



### A Statement in Stone

#### Pope Benedict XVI Blesses Cornerstone of Our Lady of the Most Holy Trinity Chapel

At his general audience on the morning of September 3, Pope Benedict XVI welcomed not only the usual crowd of cheering pilgrims and dozens of visiting cardinals and bishops, but also a delegation from Thomas Aquinas College—and a prized, 765-pound, two-foot-high, three-foot-wide, 8-inch-thick block of limestone.

The block is the cornerstone of the College's Our Lady of the Most Holy Trinity Chapel, which is still under construction and will be dedicated in early March 2009. The delegation had come to present the cornerstone to His Holiness for his papal blessing. Leading the delegation was the chairman

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“Thomas Aquinas College has always been thoroughly Catholic in its identity... For the College to bring the cornerstone of its new church to Rome and have it literally blessed on the site of the basilica built over the tomb of St. Peter, and by his successor, Pope Benedict XVI, is a wonderful symbol of the fidelity of Thomas Aquinas College to the Catholic Church.”

- Archbishop Raymond L. Burke, Prefect, Apostolic Signatura

### Students Celebrate Arrival of New Academic Year

#### Bishop Cordileone offers Mass of the Holy Spirit

Upon announcing the start of the new academic year on Convocation Day, August 25, President Thomas Dillon and the faculty were met by what has become an annual, joyful sound—thunderous applause.

Following Dr. Dillon's declaration, 102 matriculating freshmen and the scores of upperclassmen who had come to welcome them rose to their feet, launching into a full minute of sustained cheering and clapping. In their own way, the new students had just participated in the first among many of the College's unfolding traditions, celebrating their new place among the Thomas Aquinas community.

“That was kind of the jelling moment,” said Admissions Director Jon Daly, noting that the exuberant greeting of the new academic year has a long history. “It's something that happens every year and always comes from the students spontaneously. The students cheer while other students ring the chapel bell just outside St. Joseph Commons.”

For the freshmen, Convocation—held on a bright, sunny morning on the last Monday of August—capped off a long process of transition. After months of applications and waiting, they had arrived on campus the previous Thursday for the start of Orientation. They had participated in their first two seminars, exploring “Learning in Wartime,” by C. S. Lewis; “Liberal Education and Freedom,” by Rev. Thomas A. McGovern, S.J., a deceased former tutor and chaplain at the College; and “Liberal Education and the Humanities,” by College



founder and tutor Marcus R. Berquist. They had listened to welcoming addresses from College officials. They had come to know each other in the residence halls and at social gatherings. But not until Convocation Day's matriculation ceremony, when each signed his or her name into the official campus rolls—and when Dr. Dillon delivered his proclamation—did they formally become students of Thomas Aquinas College, members of the Class of 2012.

“It is the moment that everyone looks toward as the end of the ‘pre-formation,’” Mr. Daly added, “the moment at which we become one college community again for another nine months.”

In keeping with a 500-year-old custom in Catholic education, the new academic year began that morning with a Mass of the Holy Spirit. The Most Reverend Salvatore J. Cordileone, Auxiliary Bishop of San Diego,

was the principal celebrant and homilist, joined at the altar by the College's three chaplains, Rev. Cornelius M. Buckley, S.J.; Rev. Paul K. Raftery, O.P.; and Rev. Charles Willingham, O.Praem. Vested in red, the celebrants processed into St. Joseph Commons, followed by 10 student acolytes and the entire faculty, as well as members of the Board of Governors, dressed in academic regalia.

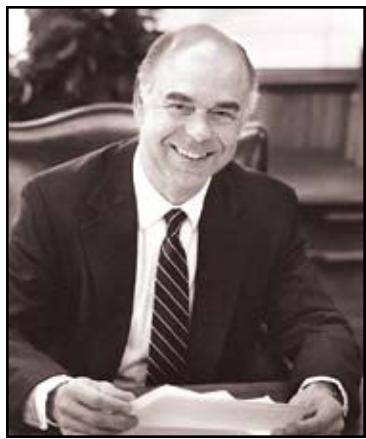
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# Education Under the Light of Faith, for Its Own Sake

## President Dillon's Convocation Day Remarks



In the fifth chapter of the first book of the *Rhetoric*, Aristotle distinguishes between possessions which are useful and possessions which he calls “liberal.” The former we have for the sake of something other than themselves; the latter are to be enjoyed

just in themselves, without reference to anything else.

You are about to embark upon a year of liberal studies. When you graduate, you will have in your possession, so to speak, a liberal education. This education is not for the sake of tending to your bodily needs, nor for the sake of the occupations in which you will be engaged in order to live. This education is for its own sake—but in the very possession of it, you will be enabled to live well. I say this because a liberal education is ordered to the cultivation and perfection of the intelligence, which is our highest faculty. Such an education begins in a kind of wonder about things and sets us on a path toward the fullness of knowledge, which we call wisdom. A liberal education does not immediately produce wisdom, but it does help us to make the right kind of beginning in what should be a lifelong quest to know the highest and best things and the ultimate causes of reality.

Aristotle points out that all men by nature desire to know. There is a natural desire in us to look for the reasons behind things—to understand causes. This desire is part of our very make-up, for the good of the intellect is to know the truth, and it innately seeks that good. For each of us, then, the more we know, the more completely we fulfill our nature, and the more excellent we become as men. In fact, in bequeathing us the gift of intelligence, God has made us, to some degree, like unto Himself, and sharers, in a sense, in a divine life. From all this it follows that to know what is true is a great human good, and it also follows that a liberal education is worthwhile just in itself, whatever other benefits may derive from it.

### Faith and Reason in Catholic Liberal Education

Now, Catholic liberal education has the same noble end as liberal education generally. However, there is a significant addition to the means it employs to reach that end. For whatever we can discover by our natural reason, as believing Catholics, we also have in our intel-

**A liberal education does not immediately produce wisdom, but it does help us to make the right kind of beginning in what should be a lifelong quest to know the highest and best things and the ultimate causes of reality.**

lectual endeavors the guidance of divine revelation and of the teaching Church. Our faith can illumine our understanding, and it can be a most helpful guide in the intellectual life, providing signposts, as it were, which direct us on the road to wisdom, deter us from making wrong turns, and lead us to profound truths which we would otherwise not even begin to see.

The College's founding document, often called the *Bluebook*, spells out very clearly what is the nature of Catholic liberal education and how Thomas Aquinas College in particular proposes to conduct it. This founding document, which was first published in 1969, fits hand-in-glove with Pope John Paul II's apostolic constitution concerning Catholic universities published some 22 years later, entitled *Ex Corde Ecclesiae*. The fit is close because neither document pretends to be saying something “new and original,” but rather both draw

from the same rich intellectual patrimony of Catholic thought, and both look to the gospels and to the traditions of the Magisterium of the Church as their source of inspiration and guidance. Our *Bluebook* maintains, quite simply, that the essential purpose of a Catholic college is to educate under the light of the Faith. Secular learning, it states, is to be combined with Catholic wisdom, since the Catholic faith is a guide in the *intellectual* life as well as in the moral life, and a Catholic college is properly defined by and formed by divinely revealed truth.

In a similar vein, Pope John Paul II's *Ex Corde Ecclesiae* states:

A Catholic university is completely dedicated to the search for all aspects of the truth, *in their essential connection with the supreme truth, who is God*. It does this without fear, but rather with enthusiasm, dedicating itself to every path of knowledge.

Speaking along related lines in his address to Catholic college presidents in Washington, D.C. this past April, our Holy Father, Pope Benedict XVI, stated the following:

All the Church's activities stem from her awareness that she is the bearer of a message which has its origin in God Himself: in His goodness and wisdom, God chose to reveal Himself and to make known the hidden purpose of His will (cf. *Eph 1:9; Dei Verbum, 2*). God's desire to make Himself known, and the innate desire of all human beings to know the truth, provide the context for human inquiry into the meaning of life. This unique encounter is sustained within our Christian community: the one who seeks the truth becomes the one who lives by faith.

He went on to say:

The contemporary “crisis of truth” is rooted in a “crisis of faith.” Only through faith can we freely give our assent to God's testimony and acknowledge Him as the transcendent guarantor of the truth He reveals. Again, we see why fostering personal intimacy with Jesus Christ and communal witness to His loving truth is indispensable in Catholic institutions of learning... It is important therefore to recall that the truths of faith and of reason never contradict one another... The Church's mission, in fact, involves her in humanity's struggle to arrive at truth. In articulating revealed truth she serves all members of society by purifying reason, ensuring that it remains open to the consideration of ultimate truths.

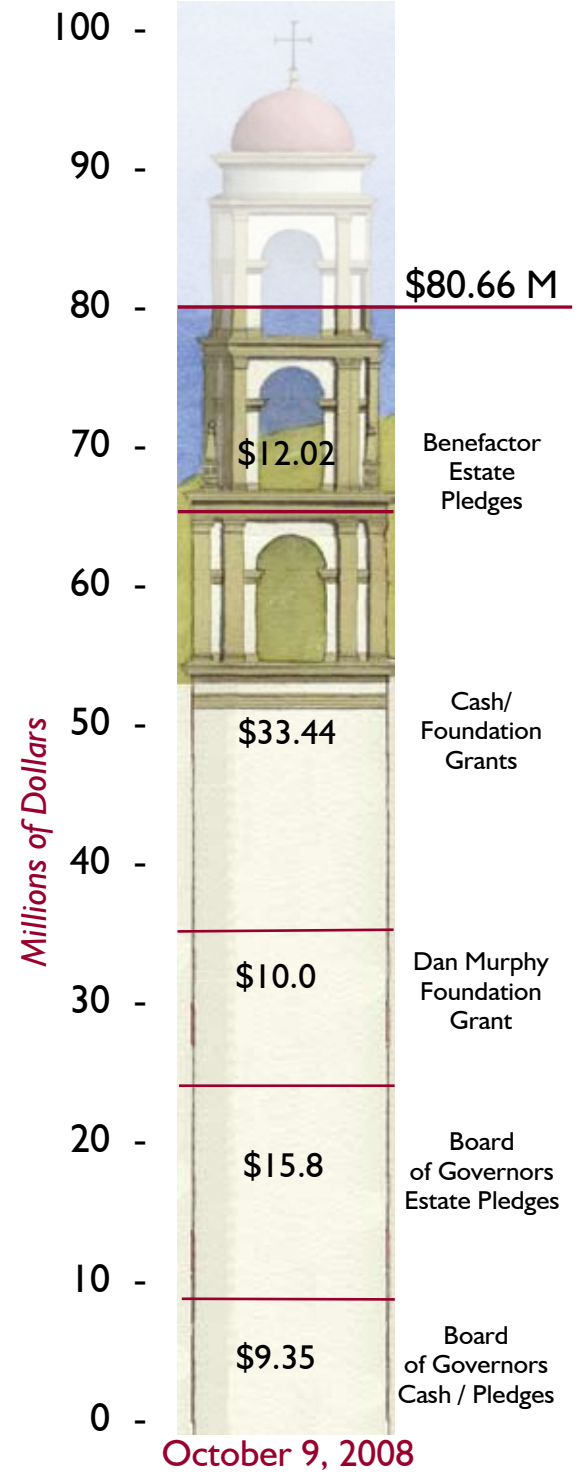
### Seeking and Speaking the Truth

Now, what is fundamental in our own founding document, in Pope John Paul II's *Ex Corde Ecclesiae*, and in Pope Benedict's address to Catholic educators—in fact, what is fundamental in any cogent understanding of education—is the judgment that truth exists.

