



THOMAS AQUINAS COLLEGE NEWSLETTER

WINTER 2001 - 02

— For Campus-Wide Celebration

Bishop Burke Leads 30th Anniversary Festivities

Students and friends of Thomas Aquinas College gathered on campus on September 21 to celebrate 30 years since the College first opened its doors to 33 freshmen. Festivities began with Mass in St. Bernardine of Siena Library celebrated by Bishop Raymond L. Burke of La Crosse, Wisconsin.

Drawing from the feast for the day, St. Matthew's, Bishop Burke delivered a homily in which he compared the irresistible power of Christ's call on a sinful tax collector to the irresistible power of truth presented through authentic Catholic education. (See *Homily*, p. 2). "Students whose reason is formed in the light of the faith through a Catholic liberal education become, in fact, a beacon of Christ's light, leading others to the truth and transforming our world."

Following Mass and an reception in the upper courtyard of the St. Joseph Commons, students and guests enjoyed an outdoor formal dinner on the lawn in front of the Library.

In delivering the opening remarks for the event, Bishop Burke explained that this was his long-awaited first visit to the campus. He has referred students to the College over the years and two College graduates now serve as priests in his diocese: Fr. Joe O'Hara and Fr. Don Bauer. (See *feature on p. 7*). Other graduates are employed by his diocese.

He noted that, as bishop, he is aiming to recruit the College's graduates to come work for him. The reason, he said, is simple: "Here you learn to love Christ and to love His Church, which is His Living Body. And that's the bottom line. All the brilliance in the world, and all of the study in the world will leave you abso-



Bishop Raymond L. Burke was Defender of the Bond of the Supreme Tribunal of the Apostolic Signatura in Rome before being appointed Bishop of LaCrosse, WI in 1995. In June, he ordained two College alumni. (See p.7)

lutely bereft if there isn't first and foremost a deep love of Christ, God Incarnate, and for His Church. That is what I find in the graduates of Thomas Aquinas College."

He has met many of the College's graduates over the years and finds they are "very well educated – educated in the best sense of the word because they read the authors in the original text," and because they engage "the whole history of human thought in a way that makes that thought alive for us today."

In remarks directed to the students, he said, "I would urge you young men and women, if you really want to serve the Church at Her foundation, to enter into the teaching of the Catholic faith, to prepare yourselves to be catechists, to be teachers of the Faith." He emphasized that "you could provide a service which would truly be transforming for the Catholic Church by devoting your lives to that work, that work of proclaiming the Faith, so that from hearing, other young people will come to the Faith and grow in Christ, in wisdom and age."

"As a bishop and pastor of the Church – I see this as the greatest need in the Church today: for a new catechesis, a new teaching of the Faith in our Catholic schools and in our programs of religious education."

Fr. Paul Mankowski, S.J., a lector in Biblical Hebrew at the Pontifical Biblical Institute in Rome, delivered the principal after-dinner address, speaking on the "Liberation of the Liberal Arts." (See *his remarks*, p. 3). President Tom Dillon called Fr. Mankowski a "brilliant young Jesuit with a witty sense of humor." It was Fr. Mankowski's second address at the College.

Guests then heard remarks from four founders of the College, founder and President Emeritus, Dr. Ronald McArthur, Dr. John Neumayr, Mr. Marcus Berquist, and Mr. Peter DeLuca. Each of them offered their reflections on the life of the College over the past 30 years. (See *brief excerpts*, p. 4).

After their remarks, long-time Board of Governors member Thomas Sullivan struck up his band, the "T.S. Dixieland Band," and dancing continued through the evening.

— As Annual Ratings Circulate

College's Reputation Continues to Shine

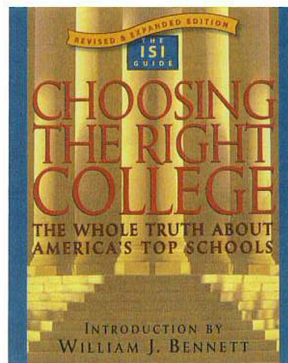


U.S. News & World Report, America's Best Colleges 2002:

- ✦ Ranked Thomas Aquinas College No. 1 for highest proportion (100%) of classes under 20 students
- ✦ Included the College in its list of 40 national liberal arts colleges offering a "Best Value" – the *only* Catholic college so listed
- ✦ Ranked the College in the 2nd highest of 4 tiers encompassing 218 national liberal arts colleges – only 3 other Catholic colleges so ranked: College of the Holy Cross, College of St. Benedict, and St. John's Univ. (MN)

Excerpts from Intercollegiate Studies Institute's Choosing The Right College:

- ✦ "[T]he Thomas Aquinas curriculum is virtually unparalleled for providing its students with a rigorous liberal arts education"
- ✦ "In an age where the term 'traditional liberal arts' gets used for curricula where two or more core classes are defined, this college is one of the few that actually has the right to use it"
- ✦ The College "boasts a curriculum that would impress the most rigorous medieval schoolmen"
- ✦ "[S]tudents [here] do not flee conflicting ideas, but grow from them"
- ✦ "With the learning that Aquinas delivers, its students should be able to separate the trends from that which will last, which is not only the point of liberal education in the first place, but which is also worth a great deal more than simple certification of any kind"



Insight Magazine's Top 15 Colleges:

ROMAN CATHOLIC

- Thomas Aquinas College
- University of Dallas
- Franciscan U. of Steubenville
- Christendom College

PRIVATE

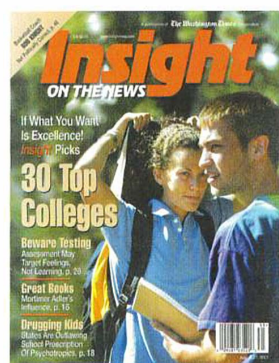
- Claremont McKenna College
- Hillsdale College
- St. John's College

PROTESTANT/EVANGELICAL

- Calvin College
- Wheaton College
- Grove City College
- Hampden-Sydney College
- Rhodes College

PUBLIC

- James Madison College
- St. Mary's College of Md.
- College of William and Mary



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On-Campus Celebration of

Most Rev. Raymond L. Burke: *St. Matthew and the Power of Christ's Call to Truth*



The Most Rev. Raymond L. Burke, a Wisconsin native, is Bishop of the Diocese of La Crosse. He holds degrees from The Catholic University of America and the Pontifical Gregorian University in Rome.

In 1984, he was named Moderator of the Curia and Vice Chancellor of the La Crosse Diocese. In 1989, he was named Defender of the Bond of the Supreme Tribunal of the Apostolic Signatura in Rome and served there until his appointment as bishop of La Crosse in 1995.

Following is an abridged version of his homily for the on-campus Mass of Thanksgiving for the College's 30th Anniversary, held on September 21, Feast of St. Matthew.

In the Church of San Luigi dei Francesi in Rome, there is a wonderful painting by Caravaggio, *The Call of Matthew*, which represents the power of both Christ's call and of Matthew's attraction to the call. The call of Matthew to be an apostle uncovers for us the essential relationship between Christ, the Truth Incarnate, and the human soul which, by its very nature, is attracted to the truth.

No matter that Matthew's soul had been, in some way, tainted through the practice of his profession of tax collector, Christ was seeking him. And Matthew, notwithstanding his sinful ways, responded to Christ's call.

Christ is so convinced of the natural attraction of the human soul to the truth that He gladly goes to Matthew's house for dinner. And there He dines with tax collectors and sinners to satisfy the greatest hunger of his host and the other guests, and to reveal to them the truth for which they were longing in their deepest beings.

For the Pharisees, Christ's seeking of the souls of tax collectors and sinners was a contradiction of His mission as Messiah. Religion was no longer for them the highest response of man, in his fallen state, to the truth of God. It was no longer the way of daily conversion in overcoming the lie of sin and walking in the light of the truth.

Rather, it was a matter of a human institution which operates according to the mind and plan of its leaders. The Messiah was no longer the Anointed of the Lord Who came to win a share in His divine anointing, the anointing with the Holy Spirit, for all God's children. Rather, He was a political leader sent to achieve the temporal liberation of His people.

Christ responds clearly to the objection of the Pharisees by referring to His mission as the Truth Incarnate and, therefore, as the healer of souls:

People who are in good health do not need a doctor; sick people do. Go and learn the meaning of the words, "It is mercy I desire and not sacrifice." I have come to call not the self-righteous, but sinners.

God's truth is radiant upon the Face of Christ. It is healing for the sickness of the human soul. It shines forth in the Church because Christ is alive for us in the Church through the outpouring of the Holy Spirit. God made our souls to receive the light of His truth. In Christ, He has communicated His truth to us. With Christ, we show forth the light of the divine truth to others, to the world.

We therefore see in the life of St. Matthew a most striking example of the relationship of our soul to the Truth Incarnate in Christ. Christ called out to Mat-

thew who was sitting at his tax collector's booth: "Follow me." Regarding Matthew's response, the Gospel tells us simply: "Matthew got up and followed him." Matthew, though a sinner, could not resist the attraction of Christ, of God's Truth Incarnate.

– *Truth As the College's Foundation*

The reflection upon the relationship of the Truth Incarnate to the deepest desires of the human soul, prompted by our memory of St. Matthew and opened up for us in the Holy Scriptures for his feast, is most apt for our celebration of the 30th Anniversary of the founding of Thomas Aquinas College. For this College was founded upon the conviction of the essential relationship between the Divine Truth Incarnate in Christ, transmitted to us through the Magisterium of the Church, and the human soul of the student.

The College's founding document makes clear the essential place of Christ and His Church in the truly liberal education of the student:

The Catholic school, therefore, if it is to be faithful to the teaching of Christ, will differ from its secular counterpart in two essential respects. First, it will not define itself by academic freedom, but by the divinely revealed truth, and second, that truth will be the chief object of study as well as the governing principle of the whole institution, giving order and purpose even to the teaching and learning of the secular disciplines.

