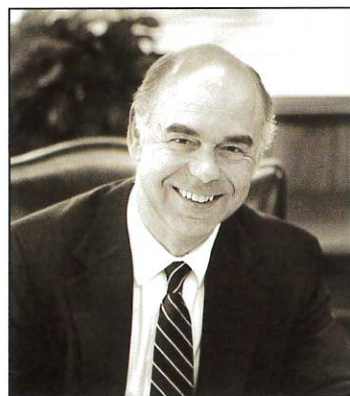




## A Conversation with the President of Thomas Aquinas College

Published in the April 9-15 2006 issue of *National Catholic Register*



*It's a year of significant anniversaries at Thomas Aquinas College. The school turns 35 just as Thomas Dillon marks his 15<sup>th</sup> year as its president.*

*In an interview, President Tom Dillon discussed the College and Catholic*

*higher education—and the rightful role of both in the New Evangelization—with National Catholic Register correspondent Jeff Ziegler.*

**Q. What are the highlights of the past 15 years, and what are the College's major plans for the next few years?**

During the past 15 years, our student body has grown to its maximum size, and we have significantly built out our campus. At the same time, we have stayed true to our mission of liberal education undertaken in the light of the Catholic faith. Moreover, we have added faculty members who are committed in mind and soul to our understanding of Catholic liberal education and to the importance of the thought of St. Thomas Aquinas to the Catholic intellectual life.

We are now constructing two major buildings: a faculty building and Our Lady of the Most Holy Trinity Chapel. These projects will require great attention and effort over the next few years, but their completion will profoundly enhance our community life.

**Q. What evidence have you seen that a "great books" curriculum—no textbooks or lectures, just readings and discussions of the classics—is practical for Catholics in today's world?**

Catholic liberal education is ordered to the discernment of truth and the formation of good judgment. These ends are good in themselves and befitting the dignity of human beings made in the image of God—at any time, in any century. Our program, therefore, is not ordered to any particular practical end.

It turns out, though, that a Thomas Aquinas College education is eminently practical for Catholics in today's world, so in need of leaders who are well-formed in the intellectual and moral virtues.

Our graduates excel in nearly every field—education, law, journalism, medicine, military service, public policy, and so on. Time and again, we hear from graduate-school professors and employers that our graduates are some of the most well prepared they know because they have learned how to think well, to analyze, and to form good judgments. For those graduates who are called to the priesthood, to religious life, or to marriage, the intellectual, moral, and spiritual formation they receive here has a profound influence on how they live out their vocations.

**Q. Four decades ago, many older Catholic universities began distancing themselves from their religious identity. And yet, over the past several years, some have seemed eager to reclaim their Catholic heritage. What is your prognosis for the future of Catholic higher education in the next decade or two?**

Without fidelity to the *Magisterium*, a school simply cannot retain its Catholic character

or foster real wisdom. Even when institutions have good presidents, it may still be very hard indeed to effect substantial improvements. Many are like large ships adrift in the wrong direction and particularly difficult to turn around.

I have much more hope for some of the smaller Catholic institutions, where the number of faculty is not so unwieldy, and fidelity to the Faith, while never guaranteed, is more easily inculcated. There are, indeed, many signs that the Faith is vibrant at these schools.

Thomas Aquinas College, as an example, is regularly commended by secular organizations for its academic excellence and thereby enjoys a kind of worldly prestige. This year, it was again placed in *U.S. News & World Report's* top tier of national liberal arts colleges, and it is the only Catholic liberal arts college in the country on their list of 40 "best values."

Likewise, *The New York Times* recently published a list of the 106 top colleges and universities in the nation that admit "the country's best students" (all colleges, not just liberal arts colleges). Thomas Aquinas College is one of only four Catholic institutions on that list and the only "new" Catholic college or university so named.

At the same time, Thomas Aquinas College is widely recognized both in the United States and in Rome for its fidelity and for the way in which the Catholic faith informs not only the moral and spiritual life of the community, but its intellectual life as well. Thomas Aquinas College is proof that it is indeed possible to excel academically while remaining faithful to the teaching Church.

**Q. A few months before you became president, Pope John Paul wrote that "the moment has come to commit all the Church's energies to a New Evangelization....No institution in the Church can avoid this supreme duty: to proclaim Christ to all peoples." How is Thomas Aquinas College preparing its students to evangelize the world?**

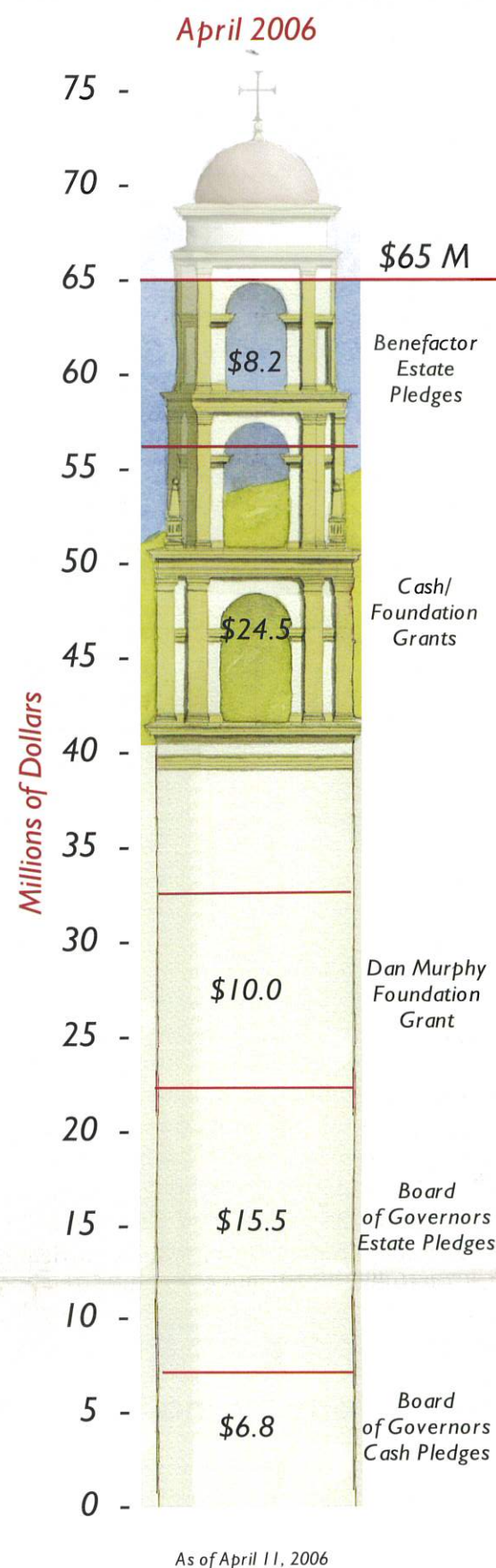
Thomas Aquinas College is making a noteworthy contribution to the New Evangelization. We now have 40 priests, 20 fully professed religious, and 30 seminarians among our alumni, all directly involved in the endeavor to change the world for Christ. In this year's graduating class alone, there are six who will enter the seminary.

In addition, we have numerous graduates involved in Catholic education at all levels. Some are teachers in seminaries. One is the president of a Catholic college. Another is the head of a philosophy department in a Catholic university in California. One is the founding president of the International Theological Institute in Austria, devoted to the study of marriage and the family, expressly established at the request of the late John Paul II. Still another is the vice president for academic affairs in charge of four colleges, the law school, and the graduate school at the Pontifical Catholic University in Puerto Rico.

There are, in addition, scores of our graduates who teach at, or are administrators of, faithful Catholic secondary and elementary schools. Others evangelize through their publications. One has co-edited a book on St. Thomas Aquinas and the natural law; another, at the request of [St. Louis] Archbishop [Raymond] Burke, has produced a high-school text on the social teachings of the Church. Another has written a book on the ethical principle of the double-effect, to be published in June by Oxford's Clarendon Press. Yet another is the president of the Catholic Schools Textbook Project, which is turning out the first authentically Catholic textbooks in 40 years.

Other graduates are journalists and still more work in public policy. The list goes on and on.

Thomas Aquinas College graduates are reaching, quite literally, tens of thousands of souls. In their various capacities, they are truly helping to change the world for Christ.



## IN MEMORIAM

Mr. Frank R. Brucker  
January 10, 2006  
Friend and benefactor

Mr. Francis J. Montgomery  
January 17, 2006  
Founding Member of the Board of Governors, benefactor, and Member of the Order of St. Albert the Great

Rev. Pierre Hyacinth Conway, O.P.  
January 23, 2006  
Friend of the College, St. Thomas Day Lecturer

Mr. Austin Allvin  
February 5, 2006  
Father of staff member Barbara Vierling

Mr. Thomas E. O'Hara  
March 19, 2006  
Father of Mary (O'Hara) Cain ('87), Martin O'Hara ('88), and Fr. Joseph O'Hara ('92)

Mr. Asa Allison  
April 4, 2006  
Former employee

## College Choir Performs at Historic Church

### Sesquicentennial of Our Lady of Mt. Carmel, Montecito

On Sunday, January 29, 2006, the Thomas Aquinas College Choir was honored to perform at the inaugural celebration of the 150<sup>th</sup> anniversary of Our Lady of Mt. Carmel Church in nearby Montecito, California. Noting the proximity of the concert date to the Feast of the Presentation of the Lord, Choir Director Mr. Daniel Grimm ('76) devised a Candlemas Concert consisting of selections from many of the giants from the world of music. In addition to various works of Gregorian chant, works by Bach and Mozart were incorporated into the celebratory concert.

President Thomas Dillon attended the event and included his good wishes for the parish in the program: "On behalf of our Choir Director, Mr. Daniel Grimm, members of the Choir, and the entire community of Thomas Aquinas College, I extend my heartfelt congratulations to you for having reached this milestone. We pray that God will continue to bless the parishioners, priests, and staff of Our Lady of Mt. Carmel Church for years to come."

After the concert, pastor of Our Lady of Mt. Carmel Church, Rev. Msgr. Maurice O'Mahony, thanked the choir and expressed the consensus of those in attendance. "The music was fantastic. The

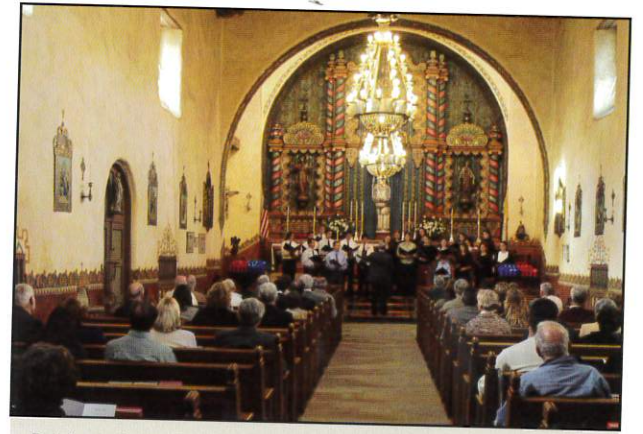
concert the Thomas Aquinas College Choir graced us with was a most beautiful way to begin our parish's anniversary celebration." Msgr. O'Mahony then extended an invitation to Dr. Dillon to have the College Choir return to conclude the 150<sup>th</sup> anniversary of the parish on the first of October.

Our Lady of Mt. Carmel Church has a rich and storied past that reflects centuries of Church history in California. It was the successor to Blessed Father Junipero Serra, Father Fermin Lasuen, who established the Santa Barbara Mission in 1786. Because money was scarce, the Presidio guards

charged with security at the Santa Barbara Mission were compensated for their service with small tracts of land in the surrounding area, today modern Montecito and Carpenteria.