It is certainly not difficult to see that if there were no truth, there would be no reason for a college to exist. But *there is* truth, and it is discoverable—though, for the most part, not without great effort and diligence. Even if the lips were to deny truth's existence, the human mind, in its very operation, can only reaffirm that there is truth—any other position turns out to be self-defeating. Skepticism is nothing but an imposter in the halls of the academy.

Thomas Aquinas College, therefore, is devoted, in season and out of season, to seeking and speaking the truth—no matter what the intellectual vagaries of the world, no matter what curricular fads abound on other campuses.

## Campaign Update

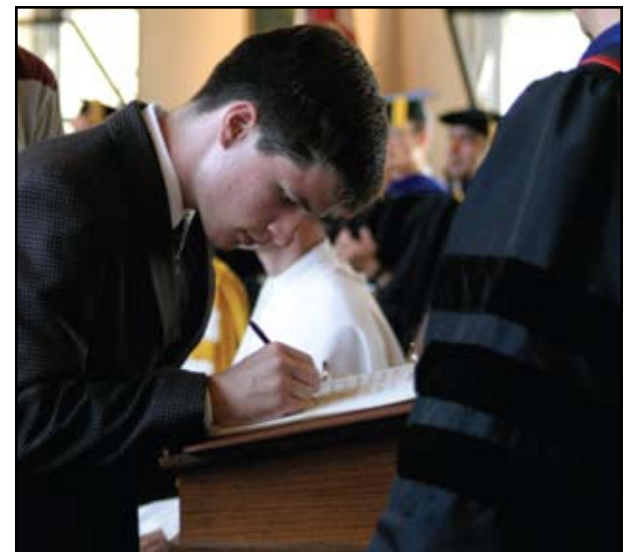


### A Sense of Wonder

Let me emphasize that none of what I said implies that the truth is easily won. As you wrestle with understanding the perplexities of the natural world, or the complexities of quantity, or the mysteries of the divine, you must question, explore, speculate, and test—in short, you must give free reign to your wonder.

Naturally, you will make mistakes, but it is only through genuine intellectual inquiry that you will make genuine progress toward the truth.

This community of learning, which is a community of friends dedicated to the fostering of intellectual virtue, is an ideal place in which to cultivate your sense of wonder and to strive for wisdom. Let us, then, begin this 38<sup>th</sup> year of Thomas Aquinas College with the determination that it will be the best yet in our history.



Each year at the Matriculation Ceremony on Convocation Day, freshmen come forward to greet President Dillon and the presiding prelate (this year, the Most Reverend Salvatore Cordileone) and then sign their names in the College's official register.

# Chapel Update

## Recent Photos



*"The Holy Spirit will come upon you, and the power of the Most High will overshadow you. And, therefore, the Holy one which shall be born of you shall be called the Son of God."*

- Luke 1:35

Inscription in the drum of the dome in Our Lady of the Most Holy Trinity Chapel.



## A Note from Dr. Dillon

Outside construction work has nearly ceased. Most of the interior work is finished. A sense of completion hovers in the air.

Yet the most important elements of Our Lady of the Most Holy Trinity Chapel are still in the fabrication process: the tabernacle, altar, and baldacchino. These items are being made in Spain by artisans at Talleres de Arte Granda, a company that since 1891 has combined traditional craftsmanship with modern technology to produce some of the world's finest sacred artwork. Delivery is expected shortly after the first of the New Year.

Plans are now under way for the Dedication Mass of this new *Domus Dei* in early March 2009, and we are looking forward to a weekend of celebration with benefactors, clergy, faculty, students, alumni, and friends.

To date, \$18 million has been raised for Our Lady of the Most Holy Trinity Chapel, and the College is deeply grateful to the over 2,300 benefactors who together have made possible the building of this crown jewel of our campus. We shall remember them all in every Mass that is offered in the new Chapel, and in our daily prayers. In fact, their names have been inscribed on scrolls that will be inserted in an aluminum tube and sealed within the Chapel's cornerstone. These scrolls, too, were blessed by Pope Benedict XVI in Rome as they were laid alongside the cornerstone. (See story on page 1.)

Now, the challenge ahead is to raise \$5 million in order to complete the funding for the Chapel. I appeal to you, therefore, to consider prayerfully how you can become a part of this noble project if you have not yet contributed to it, or, if you have, whether you can increase the support you have already given. Our goal is to do all that we can to completely fund Our Lady of the Most Holy Trinity Chapel prior to its dedication so that, unencumbered by debt of any kind, it can be entirely set apart for the glory of God and the Blessed Virgin Mary.

For further information or to discuss gift options, please contact Quincy Masteller or Tom Susanka at 805-525-4417 or dev@thomasaquinas.edu



The coats of arms and papal mottos of the late Pope John Paul II (left) and His Holiness Pope Benedict XVI (right) will be inlaid in the marble of the main aisle of the Chapel, one at each end. These marble renderings are in recognition of and in gratitude to Pope John Paul II, who blessed the Chapel's plans at the beginning of the project, and Pope Benedict XVI, who in September blessed the Chapel's cornerstone. (See page 1.)

## College Excels in Annual Guides

### High Rankings from Princeton Review, U.S. News, and Others

► **The Princeton Review** has designated Thomas Aquinas College as the #5 "Best Value" among all private colleges and universities in the country—for the second year in a row.

Only about 15 percent of the United States' 2,500 four-year colleges are included in the Review's annual guide, *The 368 Best Colleges*. Of those, Thomas Aquinas College is the only Catholic school founded in the last 50 years to make the list. The guide also names the College in 13 of its topical "Top 20" lists, as determined by institutional data and student surveys, including "Professors Get High Marks," "Most Religious Students," and "Students Happy with Financial Aid."

► In the latest edition of its annual guide, "America's Best Colleges 2009," **U.S. News & World Report** ranks Thomas Aquinas College in the top tier of American liberal arts colleges. The College is one of just seven California institutions, and the only Catholic liberal arts college founded in the last 100 years, to be ranked in the top 100. What's more, the College's placement moved from 83<sup>rd</sup> in the 2008 edition to 60<sup>th</sup> in 2009.

**U.S. News** determines its rankings by examining several criteria, including acceptance rates, graduation rates, and class sizes. In this third category, the guide ranked Thomas Aquinas College first in the nation, with 100 percent of the College's classes having fewer than 20 students. The College was the only Catholic institution in the country singled out for recognition in this category.

The magazine further recognized Thomas Aquinas College among all liberal arts colleges as one of its "Best Values," rating it 32<sup>nd</sup> out of the top 40, and 45<sup>th</sup> of the top 50 for "Least Debt" among an institution's graduates.



► **The Free Congress Foundation** ranks Thomas Aquinas College #2 in its listing of "Excellent American Colleges and Universities." Author Paul T. Yarbrough writes of the College, "one will find no better classical liberal education in the United States and in one of the most splendid campus settings in America."

► Only the 21 colleges and universities that "most faithfully live their Catholic identity and provide a quality undergraduate education" are included in *The Newman Guide to Choosing a Catholic College: What to Look for and Where to Find It* from **The Cardinal Newman Society's Center for the Study of Catholic Higher Education**. Of those, Thomas Aquinas College is listed among the top eight "Joyfully Catholic" colleges "characterized by a Catholic identity that permeates all areas of campus life."

► Thomas Aquinas College is the only school in the Western U.S. that the **Young America's Foundation** counts among its "Top Ten Conservative Colleges" that "proclaim, through their mission and programs, a dedication to discovering, maintaining, and strengthening the conservative values of their students."

► **Forbes.com** ranked Thomas Aquinas College in the top third of "America's Best Colleges."

► **The Intercollegiate Studies Institute (ISI)** features Thomas Aquinas College as one of just 50 schools in its *All-American Colleges: Top Schools for Conservatives, Old-Fashioned Liberals, and People of Faith*. ISI's more expansive guide, *Choosing the Right College*, says, "The keystone to the Thomas Aquinas College education is its corporate commitment to a rationally knowable objective reality. TAC believes that truth, with an emphatically capital 'T,' is accessible through faith and reason." As such, it wryly describes the College as "one of the few social experiments of the early 1970s that continues to flourish."

# Board of Regents Expands

## Stan Carmichael and Dan Peate Appointed

Now in its fifth year, the Board of Regents continues its work in aiding Thomas Aquinas College's fundraising efforts. The Board consists of dynamic community leaders who lend their talents to making the College better known and helping it meet its financial needs. With much gratitude and enthusiasm, the College welcomes the Board's two newest members.

### Stanley T. Carmichael

"We want to leave this world a better place," says Stan Carmichael. "My wife, Jennifer, and I want a legacy that says, 'we improved the world with our existence on this globe.'" With this noble goal in mind, Mr. Carmichael joins the Thomas Aquinas College Board of Regents because, he says, "We are so impressed with the quality and type of students who graduate from the College."



A native of Northern California, Mr. Carmichael attended Stanford University, where he played football and obtained a Bachelor's Degree in history and economics. From there he went on to earn an MBA at UCLA's Anderson School of Management before getting a Master's Degree in Science and Financial Services at The American College in Bryn Mawr, Pennsylvania.

Mr. Carmichael worked for various food corporations and in 1983 bought his own company, Jungle Growth Garden Products, which he sold in 1990. He subsequently started a full-service financial company, Carmichael Associates, which he operates from his home city of Thousand Oaks, California. Mr. and Mrs. Carmichael have seven children and five grandchildren.

In addition to his efforts on behalf of the College, Mr. Carmichael is actively involved in various community and professional organizations, including the local chapter of *Legatus*. Stan looks forward to his service on the Board of Regents, he says, because "Thomas Aquinas is committed to the spiritual formation of its students and committed to following the Magisterium of the Catholic Church."

