

### Cardinal Schönborn Dedicates Final Residence Hall

#### College Marks a Milestone

On the morning of October 5<sup>th</sup>, members of the Thomas Aquinas College community gathered for the dedication of the College's final student residence, St. Monica Hall for women. The College's dear friend, His Eminence Christoph Cardinal Schönborn, O.P., Archbishop of Vienna, made a special trip to the campus to preside over the ceremony.

A close advisor to Pope John Paul II, Cardinal Schönborn served as General Editor of the *Catechism of the Catholic Church*. In addition, he co-authored the *Introduction to the Catechism* with Josef Cardinal Ratzinger. He was introduced to Thomas Aquinas College by one of its graduates, Michael Waldstein ('77), who is now President of the International Theological Institute in Gaming, Austria, a project dear to the Cardinal's heart.

Mr. Waldstein's description of the College prompted the Cardinal to respond, "It was for me like a dream. I thought, 'He must be telling me a fairytale. Does a college exist where you really study the great Masters just like that?' I couldn't believe it." He has since visited the College three times and was awarded by the Board of Governors the College's highest honor, the Saint Thomas Aquinas Medallion, when he spoke at the College's Commencement ceremony in 2002.

Dedication day began with a Mass in honor of St. Monica offered by Cardinal Schönborn in the College library. In his homily, the Cardinal described St. Monica, saying that "through her tears and her



Christoph Cardinal Schönborn, O.P., Archbishop of Vienna, blessed and dedicated St. Monica Residence Hall for women while on a short visit to California.

prayers, her passion and her patience, she brought Christ to life for her son." This son, St. Augustine, went on to become an exemplar of the Christian life and is recognized as a Doctor of the Church.

Under the direction of Mr. Daniel Grimm ('76), the College Choir sang Palestrina's *Missa Brevis* and, afterward, accompanied the procession to the new residence hall. Taking their places in the second-story balcony, choir members sang out over the interior courtyard as the other students, faculty, and guests assembled for the dedication ceremony.

*Continued on page 5*

*"I am grateful to the College, to be able to visit this place, this place that is so full of hope for the future of the Church," Christoph Cardinal Schönborn told the assembled guests. "Let me express my deep gratitude for the work of Thomas Aquinas College. It is not for me a sacrifice to come here; it is a moment of comfort in faith and in hope to be here and to see this beautiful, excellent work of Catholic education as we look for the renewal of the Church, as we look for promoting the committed life of faith in this fascinating and difficult time. It is so beautiful to see what the Lord—with all the help of so many—has done and still goes on doing here."*



### Fritz B. Burns Foundation Grants \$3M to Thomas Aquinas College

The Fritz B. Burns Foundation of Los Angeles recently awarded a grant of \$3 million to Thomas Aquinas College for the construction of its faculty office building. The grant, to be paid out over the next six years, comes as the College enters the last third of its 7-year, \$75 million Comprehensive Campaign. Burns Foundation Executive Director, Ken Skinner, made the announcement at the College's annual donor appreciation dinner held December 11<sup>th</sup> at the Regent Beverly Wilshire Hotel in Beverly Hills. (see article on p. 4) The grant will cover nearly half the cost of constructing the faculty office building on the campus.

founder. In the years since, the Burns Foundation has generously contributed to the construction of four of the 15 buildings called for by the College's Master Plan: a classroom building—St. Augustine Hall; Albertus Magnus Science Hall; and two men's residences—Blessed Serra Hall and St. Bernard's Hall, the latter being named for the patron saint of Fritz Burns' father.

The College has long planned for a faculty office building to provide suitable accommodations for its teaching faculty and administrative staff. This signature academic building will welcome visitors to campus and serve as a nexus for all college affairs.



West elevation of the faculty office building.

This extraordinary gift is the latest in a series of generous grants from the Burns Foundation, whose long and fruitful partnership with the College began with the organization's founder more than 30 years ago. Mr. Fritz Burns was introduced to the College in 1971 and contributed \$10,000 to the \$150,000 Founder's Fund to open and operate the College during its first year. Impressed by this new academic endeavor called Thomas Aquinas College and its promise for the future of the Catholic Church and society, he became actively involved with the College through generous giving as well as serving on the College's Campus Planning Committee.

After Mr. Burns' death in 1979, the Fritz B. Burns Foundation took up the mantle of its

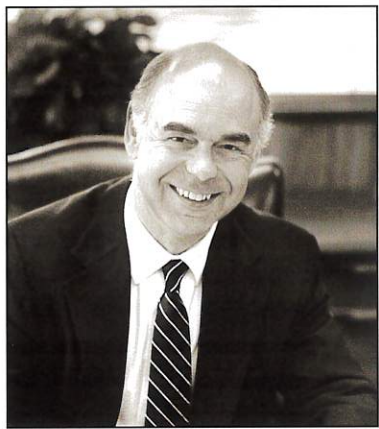
Like the other buildings on the campus, it is designed in the California Mission Revival style. By bringing under one roof the faculty and administration of the College, the faculty office building will reflect the unifying purpose that animates the Thomas Aquinas College community: to provide students the best in Catholic higher education by cultivating the intellectual and moral virtues through a fully integrated course of study.

Following the announcement of the \$3 million Burns Foundation grant, College President Dr. Thomas Dillon responded, saying, "On behalf of the entire Thomas Aquinas College community, I offer my profound thanks to Mr. Skinner and all the Trustees of the Burns Foundation. Your partnership with Thomas Aquinas College is helping to accomplish great good in the lives of our students and, through our graduates, for the Church and our country. We shall be forever grateful to the Fritz B. Burns Foundation for its generosity and especially for this magnificent gift."

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Florida. What follows is the text of his presentation on the special identity and mission of the Catholic college.

## The Identity and Mission of the Catholic College

In early February, President Dillon was invited to make a presentation and participate in a panel discussion about the Holy Father's *Ex Corde Ecclesiae* at the 2005 International Legatus Summit in Naples,

dedicated to "all aspects of truths in their essential connection to the supreme truth, who is God." In other words, God, who is the source of all that exists, is brought into the picture.

This would mean, for example, that the study of science at a Catholic university—unlike at its secular counterpart—assumes the existence of God, of His providence, of His intelligence, and so forth; and that creation is examined accordingly. Such a pursuit does not render science less scientific; rather, it places it within its wider philosophical and theological context.

To be sure, the Holy Father understands the Catholic university to have an exalted place, saying that it is crucial to the growth and development of Christian culture and human progress. But he is clear that while the Catholic university is to be "courageously creative," it is also to be "rigorously faithful," and this notion of

**If a Catholic college or university maintains its Catholic identity the fruits of such an effort will be graduates who strive to live lives of moral and intellectual virtue, who know and can defend the truths of our faith.**

*faithfulness* is, I think, the dominant theme of his understanding of Catholic mission and identity.

With regard to identity, the Holy Father understands the academic community of the Catholic university to be "animated by the spirit of Christ" and to be unified not only by a common dedication to the truth but also by the very person and message of Christ. It is this, he says, that gives the institution its distinctive character.

I think it is worth examining here the substance of two paragraphs of *Ex Corde Ecclesiae* in particular, since in these the Holy Father makes most explicit his teaching about the Catholic university's identity. In paragraph 13, he lays out the following four *essential characteristics* of every Catholic university, as *Catholic*:

- First, it must have a Christian inspiration, both institutionally and among the faculty and administration.
- Second, it should be engaged in a continuing reflection on human knowledge in light of the Catholic faith.
- Third, it must be faithful to the Christian message as it comes to us through the Church.
- And fourth, it must have an institutional commitment to serving humanity in our pilgrimage toward our transcendent goal.

Later, in elaborating on the importance of the third characteristic—fidelity to the teaching Church—the Pope speaks of the "special bond" that the Catholic university has with the Holy See explaining that, "the *institutional* fidelity of the university to the Christian message includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals."

Basically, what he is reaffirming here is that the Church does indeed have the primary teaching authority in faith and morals, and Catholic universities must recognize and heed that authority—for to listen to the teaching Church is to listen to the voice of Christ.

Now, in paragraph 14 of *Ex Corde Ecclesiae*, the Holy Father approaches Catholic identity in another way, stating that the Catholic university must be "an academic institution in which Catholicism is vitally present and operative." What this means, fundamentally, is that the Catholic faith is not to be merely an appendage to the life and work of the Catholic university, or some nebulous presence within it; rather, the Catholic faith ought to completely animate and form it.

Let me here use an analogy. It would not be proper for a hospital to be called "Catholic" if it were on the one hand staffed by Catholics and had Mass and the sacraments available within its walls, while, at the same time, it were performing abortions and

sterilizations. As a hospital, its essential work concerns healing and bodily health, and in that work, Catholic principles must prevail if the hospital, as a hospital, is to rightly claim the title "Catholic." Likewise, if a college were to be staffed by Catholics and had Mass and the sacraments available on campus, but the very education proceeded in opposition to Catholic principles, such an institution would not properly be called "Catholic."

Now to the extent that one might argue that there is a crisis in Catholic higher education, it is primarily a crisis of *faith*, and troubles come when Catholic institutions forget their very reason for being and see the Faith not as governing their activities, but as just one particular good which is perhaps negotiable for the sake of other goods.

This is why the Holy Father says in *Ex Corde Ecclesiae* that "Catholic members of the university community are also called to a personal fidelity to the Church with all this implies." If, instead, procuring funds, achieving secular prestige, and gaining human respect become more important to those who carry out the work of the institution than upholding its very reason for being in the first place, then it's only a matter of time before the Catholic faith is no more than a curious vestige which has no real effect on the intellectual life of the institution.

Of prime importance, therefore, is that the faculty and administration of a Catholic college or university have a living commitment of mind and will to the principle that their role is to educate under the light of the Faith. Further, they must have a firm resolve to make institutional decisions and to conduct institutional activities in accord with this fundamental principle.

A Catholic university, if it is to be true to the name, must not only acknowledge the compatibility of faith and reason—it must be committed, as an institution, to the principle that the teaching Church should be a guide not only in the moral life, but also in the *intellectual life*. This, in turn, should have a bearing on what is studied, how it is studied, how the curriculum is ordered, and so forth.

After all, the Catholic faith proposes to us from revelation and tradition certain propositions to be held as true. These truths can guide us through the various snares and pits of intellectual inquiry, and lead us away from error and toward other truths. Accordingly, as Our Lord Himself tells us, we are thereby made free, since it is really ignorance and sin, not authority, which enslave.

**The faculty and administration of a Catholic college or university must have a living commitment of mind and will to the principle that their role is to educate under the light of the Faith.**

The great temptation for contemporary Catholic colleges and universities is simply to drift downstream with the currents of American culture like their secular counterparts, particularly if, in the search for academic prestige, they are willing to follow those secular institutions and distance themselves from the teaching Church. The real task—and one that takes courage in our contemporary world—is to steer back to the One who is the font of truth; to go against the stream and to be a sign of contradiction in a larger academic community that has, in many ways, lost its moorings.

It is my experience that if a Catholic college or university maintains its Catholic identity, as the Holy Father describes it in *Ex Corde Ecclesiae*, such an institution, despite human frailty, will in great measure fulfill its essential mission. The fruits of such an effort will be graduates who strive to live lives of moral and intellectual virtue, who know and can defend the truths of our faith, and who are dedicated to being ambassadors of the Catholic faith and serving others with integrity.

As difficult as this may be to achieve, we can be more than hopeful that restoring the Catholic faith to a formative place at the very educational core of our Catholic colleges and universities is the right course, for Our Lord says, "If you make my words your home, you will indeed be my disciples; you will learn the truth, and the truth will make you free."

"No man can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."