It wasn't long before these new landowners began forming communities of their own, and their need for a church became increasingly urgent. In 1856, they built a small adobe structure under the auspices of the Santa Barbara Mission. By 1898,

the community had grown to such an extent that the original church would be replaced with a wooden structure, the cost of which was a mere \$800—a mind-boggling figure when one considers the current cost of construction and the high price



Bright colors are a hallmark of the early Mission churches.

of real estate in this exclusive community just south of Santa Barbara.

In 1936, construction began on the present-day church designed by architect Ross Montgomery. Landscape architects Lockwood de Forest and Stephen Benizik planned the lay-out to the grounds that would surround the new church.

Patterned after the Pueblo Indian missions that were built in New Mexico and Arizona in the 18<sup>th</sup> century, Our Lady of Mt. Carmel Church has a style which has come to be known as "Pueblo Revival" and has helped to make Our Lady of Mt. Carmel Church one of the most recognized and beautiful landmarks in Southern California today.

Next up for the Thomas Aquinas College Choir will be a Spring Concert scheduled for April 28. Choir Director Daniel Grimm has slated J.S. Bach's Cantata No. 4 *Christ Lag in Todesbanden* and Pierre de la Rue's *Lamentations of Jeremiah* as the selected pieces to be performed.



Msgr. O'Mahony opens wide the doors of his 150 year old "Pueblo Revival" church, Our Lady of Mt. Carmel.

## President's Day Talk

### Faith, Freedom & the Collapse of Communism

On Friday evening, February 24, 2006, Ambassador Frank Shakespeare was the guest of honor at a formal dinner in celebration of Presidents' Day at Thomas Aquinas College. This was Shakespeare's second visit to the College, having delivered the Commencement Address in 1988.

In introducing Ambassador Shakespeare to the assembled students and faculty, President Thomas Dillon commented, "The history of the United States, which we are celebrating in part tonight, is to a great extent the story of men of accomplishment in private life who answered the call to serve their country, distinguishing themselves with lasting contributions to our nation and beyond. Tonight we are honored to have such a man as our guest speaker—a man of great accomplishment, both in business and diplomacy, who has been an eyewitness to many of the momentous events of the last 50 years."

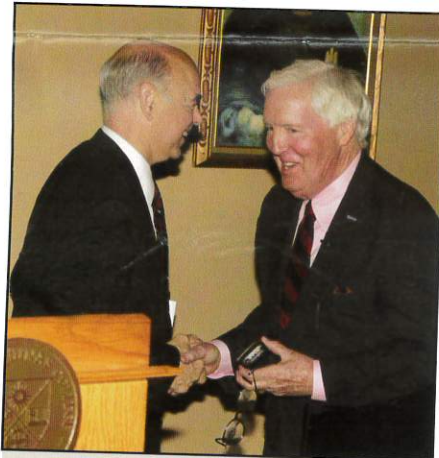
In his talk to the students and faculty, Shakespeare described as providential the simultaneous rise to power of U.S. President Ronald Reagan, His Holiness Pope John Paul II, and General Secretary of the Communist Party Mikhail Gorbachev. He detailed the pivotal roles that these three men played—under the protection of Our Lady of Fatima—in the collapse of communism and the Soviet Union in the early 1990s.

A highly accomplished broadcast executive in his early career, Shakespeare served as president of CBS Television and RKO General, Inc. President Nixon then asked him to join his administration and oversee the United States Information Agency. Later, Shakespeare chaired the International Broadcasting Bureau, which included broadcast elements such as the Voice of America.

In the 1980s, he served as chairman of The Heritage Foundation, Washington, D.C.'s premiere conservative think-tank. He also oversaw the efforts of Radio Free Europe and Radio Liberty, supervising inspirational transmissions to the freedom-seeking people of the then-Soviet Union and its Eastern European block. It was in this capacity that Ambassador Shakespeare served as a front-line warrior in the Cold War and played a part in the eventual downfall of the Soviet Communist system.

In 1985, President Ronald Reagan called on Mr. Shakespeare to serve as the U.S. Ambassador to Portugal. Not long after, he was given the high honor of serving until 1989 as U.S. Ambassador to the Holy See, only the second American to hold that post after President Reagan opened official diplomatic relations with the Holy See.

For the complete text of the talk, email [pr@thomasaquinas.edu](mailto:pr@thomasaquinas.edu)



President Thomas Dillon welcomes Ambassador Shakespeare to the podium for the Presidents' Day Lecture.

## Honoring St. Paula

### Dean of the College Is Featured Speaker

The town of Santa Paula, California—just six miles from the College's campus—is named in honor of a Roman woman who lived 1,600 years ago. On January 26, her feast day, the town celebrated with a gathering at which Thomas Aquinas College Dean Michael McLean was the featured speaker, his topic, a brief historical account of the saint who gave her name to the little California town that many faculty and staff of Thomas Aquinas College call home.

Dean McLean informed those gathered to celebrate the feast day that St. Paula was born into a prominent and wealthy Roman family around 347 A.D. She lived the luxurious and care-free life of a patrician until the death of her husband, followed shortly by the death of one of her daughters. St. Paula was filled with grief that bordered on despair until she came into contact with Doctor and Father of the Church, St. Jerome.

"It was St. Jerome," McLean said, "who helped St. Paula understand that her loved ones had entered a realm of greater happiness than this world can offer. Armed with this conviction, Paula changed her life profoundly. With the encouragement of St. Jerome, she began to detach herself from her wealth and material abundance which became an important milestone in Paula's life—it made possible her resolve to devote her fortune and the rest of her life to her own spiritual development and care for the poor."

At the age of 39, St. Paula settled in Bethlehem where, for the remainder of her life, she performed many acts of charity among the sick and the poor of the Holy Land. She also shared in the trials and sorrows of St. Jerome as he labored to complete his translation of the Scriptures.

Dean McLean related, "St. Paula died on January 26, in the year 404 A.D. Crowds of the faithful venerated her body for three days before she was laid to rest in either Bethlehem or Nazareth, depending on various historical sources."

How did a 5<sup>th</sup>-Century saint "find her way" to California? As Dean McLean explained, it was due to the Spanish colonial influence in the New World. After the success of the Spanish *Reconquista* against the Moors, St. Paula became the patron saint of Malaga, Spain. Devotion to the holy widow flourished, and the Spaniards who came to California brought the devotion with them. The town of Santa Paula takes its name from having been originally located on a portion of the 7,743-acre Rancho Santa Paula y Saticoy, granted to Manuel Jimeno Casarin by the Mexican government in 1843.

Dean McLean closed his address by telling the assembled of the town of Santa Paula, "St. Paula is the patron saint of widows, hospitals, and hospices... She modeled the beatitudes; so must we."



Francisco de Zurbarán  
Spanish, 1598 - 1664  
Saint Jerome with  
Saint Paula and Saint  
Eustochium, c. 1640/1650  
oil on fabric

## Tutor Translations

### Dr. Ronald Richard and Newton's *Principia*



Sir Isaac Newton

Dr. Ronald Richard has been a tutor on the teaching faculty of Thomas Aquinas College since 1976 and a member of its Board of Governors since 2001. Previously he worked as an engineer for the Clevite Transistor Corp. and as a research engineer at the famous Jet Propulsion Laboratory (JPL) in California. During his tenure at JPL, Dr. Richard worked on the Mariner series of U.S. spacecraft designed to explore our inner solar system and obtain crucial information about Mercury, Venus, and Mars. Having spent years in the very practical scientific world, where Dr. Richard often found himself in the role of "tutor" to younger engineers, he realized he preferred the experience of the educator, especially as it related to the speculative pursuit of the truth in all disciplines.

After teaching Sir Isaac Newton's landmark scientific work, the *Principia*, for several years at the College, Dr. Richard noticed something amiss in the translation his students were using. Relying on Andre Motte's near-contemporary translation of Newton's master work, Dr. Richard gradually began to notice inconsistencies between a published revision of Motte's translation and Newton's original Latin text. "In some cases, I found the revision was just wrong at important places; it was not what Newton had said at all." This discrepancy was the impetus for Dr. Richard to embark on his own translation of the *Principia*, for use by the students of Thomas Aquinas College.

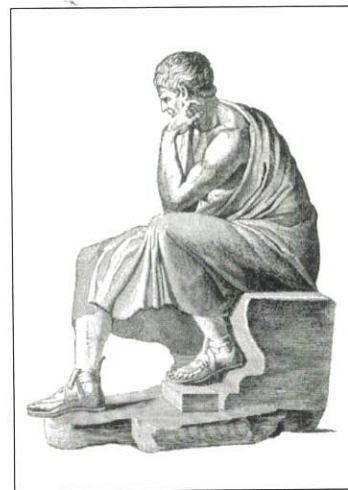
Though Dr. Richard was intent on giving his students a translation that would be as accurate as possible, there were certain organic challenges in the translation process itself. As he explains in his "Translator's Introduction," "Anyone who has tried his hand at translation, or even checked a translation against the original, is aware of the inherent difficulties and pitfalls. For instance, very few words have the same family of meanings in two languages. Thus, as desirable as it might be to translate the same word always by the same word, this is not always possible. Furthermore, ideas expressible by a single word in one language are not always capable of being rendered succinctly in the common words of another language."

Nevertheless, Dr. Richard persevered and has produced a remarkably accurate translation of a key work in the College's program, dealing as it does with Newton's principles of physics, including the Laws of Motion. This new translation of the *Principia* is now a staple of the junior year curriculum at the College.

Dr. Richard gives much of the credit for his work to Thomas Aquinas College graduates Joseph Levine ('03) and Richard Diamond ('92) and graduate, now tutor, John Nieto ('89), whose expertise in Latin and willingness to help out got the project off the ground.

### Dr. R. Glen Coughlin and Aristotle's *Physics*

Dr. R. Glen Coughlin ('81) has worn many hats at Thomas Aquinas College. Initially, he was a student in the College's early years. Then, after graduate school, he was appointed to the faculty as a tutor. In addition, Dr. Coughlin served from 1996—2003 as Dean of the College. In 2005, he added to this list of accomplishments with the publication of a new translation of Aristotle's *Physics*. One of the most fundamental texts in Western philosophy, the *Physics* analyzes such natural phenomena as motion, place, and time, and is heavily relied upon by St. Thomas Aquinas in his theological works. As such, it is one of the core texts studied in the Thomas Aquinas College curriculum.



Aristotle

Aristotle's *Physics* presented many challenges to Dr. Coughlin as a translator. Foremost among these was translating the original material into a form that modern students would be able to comprehend, and that would be both instructive to students and true to the author's original intent.

Dr. Coughlin's years of work on his translation of the *Physics* culminated in 2005 with the publication of his efforts by St. Augustine's Press. "My main objective was to use precise and uncomplicated language while at the same time not abandoning the traditional manifestations of Aristotle's vocabulary." It was a long and arduous process, beginning in the early 1990s with Coughlin relying on the translation then in use in the College's curriculum. Over time, Coughlin would revise and edit this translation in an attempt to get at the heart of Aristotle's thought and make the translation as reliable as possible.

As Coughlin describes it, the process of translation isn't about simply taking a word written in the lexicon of ancient Greece circa 400-200 BC and finding the appropriate English word to substitute; far from it. It is a process that demands the translator have both an expert's eye for the language of antiquity, and a firm grasp on modern means of communication. "Aristotle's *Physics* is notoriously concise and at times obscure, and it is often mistranslated. Most importantly, it is difficult for readers of the modern, technical age to understand the kind of writing it is. It is bad enough that it is philosophy, but it is also *ancient* philosophy; in that sense it is foreign."

