accepted it on behalf of the family.



His mother then married a close family friend and fellow graduate of the College, Jim Finley ('76), and together they raised John, his three siblings, and their six additional children. John was home schooled until he entered Thomas Aquinas College, from which he graduated in 1999. While entertaining thoughts of a career in the military or in public policy, he moved to Washington, D.C., and worked for *Crisis* magazine. Before long, though, he recognized an abiding desire for the intellectual life and for teaching.

Mr. Finley enrolled, therefore, in the graduate school at the University of Dallas (UD) where he received an M.A. in philosophy in 2003. Not wanting to become a "professional student" and eager to begin teaching, John accelerated his doctoral studies and sought out teaching opportunities along the way. In spite of his heavy workload, he was chosen by the UD Graduate Faculty for its 2004 "Distinguished Student Award." The chair of the philosophy department there, Dr. Lance Simmons, commented that "I have had a unique opportunity to observe how John is regarded by the UD faculty, by his fellow graduate students, and by the undergraduates with whom he has come in contact through his teaching....John is more highly regarded by all three groups than any graduate student I have seen in several years." Mr. Finley is now completing his doctoral thesis in philosophy on human individuality and the thought of St. Thomas Aquinas.

While completing his coursework, John applied for a faculty appointment at his *alma mater*, where the interview process for new tutors is as unique



Assistant Dean for Religious Affairs, Rev. Wilfred Borden, O.M.I., administers the Oath of Fidelity to three new faculty members at Convocation this past August. Fittingly, the image of St. Thomas Aquinas on the wall behind almost appears to be part of the group.

as the curriculum. Prospective tutors must conduct a seminar with student volunteers and deliver a lecture, as well. About the process as a whole, John confides, "It was great to come back to the campus....But it really was a tough couple of days." In spite of the rigors of the process, John was soon after offered an appointment to the faculty.

With his life so intertwined with the College, Mr. Finley considers his return a kind of homecoming as well as a way to honor the memory of his father. He recently discovered boxes of books in the attic of his family's home. "They contained an entire set of Aquinas in Latin that belonged to my dad," he relates, "and now I'm using the same books to tutor more students at Thomas Aquinas College." With a touch of nostalgia, he adds, "And here I am, with the same occupation at the very school he loved so much."

Joseph Hatstrup ('01)

The oldest of eight children, Joseph grew up in Cottonwood, Idaho. He attended public elementary and middle school, but was home schooled during high school. His search for an authentic, Catholic college led him to Thomas Aquinas College in 1997. "As a student here, I saw there were things that could be known," he says, "that the mind could comprehend these things. One of the things that impressed me most was that despite the fact that I had never gotten much out of math and science, these became some of my favorite subjects; the way they were presented really made sense."

Joseph's newfound fondness for math and science, however, was surpassed by two even greater loves. The first was for a classmate, Mary Irene Herman ('01). The two met freshman year and were married after graduation from the College. They now have a 16-month old daughter, Therese Felicity.



The other, he explains, was for the thought of St. Thomas Aquinas. "At the College," he says, "I fell in love with St. Thomas and knew I wanted to spend the rest of my life with him; that was when I became interested in being a teacher."

So motivated, Joseph applied to and was accepted at the University of St. Thomas in Houston to pursue a doctorate in philosophy. While completing his coursework, he sought out and received a number of teaching assignments both at the University and at nearby community colleges. He decided to apply to his *alma mater* for an appointment as a tutor, hoping to spend the rest of his life not only "with St. Thomas," but probing the depth and breadth of the entire curriculum with his students.

When he received an appointment to the Thomas Aquinas College faculty, Joseph arranged to move to California in time to participate in this past summer's faculty development program. Designed especially to deepen the faculty's understanding of the thought of Aristotle and St. Thomas, Joseph considered it an indispensable preparation for his new career. "First," he explains, "I felt that I was among true friends who had a genuine interest in leading me to the truth." In addition, "It was a wonderful example of how to read and study St. Thomas. I was exposed to a reading of the Angelic Doctor that while intensely critical was done in the way of a disciple, with humility, acknowledging the greatness of the author, while seeking understanding." Perhaps most important, he adds, "In participating in the summer faculty program it became clear to me just how much the life of the tutor is still the life of a learner."

Dr. Jeffrey Lehman

Jeffrey Lehman comes from a strong Methodist family in Ohio. Though raised on a farm, Jeff entered Taylor University in Indiana as an undergraduate where he majored in philosophy and Biblical literature. In his first week at school he met another Biblical literature major named Jennifer. By the time they were juniors, they were married.

In his senior year, Jeff was encouraged by his professors to pursue graduate work. As he had developed an interest in the history of philosophy, one of his mentors suggested he consider the University of Dallas (UD), which, though Catholic, offered an integrated curriculum that included politics, literature, philosophy, and theology. Jeff applied and was accepted there, and the couple moved to Texas where he completed the doctoral program in philosophy.

During their time there, he and Jennifer were deeply affected by the vibrancy of the Catholic community at the school—one animated by personal piety, genuine charity, and a deep devotion to the Holy Eucharist. Though feeling an ever stronger attraction to the Catholic Church, they were not yet ready to leave their protestant roots behind.