In other words, the source and destiny of the pursuit of the truth is Christ, Christ who seeks our souls, knowing their profound hunger for the truth, and the attraction of our souls to Him who is Truth Incarnate,

'For this College was founded upon the essential relationship between the Divine Truth Incarnate in Christ and the human soul of the student.'

the fulfillment of our deepest desire. Every branch of study, if it reaches its proper completion, looks in some way upon the Face of Christ who illumines all things, uncovering their proper place in the divine plan.

All the branches of study ultimately point to the study of the source and destiny of all truth – theology (the study of God and divine things, which proceeds in the divine light of faith) and metaphysics (the knowledge of God and divine things which proceeds in the natural light of human reason).

– *Pharisee University*

Not unlike the case of the Pharisees in today's Gospel account, there are those who have devised their own idea of liberal Catholic education, in which the essential relationship between the truth and the soul of the student is viewed as extrinsic to the work of the Catholic university.

For these reputed intellectuals, Christ, the Truth Incarnate and alive in the Magisterium of the Church, must be viewed as a third party to the Catholic university, otherwise He would destroy the freedom of teachers and students to ponder creation and its history according to their own minds without reference to the true origin and destiny of all beings in God. According to their way of thinking, the university, in order to be true to itself, must be completely secular, that is with-



(l to r) Bishop Burke, former Vice President John Blewett, and Founding Tutor Marcus Berquist.

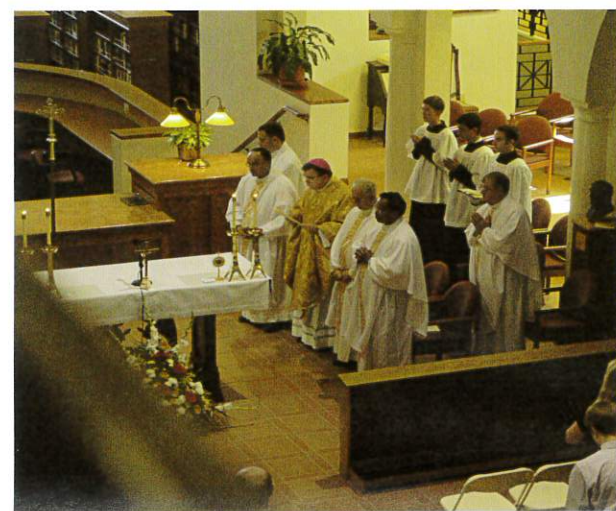
out God, distancing itself from any direct relationship with Christ and His Body, the Church.

It is a completely erroneous way of thinking, which sadly is accepted by many people who have not pondered the relationship of the truth to the soul of the university student. According to this false way of thinking, we find the truth by the exercise of human freedom. According to the Church's teaching, we become free by Christ finding us, by the truth finding us and abiding with us, by our conforming our life to the truth.

This false intellectualism models precisely the attitude of our First Parents who thought to achieve their freedom through a so-called knowledge obtained by their own design, in disobedience to God. Such is a deadly attitude informed by the sin of pride.

– *Christ, the Teacher*

As Thomas Aquinas College has understood from its beginning, Christ is the ever-present Teacher in the Catholic university. He is no third party. Catholic education is first and foremost a school of evangelization, of the teaching and living of the truth, incarnate in Christ and handed on to us in the Church. In his Apostolic Constitution on Catholic Universities, *Ex Corde*



Ecclesiae, our Holy Father Pope John Paul II instructs that, "By its very nature, each Catholic university makes an important contribution to the Church's work of evangelization. It is a living *institutional* witness to Christ and His message, so vitally important in cultures marked by secularism, or where Christ and His message are still virtually unknown."

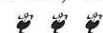
The fundamental mission of the Church is evangelization, the announcement of the truth, in fidelity to the mission of Christ, the Truth Incarnate, to every man, and in every dimension of human life. The Catholic university, "[b]orn from the heart of the Church," necessarily participates fully in Her mission of evangelization.

Evangelization conveys the truth, which forms man's reason in accord with the Gospel, the right reason which is the mind of Christ and which leads man into all truth. Catholic liberal education, devoted to the pursuit of truth, dedicated to developing the essential relationship of the Truth Incarnate to the soul of the student, is key to evangelization, which is our primary mission in Christ, in His Church.

Students whose reason is formed in the light of the Faith through a Catholic liberal education become, in fact, a beacon of Christ's light, leading others to the truth and transforming our world. The apostolate of Catholic liberal education is therefore most humbling. It is carried out by the grace of God, in Christ the Teacher, for our salvation and the salvation of the world.

The Holy Mass we now celebrate is our most perfect communion with Christ, the source and destiny of our pursuit of truth. It is communion in His Body, Blood, Soul and Divinity. It is the Heavenly Bread which is Christ Himself, leading us into all truth.

It is union with Christ in the mystery of His suffering, dying, and rising from the dead, through which we come to know the truth and to live the truth in divine love. May the Holy Eucharist, which is the Word made flesh for us, heal and strengthen us today and always, so that Christ may find us whom He seeks and we may respond to His call, "Follow me."



30th Anniversary of College

Fr. Paul Mankowski, S.J.: *The Liberation of Liberal Arts*

Fr. Paul Mankowski, S.J., is a lector in Biblical Hebrew at the Pontifical Biblical Institute in Rome. He obtained a B.A. from the University of Chicago, an M.A. in classics and philosophy from Oxford, an M. Div. from Weston Jesuit School of Theology, and a Ph.D. in Semitic philology from Harvard. He was ordained in the Society of Jesus in 1987. His articles have appeared in numerous academic journals and popular publications.

Following is an abridged version of the after-dinner address he gave during the on-campus celebration of the College's 30th Anniversary.

Let me put the issue I wish to address bluntly: Isn't it obvious that, in a time of national crisis, pursuits such as philosophy and theology and the other abstract disciplines are a grotesquely irresponsible self-indulgence, that we should put aside these mind-games and apply ourselves to the practical tasks that face us? Or, even if we should decide to linger in the academy, doesn't common sense tell us that it is metallurgy, not metaphysics, by which we do our part?

C. S. Lewis targeted this problem in a lecture addressed to Christian students at Oxford called "Learning in War-time." It was given in 1939. He did not comfort his hearers with any sententious remarks about the ennobling effects of learning on the individual. He did not argue that good scholars make good infantry leaders, good citizens, or even good men. Rather, he asked how a Christian could be so cavalier towards his duties as to engage in study at any time, under any circumstances:

How is it right, or even psychologically possible, for creatures who are at every moment advancing either to Heaven or to Hell to spend any fraction of little time allowed to them in this world on such comparative trivialities as literature or art, mathematics or biology?

Lewis saw that it is futile to ask whether a course of action is good or bad unless you have a clear idea of the end which it is meant to serve. In this case, the end is our salvation and the salvation of our fellow men. He answers: "Human culture has always had to exist under the shadow of something infinitely more important than itself," and argues, "if men had postponed the search for knowledge and beauty until they were secure, the search would never have begun."

Men are different from other species, he said, in that "they propound mathematical theorems in beleaguered cities, conduct metaphysical arguments in condemned cells, make jokes on scaffolds, discuss the latest new poem while advancing to the walls of Quebec, and comb their hair at Thermopylae."

– Defiant Detachments

Not all of such activities are of equal dignity. Nor should they be. The sublimity they share is not intrinsic nobility, but a sublime disinterestedness. They have a tang of holy disobedience about them; they are pursued in defiance of the powers that would urge a man to look exclusively to his animal needs, and to debase himself to any extent in order to fill his stomach or preserve his life.

Such intimidation may be diffuse and unprompted; it may be concrete and malicious – but the mathematical theorem and the joke on the scaffold exhibit their kinship precisely in their defiant detachment from the world of mammalian well-being, a world in which all of us are drones and slaves.

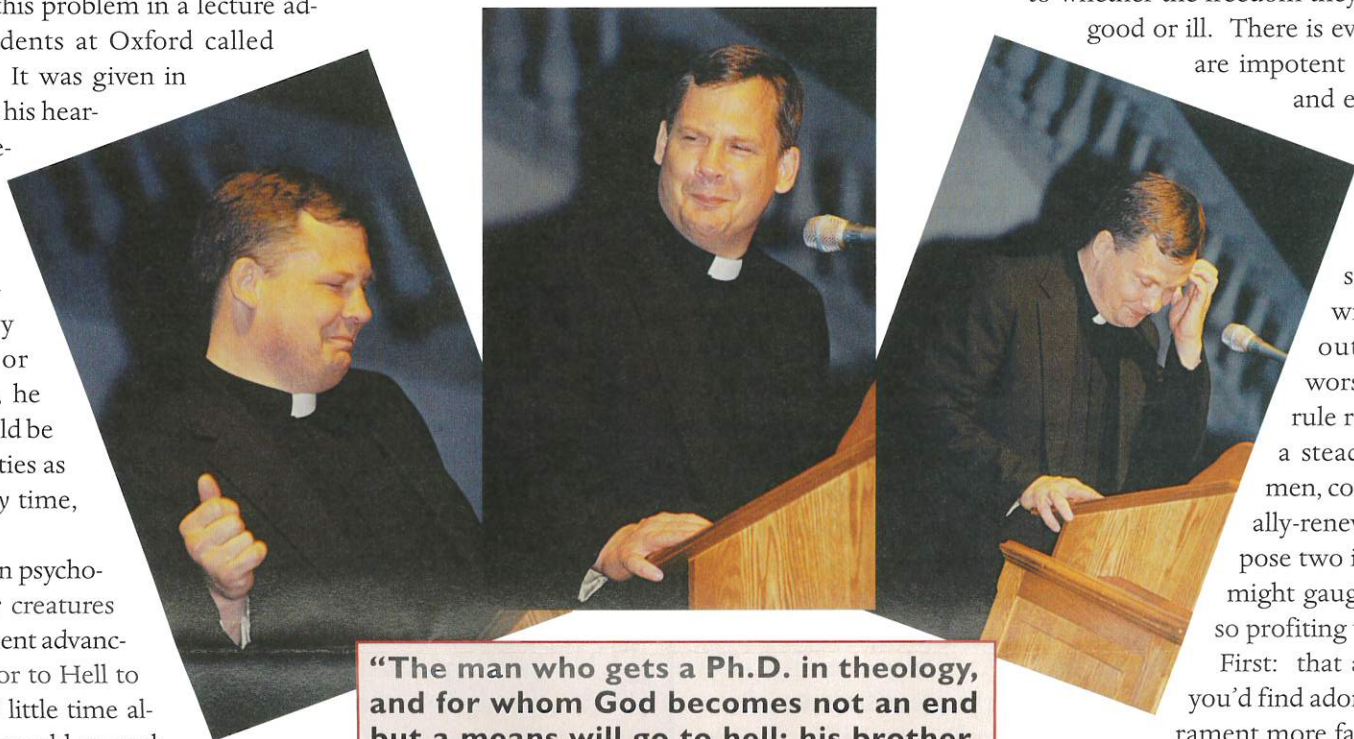
When arts become truly liberal arts, they become liberating as well; they are subversive because they have refused the bribe offered to and accepted by the servile culture at large. The despot may or may not despise propositional logic, or astrophysics, or the music of Bach. He may be President for life in Romania. But what infuriates him is radical spiritual freedom, dis-