It was essential for the success of this translation that Coughlin remain sensitive to how the modern reader could understand it best. It was also crucial that he find the words in English that carried the same meaning as the Greek words. After years of dedicated and difficult effort, Dr. Coughlin has produced a translation that is helping the students of his *alma mater* and beyond in their efforts to uncover the truth about the physical world and the principles of nature.

Says Dr. Coughlin, "If I have understood something of Aristotle's thought, the thanks are primarily due to my teachers at Thomas Aquinas College, Mark Berquist and Tom Dillon. I am grateful to my sons, Ben and Pat, and my secretary, Mimi Price, for their help with the typescript. Finally, but by no means least, I am grateful to my wife, Maureen, for her patience during the time it took to complete this work."

## College Welcomes New Director of Development

### Robert Bagdazian Brings Wealth of Experience to Position

On March 6, the College welcomed Mr. Robert Bagdazian as the new Director of Development. Appointed to this position on the administrative faculty by President Dillon, Mr. Bagdazian will have two principal areas of focus—the College's President's Council and its Board of Regents.

Comprised of generous benefactors who support the College with an annual gift of between \$1,000 and \$25,000 or more, the President's Council is the backbone of the College's annual fundraising imperative. Mr. Bagdazian's role will be to serve as a liaison from President Dillon to these generous benefactors, to personally thank President's Council members for their critical support, and to encourage other friends of the College to become members.

At the same time, Mr. Bagdazian will provide support for the College's recently-formed Board of Regents, a group of young executives across the country whose goal is to increase awareness and support of the College and its mission of Catholic liberal education.

Says President Dillon, "Rob brings a spirit of cooperation, energy, and optimism to the Development Office team, along with his good experience. I am confident that as we move into the final phase of our Comprehensive Campaign, Rob will play a substantial role in bringing it to a successful conclusion."

Mr. Bagdazian brings to the position five and a half years' experience as the Regional Director of Catholic Charities in Ventura County, California. In that capacity, he was responsible for the operation of numerous services and



outreach programs for the poor of the Ventura County area. The most formidable of his duties—and the most satisfying—was the responsibility for developing and maintaining a robust annual fund. The fund development skills that he thereby honed will be a welcome enhancement to the College's existing program.

Mr. Bagdazian graduated from the University of California at Davis with a BS in human development. He later earned an MSW in social work with a medical health concentration from the California State University of Sacramento. He worked as a counselor and social worker for many years in hospitals and other institutions where he served as a department supervisor and patient advocate, assisting the chronically ill and disabled.

Robert and his wife, Mary, are the proud parents of five children: Daniel (15), Gabriel (13), Xavier (11), Samuel (8), and Clare Marie (6). Mr. Bagdazian looks forward to a long and fruitful tenure at Thomas Aquinas College. "I have always enjoyed meeting and working with people, so I am anxious to get out and call on the generous members of the Thomas Aquinas College President's Council and the Board of Regents. I feel a great sense of belonging here and one of mission; this is a wonderful opportunity to use my work and life experiences to help secure the future of this most important Catholic college."

For more information about the President's Council or the Board of Regents, please call Mr. Robert Bagdazian at 1-800-634-9797.

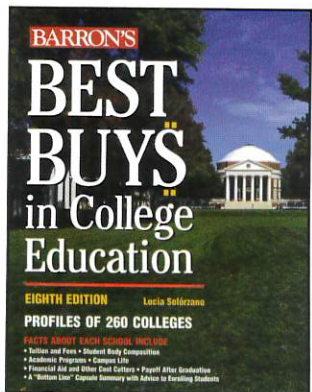
# Barron's, NewsMax, and Young America's Foundation Agree:

## Thomas Aquinas College Among "Best Colleges"

One might be hard pressed to find three more different entities than *Barron's* magazine, *NewsMax* magazine, and Young America's Foundation, but all three organizations have come to the same conclusion—Thomas Aquinas College belongs on their elite lists of "best" colleges in the country.

*Barron's* magazine is one of America's preeminent weekly financial magazines and counts among its readership some of the most sophisticated and powerful corporate decision-makers in the country. The magazine has applied an economic formula to a variety of institutions of higher education across the country and designated Thomas Aquinas College as one of its "Best Buys" of 2006.

*Barron's* primary criteria for designating a college as a "Best Buy" includes tuition and fees, the number of faculty members who hold PhDs, and features such as the setting of the school and its financial aid protocols. When commenting



on Thomas Aquinas College, Lucia Solorzano, author of the *Barron's* article, says, "...The picture that emerges is of a college worlds apart from the typical American university....Students freely admit they have come to Thomas Aquinas to seek the truth...and for them,

any college that strives to lead students to the truth for \$24,400 a year, tuition and board included, is a square deal even Euclid would find perfect."

Although *Barron's* is a financial magazine with a strong interest in the economics of a college education, Solorzano seems impressed by the intangibles she turned up in her research of the College. She itemizes those in a section of the

report titled the "Bottom Line." "Thomas Aquinas College is a college that takes both the Catholic faith and the intellectual life very seriously and expects its students to do the same. The most successful students here are not the ones who have had the most rigorous education before coming here, but the ones who are careful and attentive thinkers."

**NewsMax.com**  
America's News Page

Like *Barron's* magazine, *NewsMax* magazine recognizes that the process of choosing the right college must include a review of the cost and location. However, *NewsMax's* basis for rating colleges has to do with the distinctive, conservative profile each institution offers.

*NewsMax* magazine is a monthly publication modeled on established weekly staples such as *Time* and *Newsweek*, but with a more pronounced, conservative voice. As such, the magazine covers current events—both national and international—with a particular interest in promoting traditional cultural values and morality. In its October 2005 issue, *NewsMax* carried a "Special Report" on American education examining what it deemed as the top schools in the country—those that exemplify these "American Values."

*NewsMax* magazine author, Peter M. Davidson, employed a variety of sources when compiling his publication's top ten list of colleges that espouse conservative values. He placed on the *NewsMax* top ten list those institutions "...where a core curriculum requires a rigorous exposure to the great thinkers who have shaped our political, religious, and cultural heritage, and where the atmosphere for learning is nurtured by genuine intellectual freedom, tolerance, and tradition." Among the "Top 10" is Thomas Aquinas College.

Another conservative organization, Young America's Foundation (YAF), was established in 1998 as an outreach program for college students. According to its mission statement, "The Foundation is committed to ensuring that increasing numbers of young Americans understand and are inspired by the ideas of individual freedom, a strong national defense, free enterprise, and traditional values."

Last year, YAF inaugurated an annual evaluation of colleges that embody those virtues. As it was then, Thomas Aquinas College has again been designated one of the top ten colleges that measure up to YAF's criteria—colleges that have avoided the pitfalls of postmodern scholastic distractions, embracing instead the principles of Western civilization in a program of liberal education of exemplary quality.

In its review, YAF states, "Campus life at Thomas Aquinas follows with traditional Catholic morality and teaching. The college itself tries to stay out of organized student activities, but there are many groups in which students participate...the St. Genesius Players is a drama group that puts on productions, the choir often performs, and the "Bushwackers" maintain local trails and organize hiking trips. Student groups are also involved with activism on issues related to traditional religious values."

It should be noted that the College does not formally promote political activism or a particular political party. Nevertheless, the overwhelming majority of its students and graduates do embrace conservative principles and ideals, particularly as they touch on the family, morality, and the rule of law. The College is proud, therefore, of its standing with national conservative organizations such as YAF and *NewsMax*, as well as *Barron's* magazine.



## "May Perpetual Light Shine Upon Him"

### College Mourns the Passing of Francis J. Montgomery

On January 17, 2006, Thomas Aquinas College suffered the loss of a great man and a dear friend whose tireless dedication to the College's mission will never be forgotten.

Francis J. Montgomery was the epitome of a Christian gentleman. He was born on March 18, 1913, in Santa Monica, California, attended Loyola High School, and later graduated from Loyola University in Los Angeles. He studied at Georgetown University, as well, and served in the United States Navy during World War II. A stalwart of the Los Angeles business community for over sixty years, Mr. Montgomery was the long-time chief executive officer of Montgomery Management Co., a family real estate management and development business based in West Hollywood.

Above all else, Francis Montgomery was a man who loved God and His Church with a powerful and joyful fervor. He was a Knight of Malta, a Knight of the Holy Sepulcher, and a founding member of the Board of Governors of Thomas Aquinas College to which he devoted a tremendous amount of time and treasure over more than 30 years to help ensure the College's well-being. In recognition of their outstanding generosity, Francis, and his wife, Marion, were inducted in 1998 into the Order of St. Albert the Great, membership in which is reserved for the College's most generous benefactors.

Mr. Montgomery was instrumental in the very foundation of the College. Through his good offices, Cardinal McIntyre invited Thomas Aquinas College into the Archdiocese of Los Angeles and gave the new institution his approbation. Recalling the assistance Francis gave the College over the years, President Thomas Dillon said, "He helped us in countless ways, but what I am most thankful for was his sound advice and good counsel." Francis leaves a lasting legacy at the College that continues to this day with his son, Mark Montgomery, now serving as a Governor of the College.

A man of many talents and interests, Mr. Montgomery was an avid outdoorsman and enjoyed such activities as hiking, hunting, skiing, fishing,

golf, and even aviation. He was preceded in death by his beloved wife, Marion Harkins Montgomery, and three of their dear children, Cecilia, George, and Paul Montgomery. He leaves behind three cherished children, Mark (and Irene) Montgomery, Elaine (and Bill) Mills, and Mary Montgomery, as well as three grandchildren.

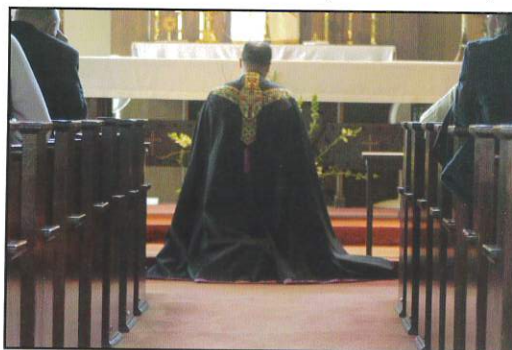
A Mass of Christian Burial was offered for Mr. Montgomery at his parish of St. Victor's in West Hollywood, California. Pastor Emeritus Monsignor George Parnassus, a longtime friend of Francis Montgomery and of Thomas

Aquinas College, presided at the Mass at which the Thomas Aquinas College Choir sang. In his sermon, Monsignor Parnassus recounted the way in which Francis Montgomery steadfastly held on to his Catholic faith—even amidst the many turmoils of recent decades—and how at Thomas Aquinas College, he delighted to find the attitudes, beliefs, and mores of a "better time...So much so that not only did he give generously to the College, he also asked his friends to join him in supporting it."

Following the funeral Mass, Peter DeLuca, founder, tutor, and Vice President for

Administration and Finance, gave a eulogy, noting at the outset that "Francis would not have wanted praise; he would have asked instead for prayers for the happy repose of his soul."

Though the Thomas Aquinas College community grieves the loss of a dear and cherished friend, it also finds solace in the goodness of the life he lived and takes comfort with his family in Our Lord's promise: "He who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought by God." (John 3:21)

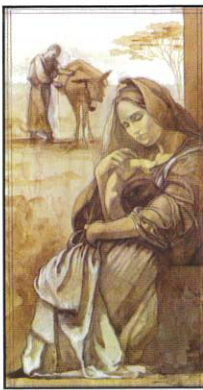


Chaplain Rev. Michael Perea led the College community in a Rosary service for Mr. Montgomery.