Upon finishing his coursework, Jeffrey received an appointment to the faculty at Biola University in Southern California, a strongly protestant institution with a detailed statement of faith that faculty members are required to sign annually. As the Lehmans were drawn through reading, discussion, and prayer ever closer to the Catholic Church, however, it became increasingly difficult to sign that statement.

When they did eventually convert to Catholicism—a momentous event, given that all their means of support and nearly all their friends and family were in one way or another connected to protestantism—Jeff decided he could not remain as a professor at Biola.



Jennifer and Jeff Lehman with children Samantha (6), Jonathan (5) and Emily (10).

For a time he worked as a private tutor. He then began making inquiries about a faculty appointment at Thomas Aquinas College.

In graduate school, he had known graduates of Thomas Aquinas College and was impressed with their ability to think clearly and argue logically. He had also been to the campus in Santa Paula and was, he remembers, "incredibly impressed by two things, in particular: the humility and charity of faculty and students alike." After going through the normal interview process, he did indeed receive the appointment for which he had hoped.

Jeff explains that while he did not have a particular guide on his journey to the Catholic Church, he relied heavily on the writings of St. Thomas More and his example of courage and steadfastness. "I had read a spiritual biography of St. Thomas More, *A Portrait of Courage*," he explains, "and it had a formative influence in helping me see my way to the Catholic faith." As Providence disposed it, when Jeff stood to take the Oath of Fidelity and make a Profession of Faith at the matriculation ceremony in August, just over his shoulder—from his wife's vantage point—on the wall behind him, hung a portrait of this very saint. (From a different vantage point, the portrait of St. Thomas Aquinas could be seen over his shoulder, as in the photo on the left.)

May St. Thomas More continue to watch over and intercede for Dr. Lehman and his family.

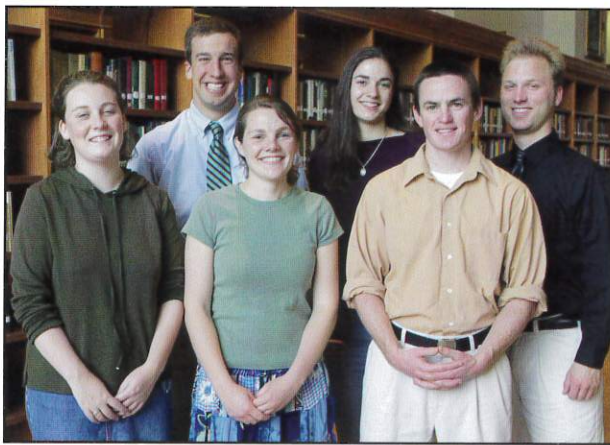
Inaugural Wash for Life

Graduate Launches Annual Event for Unborn

On September 16, 2006, under the auspices of the first-ever Wash for Life, defenders of the unborn from coast to coast drove to school and churchyard car washes to benefit a host of pro-life organizations. The brain-child of 2006 Thomas Aquinas College graduate Jonathan Tonkowich, with help from a core group of fellow Thomas Aquinas College alumni and students, the first Wash for Life was a positive way for young people to demonstrate their support for the unborn.

Though its pedigree could be traced to the more typical fundraiser most of us are familiar with, Wash for Life, by its nature, was markedly different. What started out as a solitary idea contemplated by a single graduate of Thomas Aquinas College, over time grew into a national movement that attracted widespread media attention, as well as endorsements from the likes of Catholic author Michael Novak. Wash for Life proved on September 16th it was capable of achieving its twin purposes—to raise awareness of the destructive nature of abortion, and to raise money for women in need at crisis pregnancy centers.

With the participation of nearly 3,000 volunteers, Wash for Life raised over \$80,000 for various pro-life organizations in a single day. Moreover, 100% of the funds generated went to the local pregnancy care centers that sponsored the individual Wash for Life events.



Left to right: Ingrid Mitchell ('06), Jon Tonkowich ('06), Hillary Rowney ('08), Briena Dunkel ('06), John Cunningham ('06), and Henry Teichert ('06).

In a show of ecumenical cooperation, Catholic and protestant youth groups and parish organizations helped support this effort that grew to include 41 states and 198 separate car washes. The Linary Church of Christ in Crossville, Tennessee, raised the most money, an impressive \$6,454, while the St. Francis Assisi CYO of Wichita, Kansas, laid claim to washing the most cars at 131, and the 8th grade class of St. Mary's school in Alexandria, Virginia, mustered the largest contingent of car washing volunteers at 61.

Comments from participants as well as results of the multiple events from that day are posted at

www.washforlife.org. Also included are anecdotal accounts like the following from Thomas Aquinas College graduate Bernadette Morey ('06), an organizer of a Wash for Life event in Mercer Island, Washington. "One woman drove almost an hour just to get to our car wash, and she had her cute two-year-old, red-haired grandson Dominic with her. She told us that the pro-life group we were supporting saved her grandson. Her daughter came to her pregnant and asked what to do. She decided to keep the baby thanks to the work of that pro-life organization. While we were washing her car, the grandmother was saying a Rosary for us, and after she wrote a check, little Dominic himself handed it to us."