played by those who pursue logic or physics or Bach – precisely in their unconcern for the opinions of others and indeed for their own comfort or safety or success.

These activities of defiant detachment are not our ultimate end or *telos*. They may serve our damnation as easily as our deliverance. But they resemble our ultimate end in that they are pursued for their own sake and not for the sake of some ulterior good.

It's a risky business, of course. The man who gets a Ph.D. in theology, and for whom God becomes not an end but a means will go to hell; his brother, who gets a diploma in refrigerator repair, if he instrumentalizes his learning, will go to Oxnard. Still, most of us are willing to concede the principle that *curruptio optimi pessima* and to admit that, even though the search for knowledge often ends in failure, the fact that it can be pursued at all is a great thing.

"Human culture," says Lewis, "has always had to exist under the shadow of something infinitely more important than itself." This is true, but incomplete. For that which is of supreme importance not only over-



"The man who gets a Ph.D. in theology, and for whom God becomes not an end but a means will go to hell; his brother, who gets a diploma in refrigerator repair, if he instrumentalizes his learning, will go to Oxnard."

shadows human culture, but is a necessary condition of its existence.

Just as spirituality only bestows itself on those who are interested in something other than spirituality (God), so, in the long run, disinterested learning can only remain disinterested, the liberal arts can only remain liberal to the extent that the resemblance they have to the ultimate human end is not taken for the real thing.

Reflect on what this passage says, taken from your College's founding document:

Divine Revelation . . . frees the faithful Christian from those specious and yet absurd notions of freedom which, because they are false and subvert the life of reason, deceitfully enslave all who believe in them. In particular, it teaches that self-rule is not the same as independence, but rather, that the assertion of complete independence destroys the capacity for self-rule. For to say that a man governs himself is to say that he has within him the principle that governs him.

Let me help underscore the point: freedom itself can only survive – can only fail to corrupt – where truth is understood to be superior to freedom. It is a question of putting first things first.

It's very likely that most of us, at one point or another in our lives, have had a teacher whose interest was not in discovering or transmitting the truth, but in making disciples and forming a little coterie of admirers. But, by the same token, we can see that liberal education – more than any other form of education – entails a progressive surrender of the advantage that the teacher has over his student.

If I know Latin and you don't, I hold all the aces in my hand. Your knowledge of what authors and works

exist, the translations by which you have access to them, the final word on interpretation of difficult passages – all this is entirely in my power. But if I teach you Latin, I dissolve my monopoly, I give over my control. You become free to read the works you choose to read, to translate them as you deem right, to propound and defend your own interpretation: Latin letters become a vast estate in which you and I walk as free and equal citizens.

– Will They Edify or Corrupt Us?

And, of course, this is true not only of Latin but of the liberal arts in general, whose aim is well expressed in the words of the Renaissance aphorism, "The pupil who does not surpass his master, fails his master." The teacher's vocation is oriented, so to speak, at unemployment; his goal, with respect to his pupil, is to render himself superfluous.

Once we are made heirs to the patrimony of human culture, will it edify us or corrupt us? The answer is: both. Well, liberal arts liberate; they are indifferent to whether the freedom they provide will be used for good or ill. There is even a sense in which they

are impotent to decide between truth and error, provided their own procedural canons are followed.

"A clean heart create within me, O Lord, and a steadfast spirit renew within me." Liberty, without self-rule, is useless – worse than useless – and self-rule requires a clean heart and a steadfast spirit: for us sinful men, constant cleansing, continually-renewed resolve. And I'd propose two indications by which you might gauge how your time here is so profiting you.

First: that at the end of four years, you'd find adoration of the Blessed Sacrament more fascinating – fascinating in the pedantic sense in which it "binds" your imagination and your intellect in mysterious ways that it didn't before. Second: that each year you make a better confession than you did previously – that you discover and repent of truths about yourself to which you were blind before, that is, every time you go to confession, increasing the moral real estate, working toward the time in which the whole Mass is leavened. Self-knowledge, though painful, is a necessary precondition of self-rule, putting first things first.

There are many respects in which the anxieties that an incoming class of students are facing are novel – at least in respect to your previous thirty years. But in the ultimate terms, the points and the compass have not changed. And thirty years from now, the children of the class of 2005 will themselves be of military age, facing God knows what adversity. Like all men, they will be called to put first things first: in the words of the *Catechism*, "To know, love, and serve God in this world, so as to be infinitely happy with Him in the next."

The responsibility is grave. But the execution of the task need not be. Notice the asymmetry here. When first principles are missing or askew, even a man's amusements carry with them something of the odor of the tomb. But where first principles are in order, they can assimilate to their sacred purposes occasions of little consequence, or no consequence at all.

Because his holy defiance rests on a deeper obedience, because he knows, as Socrates knew, that no ultimate harm can befall him, the just man is made free of the world. Baseball has its place. Banquets have their place. Jests can be made on a scaffold. He can read Dante while under a bombardment and Ezekiel in a Dodgers' bullpen. And even when the civilization that nursed him seems to be dissolving before his eyes, he can give himself cheerfully to Padre Pio and Weird Al Yankovic and Semitic philology.



Recalling 30 Years of Blessings

- Excerpts from Addresses at the 30th Anniversary Dinner -



Dr. Ronald McArthur
Founder and President Emeritus

I remember when we first set up the seminar programs. We set them up at night because I thought we'd get into some good discussions and, if we wanted, could go on past our scheduled end at 9:00 p.m. We could go to midnight, I thought.

Well, in the very first week of the College, I was teaching seminar. At nine o'clock, the students jumped up and started heading out. And I said, "Where's everybody going?" They said, "Oh, we have a rosary at 9:15."

Having rosary at 9:15 was nothing that we in the administration had anything to do with. It was the students themselves who started that. In fact, it was the students who started a whole host of religious practices like that.

Now, what I had not thought about when we had set up the College is something that, I think, set the tone for the whole College and endures to this day: the students who came had the notion of forming, first, a Catholic community, and secondly, a community of learners.

And I saw right away that if things kept going this way, we would have a Christian community of learners. We wouldn't just have a school where people came and learned and left. We would have a community devoted to liberal education as a Christian community. And that's greatly different than just having a multitude of students coming and studying in the same classrooms.

As I say, I learned that from the students. I had not thought about it before. And I have thought about it ever since."



Marcus Berquist
Founder and Senior Tutor

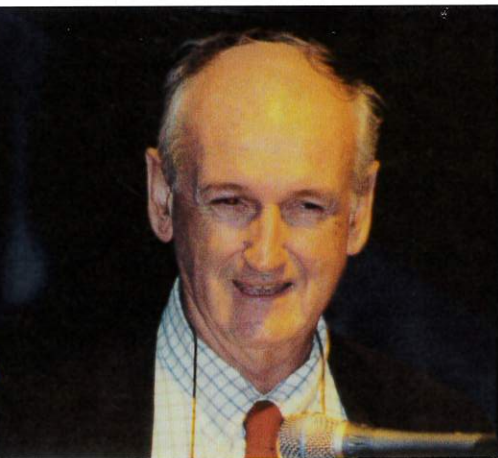
One of the novels we read in this program is *The Brothers Karamazov*, by Dostoyevski. In one part of the book, there's a discussion of atheism. And there's a soldier there, a Captain, who's dismayed and astonished at what's being said about "perhaps God does not exist." And he exclaims, in great dismay, "If there is no God, what does it mean to be a Captain?"

Now, that was a very simple man, but he saw a very great truth. If you destroy the principle of an order, or if you separate the order from its principle, the order all passes away. No part of that order retains any power or significance once you separate it from its principle.

In the life of the mind, the same thing happens. The life of the mind – the life that is supposedly concerned with the pursuit of the truth – has as its principle object, its end, the knowledge of God. Every other part of the life of study is ordered to that end. If you take away that order, then the parts have no meaning.

But when you see that order, all the parts have meaning. In the life of study, then, everywhere you look, you can find something interesting – an object of wonder, something worthy of study. But we always keep in mind that the object is ordered to something higher.

That's been the inspiration of this College from the beginning. That's what inspired the life of study in the founders before we had even thought about the College. That's what we hope to preserve indefinitely."



