



College Mourns Tragic Loss of its Beloved President

In Memoriam: Dr. Thomas E. Dillon, 1946 - 2009

Note: As the finishing touches were being applied to this edition of the Thomas Aquinas College Newsletter, we received the tragic word that the College's beloved president, Dr. Thomas E. Dillon, had died in a car accident in Laois County, Ireland. This devastating loss occurred just weeks after the dedication of Our Lady of the Most Holy Trinity Chapel, the campus' new crown jewel, into which Dr. Dillon poured his heart and soul over the last 12 years.

In keeping with Dr. Dillon's wishes that the College celebrate its new Domus Dei, this edition of the newsletter focuses, as originally planned, on the dedication of the Chapel. In the upcoming weeks, however, we will produce a special edition of the newsletter commemorating Dr. Dillon's life as well as his great dedication to the Church, to Catholic liberal education, and to Thomas Aquinas College. In the meantime, we ask that you pray for the repose of his soul and the consolation of his wife, Terri, and their family.

For many at Thomas Aquinas College, the news first came by way of the grand bells that rang out from the three-tiered bell tower of Our Lady of the Most Holy Trinity Chapel — the glorious new House of God that Dr. Thomas E. Dillon spent years laboring to make a reality. The bells' solemn tones reverberated across the academic quadrangle on the afternoon of Easter Wednesday, summoning all to the Chapel.

Inside, Dean Michael McLean delivered the somber news: While en route to the International Council of the Universities of St. Thomas Aquinas in Limerick, Ireland, Dr. Dillon's car ran off the road, injuring his wife of 42 years, Terri, and leaving dead the man who tirelessly served Thomas Aquinas College as president for the last 18 years. Students, faculty, and staff sat in stunned silence, shocked that the cheerful, energetic presence who had long delighted them with his friendly, thoughtful ways was gone.



Lost on no one present was that Dr. Dillon had died as he had lived — in the faithful service of Thomas Aquinas College. He was in Ireland for an important conference, with plans to continue on to Rome, where he was to have met with numerous Church officials as part of his ongoing effort to garner support for the College.

This is the life Dr. Dillon embraced, dutifully and joyfully, often traveling, always seeking new friendships for the College and maintaining old ones. "The downside of living in this beautiful house," he often joked about the Doheny Hacienda, the official residence of the College president, "is that I never get to be here."

For a devoted husband, father of four, and grandfather of 15, this demanding schedule required great personal sacrifice. But God called Tom Dillon to the cause of Catholic education, and he answered that call resoundingly, teaching a sophomore seminar each year in addition to his myriad administrative duties.

Over the course of his tenure, Dr. Dillon labored to secure the College's financial well-being, raising some

\$100 million and building nine new structures, including the library, the laboratory building, five residence halls, the faculty and administration building, and, of course, Our Lady of the Most Holy Trinity Chapel. He also worked to strengthen the faculty, and with his fellow tutors refined the academic program, reaffirming the College's commitment to classical liberal education and its discipleship to St. Thomas. All the while, his uppermost priority was to preserve Thomas Aquinas College's fidelity to the Magisterium of the Catholic Church.

Under Dr. Dillon's leadership, enrollment at the College increased from 198 students to the maximum capacity of 350, and the number of teaching faculty doubled from 18 to 36. Meanwhile, the College achieved a national reputation for excellence, reflected in its rankings in both Catholic and secular college guides.

Dr. Dillon held a bachelor of arts degree in integral liberal arts from St. Mary's College of California and master's and doctoral degrees in philosophy from the University of Notre Dame. He first came to the College as a member of the teaching faculty in 1972, one year after its founding. From 1976 to 1981, he served as assistant dean for student affairs, and then as academic dean from 1981 until his first appointment as president in 1991.

"Dr. Dillon's death is a shock to each of us personally and to the College that he worked so hard to build and nurture," reflected Maria O. Grant, chairman of the Thomas Aquinas College Board of Governors. "But he leaves behind a legacy of abiding faith in the Roman Catholic Church and a strong and committed educational institution, grieving now, but ready to advance in the days ahead."

Eternal rest grant unto him, O Lord. May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

"Today Salvation Has Come to This House"

Thomas Aquinas College Dedicates Our Lady of the Most Holy Trinity Chapel

With much gratitude and great joy, thousands of Thomas Aquinas College tutors, administrators, benefactors, alumni, and students spent a full Saturday and Sunday in March celebrating the dedication of Our Lady of the Most Holy Trinity Chapel.

While building a 15,000-square-foot, \$23 million chapel on the campus of Thomas Aquinas College was a great challenge, thanking all those who made it possible was perhaps just as daunting. At maximum capacity, with temporary seating crowding its side aisles, the Chapel can accommodate 750 worshippers — a fraction of the nearly 2,500 individuals and foundations who have contributed to the Chapel project thus far, let alone Thomas Aquinas College's 1,500 alumni and 350 students.

For this reason, a single event seemed inadequate to the task of commemorating the Chapel's dedication. Instead, an entire weekend was devoted to the purpose, including four Holy Masses to praise and thank God, by Whose grace it was built. And while the Dedication Weekend fell in Lent, the dedication of a church is canonically deemed a solemnity, and so the occasion was rightfully festive.

Dedication Saturday

The weekend began with the Mass of Dedication, attendance at which was reserved for the Chapel's principal benefactors, College officials, the faculty, and members of the Senior Class. The Archbishop of Los Angeles, Cardinal Roger Mahony, presided, and numer-

ous students participated as acolytes, ushers, sacristans, and members of the choir. An overflow crowd gathered in St. Catherine of Siena Library to watch a live, large-screen video broadcast of the liturgy. (For more about the Dedication Mass, see page 3.)

Following the Mass, the College hosted a luncheon outside St. Joseph Commons, where benefactors, old friends, and classmates toasted the completion of the Chapel — the 12th of 15 buildings in the College's master plan. Later that afternoon, many of the faithful returned to fill Our Lady of the Most Holy Trinity Chapel for adoration and benediction of the Blessed Sacrament, when, for the first time, the Sacred Host was placed in a monstrance on the Chapel's marble altar for all to worship and adore.

That evening, a number of the Chapel's key benefactors, members of the College's Board of Governors, and visiting priests met at a restaurant in neighboring Ojai for a celebratory dinner. Meanwhile, on campus, Thomas Aquinas College students enjoyed a party of their own. Tom Sullivan, a member of the Board of Governors, and his Dixieland band performed at a dinner-dance in St. Joseph Commons, complete with a parquet dance floor.

Dedication Sunday

Neither the previous night's festivities nor the arrival of daylight-savings time — and the accompanying one-hour loss of sleep — kept students or alumni away from the Solemn High Mass in the Extraordinary Form

that was offered in Our Lady of the Most Holy Trinity Chapel at 8:00 a.m. on Sunday morning. Once more, the Chapel was at full capacity. The Very Rev. Fr. John M. Berg, F.S.S.P., a graduate of the Thomas Aquinas College Class of 1993 and now the Superior General of

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Bishops, abbots, and more than 40 priests exit Our Lady of the Most Holy Trinity Chapel following the Mass of Dedication on March 7.

With St. Thomas, St. Peter, and Pope Benedict XVI

Date of Chapel's Dedication Was Triply Providential

As Providence would have it, the Saturday of the Dedication Weekend for Our Lady of the Most Holy Trinity Chapel, March 7, marked the 735th anniversary of the death of St. Thomas Aquinas. Thus, March 7th will forever carry a doubly significant meaning at Thomas Aquinas College: It will serve as a commemoration of the entrance of the College's beloved patron into eternal life, and it will also be celebrated on campus as the Solemnity of the Dedication of Our Lady of the Most Holy Trinity Chapel. This year, however, the date also held a third significance.

Ever since the early centuries of the Church, the Holy Father or his legate has designated a church in Rome as the site of a "stational Mass" — a special location for worship — on various feast days and throughout each of the 40 days of Lent. Most of the stational churches are named for saints, and it is said that as the faithful have gathered for the Mass, that church's patron has been so vividly in their hearts and minds that it is as though he were actually present among them.

In a certain sense, of course, the saints are always present at the Holy Mass, which unites heaven and earth, with the Church Triumphant joining the Church Militant in worship. Yet this is all the more so during a stational liturgy, in which the honored saint is considered to be mystically united with the congregation, acting in his capacity as head and patron for the assembled worshippers.

Here, too, Providence intervened in the timing of the Dedication of Our Lady of the Most Holy Trinity Chapel. The stational church for March 7, 2009, was none other than St. Peter's Basilica in Rome, built over the bones of its patron, the first pope, who is mystically present at its stational Mass.