Toward the conclusion of his encyclical *Deus Caritas Est*, Pope Benedict XVI speaks on the nature of service to others. "It is God who governs the world, not we. We offer him our service only to the extent that we can, and for as long as He grants us the strength. To do all we can with what strength we have, however, is the task which keeps the good servant of Jesus Christ always at work." The Thomas Aquinas College graduates and students who orchestrated the first annual Wash for Life have taken the Holy Father's words to heart in their service to Christ and the unborn, for they are already planning even greater success next year.

Faith and Reason are Flourishing in Nigeria

Archbishop Obinna Visits Campus as He Plans New College

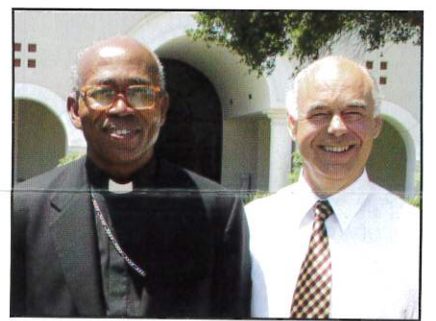
One of the great signs of hope for the Catholic Church has been the tremendous growth of the Church in Africa in recent years, especially in Nigeria. With a population of just over 125 million, it is 45% Catholic and has the largest rate of Catholic growth (nearly 5% annually) on the continent. The credit for this success story goes first to the grace of God, but also to His instruments—especially the Holy Ghost Fathers and the White Fathers who brought the Faith to Nigeria, and the numerous local priests, nuns, and lay people who have helped cultivate this greenhouse of belief that is modern-day Nigeria.

During a visit to a fellow Nigerian priest at a nearby parish, one of Nigeria's 52 bishops recently came to Thomas Aquinas College to call on President and Mrs. Dillon. Archbishop Anthony J.V. Obinna of Owerri, Nigeria, had first met the Dillons some months before in Barcelona at a meeting of the International Council of Universities of St. Tho-

mas Aquinas (ICUSTA), an organization that fosters cooperation between colleges and universities dedicated to the thought of the Angelic Doctor. Because the Archbishop is spearheading the effort to found a Catholic institution of higher education in Owerri to be named Holy Rosary International College, he sought to learn more about the nature of Thomas Aquinas College's curriculum, its pedagogy, and the principles that animate it.

The Dillons were delighted to renew their acquaintance with the African prelate and to talk at some length with him about the unique nature of the College's curriculum, the way in which faith and reason together illumine the pursuit of truth, the College's discipleship to St. Thomas, and its fidelity to the *Magisterium* of the Church. Likewise, they were interested to hear his insights concerning Catholic higher education and his understanding of the Muslim religion based on his experiences of it in Nigeria. On parting, Dr. Dillon offered to assist

Archbishop Obinna in whatever way he might in his efforts to establish a new college in West Africa.



Having studied in both the United States and abroad, Archbishop Obinna holds advanced degrees in theology, religious studies, and education. He is the second Nigerian prelate to honor the College with a visit, the first having been His Eminence Francis Cardinal Arinze, the Prefect for the Congregation for Divine Worship and the Discipline of the Sacraments, and the former Archbishop of Onitsha, Nigeria. Cardinal Arinze delivered the Commencement Address at the College in 2004.

Historic "Day Fire" Causes Evacuation of Campus

No Damage, Thanks to Heroic Firefighters

So named from its starting date of September 4, Labor Day, the Day Wildfire burned for approximately one month, consuming over 160,000 acres of brush and forest land in three Southern California counties before being fully contained.

In the evening of Saturday, September 16, while students, faculty, and staff celebrated the school's 35th anniversary in St. Joseph's Square outside the Commons building, Santa Ana winds from the northeast picked up noticeably, raining down ash on partygoers. Late that night, more favorable winds arose, pushing the flames northward from the campus where they remained during the following week.

On Saturday morning, September 23, hot Santa Ana winds began once again to fan the flames, bringing them closer to the campus. Fire crews were quickly dispatched to set up defensive corridors and provide structure protection. The bare wood frame of the Faculty Building, now under construction, presented the most pressing concern for fire personnel, who began to regularly "water-down" the structure to make it less vulnerable to falling ash and embers.

At mid-day, Dean McLean called a meeting with the students to ask them to prepare for a possible evacuation. When the recommended evacuation order was issued by the Sheriff's Office later that night, the dean, with assistance from other members of the faculty and the student prefects, activated the College's evacuation plan for the first time in its history.

According to Dean McLean, "We had a sound evacuation plan, and when called upon to execute it, the prefects and students did an outstanding job." All students were quickly accounted for, and a sufficient number of vehicles provided for an orderly evacuation. Students went to the Red Cross shelter set up at nearby Sacred Heart parish in Ventura; from there, most dispersed to private homes in the area. "I am especially thankful to the faculty, staff, and local alumni who pitched in to help us," Dean McLean said. "They welcomed so many of our students into their homes in the early hours of Sunday



morning; only a small percentage of students elected to remain overnight at the shelter."