As a member of the Board, Mr. Carmichael intends to "single-mindedly focus on raising the appropriate funds to support the many challenges that the College has set, be they endowments for student financial aid or for use in capital purposes."

### Daniel Peate

When Dan Peate, then a high-school senior, elected to accept a debate scholarship at Notre Dame, his mother was "devastated," he says, that he would not be going to Thomas Aquinas College. Perhaps she can now take some solace in the knowledge that, a dozen years later, her son has at last come to the College—as a member of the Board of Regents.



At Notre Dame—thanks to the intervention of College founder, tutor, and Notre Dame alumnus John Neumayr—Mr. Peate came under the tutelage of renowned philosopher and emeritus member of the College's Board of Governors Ralph McInerney and flourished. While majoring in philosophy, Dan was captain of both the debate team and his dorm hockey squad, dorm president and a student representative to the university Board of Trustees, as well as a news anchor for WSND, the campus radio station.

After graduating, Mr. Peate interned for one year with the Midtown Educational Foundation, a corporate work of Opus Dei based in Chicago that tutors and mentors inner-city children. There, he worked on fundraising, organizing events, and various other activities, and met his wife, Maria. The couple now has three young children and has moved back to Mr. Peate's hometown of Thousand Oaks, California.

For the last seven years, Mr. Peate has worked in the insurance business. He currently manages sales and marketing for the Western United States at Arthur J. Gallagher, one of the industry's largest firms, where he also runs a group that performs insurance-related due-diligence work for private-equity firms looking to buy or invest in companies. He volunteers for various community-service organizations, including Catholic Charities, Moorpark College, and St. Joseph's Health and Retirement Center.

"Catholic colleges and universities in this country—the ones where you can truly find an orthodox, Catholic education—are few and far between. So I am thrilled to support an organization that lives up to that standard," Mr. Peate says. "The opportunity to be involved with an institution such as Thomas Aquinas College is not only an honor, but a privilege."

# Regents Host Second Annual Golf Classic

## Event Nets Funds for Student Financial Aid

With the two-fold goal of raising money for the College's Student Scholarship Fund and introducing the school to new friends, the Board of Regents hosted the Second Annual Thomas Aquinas College Golf Classic on Monday, June 2, 2008. Held at the world famous Sherwood Country Club in Thousand Oaks, California, the event proved to be a great day for the golfers, and a successful one for Thomas Aquinas College.

Under the leadership of Jim Scanlon, Chairman of the Board of Regents, Regents Scott Daily, Bill Costigan, Jim Fahey, Alex Lessard, Dan Peate, Jerry Weisbecker, Stan Carmichael, and Berni Neal planned an outstanding tournament. Not only was the event enjoyed by all the participants, but thanks to our sponsors and golfers, it raised \$81,000 for student scholarships.

In addition to receiving great prizes from the tournament sponsors, the 98 golfers from areas all around Southern and Northern California learned about Thomas Aquinas College and its unique program from tee sponsors who posted informational signs along the course. College information packets were also on hand.

The wrap-up event included a delicious meal and a silent auction featuring 33 fine wines from Regent Jim Fahey's collection. President Dillon expressed his thanks to all who participated and gave them an introduction to the College. Later, Regent Jerry Weisbecker presented awards to the winners and auctioned off three generous golf packages donated by a Northern California member of the Board of Governors, Jim Conn.

The low-gross winner was Chris Hall, and the low-gross team winners were David Propst, Greg Withers, Paul Hovsepian, and Paul Byerley. The low net winner was Ron Mostero, and the low net team winners were John Anthony, Walter Conn, Jr., Ray Napierala, and Rob Wood.

The College is most grateful to the Golf Classic sponsors, including:

**Gold Sponsor:** Mark and Irene Montgomery, in honor of the Tutors and Staff of Thomas Aquinas College

**Silver Sponsor:** The Wealth Management Team of Alex Lessard and Tony Hsu, UBS Financial Services Inc., Los Angeles and La Jolla

**Golf Package & Tee Sponsors:** Precision Biologics, First California Bank, M.F. Daily Corporation, Charles Dunn

**Putting Sponsor:** BJ's Restaurant

**Lunch, Awards, Wrap-Up Event:** Frances Hardart

**Hole-In-One:** William L. Morris Chevrolet

**Tee Sponsors:** Chelsea Management Company, The Grenada Chocolate Company

**Closest to the Pin:** Carmichael Associates

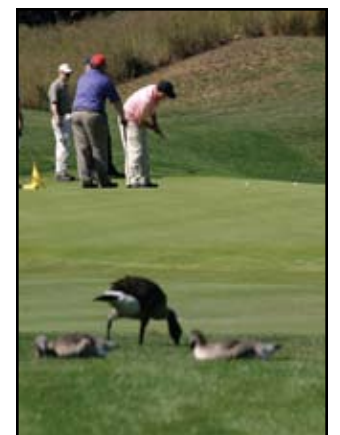
**Longest Drive:** Laubacher Insurance Agency, Inc.

**Beverage Sponsor:** Greg and Pam Schuberg Family

**Driving Range:** Mark and Debbie Schuberg Family

Thanks also to those who made special donations for the Golf Classic: Harry Browne, George Esseff, Jr., John and Margaret Given, Mike Guite, Frank King, Jack Lewis, Jim Fahey, Scott Daily, and Jim Scanlon

*The Board of Regents is pleased to announce that its Third Annual Thomas Aquinas College Golf Classic will be held on Monday, June 1, 2009, at Sherwood Country Club in Thousand Oaks. If you would like player or sponsorship information, please contact Patti Harmonson at 805-421-5929, ext. 5929, or at [pharmonson@thomasaquinas.edu](mailto:pharmonson@thomasaquinas.edu)*



# Catholic Education in the Service of Church and State

## An Interview with the Most Reverend Salvatore J. Cordileone, Auxiliary Bishop of San Diego

**Q: In the Holy Father's recent address to Catholic college and university presidents, he called on Catholic educators to do all they could to ensure faithfulness to the teachings of the Church, while at the same time encouraging vigorous discussion of issues. What are your thoughts about that?**

**A:** Basically, I agree with what's in the founding document of this college—that a Catholic institution's identity is defined by divinely revealed truth, with academic freedom as a necessary added-on special feature. This is opposed to the other way around that we find all too often, namely that Catholic identity is a special feature that gets added on. Catholic identity—it has to imbue everything. It's not the case that we can say, "We have an opportunity to do Catholic things in addition to everything else at our university; we have campus ministry, for instance; we have a students for life club; we have retreats; we have a chapel on campus." That makes Catholic identity merely a feature among other features, like "we have a gay pride student club." It's like putting them on the same plane. Rather, it has to be what imbues everything. Academic freedom—yes. But there have to be parameters. You know, there is this misunderstanding of freedom as license to do whatever you want without any consequences. But there have to be some kind of parameters based on the truth which, as we know, is of two kinds: divinely revealed truth and the truth found within nature. It is within these parameters that there has to be a vigorous discussion and there has to be scientific inquiry.

**Q: What would you say to those—and there are many—who seem to make a false dichotomy between Catholic identity and academic freedom, as though they are mutually exclusive?**

**A:** Well, they seem to be the ones guilty of stifling academic freedom. When I was thinking about this while preparing my homily for today, the thought came to me of the example of Larry Summers, the past president of Harvard, going back a few years. He said something as "outrageous" as that there might be a genetic difference between men and women, a genetic difference that might account for—possibly—why more men go into the field of science than women. And then he was excoriated for it.

As I understand it, there were other reasons, too, as to why he was finally dismissed as the president, but that was the one that got all the attention. Well, where are you on academic freedom then? Why didn't he have a right to say something which is a perfectly legitimate observation? He wasn't even saying it dogmatically; he simply said this *might* be one reason and he listed some others as well. So the purveyors of "academic freedom" have, I think, a more narrow understanding of what that means than we do.

**Q: Another objection to an academic program that takes the teachings of the Faith as a guide—the way we do at Thomas Aquinas College — goes something like this: "You already have all the answers (from faith), so there can't be any rigor to the education." What is your response?**

**A:** "You have all the answers" implies a certain arrogance, you know, like we don't think we have anything to learn from anyone. But if that were the case, why would one study Karl Marx? Why study Nietzsche? Why study all these other philosophers whose philosophies are so contrary to what we believe from divinely revealed truth?

But we do believe we have something to learn from everyone, even from those that do violence to the truth, even if it's by a *via negativa*. And it is important to have an understanding of their thoughts simply because of the influence their work has had on the world. One of the many great things about the Catholic intellectual tradition is that people in our world probe the understanding of those who think contrary to the way that we do—

examples as diverse as scholars of Martin Luther, or those who study Marxism, or those who study Islam. They study them thoroughly, not in order to condemn or to condescend, but to understand so that we can address their positions.

**Q: You have been courageous in your defense of marriage, which is under unprecedented attack here in California and elsewhere in the country. Why do we so often hear it discussed as a matter of religion? And why do we hear so little about the natural law and about preserving marriage for the sake of the common good?**

**A:** I think that results from an extreme individualist mentality. The common good is not opposed to the individual good. Indeed, the common good is what helps each individual as well as society as a whole to develop its full potential. But the prevailing individualistic mentality is so extreme—based on the idea of relativism—that inevitably it will destroy the understanding of marriage. Combine that with the depravity of sexual morals in the last several decades, and it can't help but do serious damage, if not destroy, the basic understanding of marriage.

We believe in marriage the way every human society has believed in it since the beginning of the human race, and yet we're accused of imposing our religious beliefs on everyone else—although we have to acknowledge, too, that there's no place where faith and culture more intertwine than marriage. But that already tells you something about how fundamental a human institution this is, and how important it is for the common good and for a strong society.