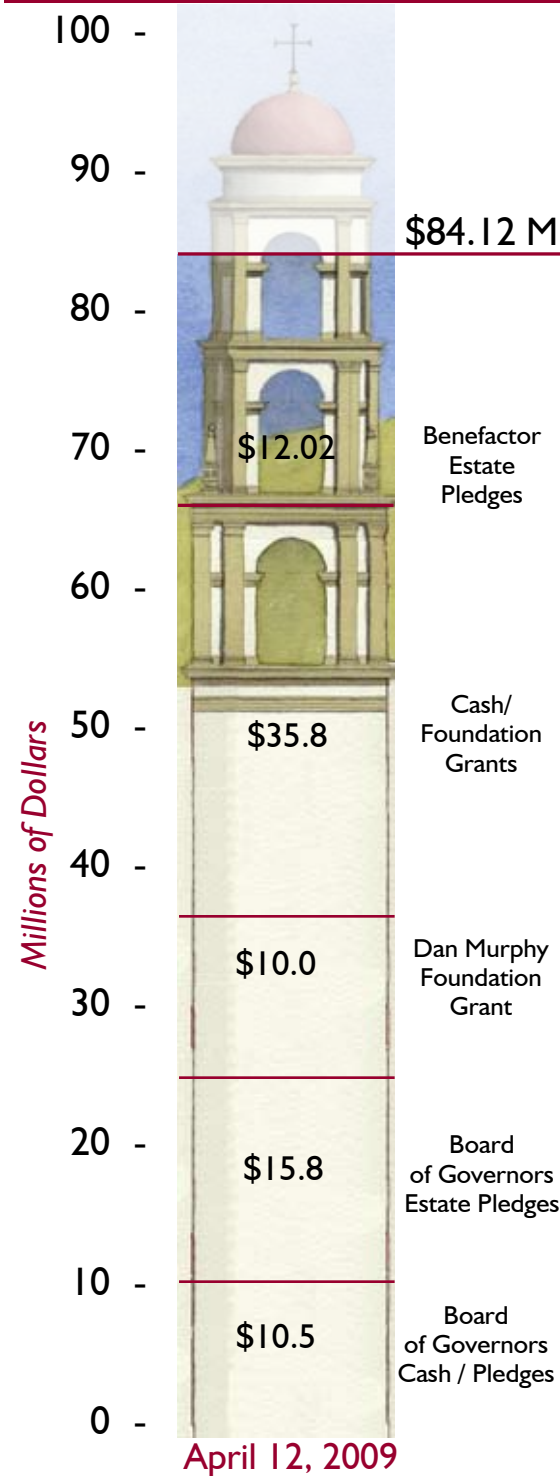
"To have the Dedication of Our Lady of the Most Holy Trinity Chapel fall on this date is a special honor," observed Thomas Aquinas College President Dr. Thomas E. Dillon. "Because from the beginning Thomas Aquinas College has strived to maintain unity with the Holy Father and the teaching Church." This aspiration is evidenced in the Chapel's very design, from the cornerstone — which His Holiness Pope Benedict XVI blessed at St. Peter's last September — to the dome, which suggests a continuity with Rome, as well as to the baldacchino, inspired by Bernini's Baroque masterpiece over the altar in St. Peter's.

The confluence of these dates no doubt contributed to the auspicious beginning to the liturgical life of Our Lady of the Most Holy Trinity Chapel. "Today, the Chapel and the College are, in a special way, united with St. Thomas Aquinas," Dr. Dillon remarked, "and also with Rome — St. Peter's Basilica, St. Peter himself, and his successor, Pope Benedict XVI."



His Eminence Cardinal Roger Mahony, Archbishop of Los Angeles, looks on as a first-class relic of St. Thomas Aquinas is placed in the altar of Our Lady of the Most Holy Trinity Chapel.

Campaign Update



A Worthy Home

Saintly Relics Translated into Our Lady of the Most Holy Trinity Chapel

Over the years, through the generosity of numerous benefactors, Thomas Aquinas College has acquired an extensive collection of saintly relics. In particular, the College owes a special debt of gratitude to member of the Board of Governors James L. Barrett and his wife, Judy, who have donated many of these precious gifts, including relics of the 12 Apostles.

These relics, which have been stored in various locations on campus, have been treasured, but due to the lack of a single, central location in which to display them, they have not always been widely viewed or venerated. Thus, in designing Our Lady of the Most Holy Trinity Chapel, College officials sought to ensure that these physical reminders of many of the great men and women of Church history would have a home befitting their sacred significance.



To that end, the sacristy of the College's new *Domus Dei*, Our Lady of the Most Holy Trinity Chapel, contains an elegant, mahogany reliquary with a glass door through which visitors can closely examine and admire each relic. The reliquary hangs opposite a small altar, where priests can offer privately the Holy Sacrifice of the Mass.

The relics were translated to this, their permanent new home, as part of the Sunday Mass for Alumni during Our Lady of the Most Holy

Member of the Board of Governors James L. Barrett and his wife, Judy, prepare to bring sacred relics to the altar of Our Lady of the Most Holy Trinity Chapel at the start of the Dedication Weekend Mass for the Alumni of Thomas Aquinas College.

Trinity Chapel's Dedication Weekend. As the Thomas Aquinas College Choir sang *Regina Coeli Jubila* ("Queen of Heaven, Rejoice") for the Mass processional, the Barretts joined Thomas Aquinas College President Dr. Thomas E. Dillon and his wife, Terri, in bringing these sacred objects to the sanctuary. There, on the Chapel's marble altar, the relics remained until the conclusion of the Mass, after which they were placed inside the reliquary.

In his homily, the Most Rev. Salvatore J. Cordileone, then the auxiliary bishop of San Diego, noted that the translation of the relics bears witness to "the communion of the Church ... as well as our communion with the saints, those who have gone before us in faith in every generation." It is a communion, His Excellency added, without which we cannot truly "adore, listen, and respond" to the Lord's calling in our lives.

As Thomas Aquinas College's chaplain and assistant dean for religious affairs, Rev. Cornelius Buckley, S.J., later put it: "In a spiritual way, the Holy Mass unites us with the saints in heaven, but with the College's tremendous collection of relics now in the sacristy, we can say that in Our Lady of the Most Holy Trinity Chapel, we are united with the saints in a physical way, too. They are our examples and models, a constant reminder of the promise of heaven."

In the weeks, months, and years ahead, these sacred items will be prominently and individually displayed in Our Lady of the Most Holy Trinity Chapel on the appropriate feast days — thus ensuring that they will, in the years to come, be accorded their due reverence.



A mahogany reliquary in Our Lady of the Most Holy Trinity Chapel's sacristy now houses the College's extensive collection of sacred relics.

A Spiritual Transformation

Our Lady of the Most Holy Trinity Chapel Sanctified for Holy Worship

It had been a dream for nearly four decades, a plan for the last dozen years, a construction site for 42 months, and, in the final weeks as it neared completion, an architectural marvel and a work of beauty. But on March 7, 2009, through God's grace, Our Lady of the Most Holy Trinity Chapel at last became what it was always intended to be — a *porta coeli*, or gate of heaven.

This long-anticipated realization occurred over the course of scarcely more than two hours while some 750 Thomas Aquinas College benefactors, governors, faculty members, students, and alumni gathered for the Rite of Dedication of a Church and an Altar. Presiding over this sacred liturgy was the Archbishop of Los Angeles, His Eminence Cardinal Roger Mahony, who was joined in the sanctuary by two fellow bishops and three abbots. Concelebrating with the Cardinal were some 40 priests, more than a third of them Thomas Aquinas College alumni.

Bright sunlight — a welcome change after weeks of intermittent rainfall — illuminated the Chapel through the clerestory's arched windows. The Thomas Aquinas College Choir and *Schola Cantorum* filled the building with sacred music that rang out from the choir loft. And amid this beauty and solemn grandeur, a marble table became a holy altar; an ornate, gold-domed cabinet became a tabernacle of the Lord; and a building of men became a House of God.

Gathering in His Name

This metamorphosis began in the Chapel plaza, when the design architect for Our Lady of the Most Holy Trinity Chapel, Duncan G. Stroik of the University of Notre Dame School of Architecture, and the general contractor, David Hight of HMM Construction, presented keys for the building to Cardinal Mahony. His Eminence, in turn, gave the keys to Thomas Aquinas College President Dr. Thomas E. Dillon, and directed College Chaplain and Assistant Dean for Religious Affairs Rev. Cornelius Buckley, S.J., to open the Chapel's bronze doors to the people of God.

After the doors opened, worshipers assembled for the first time in Our Lady of the Most Holy Trinity Chapel, calling to mind Our Lord's promise that "Where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). At the front of the procession were Thomas Aquinas College founders Marcus R. Berquist, Peter L. DeLuca III, Ronald P. McArthur, and John W. Neumayr, who escorted a first-class relic of St. Thomas Aquinas to the sanctuary, signifying that both the College's heavenly patron and its earthly progenitors were leading the way.

Through the Waters of Baptism

The Mass began with the Cardinal blessing ordinary water, thereby making it holy. Then he and the other bishops walked along the aisles of Our Lady of the Most Holy Trinity Chapel, sprinkling the faithful — a reminder of their baptisms and a sign of repentance — as well as the walls of the building in a ritual act of cleansing. When His Eminence returned to the sanctuary, he also sprinkled the altar, where the Holy Sacrifice of the Mass would soon be offered.

Thus was Our Lady of the Most Holy Trinity Chapel spiritually made anew, as the Christian is reborn in baptism through the saving waters of Christ. The *Schola Cantorum* commemorated the moment with Tomás Luis de Vittoria's *Vidi Aquam*, extolling the graces of baptism: "I saw water coming forth from the temple on the right side, alleluia; and all those to whom this water came were saved, and shall say alleluia, alleluia!"