Dr. John Neumayr
Founder and Senior Tutor

I was thinking the other day about a remark that Jacques Maritain makes in his little book on St. Thomas. He says that when St. Thomas was sent to the abbey at Monte Casino, he was five years old, and he was a silent little fellow. But he had this one question on his lips, namely, "What is God?"

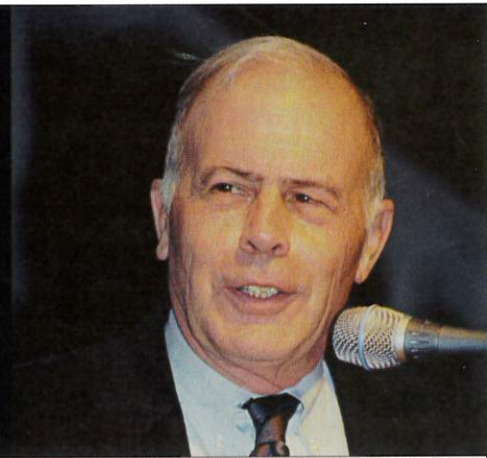
Now that question, of course, is the *first* question to ask and the *last* question to ask. It's the *first* question to ask because no matter how humble the thing is you're asking about – even about a grain of sand – you're implicitly asking, "What is God?" You won't understand that grain of sand until you understand it in its causes, and God is the ultimate cause. Your mind will not rest about that question until you see God.

It's also the *last* question to ask, because that question is not really answered the way we desire it most to be answered until we see the face of God. For in that beatitude, we'll see all in all, and no more questions will be asked.

The question that the little five-year-old Thomas asked was the central question to the *Summa Theologiae* – it was that question about which the whole edifice was built.

He starts with the famous five proofs for God's existence and, from those, ends up working out the central doctrines of our faith.

That's the kind of foundation for Catholic intellectual culture. Thirty years ago, when we set up this College, that was the same kind of foundation we sought to return to."



Peter DeLuca
Founder, Senior Tutor, V.P. Admin.

In the early days, we were concerned with providing the best kind of Catholic liberal education, but proportioned to the modern student.

We understood that a great part of the Church's work consists in adapting itself to the time and the occasion in which it finds itself. Catholic liberal education, also, must be adapted to the time and the place in which it exists as well.

If you ask, "Isn't this College like the University of Paris in the 13th century?" The answer is: "No, not in many ways."

The structure of our program and the way our classes are taught would be unrecognizable to people from the University of Paris in the 13th century. A notion of equality permeates everything we do.

Here, everybody sits around a table and there are no respecters of persons. Anybody who says anything must be prepared to defend it; there must be a kind of equal give-and-take. A tutor may be given some recognition, but, fundamentally, the tutor must still defend what he says.

If you look in the dining room, you see it even there. All the tutors go through the lines, just like the students do. It's first-come, first-served. In the admissions policy, in our financial aid program, the College is open to everyone, and requires only that a prospective student have a basic ability and a desire to undertake the program.

This College can be understood, then, as a mediation of Catholic liberal education to modern times."

New Men's Residence Hall - Sts. Peter & Paul - Nears Completion



Sts. Peter & Paul, the new men's residence hall, is expected to be completed in time for the Spring semester in February. The hall will provide living space for 106 men and a private suite for a resident priest.

The two-story hall (hence, the reason for two patron saints) will feature a gated-entry courtyard with a fountain and inner balcony. Inside will be three study rooms and four lounge areas, two with fireplaces; the main lounge will be a two-story room with beamed ceilings and a fireplace. A laundry room, exercise room and kitchenette are also included.

As of this writing, the College has received \$2 million in gifts and pledges for the 23,900 square-foot building. An additional \$1.5 million needs to be raised. "Because of the generosity of many, many people, we were able to begin construction on this building. We proceeded with construction because of our critical need to provide suitable housing for our students. Now would be a perfect opportunity for anyone wishing to make a real difference in the life of our school to help us pay for the whole project," said President Tom Dillon.

College Awarded Grant to Promote Pope John Paul II's Vision of Faith & Reason

"Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth – in a word, to know himself – so that by knowing and loving God, men and women may also come to know the truth about themselves."

– Pope John Paul II, *Fides et Ratio* (1998).

Following a grant competition sponsored by Dr. Donald and Mrs. Michele D'Amour, founders of the *Fides et Ratio* Grant Competition, Francis Cardinal George, O.M.I., Cardinal Archbishop of Chicago, together with the D'Amours, presented President Tom Dillon with a \$300,000 award to Thomas Aquinas College, during a Convocation held in Chicago on August 12-14.

The College was one of six finalists chosen from among 14 Catholic colleges selected to participate in the grant competition. The six finalists were also awarded specially commissioned chalices that were to be, and since have been, blessed by the Holy Father.

The Convocation, co-sponsored by the *Lumen Christi* Institute at the University of Chicago, brought together more than 50 lay and religious presidents, deans, board members, and others from Catholic institutions across the country to explore how Pope John Paul's vision of faith and reason can be implemented in Catholic higher education.

Speakers at the Convocation included Cardinal



Chicago's Cardinal George, who presided over the College's commencement ceremonies in June, hands Dr. Dillon a \$300,000 grant award at the *Fides et Ratio* conference in August. Dr. Donald and Mrs. Michele D'Amour (also shown) founded the grant competition to encourage Catholic colleges to embrace Pope John Paul's vision of Catholic higher education.

- Colleges Participating in the *Fides et Ratio* Grant Competition -

- | | |
|--|--|
| Anna Maria College, Paxton, MA | Our Lady of the Elms College, Chicopee, MA |
| Assumption College, Worcester, MA | St. Anselm College, Goffstown, NH |
| Christendom College, Front Royal, VA | St. Joseph College of Maine, Standish, ME |
| * DeSales University, Allentown, PA | * St. Mary's College, Orchard Lake, MI |
| * Franciscan Univ. of Steubenville, OH | * Thomas Aquinas College, Santa Paula, CA |
| Loras College, Dubuque, IA | * The Thomas More College, Merrimack, NH |
| * Magdalen College, Warner, NH | University of St. Thomas, Houston, TX |
| | * Finalist |

George who spoke on "Liberal Arts, the Catholic Church and American Culture," Bishop Allen Vigneron (Rector of Sacred Heart Seminary in Detroit), Dr. D'Amour (Grant founder and CEO of Big Y Foods,

Inc.), Dr. John Agresto (former president, St. John's College, Santa Fe), Dr. Patrick Powers (Executive Director of the *Fides et Ratio* Grant), and Tom Levergood (Director of the *Lumen Christi* Institute). Thomas Aquinas College Dean, Dr. R. Glen Coughlin, attended the Convocation, held at Loyola University's Kasbeer Hall, along with Tom and Terri Dillon.

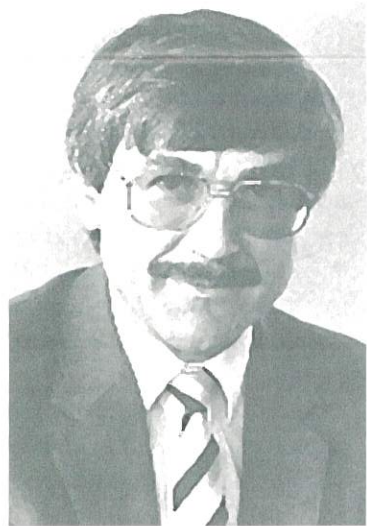
"We are extremely grateful for this grant award," said President Dillon. "But we are most edified and encouraged by the work of Dr. D'Amour, the Convocation sponsors, and the *Lumen Christi* Institute for helping to promote authentic Catholic liberal education."

The Grant Committee, which began the application process in January, 2000, included (in addition to Drs. D'Amour, Agresto and Powers) Avery Cardinal Dulles, S.J. (Fordham University), Rev. James Schall, S.J. (Georgetown University), and Dr. Frederick Crosson (University of Notre Dame). Participants were asked to prepare a comprehensive written grant proposal according to guidelines set by the Committee as well as to submit to oral interviews with principals from the institution.

The grant, which will be distributed in equal installments over five years, will be applied toward various expenditures needed to enhance the College's admissions recruitment efforts.



Australian Physicist Paul Davies, "Big Bang" on Campus



Dr. Paul Davies, professor of physics at the University of Queensland, Australia, and the 1995 winner of the Templeton Prize for Progress in Religion, delivered a lecture at Thomas Aquinas College on Friday, May 25, 2001, entitled: "The Big Bang – And Before."

One of the world's leading physicists, Dr. Davies has written over 25 books, both popular and specialist, which have been translated into more than 20 languages. Among his best-known works are *God and the New Physics*, *The Cosmic Blueprint*, *The Mind of God*, *The Last Three Minutes*, *About Time*, *Are We Alone?*, and *The Fifth Miracle*.

He has also published over 100 research papers in specialist journals in the fields of cosmology, gravitation, and quantum field theory, with particular emphasis on black holes and the origin of the universe. His monograph, *Quantum Fields in Curved Space*, co-authored with former student

Nicholas Birrell, remains a seminal text in the field of quantum gravity. In recognition of his work as an author, he was elected Fellow of The Royal Society of Literature in 1999.

In his lecture, followed by a robust question-and-answer period, Davies sought to account for the question: "What happened *before* the big bang?"

He explained that strong evidence for a big bang exists principally in the fact that the universe is still expanding today, galaxies are rushing away from each other. "By running the movie backwards, it's possible to estimate that the big bang occurred between ten and fifteen billion years ago," he said.

Before that, he said, there was no "before." "There was *nothing* before the big bang – nothing!" "Nothing" in the sense, as Stephen Hawking says, there is 'nothing' that is more north than the North Pole." "There was no such epoch as *before the big bang*, because time began with the big bang." None of this, he said, contradicts the notion of God as First Cause. Indeed, he said, it supports it.