During the night and the following day, firefighters continued to battle the blaze, and used bulldozers and other heavy equipment to cut fire breaks in the hills above the campus. One of the most spectacular sights that Sunday was that of a DC-10 jet aircraft on its maiden fire-fighting journey, flying at a low altitude over the mountains near the campus. Modified as an aerial tanker, this jet dropped 12,000 gallons of fire retardant over an area three quarters of a mile wide on a single pass; it made four such drops in the course of the day. These, combined with an increase in humidity and another northward shift in the winds, caused the Day Fire to alter its course, and Thomas Aquinas College was out of harm's way. The evacuation order was lifted at 9:00 p.m., and students began to return to the campus Sunday evening and Monday. Classes resumed on Tuesday, September 26.

Farewell, Fr. Michael

College Chaplain Receives New Assignment

The saying goes that there are only two kinds of priests—those who have been re-assigned, and those who are going to be re-assigned. Indeed, the life of a priest is filled with change and the obedient acceptance of new endeavors commissioned by one's superiors—and the life of Rev. Michael Perea, O.Praem., is no exception.

For the past eight years, Fr. Michael has been a chaplain at the College and a tireless servant to the students, faculty, and staff of Thomas Aquinas College. Over the summer, he received from his Abbot a new assignment as associate pastor at the parish of Saints Peter and Paul in Wilmington, California, a couple of hours from the campus.

Since his departure from the College occurred during the summer months, a quiet farewell was held at the time. When students and faculty returned to the campus in late August, however, Fr. Michael visited the campus for a special luncheon in his honor held in St. Joseph's Commons.



During the luncheon, President Dillon and Dean McLean presented the former chaplain with beautifully-carved wooden statues of the patrons of his new parish and the residence hall he occupied when chaplain at the College, Saints Peter and Paul Hall. In a short tribute to Fr. Michael, Dr. Dillon then said, "Over the years he has been with us, I have been edified by the seriousness with which Fr. Michael takes his priesthood. He is always a priest and has always been available for students. He has been extremely cooperative, and he is a wonderfully humble man. I am grateful for Fr. Michael and for the example of humility he has given us all."

Clearly delighted with the gifts, Fr. Michael thanked the president and dean, and then spoke of his abiding attachment to the College: "There hasn't been a day that has gone by that I haven't thought about Thomas Aquinas College and prayed about Thomas Aquinas College....I love you all; I'll pray for you all. Please pray for me."

On behalf of the students, head prefect David Grottoff ('07) also presented Fr. Michael with a book of personal messages and a photo album from the students saying, "We would like you to have with you some of our prayers, memories, and expressions of gratitude as a representation of the wonderful influence you have had on this College community."

College Welcomes Two New Chaplains

Fr. Raftery and Fr. Willingham Join College Community

While bidding farewell to long-time College chaplain Rev. Michael Perea, O. Praem., the College also welcomed not one, but two new chaplains into the community, bringing the number of full-time chaplains on the campus to four. From among these four, Dean Michael McLean appointed Rev. Wilfred Borden, O.M.I., as Assistant Dean for Religious Affairs, a position that had been filled by Fr. Michael for the past eight years. Fr. Borden has served as chaplain at the College for 14 years, and now leads his fellow chaplains in tending to the spiritual needs of the College community. Introductory pieces on the two new chaplains appear below.

Rev. Paul K. Raftery, O.P.

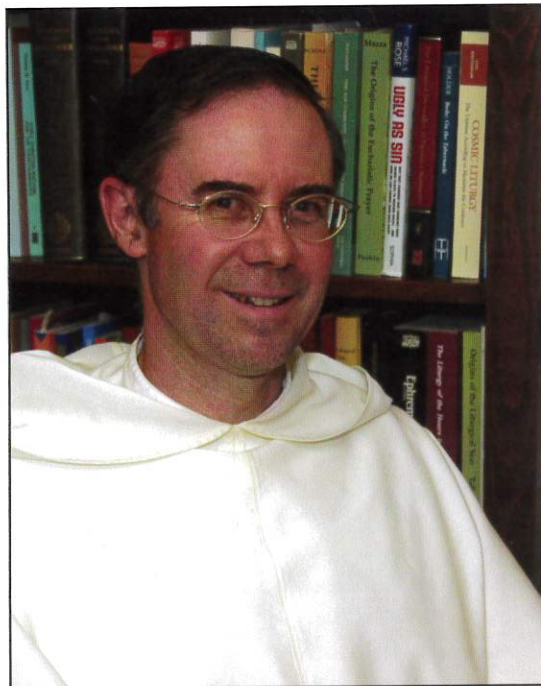
Born and raised in the small Northern California town of Dixon, just outside of the state's capital, Sacramento, the young Paul Raftery attended public schools through the twelfth grade. The Faith, however, was always foremost in his heart and mind. After attending the University of California at Davis for a couple of years, he began to consider a vocation to the priesthood and religious life. He investigated a number of orders, but in talking with and receiving encouragement from his uncle, a Dominican priest, he decided to enter the Order of Preachers.

Fr. Paul earned a Masters of Divinity degree at St. Albert's College, commonly known as the Dominican School of Philosophy and Theology, in Oakland, California, and was ordained to the priesthood in 1984. Having had his first two assignments at Newman Centers on the campuses of the University of Arizona in Tucson and the University of Oregon in Eugene, Fr. Paul is no stranger to campus ministry. Following on these, he began an extended period of parish work in Portland, Oregon, and in Northern California. In 1998, he earned a licentiate degree in the history of liturgy at the Jesuit School of Theology in Berkeley. Most recently, he served as an associate at St. Dominic's parish in Eagle Rock, California.