These are Christ's words in the gospel of Luke (16:13). And, in the Gospel of John, He says this: "The reason I was born, the reason I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice." (18:37)

In my opinion, these two powerfully simple quotes of Our Lord frame the central issues of *Ex Corde Ecclesiae*. For the Catholic university—if it is to be serious about its commitment to the truth—must heed the voice of Christ and must take care to serve Christ Himself rather than any worldly interest. To the extent that it fails in either regard, to that extent it fails in its essential mission.

This note of caution, I confess, comes from my reading of the whole of *Ex Corde Ecclesiae* and asking why the Holy Father has taken the time to write and promulgate it. As the Vicar of Christ on earth, he has responsibility for the well-being of the world-wide Church, and there are a multiplicity of things that can command his attention. Why this?

Let me suggest that the Pope has issued *Ex Corde Ecclesiae* because he sees that something is seriously amiss in Catholic higher education that must be attended to for the good of the Church; after all, the salvation of souls could very well be at stake.

It seems to me, then, that *Ex Corde Ecclesiae*, in its high-mindedness, in its elevated tone and in its positive reflections on the noble mission of the Catholic university, is primarily a *pastoral* document—the Holy Father sees that many Catholic universities are wandering off and going their own way—much to their peril—and he is calling them back to the verdant pastures of faithfulness from which they are straying.

**The Catholic university must heed the voice of Christ and must take care to serve Christ Himself rather than any worldly interest.**

His document is a call for renewal; for a recommitment to the transcendent goals of Catholic higher education. In fact, so important is this to the welfare of the Catholic faithful that he includes at the end of *Ex Corde Ecclesiae* juridical elements to be acted upon. The Holy Father wants to assure a better future; he is seeking nothing less than a re-embracing of and a re-dedication to the highest Catholic educational ideals and aspirations—and this for the good of the universal Church.

*Ex Corde Ecclesiae* is too deep and rich a document to adequately treat in the short time we have available. For now, then, I shall simply address what I think is at the very heart of *Ex Corde Ecclesiae*, and that is its concern with what the Pope calls the identity of Catholic universities: what it is that makes them specifically *Catholic*, and what is their essential mission as Catholic.

With regard to mission, the Holy Father points out that the purpose of any university, rightly understood, is to search for, discover, and teach the truth in every field of knowledge. What distinguishes the Catholic university, however, is "its free search for the whole truth about nature, man, and God." As he explains, the Catholic university is completely



## “58 Vocations So Far”

The following article appeared in the October 24 issue of Our Sunday Visitor and is reprinted with permission of the author Thomas A. Szyzkiewicz, who writes from Minnesota.

With 37 Thomas Aquinas College alumni ordained since the Santa Paula, Calif., campus was founded in 1971, one might think there's something in the water. Add to that that the school has 30 alumni in seminaries and 21 who are fully professed in the religious life, and you might consider it an epidemic.

Well, there is something in the atmosphere, according to Fr. Nicholas Callaghan, a newly ordained priest for the Archdiocese of New York.

A priestly vocation “was not near the forefront of my mind” when he started there, the 1996 Thomas Aquinas College graduate told *Our Sunday Visitor*.

But he said he had “an easier time accepting it in the atmosphere at Thomas Aquinas College. Whether or not that would have happened elsewhere, I don't know.”

Nor is the College designed to recruit or form future priests or religious. “We're not a seminary,” said College President Thomas Dillon.

Dillon pointed out that many marriages have come from the alumni as well.

“But we recognize that despite our human frailty, the College's unwavering fidelity to Christ and His Church and the rich intellectual and spiritual life of our community provide fertile soil for the cultivation of religious vocations,” he said.

Those points were echoed by Fr. Callaghan, who considers the statistic that a steady 11 percent of its alumni have pursued vocations to the priesthood and religious life as “a sign of proper discernment.”

What he also saw is a number of men who went to Thomas Aquinas College with the intent of becoming priests yet ended up getting married to fellow alumnae.

What's helpful, Fr. Callaghan said, is not only the spiritual atmosphere, but the curriculum as well. The College follows a Great Books curriculum and the Socratic method of teaching, so there are no areas of specialization.

“You spend four years thinking about the big things,” he said.

Perhaps more importantly for discerning a vocation, they also thought about “how you fit into those big things.”

For Cistercian Fr. Bernard McCoy, it was also the atmosphere. He definitely was not thinking about the priesthood when he arrived at Thomas Aquinas College in 1984. He wasn't even Catholic. Raised a Methodist in North Carolina, he quit school at 16 to go to Georgia Tech to study physics and astrophysics. But the big college scene lost its luster and he started looking for a smaller place.

He found Thomas Aquinas College on a list of the 10 smallest colleges in America.

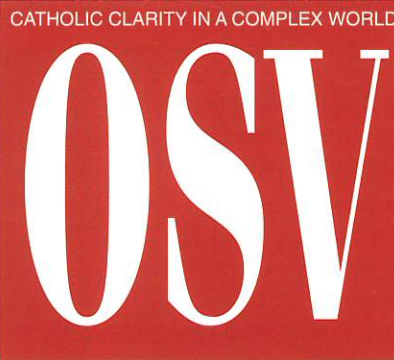
The irony is that at that time he didn't even know who St. Thomas Aquinas was. He had a whirlwind application and acceptance process and within a month of his arrival, he was inquiring into the Faith.

On Ash Wednesday, he was received into the Church. A month later, he knew that he was called to some form of religious life.

Now, he's the steward of temporal affairs at Our Lady of Spring Bank Abbey in Sparta, Wis. “Thomas Aquinas College,” Fr. McCoy said, “was fertile ground for letting the seed sprout and grow.” The agricultural analogy continued as he credited Thomas Aquinas College's classics curriculum and environment.

“My Catholic upbringing was at Thomas Aquinas College, and my catechism was Augustine, Thomas Aquinas and all that.”

Add to that the social and spiritual atmospheres at Thomas Aquinas College and one almost has the perfect soil for bearing the fruit of a religious vocation.



OCTOBER 24, 2004

### Thomas Aquinas College Alumni Priests

Rev. James Montanaro, O.M.V. ('77) Milton, MA ↪  
 Rev. Isaiah Teichert, O.S.B. Cam. ('78) Big Sur, CA ↪  
 Rev. Hildebrand James Garceau, O.Praem. ('78) Costa Mesa, CA ↪  
 Rev. Peter Short, O.M.V. ('78) Cordoba, Argentina ↪  
 Rev. Peter Hopkins, L.C. ('79) Thornwood, NY ↪  
 Rev. Edward Hopkins, L.C. ('80) Chesterfield, MO ↪  
 Rev. Mark Avila, O.M.V. ('81) Sacramento, CA ↪  
 Rev. Mark Nemetz, O.M.V. ('81) Sacramento, CA ↪  
 Rev. Mark Bachmann, O.S.B. ('82) Hulbert, OK ↪  
 Rev. Barry O'Toole, L.C. ('83) Cheshire, CT ↪  
 Rev. Rory O'Toole, L.C. ('84) Cheshire, CT ↪  
 Rev. Francis Michael Gloudeman O.Praem. ('84) Silverado, CA ↪  
 Rev. Kermit Syren, L.C. ('84) Cheshire, CT ↪  
 Rev. Jude Francis Vos ('84) Diocese of Fargo, ND ↪  
 Rev. Christopher De Herrera ('85) Archdiocese of Denver, CO ↪  
 Rev. Andrew Koch, O.S.B. ('85) Norcia, Italy ↪  
 Rev. Phillip Chavez, S.O.L.T. ('86) Stewartstown, PA ↪  
 Rev. Jeffrey King ('86) Diocese of Gallup, NM ↪  
 Rev. Anthony Kramer, O.Mar. ('86) Virginia Dale, CO ↪  
 Rev. Mary Michael Tobias, O.Cart. ('86) Arlington, VT ↪  
 Rev. Darin Johnson ('87) Diocese of Fargo, ND ↪  
 Rev. James Isaacson, S.S.J.C. ('88) Chicago, IL ↪  
 Rev. Bernard McCoy, O.Cist. ('88) Sparta, WI ↪  
 Rev. Matthew O'Donnell ('88) Diocese of Stockton, CA ↪  
 Rev. Paul Moreau, L.C. ('89) Atlanta, GA ↪  
 Rev. Gary Selin ('89) Archdiocese of Denver, CO ↪  
 Rev. John Higgins ('90) Archdiocese of New York, NY ↪  
 Rev. Charles Van Vliet, F.S.S.P. ('91) Denton, NE ↪  
 Rev. Donald Bauer ('92) Diocese of LaCrosse, WI ↪  
 Rev. Joseph O'Hara ('92) Diocese of LaCrosse, WI ↪  
 Rev. John Berg, F.S.S.P. ('93) Sacramento, CA ↪  
 Rev. Robert Novokowsky, F.S.S.P. ('93) Ottawa, Canada ↪  
 Rev. Joseph Orłowski, F.S.S.P. ('93) Tulsa, OK ↪  
 Rev. Robert Fromageot, F.S.S.P. ('94) Pequannock, NJ ↪  
 Rev. Michael Goyette ('94) Archdiocese of Newark, NJ ↪  
 Rev. Mark Moriarty ('95) Archdiocese of Minneapolis-St. Paul, MN ↪  
 Rev. Ramon Decaen ('96) Diocese of Lincoln, NE ↪  
 Rev. Nicholas Callaghan ('96) Archdiocese of New York, NY ↪

### Thomas Aquinas College Alumni Religious

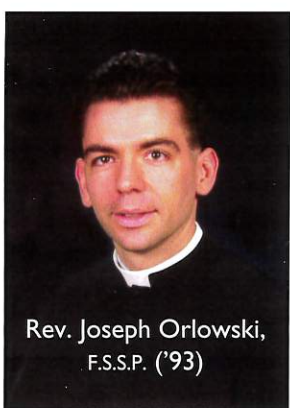
Sr. M. Catherine Blanding, I.H.M. ('76) Wichita, KS ↪  
 Br. Joseph-Marie Owen, O.S.B. ('76) Hulbert, OK ↪  
 Sr. Maria Kiely, O.S.B. ('77) Washington, D.C. ↪  
 Br. Bernard P. Osbaldeston, O.S.B. ('78) Petersham, MA ↪  
 Sr. Catherine Marie Hopkins, O.P. ('82) Nashville, TN ↪  
 Sr. Mary Colette Zeigler, P.C.C. ('82) Alexandria, VA ↪  
 Sr. Thomas Aquinas Halbmaier, O.P. ('84) Nashville, TN ↪  
 Sr. Marie Catherine O'Connor, O.P. ('84) La Celle, France ↪  
 Sr. Mary Augustine Brilliant, O.P. ('86) Newport News, VA ↪  
 Sr. Marcella Isaacson, M.C. ('86) Baton Rouge, LA ↪  
 Sr. Mary Juliana Schmitt, O.Cist. ('86) Prairie du Sac, WI ↪  
 Sr. Maria Basilea Ivers, O.S.A. ('88) Detroit, MI ↪  
 Br. Mary-Aquinas Woodworth, R.R.C. ('89) Abiquiu, NM ↪  
 Br. Sean Wright, O.Ss.S. ('89) Amity, OR ↪  
 Sr. Mary Aquinas Halbmaier, O.P. ('89) Nashville, TN ↪  
 Sr. Marie of the Incarnation, O.C.D. ('92) Lake Elmo, MN ↪  
 Sr. Mary Brigid Burnham, O.P. ('94) Nashville, TN ↪  
 Sr. Mary Teresa of Jesus, O.C.D. ('96) Buffalo, NY ↪  
 Miss Sara M. Minkel S.S.C.K. ('97) Lincoln, NE ↪  
 Sr. Mary Catherine O'Brien, O.P. ('99) Ann Arbor, MI ↪  
 Br. Michael Hurley, O.P. ('99) Berkeley, CA ↪  
 Br. John Thomas Mellein, O.P. Berkeley, CA ('99) ↪  
 Sr. Mary Margaret O'Brien, O.P. ('00) Ann Arbor, MI ↪  
 Sr. Teresa Benedicta, O.P. ('02) Ann Arbor, MI ↪  
 Sr. Mary Oda Tilley, ('02) Tehachapi, CA ↪  
 Miss Sarah Kaiser ('02) Carmelite Postulant, Valparaiso, NE ↪

## Answering the Call

### Fr. Joseph Orłowski ('93), 38th Alumni Priest

A call to the religious life is simply an extension of the call to become Christian that one receives at baptism,” says Fr. Joseph Orłowski, who was ordained a priest in the Priestly Fraternity of St. Peter on November 27<sup>th</sup>, 2004, by Archbishop Emeritus Adam Exner at Holy Rosary Cathedral in Vancouver, British Columbia.