The Word of God

Next, President Dillon delivered the Old Testament reading, Ezra's preaching the Law of Moses to the Israelites (Neh. 8:1-4a, 5-6, 8-10). The moment was the magnificent culmination of 12 years' efforts, as the man who gave so generously of himself to the College — and to the building of Our Lady of the Most Holy



Cardinal Roger Mahony consecrates the marble altar of Our Lady of the Most Holy Trinity Chapel.

Trinity Chapel in particular — was the first to proclaim the word of God from its mahogany ambo.

College Dean Dr. Michael F. McLean followed with the second reading, which fittingly addressed the people of God through architectural metaphor: "You are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets" (Eph. 2:19-20). For the Gospel, Deacon John Bingham, O.P., a graduate of Thomas Aquinas College's Class of 2000, read the story of Zaccheus, the tax collector who climbed into a sycamore tree to get a glimpse of Our Lord. The reading is punctuated by Christ's declaration that "Today salvation has come to this house" — a reminder of the supernatural significance of a church dedication (Luke 19:9).

In his homily, Cardinal Mahony observed that the readings were the same as those proclaimed at the dedication of the Cathedral of Our Lady of the Angels seven years earlier, representing a spiritual bond between the College and the Archdiocese of Los Angeles. The Cardinal also linked Ezra's proclamation of the Word of God and Zaccheus' encounter with the Word Made Flesh to the Holy Mass. "This sacred space," His Eminence explained, "will provide an opportunity to listen to God's written Word inspired, from the ambo, but it also will enable all of those who come here to meet in person, in the Eucharist, Jesus Christ, Son of God, Word of God." (To read Cardinal Mahony's homily, see page 4.)

Consecrating an Altar

The Chapel's sanctification continued with the Rite of Dedication, as the choir led the assembly in a lengthy litany that included the patrons of Thomas Aquinas College's buildings and the canonized authors in its classical curriculum. To honor the College's most cherished patron, Cardinal Mahony deposited the relic of St. Thomas Aquinas into a compartment at the back of the altar — a practice dating back to the early days of Christianity, when believers evaded persecution by offering Mass above the tombs of the martyrs in the catacombs.

His Eminence then said the Prayer of Dedication, asking God to make "this altar be the place where the great mysteries of redemption are accomplished," after which he anointed the altar with sacred chrism — blessed oil normally reserved for baptisms, confirmations, and ordinations — making it a worthy setting for the Holy Sacrifice of the Mass.

Symbolizing the prayers of the faithful, a brazier of burning incense was subsequently placed on the newly consecrated altar, its smoke wafting into the Chapel's dome. Members of the Senior Class then dried the altar, dressed it with a cloth and candles, and adorned the sanctuary with flowers. As a sign of rejoicing and a symbol of Our Lord, the Light of the World, Deacon Bingham lit the candles throughout the sanctuary.

The Word Made Flesh

For the offertory procession, representatives of those who have given most generously to the College over the years brought forward the gifts of bread and wine. Representing the College's benefactors — those whose gifts make possible the College's existence — were chairman of the Board of Governors Maria O. Grant and her husband, Richard, both trustees of the Dan Murphy Foundation. They were joined by fellow trustees James M. Donovan and Edward A. Landry and benefactors Judy and James L. Barrett and Lannette and R. Scott Turicchi. Representing the faculty — those who selflessly carry out the College's mission — were five longtime members: Carol A. Day, Viltis Jatulis, Ronald J. Richard, Laurence L. Shields, and Thomas J. Susanka.

When the Cardinal said the prayers of consecration, his voice united with those of the more than 40 concelebrants standing in the Chapel's north transept, the gifts of bread and wine were changed into the Body and Blood of Christ. As

the congregation came forward to receive the Lord, the choir sang four Eucharistic hymns: *Ave Verum Corpus*, "O Bread of Life," *Adoramus Te Christe*, and *Panis Angelicus*, welcoming Christ's Real Presence within this new *Domus Dei*.

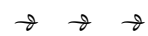
A Building Transformed

Following Holy Communion, Cardinal Mahony incensed the Chapel's 8-foot-high, white marble tabernacle before reposing the Blessed Sacrament within it, and gently closed its golden door. While the consecration was certainly the culmination of Our Lady of the Most Holy Trinity Chapel's sanctification, the reposition can fairly be characterized as its crystallization: The Holy Mass may be offered wherever there is a priest, but only a dedicated church or chapel can licitly house the Blessed Sacrament.

To signal Our Lord's abiding presence, Peter L. DeLuca III, the College's vice president for finance and administration, who served as the on-campus manager of the Chapel's construction, lit the sanctuary lamp. At that moment, the transformation of Our Lady of the Most Holy Trinity Chapel to a House of God was complete.

The change was immediately palpable. Those who had entered their pews without a bow only hours earlier now genuflected reverently before departing. Many approached the sanctuary, stopping to kneel at the marble altar rail and to gaze at the tabernacle. Outside, the three bells in the Chapel's 135-foot-high campanile joyfully announced the glorious news.

At a dinner celebration that evening, Frances O'Connor Hardart, a member of the Board of Governors, touchingly described what she had witnessed earlier that day. "When we walked into the Chapel, it *looked* like a beautiful church," Mrs. Hardart remarked. "But when we walked out, it *felt* like a beautiful church" — as, indeed, it now truly is.



Three bishops sprinkle worshippers and the Chapel walls with holy water at the Dedication Mass. From left to right: The Most Rev. Thomas J. Curry, Auxiliary Bishop of Los Angeles; His Eminence Cardinal Roger Mahony, Archbishop of Los Angeles; and the Most Rev. Salvatore J. Cordileone, then Auxiliary Bishop of San Diego.

Cardinal Mahony: “Jesus Christ Present in this Sacred Space”

Homily at the Dedication Mass for Our Lady of the Most Holy Trinity Chapel

Our Scriptures today situate us into God’s plan of salvation and also in the great design God has for us as followers of Jesus Christ. There is a special bond today between this beautiful new chapel and our Cathedral of Our Lady of the Angels because these are the same three Scriptures which were proclaimed some seven years ago at that dedication. This is, I think, a wonderful, providential linkage among us.

Our Old Testament reading (Neh. 8:1-4a, 5-6, 8-10) is from the Book of Nehemiah, a fascinating book. At that time the Jewish people were in forced exile. Nehemiah had grown in favor with the king, and word had reached Nehemiah that the city of Jerusalem lay in very sad condition. The doors, the gates had all been broken down and burned; the temple was in desolation; everything was really bad. Nehemiah was able to convince the king to give him a leave of absence to go to Jerusalem with Ezra to summon the people and have them rebuild Jerusalem. The king was favorable to Nehemiah and actually helped provide all of the lumber and timber necessary to do it.

When Nehemiah arrives at the ransacked Jerusalem in the temple area, he is so distraught that he sits in ashes, mourning. Then, filled with the Spirit, he begins the task of rebuilding all of the city gates and rebuilding the temple. As the temple is completed, we have our Scripture today in Chapter 8. He summons the people and has them be attentive, to listen anew to God’s word, the God who had saved them, and the God who had walked with them even into exile.

So the people are all there, and Ezra begins reading some of the books of the law. And the prophet points out that the people were prostrate, and they were tearful and crying because they were hearing the word of God, but they were also wondering how they would have the strength to live that out. So Nehemiah addresses them: Do not be weeping. Rejoice in listening to God’s word, because God’s word is life-giving. It brings joy to the heart because it is the truth of God being proclaimed in our midst.

And so the word of God is proclaimed to the people, and their newly reconstructed temple area is once more a holy and sacred place for them.

The Word Made Flesh

If we move to the Gospel reading, we see this great passage in Luke’s Gospel, which appears in no other Gospel, the story of Zaccheus (Luke 19:1-10). Here we have Zaccheus of short stature, who cannot see Jesus because of the crowds, and so he climbs a sycamore tree so that he can see Jesus as Jesus passes by. And we hear what happens. Jesus spots Zaccheus in the tree: “Come down, Zaccheus, I must stay with you today in your home.” Zaccheus hurries down and goes to his house to welcome Jesus.

But notice now what is different between this encounter and the encounter with Nehemiah and the people. Nehemiah read from a book the word of God. In the Gospel, the Word of God stands in their midst. Zaccheus has the great joy and honor of not listening to a book being read, but of having God’s Son, the Word of God, present to him in his house. Jesus is quoted as saying nothing once he gets to the house, and yet, because He is the Word of God, that transforming grace and spirit of God enters into Zaccheus. Without invitation by Jesus, Zaccheus says, “I will give half of all of my money and wealth for the poor. And if I have defrauded anyone, I will repay that person four times.”

This encounter with the real, living Word of God brings about this dramatic transformation. And as we celebrate the dedication of this altar and this chapel today, the future of this sacred space will actually do both of these things. That is, it will provide an opportunity to listen to God’s written word, inspired, from the ambo. But it also will enable all of those who come here to meet in person, in the Eucharist, Jesus Christ, Son of God, Word of God. And so you will have both here.