Early in his priesthood, Fr. Paul heard about Thomas Aquinas College. "When I was a student at St. Albert's," he explains, "I read about the College in Christopher Derrick's book, *Escape from Scepticism*; I also read the Blue Book, [the College's founding document]." In 2004, now assigned to a parish somewhat near the campus, Fr. Paul was asked to serve as chaplain for the College's Chapter of Third Order Dominicans. His association with faculty members in that Chapter occurred at just the time the College was seeking a new chaplain.

"Now that I'm here," he says, "I find it a wonderful environment for coming to know God at the level of His natural revelation through the great books curriculum. The program is all so wonderfully ordered to and in harmony with the study of the Faith."

Fr. Paul is now busy offering daily Mass, administering the sacraments, and providing spiritual direction to the students. Having a keen interest in Gregorian chant, he is delighted with the College's Chant *Schola* that enhances the liturgical life on campus. An avid hiker, he is also enjoying the trails and the natural beauty of the Los Padres National Forest above the campus. "I like to get together with some students," Fr. Paul explains, "and walk down a trail so I can just be in their presence and share in their lives."



Rev. Paul K. Raftery, O.P.

Rev. Charles Willingham, O.Praem.

Thomas Aquinas College is deeply grateful to the Norbertine order both for allowing Fr. Michael Perea to serve as a chaplain at the College for eight years, and for now sending Fr. Charles Willingham, to take his place in helping serve the spiritual needs of its students, faculty, and staff.

A native of San Pedro, California, Fr. Charles was well on his way toward the life of a Catholic layman when a series of events caused him to think God might have a different path planned for him. While attending a junior college, working his way toward an engineering degree, Fr. Charles was caught by surprise at the intense media coverage of the passings of Pope's Paul VI and John Paul I, followed so quickly by the election of John Paul II and his subsequent visit to the United States. "There seemed to be about a year and a half of solid media coverage of these incredible events in the Church," he recalls. "It was so impressive to me that I just said, 'I have to be a part of that!'"

He entered the diocesan seminary, but after two years of study, wondered whether he might instead have a vocation to a religious order. It was then that Fr. Charles discovered the Order of Praemontre, commonly known as the Norbertine order of priests. He visited St. Michael's Abbey in Orange County, California, and began conversations with one of the Norbertine priests there that resulted in his entering their order. During preparations for the priesthood

that included study both at the Abbey and in Rome, he earned an M.A. in spiritual theology. He was ordained to the priesthood in 1995.

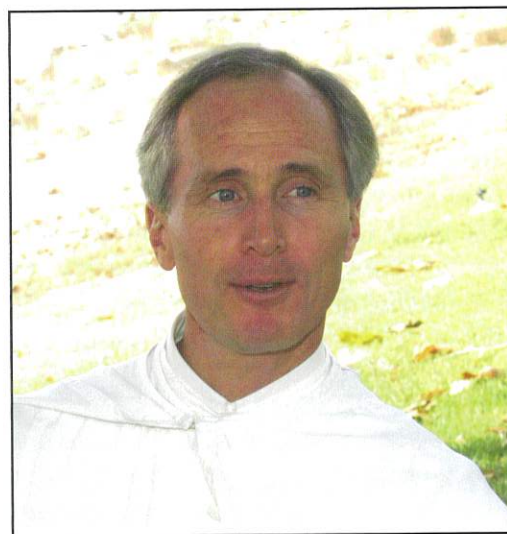
For the past 18 years, he has called St. Michael's Abbey home. He has especially loved the Order's devotion to the Office, whereby priests and *fraters* (brothers) gather seven times a day to pray together the prayer of the Church.

Fr. Charles has had a number of assignments over the years, including parish work, the chaplaincy at a facility for developmentally disabled persons, and teaching in the Order's high school, located on the grounds of the Abbey. "I taught morality and sometimes freshman religion," he recalls. "It was a really great experience. By the time these boys are seniors they have a solid foundation for their faith."

Fr. Charles believes his teaching experience will serve him well in his new capacity as chaplain at Thomas Aquinas College. Admittedly, as he says, "There's a difference between high school students and college students; one does not feel as free to call older students on something and tell them what they should be doing because the point is that they should be responsible. But the caliber of the students at the College and their spirituality and devotion are amazing."

Never having lived apart from his community of Norbertines, Fr. Charles is adjusting to his new home at the College and, in particular, learning to fit the prayers of the Office into the new rhythm of daily life at Thomas Aquinas College. While he makes the transition, he is finding the camaraderie of his fellow College chaplains a tremendous blessing.

Noting his penchant for gardening, Fr. Charles' superiors assigned him to care for the grounds at St. Michael's Abbey for many years. On taking up his new post at the College, he passed those duties on to one of his fellow Norbertine priests and Thomas Aquinas College graduate, Fr. Sebastian Walshe ('94). Fr. Charles now has other gardens to tend as he helps to cultivate the souls of the students, faculty, and staff in his care.



Rev. Charles Willingham, O. Praem.