Fr. Orłowski is the 38<sup>th</sup> alumnus of Thomas Aquinas College and the third in his graduating class of 1993 to enter the priesthood. All ten of his siblings attended the joyous event, along with 15 seminarians from his seminary in Denton, Nebraska.



Rev. Joseph Orłowski,  
F.S.S.P. ('93)

“Take marriage, for instance,” continues Fr. Orłowski. “It is a natural calling but it is also a vocation—a call to holiness—because a person who is sacramentally married is called to a particular type of holiness. In my case, God has called me to the particular holiness of the priesthood. It is also an extension of my childhood dream of becoming a priest; I had wanted to be a priest, just as a kid may want to be a fireman.”

**We are all made for holiness, and that means that I, as a priest, have to know and understand the things of God, study them, promote them, and pass them on to others.**

Recalling his childhood, his mother says that her youngest son was spiritually inclined right from the start. In fact, his second grade teacher believed he had a vocation. Two of his older brothers spent some time in a seminary and, although both are now happily married, their experiences as seminarians

helped their younger brother understand more about the life of a priest. Mrs. Orłowski now remarks enthusiastically, “It's a real blessing for the family. What could be more exciting than this? It's a great joy for a mother, especially when you know that it's a high calling, and God has called one of my sons, and he has answered the call.”

### Friends and Studies

While at Thomas Aquinas College, Fr. Orłowski shared his own experiences with, among others, Michael Goyette ('94) and Joseph O'Hara ('92). Both are now priests as well. As students, these three young men spoke often about their varied internal struggles and triumphs pertaining to their vocations. Fr. Orłowski now recalls that this camaraderie had a tremendous impact on him.

In addition to friendships like these, the education he received at the College, he says, deeply influenced his decision to become a priest. “The curriculum provides a depth of understanding that lends itself to a very rich use of sacred symbolism. One cannot stress enough how helpful my education at Thomas Aquinas College has been to me and how much it enabled me to answer my calling.”

Fr. Ryan of Divine Mercy Parish where the Orłowski family attends Mass, has known Fr. Orłowski for years. “He is a wonderful and virtuous young fellow,” notes Fr. Ryan. “He came to us already possessing a strong formation in philosophy and theology. And he knew his Latin very well—all important factors needed to understand the Mass.”

### Priestly Assignment

His plans for the future? Fr. Orłowski's first assignment is at the parish of St. Peter in Tulsa, Oklahoma, where he has begun to minister to the members of his parish through the sacraments. But he sees that his life-long assignment requires growth and personal holiness. What he seeks is to be a good and faithful priest, which, he notes, begins with self-reformation.

“You have to aspire to that which is associated with the religious life,” says Fr. Orłowski. “First and foremost of these is prayer. In addition, as a member of the Priestly Fraternity of St. Peter, I must strive to be unattached to the world and truly desire poverty,



Archbishop Emeritus Adam Exner performing the laying on of hands during Joseph Orłowski's ordination.

chastity, and obedience.”

In order to nourish people in their spiritual lives, Fr. Orłowski says that his first responsibility is to nourish himself. “This takes more than an understanding of philosophy and theology,” says the new priest. “It requires docility to the Holy Spirit, to say what He wants us to say. We are incapable of this as human beings; only through the Holy Spirit can we do this. This docility is the aim of contemplation. This is what I want to promote in the world.”



# Advent Concert

## Guest Artists Join Students to Celebrate

Under the direction of Choirmaster Daniel Grimm ('76) of Oak View, California, the Thomas Aquinas College Choir performed its annual Advent Concert on December 3<sup>rd</sup>. Special guests this year were Rudolfas Budginas, a doctoral candidate in piano performance at the University of Southern California, and Andrew Radford, long time conductor of the Ojai Youth Orchestra.

Mr. Budginas opened the evening with a presentation of the *Sinfonia* by Stamitz, conducting the 24-piece chamber orchestra comprised of College students and members of the Ojai Youth Orchestra. Mr. Radford joined the students on the bassoon. Bach's *Ave Maria* and Mozart's *Eine Kleine Nachtmusik* rounded out the first half of the evening.

After a brief intermission, the 40-member College Choir, directed by Dan Grimm and accompanied by the chamber orchestra and Mr. Budginas on piano, performed *Der Tag Des Gerichts* by Telemann. The College Choir, which practices twice a week, draws high praise for its fidelity to the classical form.

Mr. Grimm noted the unusual nature of this particular musical selection: "This is probably the first time that *Der Tag Des Gerichts* has been performed on the West Coast," he said. "We couldn't get a copy of it anywhere in the United States and had to have it sent—via ground—from Telemann-Zentrum, Magdeburg, Germany!"



Rudolfas Budginas

*Der Tag* consists of four meditations and features several solos, which were sung by freshman Arden Mills (baritone) and senior Jon Almeida (baritone), junior Daniel F. Grimm (tenor), and freshman Paula Grimm (alto). Soprano solos were sung by freshmen Colleen McAlister and Mary Teichert, and sophomore Clara Defilippis.

Rudolfas Budginas has given dozens of solo piano performances, performances with orchestral accompaniment, and chamber music performances in the United States and abroad. He has received numerous awards and honors for his work, including first prize in the International Liszt Piano Competition, Vitols International Piano Competition, and the prestigious Yamaha of Europe award.

After the concert, Budginas noted, "It brought me great pleasure to work with these Thomas Aquinas College students. During our rehearsals and at the concert, the chamber players demonstrated their maturity and willingness to extract the maximum from the music they played. I am impressed by their serious relation toward music. The atmosphere of the College and its sensitive audience are very inspiring."



The orchestra rehearsed in the library.

# Eldon Quick

## Dramatic Presentation Complements Curriculum

On October 15<sup>th</sup>, as part of Thomas Aquinas College's Friday Night Lecture and Concert Series, actor Eldon Quick brought to life the characters of the first book of Homer's *Iliad* in a riveting one-hour performance for students and faculty. Complementing the College's classical curriculum, the performance occurred just after the freshmen studied Homer's *Iliad* and *Odyssey*.

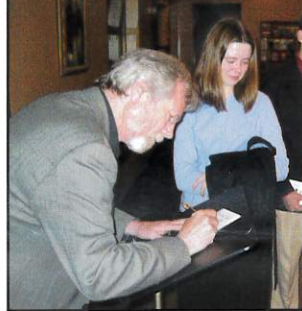
Before his performance, Mr. Quick enjoyed dinner with faculty members and spoke with them about the College curriculum. He also spoke with several students about their studies and afterward noted with delight their aptitude and appreciation for his craft.

Written more than 2,700 years ago, Homer's *Iliad* is the oldest complete story in Western literature. Among the ancients, Homer was a legend. "Of all poets," said Socrates, "Homer is the best and most divine of them."

Aristotle, too, in his *Poetics*, proclaims Homer's preeminence among poets: "As in the serious style Homer is pre-eminent among poets, for he alone combined dramatic form with excellence of imitation, so he, too, first laid down the main lines of comedy by dramatizing the ludicrous instead of writing personal satire."

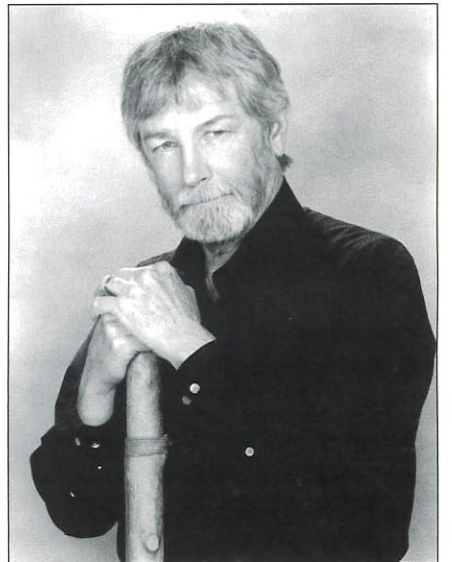
Consisting mostly of dialogue, the poem was meant to be acted out, not simply read aloud or recited. Thus, in his performances, Mr. Quick assumes all 18 characters in the book, creating each personality as well as narrating the action as the story unfolds.

Mr. Quick began his professional acting career at the American Shakespeare Festival in Stratford, Connecticut. He has appeared in films, made numerous television appearances, and performed on stages such as the Mark Taper and Huntington Hartford theaters in Los Angeles.



Eldon Quick provides an autograph for Courtney Burns ('08)

Having taken five years to memorize—word for word—the more than 600 lines of the first book of this epic poem, Mr. Quick has been performing Book One of the *Iliad* for the last two years. He has recently finished preparing Book Three for performance and is now working on Book Twenty-four, which will be ready in a few years.



Eldon Quick, impersonator more than actor, posing as himself.

# Christmas Merrymakers Turn out for Appreciation Dinner

More than 75 guests attended Thomas Aquinas College's annual appreciation dinner at the Regent Beverly Wilshire Hotel on Saturday, December 11<sup>th</sup>. The event, hosted by the College, was held in honor of those who have provided the most generous support to the College and its students during the year 2004.

As Master of Ceremonies, Mr. Thomas Susanka, Director of Gift Planning at the College, began the evening by introducing Mrs. Maria Grant, Chairman of the College's Board of Governors, who warmly welcomed the attendees. "The vital work of the College could not go on without the extraordinary generosity of all here present tonight," she said. "We at the College—members of the Board, members of the administration, and especially the students—are deeply indebted to you." Mrs. Grant then asked Monsignor George Parnassus, Pastor Emeritus of St. Victor's Church in North Hollywood, to come forward to offer the invocation.

During dinner, Mr. Ken Skinner, Executive Director of the Fritz B. Burns Foundation of Los Angeles, California, delighted the honored guests and officers of the College with his announcement that the trustees of the Burns Foundation had at their recent board meeting decided to make a grant of \$3 million to the College. This grant will cover nearly half of the construction costs for the new faculty office building on campus. (See article on page 1.)

President of the College, Dr. Thomas E. Dillon, expressed his profound appreciation to Mr. Skinner for this wonderful gift and saluted the Burns Foundation for its outstanding generosity to the College over many years. He also thanked guests Mr. and Mrs. Richard Grant, trustees of the Dan Murphy Foundation, for that Foundation's ongoing, magnificent generosity to the College. In attendance, too, was Mr. Lloyd Noble of Oklahoma, nephew of the late Mr. Richard Noble, long-time member of the Board of Governors of the College, whose unparalleled legacy gift this past year made possible, in great measure, the completion of the final residence hall on the campus.

Later in the evening, Dr. Dillon and Mrs. Grant toasted their guests, applauding them for the great good they are helping to accomplish for the Church and society through their generous support of Thomas Aquinas College.

The Champagne Room at the Beverly Wilshire was elegantly decorated with the colors of the Christmas season, and the evening's festivities included a selection of English Christmas Carols, sung *a cappella* by students from the College. Later in the evening, guests were captivated by the performance of the second movement of a *Quintet in B<sup>b</sup> Major* for piano and strings, composed by College senior David Hong and performed by students.

Hong has composed a number of works, including a symphony inspired by Spenser's *Faerie Queene*, which will be premiered by the Ojai Youth Symphony on May 16<sup>th</sup> of this year.