Proclamation and Celebration

That is why there is the emphasis throughout the liturgy today on the altar, and on the word of God, and on the people who come here, so that we might realize that in the new covenant we are not constrained just by words in a book. We have present on the altar the real Word of God, Body and Blood, Soul and Divinity.

This sacred space is going to be greatly enhanced with the proclamation of God’s word and the celebration of the Eucharist, making present God’s plan and promises, His assurances that He walks and journeys with us, yet also that living presence, that Eucharistic presence of Jesus, Word of God. Those two elements combine, then, to bring us together, as Paul describes so well in our second reading today from his letter to the Ephesians (Eph. 2:19-22). Because having heard the word of God, having been nourished by the Body and Blood of the Lord Jesus, we are then formed into that one Body of Christ, the Church.

Paul reminds us that Jesus remains the capstone of the Church, that Jesus is the head of the structure that is the community of believers baptized into the Lord, so that we become, in Paul’s wonderful expression, “living stones,” with Christ building up that great structure which is the community of the faithful. The result, then, of listening to God’s Word and celebrating the Eucharist is to inspire, to inflame us in our discipleship with Jesus Christ.

All of the students who will come here, especially over the coming years, all those young men and women, will be inspired by listening to God’s word, but not needing to weep at hearing it. Because they also have the presence of the living Jesus, the Word of God who takes away our tears and our fears with His sacrifice on the altar of the Cross, renewed upon the altar each time we gather to celebrate the Eucharist. That transforming effect of Jesus in our lives, especially through the Eucharist, will be carried on here and handed on — generation after generation of students, faculty, parents, all who come here. All will benefit in that wonderful and joyous Body of Christ.

So, my friends, today we thank God for this beautiful, sacred space which has been built to honor God — to give Him glory and praise — but also to remember the story of our salvation, to remind ourselves of God’s word, and to celebrate the living Jesus Christ present in this sacred space. Just as Nehemiah encouraged the people to not be afraid, but to rejoice and be joyous as they hear God’s word, so today we rejoice as we listen to that word. We rejoice, as did Zaccheus, with the living presence of Jesus.

As we continue the beautiful Rite of Dedication, let us listen to the wonderful prayers that help unite us to that one Body of Christ, Who serves as the cornerstone and the capstone, and we as humble members of the structure of His Church.

His Eminence Cardinal Roger Mahony, Archbishop of Los Angeles, was the principal celebrant and homilist at the Dedication Mass for Our Lady of the Most Holy Trinity Chapel.



“In the new covenant we are not constrained just by words in a book. We have present on the altar the real Word of God, Body and Blood, Soul and Divinity.”



Tutor Laurence L. Shields presents the offertory gifts to Cardinal Roger Mahony during the Dedication Mass for Our Lady of the Most Holy Trinity Chapel.



His Eminence Cardinal Roger Mahony genuflects and incenses the Blessed Sacrament after reposing it in Our Lady of the Most Holy Trinity Chapel’s white marble tabernacle.

The Very Rev. John M. Berg, F.S.S.P. ('93): "This Is Our Home"

Superior's Homily at the Dedication Weekend Mass for Students and Alumni

On behalf of many, many graduates of Thomas Aquinas College, I would like to thank the College and to congratulate it on this great day, when the head, or the crown jewel, of the campus has been placed with this magnificent church. I know that I speak for many graduates in saying that if it weren't for the College, it would be difficult to know where we would be even with regard to our own faith. And so we owe the College a great debt. We are very thankful to the many who have made great sacrifices — our own parents and many others, many benefactors, and especially the founders and all the tutors here — to make all this possible.

I can remember about 20 years ago driving up to this campus with my father after having visited UCLA. We saw parked all over the grass these mobile homes, which were supposed to be a school. My father said to me, "I wonder if they put wheels on the bottom and change the location every six months or so." So it's wonderful to see the permanence of the buildings and the grandeur of the campus, especially with this church.

The Transfiguration as Consolation

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And Peter said to Jesus, 'Lord it is good for us to be here. If Thou wilt, let us make here three tabernacles.'"

Your Excellency, reverend fathers, dear faithful, and friends of Thomas Aquinas College, yesterday, at the Dedication Mass, this chapel was filled with organ, flowers, and song. Today, however, we return to the sobriety of Lent. The organ has ceased to speak out. The flowers have been taken away. The priests now wear violet vestments. The penitential season of Lent has returned.

Yet, at the same time, this second Sunday of Lent with its gospel, the Transfiguration of Our Lord (Matt. 17: 1-9), is fitting for the dedication of this church.

The Church placed this gospel, the Transfiguration of Our Lord, as a certain consolation to the faithful, just as Our Lord gave it to Peter, James, and John. The Church Fathers tell us that He chose this specific moment directly before His passion, knowing that they would be scandalized by the suffering that He would undergo, by the fact that it would seem that all would be lost. So He gave them this one brief moment upon Mt. Tabor to show His divinity, to let it shine through His Body.

St. Thomas tells us that, at the Transfiguration, Our Lord showed for the first time the natural state of His Body. It wasn't a momentary miracle to make His Body appear white or translucent, but it was the natural effect of His being joined to the divinity of the hypostatic union. For that one moment, Peter, James, and John saw Our Lord for what He really was, at least as far as it was possible here upon earth.

"May this church, this glorious and grand church here at Thomas Aquinas College, be that same source as Mt. Tabor."

The Role of the Liturgy

Within these church walls we also have an opportunity to lift up the veil — which we cannot entirely lift here on earth — to have a glimpse of the divine, a glimpse of the celestial liturgy. We pray within the Mass that this offering might be taken from this altar to the altar which is in heaven; that the sacrifice where the angels never cease to sing *Sanctus* might also be sung here below. It is, indeed, a glimpse of the heavens, a glimpse of Our Lord.

It is also fitting how translucent this church is. We are mindful of Our Lord on this day in which his vestments became as white as snow, and we see the purity and the fact of His divinity. We certainly live in a day and age in which this is something which is most necessary.

Dr. Dillon said yesterday that one of the College's missions can be stated simply as "faith seeking understanding." Certainly this is something which is done within the classroom, where we constantly look at and try to defend the Faith, where we seek to obtain a deeper understanding of those things which are given to us by the deposit



of faith. But liturgy, architecture, and beauty have a similar task. Pope Pius XII, for example, reiterates the phrase that the law of praying is the law of belief. The way in which we pray will affect the way in which we believe. If we pray in an incorrect manner,

it will undermine our faith. And if we pray in a correct manner, it will support our faith. This is the beauty of the Church's liturgy. It is not simply our own prayer, but the prayer of the Church to which we add our voices.

This idea of the liturgy and its importance is very dear to our own pope, Pope Benedict XVI. In his book *The Spirit of the Liturgy*, he says something very striking, namely, that if we are to have a society which functions well and functions correctly, we must, too, have a liturgy and an adoration of God which functions well and functions correctly.

Pope Benedict XVI says that every relation in this world is built first upon an idea of our relationship with God. If man has an incorrect idea of how he relates to God, he will no longer understand how he relates to his fellow man. So it is not surprising that if society forgets how it relates to God, soon we will misunderstand all other relations in this world. We will no longer understand what marriage is — that it is for life, that it is between a man and a woman. Father and son will no longer understand their relationship — that they're not two buddies or two best friends, but that there is really a relationship between father and son. It is essential that we first have a right understanding of God, and how we relate to Him, and the humility and adoration that we ought to have before Him.

But Pope Benedict XVI takes this notion a second step. He says that more than even from learning, this idea of how we relate to God comes from the liturgy. It comes from the manner in which we worship. This is the way in which man naturally expresses how he relates to God.

Giving All Back to God

I'll never forget studying the *Summa* here at the College and speaking about how sacrifice is a natural part of religion; that all men feel this need to offer sacrifice to God; they want to offer something back to He who has given them all things. This is something which we see within the liturgy, this idea of giving all back to God, insofar as we can, through the sacrifice upon the altar.

It is perhaps not all too naive, then, on the part of St. Peter in today's gospel that he says to Our Lord, "Let us not go back down the mountain." Why head off to Jerusalem to have that suffering? Why not remain here, in all of the splendor and all of the glory?

In his sermon for this passage of the Gospel, Cardinal Newman says that each and every one of us has to have that sentiment, "Lord, it is good for us to be here." That even if we can't make it to daily Mass, for example, that we have to, as Catholics, at least have the sentiment that this is our home, that this is where we belong, that it is good for us to be here, and that if we could set up a tent, we would remain here within it.

But St. Peter is naive in his demand at the same time. Our Lord reminds him rather abruptly that they have a duty to carry out, and that this is the place for him to be consoled, to be strengthened for what he needs to do within the world.

May this church, this glorious and grand church here at Thomas Aquinas College, be that same source as Mt. Tabor. May it be a consolation for the students who are here, to remember what is the ultimate goal of their studies: the adoration of the One and Triune God. And may they recall their duty to not only remain here but to bring the truth about Our Lord Jesus Christ to all the rest of the world.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.



The Very Rev. Fr. John M. Berg, F.S.S.P. ('93), assisted by fellow graduates and members of the Fraternity, Rev. Matthew J. McNeely ('99) and Rev. Robert F. Fromageot ('94), offers Solemn High Mass in the Extraordinary Form for the students and alumni of Thomas Aquinas College.