THE CATHOLIC WORLD  
**REPORT**

Thomas Aquinas College alumnus James Langley ('85) was the subject of an extensive interview in the November 2005 issue of *The Catholic World Report* (CWR) concerning his views of sacred art. Excerpts from the interview, written by CWR correspondent and former Thomas Aquinas College tutor, Dr. Benjamin Wiker, follow.



**ARTIST JAMES LANGLEY** has spent a decade painting landscapes where Thomas Cole, founder of the Hudson River School, made his beginning: in the sleepy mill town of Steubenville along the banks of the Ohio River. He studied the liberal arts at Thomas Aquinas College and in the Thomas More College Rome Program, and fine arts at the Rhode Island School of Design and the New York Academy of Art. Currently teaching at Savannah College of Art and Design, Langley has also taught fine arts at Franciscan University of Steubenville and lectured at the University of Notre Dame, Brown University, and the Pontifical North American College in Rome.

Langley paintings in private collections and corporate buildings include commissions for allegorical and religious themes. His work has been chosen for exhibit by the American Watercolor Society, the Institute of Classical Architecture, and the National Civic Art Society. Recent exhibitions include: James Langley: A Decade of Painting at the Butler Institute of American Art; Contemplating the Sacred: Religious Works of Contemporary Artists at the Pope John Paul II Cultural Center in Washington, D.C., and Reconquering Sacred Space, an international juried group show at Palazzo Valentini in Rome.

When not teaching and being present to his wife and seven children, Langley is engaged in decorative painting for the Classical Galleries by Thomas Gordon Smith Architects in the American Wing of the Metropolitan Museum of Art in New York City.

**Q. What criteria should guide the artist in his task?**

**Langley:** There are two aspects of which artists must be mindful in order to reflect what is transcendent in the work of their hands. The first criterion is that the artwork has an actual physical beauty. The second is that this physical beauty be chastened so that it can speak to us of sacred things.

Traditional art is guided by an intuitive conviction that the beauty of the human body, the landscape, and the entire world of creatures is a sign that creation is inherently and deeply meaningful. The experience of beauty—rooted in the evidence of purposeful order in nature—conveys a clear intimation of a higher world and gives rise to a language of the sacred. The fact that even pagan cultures realize this insight in no way diminishes its basic importance for the Christian artist.

**Q. So the purpose of the artist is to respond to that beauty, to see deeply into that transcendental beauty, and re-present it in his work?**

**Langley:** Exactly so. The primordial work of the artist is to make visible through the beauty inherent in material things a higher invisible reality that would otherwise remain hidden. The understanding of the artist as one who provides a passage for the mind to move in contemplation between the worlds of sense and spirit imparts a noble character to even the most humble decoration.

As an artist, what fascinates me in particular is the truly mysterious way in which physical beauty speaks of the spiritual world, and therefore can become, through art, an evocation of eternity and an emblem of God. But artists must learn to see the mystery in beauty. Fostering responsiveness to beauty nurtures the ability “to read deeply into the bosom of nature.” This forms the moral and aesthetic sensibility of the artist himself and, hence, what he makes.

**Q. And then the artwork itself forms the moral aesthetic sensibilities of those who view it?**

**Langley:** Absolutely. We can see the importance, then, of the proper representation of the human figure. In today’s culture we are subject to an ever more aggressive coarsening of sensibility with regard to the body. The antidote for this vulgarity is to commission real artists to witness a true theology of the human body in their artwork.

As Pope John Paul II wrote in his letter to artists, “This world in which we live needs beauty in order not to sink into despair.” Unfortunately, having exchanged classical standards of beauty for



false “artistic” criteria such as “originality,” “updating,” “multiculturalism,” or “Spirit of Vatican II,” Catholics all too easily and often throw away their own rich cultural identity.

**Q. Should the Church then simply reject modern art?**

**Langley:** The Church is not opposed to new forms, but we should recognize that the possibilities for modernist idioms are extremely limited if not antithetical to faith. Providing a splendid and authoritative model for a new approach to building the City of God, architect Thomas Gordon Smith has called on the Church to “follow recognizable models of holiness and transcendence that seamlessly embody the continuity of her own living tradition of two thousand years.” The materials, methods, and aesthetic assumptions of modernism are often inherently opposed to the form and content of true worship – understandably so, since they all too often originated in dehumanized, nihilistic, and woefully individualistic philosophies.

**Q. Perhaps you could spell out some of that a bit more. How does modern art tend to be individualistic, and how does that contradict the spirit of true worship?**

**Langley:** All the great artists have been shaped by tradition rather than by any conviction of their own authority to warp or abandon that tradition. The genius of traditional art is not based in the notion of originality or any therapeutic need for self-expression; rather it exists in the magnanimous spirit of conforming oneself to a pattern given by an authority higher than the individual.

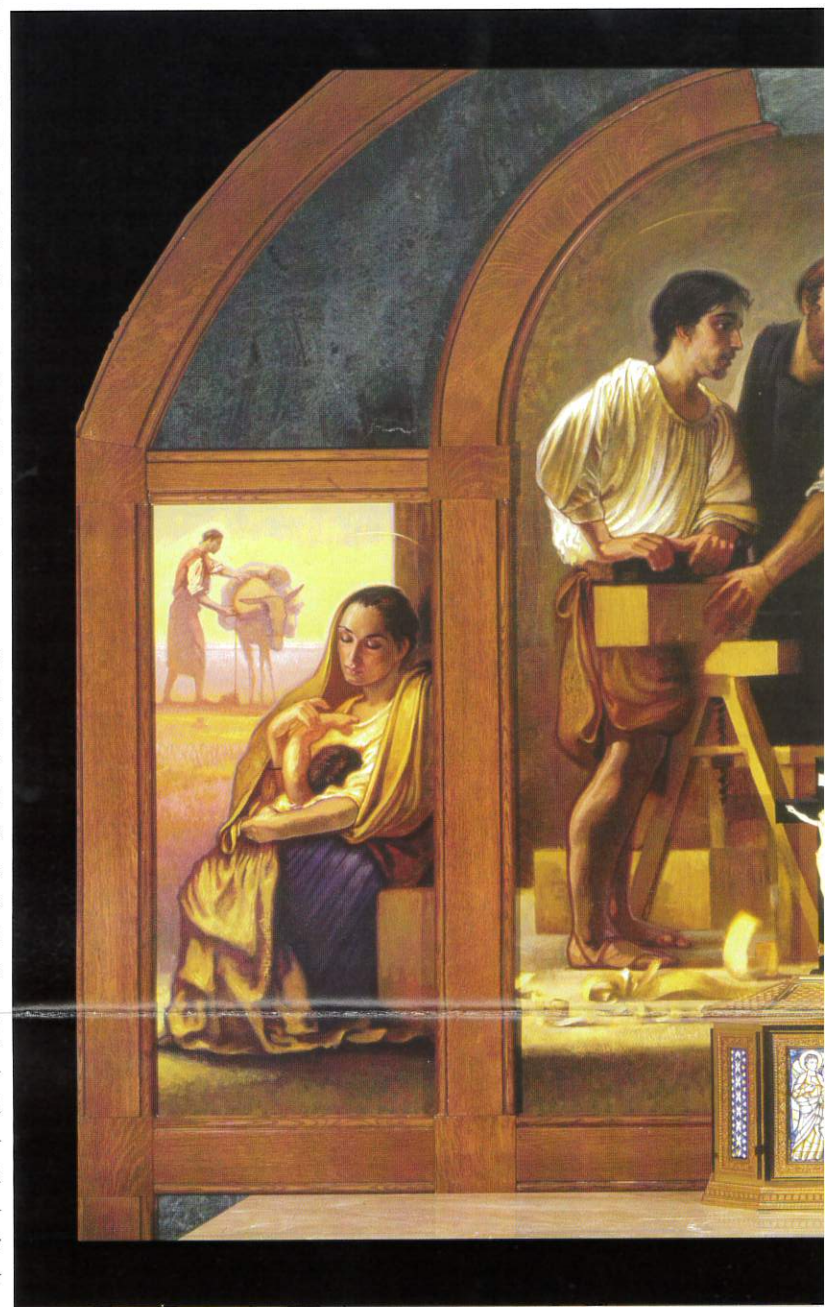
It is only when the artist places himself within the historical and cultural continuity of a common human experience that he can have the opportunity to communicate perennial and universal truths of the human condition across time and place. For Catholic artists, tradition carries a special authority because they are responsible to pass on the revealed truth about Jesus Christ derived from a common point of origin in the memory of “what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched...,” as it says in 1 John 1:1

The ultimate point of reference for the Christian artist is neither contemporary culture nor one’s self, but rather the discovery of beauty in the encounter with Christ. Proceeding from the experience of the radiance of the God-Man as clothed in the Divine Liturgy, the Catholic approach to the making of religious art is grounded in the common experience of a received tradition to which one’s own contribution is humbly added. To accept that tradition implies a study and appreciation of how other artists have seen the image of God.

Art forms that hold originality and self-expression as paramount begin with a disordered understanding of the freedom of the children of God. As such they risk producing art that distorts and is literally irrelevant to the Christian experience.

**Q. The Catholic artist, then, has to present the very deepest realities to turn us toward what is of the greatest consequence, to what is everlasting not ephemeral, to Christ himself?**

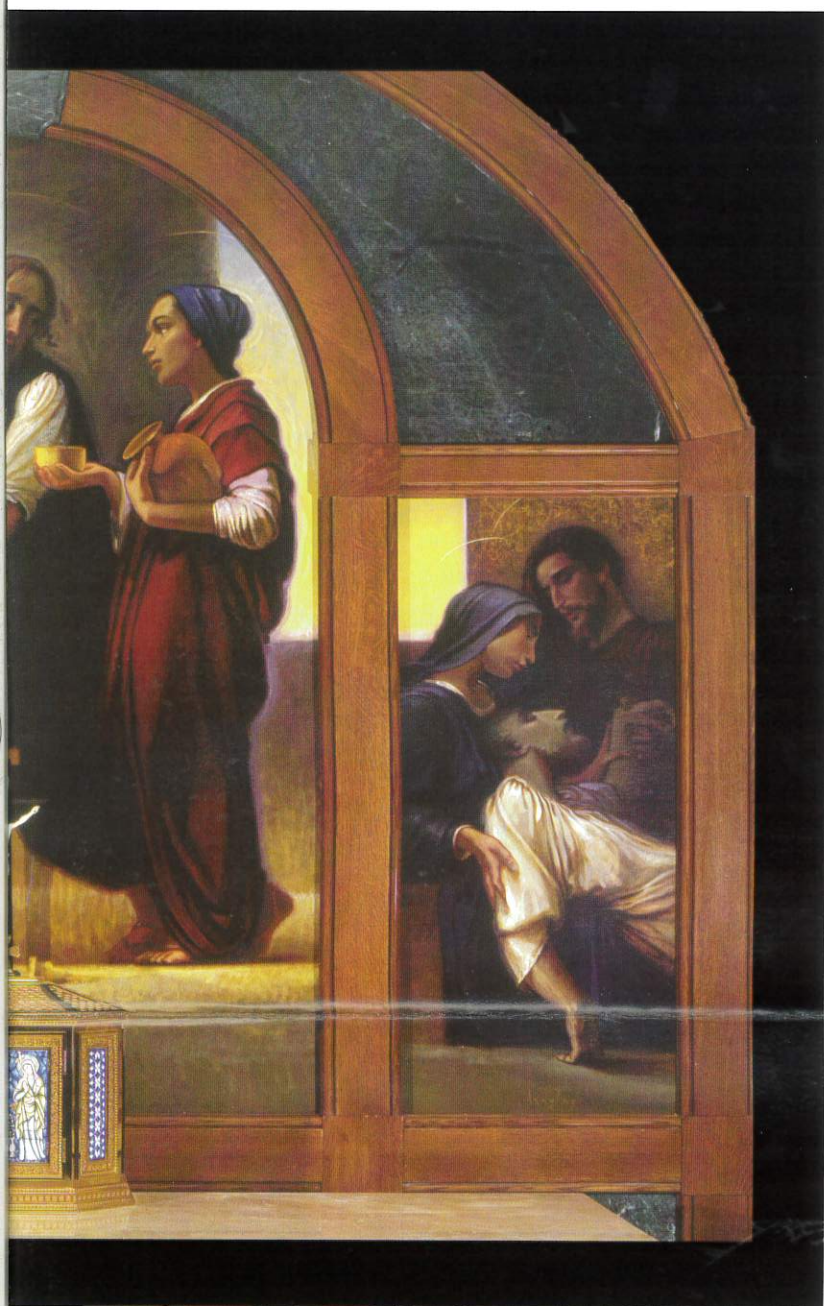
**Langley:** Well said! In doing so, all genuine religious art approaches the condition of a sacrament. It becomes an outward sign of an inward grace. Therefore the Catholic artist must exercise skill and judgment in the making of objects that will be associated with the mind of the Church. This is what the



Three Ages of Man in the Life of the Holy Family  
Chapel at Murray Hill Place, New York

painter Blessed Fra Angelico was getting at when he reputedly said, “To paint Christ, one must live Christ.” Sacred art in both its devotional and its liturgical aspects lends expression to the prayer of Christ Himself in offering Himself to the Father, thus restoring a true perspective of what it means to be in communion with God.