Says Hong, "I have been interested in music most of my life and have long planned to pursue a musical career after completing an education in the liberal arts. I came to Thomas Aquinas College for the intellectual formation it could provide."

During his freshman year, Hong took some time off from composing. "When I returned to it the following summer," he recalls, "my compositions had notably improved. The music now comes to me with more structure; this is the direct result of having studied at the College. All of the classes, and especially Euclid, have helped to order my mind."

Hong looks forward to composing commissioned works for private individuals and groups after he graduates from the College in May.



A) Mr. Allen Browne, B) Msgr. George Parnassus, C) Board of Governors Chairman, Mrs. Maria Grant, D) Master of Ceremonies, Mr. Tom Susanka, Director of Gift Planning, E) Burns Foundation \$3 million grant announced by Mr. W. Ken Skinner, F) Mr. & Mrs. Skinner with President Tom Dillon, G) Thomas Aquinas College singers, H) Mr. William Kaffer, I) Mr. Richard Grant, J) Dr. William Costigan & guest Andrea Neff, K) Composer, David Hong ('05)





## Navigating the Media Requires More Than Just PR

With a long-standing interest in politics, Richard Diamond ('92) planned to work on the local level, not in Washington, D.C. But he's glad he found his way to the nation's capital. Diamond has served for six years as former House Majority Leader Dick Arme's spokesman on technology and privacy issues. Now as Deputy Director of the Federal Communications Commission (FCC) for Media Relations, Diamond handles all media and press relations for FCC telecommunications issues.

The responsibility of the FCC is to write and oversee the enforcement of all federal regulations concerning the use of airwaves by broadcast TV, radio, and cell phones. This commission is responsible, for example, for making sure that the electronic devices we use every day do not impede each other, so that, for instance, one's computer doesn't make the TV go fuzzy. However, Diamond's job entails more than promulgating these types of federal laws throughout the country.

A political appointee, Diamond works directly for the outgoing Chairman of the FCC, Mr. Michael Powell. In this capacity, he acts as an advisor to the Chairman on strategy and tactics such as how to time media contact to get the best coverage.

"To be effective in this role, one needs more than just public relations skills. A policy depth is essential for understanding and then explaining the legal and technical issues the agency deals with," explains Diamond. "One also needs to know when and how to use the media, because the media is primarily a tool by which to promote policies."

Diamond has worked on issues such as media ownership and regulations concerning indecency (the infamous "Super Bowl wardrobe malfunction," he says, was a prime example of the need for policy analysis within the FCC).

"Thomas Aquinas College gave me the ability to recognize policy issues," continues Diamond. "The ability to think ahead, understand and formulate a strategy, and then execute it comes into play frequently. My education has been a tremendous asset in my position."

Having already earned an M.A. in political science from the University of Dallas, he is now working on a dissertation on the role of natural justice in Aristotle's *Ethics* for a Ph.D. in political science.



Richard Diamond ('92) has developed a reputation in Washington, D.C., for his expertise in public relations. He is pictured (right) with former House Majority Leader Dick Arme (center).

## Working for a Pro-Life Nation

When Luke Macik ('87) started law school at the University of Missouri in Kansas City with a young family, he saw the effects that the legal profession can have on a lawyer's family life. That concerned him. "I looked forward to practicing law, but didn't want to be married to my profession," he says, "and work an 80-hour week."

Married to Lisa (née Ziglinski, '88), Mr. Macik is now a partner at Mason, Isaacson, and Macik, P.A., in Gallup, New Mexico. His largest client is the Navajo Nation government and its employees, which he defends against claims in state, federal, and tribal court. The cases include tort claims, claims for violation of civil rights, and, occasionally, employment disputes.

When he first began working at the law firm, Macik tended to stay late most days out of a sense of duty to the firm. But he was quickly told by his senior partner, "You have a family; you ought to go home... Generally you shouldn't be hanging around here after five p.m." This was unusual, to say the least, for a 21<sup>st</sup> century law firm.

Unusual, too, is his largest client's status with regard to federal law: the Navajo Nation is a dependent sovereign nation; it has its own courts, statutes, and common law. The United States Constitution does not apply to it. And, therefore, neither does *Roe vs. Wade*. Instead, Navajo statutory and traditional law recognize the rights of the unborn, mentioning specifically, for instance, "the beautiful child who will be born..."

In speaking with Navajo medicine men, Macik has learned that the Navajo hold that abortion is wrong absolutely. From the moment of conception, the child's life is considered sacred, and Navajo laws reflect that. There are no abortion clinics on the Navajo Indian reservation, which is geographically the size of the state of West Virginia. "This philosophy is very important to them. It is part of their Navajo identity, and they are seeking to conserve it," notes Mr. Macik.

"I thoroughly enjoy my job," this home-schooling father of eight says. "Each of the attorneys I work with share the same high standards. Furthermore, I spend most of my time working in a truly pro-life jurisdiction complete with all that goes with that. And I am able to have a full family life."



Luke Macik ('87) with wife, Lisa, and their eight children.

## Thomas Aquinas College Makes "Top 10" List

Young America's Foundation, a principal outreach organization of the conservative movement with offices in Virginia and at the Reagan Ranch in California, recently launched its first annual list of "Top Ten Conservative Colleges." Not only did Thomas Aquinas College make the list, it was the only college in the western half of the United States to do so.

The ten institutions chosen "proclaim, through their mission and programs, a dedication to discovering, maintaining and strengthening the conservative values of their students." While the mission statements of several of the colleges on the list include explicitly political goals, Thomas Aquinas College's does not. Instead, its founding document describes an essentially Catholic institution devoted to the pursuit of wisdom—human and divine. Graduates, nevertheless, tend to espouse conservative principles and go on to pursue a wide variety of careers and professions including education, law, religious life, business, journalism, and medicine. Moreover, many work in public policy or are actively engaged in government and military service.

Nine of the top ten colleges have a Christian affiliation, and three, including Thomas Aquinas College, are Catholic. Seven of the colleges focus on studying the liberal arts, though Thomas Aquinas College is the only one of these with a curriculum comprised exclusively of the Great Books. Many of the works read in the program, including the founding documents of the United States and some of the original writings of the American founding fathers, concern ethics and political life.

The mission of Young America's Foundation is to ensure that American youths "understand and are inspired by the ideas of individual freedom, a strong national defense, free enterprise and traditional values." The Foundation provides conferences, seminars, educational materials, internships and speakers for young people across the country.

Most college rankings are based on factors such as peer assessment, graduation and retention rates, faculty resources, and student selectivity. Young America's Foundation, however, looks to other criteria, taking into account the "overall experience that colleges offer." Their Top Ten list includes only those schools that offer "a holistic conservative educational experience for students."



## Cardinal Dedicates Final Residence Hall

Continued from page 1

Among those gathered were several members of the Board of Governors of the College, who came to celebrate the culmination of many years of hard work. "The dedication of St. Monica Hall is a milestone in the history of the College," said Mrs. Maria Grant, Chairman of the Board of Governors. "With the completion of this residence, the entire east side of the campus is finished. We can now move on to build the Chapel and faculty office building."

"I am deeply grateful that our good friend, His Eminence Christoph Cardinal Schönborn of Vienna, could be with us on this joyful occasion," said Dr. Thomas Dillon, President of the College. The Cardinal responded in his remarks by saying, "I am grateful to the College, to be able to visit this place, this place that is so full of hope for the future of the Church." Before blessing the new building, Cardinal Schönborn expressed his desire that

Miss Rosieanna Kretschmer, senior prefect, read from *The Confessions*, in which St. Augustine describes his mother, St. Monica, as one "who brought me to birth both in her body so that I was born into the light of time, and in her heart so that I was born into the light of eternity."



"each of you young women who live here, and each of those who follow you, will take on a part of the heritage of virtue and holiness that St. Monica displayed in her lifetime."

The 20,000 square-foot residence hall is the second largest building on campus, providing housing for 80 women, including a suite for a resident assistant. Mindful that the College location was once a part of Mission San Buenaventura, architect Scott Boydston of Rasmussen & Associates in Ventura, California, designed the building in a modified California Mission Revival style similar to that of the other campus buildings. Features include graceful, arched wooden doorways and an inviting yet private courtyard with a central fountain and a second-story balcony. The residence hall also incorporates architectural features drawn from the historic Doheny Hacienda on campus, designed for the Doheny family in 1929 by famed architect Wallace Neff.

Bequests from the estates of Mr. Richard M. Noble, Mrs. Mariana Herman, Miss Catherine Rottier, and Mr. William Scanlon, as well as generous gifts from The Arthur Vining Davis Foundations, the Weingart Foundation, the Wisconsin Energy Corporation Foundation and other benefactors, made the construction of St. Monica Hall possible. Mr. Tom Susanka, Director of Gift Planning, said of the benefactors, that "This is the good work with which they have begun their life in eternity. It is not, of course, just a building, made of stucco, that they have given us. They wanted to join in the essential work of the College. They wanted to build a living edifice, one made of truly educated men and women whose minds and hearts are formed in the wisdom and holiness of the Church."



# Our Lady of the Most Holy Trinity Chapel

## Gift Opportunities

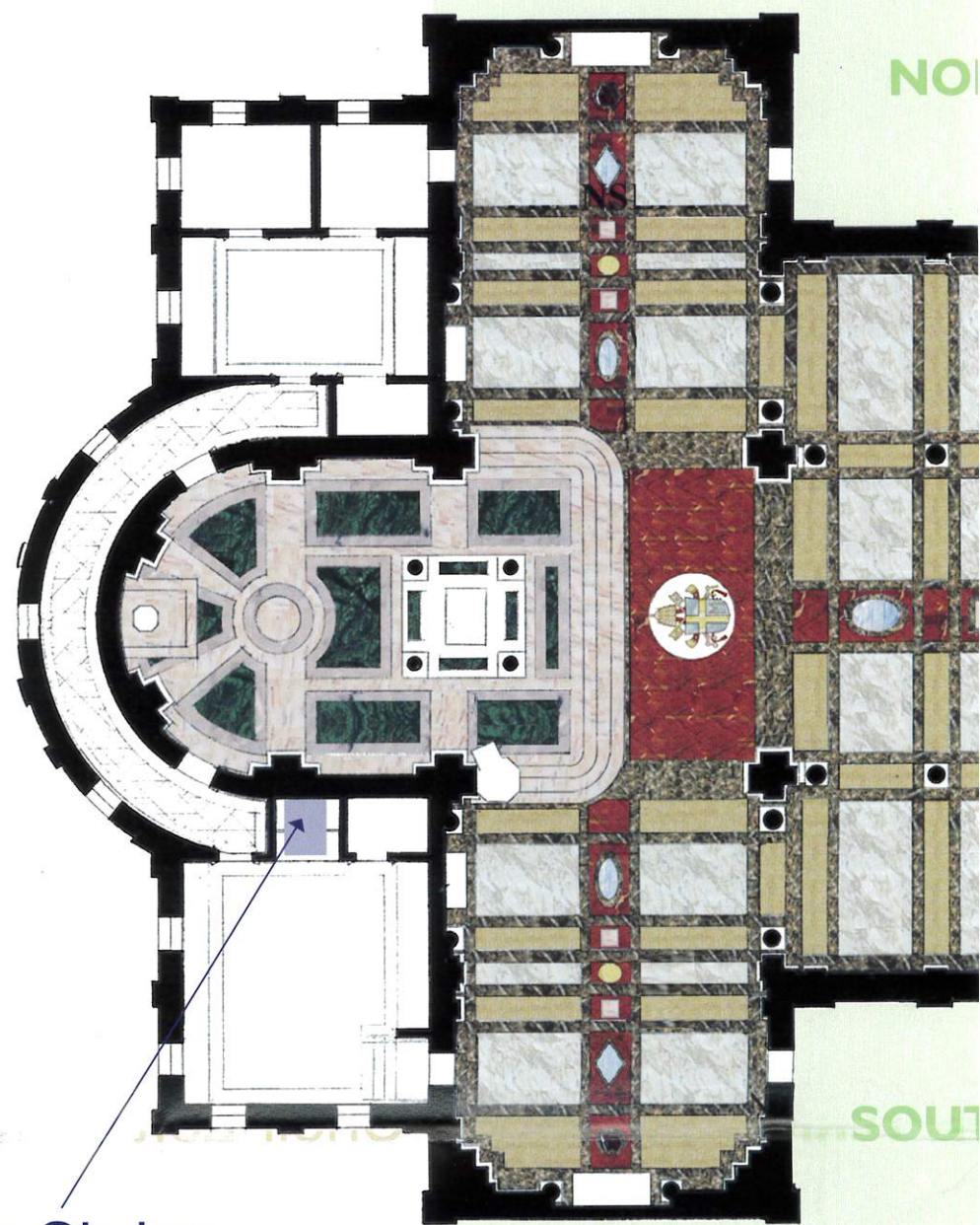
This is the third presentation of gift opportunities for the new Chapel at Thomas Aquinas College. Interested donors may reserve one with a gift or pledge in the amount indicated. Donors will be recognized for their generosity in a beautiful way within the Chapel itself.