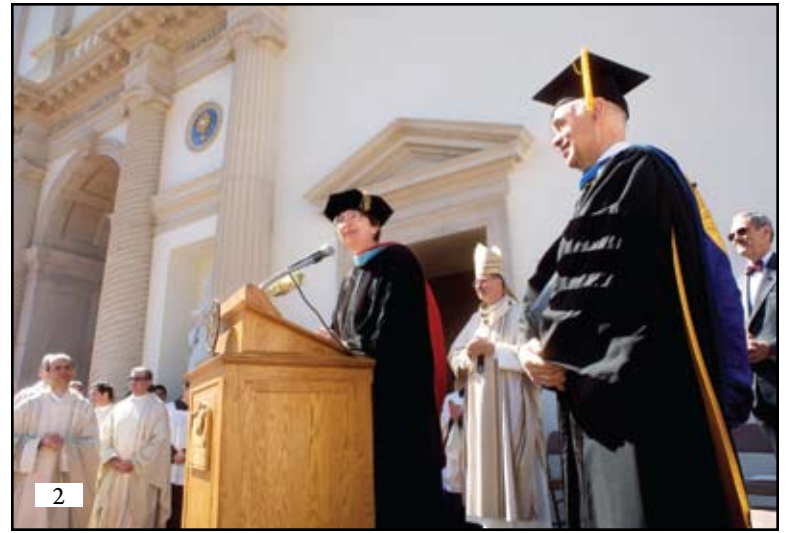
The Very Rev. Fr. John M. Berg, F.S.S.P. ('93), the Superior General of the Priestly Fraternity of Saint Peter, was the celebrant and homilist at the Dedication Weekend Mass for the Students and Alumni of Thomas Aquinas College in Our Lady of the Most Holy Trinity Chapel on March 8, 2009.



1

“Saturday was spectacular. The day was one of crowning glory to Mary and all that we believe!”

— Stanley T. Carmichael, member of the Thomas Aquinas College Board of Regents



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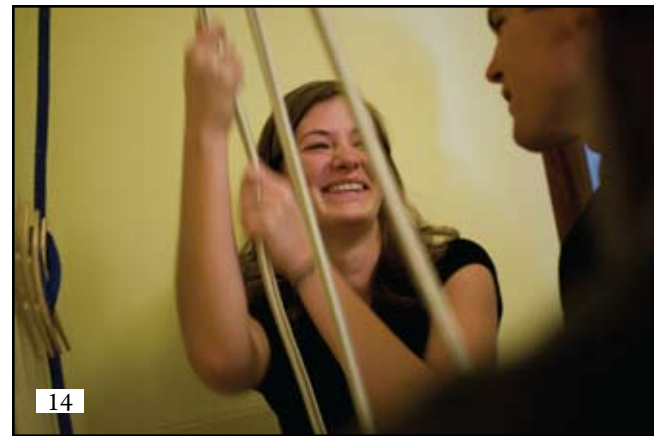
1. The assembled priests, bishops, and abbots prepare for the procession into Our Lady of the Most Holy Trinity Chapel. 2. Maria O. Grant, chairman of the Thomas Aquinas College Board of Governors; Cardinal Roger Mahony, Archbishop of Los Angeles; and President Thomas E. Dillon welcome the College's guests before the Dedication Mass. 3. Rev. Ramon Decaen ('96), former College Chaplain Rev. Gerard G. Steckler, S.J., and Rev. Michael Goyette ('94) visit in the Chapel's sacristy prior to the dedication. 4. Chaplain and Assistant Dean for Religious Affairs Rev. Cornelius Buckley, S.J., opens the Chapel's bronze doors to the people of God. 5. Carol Zeiter, a friend and benefactor of the College, admires the Chapel's dome and bell tower. 6. Benefactors, governors, faculty members, students, and alumni gather outside Our Lady of the Most Holy Trinity Chapel in anticipation of the Dedication Mass.



12



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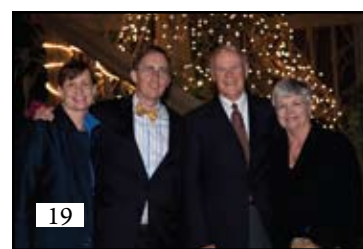
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“Thank you for allowing me to serve the College in designing this holy temple! ... May the Chapel get a lot of use!”

— Duncan Stroik, University of Notre Dame School of Architecture, design architect for Our Lady of the Most Holy Trinity Chapel



19



21



18



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17. Chairman of the Thomas Aquinas College Board of Governors Maria O. Grant and fellow governors Frances O'Connor Hardart, Margaret Brooks-Llamas, and James Barrett at a dinner celebrating the Chapel's dedication. 18. Joining Chaplain Charles Willingham, O.Praem. (back left), for the dedication dinner are fellow Norbertines (from left to right) Very Rev. Hugh Barbour, Rt. Rev. Eugene Hayes, Rev. Sebastian A. Walshe ('94), and Rev. Charbel Grbavac. 19. Ruth Stroik and her husband, Duncan, the architect for Our Lady of the Most Holy Trinity Chapel, with Larry Rasmussen of Rasmussen & Associates, the architect of record, and his wife, Elaine. 20. Member of the College Board of Governors Tom Sullivan plays the saxophone while his wife, Kathryn, and fellow members of his Dixieland band accompany him at a dinner-dance for students on the night of the Chapel's dedication. 21. Students swing to the music of Tom Sullivan and His Dixieland Band.



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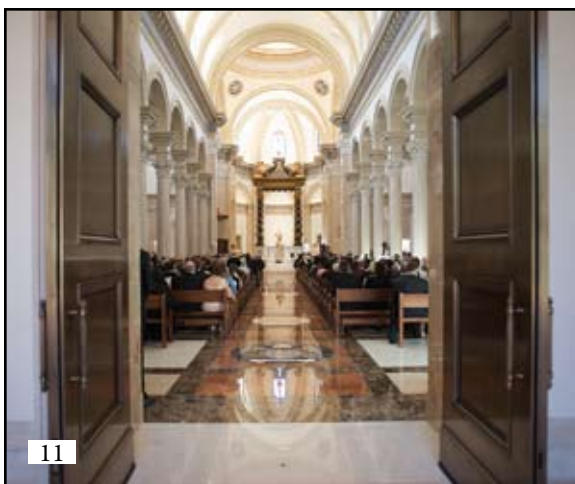


“I have to admit, I felt like clapping or cheering when the sanctuary lamp was lit. It signaled to me the ultimate meaning of the Chapel in that we can now, at last, say that Our Lord is finally present there.”

— Rev. Dave Heney, pastor, St. Paschal Baylon Church, Thousand Oaks, Calif., and chaplain, North Los Angeles/Ventura Chapter of Legatus



10



11

7. Thomas Aquinas College founders process into the Chapel with a relic of the College's patron, St. Thomas Aquinas. From left to right: Peter L. DeLuca III (bearing a certificate of the relic's authenticity), Ronald P. McArthur (carrying the small reliquary that contains the relic), Marcus R. Berquist, and John W. Neumayr. 8. Peter DeLuca lights Our Lady of the Most Holy Trinity Chapel's sanctuary lamp, signifying Our Lord's abiding presence. 9. Nine acolytes, all Thomas Aquinas College students, lead the procession into Our Lady of the Most Holy Trinity Chapel. 10. Acolytes, Cardinal Mahony, and Deacon John Bingham, O.P. ('00), kneel during the consecration. 11. Cardinal Mahony delivers his homily, as seen through the Chapel's bronze doors.



12. Members of the Senior Class dry the Chapel's altar after its consecration with chrism oil. 13. Three special chalices were used for the Dedication Mass. Left: a chalice that once belonged to the late Archbishop George Thomas Montgomery, the first American-born Bishop of Los Angeles, and a gift of his uncle, Francis Montgomery, a former member of the College's Board of Governors. Middle: a chalice blessed by His Holiness Pope John Paul II, which the College received upon being named one of the winners of the Fides et Ratio Grant Competition in 2002. Right: a chalice given to the College by Rev. Phillip F. Chavez, SOLT ('86), that Pope John Paul II once used to celebrate Holy Mass. 14. Senior Mercy Drogin delights in ringing the Chapel's bells. 15. The Most Rev. Salvatore J. Cordileone lights the incense prior to the Mass for the Alumni on Sunday morning of Dedication Weekend. 16. The faithful gather in the Chapel later Saturday afternoon for adoration and benediction of the Blessed Sacrament.



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22. From the choir loft, the Thomas Aquinas College Choir and Schola Cantorum fill the Chapel with sacred music. 23. Fr. Buckley distributes Holy Communion at the Chapel's marble altar rail during the Dedication Weekend Mass for Students. 24. Andrea Krautmann ('00) receiving Holy Communion at the Mass for the Alumni with her son, Samuel. 25. The Very Rev. Fr. John M. Berg, F.S.S.P. ('93), Superior General of the Priestly Fraternity of St. Peter, sprinkles the congregation during the Solemn High Mass in the Extraordinary Form for Students and Alumni, the Chapel's first Mass following its dedication. 26. Tutor John L. Nieto ('89) directs the Schola Cantorum in Gregorian Chant.