**Q.** So we can understand all of this more clearly, could we take a look at one of your works, the Holy Family triptych, now in a chapel used for the spiritual formation of young men at the Opus Dei headquarters in New York City? This triptych focuses not on the miraculous or extraordinary, but on the very ordinary aspects of Jesus’ life: Mary nursing Jesus on the flight to



Holy Family, Oil on canvas triptych by James Langley, Opus Dei headquarters, New York City. Overall dimensions: 78” x 96”

Egypt in the first panel, Jesus at work in St. Joseph’s shop in the central panel, and the death of St. Joseph in the final panel. Is there something extraordinary, something transcendent, hidden in these ordinary things?

**Langley:** Yes, the painting attempts to accurately embody some aspects of the spirituality of the insightful St. Josemaría Escrivá (who as a patron of artists is also someone to admire and imitate). The painting as a whole reveals the intimacy and normalcy of familial relationships that are entirely ordinary but bear a greater significance. It is an archetypal image of true communal life,

which is at the same time a likeness of the communion of Persons in the Trinity. It is meant to remind us that the place and means of our redemption are to be found immediately, in our present circumstance, in the ordinary activities of our daily lives.

**Q.** We see this in the central panel Mary offering a cup of water to her husband and son. What aspects of the spiritual dimension does this quite ordinary act reveal?

**Langley:** That simple gesture of compassion in giving a cup of water is ordinary, but at the same time emblematic of the binding of oneself in service to others. It also represents the mercy that slakes the thirst of God. The painting thus communicates on a number of levels, embodying the spiritual dimension, but without any overt or conventional religious symbolism. Rather, the spiritual dimension is shown to be rooted in the apparent naturalness of the ordinary.

In this regard, we also note that the painting is occasioned by the Virgin’s interruption of the men at work with the invitation to drink and rest. Jesus is represented as busy about Joseph’s business and yet also as responsive to the compassionate and solicitous presence of His Mother. He exemplifies “The Worker” as a young man making the rough wood plane, hidden in the enclosure of the shop, overseen by St. Joseph’s guiding presence as He toils. The viewer’s eye and mind are therefore brought to dwell upon this hidden moment in the life of the Lord in relation to all that shall follow as He enters into His public life.

**Q.** What of the left and right panels?

**Langley:** With all three panels we have a clear sequential unfolding of a classical theme: “the three ages of man” in which infancy, youth, and death are portrayed in the life of this archetype of the Family. Anchoring the image on both left and right is a matriarchal presence. In “Rest on the Flight into Egypt” the infant Jesus takes nourishment from his mother’s flesh while the

father exerts his providence for them. The painting is a passage into the mystery of being at home in God’s plan while also experiencing homelessness; it expresses the paradox of spiritual wealth in the midst of utter poverty and of the Creator’s willed dependency upon the creature.

On the right panel is the “Death of St. Joseph.” Here we have the confrontation with the mortality of those we love and with God’s apparent refusal to act when only God can. The composition enables us to reflect upon Joseph as we also ponder the approaching hour of our own death. The painting also turns upon the unity of the three persons, perfected in a moment that will reshape the life of Jesus from a private to a public one, and refigure a future death in which the mother will face the silence of God alone.

On the allegorical and liturgical levels we begin to see the work of His “hidden years” as part of a larger design, so identified is He with the necessities of our human condition. The composition is therefore intended to expand and sustain our meditation upon the reality of His Incarnation, upon the love of God for our humanity, especially in all of our unadorned and ordinary moments of dependency and toil and death.

**Q.** But also, it turns us to reflect more deeply on the life of Christ as well?

**Langley:** Yes, that is really the central point giving meaning to all the rest. For just as the Eucharist appears indistinguishable from ordinary bread, so the painting is about the mystery of the God who tabernacles Himself in our flesh and becomes indistinguishable from an ordinary man. The Christ-centered meditation is deepened by placement of the painting at the very center of the altar with its tabernacle and ivory crucifix. You’ll note that the outstretched arms of the Corpus overlap the lower center of the painting and complete the circle of movement uniting the figures.

The meditation on the real presence of Christ in familial life is not intended to convey any particular moral, but rather a way of being. The painting is an image of life hidden in Christ such that ordinary life and work, however simple, become material for our own offertory at Mass. What we bring to the altar where this painting stands is contained in the cup Mary offers to Jesus in response to His thirst. Given this renewed understanding, we enter and begin to live the Divine Liturgy.

**Q.** And so, your art truly does focus on the Mass, on Christ Himself, and not on the mere expression of your talent?

**Langley:** I deeply believe that any exercise of creativity that does not at least implicitly perceive the Creator reduces the artist to absurdity. It is not that my art is always explicitly sacred or devotional. Art can still have profound religious significance without being specifically devotional art for private prayer or sacred art for public liturgy. I trust that you would much rather have me paint a true picture of my dog than to paint a false picture of the Creator of my dog! However, we must be clear that talent or inspiration is not something we can presume to have or measure, since it is after all something not chosen but given; a “gift,” as they say, a gift to be given back to the Creator.

**Q.** Most of us, of course, are not artists. How can we contribute to this important effort to bring beauty back into Catholic culture?

**Langley:** We whose vision is informed by faith have today a unique historic opportunity to reinvigorate art and give compelling new expression to the Catholic experience. We are fortunate to have a generation of highly trained and expertly skilled Catholic artists and architects, whose talents are almost completely unemployed, undirected, and unrepresented by the Catholic Church—and this, at a time when she is in particular need of their service.

On this question of the renewal of art in our time we can look to Benedict XVI who reminds us, “Before all things it requires the gift of a new kind of seeing. And so it would be worth our while to regain a faith that sees. Wherever that exists, art finds its proper expression.” We can contribute to this proper artistic expression of the faith by helping to create a climate that is receptive and appreciative of fine religious art. Cultural abstinence is not a Christian option. As St. John Vianney reminds, “For God, nothing is too costly or too beautiful.”

*James Langley’s work may be viewed at [www.langleyart.com](http://www.langleyart.com).*

# A Visit With Fr. Frank Pavone

## One of the Primary Architects of the “Culture of Life”

This past March 22, Thomas Aquinas College welcomed for the first time to its campus Fr. Frank Pavone, National Director of Priests for Life and founder of the Missionaries of the Gospel of Life. Fr. Pavone spoke to the College community about the state of the pro-life movement in the United States as well as about other critical life issues such as euthanasia and the treatment of the chronically ill.

Since 1993, when he began his tenure as National Director of Priests for Life, Fr. Pavone has been one of the most dedicated and tireless voices in the pro-life movement. His work on behalf of the most vulnerable among us has taken him to all 50 states and five continents.

In his introductory remarks, College President Thomas Dillon recalled that he had “first met Fr. Pavone about 10 years ago at a national Legatus conference. I was immediately struck by the clarity of his thought and expression, and I thought, ‘This man is a leader.’ He is truly one of the primary architects in the United States of the Culture of Life envisioned by Pope John Paul II in his encyclical *Evangelium Vitae*.”

The following interview includes some of the thoughts Fr. Pavone shared with staff writer, Robert Brennan, during his visit.

**Q. How would you sum up your impression of your first visit to Thomas Aquinas College?**

**Fr. Pavone:** It has been inspiring and a source of encouragement. The clear impression made upon me is that at Thomas Aquinas College, *students learn how to think*. One of the greatest dangers to our Faith, and to the human family generally, is lazy thinking. Thomas Aquinas College provides a powerful antidote to that. The students, moreover, are genuinely enthusiastic in accepting the vision of this educational program and the discipline it demands. Observing them at prayer, I also see how the academic and spiritual atmosphere of the College works together beautifully.

**Q. After completing their education here at Thomas Aquinas College, many graduates go on to further study of theology and philosophy. How can those students best help the pro-life movement?**

**Fr. Pavone:** In the life of a student, one’s primary vocation is to be academic and to study. If a student were to feel a call to give special attention to the pro-life cause, then they could use the opportunity of their studies to zero in on this issue in whatever arena of knowledge that most attracts them.

The pro-life position, for example, needs people who can master the philosophical basis of the position and then articulate it in public because philosophical attacks have been launched against our cause from the very beginning.

**Q. Do you believe the end of abortion is on the horizon?**

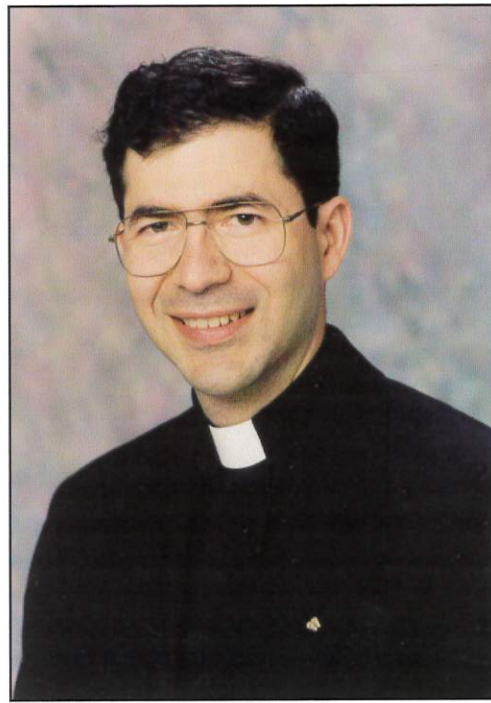
**Fr. Pavone:** I spend all my time, all my days and nights, 365 days a year, thinking and talking about, listening to people discuss, and taking part in efforts to understand the simple question. “*How do we end abortion?*” And the conclusion that I more and more come to is this: Abortion destroys itself. If you want to end it, you expose it. Expose the evil to the light of consciousness, to the light of awareness, to the light of day, because injustice flourishes when it is hidden.

NEW YORK TIMES LIST, Continued from p. 1

institution of higher education in the United States that offers a curriculum comprised exclusively of the Great Books, examined and discussed in the light of the Catholic faith. However, the College is committed to keeping its enrollment small.