Davies was once described by the *Washington Times* as "the best science writer on either side of the Atlantic." His books explain advanced scientific concepts in simple terms and explore the philosophical consequences of the ideas at the forefront of research. He has won numerous international awards for his work and makes frequent lecture and television appearances. The Templeton Prize, which he received in 1995, is the world's largest prize for intellectual endeavor, and was given to him by Prince Phillip at Westminster Abbey.

Although currently based in South Australia, he is a British citizen and is a Visiting Professor at Imperial College in London. In addition to addressing scientific topics, Davies also lectures to religious organizations around the world and has had meetings with both Pope John Paul II and the Dalai Lama. He frequently engages in debates about science and religion with theologians.

Davies' lecture was sponsored by the E.L. Wiegand Foundation of Reno, Nevada, as part of its Visiting Lectures Program, which brings distinguished speakers to the campuses of Thomas Aquinas College and St. John's College, Santa Fe, New Mexico.

Davies' lecture will be reproduced in an upcoming issue of the College's Friday Night Lecture Series.

Tutors Richard & Nieto Study Origins of Modern Math at St. John's

Two tutors spent eight weeks this summer on the campus of St. John's College in Santa Fe, New Mexico, studying the causes of the fundamental shift that occurred from ancient to modern mathematics. The study, underwritten by a grant from the Andrew W. Mellon Foundation, is overseen by St. John's, Annapolis, Dean, Harvey Flaumenhaft, and will extend over eight weeks next summer as well.

The purpose of the study is to examine the connection between the mathematical work of French philosopher, Rene Descartes, and the ancient mathematicians whom Descartes attempted to supercede. The focus of this summer's study was Apollonius and his work on *Conics*. "It's what we do at our program here, but we did it more deeply and more intensely there," said Dr. Ronald Richard, who for a dozen times over the last 25 years, has taught the year-long sophomore mathematics course that covers this material.



Dr. Ronald Richard (l) and Dr. John Nieto (r)

The former Jet Propulsion Labs research engineer, who holds a doctorate in astrophysics, found great satisfaction in undertaking the study. "Apollonius does not explain why he does certain things in some of his mathematical propositions. We spent time uncovering some of those reasons." Providing a more thorough understanding of Apollonius, he said, can give us a better understanding of the radical shift that occurred in the 17th century, which led to the modern world.

"When the ancients looked at mathematical figures and particular curves," explains Dr. John Nieto, a former National Science Foundation Fellow, "they were looking at their properties and relationships – in other words, as beings that had a reality apart from man. The moderns, however, looked at those same figures and curves and saw proportion and measurement – man then became the measure of things. Under that perspective, a host of practical applications were introduced, which helps explain, in part, why the sciences advanced as they did."

Both Richard and Nieto enjoyed the camaraderie they found with the other six conference participants from St. John's. And they took advantage of the local sights, sounds, and cuisine of greater Santa Fe. "This was the greatest summer I have spent since I was a kid," said Richard, whose wife, Carol, joined him during the stay.

In Memoriam: Daniel Raymond Fleury (Class of '02)

One semester at a large state university was enough for him. A very bright student from an honors magnet medallion program in Las Vegas, and MVP of its Varsity Quiz Team, he had already become disillusioned with the state of formal education. "America's schools," he said in an application to Thomas Aquinas College, "now have nothing to do with the time-honored tradition of studying the rich culture which sustains their very existence."

He did have a class in Plato. That got him to think. "Maybe there really is an order to the world, after all?" he thought. For the agnostic he was, this was a major concession.

He came across the reading list at Thomas Aquinas College. It was what he was looking for. "Academically, the only alternative to the social activism and narrowing specialization of the modern university is the traditional liberal arts curriculum such as offered at Thomas Aquinas," he wrote.

"I wish to attend your college with my only presupposition being the wisdom which stems from knowledge of my own ignorance. All I truly desire in this world is an attempt at objective truth in a world of nihilistic relativism, and I feel my only recourse to satisfy this urge rests in the texts of the past rather than in the so-called experts of our time."

With this passion for learning and openness to truth, he showed up on the College's campus in the fall of 1998, a freshman in the Class of 2002. It was his first visit. "I don't think he realized how Catholic it was," said his roommate, Andrew Simone ('02). "He didn't even know there was a dress code!"

Not surprisingly, more than just dress codes came as a shock to him. Yet he acquiesced to those and other Catholic communal standards for the sake of a chance to read great books.

He took nothing for granted; he probed and questioned everything, sometimes to the irritation of his classmates. "In Freshman theology, he would love to look for contradictions in the Bible," said Simone. "And he could be very critical of ideas that were foreign to him – as so much of Catholic thinking certainly was to him at that time.

But if you gave him a rational, coherent argument about a position to the contrary, he would listen; you could sway him."

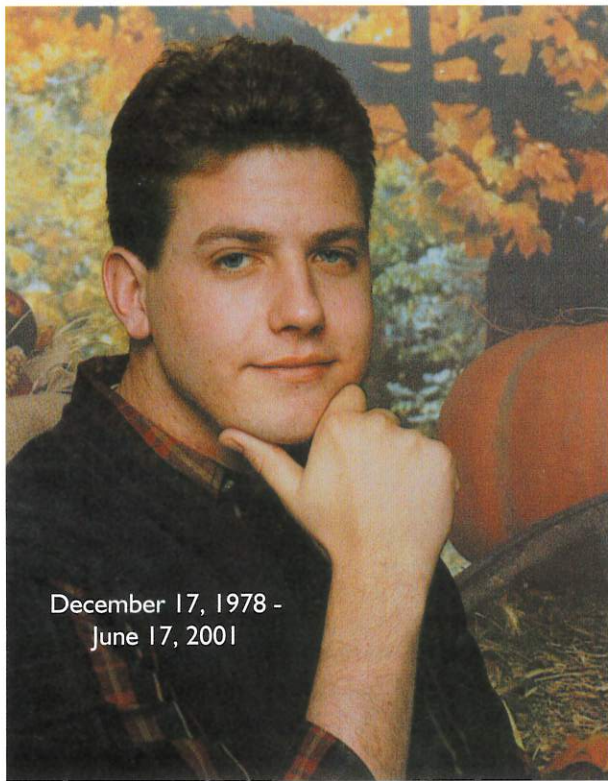
He immersed himself in his studies, absorbing readings from Homer's *Iliad* to Euclid's *Geometry*. But as much as the readings would captivate him, it was the discussions with his friends outside the classroom that held him more.

"Inside class, we were mostly taken with what the author was saying; outside class, we'd talk about whether the author was *right*," said Simone. "He simply wanted to know what was true."

"No matter what the subject was with him, you'd always come back to talking about philosophy and theology," said Matt Peterson ('01). "He had this great probing mind and was one of those people you wanted around when a conversation got 'deep' or a debate heated up."

"Every conversation with him was a great conversation," said classmate Luke Hobbs ('02). "You'd go from ethics to politics, from girls to faith, from the serious to the hysterical and back again." "From the inane to the sublime," adds Simone. "Mostly, the sublime." Says Peterson: "His hilarious sense of humor and wry sarcastic wit always had the guys laughing."

"Pretty much every night was a late night with him," said Simone. "We'd debate, we'd discuss, we'd laugh, we'd cry, many times 'til 4 or 6 in the morning. We'd snooze for a



December 17, 1978 -
June 17, 2001

couple of hours and then race off, bleary-eyed for an 8:30 a.m. class."

Sophomore year, St. Augustine got to him. He was fascinated by Augustine's rhetoric and his theol-

ogically, he began taking instruction in the Catholic faith from Fr. Wilfred Borden, O.M.I., one of the College's chaplains. A die-hard Minnesota Vikings fan, he and other sports enthusiasts would spend time at Fr. Borden's residence, the only place on campus with satellite TV.

However discreet he may have been, classmates became curious when they saw him making the Sign of the Cross during class-opening prayer. Then they saw him praying along.

That Easter he entered the Church. Said Simone, "For many people, a conversion is not necessarily a 'new' thing. For him, considering what he used to believe, this was *radically* new."

"One of the main things that struck him was how healing Confession was," said Hobbs. "After his first Confession, he felt as if all this weight had been taken off. He was amazed at how beautiful the reality of the Church was."

Junior year was his. He lived for the readings – Aristotle's *Ethics* and *Politics*, those of Locke, Rousseau, Shakespeare, the Federalists, and others. "The whole class knew he was by far the most dedicated, intelligent, and prepared for those readings," said Hobbs. "He felt a huge sense of completion going through those readings," said Simone.

And his faith matured noticeably. "Probably the most powerful impression on my life," said Hobbs, "was watching someone come as far in the Faith as he had from so little. For a cradle Catholic like me, I was awestruck by it. This was a guy who was not only extraordinarily intelligent, but who had a very good heart, too."

He had become famous for his "Fleuryburgers," a concoction of meat, sauce, and condiments he would grill at off-campus barbecues. Vegetarians secretly succumbed to them.

He was hoping to go to law school. He had been attracted to the law even before he came to the College, and he saw it as a way of helping to provide for his mother and step-father. He aimed to study for the entrance exam over the summer.

This past summer, before his senior year, he and several classmates found work at a flight camp in Winona, Minnesota. They were serving as dormitory guardians for teenage boys.

One week into the camp, at about 11:30 at night, he was returning from the local airport in a rental truck full of luggage when a semi-truck and trailer pulled Broadway into the middle of a divided highway in a badly-lighted section just past a bend. He hit the trailer full-speed. No skid marks. Killed instantly.

Taken at exactly 22 and one-half years, his life seemed shortened. Yet for those who knew him, it was completed.

He used to joke with his friends that he wanted Siegfried's funeral march played at his funeral. It was. "Of course, you realize, I'd have to do something great with my life," he would quickly add. He did.