26

Bishop Cordileone: “We Behold the Glory”

Homily at the Dedication Weekend Mass for the Alumni of Thomas Aquinas College



I believe the account of Jesus’ Transfiguration, which we just heard proclaimed (Mark 9: 2-10), is familiar to all of us. After all, we hear it not only on the Feast of the Transfiguration, August 6, but every year on this second Sunday of Lent in one of the synoptic accounts of this story.

As usual, and appropriately enough, Peter is the one to speak up for all of the disciples. I think what he said on their behalf, then and there, he can equally say for us, here and now: “Master, it is good that we are here.” They did not want to leave that mountain, that moment of glory, and I think that reflects our own feelings as we behold the beauty of this place, this House of God. We do not want to leave. I think we could just stay forever here and enjoy it. I believe, like the disciples be-

holding the Lord’s glory, so we behold the glory of this structure.

What Peter, James, and John beheld there on Mt. Tabor was a glimpse into Christ’s glory, that glory by which He was to fulfill the law and the prophets, represented by Moses and Elijah. There that glory is His and our final destination, the eternal dwelling place of heaven. The disciples were still in this world. They had a glimpse of heaven, but they still had a lot of work to do. That’s why they had to come down from that mountain and move on.

Still, to keep moving on, it does help us to have little glimpses into the glory of that eternal dwelling place. That is what this chapel does for us. This chapel is indicative of a certain sacramental quality that a church building has, or at least should have. The church building has a sacramental quality which it effectively conveys by its beauty and symbolism.

This is reminiscent of what our Holy Father Pope Benedict XVI teaches us in his apostolic exhortation *Sacramentum Caritatis*, when he says that beauty is evangelizing; beauty raises the mind and heart, raises the soul to God, to help us contemplate the lofty mysteries of heaven. I wish to take this opportunity, then, to congratulate you, the entire Thomas Aquinas College community, on the construction of such a beautiful dwelling place for the Lord that can do exactly that for us. What a tremendous accomplishment!

The Other Side of Contemplation

Adoring the Lord in His glory, though, is only one side of contemplation. That is reflected in the declaration from the cloud. The cloud obviously is God’s presence, as the cloud guided the ancient people of Israel in the Sinai Desert for those 40 years. So that voice of God from heaven proclaims, “This is my beloved Son.” The disciples enjoyed beholding the glory of that vision, but beholding or adoring is just one side of contemplation. The other side is reflected in the rest of this declaration: “Listen to Him.”

Listen to Him. That was the point of the disciples’ coming down the mountain after their encounter with Christ in His glory. They still had a lot of work to do to get there, to listen. That virtue of listening to the Lord goes back all the way to our first father in the Faith. The story we heard proclaimed in our first reading is one also very familiar to us, the sacrifice of Isaac, Abraham’s son (Gen. 22:1-2, 9a, 10-13, 15-18).

I think we’re all aware of the meaning of this story on so many different levels. On the level of personal faith, it was God testing Abraham’s faith. We also know the typological meaning of this story, of how this account of the sacrifice of Isaac prefigures Christ’s own crucifixion, the path to the glory that was foreseen by the disciples on Mt. Tabor. There is yet another level of meaning to this story, one I suppose we could call a meaning on the level of social consciousness. This was to put an end to the pagan practice of child sacrifice. The first light of revelation enters into the world to break the world away from those pagan practices.

We see references all throughout the Old Testament of how the ancient people of Israel at certain times were so influenced by the pagan culture around them, so pressured that at times they succumbed to their practices — and yes, surprisingly enough, even to the common pagan practice of child sacrifice. They had deviated from the true Faith of their father Abraham, the first one to hear and respond to the call of the one true God.

There is always that temptation in every age, always the pull back to those ancient practices. Scripture bears witness to what happens when we do — and do not — listen to the Lord. I think we all are concerned and alarmed at how we see pagan practices creeping back into our own society here thousands of years later, even the pagan prac-

tice of child sacrifice. That is just one example. These practices repeat themselves, just in a different guise.

We need to listen to the Lord. Listening to the Lord and serving Him takes place above all in the particular vocation that God has designed for each of us. Just as it was true for Peter, James, and John walking down that mountain — they had a vocation to fulfill, which is why they had to move on — so it is true for us. St. Augustine, in his homily on this text, reflects on what we could call the vocation of Peter at this moment in his life. St. Augustine says, “Go down, Peter: You long to remain in the peace of the mountain; go down, preach the word, dwelling upon it continually, welcome or unwelcome; bring home wrong-doing, confirm the waverer, rebuke the sinner, with all patience and doctrine. Struggle, labor hard, suffer what torments may come, so that through the brightness and beauty of holy labors, fulfilled through charity, you may come to possess what is signified by the shining garments of the Lord.”

That was Peter’s vocation. Every vocation really is to serve the Church, and obviously for Peter in a singular and a preeminent way. But for each of us, God calls us to worship and contemplate Him by adoring and listening, and then to serve Him by responding to the vocation to which He calls us.

The Need for Communion

Perhaps the situation we are in today might seem similar to what Peter and the other apostles faced in their time, the forces they were up against, as we are living in this increasingly pagan world. Peter’s companion, Paul, gives us cause for hope in the second reading for today’s Mass (Rom. 8:31b-34). “If God is for us, who can be against us?” God is for us. He has accomplished the victory in Christ. Our part is to adore, listen, and respond. We cannot truly do so except in the communion of the Church, in communion with Peter.

That communion is so poignantly signified by the cornerstone of this building, blessed by our Holy Father Pope Benedict XVI, signifying that ecclesial communion with the successor of Peter and, through him, the whole Church. It is a communion signified even more profoundly

by the translation of the relics in today’s Mass, signifying as well our communion with the saints, those who have gone before us in faith in every generation. (For more about the translation of the relics, see page 2.)

The great virtue of Thomas Aquinas College is that it forms young people in the Faith in all of its dimensions — intellectual, spiritual, and cultural — such that young people learn to listen to the Lord, and so they can successfully discern that voice and respond to God’s call in their life, according to their own, particular, personal vocation. Whatever that vocation is, it is the path of the Cross, because it is the Cross that leads us to the glory of Christ, that glory beheld by Peter, James, and John in that experience of the Transfiguration. I suppose we could say, then, that the great virtue of Thomas Aquinas College is that it helps young people become contemplatives.

As we contemplate the glory of the Lord in this beautiful dwelling place of His that so lifts our minds and hearts to Him, let us ask Him for the grace to listen and respond to His call in our life — for the sake of our own salvation and for that of the whole world.

The Most Rev. Salvatore J. Cordileone, then the Auxiliary Bishop of San Diego, was the principal celebrant and homilist at the Dedication Weekend Mass for the Alumni of Thomas Aquinas College in Our Lady of the Most Holy Trinity Chapel on March 8, 2009. On March 23, His Holiness Pope Benedict XVI appointed Bishop Cordileone the new Bishop of Oakland.

“As we contemplate the glory of the Lord in this beautiful dwelling place of His that so lifts our minds and hearts to Him, let us ask Him for the grace to listen and respond to His call in our life.”



Thomas Aquinas College graduate, Deacon John Bingham, O.P. ('00), and the Most Rev. Salvatore J. Cordileone during the Dedication Weekend Mass for the Alumni.

Rev. Cornelius Buckley, S.J.: “A Reminder of Who He Is”

Homily at the Dedication Weekend Mass for the Students of Thomas Aquinas College

When I saw the readings today, I thought, “It’s too bad that we don’t have in the liturgy something which is extraordinary, something special.” You might say, “Well, the Transfiguration is certainly something special.” And it is, but the other readings give us some insight into the meaning of the Transfiguration, and so I’d like to comment on them, beginning with the first reading.

The first sentence of our first reading (Gen. 22:1-2, 9a, 10-13, 15-18) is: “God put Abraham to the test.” That’s not very extraordinary, is it? When we look at the Scriptures, the Old Testament, what do we see? God puts people to the test frequently.

We have, for example, Adam being placed in the Garden. God gave him everything, and then told him not to eat of the forbidden fruit. He put him to the test. We have the Chosen People — God, in an extraordinary way, took them out of Egypt, led them into the desert, and then put them to the test at the waters of Meribah and at Sinai. Of course, we also have Job, who went through all sorts of terrible trials. He, too, was put to the test.

And then there’s even Jesus Himself. After Jesus was baptized, He was led out to the desert, and there He underwent the test.

So this is typical of God, and if we examine ourselves, we see that each one of us is, from time to time, put to the test. It’s very important to remember, no matter what this test is, that God always begins a work in us that needs our own affirmation in one of these tests. He is beginning something extraordinary, something that we can look back on later and see that His hand was truly there.

Abraham’s Test ...

In this reading, we see Abraham put to the test. In his old age, he was promised by Almighty God that his wife, also in her old age, would conceive a son. And now he is asked to go out and sacrifice that son. For three days he walked along, intent on sacrificing his son, and yet his son was the very reason why God was giving him a promise.

In the sacristy of this new chapel, there is a powerful painting of this scene, a replica of Rembrandt’s “Sacrifice of Isaac.” In this painting, we see Abraham lift the knife to kill his son, who offers no resistance — he has to be in compliance with this, too — and then, dramatically, the angel stops him.