As President Thomas Dillon explains, “The program itself demands a small enrollment. All of our classes are conducted in the Socratic method around a table; they are small, intense conversations about important things. For students to really

Do you know what the last thing in the world is that the abortion movement wants to talk about? It’s abortion; that is the last thing in the world they want to discuss. They want to talk about constitutional rights, freedom, women’s health, you name it—any number of issues that masquerade as if they were talking about abortion, and yet have nothing to do with abortion. This is because they know that if the procedure is exposed, if it’s seen, if it’s described, even if its effects are more widely known, it won’t last.”



**Q. Are there other factors that you see in the pro-life cause that give you a sense of optimism?**

**Fr. Pavone:** I firmly believe the battle to restore protection to the most vulnerable human beings, the unborn children, is being won. It’s being won for a lot of different reasons. One of them is something that applies to every student here at Thomas Aquinas College, especially to those Thomas Aquinas students who are already actively involved in the pro-life movement. They were all conceived after January 22, 1973. That means they are, in a way, survivors of the abortion culture that has infiltrated our country. That gives the students here at the College a unique perspective that older people just don’t possess.

Also, during the time from 1973 to today, we have begun an era in human knowledge and medical science in which we have learned more about the unborn child than we had learned from the dawn of human history up to 1973. So, precisely at the moment when we took protection away from them and called them non-persons, we began to learn the most about them. With the inevitable, unstoppable progress of knowledge and awareness about who these children are, it will be increasingly difficult for the “pro-choice” movement to deny what abortion actually is.

**Q. The Catholic faith is an integral part of the Thomas Aquinas College curriculum. How does the faith instruct us in relation to the pro-life movement?**

**Fr. Pavone:** Dr. Dillon quoted the Encyclical the “Gospel of Life” in his introduction. Just a few days from now, on March 25<sup>th</sup>, the Feast of the Annunciation, we reach the 11<sup>th</sup> anniversary of that critically important document, a document that Pope John Paul II considered one of the most important documents of his entire pontificate (and he sure issued a lot of them!).

He says in that document that the Gospel of Life is the Gospel of Christ. In other words, it is not some kind of other gospel that we’re talking about; it’s not something that we are adding on to the Gospel of Christ, the Gospel that the Church is called to preach and proclaim and teach and bear witness to, day in and day out, in every corner of the earth. There is only one Gospel. And the reason why the Gospel of Christ is the Gospel of Life, is that Christ is Life. He comes to bring life. He is the

participate in their own education here, they must be sure that when they speak they will be taken seriously. They have to have a kind of comfort, and that comes when they are friends with their classmates and tutors and live in a community where they can trust one another. That trust is a kind of basis for the classroom discussions through which together they come to understand the truth.”

foundation of the sanctity of life, and in fact, the very meaning of salvation is life in Him.

**Q. You have recently founded a new order of priests, the Missionaries of the Gospel of Life. How did this come to be?**

**Fr. Pavone:** I have traveled the country for many years, speaking about the subject of abortion and inviting other people to give themselves on a full time basis to the pro-life cause as a vocation. I have found so many lay people and priests, so many people from every walk of life, who feel a burning desire to do precisely that. But they haven’t always had a place to land in the Church.

I found it particularly ironic that this problem exists within the priesthood. There are many priests who feel called to be priests, who, at the same time, have come to see deep within their souls that abortion is an issue requiring a total response. These men have come to the conclusion that they want to do this ministry full time. But until now, there hasn’t been a place in the Church where they could be trained as priests and be guaranteed that the defense of the unborn would be their full-time work. That is why we began this new society of apostolic life, the Missionaries of the Gospel of Life.”

I invite all those concerned about America’s unborn to recite with me and the Missionaries of the Gospel of Life this “Prayer to End Abortion:”

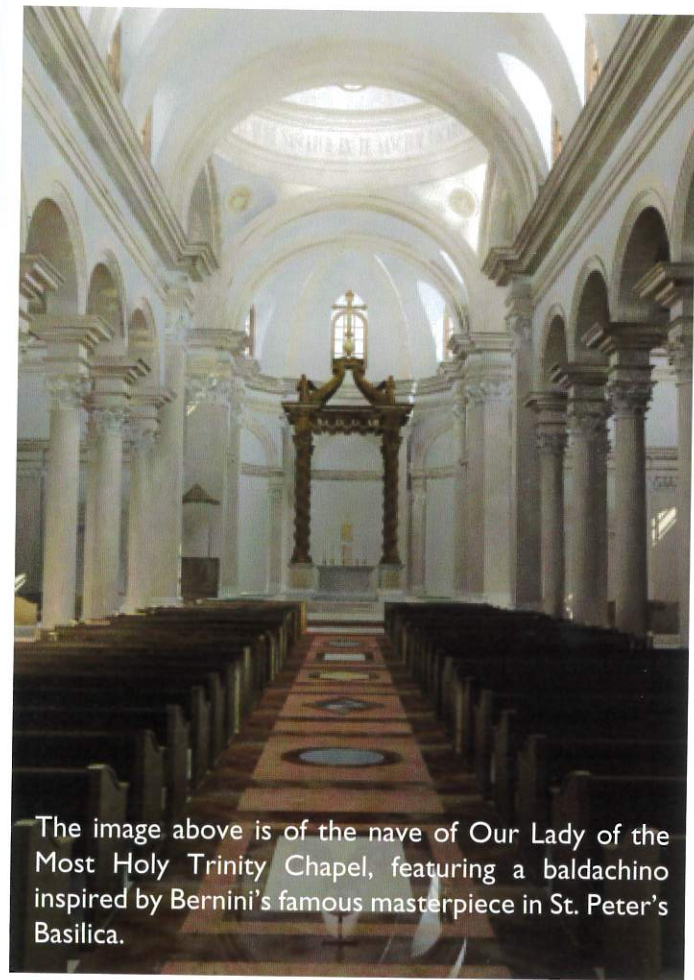
*Lord God, I thank you today  
for the gift of my life,  
And for the lives of all my brothers and sisters.  
I know there is nothing that destroys more life  
than abortion,  
Yet, I rejoice that you have conquered death  
by the Resurrection of Your Son.  
I am ready to do my part in ending abortion.  
Today I commit myself  
Never to be silent,  
Never to be passive,  
Never to be forgetful of the unborn.  
I commit myself to be active in the  
Pro-Life movement,  
And never to stop defending life  
Until all my brothers and sisters are protected,  
And our nation once again becomes  
A nation with liberty and justice  
Not just for some, but for all,  
Through Christ our Lord.  
Amen!*

NOBLE VENTURE, Continued from p. 1

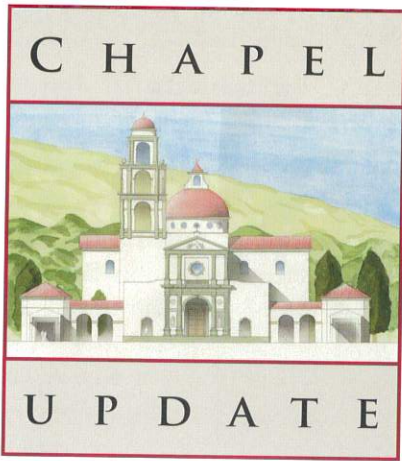
The College intends to honor both Dick Noble’s memory and the Noble Foundation by featuring in the Faculty Building parlor some of the artwork and antiques from Dick’s personal collection.

When completed, the Faculty Building will have an immediate and dramatic effect on the faculty, students, and staff of the College, enhancing communications and increasing efficiency. In addition, not only will the campus at last have a fitting “front door” by which to greet friends and visitors, but all remaining temporary structures (now more than 25 years old) will be removed, revealing a unified, well-planned, and beautiful campus.

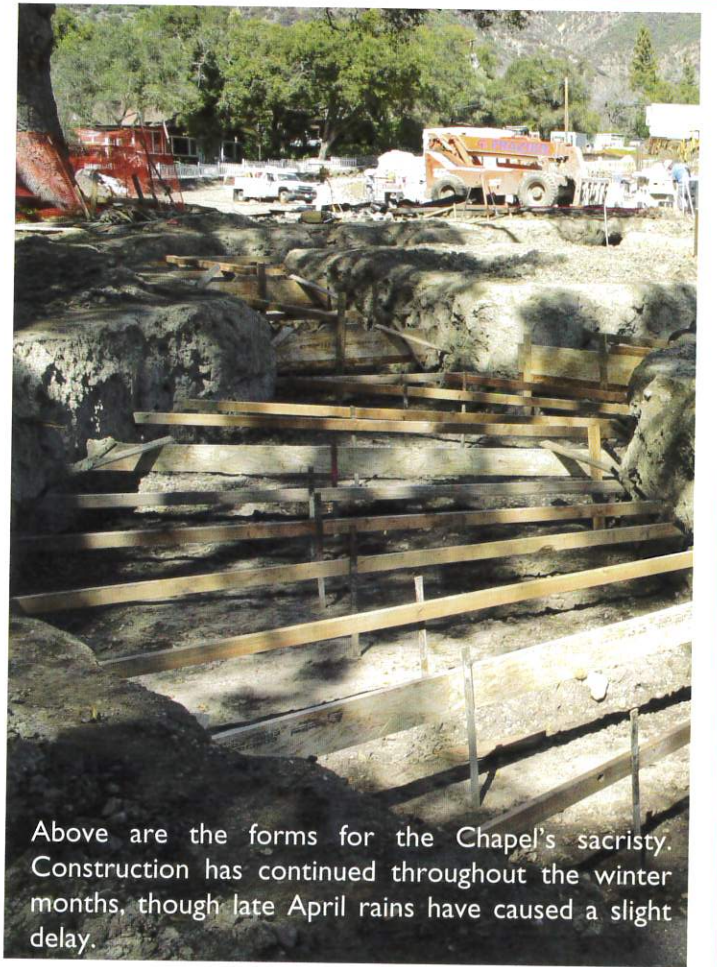




The image above is of the nave of Our Lady of the Most Holy Trinity Chapel, featuring a baldachino inspired by Bernini's famous masterpiece in St. Peter's Basilica.



Featured to the left is a still photograph taken from a newly-produced, 8-minute DVD that includes a "virtual tour" of Our Lady of the Most Holy Trinity Chapel. Generated by state-of-the-art, computer-generated imaging (CGI), the DVD was created by award-winning designer Scott Stanky of ArchFX Production Studio in Ventura, California. With CGI technology, the viewer gets a realistic look inside the building as it will appear when completed.



Above are the forms for the Chapel's sacristy. Construction has continued throughout the winter months, though late April rains have caused a slight delay.

## On the Road

### President's Council Receptions - East & West Coasts



Host Fred Teichert and alumna Christine (Both) Collins ('84)

Eager to share with friends, benefactors, and alumni a new, 8-minute "virtual tour" of Our Lady of the Most Holy Trinity Chapel (see story above), the College held five President's Council Receptions this past winter—three on the West Coast and two on the East Coast.

In Sacramento on February 15, College guests were hosted by long-time friend, parent, and benefactor Mr. Henry Teichert and his son, Fred, at the beautiful Sutter Club just across from the Sate Capitol Building. Attendees were delighted by the old-world atmosphere of the Spanish-style club and excited by the virtual tour of the Chapel.

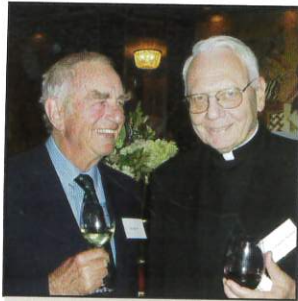
The next day, the venue was the world-class Fairmont Hotel on Nob Hill in San Francisco where a cocktail reception was held in the Cirque Room, followed by the Chapel presentation in the nearby French Room and a lively question and answer period with Dr. Dillon.