In this presentation, we highlight gift opportunities in the nave, choir loft and the sacristy, and outside in the gardens, podium, plaza, pavilions and arcades.



This concludes our presentation of gift opportunities for the new Chapel at Thomas Aquinas College. The listed gift amount for each gift opportunity does not necessarily correspond with the actual cost of the item. Rather, the gift amount is representative of the relative value of the item based on cost, prominence and location in the Chapel itself. The gift opportunities are meant to provide an assortment of gifts at different dollar amounts. All benefactors to the Chapel, regardless of gift made, will be remembered specially in the three daily Masses that will be offered in Our Lady of the Most Holy Trinity Chapel.

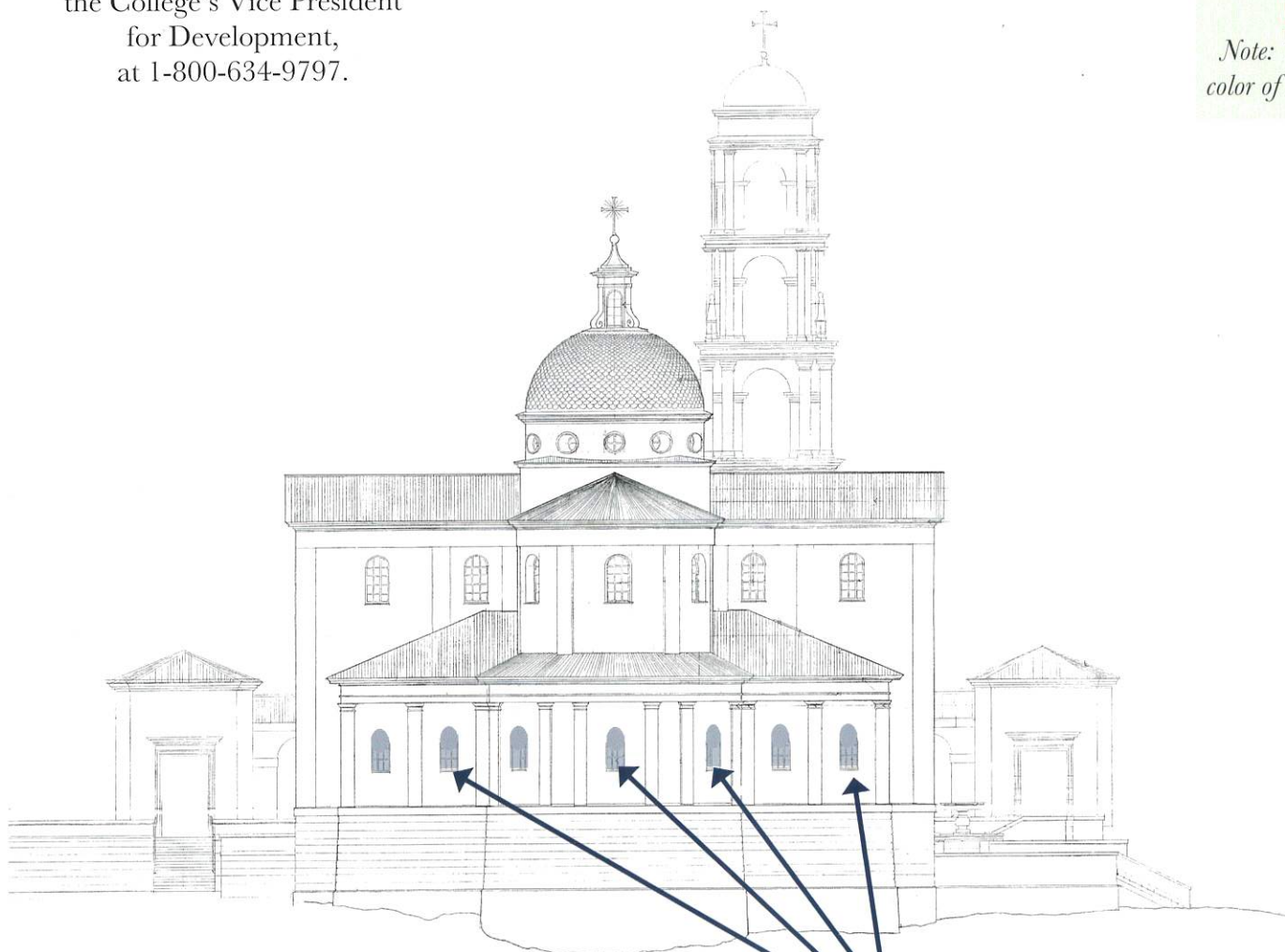
If you would like more information about reserving a gift for the Chapel, please contact  
 Mr. John Quincy Masteller,  
 the College's Vice President  
 for Development,  
 at 1-800-634-9797.



**Sacristy Shrine**  
**\$75,000**

**Marble Flooring**  
**\$100 - \$500**  
**per square foot**

*Note: This drawing may not accurately represent color of the marble floor as it will exist in its final.*



**Sacristy Windows (11)**  
**\$3,000 each**



Pavilion and Arcade (2)  
\$150,000 each

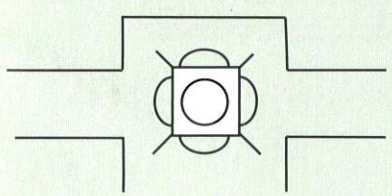
North Terrace Garden

South Terrace Garden

Choir Loft  
and Balustrade  
\$350,000

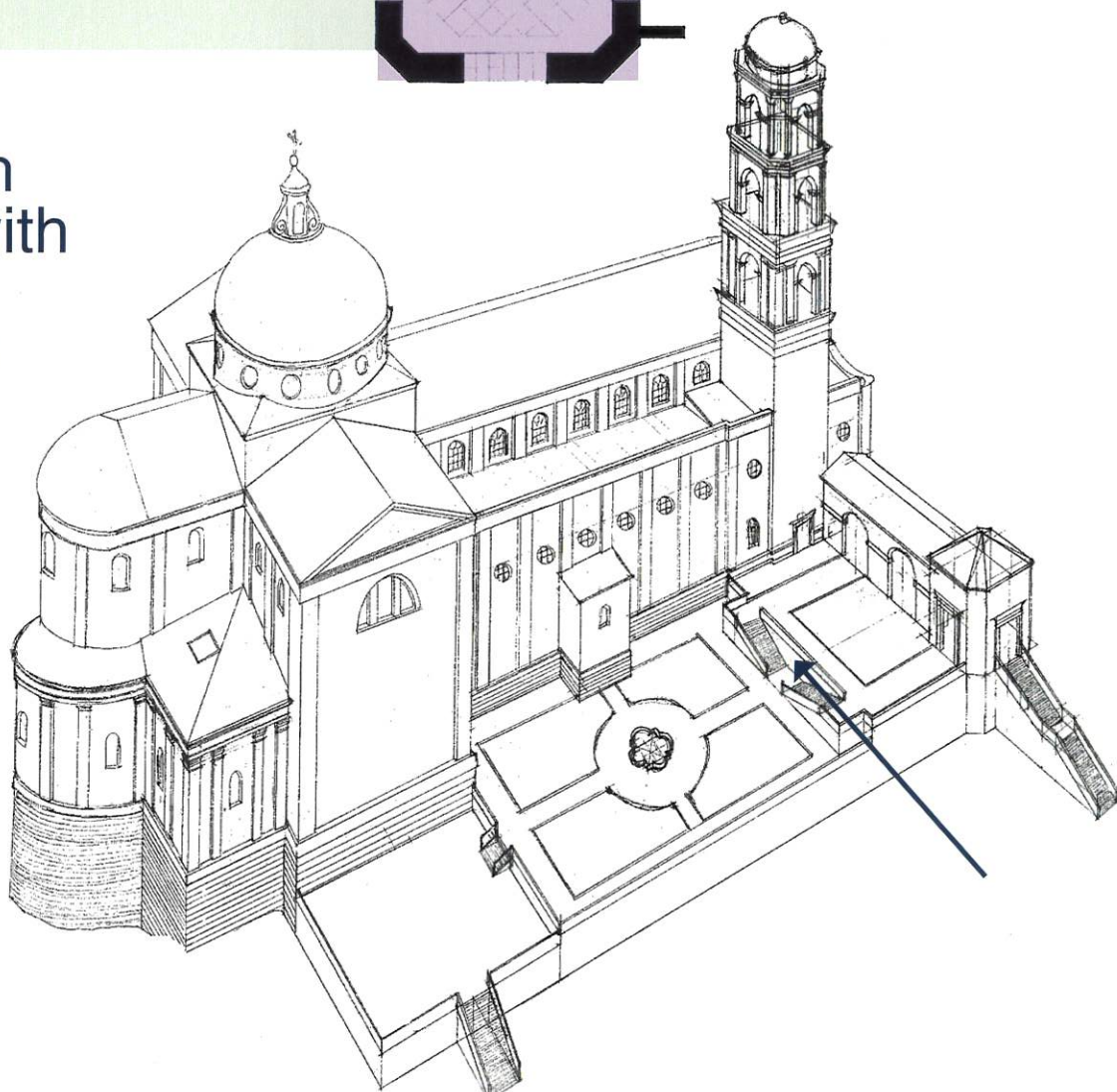
Plaza  
\$50,000

Podium and  
Steps  
\$200,000



the form.

North and South  
Terrace Garden with  
Fountain  
\$200,000 each





## Profile: Member of the Board of Governors

### James P. Conn

A financial manager, born of hard-working immigrant parents, Mr. James P. Conn knows the value of a dollar. He has seen how much effort goes into making money, and how much effort it takes to manage it. He has been a member of the Board of Governors at Thomas Aquinas College since 1995 and has provided essential financial advice to the College in recent years as Chairman of the Board's Investment Committee.



James and Joelle Conn

Born in Ireland, Conn's father converted to Catholicism and, as an adult, moved to Canada. He immigrated to the United States by walking across the Canadian border, but never became a U.S. citizen. Conn's mother graduated from Western Reserve University in Ohio in 1918—long before it was common for women to obtain a college education.

The Conns came to California in 1942 and raised their six children in South Pasadena. After working for many years, Conn's father contracted diabetes so his mother took on the responsibility of supporting the family financially. Conn says now that the example of his parents' dedication to the family had a big impact on him and his five siblings. Under the influence of these hard-working parents, the six Conn children grew up appreciating their close-knit family and valuing a strong work ethic.

Two of the Conns were ordained priests in the Jesuit order. One, Rev. Thomas Conn, S.J., served as a chaplain at Thomas Aquinas College from 1992 to 1997, when he died of cancer. For the 20 years prior, Fr. Conn had worked as a parish priest in Mexico.