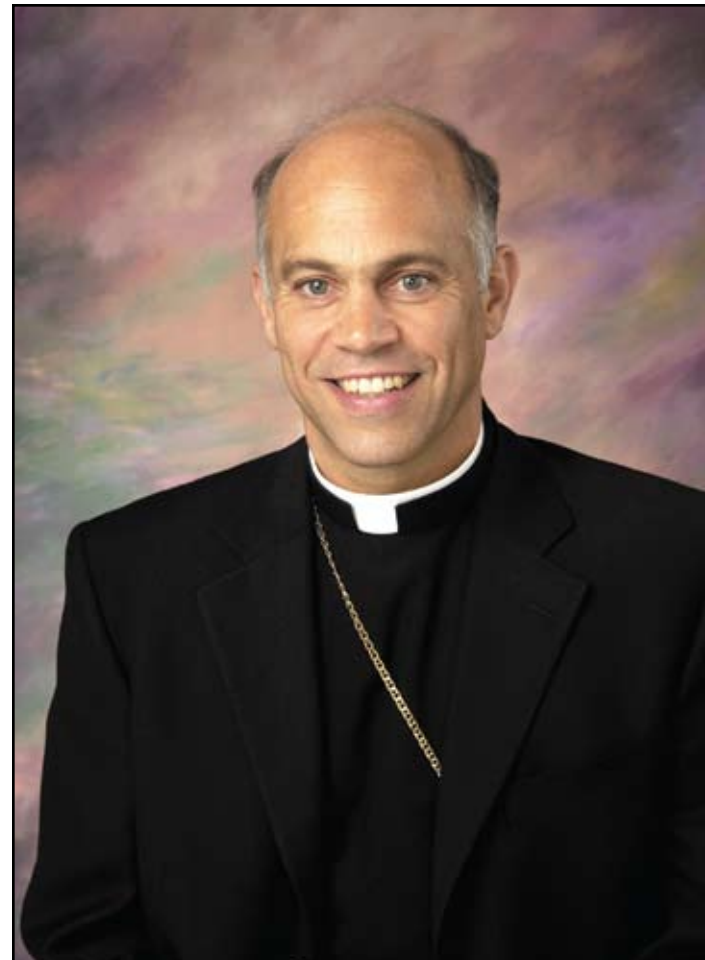
But if you believe in the natural law, you can't help but believe in marriage. Nature has designed the man and the woman to complement each other. Only the union of a man and a woman can produce a new life. That is what the purpose of marriage is. The ends of marriage are to procreate and raise the next generation of citizens, and for the mutual good of the spouses.

Contraception, however, has been the crack in the foundation that's brought down the building because it disconnected children from marriage, and once you do that everything's possible. All possibilities are now on the table. We're taking the most intimate, sacred, special gift God has given us, and using it just as a means of pleasure, even to the point of killing children, so we can indulge in this pleasure. It's horrific.

**Q: Why is marriage important to the state? Why should the state take an interest in it one way or the other?**

**A:** The state, or society in general, has always had an interest in marriage because marriage is about raising the next generation of citizens. For a society or state to thrive, its citizens have to be virtuous; they have to be honest; they have to be self-giving; they have to keep their promises, be honest in paying their taxes; they have to be restrained, not over-indulging; they have to be industrious. A society needs its citizens to have these sorts of virtues if it's going to be a strong, thriving society.

How do people acquire those virtues? By a good upbringing. What's the optimum upbringing for children? A mother and a father—ideally the mother and father who brought them into this world. But adoption is a viable option when that's not possible. So they see a father and a mother; they're both important for the child in a loving home. And of course you need the whole society around them; there is some truth to that principle, "It takes a village to raise a child." It's not a village in place of the parents, but the village in support of the parents. And so the school, the Church, the library they go to, the clubs and organizations they belong to have to be affirming of these good, virtuous values and reinforcing them for the children. And that's why marriage is important,



because society rises or falls on its citizens, and citizens rise or fall on the families they grow up in.

**Q: You spoke during the matriculation this morning about how Catholic education was so critical to making our nation great again. Do you see a connection between these two things, between the state of Catholic education and the state of marriage?**

**A:** Education, in any authentic sense of the word, is for the sake of the whole person and for the sake of forming virtuous citizens. Young people are encouraged to be passionate about things, which is good, but it's not good if they're also not encouraged to be restrained. There has to be a sense of restraint in order to acquire virtue.

For example, I see something that doesn't belong to me that I like, and there's no one looking. Do I take it, or don't I? If I have a sense of restraint because of responsibility, then I'll leave it there. Which way is society better? If I take it, or if I leave it for the person to whom it belongs? And that's especially true in the whole realm of sexual behavior, and that's where most damage is done—because sex is for babies. We have this "bizarre" idea as Catholics that sex is for babies, and like I said earlier, it's contraception that made that separation and has given people the impression that it's just for fun, that babies are an option, if you want to use it for that.

The result is that kids are either brought into the world without fathers, or they have mothers who aren't attentive to them; or they grow up in abusive situations; or they're aborted, which does all kinds of harm to women and to the culture in general. It's all because of a culture of self-indulgence rather than a culture of virtue.

So, I would say yes, there is a connection between marriage and education, because again, education in the school and university should be reinforcing what should be taking place in the family, where children are trained to be virtuous.

It is common wisdom that's been accepted for generations in many cultures that the family is the foundation of society, and if that's true, then marriage is the foundation of the family. So if marriage is weak, families are going to be weak; and if families are weak, our society is going to be weak.

But how do we have strong marriages? Well, again, there has to be that sense of virtue, that sense of restraint—for the good of another—so people are capable of making a commitment and fulfilling the commitment. That's the best environment for children to grow up in, so then they can do the same when they become adults.

*continued on page 9*

# Bishop Cordileone: Let the Light of the Truth Be a Beacon to the World

## San Diego Prelate Encourages Students, Faculty at Convocation

I thank you for the invitation to join you today for these ceremonies to mark the beginning of the new academic year, and especially to be the celebrant at this Mass of the Holy Spirit. It is an honor for me to do so and to be here with you.

It was not lost on me the fact that the vision for the founding of this college was put into print at a very pivotal moment of history, even right down to the very year, the year 1969, a year that is really emblematic of all the social upheavals and revolution common of those years. Years of revolution which promised a new freedom, but because of a very serious misunderstanding of the human person have caused untold suffering in the lives of millions of people. And we are still suffering the consequences of that. The way I look at it is that back in 1969, here in Santa Paula, someone turned on a light right at the very moment that everyone else was turning them off.

Our first reading marks another pivotal moment of history, in fact, the pivotal moment of history, when the light of Gospel Truth begins to spread throughout the world (*Acts 2:1-11*). The story of Pentecost is well known to all of us: Jesus sends His Holy Spirit upon those first disciples after His return to His father in glory. Jesus' Ascension is reminiscent of another ascension, when Moses ascended Mt. Sinai to receive this higher law from God and deliver it to His people, to be the sign of the Covenant, the sign that they belonged to Him because they followed this higher law. Now Jesus ascends to Heaven, returning to His father, to send His Spirit upon His disciples, to unite them as the people of the New Covenant, that covenant which He sealed with His blood.

We hear Jesus promise His disciples to send them that Spirit in our Gospel for today's Mass, that Spirit who is a witness to the truth (*John 15:26-27; 16:12-15*). The disciples would then receive the charge to bring that light of truth to all the world. That truth was no longer to be confined to a single race; it was to go out to all of the nations of the world.

### *The Church's Witness to the Truth: Three Elements*

Bearing witness to the truth: Is that not one of the key elements of Catholic education? But really it is an outcome of what must necessarily precede it—

really, three elements that distinguish the Church's witness to the truth with which we are charged by our master and our founder, and specifically in the sense of Catholic education. This was articulated by our Holy Father, Pope Benedict XVI, in his recent address to Catholic educators during his visit here in the United States. He said, "The dynamic between personal encounter, knowledge, and Christian witness is integral to the *diakonia* of truth which the Church exercises in the midst of humanity."

He articulates there the three elements of bearing witness: personal encounter, knowledge, and Christian witness. These three principles really give us the blueprint for Catholic education.

### *Encounter with Christ*

First of all, if the education of the Christian is to mean anything at all, it must lead the student to an encounter with the person of Jesus Christ. Without that, it is absolutely pointless, and any kind of Christian education becomes indistinguishable from any other type of academic endeavor, or even technical training, for that matter.

This is really nothing new for us. It's a basic, perennial principle already articulated by Pope Pius XI in his encyclical on Catholic education back in 1929 (*Divini Illius Magistri*). He says, "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism.... For the true Christian must live a supernatural life in Christ.... [T]he true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."

The Christian student, then, must see the world through the lens of Jesus Christ, must think with the mind of Christ, love with heart of Christ. Jesus Christ must imbue everything about the student's life: his priorities, the way he sees the world and treats other peo-



ple, reacts to different situations and to the environment around him, everything.

This life exemplifies what St. Paul exhorts us to in our epistle for this Mass—setting aside the desires of the flesh, which he enumerates, and leading a life filled with the fruit of the spirit, which he also enumerates (*Gal. 5:16-25*). In an age where there is so much discussion and debate and even confusion over what makes a Christian, and specifically Catholic education, different—what is the distinguishing mark that sets it apart?—I think we can have no clearer guide than what St. Paul lays out for us in this reading, contrasting the desires of the flesh from the fruit of the spirit.

Just think about this in the context of today's world, and specifically in the context of education, especially higher education. The desires of the flesh—"immorality, impurity, lust, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like." Compare them with the fruits of the spirit—"love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control." I think St. Paul presents the current state of affairs in a very succinct and exact way.

### *Knowledge of Jesus Christ*

The encounter with Jesus Christ leads to knowledge of Jesus Christ, that knowledge which the world so desperately needs. Knowledge of Jesus Christ means knowing about Him and knowing Him. It is knowledge

## A Look at the Thomas Aquinas Class of 2012

### Foreign Students, Legacies, and Summer Program Participants

Among the 102 members of the Thomas Aquinas College Class of 2012 are students from 26 states and four countries, 22 children of alumni, 52 graduates of the high-school summer program, and two notable firsts: the College's first set of triplets, and a 19-year-old freshman whose father graduated from the College just 12 years ago. It's an extraordinary class that merits a closer look.

### *Spanning the Globe*

Thomas Aquinas College has long attracted international students, and in the case of Alice, Kelly, and Noel Bulger, it's attracted three at the same time. The Bulgers are Irish triplets, in the literal sense of the term. Hailing from Birr, Ireland, these three 18-year-olds join their sister, Roisin, a sophomore.

Graduates of Mother of Divine Grace School, an international long-distance learning program, the triplets were determined to attend the same college. "We've always done everything together," explains Noel. Unable to find an authentically Catholic education in Ireland, the Bulgers looked into various American institutions, and quickly settled on Thomas Aquinas College. "The Catholic ambience is what attracted us to college in America,"



A first for Thomas Aquinas College: Irish Triplets.

says Kelly, "and the study is what brought us here." Adds Noel, "You can get the Catholic atmosphere at any number of colleges. You can't get this program anywhere but at Thomas Aquinas."