College Hosts Society for Aristotelian Studies

Discusses Evolution, Intelligent Design, and Purpose in Nature

The curriculum of Thomas Aquinas College has sometimes puzzled those less familiar with it because though the degree granted by the College is in liberal arts, the curriculum includes a great deal of mathematics and modern sciences.

It was the conviction of the founders of the College that without familiarity with the developments of post-renaissance thought, especially in philosophy and the sciences, the modern world would be unintelligible and, thus, the modern thinker, whether Catholic or not, would be left adrift in a sea of apparently arbitrary and mutually contradictory "systems." One clue to understanding the multiplication of universal philosophical systems is found in the nature of modern science, both in its wonderful successes and in its peculiar and little-noted weaknesses. Success has tended to make modern science the standard by which all other disciplines and claims are judged. This fact, combined with the necessarily dialectical character of the development of modern science, has had the effect of replacing the solid and certain grasp of reality offered by traditional natural philosophy with scientific "models," the evidence for which is not their conformity with an evidence apparent to all, but rather their ability to predict phenomena, after the fashion of Ptolemaic astronomy. By giving its students an understanding of modern science and its methods, the College hopes to help them see what is good in modern thought and to give them the tools to approach intelligently the perennial philosophy so often promoted by the Church.

In keeping with this goal, the College hosted a meeting of the Society for Aristotelian Studies on June 6-7. The Society, founded in 1974, is a scholarly association of professors, students, and others interested in the understanding of traditional Aristotelian philosophy. Founding President Warren Murray has many associations with the College, having participated in its lecture series and directed the doctoral theses of several graduates at Université Laval in Québec City, Canada, from which university he is now retired.

The theme of this year's meeting, evolution, was particularly appropriate. It is no secret that the theory of evolution has had a great impact on modern thought and mores, and it poses a challenge, at least in some of its incarnations, to the perennial philosophy and to theology.

Four invited speakers addressed questions of fundamental importance in evaluating the challenge of evolutionary theory. Mark Berquist, a founder and

tutor at the College, gave a detailed explanation of the arguments for finality in nature from Aristotle's *Physics*. These arguments, he suggested, provide a context for the evaluation of the many claims made in the name of evolution. In the light of Aristotle's arguments, we can see that sheer mindless evolution is not a real possibility, he said, though there may be room for an evolutionary theory which admits of finality, or purpose, in nature.

Whether such a theory is tenable given the facts of biological reproduction

was a question addressed by tutor and alumnus Thomas Kaiser ('75), who holds a Ph.D. in biology from U.C.L.A. Dr. Kaiser concluded that the cellular mechanisms of reproduction could not alone explain macro-evolution, i.e., that a further cause is needed to explain how a lower species could beget a higher.

The next speaker, Dr. Anthony Andres ('87), another alumnus of Thomas Aquinas College and a professor of philosophy at Christendom College, analyzed the merits of arguments for Intelligent Design Theory, especially as exemplified in Michael Behe's bestseller, *Darwin's Black Box*. Dr. Andres argued that, while such arguments are powerful dialectical responses to atheistic evolutionary theory, they are still too much attached to the mechanical scientific models to constitute a fundamentally new approach to biology.

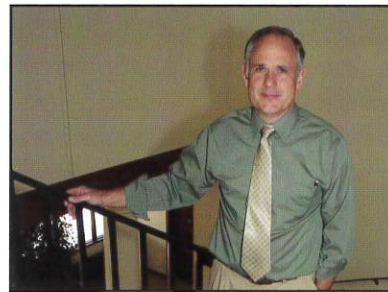
Finally, the President of the Society, Warren Murray, presented an overview of current evolutionary theory and questions, incorporating into his talk many of the themes addressed by others.

Many faculty of the College were in attendance at the conference, which occurred during a break in the regular Tutor Development Program which takes place in the early weeks of summer. Lively discussions after the talks and over lunch gave the participants opportunities to deepen further their grasps of the natures of scientific endeavor, evolutionary theory, natural philosophy, and of the relations among them.

The College believes that the collaboration with the Society for Aristotelian Studies will bear fruit in the teaching of its own curriculum, especially in Freshman Laboratory, a large part of which is concerned with making a good beginning in biology as well as natural science and philosophy in general, and in Senior Seminar, in which the original work of Darwin, *The Origin of Species*, is read. In that light, the College would like to extend its thanks to the Society for organizing the conference.



One of the invited speakers, Dr. Tom Kaiser ('75), holds a Ph.D. in biology from U.C.L.A. He addressed some of the issues regarding macro-evolution.



Dr. Tom Kaiser ('75) holds a Ph.D. in biology from U.C.L.A. He addressed some of the issues regarding macro-evolution.

European Trip

Continued from page 1

of encouragement about Thomas Aquinas College and its influence in the Church."

At the Congregation for Education, the Dillons met Fr. Francis Bonnici who heads the Pontifical Work for Vocations there. Informed by His Eminence Zenon Cardinal Grocholewski, that congregation's prefect, about the steady number of vocations to the priesthood and religious life among Thomas Aquinas College alumni, Fr. Bonnici had asked the Dillons to call on him while in Rome. During their visit, he invited Dr. Dillon to contribute an article to his office's publication, *Seminarium*, concerning the ways in which Thomas Aquinas College, as a lay institution, encourages vocations. Fr. Bonnici then introduced the Dillons to Cardinal Grocholewski, with whom they spoke briefly about the College's academic program and its strong Catholic character.