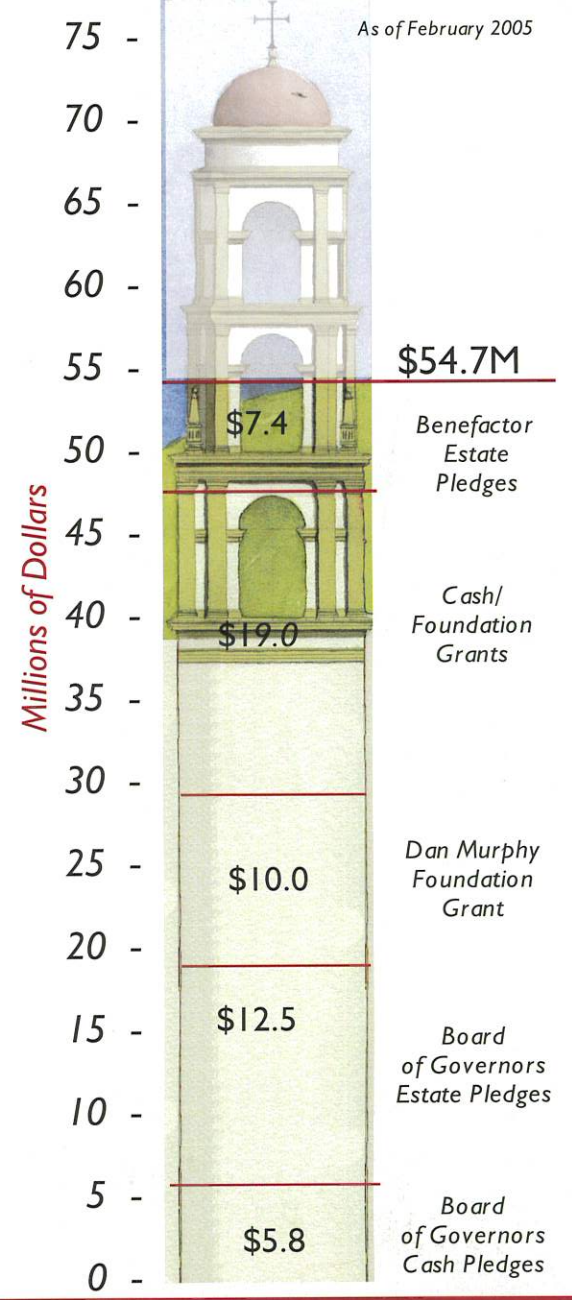
Mr. James Conn received a B.S. in business administration from Santa Clara University in 1959 and married Joelle Walsh in 1963. They have two grown sons, Michael and James, Jr.

During the last 40 years, Mr. Conn has had an impressive career in investments serving in corporate capacities for a number of corporations, including having been the chief investment officer at Transamerica Corp. for a number of years. Currently he is retired,

but keeps active by serving on a number of boards including LaQuinta Corp., First Republic Bank and a number of Gabelli mutual fund boards.

Besides giving generously of his time and expertise to Thomas Aquinas College, Mr. Conn also serves on the boards of the Odell Fund and Basic Fund (Bay Area Scholarships for Inner city Children) a large scholarship fund in the Bay Area.

## Campaign Update



## An Interview With James Conn

**Q: How did you learn about Thomas Aquinas College?**

My brother Tom was a chaplain at the College from 1992 to 1997. While he was there, I would go down to visit him and stay at the campus. That's when I learned how the College was molding the students. I saw that the curriculum doesn't just give them an education; it teaches them the important things in life. I also witnessed the student life on campus, and saw that while in many ways these students are no different from their peers at other colleges (they aren't any less competitive or ambitious) their religion is an essential part of their life.

**Q: What in particular about the College intrigued someone like you, whose primary interest is finance?**

It is true that my intellectual pursuits are mainly business and investment related. But, my interest in Thomas Aquinas College is generated by the success of the educational environment in producing adults who are of high moral character and have been trained to think properly.

I have very strong feelings about this. If you want to see how good an institution is, look at its results. Forty-five percent of the graduates from Thomas Aquinas College go on to graduate school. That's impressive. I feel strongly that the College deserves support because its alumni are going to make an impact on other people's lives.

The difference between Thomas Aquinas College and other Catholic colleges these days is that the students only learn information in the other schools, whereas they also receive *formation* at Thomas Aquinas College. Cardinal Arinze said it in his Commencement speech last year. He said that parents can feel comfortable that they can send their kids to this school 'not only to get information but *formation*.' That's the key.

Another thing to look at is how the institution is run. At Thomas Aquinas College, both the administration and faculty perform their jobs well. For instance, the admissions policies are very fair; everyone gets a fair chance and no one gets accepted into the program by just knowing someone. Also, the

faculty teaches in an effective manner. The best way to teach someone to live life as a good person is by example, and I haven't seen anyone on the faculty, including the families of faculty, who isn't a good example.

**Q: What do you think about the College as a preparation for a career in business?**

I think the College prepares the graduates well for any career, because it provides a formation with a strong moral base and the sound ability to think properly. Both of these qualities are essential to good performance in any career.

I feel my family environment and educational background provided me with this formation so that when I graduated from college with a degree in business administration, I was able to advance quickly in my chosen career. Even though I had virtually no knowledge or experience in investments, I know that whatever success I achieved was a result of honesty and trustworthiness, along with my ability to think and willingness to learn. I was also lucky!

**Q: How does your faith influence your business activities?**

In the same way that it influences my whole life. I believe that you should treat people as you want to be treated, and do it for the love of God. The most important aspect of this is the example you give. In raising children, for example, you can't say one thing and do the other. I firmly believe this applies to all facets of one's life, and I apply it to my work.

**Q: As Chairman of the Board's Investment Committee, can you comment on the College's financial health and its plans for the future?**

The College has done well managing its finances over the years. We've done a lot with very little, and the enterprise is very successful. The school is run essentially without any waste.

Now we are in the fifth year of a seven-year, \$75 million Comprehensive Campaign. The basic structure of the Campaign is in keeping with the principles of the College: the students always come first, yet there is a good balance between meeting

the immediate needs of the students and planning for the future of the institution.

Residence halls are obviously a necessity, and so they were built first. The Chapel and the faculty office building are important, and these will be attended to as we have the money, as they should be. An endowment fund is extremely beneficial, but will become a focus only after the needs of the present are funded. So, the Campaign has been guided by the educational objectives of the College.

**Q: What do you see as the biggest challenge for the College?**

I believe the biggest challenge for Thomas Aquinas College is to maintain the moral culture and educational environment that it has established. As changes in the administration and faculty occur, it is mandatory that the culture remain constant. I see the future of the College as a continuation of its current success in producing graduates who make a difference in people's lives.

A secondary challenge is to continue to expand the reputation and awareness of the College. As a young school with a relatively small number of alumni, Thomas Aquinas College doesn't naturally get a lot of exposure.

When I first came on the Board, enrollment was about 150 students. The lack of exposure at that time put the College at a disadvantage, relatively speaking, which the members of the Board and the administration have done a remarkable job at overcoming. Recently, as the College has received more exposure and has become better known as an institution that stands on principle, people are much more ready to support it. So the College has become better positioned in recent years.

**Q: How has your involvement with the College affected you?**

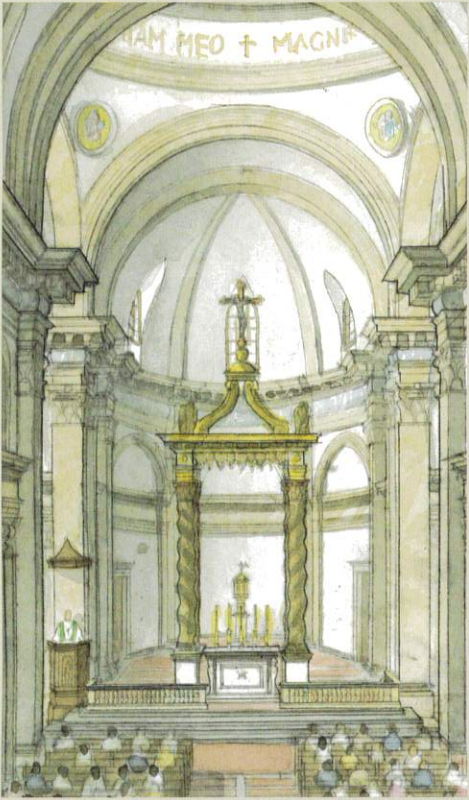
The association I have had with Thomas Aquinas College has helped me to be a better Catholic. The example of the people who make up the Thomas Aquinas College family can't help but have a positive effect.



## Faculty and Alumni Reserve the Heart of the Chapel

The Ambo (\$100,000) and Inscription over the Dome (\$25,000) have been reserved by the faculty and staff of the College.

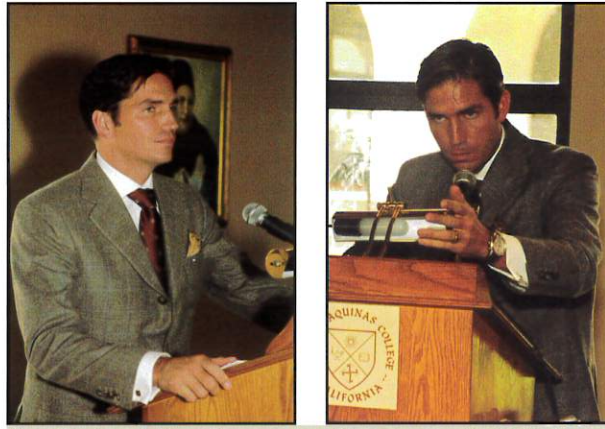
The Baldacchino (\$850,000) has been reserved by the alumni of the College.



The Altar (\$150,000) has been reserved by alumni priests of the College.

## Jim Caviezel

### World Renowned Actor Sounds a Battle Cry



Jim Caviezel, best known for his portrayal of Christ in the *The Passion of the Christ*, spoke with passion to students about his faith.

“It is not often that we have reason to welcome a Hollywood celebrity to our campus. But today we are honored to have with us a man who in his acting career is known for his uncompromising witness to the Faith.” With these words, President Dillon introduced actor James Caviezel to the Thomas Aquinas College community.

Known the world over for his remarkably sensitive portrayal of Christ in Mel Gibson’s film *The Passion of the Christ*, Mr. Caviezel visited the campus on Sunday, October 24<sup>th</sup>, attending Mass sung by the College Choir and then speaking to the community about his experiences in making *The Passion*.

In suprisingly hushed tones, Caviezel began his talk by telling of how, during the filming of the movie, he struggled to pick up the cross day after day, of how it “felt like it was a penance,” of how it ripped his flesh. He spoke of the five weeks spent filming the crucifixion scene. The hours on hours of hanging on the cross—in cold, in rain, in wind and even lightning—gave him a glimpse, as few others have had, of the prophet’s description of the crucified Christ: “rejected and alone.” And it humbled him.

Acknowledging the profound effect *The Passion* has had on audiences, Caviezel also revealed the

seriousness with which he approached his role as Christ. “Anything good you saw in the movie was the fasting, the prayer and the daily Masses,” he explained. “That was me simply as an instrument.”

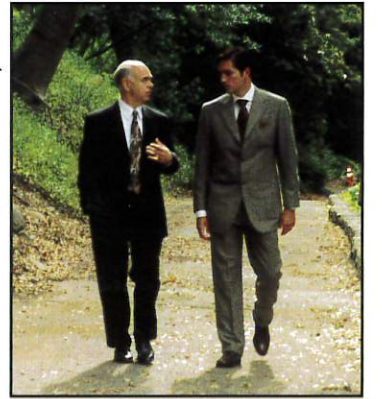
Caviezel went on to recount his own journey of faith, one in which Our Lady and her Rosary have played a central role. It was here that his pace quickened, and his voice took on a commanding tone. “A woman is calling us back to her Son,” he said. We are being asked “to pray, to fast and to recite the Holy Rosary.”