After a visit to the campus last October, the triplets were sold on the College. Their parents, understandably, were reluctant to send their children so far away from home. "One child was okay," Alice reflects, "but three at a time was pretty hard!" Ultimately, however, Dr. and Mrs. Bulger were willing to let a total of four of their seven children venture some 5,000 miles from home, in the confidence that at Thomas Aquinas College their faith, intellects, and characters would be properly formed. Since arriving, the triplets have been delighted by the education. "I enjoy the classes. I really look forward to them," says Kelly.

In addition to the Bulgers, 11 other members of the Class of 2012 come from abroad, including 10 students from Canada and one from Australia. International students from six countries—including Ghana, Belgium, and South Africa—account for about 10 percent of the College's overall population. For freshmen like the Bulgers, it's an education worth traveling far to obtain. "It's such a unique college," says Alice, "especially in terms of the curriculum, the Socratic method, and the Catholic culture."

### *A Legacy of Legacies*

"Legacies," that is, the sons and daughters of alumni, have been coming to Thomas Aquinas College ever since alumni from the first graduating classes had children old enough to enroll, starting in the late 1980s. But rarely have a parent and child belonged to two graduating classes so close together in time as Gary "Tommy" Brittain ('96) and his daughter, Liberty ('12).

Tommy came to the College as a freshman in 1992, when he was a 25-year-old husband and father of four. Having already obtained a bachelor's and a master's degree,

of the truth—the truth of what He teaches, and the truth of Him who is the Truth

That can only lead to an inner conviction. One who knows Jesus Christ has the inner conviction of the truth. Pope Benedict also spoke about this to Catholic educators in our country. He spoke about this as being at the heart of a school's Catholic identity. He said then, "It is a question of conviction—do we really believe that only in the mystery of the Word made flesh does the mystery of man truly become clear?"

This points to another one of the many crises I believe we are facing in society today, especially in the field of education, and that is the problem of timidity with regard to truth and goodness. In regard to this, Pope Benedict issued another one of his many pithy pronouncements packed with perception, where he says: "We observe today a timidity in the face of the category of the good and an *aimless pursuit of novelty parading as the realization of freedom.*" [emphasis added]

### Witness to the Truth

There are powerful forces today that try to intimidate those who would speak on behalf of the truth and of the good. And not only intimidate; it goes beyond fear. There are forces that want to make us actually *ashamed* of the good. The true disciple of Jesus Christ—that is, students of Christ, of which we all are, the disciples of Christ, the ones who really know Him—will not be ashamed of the good and will not be intimidated in being a witness to the truth.

In the context of an institution of education, the question of outward testimony strikes at the heart of that very critical issue of Catholic identity. Catholic identity is not something added on or a special feature of the institution. This is so clear in our Catholic thinking. It's a basic underlying principle permeating everything we understand the world and our faith to be. It has so many different applications, this basic principle.

Just think, for example, as it applies to our understanding of the sacraments. Baptism, for example: Baptism is not something added on to the person; it changes the person ontologically. Therefore it cannot be repeated, and even if the person were to repudiate the faith and then return, baptism would not be repeated. We have another sacrament for that.

Think about the sacrament of marriage. If both are baptized, the marriage cannot be other than a sacrament. The sacramental character of marriage between two baptized people is not something added on, a special added feature. But a marriage between two baptized people cannot be anything other than a sacrament if it is a valid marriage.

Pope Benedict XVI also spoke of this principle in

speaking to our Catholic educators: "Catholic identity ... demands and inspires ... that each and every aspect of your learning communities reverberates within the ecclesial life of faith. Only in faith can truth become incarnate and reason truly human, capable of directing the will along the path of freedom." A simple and profound truth, articulated consistently in Church pronouncements on Catholic education, going back also to that encyclical of Pope Pius XI.

I noticed it was also captured in the founding document of this college, *A Proposal for the Fulfillment of Catholic Liberal Education*, which I had the privilege to enjoy reading in preparing for this homily. I noticed especially this statement: "Such an education demands that all the parts of the curriculum not ordered to technical concerns should be conducted with a view to understanding the Catholic faith, and that the Faith itself should be the light under which the curriculum is conducted." Another way of phrasing this same, basic principle.

The founding document goes on to distinguish a Catholic institution of education from a secular one: "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."

No one could word it more concisely or more precisely. For a Catholic institution of education, its defining principle is divinely revealed truth, with academic freedom as a special added feature and not the other way around.

All this means that Catholic education—really, any authentic education—is an integrating principle, integrating learning as, again, Pope Pius XI said in that encyclical in 1929: "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

### False Dichotomies

The current crisis in education derives, I believe, at least in part, from the creation of false dichotomies: a dichotomy between truth and freedom, between truth and faith, and between faith and reason. Our recent Holy Fathers, and especially our beloved, late Holy Father, Pope John Paul II, and now Pope Benedict XVI, have countered these false dichotomies over and over again in their teachings—Pope Benedict XVI, once again most recently in his address to Catholic educators in this country. He says, "The *diakonia* of truth takes on a heightened

significance in societies where secularist ideology drives a wedge between truth and faith."

There is no such wedge. As St. Paul would put it, the desires of the flesh are a false allurements, and they only enslave. The correct understanding of the human person is to live *in* the flesh, but *by* the spirit. This is what liberates, not those "aimless pursuit[s] of novelty parading as the realization of freedom." Faith and reason work together so that we can know the truth. Knowing the truth leads us to discover the good. Living the truth makes us truly free.

### Truth as a Service to the Common Good

The "*diakonia* of truth" of Catholic institutions of learning is a service to the common good. That is exactly what the vision is here at Thomas Aquinas College—a so very Catholic understanding, an understanding counter to modernity, modernity in the sense of a novel construct which opposes itself to everything that came before. Actually, that sense of modernity is in itself a false dichotomy, a false dichotomy which leads to a sense of superiority and even arrogance.

As Catholics, we know that all those thinkers who have helped shape history in every age are our contemporaries. We're not beyond or above them. They are with us now. We have something to gain from all of them in helping us to discover the truth, even those who are non-Christian, or pre-Christian, or those who are sort-of Christian. Even those who do violence to the truth in one way or another, we can learn something from them, and so we study them: Aristotle and Augustine, Cicero and Shakespeare, Dante and Descartes, Machiavelli and Marx, Newman and Nietzsche. And so very many others, including, of course, most of all, the Angelic Doctor himself.

Two thousand years ago in that upper room in Jerusalem, a light went on when the Holy Spirit descended upon the first members of the Church. The Church has continued to spread that light of truth to all the nations of the world in every age, most especially in her ministry of education.

I congratulate you, the community of Thomas Aquinas College, on the commencement of another year of your participation in the Church's "*diakonia* of truth." And I pray that the Lord may bless you abundantly so that the light of that truth, which leads to knowledge of the good and the true liberation of the human person, may make this college community a true beacon of hope to all the world.

*The Most Reverend Salvatore J. Cordileone, Auxiliary Bishop of San Diego, was the principal celebrant and homilist at this year's opening Mass of the Holy Spirit.*

he was eager to supplement what he considered an unsatisfactory undergraduate and graduate education. But it took great sacrifice on the part of both Tommy and his wife, Melissa, to support a family while he was again a fulltime student.

Tommy worked as a UPS pre-loader in Ventura from 3:30 to 8:30 a.m.—reviewing Latin flash cards and Euclidean propositions during down moments—before rushing back to Santa Paula for his morning classes. He would stay up until 11:30 p.m. finishing his readings, then go to bed and repeat the cycle again a few hours later. Melissa worked part-time in Ojai and managed home life largely without the help of her hyper-scheduled husband. Meanwhile, over the course of Tommy's four years at the College, the Brittain family were blessed with two more children.

"It's always been our dream that our children would attend the College," Tommy says, and it's a dream he and Melissa have passed along to their eldest daughter. "Most of my love for the College came from my parents," Liberty observes. "Then I was lucky enough to come here and see how wonderful it is for myself." A teacher and head football coach at Tempe Preparatory Academy in Arizona, Tommy, now the father of 11,



Liberty Brittain ('12) stands between her parents, Melissa and Tommy ('96), surrounded by her 10 brothers and sisters.

hopes that Liberty will be "the first of many" Brittain children to matriculate at his *alma mater*.

For alumni, it's a common hope, often realized. Nearly 20 percent of the members of the Class of 2012 have at least one parent who attended the College. As Tommy puts it, "It's almost like Liberty is not gone, because she's just sharing a part of our life we went through. She's kind of returning home."

### Summer Reading

The Summer Great Books Program for High School Students continues to be a tremendous success in drawing young people to Thomas Aquinas College. Of this year's freshmen, just over half have participated in previous summer programs, the largest number ever.

The two-week session gives interested high-school students a sampling of College life. They read a range of great works, from Sophocles, Plato, and Euclid to Shakespeare, Kierkegaard, and Fabre, and explore the texts in Socratic discussions led by College tutors. In between studies, participants forge new friendships, hike through the hills that surround campus, play sports, and go on organized trips to the beach, the J.P. Getty Museum, and the Hollywood Bowl.

"The program is highly valuable for the students because they get a chance to see the College from the inside," says Admissions Director Jon Daly. "A sign of its success is the percentage of students who attend the program and then go on to enroll, which hovers between 45 percent and 50 percent."

Freshman Sean Michael O'Neal, who attended the program in 2007 between his high-school junior and senior years, concurs. "After only a week of the summer program," he recalls, "being in class every day and experiencing how things work, I really saw that Thomas Aquinas College is the only place for me."

# A Fathers' Story

## Daniel Factor, Tutor



New tutor Dan Factor is teaching two sections of freshman math and an evening freshman seminar. He is also co-teaching a freshman philosophy class.

At 2:34 a.m. on August 14, Ignatius Athanasius Gerard Joseph Marie Factor made history—as the first child ever born on the Thomas Aquinas College campus.

Ignatius is the son of new tutor Daniel Factor and his wife, Grace. The Factors had opted for a home birth, and home, for now, is in one of the College's trailers in the hills above campus. The family, which is awaiting the comple-

tion of renovations to an off-campus home in Santa Paula, had arrived in Southern California in July, with Grace in her eighth month of pregnancy, and little Ignatius' one-year-old big brother, Andrew Anthony Joseph, in tow.

It's fitting that Mr. Factor's start at the College coincided with the birth of a son, for Dan largely credits his love of learning to his late father, Regis Factor, a longtime professor of Political Science and International Relations at the University of South Florida. "My father always thought I would be a professor," Dan muses. "Perhaps that's because he was always teaching. Every time we went anywhere, he was always teaching me something."