Says Peterson: "I thought about all the 'great' things he probably thought, like me, about doing. It seemed such a bitter tragedy he never got the chance. Yet after a time I realized that while all those 'great' things are good, even if achieved, they don't matter at all in the scheme of things.

"In the end, it comes down to oneself and God, and the acceptance of Him. And this is no small thing – to seek Truth, to pursue it, and to change your life in humility before it because it is true. What Dan did is more than a great thing – he attained salvation."

Dan Fleury. May you rest in peace.

"You Can't Argue With The Experience Of Being Baptized and Confirmed On The Same Night, Peterson."

We had both come to the College without really knowing anyone there. The place had attracted us because of what it promised – an education of the Great Ideas of mankind.

Before his conversion to the Catholic Church, we would talk every so often about arguments for and against the Church. I was Protestant, and although I wasn't quite sure what he believed, I enjoyed the discussions we had. I knew he was seriously thinking things through, and it was refreshing to speak to someone who could argue about lofty things beyond both of us, yet keep a humble and common-sensical attitude.

After his reception into the Church, on one dark night around a campfire, I was ranting against some long-since forgotten argument for Catholicism that I thought to be intellectually dishonest. He interrupted the conversation, and I looked over at him and saw him sitting there for the first time that night.

He looked at me, and said something like, "Yeah, but you can't argue with the experience of being Baptized and Confirmed on the same night, Peterson." He struggled to find words – something he usually never had to do – "it was so, . . . , man, . . . I wish I could describe it to you." He stopped. The look on his face said more than words ever could.

He was right. I couldn't argue with that. And the next Easter, I stopped arguing altogether. I, too, was received into the Church.

– Matt Peterson (Class of '01)

ogy, a balance between emotions and intellect. His friends observed that the anti-Pelagian treatises had forced him to think about the human mind and the human will as never before. The *Confessions* made him ponder God as a reality, and not just as a mystical idea. More late night discussions ensued.

"One day, he came into my room and said, 'Tell me why I should be a Protestant and not a Catholic?' Simone, himself a Presbyterian, said, 'I had forgotten by this time he was not a Believer! Of course, I couldn't convince him. These were things he had thought through himself.'"



Invitation to Walk, oil on canvas, Wendy-Marie Teichert (Class of '81), 2000

Three More Grads Ordained:

Fr. Joseph O'Hara ('92), Fr. Donald Bauer ('92), Fr. Robert Fromageot, F.S.S.P. ('94)

Three graduates were ordained as priests on June 30: Fr. Joseph O'Hara, Fr. Donald Bauer, and Fr. Robert Fromageot. Frs. O'Hara and Bauer were ordained in the Diocese of La Crosse, Wisconsin, while Fr. Fromageot was ordained a member of the Priestly Fraternity of St. Peter.

Frs. O'Hara and Bauer bear remarkably similar stories: both were Wisconsin natives, both were engineering school graduates, both were start-over freshmen at Thomas Aquinas College, both tested their vocations in a religious order, both were seminarians under Bishop Raymond Burke, and both are associate pastors in central rural Wisconsin. And yet, even then, and even though they graduated from Thomas Aquinas College on the same day, and were ordained as priests nine years later on the same day, their stories still are unique.



Celebrating ordination day with Fr. Joseph O'Hara (l) and Fr. Donald Bauer were Tom and Terri Dillon.

– Fr. Joseph O'Hara

O'Hara was born the third of five children in south suburban Chicago. His father owned a farm in Blair, Wisconsin, (pop. 1,100), where the family spent summers until moving there full-time in his ninth grade. He worked the farm, raising beef, hogs, and goats until he graduated from high school. He then attended the University of Wisconsin, Platteville, where he received a bachelor of science degree in electrical engineering in 1988.

But he felt he was floundering in life, made noticeably so when he first visited his sister Mary and brother Marty, who were students at Thomas Aquinas College. "I could see there was something missing in my life," he said. "Up to that point, I had been inattentive to the Faith and what it meant. To see the Faith well-lived makes it a desirable thing."

While Mary graduated from the College in 1987, and Marty in 1988, Joseph decided to start over as a freshman at the College. He soon found what he had been missing: "the Faith well-lived." He took to the program with vigor, immersing himself in studies and became active in the outside evangelization work of the Legion of Mary.

By the time he was to graduate, he knew he wanted to be a priest. But he didn't know where to go. He thought he'd first try monastic life. So he spent five years at Christ in the Mountains Monastery, a Cistercian

community in Caliente, Nevada. While there, he came to know Bishop Raymond Burke from his home area of La Crosse, WI.

Bishop Burke was working to establish a similar monastery in his diocese and soon gave direction to O'Hara, who was still thinking through his own vocation. "He helped me see that, perhaps, God was calling me to a more active role in the Church," O'Hara said.

Under Burke's direction, O'Hara then left the monastery and finished his seminary training. Following his ordination in June, Bishop Burke appointed him Associate Pastor to one of the largest parishes in the diocese, St. Bronislava's Church in Plover, Wisconsin, where he performs regular parish ministry for some 1,800 families. One of his main duties is to work with youth both in the religious education program and the parish school.

He looks back with fondness on his time at the College and "all the great people there" that helped him find his vocation, especially founding president Dr. Ron McArthur and chaplain Fr. Gerard Steckler, S.J.

Now he enjoys "just seeing the great things that can be done simply by being an instrument of the hand of God. God is our first joy, our first love. I love the Eucharist. That's the high point of my day, the celebration of the Mass."

– Fr. Donald Bauer

Bauer was born and raised in Racine, Wisconsin, the fourth of five children. He attended a Catholic school through fourth grade, and then public schools through high school, graduating in 1976.

He went to Oklahoma State University where he got a bachelor's degree in agricultural engineering, after which he obtained his master's degree at Purdue University. But ever since high school, he felt something missing in his life. As a young boy, he used to play Mass in his parents' basement, and cites that as the origin of his desire to become a priest. But he got off track while in college and put that interest aside.

Then he had a re-conversion to the Faith and met a well-spoken advocate for the Faith and classical liberal education, Dr. Kevin Long (class of '77). Dr. Long urged Bauer to start his educational process all over again at Thomas Aquinas College. He did.

"I wanted to go not simply because of my desire to live my faith more deeply," he said, "but because I saw that the education there was the step I needed to help me attain another goal, the priesthood. The College helped me gain the good philosophical and theological background I needed for my vocation. It also made me come to understand what sort of things people really need to know in life."

But like O'Hara, following graduation from the College in 1992, he could not decide what path to take. He joined the Priestly Fraternity of St. Peter, but after two years had a change of direction. He felt drawn back to Wisconsin, partly due to his continuing love for the area, but also, once again like Fr. O'Hara, due to the influence of Bishop Burke. Bauer was deeply

impressed with Bishop Burke's commitment to the Faith and his cultivation of seminarians.

So he relocated to Wisconsin, met up again with his College classmate, O'Hara, completed his seminary training, and was ordained in June. He is currently serving as Associate Pastor under Fr. Joseph Hirsch to four rural parishes in the La Crosse Diocese. He's very satisfied with his new role. So far what he enjoys the most is working with kids; he teaches in two schools there. "They're very intelligent, very quick, and very disciplined."

Maybe someday they will grow up to be just like him.

– Fr. Robert Fromageot, F.S.S.P.

Robert Fromageot grew up far away from rural Wisconsin – he was born and raised in New York state, the youngest of three boys. His mother, Juana Zayas, is an acclaimed concert pianist. After attending public schools, Robert spent four years in the Army.

He came to the College where he was introduced to the "rich traditions of the Church." In absorbing the life of the College, he felt "oriented to things traditional, both academically and spiritually."

While here, though he attended the Latin Tridentine Rite several times only, he was struck by its beauty and richness. "I found a discipline in it that I thought was lacking in the new."

On graduation from the College in 1994, he entered the Priestly Fraternity of St. Peter, a society of apostolic life founded by the Holy See to say the Latin Tridentine Mass. For him, it was a perfect fit, and he is optimistic that more and more people will come to see the great beauty and value of the old liturgy.

"The situation is similar to when Coca-Cola once tried to change its image, abandoned the Old Coke, and offered New Coke. Sales plunged. So they re-introduced the Old Coke as Classic Coke and their sales re-



Fr. Robert Fromageot, F.S.S.P.

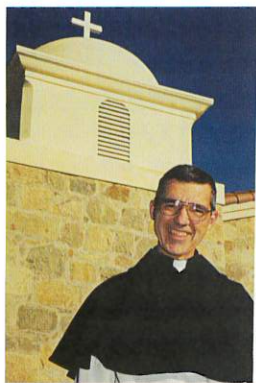
re-ved. I think the same thing will be proved true about the Mass. I'm just helping to play a small part in that – to re-introduce the Old Mass to help bring people back to the Church. What's at stake here is not just a nice Rite."

Following his ordination this past summer, Fr. Fromageot was assigned to Our Lady of Fatima Chapel in Pequannock, New Jersey. There, he offers the traditional Latin Mass in a small, converted Baptist church for about 200 families from all over New York and New Jersey. He finds the work hard, but rewarding.

"I enjoy the privilege of being God's instrument, a channel of grace."



CRICs Crack County: Canons Regular of the Immaculate Conception Gain Santa Paula Parishes



Fr. James Garceau, C.R.I.C.

The Canons Regular of the Immaculate Conception recently transferred its assignment to Santa Paula's two parishes, St. Sebastian's and Our Lady of Guadalupe. The opportunity was presented in early 2000, when Fr. James Rothe, long-time pastor of St. Sebastian's Parish, announced his retirement from diocesan duties.

Because of his departure, Los Angeles Cardinal Roger Mahony asked the Canons, who previously maintained St. Francis of Assisi Parish in the Silverlake district of Los Angeles, to step in and take over both parishes. By the following February, the move was complete, and Santa Paula acquired four new priests, in-

cluding Fr. James Garceau, C.R.I.C., (class of '78) who was named Pastor of Our Lady of Guadalupe.