With rising passion, he decried the pervasive corruption of our time saying that “only the faith and wisdom of the Church can save us.” He exhorted his audience to “pray for our bishops and our priests that they will preach an unpopular Gospel in season and out of season.”

In a final crescendo, reminiscent of *Braveheart*’s William Wallace in another Gibson movie, Caviezel brought

his talk to an end with a rallying cry for the Thomas Aquinas College community: “I see before me an army...With Mary as your shield and Christ as your sword, have the courage to step into this pagan world and shamelessly proclaim Christ!”

In reflecting on the actor’s visit to the College, Dean Michael McLean said, “Clearly, Mr. Caviezel’s frequent reception of the sacraments and his devotion to Our Lady graced his work in *The Passion of the Christ*. It was an honor to have him visit the College and an inspiration for our students.”



Jim Caviezel was welcomed by Dr. Thomas Dillon, President of the College, and enjoyed a walk around the lower campus and lunch at the Hacienda with students and faculty.

## Mr. and Mrs. Hugh Moore

### First to Participate in Charitable Gift Annuity Program

Thomas Aquinas College inaugurated its Charitable Gift Annuity Program in November 2004 with a substantial donation from Hugh and Tresa Moore of Laguna Niguel, California.

A charitable gift annuity is a simple contract between a donor and Thomas Aquinas College. In exchange for an irrevocable gift of cash, securities, or other assets, the College agrees to pay one or two annuitants designated by the donor a fixed sum each year for life. The sum paid is a percentage of the donated funds based on the age of the annuitant(s). The donation entitles the donor to an income tax, gift tax, and/or estate tax charitable deduction.

In 2002, both Hugh Moore and Tresa Buydos lost their spouses after many years of marriage. God, however, did not have single lives in mind for them. They met after Mass one Sunday at St. Edward’s Church in Dana Point, California, where Tresa is a member of the choir. On that day, however, the choir wasn’t assembled; instead, Hugh marveled at the woman next to him in the pew who “sang like a thrush.” He complimented Tresa on her voice and then discovered that he used to play cards with her deceased husband during their days together as Knights of Columbus. After a whirlwind courtship, Hugh and Tresa married on July 15<sup>th</sup>, 2003.

Hugh’s background in business and finance is extensive. Following his graduation from the University of California at Los Angeles in 1948, he entered the retail auto business as a part owner of the Pontiac agency in Montrose, California. Six years later, he sold his partnership and entered the real estate field. But he returned to auto retailing in Southern California when, in 1970, he became a partner at Buckingham Cadillac in Englewood. His interest in people—and his people skills—then led him to Orange County and into yet another career, this one in insurance for schools and non-profit organizations.

Retired since 1982, Hugh now enjoys helping his six grandchildren live their vigorous young lives, and Tresa’s bird-like voice continues to embellish the St. Edward’s Church choir.

Mr. Moore learned about Thomas Aquinas College in the mid-70s through the father of several graduates of the College, the late Bill Ivers. Moore and Ivers were fellow parishioners at St. Bede’s Church in La Canada, California, and Moore is godfather to Mr. Iver’s daughter, Lorraine (’81), whose own daughter is now a freshman at Thomas Aquinas College. Moore explains that, through his



Many charitable and for-profit institutions offer gift annuities, and, Moore observes, “It’s a very competitive annuity world. But prospective annuitants with Thomas Aquinas College should have in mind the remarkable education the College offers and the wonderful opportunity they have to support and advance this important work for students and for the Church.”

connection with the Ivers family, he has followed the progress and development of the College with interest. He has also contributed generously to its annual fund.

Over the years, Moore has become aware of how great a need there is for genuine Catholic education at the college level and says, “I am convinced that Thomas Aquinas College provides exactly what is needed. An education using the Great Books in a

Catholic framework helps set young people on the right path for the rest of their lives. Thomas Aquinas College students are evidently bright and motivated, and they get a superior education.”

What led the Moores to make a charitable gift annuity donation to Thomas Aquinas College? Mr. Moore explains that, “From everything we know about it, the College is 110 percent Catholic. We’re firm believers in orthodox Catholic education, and this is our primary reason for supporting Thomas Aquinas College. The type of people associated with the College—the students, the faculty, the members of the Board of Governors—are most impressive.”

So, when the College’s Gift Annuity Program was yet in the preparatory phase, Moore requested information about making a charitable gift annuity donation to the College. His research at that time led him to conclude that, “The annuity payments offered by the College are good compared to those we had investigated through other charitable institutions to which we have been committed. My financial advisors agreed that the College’s audited financial statements are solid, and its endowment investment strategies are prudent and successful. We were therefore confident in the College’s annuity program. And, since the mission of Thomas Aquinas College is so important to Tresa and me, we decided this is where we should make our donation. Being the first donors to the annuity program was an unexpected bonus.”



For more information on the Thomas Aquinas College Charitable Gift Annuity Program, or for other information about how you can make a contribution to the College, please call Mr. Tom Susanka, Director of Gift Planning, at 800•634•9797.



# In Memoriam: Paul Joseph Levine (Class of '04)

## Transformation in Joy

Three in four years. Four in seven. John Marie St. Francis, June 2003, one month after graduation. Dan Fluery, June 2001, the summer before his senior year. Angela Baird, November 1997, sophomore year. Now, Paul Levine, October 2004, five months after graduation.

All young graduates or students of Thomas Aquinas College. All taken in their prime. All taken in God's good time.

Paul Joseph Levine graduated from the College last May. He was working as a landscape architect for a firm in Ojai. He was assembling his portfolio to attend graduate school in architecture so he could design grand buildings, churches—and maybe even a sushi restaurant (after his favorite culinary passion). He had found a soulmate, Hope LoCicero, a schoolmate who shared his passion for the Faith and life. His younger brother, Phil, had just moved from back East to live with him and their other brother, Greg—three close brothers excited to be back together again under one roof. So much promise; so much hope.

But on Halloween afternoon, after attending Sunday Mass at the College and visiting with his friends, Paul was returning home to his apartment complex in nearby Camarillo on his motorcycle, a bright green Kawasaki 900, when he lost control in the parking garage and slammed into a large support pole, body first—a freak accident for an experienced rider like him. Lapsing in and out of consciousness, he was brought to the hospital, where hours later he was pronounced dead from uncontrollable internal bleeding. So much promise; so much hope—dashed.

But to those who knew Paul, especially to those who had seen a remarkable change come over him in the preceding months since graduation, it seemed to make sense.

Paul was born in New York City on September 28<sup>th</sup>, 1981, the third of four children born to Robert and Louisa Levine. The Levines settled in Catasauqua, Pennsylvania, where Paul was raised and home-schooled most of his life. At 6' 3", 220 lbs., he was a stand-out basketball player until sidelined by a knee injury and a diagnosis of diabetes.

He turned athletic ambitions aside and followed his older sister, Mary Francis ('02), and brother, Greg ('03), to Thomas Aquinas College. The Levine family had been attracted to the College through mutual friends and through Robert's close relationship with Dr. Alice von Hildebrand, the noted Catholic writer and educator. Robert and Louisa had been students of hers at Hunter College in New York. Robert converted from Judaism through her; she was his baptismal sponsor.

Paul came to the College with a fair amount of spunk in him and, according to his friends, was a tad more interested in the social life than in his studies. In some ways, that was only natural for him, as he made friends so easily.

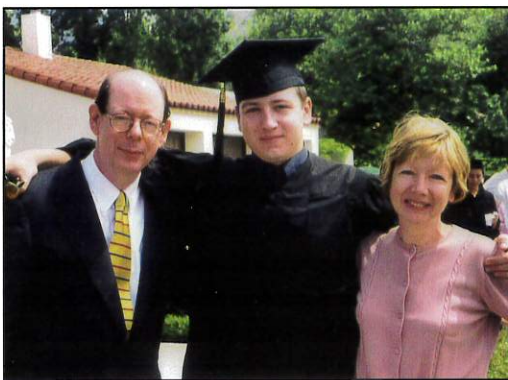
Four were particularly close to him: Dan Pierson, his roommate all four years, John Crotty and Matt Busch, his classmates, and John Almeida, a class below. They would spar over computer games, feast on pizza, watch movies, shoot at targets in the wild, explore Southern California, talk about life, or spend the weekend at Crotty's house in the Bay Area.

He had a knack for making deals. He would get a computer or camera somewhere and then trade it up on eBay. He built a deluxe computer and then managed to trade it for a candy apple red 1978, Porsche 924. He loved to brag about his "baby"—until a tree fell on it in a windstorm. He took it in good humor, though.

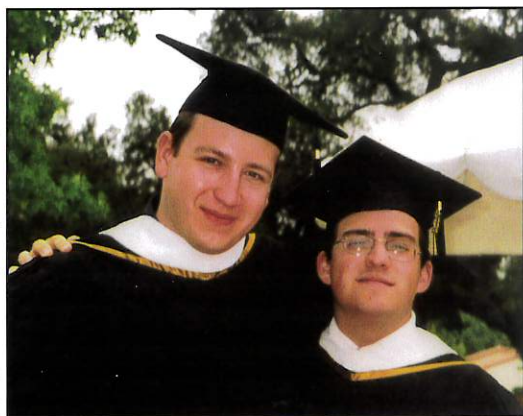
He'd sneak up on friends quietly studying in their rooms and then drop a firecracker through their window to jolt them. He'd grab Pierson by the ankles and hold him upside down until all his change jingled out of his pockets.

But he was generous to a fault. He'd lend anything to anyone and gave freely to all. He'd drop whatever he was doing to help someone in need. He loved animals and was always picking up strays and caring for them. He once took a friend with cerebral palsy to Aruba, just so the friend could enjoy his first vacation in 10 years. Paul took his severely disabled friend boating, fishing, four-wheeling, and cigar-smoking. He also carried him gingerly into a heated pool—and then cannon-balled him.

One evening at the College he came across a young freshman, unremembered and feeling blue on her first birthday away from home. Spontaneously, he and another friend took her out to a fun night of sushi to cheer her up. He had never met her before.



Paul Levine with his parents Robert and Louisa on Paul's graduation day in May 2004.



Paul Levine on the day of his graduation from the College with roommate Dan Pierson.



Paul was dating Hope LoCicero ('05).

He was a talented pianist, taking after his grandfather, Henry Levine, the famed concert pianist for the Boston Symphony. And he loved photographic art, always vigilant for an interesting angle or shot.

Eventually, his faith began to deepen, but he was loathe to present any outward show of it. He hated self-righteousness. He did start wearing a huge crucifix around his neck, but no one could see it. Religious images started appearing more frequently on his computer desktop. He loved the Mass in Latin, its mystery, beauty, and awe. He started getting more serious, more reflective.

One summer night after his junior year, he was moved by a spectacular sight. He was gazing at a gorgeous full moon, when in an instant a dark cloud occluded it. It made him think of the angels, and he was moved to tears, he told then fiancé Emma Kummer. How could the Devil be so close to God, see Him in all His glory, and still fall away? He wrote his senior thesis on the subject.

More and more, everyone could see a change coming over Paul, a change most evident right after graduation. "He grew up more in three months over the summer, than in his entire four years," said Almeida. No one can quite figure out why, although his parents claim that in addition to the formation they gave him, the College was singularly responsible for it. The change was accepted as fact. He was glowing with joy, with peace.

He began dating Hope LoCicero ('05) at this point. "He kept remarking to me, and to other friends, about how much grace he felt from God, how happy he was." Together, they undertook St. Louis de Montfort's five-week consecration to Our Lady, ending on her August 15<sup>th</sup> feast. Every day after work he would stop by the College, go to 5:00 p.m. Mass, and then say his prayers of consecration, whether she could make it there with him or not.