At the suggestion of College faculty member, John Goyette ('90), the Dillons also called on His Eminence Edmund Cardinal Szoka, then-President of the Governatorate of Vatican City State, with responsibility of overseeing all the functions of the Vatican state. Dr. Goyette had become acquainted with Cardinal Szoka when he was an auxiliary bishop in Detroit and John was a professor at Sacred Heart Major Seminary there.

Board member Jim Wensley suggested the Dillons also try to meet the then-newly appointed Papal Theologian, Rev. Wojciech Giertych, O.P., who, over dinner, surprised them with his familiarity with the College. At his priory in Poland, someone had posted an advertisement for Thomas Aquinas College that featured a line from *Fides et Ratio* lauding St. Thomas Aquinas as "a master of thought and as a model of the right way to do theology." The College's discipleship to its patron caught Fr. Giertych's eye and piqued his interest in its unique program of Catholic liberal education.

On their way to Italy, the Dillons had stopped in Austria to call on Vienna's archbishop and the College's good friend, Christoph Cardinal Schönborn, O.P. His Eminence has visited the College on three occasions, including the 2002 graduation ceremonies when he gave the Commencement Address and received

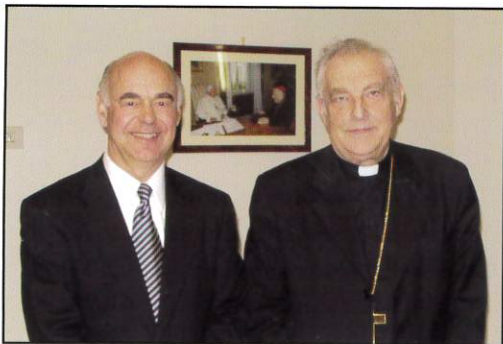
the Saint Thomas Aquinas Medallion. He invited the Dillons to join him for a private dinner with Fr. Franz Scharl who was to be ordained auxiliary bishop of Vienna the following day. Much of their conversation concerned topics of great interest to Cardinal Schönborn and the College, including evolution, intelligent design, and purpose in nature.

In both Austria and Italy, the Dillons had the pleasure of visiting with a number of graduates of the College. The International Theological Institute (ITI) in Gaming, Austria, is home to a number of them, including Dr. Michael Waldstein ('77), the ITI's founding president. "The Waldsteins could not have been more hospitable to us," declared the Dillons, "and it was a joy to visit with Michael, Susie ('78), their family, and Michael's parents." Likewise, they were most grateful for the hospitality of John ('97) and Beth Mortensen and John's sister Virginia ('96); John is an Assistant Professor of Dogmatic Theology at the ITI, and Virginia (Ginger) is its Director of Development.

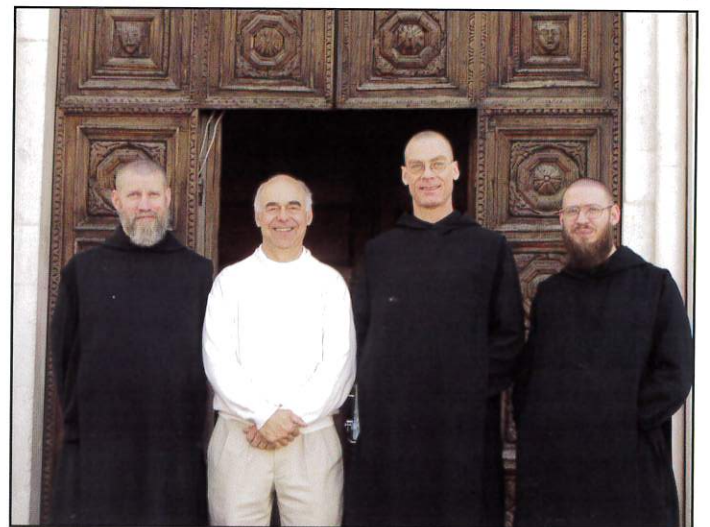
Later, in Rome, they spent an evening at the Norbertine's house, visiting

with Fr. Sebastian Walshe ('94) (see page 7 for story) and Deacon Juan Diego Emerson ('97), both students at the *Angelicum* at the time. They also visited with alumni priest Fr. Phillip Frank Chavez, S.O.L.T. ('86), and attended a private Mass he offered for the College in St. Peter's Basilica at the St. Pius X altar.

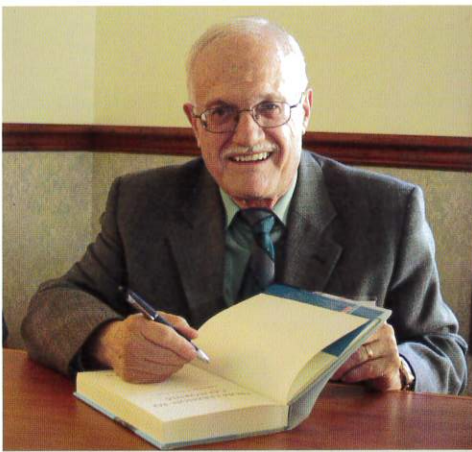
Summing up his trip, Dr. Dillon says, "It was wonderful to see how the College has attracted the attention and good will of Church leaders from other parts of the world. This trip was special, as that good will included a blessing from the Holy Father, Pope Benedict XVI."