Abraham is a prefiguring of what God will do to His own Son. God sent His only Son in His great plan of salvation. And then what does He do? He turns Him over to man so that man can kill Him. That’s a paradox. How is this paradox resolved? It is



College Chaplain and Assistant Dean for Religious Affairs Rev. Cornelius Buckley, S.J., vests before a replica of Rembrandt’s “Sacrifice of Isaac” (1636) that hangs in the sacristy of Our Lady of the Most Holy Trinity Chapel.

resolved, it seems to me, when we look at today’s second reading (Rom. 8:31b-34) and see the words, “Brothers and sisters, if God is for us, who can be against us?”

In the Old Testament, God was *with* the people. Now God is *for* the people. Christ makes intercession for us. Jesus will be the new Isaac, the one Who will be sacrificed. And sacrifice, as we see in the Old Testament, as well as in the New, always implies a type of obedience to God’s will.

... And Our Own

That goes along with the notion I mentioned at the beginning of this homily, that the test is always the beginning of a work God wants to complete in us. He has to have our affirmation that He is God and that He will provide. So we don’t believe in Him because He is strong. We don’t believe in Him because He is all-powerful. We believe in Him because He loves us. As St. Paul continues, God “did not spare His own Son, but handed Him over for us all; how will He not also give us everything else along with Him?”

What is this “everything else?” It is eternal life. And these are some of the things we can reflect upon, especially when we are put to the test. Because God is love. He sends His life out to every one of us. He realizes that in these tests He is beginning something that is very important, something that we will understand when we receive that eternal life. When we see Him face to face, and we look back on our lives, we will say it was *because* of this testing, it was *because* of these temptations that we came to know God better in our life on earth. We came to know

that He is the one Who provides.

He will never test us beyond our strength. He is always the one Who is there, encouraging us as He encouraged Job, encouraging us as He encouraged the people in the desert, encouraging us even as He encouraged His Son.

So I think these readings that we have today are very providential as we begin the worship of Almighty God in this new, beautiful chapel. They can remind us of Who He is, who we are, and His great love for us that will never end.

In the name of the Father, and the Son, and the Holy Spirit. Amen.

Rev. Cornelius Buckley, S.J., Thomas Aquinas College’s chaplain and assistant dean for religious affairs, was the principal celebrant and homilist at the Dedication Weekend Mass for Students in Our Lady of the Most Holy Trinity Chapel.

“Your Hands Have Made This Magnificent House of God”

College Honors Workers Who Built Our Lady of the Most Holy Trinity Chapel

The workers who labored to build Our Lady of the Most Holy Trinity Chapel over the last three and a half years were busy up to the last possible moment. Only days before the Dedication Mass, they installed the classical paintings, freshly arrived from New York, that adorn the four shrines in the Chapel’s transepts. And the night before, they raced to assemble the mahogany ambo from which the word of God is proclaimed.

In gratitude for their efforts, on the afternoon of March 29, a Holy Mass was offered for the scores of masons, landscapers, carpenters, plumbers, concrete workers, framers, plasterers, technicians, gardeners, and electricians who together built Our Lady of the Most Holy Trinity Chapel. Thomas Aquinas College Chaplain and Assistant Dean for Religious Affairs Rev. Cornelius Buckley, S.J., was the celebrant, and the student-led choir *Chrysostomos* sang as the Chapel’s pews were filled with the familiar faces of those who constructed the building.

“A church is a representation and an imitation, if you will, of God’s plan for the universe,” Fr. Buckley said during his homily. “And it was you, the people here, who put that plan into effect.”

One of those craftsmen was Mark Horwedel, a general manager with Frazier Masonry of Southern California, which did much of the structural work on the Chapel. Although his company completed its participation in the project more than a year ago, Mr. Horwedel — a practicing Catholic who considers it “very gratifying” to have been part of the building’s construction — has continued visiting the site “every couple of months” to monitor progress and to take pictures.

Naturally, Mr. Horwedel was eager return to campus for the workers’ appreciation Mass, bringing his wife, two of their adult children, his parents, and two of his colleagues. “It was just amazing to sit there and go to Mass in that place,” Mr. Horwedel recalls. “I still remember when we had shoring 100 feet in the air to support all the masonry while we put it in place, and what it looked like then!”

Addressing the congregation at the close of Mass, Thomas Aquinas College President Dr. Thomas E. Dillon commended the Chapel’s workers, likening their work to the words of the offertory: “Earlier, during the Mass, the priest said, ‘Blessed are you,

Lord God of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the Bread of Life.’ In this chapel, you have taken materials the earth has given, and through the work of human hands, *your* hands, these materials have been made sacred, and now house the Bread of Life.”

“Your hands have made this magnificent House of God,” Dr. Dillon added. “Your good work will last for many generations to come, and this chapel will always be a sacred place within which minds and hearts are lifted to God. For this, all of us at Thomas Aquinas College are deeply, deeply grateful.”



Craftsmen who built Our Lady of the Most Holy Trinity Chapel and their families filled the building on March 29 for a special Mass offered in their honor.

A Letter from the Congregation for Catholic Education



On the occasion of the Dedication of Our Lady of the Most Holy Trinity Chapel situated on the campus of Thomas Aquinas College, at Saint Paula, California, on 7th March 2009, please give my greetings to His Eminence Roger Cardinal Mahony who will preside over the celebration, to your Staff, to all Students and past-Students and to all the friends there gathered for such an important event in the history of Thomas Aquinas College.



Almost three years have passed since I received (September 23, 2006) the letter from Professor Thomas. E. Dillon, President of Thomas Aquinas College, informing me that “six young men from the Class of 2006 are now pursuing vocations to the priesthood” and that “two more of our graduates were ordained to the priesthood this past May and June bringing the total number of alumni priests to 42”. Since then, a continuous correspondence has begun between Thomas Aquinas College and the Pontifical Pastoral Ministry for Priestly Vocations which is aggregated to the Congregation for Catholic Education regarding one of the most important issues of the Catholic Church: Vocations to the Priesthood.

The documentation that has been sent by Thomas Aquinas College to the Pontifical Pastoral Ministry for Priestly Vocations revealed that the source of so many vocations is “the pursuit of truth across the academic disciplines, when undertaken prayerfully and faithfully, leads students to devote themselves entirely to the source of all truth, Our Lord Himself”.

I am very much delighted when I remember meeting Dr. Dillon in Rome on the occasion of the Conference that was held in this City about The University and the Social Doctrine of the Church and when he visited me at the Congregation for Catholic Education.

The time has come for the Dedication of Our Lady of the Most Holy Trinity Chapel which will take place in the weekend, 7th-8th March 2009. I appreciate not only that so much work has been done to build and decorate this Chapel, but, above all, the motives that led to the building of the Chapel on the campus of Thomas Aquinas College.

I know very well that Thomas Aquinas College is a Catholic Institution where education is undertaken enlightened by the Catholic faith. Its programme of studies includes a careful reading and understanding of Christian Classics which have always been held in high esteem in Catholic Education, and they have been the guidelines of the study of Philosophy and Theology of many lay people and those called to the priesthood and to the consecrated life.

It is praiseworthy that the foundation stone of this Chapel was blessed by Pope Benedict XVI as it symbolizes the fidelity of Thomas Aquinas College to the Magisterium of the Church. This makes it clear that the Catholic faith is the inspiration of the whole programme of studies, and it is ordered to Theology, “the queen of sciences”.

Symbolically, the entire campus of Thomas Aquinas College is ordered to the Chapel, which is considered by staff and students as the most important and prominent building of the campus.

Dedicating the Chapel to Our Lady of the Most Holy Trinity reflects not only the high aspirations of your academic programme, in which you strive as best you can to understand God, but also the Catholic life of each one of you which is itself ordered to God. The scrolls bearing the names of students, staff, officials, parents, friends and benefactors — which have also been blessed by the Holy Father and put in a cylindrical metal tube to remain for this generation and the generations to come — will be a perpetual reminder of the ideals of Thomas Aquinas College.

It is no surprise that, from such grand ideals which are upheld by Thomas Aquinas College, the fruit of very well trained lay people imbued with human and Christian values in the exercise of their professions, is offered to society and to the people of the world of today and of the future. This is what we pray for in the Our Father: “thy Kingdom come”. This is the mission of the Church, and Thomas Aquinas College is lending a helpful hand to the Church to fulfill her mission. There is no doubt that this Christian

environment that is nurtured here is the main cause why there have been so many responses to the call of God to the priesthood and to the consecrated life in the female and male students of your College.

I am sure that by spending some of their time and perhaps hours in the presence of the Blessed Sacrament in a more humble chapel than the one that has been

built now and that is being dedicated this weekend, they have discerned their call, considered themselves unworthy of such a call and yet with the help of God and Mary, the Mother of vocations, and with spiritual direction provided by the chaplains and the good priests who visit the College regularly, they made their decision to follow Jesus Christ in the priesthood and in the consecrated life.

Having read their experiences in your publications and also listening to them on CDs which the Authorities of Thomas Aquinas College provided me with in these years, I want to extend to each one of them and also to the new ones, who are surely here present on this occasion, and congratulate each one of them for their cooperation with God the Father who called them to follow in the footsteps of His Son Jesus Christ, the Eternal High Priest.