"This was a terrific move for us," said Fr. Garceau, "because we were looking to establish a more permanent location for our house of formation, and Santa Paula offered a perfect opportunity for us to establish one. It's a small town with a vibrant parish life."

The order was founded in 1871 by French parish priest Dom Adrian Grea who wanted a community of priests involved in parish ministry who would pray the Liturgy of the Hours along with fellow parishioners.

Unlike St. Sebastian's parish, Our Lady of Guadalupe is Spanish-speaking, and serves a poorer, lower middle class community comprised entirely of Mexican and Mexican-American parishioners. "Many come from remote regions of Mexico with very little catechetical knowledge, but they have very deep faith. It's like being a missionary in your own country."

Fr. Garceau graduated from the College's 'old' campus in Calabasas. Now in Santa Paula, he has enjoyed returning to the orbit of his *alma mater* and his contact with students, tutors, and faculty families. "I've enjoyed a spiritual and intellectual return of sorts by being back around the College."

Fr. Garceau also has wider responsibilities for his Order. He is the Order's Provincial Director and a member of its General Council, which entails work with the Superior General of the Order in Rome concerning the needs of the congregation world-wide. He also is involved in vocation formation.

While Fr. Garceau is pastor of Our Lady of Guadalupe, Fr. Pasquale Vuoso is pastor of St. Sebastian. Fr. Charles Lueras is associate pastor to both parishes, and Fr. Tom Dome is the vocation and formation director who resides at the new Dom Grea House of Formation, along with two seminarians.

Meet New Tutor: Mark J. Clark

— A Singing Paleographer With A Wicked 3-Point Shot —

As a 16-year-old high school junior growing up in Bernardville, New Jersey, Mark Clark had three passions in life: philosophy, music, and sports. He never imagined that in some 25 years he'd be able to pursue all those passions together as a tutor at Thomas Aquinas College.

It was an unexpected detour in his road through life that caused the delay. Midway through his junior year, Clark's father had a heart attack that radically altered the family's circumstances. Gone were his dreams of playing basketball at an Ivy-League address, while studying philosophy and music.

His father, who eventually recovered, wanted him to pursue "something practical" so he might one day be in a position to help the family. So Clark attended the University of Florida where he studied economics, graduated Phi Beta Kappa, and was nominated for a Rhodes Scholarship. Pretty practical.

He thought he'd be more practical yet if he obtained a law degree. So he applied to, and was accepted by Duke University Law School on a full-tuition merit scholarship. Very practical.

But the love of wisdom still bubbled up in his soul. One of his classmates, whose godfather was theologian Jacques Maritain, persuaded Clark to take an undergraduate course at Duke on medieval philosophy so he could read Maritain's books.

Clark took the course and gained a mentor for life, Professor Ed Mahoney. Mahoney recognized in Clark a student hungry for real education. He directed Clark to become proficient in Latin and to pursue philosophy, especially Aristotelian philosophy.

But practicalities still loomed. He had to practice law. On graduation from law school, he joined a large firm in Atlanta, where he tried to settle into life as a corporate lawyer. He found it unsatisfying. "I figured out I was the only guy in the firm who couldn't wait to get home to read Homer, Aeschylus, and Plato." Mahoney kept him well-supplied with reading lists, which Clark continued to exhaust through self-study.

And then came a break. After helping his youngest brother secure a good job in finance, Clark realized he was free to pursue his own interests. He left the practice of law in spite of acquiring a potentially lucrative expertise in the emerging area of intellectual property law. But the question now was whether to return to the books or to pursue a musical career.

He had fallen in love with classical music during his freshman year in high school while singing Bach. He was so smitten, he gave all his rock-n-roll albums to his brothers. He performed as a soloist throughout high school, college, and even in law school with the Duke Chapel Choir, and continued singing professionally in area churches after his move to Atlanta.

When the Metropolitan Opera came to town, he auditioned with a conductor and received an encouraging referral – to the best voice instructor the conductor knew in the southeast, a tenor teaching at Winthrop College in Rock Hill, South Carolina.

Clark was inspired. He drove to Winthrop College, met the president, and said he needed a job so he could study under the instructor. He was made the College's attorney. Over the next year, he practiced a little law, gave guest lectures from time-to-time on St. Augustine's philosophy and theology, but mostly worked on his voice. And then he got another break.



During a driving rain, he offered a ride home to an elderly gentleman from France. In gratitude, the stranger offered to teach him French. After a few weeks of French lessons, the man asked Clark how he could help his singing career. Clark was astounded when the man revealed his aristocratic connections – he was secretary and confidante to Prince Rainier of Monaco.

At his prompting, Clark traveled to Monaco, acquired sponsors, and then spent the next couple of years traveling back and forth between Europe and the States establishing himself as a professional singer. He performed in regional opera, workshops, oratorio, and development programs in venues stretching from Baden-Baden to Seattle.

But he soon cooled on life as a professional singer. "I knew that to do it full-time would lead to a one-dimensional life," something he had struggled to avoid.

"I figured out I was the only guy in the firm who couldn't wait to get home to read Homer, Aeschylus, and Plato."

Even throughout this musical interlude of his life, he had persisted in working through the reading lists that Mahoney would continue to send him. Now, having tested a life in music, he decided he'd rather pursue books full-time.

He moved to Morristown, New Jersey near one of his brothers and landed a job at a prep school teaching Latin and ancient history. (One of his fellow teachers was Jeff Bond, who would one day come to teach at Thomas Aquinas College, too.) For three years he had it all – books, sports, and music – as he taught, coached, sang, and continued self-study under his mentor, Mahoney, who had since become an ordained priest.

Seeing Clark's commitment to philosophy, Fr. Mahoney urged him to pursue graduate studies at Columbia University where he could study intellectual history. So he did.

While there, he came across a volume on the sermons of John Cardinal Henry Newman. It was a life-changing event. He went to confession for the first time in years, began attending daily Mass, and found regular spiritual direction. "For the first time in my life, I began earnestly to live in conformity with the Catholic faith of my youth." His studies now fused with his faith, Clark listened attentively when his friend,

Columbia professor David Morgan, recommended that he would be a good fit at Thomas Aquinas College.

In 1992, he finished his coursework and began work on his dissertation, a process rendered long and arduous owing to the need to learn paleography, the Latin short-hand of medieval texts. He went to Boston College's Institute for Medieval Philosophy and Theology to study under one of Mahoney's good friends, Stephen Brown, one of the world's foremost paleographers.

Clark made several trips to France, poring over eleventh- and twelfth-century manuscripts and conducting research for his dissertation: a study of the method of Peter Comestor (d. circa 1178). Peter who?

"Peter Comestor was the Dean of the Cathedral at Notre Dame who published a medieval 'best-seller,' *Historia scholastica* – the first book to cross-over from elite to popular culture. It combined the old and the new theology in a unique study format. St. Albert and St. Thomas knew and quoted from it; Dante put Comestor in the Circle of the Sun with Sts. Anselm and Bonaventure.

"His was among the most copied books of medieval times – and yet, to date, no one really has understood it. My work has been to explain his book and thus to help scholars better understand the mind of the Middle Ages. Surprisingly little has been fleshed out."

While in Boston, Clark got his "biggest break," as he puts it – "bumping into a beautiful redhead after Mass on the Feast of the Immaculate Conception." That redhead was Bernardine Connelly, a 1987 Yale graduate working in Boston as an author and screenwriter. Her children's video, *Follow The Drinking Gourd*, about the Underground Railroad, was produced by Rabbit Ears Productions and turned into a Simon Schuster book of the same name. Clark thus met a writer who added the best chapter in his life. They married almost nine months later.

After he finished his dissertation research, he and Bernardine moved to Rhode Island, where Mark took a job teaching at the Portsmouth Abbey School. Nearby in Still River, Massachusetts was St. Benedict Abbey, where two of Bernardine's brothers were priests and monks. So also was Fr. Andrew Koch (class of '85), who soon joined the chorus of Clark's friends who commended him to teaching at Thomas Aquinas College.

When he met President Tom Dillon at Fr. Koch's 1998 ordination and learned more about the prospects of teaching at the College, Clark needed no more convincing. "From that moment it was my heart's desire to join as a tutor."

This summer, he moved the family west – he and Bernardine have three small children John Henry Myles ("Jack"), Teresa Miriam ("Tess"), and Peter Xavier – and he happily joined the faculty. He currently teaches freshman mathematics (Euclid), sophomore Latin, and is auditing sophomore philosophy as he works toward his May dissertation deadline. On his own initiative, he has started Latin and German clubs on campus.

But for Clark, it is not all books. He sings with the choir and plays ball with the students. His three passions, amply met.

"My lawyer friends are jealous," he says. They should be.

Notre Dame Conference on Thomism Draws . . .

Four tutors and six College alumni were among the forty-eight participants in the eighth annual Summer Thomistic Institute held at the University of Notre Dame. Sponsored by the Jacques Maritain Center, the week-long conference brought together Catholic scholars from across the world to discuss aspects of St. Thomas Aquinas' philosophy of nature.

The aim of the conference, as envisioned by Dr. Ralph McInerney, Director of the Jacques Maritain Center (and Board member of Thomas Aquinas College) was to bring together Catholic scholars to discuss the works of St. Thomas "within the ambience of faith." Accordingly, scholars assembled daily for Mass and

Morning and Evening Prayer, in addition to the three or four lectures they were treated to each day.

Tutor Dr. Brian Kelly saw a "hopeful sign in the dedication and the youth of Thomistic scholars from around the world. For those of us who studied under Dr. McInerney [as did fellow tutors and conference participants Michael Paietta, Michael Letteney, and Timothy Smith], this was a real treat to see the long-term fruit of his efforts paying off."