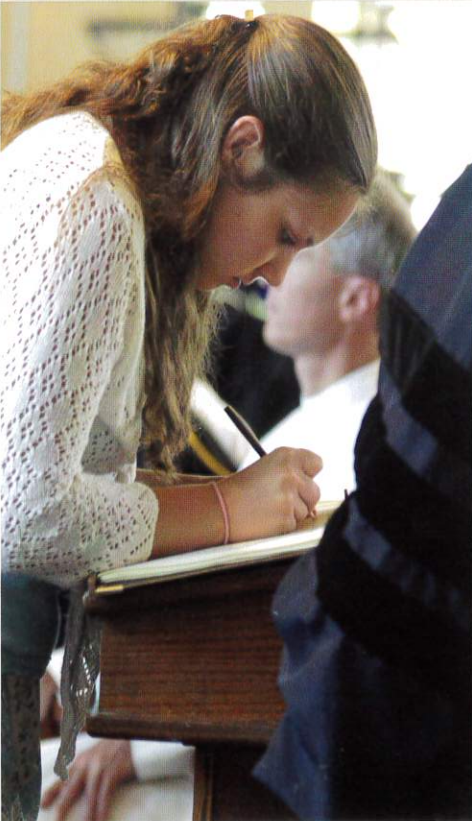
President Dillon with His Eminence Zenon Cardinal Grocholewski, Prefect of the Congregation for Education.



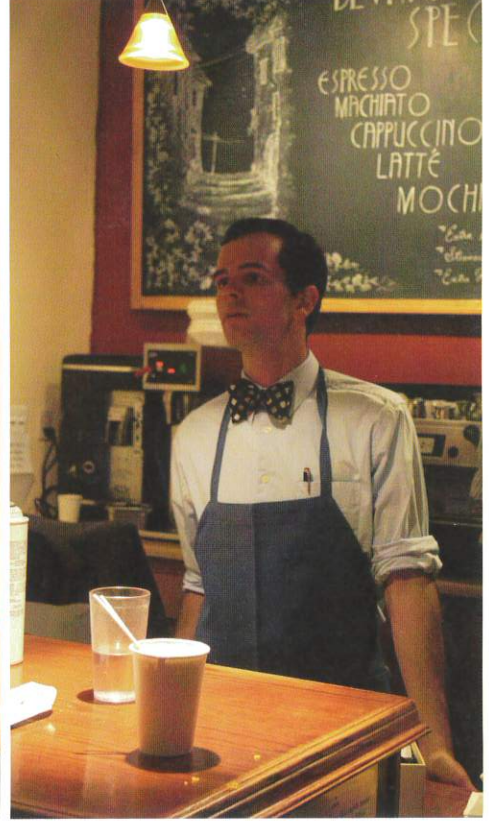
During his trip last spring, President Dillon visited with monks at the Monastery of San Benedetto in Norcia, Italy, built in the 8th century over the site of St. Benedict's birth. Vacant for nearly 200 years, it has been brought back to life by American monks. From left are the Abbot, Fr. Cassian, and Thomas Aquinas College graduates Fr. Andrew Koch ('85) and Brother David Bolin ('96).



Above, left to right: At the annual Board of Governors' Retreat, member of the Board, Dr. Henry Zeiter, autographs copies of his autobiography, *From Lebanon to California*, recently published by Random House; Freshmen enjoy a barbecue picnic during their orientation weekend; Eldon Quick performs readings from the *Iliad*, Bk 2, as part of the Friday Night Concert and Lecture Series. Below, left to right: Freshman Katelyn Kremel signs the Registrar's book at the Convocation Day ceremony; the Western sun is filtered by heavy smoke from the September "Day Fire" near the campus (See story, page 9); carpenters frame up the Faculty Building; Joel Morehouse ('09) tends the coffee bar in the newly-refurbished "Dumb Ox" coffee shop.



CAMPUS LIFE



Thomas Aquinas College GOLF TOURNEY AT SHERWOOD COUNTRY CLUB

On May 21, 2007 you have an opportunity to help the College as the Board of Regents invites you to its First Annual Thomas Aquinas College Golf Tournament at the prestigious Sherwood Country Club in Thousand Oaks, California. Designed by Jack Nicklaus and the site of Tiger Woods' Target Challenge Golf Tournament, Sherwood has an international reputation for being a challenging but "playable" golf course.

BE A PLAYER! \$1,000 per golfer
 BE A SPONSOR! Opportunities begin at \$1,000
 For further information, contact Hope Martin hmartin@sgjb.com
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Calendar of Events

Thanksgiving Break	November 23 – 26
Advent Choir Concert	December 1
Appreciation Dinner for Benefactors	December 2
Feast of the Immaculate Conception (no classes).....	December 8
Final Exams.....	December 9 – 15
Christmas Break	December 16 – January 7
Second Semester Begins	January 8
Schubertiade.....	February 9
President's Day (no classes)	February 19

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