Early in March, a gathering was held at the Westin Horton Plaza Hotel in San Diego. Again, guests eagerly viewed the Chapel presentation, and Dr. Dillon fielded questions from the audience.

Later that month, Regent Edward O'Connor, along with alumni of the College Bob and Lori Murphy, organized a reception at the Knights of Columbus Museum in New Haven, Connecticut. That event was preceded by Mass at the nearby Church of St. Mary offered by alumni priest Rev. John Higgins ('90). Featured speakers at the reception were Thomas Aquinas College graduates Josef Froula ('92), Jeremy Temple ('96), and Germaine (Durocher) Milligan ('88). (Mrs. Milligan's remarks are published in the box to the right.)

The final reception was held at the prestigious University Club in New York City. It was graciously co-hosted by member of the Board of Governors, Dr. Harry Brown, and friend and benefactor, Mr. Tibor Kerekes, Jr., who welcomed attendees saying, "Thomas Aquinas College has been the joy of my elder years and has given me a great sense of hope in the future of the Church." Rev. George Rutler delivered the closing benediction.

At each reception, the virtual tour of Our Lady of the Most Holy Trinity Chapel was met with wonder that a building still in the early phases of construction could be so realistically portrayed. An air of excitement was detectable, too, as guests looked forward to the day when this crown jewel of the campus will be a reality.



James Barrett, Board of Governors, and Chaplain, Fr. Cornelius Buckley



Tibor Kerekes, Jr., President Thomas Dillon, and member of the Board of Governors Dr. Harry Browne



Lori ('88) and Bob Murphy ('89), Dr. Dillon, Germaine (Durocher) Milligan ('88), and Fr. John Higgins ('90)

### A Mother's Testimony

By Germaine (Durocher) Milligan ('88)

At a reception in Connecticut organized by Regent Edward O'Connor, a number of graduates of the College spoke concerning the way in which their experience at Thomas Aquinas College has influenced their lives, their professions, and their vocations. One spoke of how it has affected the way in which she carries out her vocation as a mother. The text of her talk is reprinted below.

I come to you tonight with a degree from Thomas Aquinas College not having used it to become a doctor, a lawyer, or a teacher. I speak as a mother. What good could a BA in liberal arts possibly be to the vocation of motherhood?

Let me explain. Those of you here who have held your newborn child in your arms will well know with what fear and trembling and wonder you contemplate that new life. In your arms is a blank page, empty, waiting to be filled. No knowledge, no memories, nothing yet imagined.

All too soon the questions come crowding in:

- ◆ How do I give to my children a good life that will lead to their happiness?
- ◆ How do I give them the gift of self-control, that is, mastery over themselves so that they can learn and grow in virtue?
- ◆ How is a 3-year-old different from a 5-year-old, an 8-year-old, or a teenager?
- ◆ What things should they know?
- ◆ What things should they not know?
- ◆ What is the difference between knowledge and information (a distinction obscured in this Age of Information)?
- ◆ Who should teach them?

As the children grow older, we worry about how to teach "the facts of life." Just how much should they know, and at which stage of their lives should they be told? We wish to help our children to mature, but we do not wish to destroy their innocence.

Really, we are asking: How do the intellect, will, and emotions become formed, and what role do I as a parent need to play in that formation?

These questions, at the heart of parenting, can be answered by understanding the truth about man—who and what he is, where he comes from, where he ought to go.

These truths are at the heart of the education at Thomas Aquinas College. By participating in the education it offers, these truths are instilled in the student. But it is through the stuff of life—especially, I think, in parenting—that these truths become distilled and take root in action.

Somewhere between the diapers and the endless laundry, my children are being well-formed because I was given a course to steer by, ideas to guide my actions, virtues of mind and soul to pass on to my children. For this liberal arts degree is not so much about what one gets, but what one becomes.

Yet, one more gift is added to these: The College gives to its students an abiding sense of wonder—to look to the heavens, map the stars and wonder at their names, to look to earth and ask what separates beast from man, to converse with the Ancients and discover their wisdom. It is almost impossible to graduate from Thomas Aquinas College without a sense of wonder.

Parents need to have a sense of wonder to impart to their children. With this wonder, they can open the eyes of their children to the world of the hows and whys of God's creation so that they may discover the order and meaning in it themselves.

It is in understanding the order in God's creation that a child becomes ordered within himself, and it is in understanding the meaning of that order that a child comes to God, his final end.

To give them an abiding sense of wonder, then, is essential to their happiness so that they may go as C.S. Lewis wrote, "Further in and further up."

## Mary Rose Bacani ('03)

Thomas Aquinas College graduate Mary Rose Bacani ('03) is currently making her way in Catholic television in her hometown of Toronto, Canada, as both on-air talent and a behind-the-camera producer for Salt and Light Television. A twenty-four hours-a-day, seven-days-a-week Catholic Canadian television network founded in 2003, Salt and Light Television provides its viewers with news, features, and an assortment of Catholic programming tailored primarily for the younger demographic.



Mary Rose Bacani on location for Salt and Light Television.

Miss Bacani has found that Salt and Light provides her a place to grow and express her Catholic faith in a wide variety of inventive ways. With a staff of 25 mostly young, full-time employees, she believes young people are the future of the Church and the world, and especially likes Salt and Light Television's youthful outreach. With broadcast partners such as the Vatican Television Centre, St. Anthony Messenger, and the National Catholic Broadcasting Council, Mary Rose Bacani and Salt and Light Television reach a substantial number of those young people through broadcasts across Canada.

For reasons that Mary Rose cannot fully explain, she was convinced that, despite a lack of formal training in television production, let alone broadcasting, she would find a place in Catholic media. Having joined the staff at Salt and Light Television in 2003 almost immediately upon her graduation from Thomas Aquinas College, it became apparent her convictions were well-founded.

As it turned out, her education had prepared her well for her work in Catholic media. She spent three years of theological and apostolic formation in Rhode Island with the Regnum Christi movement, and followed that with four years of what she characterizes as her "intellectual boot camp" at Thomas Aquinas College. "Even though I found the curriculum difficult, I realized I had something very special at Thomas Aquinas College. It was an amazing experience and really completed me when it came to my faith. I also made friends there that are friends for life."

Though Miss Bacani has hosted several talk format programs on Salt and Light Television, she prefers to be behind the camera. It's there, as a writer and director, that Mary Rose is allowed to use humor and her own creative spectrum to tell relevant and entertaining stories to her young audience. A case in point is the 15-minute documentary she recently wrote and directed—aptly called *Holy Cows!*—which followed the efforts of Toronto area seventh graders in their efforts to raise money to buy cows for impoverished parishes in Uganda.

Rev. Thomas Rosica, C.S.B., the CEO of Salt and Light Television, has worked closely with Miss Bacani for the past few years and has been deeply impressed. "Mary Rose is a great member of the generation of John Paul II and is making a huge difference in our country and in the Church. I applaud Thomas Aquinas College for preparing such a fine woman of the Church. If she is representative of the College's student body and graduates, then it is truly doing something beautiful for God, for the Church, and for the future."

## Ginger Mortensen ('96)

How does a young woman who grew up in Boise, Idaho, find herself in Austria directing the development office of a prestigious theological institute, founded at the express request of Pope John Paul II? If you're Ginger Mortensen ('96), the answer is: by way of study and work at Thomas Aquinas College in California.

Ginger came to the College as a student after completing one year at Boise State University. Having served in her senior year as the student activities director, she was hired upon graduation by the College's development office to serve first as national event coordinator, then director of alumni relations, and finally, manager of the database.

After working at Thomas Aquinas College for seven years, Ginger learned from her brother and fellow graduate, John, ('97), a professor at the International Theological Institute for Studies on Marriage and the Family (the ITI), about a possible opening in the development office there. With its motto "to study theology on one's knees," the ITI's mission is to prepare Catholic leaders of tomorrow—laity and clergy alike, from around the world—through the study of Holy Scripture, the original writings of the Doctors of the Church, and the works of other important theologians.

Founded in 1996, the ITI was now looking for someone to help organize and lead its fledgling development efforts. With her experience both as a student and as a staff member in the development office at the College, Ginger applied for and was offered the position of Director of Development.

Miss Mortensen sees her job at the ITI as a "good fit" primarily because, like Thomas Aquinas College, the ITI is dedicated to the intellectual and spiritual formation of young Catholic men and women, and it fosters a vibrant Catholic community that she has found quite welcoming. In fact, there is a strong bond between the two institutions inasmuch as the ITI's founding president, Dr. Michael Waldstein ('77), is a graduate of Thomas Aquinas College, and a number of graduates of the College have gone on to do Masters level work there. In addition, long-time friend and visitor to Thomas Aquinas College Christoph Cardinal Schönborn, O.P., is actively involved with the ITI as its Grand Chancellor and as a member of its Board of Trustees.

While enjoying the opportunity for winter sports that life in the Austrian Alps affords her, Ginger admits her job is equal parts reward and challenge. "In Europe," she explains, "the benefactor system is different. In the old days large, titled families gave money to endow foundations, institutions, and schools, but since the state took things over, personal giving has decreased." In addition, because the ITI is under the auspices of the Vatican, it does not qualify for state funding.

Ginger now coordinates the ITI's development efforts in Europe and the United States and is involved with grant writing, public relations, event-planning, and donor relations. She truly loves her job and is most grateful for the chance to put her education and work experience in the service of an institution that is so faithfully preparing leaders for the Church.



Ginger Mortensen at the ITI campus, a newly restored 14th century former Carthusian monastery.

## Students Walk for Life

### Over 100 Students Participate in West Coast March

On January 22 of this year, 15,000 pro-life marchers filled the streets of San Francisco to observe the 33<sup>rd</sup> anniversary of the Roe v. Wade Supreme Court ruling. Counted among the marchers who braved the pro-abortion counter-demonstrators and San Francisco's cool, January weather were 120 students from Thomas Aquinas College.

Representing almost one third of the student body, these Thomas Aquinas College students gave up their weekend to put their commitment to the unborn on the line in a formal, public fashion. Though Stanford Students for Life and Berkeley Students for Life participated in the event, Thomas Aquinas College was the only Catholic college or university in the state to take part in the Walk; Walk for Life West Coast organizers were, therefore, especially appreciative of the College's participation.

College chaplain Rev. Cornelius Buckley, S.J., accompanied the students on their journey to San Francisco. A native of the Bay Area, Fr. Buckley was impressed at the large turnout of Thomas Aquinas College students who traveled nearly 400 miles each way to attend. He was also delighted to see them interact with Auxiliary Bishop of San Francisco Ignatius Wang. "Bishop Wang spoke to the crowd before the walk began," recounts Fr. Buckley, "and engaged them with an enthusiastic address. He encouraged those gathered to cheer the cause along with him and took note that the loudest response came from the students of Thomas Aquinas College."

College alumna Nellie Boldrick ('96), one of the organizers of the event and an employee of Ignatius Press in San Francisco, was also impressed with the number of Thomas Aquinas College students who took time out of their own busy schedules, made the long journey northward, and helped swell the crowd to make a statement for life. "We had over 15,000 pro-lifers show up at the Second Annual Walk for Life West Coast—more than double the number of participants we had last year. This is a great sign the tide is turning in this nation towards protecting life."



The day started out with Mass at St. Mary's Cathedral celebrated by Auxiliary Bishop John C. Wester of the Archdiocese of San Francisco, followed by remarks from several guest speakers, including Bishop Ignatius Wang as well as Rev. Joseph Fessio, S.J. Father Fessio accepted the Gianna Molla Award on behalf of Mr. James Holman who was honored for his work in getting last year's parental notification legislation, Proposition 73, [drafted by Thomas Aquinas College alumna Katie Short ('80)] on the ballot in California. Fr. Fessio urged all in attendance to continue the fight for the unborn by returning to their homes and working at the grass roots level to get this proposition back on the ballot for the next election cycle.