"The conference was a testimony to the remarkable work Dr. McInerney has done in cultivating people who are publishing extraordinarily good things on St. Thomas that will leave their mark on academia."

This year's conference was particularly suited to graduates of Thomas Aquinas College as it focused on the importance of natural philosophy in St. Thomas. "We take it as given here [at the College] that the study of natural philosophy, most especially through the works of Aristotle, is fundamental to understanding the mind of St. Thomas," said Kelly. "This conference brought together a variety of scholars who developed this theme."

Tutor Dr. Timothy Smith, for example, lectured on, "The Nature of the Image: Guidance From Aristotle," in which he sought to expound upon St. Thomas' understanding of how man is made in the

Meet New Tutor: J. John Baer

— A Prize from St. Michael's Abbey —

John Baer was Father Baer – almost. After eight years in the Norbertine Order at St. Michael's Abbey in Orange, California, Baer decided the lay vocation was for him. A teacher, not a preacher, he would be. But his seminary training turned out to be, perhaps, the best foundation he could have had for making him the teacher he would come to be.

One of the fastest growing religious communities in the world, the Norbertines at St. Michael's Abbey – and its nearby preparatory school of the same name – have seen a steady stream of traffic between their institutions and Thomas Aquinas College. Many students from St. Michael's Prep School become students at the College.

In turn, many students from the College test vocations at the Abbey. Two alumni are currently members of the community there – Brother Sebastian (Alan Walsh, class of '94), and Brother Juan Diego (Marco Emerson, class of '97) – and one, Father Francis, O. Praem., (Michael Gloudeman, class of '84) is an ordained priest there.

And one of their priests, Fr. Michael Perea, O. Praem., is one of the College's chaplains. Abbot Ladislaus Francis Parker, O. Praem., received the College's 1997 Thomas Aquinas Medallion and was the 1999 Baccalaureate Homilist; Fr. Hugh Barbour, O. Praem., was the 1997 Homilist and delivered the St. Thomas Day's Lecture last year. ("O. Praem." stands for "Order of Praemontre," the order of Norbertine Fathers; the Abbey was founded in 1961 by exiled Norbertines from St. Michael's Abbey in Csorna, Hungary following the repression of the Hungarian uprising.)

So it was only fitting that St. Michael's Abbey would produce someone like Baer who would come to teach at the College. (Nor does St. Michael's mind that it lost a Baer – it retained one – his brother, Brother Chrysostom [Anthony Baer], who is two years away from ordination.)

The third of six children, Baer was born in Inglewood, California, but was raised for most of his life in Costa Mesa. After eight years of public elementary school he attended Mater Dei High School, the largest Catholic high school west of the Mississippi at the time. There, he was active in Model United Nations and the speech and debate team, where he advanced to the state semi-finals competition.

Prompted by the childhood memory of a deceased uncle who had been a diocesan priest, he thought he would explore a religious vocation. On graduation from high school he turned down an offer to attend Georgetown University and, instead, through the inspiration of a Norbertine priest at Mater Dei, entered as a postulant at St. Michael's Abbey.

Known for its rigorous educational training, the Abbey arranged for Baer's subsequent educational development. He studied two years of philosophy at the Abbey and then two years of theology at the Pontifical University of the Holy Cross in Rome. He returned to complete a bachelor's degree in classics at the University of California, Irvine, where he was graduated *magna cum laude*, and received Phi Beta Kappa and Eta Sigma Phi honors.

Because of his proficiency in Latin, he began at the same time teaching advanced Latin to other novices at the Abbey, as well as at St. Michael's Prep, where he also taught modern history. Through this study and



teaching experience, he began to feel a tug outside the Abbey. After one year as a postulant, one year as a novice, and two three-year terms as a brother, he decided the lay vocation was for him.

"It was an intense period of spiritual formation," he says, "and really defined me as who I am. My whole intellectual world-view was shaped there and I am forever indebted to the Abbey for that."

He spent one year working as a district executive for the Orange County Council of the Boy Scouts of America, and then returned to academia. He enrolled in the graduate School of Philosophy at The Catholic University of America, where he could attend to further study of St. Thomas.

Quickly, he earned academic distinction. He was awarded a Penfield Scholarship and a Centennial Scholarship; he also won the Weaver Fellowship from the Intercollegiate Studies Institute. At the same time he worked as an Abstracts Editor and as Assistant Manager to *The Review of Metaphysics*. He reads in six other languages (Latin, Greek, French, German, Spanish, and Italian).

"My whole intellectual world-view was shaped there and I am forever indebted to the Abbey for that."

In 1999, he completed his master's degree in philosophy, writing his thesis on "The Success of the First Argument from Motion in *Summa Contra Gentiles*." He sought to show that St. Thomas' first argument for the existence of God is an argument that is part of the science of natural philosophy rather than of metaphysics.

Other activities kept him busy at Catholic U. He served as a representative on the Graduate Student Association Senate and on the School of Philosophy Dean Search Committee. He helped launch a website to support teaching of undergraduate philosophy, and was active in a prolife group for graduate students.

He is expecting to receive his doctorate next year, having developed his area of specialization in St. Thomas and medieval philosophy. His dissertation is on the philosophical principle that the maximum in any genus is the cause of all else in that genus. It is this principle that St. Thomas uses in his fourth way for proving God's existence.

Baer explores the historical background of that principle, in particular, how other scholars have attempted to find a convergence of Aristotelian and neo-Platonic lines of thought in St. Thomas. "My aim is to

show that a principle that sounds more Platonic on its surface has more Aristotelian roots than previously accepted."

Baer's advisor, Msgr. John F. Wippel, is the recent recipient of the prestigious St. Thomas Aquinas Medal given annually by the American Catholic Philosophical Association to those who have made life-time contributions to the thought of St. Thomas.

The notion of coming to Thomas Aquinas College to teach had long been at the back of his mind. Through his tenure at St. Michael's Abbey, of course, he had known of the College. Plus he had stayed in touch over the years with one of his good friends from his high school speech and debate team, Marie (néé Grimley) Pitt-Payne (class of '93).

He also met several other alumni who were pursuing graduate studies at Catholic U. They encouraged him to apply for a teaching position. He poured over the College's founding document and applied for a position as Tutor.

This summer, he joined the faculty and is currently teaching sophomore Latin, freshman laboratory, and junior seminar classes. "It's been amazing for me to read about an abstract idea like the Blue Book [the College's founding document] and then see it applied in concrete circumstances," he said. "There's a personality to the program – a set of customs – that I couldn't have anticipated. It's impressive to see how the College has adapted a medieval – and very Catholic – concept of learning to modern times."

He's glad to be back in his native Southern California (and near his beloved Dodgers!). His wife, Theresa, is from Orange County as well. They met at St. Mary's-by-the-Sea Parish in Huntington Beach after he left the Abbey and married after his first year of graduate school. They have two children, Alan (2+) and Isabel (1).

"When I left St. Michael's, what I missed most was the intellectual community – so many people to have so many great conversations with. Now that I'm at the College, I have that back again; it's wonderful."

He has come to particularly appreciate the seminar method. "When I taught at Catholic U., I tried to use it there, but it didn't work very well. I didn't really know the method, and most of the students really didn't care about learning. The single most astounding thing I've found about classes here is that students are reading things because they want to. And when you have students who want to read and talk about great works, you can have fantastic discussions.

"In some ways, the method is inefficient, because it's indirect. But in the long run, you produce a more sound understanding in the student. Most teachers look for that moment when a student finally 'gets it.' With the seminar method, you get to see this in all the classes – students, one-by-one, saying, 'Oh, I get it!' The tangible reward for a teacher is much more frequent."

Were any other adjustments difficult for him to make since leaving the Abbey? "I used to do a lot of the cooking there and people were fond of my cooking. But I learned how to cook for 40, which is something I've had to unlearn since I've been married. I keep forgetting that I'm not cooking for 40 people."

Lessons to unlearn from St. Michael's Abbey – thankfully, few. The rest are here to stay.

... Tutors and Other Teaching Alumni

"image" and likeness of God.

Tutors Michael Paietta and Kelly each chaired a lecture discussion: Paietta chaired a lecture by Dr. Jude Dougherty of The Catholic University of America, on "Jacques Maritain on the Limits of the Empiricist;" Kelly chaired a lecture by Dr. Hector Zagel of the Panamerican University in Mexico City, on "*Intellectus Agens*: Natural and Supernatural Order."

Other College alumni figured prominently in the conference:

- Dr. Marie George ('79), professor at St. John's University, spoke on "Nature as *Determinatio ad Unum*: The Case of Natural Virtue;"

- Dr. John Goyette ('90), professor at Detroit's Sacred Heart Seminary, spoke on "St. Thomas on Substantial Unity Against the Pluriformists;"

- Dr. Anthony Andres ('87), professor at Christendom College, chaired a lecture on "The Status of Thomas' Commentary on the Nichomachean Ethics."

Also attending the conference were alumni Dr. Thomas Cavanaugh ('85), professor at the University of San Francisco, and Dr. Brendan Kelly ('85), professor at Our Lady of Guadalupe Seminary in Denton, Nebraska.

Some of the conference papers are available on-line at www.nd.edu/Departments/Maritain/ti01/schedule.htm.

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Calendar of Events

Semester Break	Jan. 25 - Feb. 4
President's Day Lecture: Dr. Bernard Dobranksi, Ave Maria Law School, "Law and Culture"	Feb. 18
St. Thomas' Day Lecture: Dr. Richard Berquist, University of St. Thomas	March 7
Shakespeare Play: <i>Much Ado About Nothing</i>	March 13
Friday Night Lecture: Dr. Robert Augros, St. Anselm's College, "Nature Acting for an End"	March 22
Friday Night Lecture: Dr. William Carroll, Cornell College	March 26
Easter Break.....	March 27 - April 4

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