He told his sister, Mary Francis, in the summer before his death, that never in his life had he doubted how much God loved him. He had also told her before he graduated that he had come to see the true value of charity—that an immense

love for people had come over him. He would study with his door open, he said, even if it resulted in annoyances and distractions, just so he could remain open to people.

He was talking with a friend, Maria Six ('04). "Once, we were both commiserating over a low emotional time in our lives. Paul, however, was surprisingly at peace. He said, 'Sometimes you're so depressed you want to just go drive and drive and never stop. But God is so good and then you realize that life is so beautiful! You have to enjoy life. Life is so beautiful!'"

Paul's mother had consecrated him to the Sacred Heart at his birth. At the time of his death, he was wearing a scapular medal imprinted with the Sacred Heart on one side. A sure sign of hope that for him now, life has never been more beautiful.

### IN MEMORIAM

**Mr. J. Edward Martin** **November 22, 2004**

Emeritus Member, Thomas Aquinas College Board of Governors, grandfather of Jennifer Martin ('01) and Bryan Martin ('05)

**Mr. John Cohn** **November 27, 2004**

Friend and Benefactor

**His Eminence Jan Pieter Cardinal Schotte, C.I.C.M.** **January 10, 2005**

Friend and Commencement Speaker, 1999

**Mr. Thomas J. Dillon** **January 18, 2005**

Father of Thomas Aquinas College President Thomas E. Dillon

**Monsignor John F. Huhmann** **January 24, 2005**

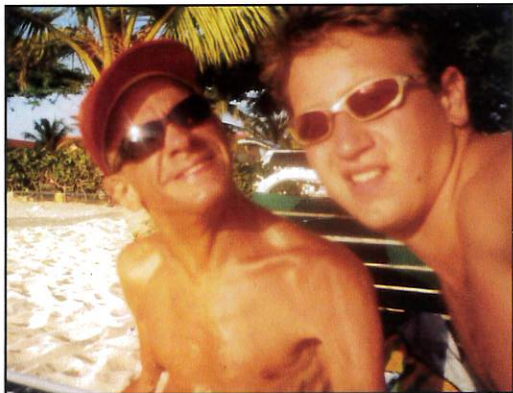
Friend and Benefactor

**Daniel Wangler** **January 27, 2005**

Father of Mary Wangler ('86), grandfather of Joseph Schroeder ('06)

**Jackie (Ford) Lemmon ('87)** **March 2, 2005**

Wife of Peter Lemmon ('85), mother of nine children, and sister of Cathy O'Donnell ('77), Paul Ford ('78), Maggie Grimm ('79) and Patrice Atchley ('81)



Paul with Bill Lasch, while vacationing in Aruba.



## Michael Van Hecke ('86): "It is Better to Build Children than to Repair Men"

A crucifix. The American flag. A framed picture of the Holy Father. One expects to find all these in the principal's office at a Catholic school. But in the headmaster's office at St. Augustine Academy in Ventura, California, hanging just behind the desk, there's something more: a stunning reproduction of Rembrandt's painting of "The Prodigal Son."



Detail of "The Return of the Prodigal Son" by Rembrandt

The office belongs to Michael Van Hecke, graduate of Thomas Aquinas College's Class of 1986 and headmaster at this 4<sup>th</sup> through 12<sup>th</sup> grade private school. Students who have had occasion to "be sent to the principal's office" can testify to the fittingness of this image of the prodigal asking for forgiveness—and generously receiving it. For, there is a fatherly quality about Van Hecke that is remarkable. To be sure, he can be strict, and he can dole out punishments when necessary; but he retains an underlying respect for and confidence in the young people in his charge. And his students know it.

### Shaping Things up

Van Hecke has spent the past 20 years teaching in and administering Catholic middle and high schools in New Hampshire, Virginia, Texas, Arizona, and for the last four years, California. During that time, he's developed a reputation for "shaping things up" wherever he goes.

"While it's true that I'm in a position to say 'it has to be this way,' when I come into a new school, I make very few changes the first year. Instead, I observe; I try to see what marks the community, what is unique about it. Then I evaluate: What do we need to start changing? What do we need to add to enhance the taste? What impurities are bubbling to the top that we need to scoop off?"

### Preparation

After graduating from the College, Van Hecke attended the Notre Dame Pontifical Catholic Institute where he received a Masters in Catechetical Theology. In 1987, he married Jessie Ellis, a classmate and fellow graduate of Thomas Aquinas College, who had just completed her training for Montessori certification. Van Hecke says of his wife that she was a prime force behind his decision to go into education. "Not only did Jessie inspire me to embrace the career, she lifted me through the difficult moments and, most importantly, still today guides me to be ever better at my job by sharing her wisdom and encouragement." While administrating at the Highlands school in Irving, Texas, he enrolled at the University of North Texas and earned a Masters degree in Education two years later.

### A Hands-on Headmaster

Though as headmaster of St. Augustine Academy Van Hecke has substantial administrative responsibilities, and fund-raising and public relations to tend to as well, he nevertheless teaches one class of Latin and another of Mathematics. "Just as we teachers try to be models for our students," he explains, "so, too, I am supposed to be a model for my teachers. That is one reason why I have always stayed in the classroom."

It also keeps him close to the students. They remind him of his own days as a school-boy—the basis for his sympathy with those who are less than model students.

### A Not-so-Model Student

Growing up in Wisconsin, Van Hecke attended Catholic and public schools. When asked

to describe his early years, he responds, "Well, I was a good-natured student, who did very scant homework, and I did no more than I needed to do to get by. I had no personal drive to learn." One couldn't be faulted for thinking there was little to foretell a teaching career.

But things began to change when during his high school years, Van Hecke's parents sent him to a two-week Bible camp in Colorado. There, he encountered an otherwise typical group of high school students who, he recalls, "were nevertheless living a Christian life." Van Hecke returned renewed and on fire, having had his Faith—for the first time—shored up by like-minded friends.

### Keeping Eyes and Heart on Christ

Two years later, when he came to Thomas Aquinas College, Van Hecke recalls, "I fell in love with learning. I realized it could be interesting, it could be exciting, it could be desirable." That is when he first started thinking about a career as an educator.



Michael ('86) and Jesse (Ellis, '86) Van Hecke with Nicholas, Anna and Helen.

Beyond the love of learning he acquired at the College, Van Hecke says, "I was also formed intellectually, spiritually, and maybe most importantly for me, culturally. What I mean by 'culturally'" he continues, "is that what I had glimpsed at my two-week Bible camp, I found in full bloom at Thomas Aquinas College: I saw that Christendom was possible and that one could indeed live a Christian life in this world. The world might be tempting us, screaming for us, howling for us, trying to grab us, but my experience at the College convinced me that it is possible to walk through that world and still keep eyes and heart solely on Christ."

This is why he now counsels high school parents to send their children—for at least two years—to a genuinely Catholic college. "These young people must transition out of their homes and the schools that have given them their Catholic formation, that have strengthened them in their roles as citizens of the City of God and the City of Man. I tell parents, 'Have them step out into something that's not so foreign, not so contrary to what they've known growing up.'" Van Hecke is convinced that young adults will then be able to stand firm when the world tests them.

Molding, forming, strengthening—this is the work Van Hecke believes is essential if parents and teachers are going to succeed in their God-given task of raising and educating children. On his desk there is a small placard given to him during his first year of teaching by a dear friend, a holy priest in Virginia, who became his mentor. Van Hecke has made it his personal motto: "It is better to build children than to repair men."

### An Apostolate for all Catholic Schools

In the course of his teaching career, Van Hecke became acutely aware of the dearth of good textbooks in Catholic schools. "Though most people may not realize it," he says, "for all major subjects, nearly every Catholic school in the country uses only secular textbooks in its curriculum."

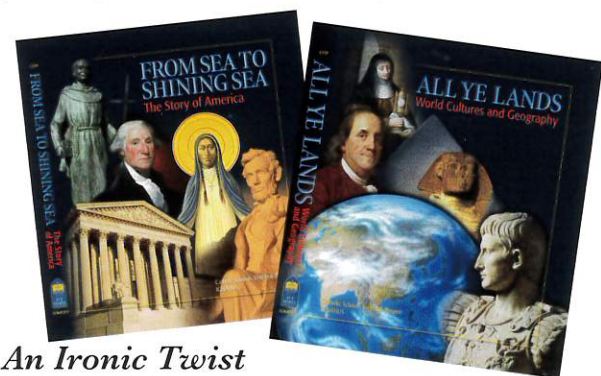
Finding these sadly lacking both in content and presentation, in 1996 Van Hecke launched the Catholic Schools Textbook Project, an independent non-profit educational apostolate serving Catholic school children in America by producing the first new Catholic textbooks in 40 years. As president of the Project, he has received invaluable assistance from partner and general editor, Dr. Rollin Lasseter, an English professor recently retired from the University of Dallas

The problem, as Van Hecke and Lasseter saw it, was the most acute in history, so they began with that subject. "Now, eight years and \$400,000 later, we have two books completed, and three more in the pipeline," Van Hecke says. "Instead of boring textbooks that distort or ignore the Church's contribution to human history, we now have two texts of the five planned in the history series—*All Ye Lands* and *From Sea to Shining Sea*. In these, the facts of Christian history are accurately, beautifully, and engagingly portrayed."

Published by Ignatius Press, the textbooks feature four-color pictures, maps and graphics. They are chock full of stories that capture the imaginations of students. Says Van Hecke, "You want to give kids stories because one of those stories is going to catch their hearts, inspire them and show them the Church is real and not something you do just on Sunday. They will see that it's a way of life, and it has been a way of life for great men and women throughout history."

The response to these new textbooks has been tremendous. Now in place in at least one school in each of the 50 states, they are being lauded by teachers, students and parents alike. The Project has also caught the attention of the media: Van Hecke has been interviewed extensively by both the secular and religious press, appearing on news casts such as CNN's *Headline News* and *Lou Dobbs Tonight* to introduce the Project.

With the three final history texts in the last stages of preparation for publication, Van Hecke is already planning for the science and English series.



### An Ironic Twist

The Van Hecks have three children: Anna (13), Nicholas (11) and Helen (10). In what some might call an ironic twist, all three have been home-schooled by their mother. Appreciating the apparent contradiction, Van Hecke says with a smile that there's no division in the family—his wife is actually a big fan of schools. "It's just that with Jessie being a certified teacher, the most natural thing in the world for us was that she teach the children at home, at least while they were young. And the results have been very good." Their decision is also guided, in part, by their son, Nicholas, who has spina bifida. His special needs could not be accommodated by the school, and they did not want him to be the only child educated at home.

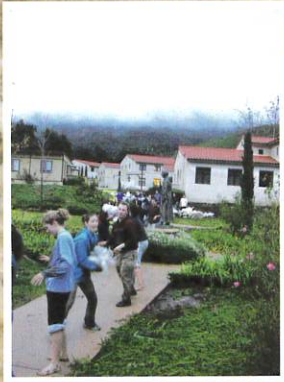
Twice a year, the Van Hecks evaluate each child's progress and ask, "School or home-school?" Until this past year, the answer for all of them has been 'home-school.' But daughter Helen is now enrolled at St. Augustine Academy in the 4<sup>th</sup> grade, and she is thriving. The Van Hecks note, "With Nicholas' progress, and Anna approaching high school, we hope they will all be at St. Augustine soon." But, whether at home or at school, one can be sure they will be learning from texts produced by the Catholic Schools Textbook Project.



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California



## Calendar of Events

Friday Night Lecture:  
**Dr. John O'Callaghan**  
March 18

Easter Recess:  
March 23 – 30

Spring Dance:  
April 9

Friday Night Lecture:  
**Dr. Joseph Pearce**  
Ave Maria University  
April 22

Spring Choir Performance:  
*The Mikado* by Gilbert and Sullivan  
April 29

Final Exams:  
May 5 – 13

Commencement:  
May 14

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