Though the day started out over-cast and drizzling, when it came time for the walk, the sun broke through the clouds. Beginning at San Francisco's Justin Herman Plaza, the walkers made their way through more than two miles of the City's Embarcadero, completing the journey at the Marina Greens. Once there, marchers and spectators alike availed themselves of the many booths set up at a pro-life information fair organized by Nellie Boldrick.

## Joseph Almeida ('81): A Generation Bridge

Dr. Joseph Almeida ('81) belongs to a unique Thomas Aquinas College family in which members from three generations are graduates of the College. As the husband of Tracy (Smith) Almeida ('82), Joseph is also the son-in-law of a graduate from one of the College's earliest classes, Mrs. Cheryl Dockter ('77), and he is the father of recent graduate Johnathan Almeida ('05). The Almeidas have six additional children: Benjamin and Samuel, members of the Classes of 2007 and 2009 respectively, and four younger children, David, Johanna, Susanna, and Elizabeth.

Born in 1959 in King of Prussia, a suburb of Bridgeport, Pennsylvania, just outside of Philadelphia, Joseph considers he had a typical All-American, middle class childhood. His parents were first-generation Americans from Portugal; he was the oldest of three children. By his account, the family was a relatively ordinary Catholic family.

For many people, there comes a time in life when they find themselves at a crossroads. For Dr. Almeida, that time came while he was a high school student back in Pennsylvania. It was there, as a sophomore, this "ordinary" Catholic was introduced to the not-so-ordinary St. Augustine of Hippo.

When Joseph read St. Augustine's *Confessions*, he was deeply moved and began to evaluate his Catholic faith in a way that he had not yet done. At the same time, as he began to immerse himself in the wisdom of St. Augustine, his local high school began a condensed version of a Great Books program. Though it could not have the breadth and scope of the curriculum offered at Thomas Aquinas College, this Great Books program nonetheless inspired Joseph to consider a place where the Great Books were not just an addendum to a curriculum, but a place where the Great Books represented the heart and soul of an institution's curriculum. After carefully investigating some of the most prestigious Catholic colleges and universities in the United States, he was convinced that the only place he could obtain a genuine liberal education by way of studying the Great Books was Thomas Aquinas College.

### Finding More than the Great Books

There was no question the main impetus for attending Thomas Aquinas College was an attraction to its Great Books curriculum. Soon after arriving at the College, however, the spark of Faith generated by his discovery of St. Augustine began to burn more brightly as Joseph discovered the College's robust and enthusiastic practice of the Catholic faith. "Though I had come to Thomas Aquinas College because of the Great Books," he recalls, "I soon found myself in an environment that challenged me as a Catholic and showed me that faith and reason were equal partners in any journey that hoped to end at the truth."

In addition to exposing Dr. Almeida to the greatest minds of Western civilization, and showing him how his Catholic faith could grow and deepen through study and prayer, the College would be the setting for yet another crossroads event in his life, for it was at the College that Joseph met his wife, Tracy Suzanne Smith. They were married soon after Tracy's graduation in 1982, and the couple moved back to Pennsylvania where Joseph taught mathematics and Latin in high school.

### Remarkable Postgraduate Success

While he made a living teaching, he furthered his education to a remarkable degree, receiving an MA in English literature from Vermont's Middlebury College in 1984, an MA in classics from Villanova University in Pennsylvania in 1985, and a JD from that same institution in 1988.

Armed with a law degree, Joseph and his now growing family moved to California where he passed the California State Bar Exam and began practicing civil law in the Santa Barbara area. He recalls that in law school his classmates



Three generations of graduates: Johnathan Almeida ('05), Cheryl Dockter ('77), Tracy (Smith) Almeida ('82), and Joseph Almeida ('81)

and professors would invariably ask how a liberal arts degree from a Great Books curriculum could possibly have prepared him for the study and practice of law in the 21<sup>st</sup> Century. "I would tell them the advantage my Thomas Aquinas College education gave me was the habit of knowing how to question and argue a given premise; these skills were developed in me by daily, rigorous discussions in all of my classes." Joseph believes that in a profession like law, the ability to argue a point concisely and efficiently is essential. "Second only to that," he adds, "is the ability to question a premise which, in the context of the law, can be the difference between success and failure."

Dr. Almeida is quick to point out, however, that, "The curriculum at Thomas Aquinas College emphasized a certain kind of excellence with respect to purpose—a devotion to the truth as a thing that is worthy of pursuit in and of itself. It was the visceral sense of that element that drew me to Thomas Aquinas College, and has made us send our children to the College as well. At the same time, the general training and perfection of intellectual skills that one receives there are immensely useful in life."

### To Franciscan University

While working full time as a lawyer, Joseph studied and finished course work for a PhD in Classics at the University of California at Santa Barbara. In 1994, after practicing civil law for several years in Santa Barbara, Joseph and his now even larger family moved to Ohio, where he was appointed an Assistant Professor at the Franciscan University of Steubenville.

Though carrying a full load of classes, he was nevertheless able to finish his dissertation and was awarded a PhD in 1999. He is now a Full Professor of Classics at Franciscan, has a joint appointment in the Legal Studies Program, and is the Director of Honors Program in Great Books of Western Civilization.

Dr. Almeida finds himself relying on his Thomas Aquinas College education as he incorporates

many of the methods and models he learned at the College into the curriculum for which he is responsible at Franciscan. "The Classics program is fairly typical. We teach Latin and Greek, and we take students through a series of studies leading up to the reading of Latin and Greek literature. We do, however, try to emphasize the great contribution of Greek and Latin wisdom to Western culture." In addition, Joseph spends at least half of his time directing Franciscan University's Great Books Honors Program.

### Passing on the Truth

As he describes it, the honors program he directs is similar to the seminar segment of the Thomas Aquinas College curriculum (as distinct from the College's more rigorous tutorials), in which works of literature, history, and modern philosophy are studied. Having been made director of the program in part because of his experience of Thomas Aquinas College's rigorous discussion method, Dr. Almeida explains, "I use the Socratic method as I learned it at my *alma mater*, and I encourage professors who teach in the program with me to do so as well." He is pleased to see that his students are reaping many benefits from reading and discussing original texts. "There is much merit to this honors program, especially as it offers Franciscan students an alternative to the lecture method."


Besides serving as a full-time professor at the Franciscan University of Steubenville, Joseph maintains a small law practice in the Steubenville area where he works on administrative tax matters and federal criminal appeals. "Right now I do general criminal appeals, federal appeals, and I represent people on the administrative level before the Internal Revenue Service."

Between two demanding careers, providing for the education of two children at Thomas Aquinas College (though, as he notes, they could attend Franciscan University free of charge), and helping his wife home-school the rest of the Almeida clan, Joseph has somehow found time to be a published author. He has written the book *Justice as an Aspect of the Polis Idea in Solon's Political Poems*. He also has written a number of articles, including "Augustine of Hippo" and "Gregory of Nyssa" for the *Encyclopedia of Catholic Social Thought*.

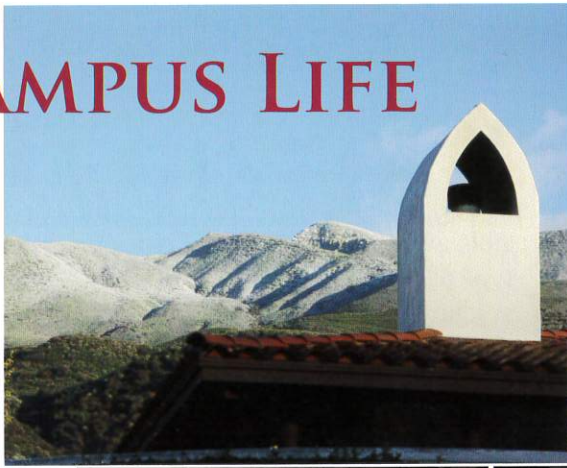
As a professor of classics and the director of the Great Books Program at the Franciscan University of Steubenville, Dr. Joseph Almeida continues not only to stretch his own intellectual and spiritual boundaries, but to challenge his students to do likewise. Compelled by an abiding love for the truth, he has spent much of his life coming to understand more deeply the truths he first discovered at Thomas Aquinas College, but he shines even more brightly as he helps illuminate those truths for the students in his care.

Please Reserve This Date  
 Saturday, September 30, 2006  
 Thomas Aquinas College  
**35<sup>th</sup> Anniversary Celebration**  
 5:00 p.m. Mass = 6:00 p.m. Cocktails = 7:00 p.m. Dinner  
 The Regent Beverly Wilshire Hotel = Beverly Hills, California

For information call 805/525-4417


 Mrs. Patti Harmonson  
 ext. 329

# CAMPUS LIFE



Clockwise from upper left: Snow dusts the mountains above the campus; Gabriel Mamola ('08) in *King Lear*; Paul Asper ('06) accompanies Dominique Shema ('07) at February *Schubertiade* in the library; a student production of *The Importance of Being Earnest*; the "earnest audience" on the lower campus; Daina Andries ('09) sings at the Mardi Gras dance; campus construction continues; Maria Forshaw ('07) and Tutor John Nieto ('89) (center) perform in *King Lear*.

## In Memoriam...

Mass is offered at 11:30 a.m. in the College chapel on the first Wednesday of each month for the repose of the souls of the deceased members of our Legacy Society. If we have overlooked a member of the Society who has passed away, please notify Tom Susanka at 800-634-9797, extension 350.

William Bentley Ball	Joseph R. Hansman	Monsignor Francis M. Osborne
Reverend Vincent L. Bauer	Mariana Herman	Monsignor Anthony J. O'Toole
Fritz J. and Gail Baumgarten	Frances Hommes	Louis A Poirier
Vera Blackwell	Monsignor Joseph C. Horgan	Effie A. Quay
William Bowen	Monsignor John F. Huhmann	Sally Ann Rainey
Reverend John J. Brickley	Michael and Margorie Ivers	Herbert S. Ratner
Gerald E. and Theresa Brooks	Andre J. Karam	Grace M. Rost
Philip and Monica Burnham	Eugene P. Kenny	Catherine G. Rottier
John P. Cohn	Robert J. and Sarah Kraus	Mary G. Ryan
John J. Collins	Mary Angela Lacson	William E. Scanlan
Jack A. Deardurff	Joseph and Elizabeth J. Lindebaum	Al and Betty Schaeffer
Virginia M. DeNubila	Thomas P. Lloyd	Henrietta Schwartz
Edward Di Loreto	Edward L. and Ima E. Lynch	Roland and Dolores Shawn
Diane R. Downey	Emil J. Massa	Madge C. Silva
Charles F. Dowse	Adeline P. McDonough	Leola V. Smith
Monsignor Joseph E. Emmenegger	John G. and Ruth H. Miles	Helen R. Stahl
Margaret R. Finn	Katherine M. Miller	Olga S. Ternansky
Margaret E. Fisher	Reverend Francis X. Murphy	James W. Wesolowski
Thomas M. Fitzgerald, Jr.	Abas B. Neale	Tom Zola
Reverend James F. Foley	Frances Nevenheim	Liesel Zuerker
Robert E. Hanna	Richard L. Noble	

----- *Requiem aeternam dona eis, Domine, et lux perpetua luceat eis.* -----

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## Calendar of Events

President's Dinner	May 10
Commencement	May 13
Alumni Association Dinner	June 10
Summer Seminar I	July 7-9
Summer Seminar II	July 14-16
High School Great Books Summer Program	July 23-August 4
Convocation, Academic Year Begins	August 21

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