This love of learning, instilled at an early age, helped lead Mr. Factor to choose Thomas Aquinas College for his undergraduate education. "I always liked the curriculum," Mr. Factor says. "I was always attracted to it." At the College, he became fascinated with the great questions of life, particularly, as he puts it, "the objections of modern science to the Aristotelian view of nature proposed here." These questions would drive his future academic inquiry and ultimately lead him back to the College.

While Mr. Factor was a student, his father was diagnosed with Lou Gehrig's Disease (ALS). "He was here for my graduation," Mr. Factor recalls warmly, "but he wasn't walking too well." Following his graduation in 1998, Mr. Factor returned home to be

with his family, and his father passed away the following April.

During that time, Mr. Factor took pre-med classes at the University of South Florida. "I even got so far as writing my medical-school admissions essays before I realized that wasn't what I really wanted to do," he says. Instead, spurred by the questions that his undergraduate education had sparked in his mind, he entered the university's graduate physics program.

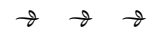
The experience was instructive but unfulfilling. "I realized that the way modern science is done, at least at some universities, is too specialized to satisfy me intellectually," Mr. Factor says. "People spend several years working on a very specific subject—the conductivity rates of a certain type of isotope in given pressure or volume conditions or something like that. But I wanted answers to the general questions. I wanted more to know what are the reasons for what we're studying in quantum mechanics, what's really true."

In the fall of 2002, Mr. Factor—master's degree in hand—enrolled in The Catholic University of America (CUA) to pursue a PhD in philosophy. But there, too, he was frustrated by the great wall of separation that too often stands between science and the humanities. The answers he sought continued to elude him.

In the summer of 2006, after finishing his coursework at CUA, Dan married Grace, whom he had met through a family friend while still in Florida. From there, the couple moved to Front Royal, Virginia, and Christendom College, where Dan taught for one year as an adjunct professor before returning to Washington, D.C., for a one-year assignment in the Philosophy Department at CUA. As a professor, Mr. Factor encountered the same disciplinary divisions that confounded him as a graduate student. He also missed Thomas Aquinas College's seminars. "The first undergrad philosophy lecture I ever attended was my own," he laughs.

These experiences gave Mr. Factor a yearning to return to the College, where he could teach a wide range of subjects as part of an integrated, truly liberal education, and where critical discourse is encouraged. This semester, for example, Mr. Factor is teaching two sections of mathematics, a philosophy course, and a freshman seminar. "In most places, you wouldn't be able to do all of this," he says. "Here, the curriculum is an integrated whole. Everything's connected."

Mr. Factor is glad to be back, not only for professional reasons, but for personal ones, too. "This is really a great community. It's nice to have people who are like-minded and interested in the intellectual life. It's a good place to raise a family"—and a good place, no doubt, for a father to pass along an inter-generational love of learning to his sons.



# A Tutor's Homecoming

## Gregory Froelich, Tutor



During his first year as a tutor, Greg Froelich is teaching sophomore math, freshman science, and senior seminar.

After graduating from Thomas Aquinas College in 1983, Gregory Froelich had what he describes as a "missionary spirit" and "youthful zeal" to share the education he had just received. So for the next 25 years, he spread the College's curriculum and pedagogy far and wide—from Washington, D.C., to Anchorage, Alaska. This fall, he returns to share that education at the very place he obtained it, as a tutor with a new generation of students.

Dr. Froelich first learned about the College in the 1970s, while a student at Corona High School in Riverside County, California. "My mom found out about it, and she said, 'Gregory, that's where you're going,'" Dr. Froelich recalls. "And, in a fit of adolescent rebellion, I said, 'No I'm not!'" Years later, while reading the archdiocesan newspaper, he spotted an ad for this nascent, Great Books college up in the hills just outside of Santa Paula. Already intrigued with the Great Books program at St.

John's College, he remembers thinking to himself, "Good grief, this is not the Thomas Aquinas College my mom was talking about—this is exactly what I want!"

Sure enough, it was the same college. Dr. Froelich visited the campus, and after falling in love with the rigorous curriculum and the probing questions it raised, he enrolled. Attending the College "allowed me to inquire deeply into things and to do this with my peers and a tutor, one who was more advanced than we along the way of this inquiry," he notes. The seminar method was, for him, the principal way to learn. "I needed to be inquiring—asking questions and pursuing answers."

After graduating from the College and earning a PhD in Medieval Studies at Notre Dame, Dr. Froelich accepted a three-year teaching position at the John Paul II Institute for Studies on Marriage and Family in Washington, D.C., and worked as an adjunct professor at The Catholic University of America. Inspired by his studies at the College, Dr. Froelich placed an emphasis on St. Thomas in his teaching and employed the Socratic

seminar method in his classroom but found the process challenging. "St. Thomas and Socrates weren't exactly in vogue then," he explains.

During that time, Dr. Froelich was reacquainted with an old college classmate, Wyn Syren—then a nursing student in her native Alaska—by way of her brother, Lester (Class of 1985). After several transcontinental visits and innumerable long-distance phone calls, Wyn and Greg were married in December of 1989. In 1992, Dr. Froelich enrolled in the University of Virginia's doctoral program in philosophy. Tragically, after only one year, Wyn's brother, Jon Syren (Class of 1987), died unexpectedly of cancer, prompting the Froelichs to leave Virginia for Alaska. There, Dr. Froelich taught at both of Anchorage's universities and once again tried to replicate the Thomas Aquinas College experience by way of the seminar. "I couldn't teach my students unless I knew during the class period that they were learning. Morally, I just couldn't do that. I needed to hear what they were thinking."

In 1995, Dr. Froelich and three others founded Atheneum, a combined middle and high school in Anchorage that emphasizes the great books and seminars. Eight years later, he would move on to Holy Rosary Academy, a Catholic school in Anchorage whose administrators sought to incorporate elements of classical education into their instruction. In addition to teaching full-time, Dr. Froelich served as the school's director of curriculum. He found working at both schools to be rewarding, but neither quite measured up to the academic environment he had hoped to re-create. "The curriculum at Atheneum was great, but the school wasn't Catholic. Then I finally got to a Catholic school, and everybody was eager to measure their teaching by Catholic and classical standards, and they made great strides. But I could see it was going to be a long haul," he recalls.

"Everything that I have done since leaving Thomas Aquinas College has been inspired by the education it provided me," Dr. Froelich explains, but he learned that exporting the experience is not the same as living it. So he now returns to campus as a tutor. His wife, Wyn, and their five children—Sophia (17), Benedict (16), Maximilian (15), Isabel (11), and Rose (9)—have been highly supportive. "Just the fact that Wyn said 'yes' to leaving Alaska was a pretty clear sign from God," Dr. Froelich jokes.

This fall, Dr. Froelich is teaching a senior seminar, sophomore math, and two sections of freshman lab. "All of them inspire the very best from me—especially because I'm working with such capable and eager students." After 25 years, he's home again, in more ways than one.



of the College's Board of Governors, Maria O. Grant, and her husband, Richard, executive director of the Dan Murphy Foundation, which provided the lead gift of \$10 million for the Chapel's construction. The Grants were joined by fellow Board members James L. Barrett and his wife, Judy; Mark A. Belnick and his wife, Randy; Margaret Brooks-Llamas; Milton F. "Bud" Daily and his wife, Heather; Frances O'C. Hardart; R. Scott Turicchi and his wife, Lannette; and the president of the College, Thomas E. Dillon, and his wife, Terri. Also in attendance were Cynthia and Michael Gardner, whose daughter is a junior at the College.

"One of the very important things about our college is that we want to always be aligned with the Pope and with the Church in Rome," Mrs. Grant explained. "So it was very important to us to have the Pope himself bless our cornerstone."

After delivering a homily to the audience, Pope Benedict XVI greeted visiting religious, newlyweds clad in their wedding clothes, and myriad pilgrims from across the globe before striding over to the edge of the packed, 6,300-seat Pope Paul VI Auditorium, where the cornerstone and its entourage waited. There, the Holy Father greeted members of the College's delegation before making the sign of the cross over the cornerstone

and offering his blessing. That blessing extended to accompanying scrolls listing the names of the Chapel's benefactors—more than 2,300 to date—as well as the names of the students, faculty, staff, alumni, governors, and other friends of the College. These scrolls will be inserted into an aluminum capsule that will be placed inside the cornerstone.

That evening, the Dailys hosted a dinner celebration at *Residenza Paolo VI*. The guests of honor were Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments; James Francis Cardinal Stafford, Major Penitentiary of the Apostolic Penitentiary; and Archbishop Raymond Burke, the newly appointed Prefect of the Apostolic Signatura and former Archbishop of St. Louis.

"Thomas Aquinas College has always been thoroughly Catholic in its identity," Archbishop Burke observed. "It's an outstanding program of studies, founded on a loyalty to the Chair of Peter and to the Magisterium of the Church. For the College to bring the cornerstone of its new church to Rome and have it literally blessed on the site of the basilica built over the tomb of St. Peter, and by his successor, Pope Benedict XVI, is a wonderful symbol of the fidelity of Thomas Aquinas College to the Catholic Church." Cardinal Arinze, who had flown

in overnight from Nigeria, echoed Archbishop Burke's remarks, noting also that the blessing had occurred on the feast of Pope St. Gregory.

"We received Pope John Paul II's blessing on this chapel project as it began, and now to have our present Holy Father's blessing as it nears completion is a special grace," said Dr. Dillon. "This chapel was designed under the pontificate of one pope, built under the pontificate of another, and it has the blessing of both. As a token of our gratitude and fidelity, marble renderings of the coats of arms of both pontiffs will be inlaid in the multi-

**CBS News on Campus**

*This past August, CBS2 News came to the Thomas Aquinas College campus to interview President Dillon about Our Lady of the Most Holy Trinity Chapel and the blessing of its cornerstone on September 3 by Pope Benedict XVI in Rome.*

*To view the two-minute report, see:*

[www.thomasaquinas.edu/cbsvideo](http://www.thomasaquinas.edu/cbsvideo)

ored marble of the main aisle of the Chapel, one at each end."

Shipment of the cornerstone was made possible through the generosity of the Gardners. Mr. Gardner, an executive at Exel, a logistics company and subsidiary of shipping giant DHL, arranged for the stone's journey to Rome. Quarried and engraved in Indiana, the block was packed into a specially fitted crate, trucked to Chicago, and then flown to Rome, before finally being trucked into the Vatican where Archbishop James Harvey, Prefect of the Papal Household, made arrangements for the Holy Father's blessing. The cornerstone has since made the trip home to Santa Paula and will be installed in Our Lady of the Most Holy Trinity Chapel on October 27.

Calling the Pope's blessing of the cornerstone "a joy," Cardinal Arinze offered his congratulations to "all those who have contributed to the building of this college church and the rest of this institution where young people learn to grow in faith and wisdom, where their education, in the full sense of the word 'integral,' is made part of their life of faith, and their life of faith is made part of their education."



Guests of honor at the dinner held in celebration of Pope Benedict XVI's blessing of the Chapel cornerstone at *Residenza Paolo VI* in Rome were (left to right) Archbishop Raymond Burke, the newly appointed Prefect of the Apostolic Signatura, Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, and Francis Cardinal Stafford. Also shown are (left to right) James Barrett, member of the Board of Governors, Thomas E. Dillon, president of the College, and Lannette Turicchi, wife of Board member R. Scott Turicchi.

**Convocation** *continued from page 1*

In his homily, Bishop Cordileone identified three key elements of genuine Catholic education: an encounter with Christ, knowledge, and bearing witness to truth. He stressed that Catholic identity must not be merely an additional feature of a Catholic education, but an integral component. His Excellency also acknowledged the value of the great works in a liberal-arts education. "As Catholics, we know that all those thinkers who have helped shape history in every age are our contemporaries," the Bishop explained. "We're not beyond or above them. They are with us now. We have something to gain from all of them in helping us to discover the truth." (For the full text, see page 6.)

Members of the Class of 2012, who hail from 26 states, four countries, and three continents, were not the only newcomers at matriculation. The ceremony also marked the addition of two new tutors to the College's teaching faculty. Fr. Buckley administered the Profession of Faith and the Oath of Fidelity to Mr. Daniel B. Factor and Dr. Gregory L. Froelich, both alumni of the College, who pledged their service to the College and their commitment to passing on the authentic teachings of the Church. (For profiles, see page 8.)

Addressing the new students and faculty, President Dillon observed that Thomas Aquinas College "is devoted, in season and out of season, to seeking and speaking the truth, no matter what the intellectual vagaries of the world, no matter what curricular fads abound on other campuses." He also urged freshmen to cultivate their "sense of wonder and desire for wisdom." Bishop Cordileone affirmed these sentiments, encouraging students to "apply yourself to your studies, but also to growth in the other areas of life, so that you can grow to be the person that God created you to be."

Convocation concluded with what's fast becoming another annual, joyful sound—the singing of "Immaculate Mary," led by Mr. Dan Grimm ('76) and the College Choir—as the clergy, faculty, and governors processed outside the Commons, and the Class of 2012 embarked on its first year of liberal studies.

**Interview** *continued from page 5*

**Q: You have been talking about the importance of forming good citizens. In the face of what seems to be an impending moral disaster in our larger society, why shouldn't Catholics just sort of form ghettos and call it a day?**

**A:** Judgment Day. We're all going to have to render an account for our life. History is going to judge us, but the only thing that is really important is how God is going to judge us. What did we do when we were about to lose marriage? What did people of faith do in this generation? Did we run and hide, so we could have our comfortable little ghetto, or did we go out there and fight and take the hits we had to take. And even if we end up losing, God forbid (I don't think we will), but even if we did, at least we strived with all that we had to do what was right and just.

I don't know, maybe some day we will end up being not so much a ghetto, but an underground church. But we have to be wise. We can't retreat when we have a responsibility. We can't capitulate. We have the possibility to transform our society. There are still a lot of people of faith. In this state of California there are lots of people of faith. If we really came together, all of our brothers and sisters, not just Catholics but all people of faith, there are certain basic values and goods in which we all believe. We could transform this state.

I see it happening now. San Diego was the epicenter for the marriage initiative. There were different movements swirling around, and there's one within the Catholic circles, but also with the Evangelicals as well. The Evangelical world of San Diego is an epicenter. And they've now networked with churches all throughout the state, and now in Arizona and Florida they have the same amendment on their ballot, and now we're starting to work together. So on these kinds of issues, we have an ecumenical moment. There's a great opportunity for what I call "practical ecumenism." And if we lock arms and join forces, even in California we can transform this state.



## A Bishops' Peritus: Michael Waldstein ('77)



For three weeks in October, the 12<sup>th</sup> Ordinary General Assembly of the Synod of Bishops met in the Vatican on the theme "The Word of God in the Life and Mission of the Church." And among those advising the bishops in their studies and discussions was Dr. Michael Waldstein, Thomas Aquinas College Class of 1977.

The Synod on the Word of God, a continuation

of the 2005 Synod on the Eucharist, focused on examining the intrinsic connection between Holy Scripture and the Blessed Sacrament. Dr. Waldstein, who this summer joined the faculty at Florida's Ave Maria University as the Max Seckler Professor of Theology, was appointed a *peritus* (expert) for the Synod, one of only 41 *periti* from around the world to be so appointed.

Dr. Waldstein previously spent eight years as the founding president of the International Theological Institute in Gaming, Austria, following eight years as a theology

professor at the University of Notre Dame. He and his wife, Susan (Class of 1978), were also one of only nine couples appointed by Pope John Paul II to serve on the Pontifical Council for the Family. The Waldsteins have eight children, three of whom are graduates of the College: Johannes ('02), Maria-Theresia ('05), and Thomas ('06); and one, Benedict, who is currently enrolled as a sophomore.

In 2006, Dr. Waldstein published an authoritative and highly acclaimed translation of Pope John Paul II's *Theology of the Body*, based on a long-missing outline of the works that Dr. Waldstein discovered among the Holy Father's papers in the John Paul II archives at Rome's *Casa Polacca*. Dr. Waldstein holds a masters in philosophy from the University of Dallas, a licentiate in Scripture from the *Pontificium Institutum Biblicum* in Rome, and a doctorate in New Testament studies from Harvard Divinity School.

The Synod, which ran from October 5 to October 26, placed a heavy emphasis on the role of the Word of God in ecumenism and evangelization. Leading the Synod was Marc Cardinal Ouellet of Quebec, who will be Thomas Aquinas College's Commencement Speaker in 2009. Members of the Synod from the United States included Francis Cardinal George of Chicago, president of the United States Conference of Catholic Bishops (USCCB); USCCB Vice President Daniel Cardinal DiNardo of Houston; Bishop Gerald Kicanas of Tucson; and Archbishop Donald Wuerl of Washington, D.C.

Upon receiving his appointment, Dr. Waldstein remarked that it would be "an honor to serve as an advisor to the bishops and to be a resource for them in their own reflections."

## Practical Politics: Richard Diamond ('92)



His status as a Thomas Aquinas College alumnus helped Richard Diamond, Thomas Aquinas College Class of 1992, get his first job in Washington, D.C., and his Thomas Aquinas College education has enabled him to thrive there ever since.

In September, Mr. Diamond was appointed Senior Vice President for the Office of Communications at Export-Import Bank of the United States. Ex-Im Bank, as it is known, is a self-sufficient, federally run institution that finances American exporters' forays into emerging markets where commercial lending is not available. The bank has a low default rate, less than 2 percent, which is better than most commercial institutions, and generates revenue for the U.S. Treasury.

After graduating from the College in 1992, Mr. Diamond enrolled in a doctoral program in political science at the University of Dallas. There he completed a master's degree before being derailed by what he describes as "practical politics." What began as volunteer work for then-Texas Congressman Dick Arme ("because I lived next door to his office") soon turned into a full-time job at Representative Arme's district headquarters after the Republican takeover of Congress in 1994.

On a trip to Washington in 1996, Mr. Diamond met one congressman who wanted to hire him simply because he had gone to Thomas Aquinas College. That meeting ul-

timately led to a career in the nation's capital. Mr. Diamond would go on to work for Representative Arme in his capacity as a congressman, House Majority Leader, and Chairman of the Select Committee on Homeland Security, which created the federal Department of Homeland Security. Mr. Diamond then spent three years as the Deputy Director of Media Relations at the Federal Communications Commission and two as a press secretary and speechwriter at Ex-Im Bank before his recent promotion.

Mr. Diamond attributes much of his professional success to Thomas Aquinas College. "What I got out of the College was the ability to think critically," he says. "That applies to the world of politics as well as to the world of finance." Reading original texts also proved to be good training for one of his key responsibilities at an international financial institution: dealing with foreign businesses and governments. "One of the great benefits of an education that relies on the Great Books is you get to think not in terms of modern popular culture, but of a different culture," Mr. Diamond explains. "That's exactly the sort of approach you have to take when speaking to a foreign audience."

The Socratic method employed in the College's classrooms has also proven invaluable. "In this business environment," he says, "all decisions are made around the table, just like a discussion at Thomas Aquinas College. Whoever comes up with the best explanation of a way to move forward generally carries the day."

This ability to think productively and speak clearly has given Mr. Diamond the flexibility necessary to survive in the volatile world of politics and government. "Had you asked me 10 years ago if I could ever see myself working at a bank, I would have said 'No,'" he notes. "If you ask me where I see myself 10 years from now, my guess would probably be equally incorrect."

Politics may be highly unpredictable, but wherever Mr. Diamond lands, he is sure to be well prepared.

## IN MEMORIAM

Eternal rest grant unto them, O Lord.

**His Eminence Alfonso Cardinal López Trujillo** – April 19, 2008

*Friend and President of the  
Pontifical Council for the Family*

**Mrs. Martha Welch** – May 14, 2008

*Benefactor and member of the Legacy Society*

**Mrs. Virginia McRoskey** – May 15, 2008

*Benefactor*

**Mr. George A. Michael** – June 5, 2008

*Benefactor*

**Lt. Colonel James J. Davy** – July 7, 2008

*Benefactor and member of the Legacy Society*

**Mr. Frederick W. Hill** – July 13, 2008

*Benefactor*

**Rev. Father J. Carl Vogel, Jr.** – August 6, 2008

*Benefactor*

**Rev. Father Duane F. Theobald** – August 20, 2008

*Benefactor and member of the Legacy Society*

**Mr. Nathan Haggard, Sr.** – August 27, 2008

*Father of Nathan ('99), Nona ('00), Joseph ('03),  
Gabriel ('05), and John ('11)*

**Mrs. Patricia Ann Paniccia** – September 6, 2008

*Benefactor, mother-in-law of employee Tom Mellein,  
and grandmother of John Mellein ('99), Jennifer Lee ('02),  
Maria Mellein ('07), and Micaela Mellein ('12)*

**Captain Bruno Giancarlo de Solenni** – September 20, 2008

*Brother of Dr. Pia (de Solenni) Conway ('83)  
and Gino de Solenni ('96)*

# Alumni Profile

## Battlefield Physician: Major Paul W. White, M.D. ('95)

For nearly six years, injured American soldiers have come from Iraq to see Major Paul W. White, M.D. ('95), at Walter Reed Army Medical Center in Washington, D.C. This fall, Dr. White will be going to Iraq to see them.

A vascular surgeon, Dr. White is a member of the Army Medical Corps. In November, he will be deploying to the Persian Gulf for at least six months, where he will work at a combat-support hospital performing initial trauma surgeries on coalition forces, enemy insurgents, and injured civilians alike.

### Preparing to Deploy

The hardest part of his deployment, however, won't be the work. It will be leaving behind his wife, Margaret, and their three children, William (6), Adele (4), and Mary Cathleen (2). "I don't think there is any way you can prepare for that," Dr. White says. "You just sort of make sure that your ducks are in order, that you have all your finances sorted out, that you have a will, power of attorney, life insurance, those sorts of things. You try to spend as much time with your family as you possibly can before you go. You pray for the strength to deal with separation, for the strength to do your job well, and that you come home quickly."

Nonetheless, Dr. White regards his duty with a sense of gratitude and commitment. "I'm very proud of wearing the uniform and serving in the United States Army," he says. "I look at it as an opportunity to serve my country and pay back a small chunk for the freedom, peace, and prosperity that I've been granted and my family's been granted by this country."

### Family of Physicians

Dr. White grew up in Illinois in a family of physicians. Both of his grandfathers, his father, and all of his father's brothers are doctors. Yet medicine, let alone military service, was not immediately on Dr. White's mind when he was choosing a college in the early 1990s. Although he had been offered academic scholarships at several other schools, he opted for Thomas Aquinas College on the advice of his father, who had treasured the Jesuit education he had received at Massachusetts' College of the Holy Cross in the 1960s. "My dad said, 'There's no school in the country that can give you an education that would match the education I received at Holy Cross, except for one, and that's Thomas Aquinas College. And there you'll get an even better education than I got at Holy Cross.'"

During his time at the College, Dr. White decided that he, too, wanted to pursue a career in medicine, so he took pre-med classes at the University of Illinois at Chicago (UIC) during the summers. The contrast between the integrated course of study at the College and the specialized training at a more conventional campus was striking. "While the University of Illinois, especially in the summer-school program, offered very fine vocational training, it had nothing to do with seeking the truth and acquiring those virtues and knowledge required to live as a free man, which is the end at Thomas Aquinas," he says.

Both experiences, though, have been vital to his practice of medicine. The foundation in modern science

that Dr. White received at UIC is, of course, fundamental to a doctor's understanding of the human body. But perhaps less obvious, yet no less important, Dr. White argues, is how the intellectual formation he received at the College has helped him to comprehend the natural order. "The Thomas Aquinas education," Dr. White says, "teaches you how to think in a structured, ordered fashion. In modern medicine, when you're dealing with a tremendous amount of information, it is very helpful to be able to apply an order and a structure to very diverse, confusing clinical situations."

Yet "the most important benefit" of his Thomas Aquinas College education, Dr. White says, was not professional, but spiritual. "At the College," he notes, "I received a deeper understanding of the Faith and a deeper relationship with Christ, especially through daily Mass."

### Medicine and the Military

After graduating from the College in 1995, Dr. White worked as an editor at a small publishing firm in Chicago while waiting out the medical-school admissions process. A year later, he enrolled at Washington University School of Medicine in St. Louis, widely acknowledged as one of the top medical schools in the country. He presumed that, upon earning his M.D., he would pursue private practice—until one day U.S. Army recruiters arrived on campus.

"In medical school, you're sitting there signing loans for \$30,000 a year, wondering if you'll ever be good for it," Dr. White jokes. "And along comes an Army recruiter who says, 'We'll pay for medical school, and we'll pay you \$1,000 a month.'" The opportunity to relieve his debt and serve his country at the same time was too good to pass up, and thus began a distinguished career in the Armed Forces.

After two more years of medical school, Dr. White graduated in 2000. Shortly thereafter, he went to Walter Reed Army Medical Center, the most prestigious military hospital in the country, to begin a six-year surgical residency followed by a two-year fellowship in vascular surgery, which he completed in June. Since then, he has been at Eisenhower Army Medical Center in Fort Gordon, Georgia, awaiting his deployment to Iraq.

While at Walter Reed, Paul met Margaret, a University of Dallas graduate then working at the Heritage Foundation, a Washington-based think tank. The couple married on August 11, 2001, exactly one month before the terrorist attacks of September 11. The timing would prove telling. As 9/11 gave way to wars in Afghanistan and Iraq, it largely dictated the nature of the medicine Dr. White would practice over the next several years and would ultimately lead to his own deployment.

### The Ravages of War

At Walter Reed, roughly one-third to one-half of Dr. White's patients were soldiers from Afghanistan or Iraq who were injured in battle, received life-saving care in the region, and were then evacuated to the United States by way of Germany. Upon arrival in Washington, they



would require follow-up treatment, including reparative and reconstructive surgeries.

The condition of these patients was rather different from those Dr. White will soon see in Iraq, where he will be treating the freshly wounded as they come directly from the battlefield. "Basically it's going to be trauma care for patients who are injured in current and ongoing operations," Dr. White says. "We'll be assessing patients, operating on them, stabilizing them, and evacuating them for further treatment back home." His hospital will also be quite unlike those in which he has worked stateside. The combat-support hospitals in Iraq are "not as primitive," he notes, as they might have been in the early days of the war, "but certainly not as advanced or convenient as facilities in the U.S."

Yet despite the severity of the cases he will treat in Iraq, and the less than ideal conditions, Dr. White will be sustained by a philosophical approach to medicine that he first learned at Thomas Aquinas College. "The physician is a student of nature," Dr. White explains. "My job is to watch pathology and disease processes; to watch the biology of the human organism, and observe that carefully; to learn what I can from it, and then arrange the circumstances so that nature can work to bring about healing."

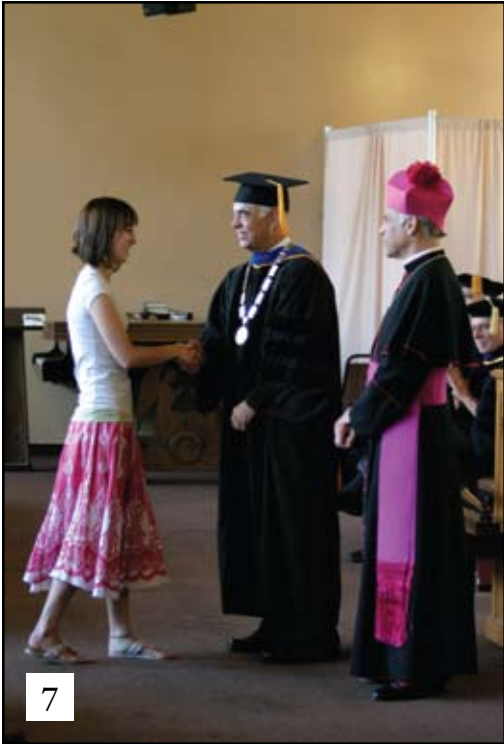
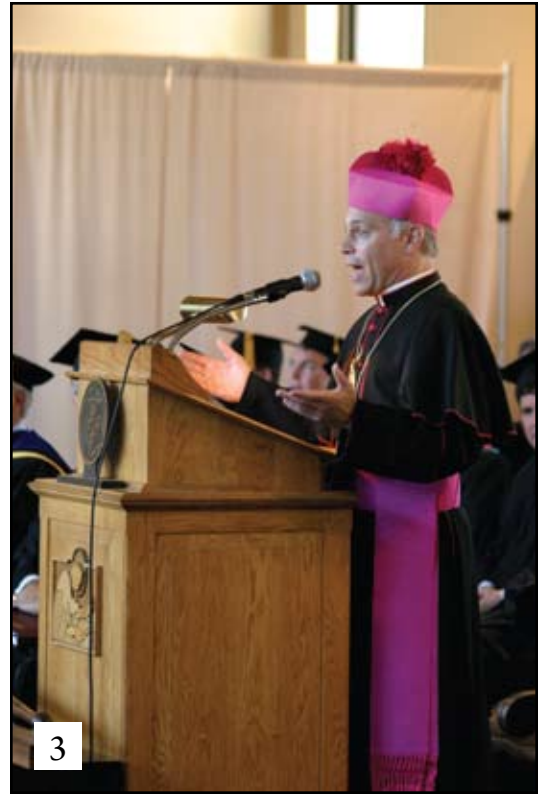
Arranging those circumstances, he adds, requires a patience and humility that he learned through the College's curriculum. "The Thomas Aquinas College education teaches you that one has to be a servant of truth, whatever that truth is, whether that's truth about human biology or human psychology or truths that are above that level completely," he says. "One has to recognize that one can't impose one's own desires, will, and order on that truth." This recognition, he finds, has direct applications to the responsibilities of a surgeon: "I think that you tend to have a greater respect for nature, to be less eager to intervene, more willing to acknowledge your own limitations as a physician."

### A Duty to Heal

As he prepares to leave the comforts of family life for the harsh realities of a war zone, Dr. White anticipates the horrors he is likely to encounter. "It's always difficult to see young people who have what should be the best years of their lives interrupted, and to see the devastation of some of these injuries," he says. But he also appreciates the essential role that physicians fulfill in wartime and recognizes the great need for his expertise among America's servicemen. "If we're not there doing it, no one's going to be there doing it," he remarks.

His country, and the brave men and women who serve it, need him. "The best thing we can do for our patients," Dr. White says, "is save their lives, save their limbs, and provide them with the best possible care."





**CAMPUS LIFE**



1. A group of participants in the High School Great Books Summer Program, visiting the Getty Museum in Los Angeles. 2. Summer Seminar participants enjoy an evening reception in the courtyard of St. Monica's residence hall. 3. Bishop Salvatore Cordileone speaks to the students during matriculation. 4. Alumni enjoy an evening under the stars for the annual Southern California Alumni Association dinner. 5. A few participants in the High School Great Books Summer Program enjoy an outdoor cafe during an outing to Santa Barbara. 6. Freshman Miguel Rangel from Anaheim, California, makes it official by signing the College's registry on Convocation Day. 7. Freshman Rita Nerney from North Providence, Rhode Island, greets President Dillon and Bishop Cordileone at matriculation.

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**Calendar of Events**

- All-College Seminar..... November 7
- Lecture: Bishop Eidsvig, CRSA—Bishop of Oslo, Norway ..... November 21
- Thanksgiving Holidays ..... November 27-30
- Advent Concert.....December 5
- Feast of the Immaculate Conception .....December 8
- First Semester Final Exams .....December 13-19

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10,000 North Ojai Road  
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