I wish I had been able to be there Myself, or Monsignor Francis Bonnici, but by writing this letter we are making Ourselves present in prayer to give Our thanksgiving to God together with you all at Thomas Aquinas College.

+ Zenon Cardinal Grochowski
Prefect, Congregation for Catholic Education
February 23, 2009

Dedication Roundup continued from page 1

the Priestly Fraternity of St. Peter, presided at the Chapel's first Mass following its dedication, while the College's *Schola Sanctorum* chanted from the choir loft. (To read Fr. Berg's homily, see page 5.)

Three hours later, the Chapel was filled yet again for the Mass for Alumni, with the Most Rev. Salvatore J. Cordileone, then the Auxiliary Bishop of San Diego, presiding. (On March 23, His Holiness Pope Benedict XVI appointed Bishop Cordileone, the College's 2008 Convocation speaker, the new Bishop of Oakland.) Alumni and their families packed the Chapel's mahogany pews, while several alumni priests joined Bishop Cordileone on the altar, and another alumnus, Daniel J. Grimm ('76), directed the Thomas Aquinas College Choir. (To read Bishop Cordileone's homily, see page 8.)

Finally, on Sunday afternoon, College Chaplain and Assistant Dean for Religious Affairs Rev. Cornelius Buckley, S.J., presided over the Mass for Students. A student choral group, *Chrysostomos*, graced the Chapel with somber Lenten hymns, including “O Sacred Head Surrounded” and *Crucifixus*, as the students of Thomas Aquinas College worshiped in the beautiful new chapel for which they have patiently waited. (To read Fr. Buckley's homily, see page 9.)

“It was a busy weekend, but one that will long be remembered and cherished,” reflected Thomas Aquinas College President Dr. Thomas E. Dillon. “God's grace, made manifest through the hard work and generosity of so many, has borne great fruit. May this glorious chapel, which we have spent the last two days celebrating, continue to bless us for generations, and even centuries, to come.”

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Mrs. Anita “Kim” Syren – August 7, 2008
Mother of Therese ('80), Wyn Froelich ('83), Rev. Fr. Kermit Syren, L.C. ('84), Lester ('85), and Jon ('87); grandmother of Judith (Fogal) McCarthy ('98), James Fogal ('02), and Catherine Connelly ('11)

His Eminence Pio Cardinal Laghi
January 11, 2009
Friend and Prefect Emeritus of the Congregation for Catholic Education

Rev. Msgr. William B. Smith, S.T.D.
January 24, 2009
Friend

Mr. Hugh C. Moore – February 7, 2009
Benefactor and Legacy Society member

Mr. Eugene A. Cincotta – February 25, 2009
Benefactor and Legacy Society member

Mr. Joseph J. Syslo – March 2, 2009
Benefactor

Mrs. Carol Valentine – March 16, 2009
Benefactor and mother of Mrs. Maria O. Grant, Chairman of the Board of Governors

Mr. John Demergasso – March 22, 2009
Friend and Benefactor

Dr. Thomas E. Dillon
April 15, 2009
President, Thomas Aquinas College; husband of Theresa; father of Thomas ('91), Maria Forte ('97), Christine Ellis ('99), and Daniel; father-in-law of Elizabeth ('92), Thomas Ellis ('98), and Domiane Forte ('00)

Rev. Father Wilfred Borden, O.M.I.
April 16, 2009
Thomas Aquinas College Chaplain, 1992-2007

Mrs. Joan M. Clark – April 21, 2009
Benefactor and wife of the Honorable William P. Clark

Mrs. Eleanor Flannery — April 21, 2009
Benefactor and member of the Legacy Society

Recalling the Range of Reason

An Interview with Ralph M. McInerny

Ralph M. McInerny has taught philosophy at the University of Notre Dame since 1955, where he is the Michael P. Grace Professor of Medieval Studies. The author of more than 60 books, he is also the editor of an acclaimed series of translations of St. Thomas Aquinas' commentaries. The Thomas Aquinas College commencement speaker and recipient of the Saint Thomas Aquinas Medallion in 1985, Dr. McInerny served on the College's Board of Governors from 1993 to 2002 and is now an emeritus member of the board. In March, he visited the College to deliver a series of talks that he originally presented at the University of Glasgow in 1994-5 as part of the highly prestigious Gifford Lectures.

Q: What role does the subject of your Gifford Lectures, natural philosophy, play in evangelization?

A: Natural theology is the study of how, apart from religious belief, you can know things about God. While many of the things we philosophers talk about seem to be rather sophisticated — and you might think they wouldn't have any immediate interest for the majority of people — we don't look at it that way. For a Catholic, the whole life of being a philosopher is *part* of being a Catholic, and that means it participates in the general evangelizing task that we all have. The way you do it and the reason you do it ought to be different for a Catholic than for someone for whom it's a job. It's a vocation for us.

Q: What are some of the implications of that difference?

A: From time immemorial, people have talked about the vices that accompany the intellectual life. Plato and Aristotle were appalled by people who would use argumentation and questioning for purposes of achieving power over others, or just confusing others, or showing off. Pride is something that besets someone who has leisure enough to devote himself to the things of the mind. I wouldn't say that the non-believing philosopher is a prideful individual, but I think he has less protection against it. Nor would I say that believing philosophers aren't often pretty vain people — I speak as an offender.

Also, one of the features of Catholic philosophy is the Church's longtime insistence on the role of Thomas Aquinas, and many of us — let's hope most of us — take that quite seriously.

Q: How would you describe the state of academia over the 54 years you have been teaching?

A: There's a pretty good consensus now among people that American higher education is a mess. What people have noticed is that we long urged or accepted all kinds of young people into universities. Why? "To get an education." What is an education? "We don't know." That is bankrupt.

In Catholic universities one of the funny things about the last 30 to 40 years, maybe a little more, is that

a kind of institutional inferiority complex was developed. People wanted to "get with it" and be like secular universities, which they thought were flourishing. They believed that the criteria of excellence would be found in the Ivy League — at just the moment when the Ivy League, according to many people involved in it, was disintegrating. That led to what people call secularization, a kind of downplaying of the specifically Catholic motivation for being involved in higher education and the tradition in which we stand, which is, I would say, the tradition of Western Civilization.

Q: You have maintained a close relationship with Thomas Aquinas College since its earliest days. How would you say the College has fared over the years?

A: The people who founded this place, before they put a brick on top of a brick, figured out what it is that you're trying to do in a college — what is a liberal education. They wrote the *Blue Book*, and that's been guiding them all these years. I think Thomas Aquinas College is doing on the undergraduate level exactly what should be done.

The College's alumni and alumnae prove that with this kind of education you can go on and do anything. Most parents, when they send their kids to college, figure their kids are getting a credential that will enable them to do better in life. That's not an ignoble kind of hope, but why not have it based on something that is essentially solid, intrinsically good, and then notice that it has practical benefits which sometimes exceed those of the more pragmatically ordered education?

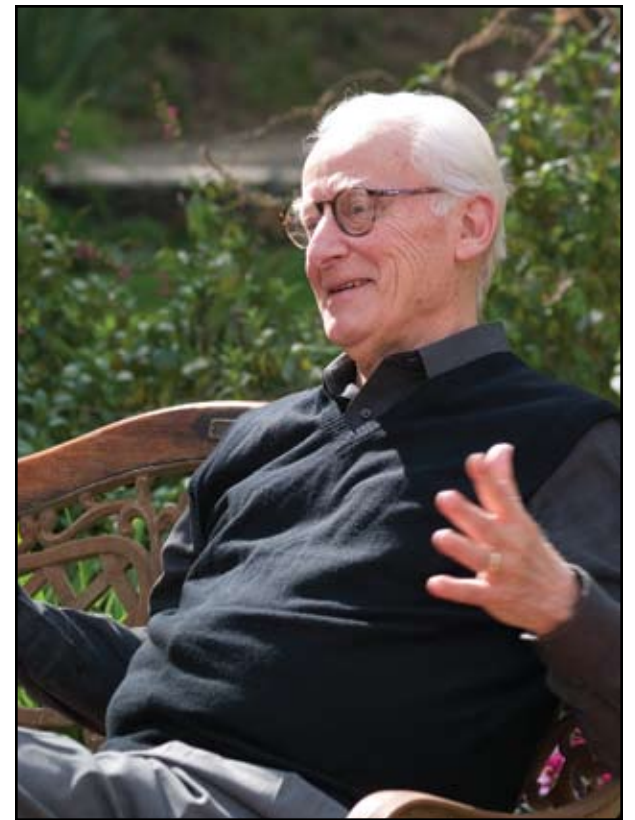
"Most parents, when they send their kids to college, figure their kids are getting a credential that will enable them to do better in life. That's not an ignoble kind of hope, but why not have it based on something that is essentially solid, intrinsically good?"

Q: Are we witnessing a resurgence in Catholic higher education with the founding of various new, faithful colleges over the last 30 years or so?

A: There are a lot of new Catholic colleges popping up all over the place, but I wish they would look more closely at what has been done here. Often the people forming these schools just say, "We want to have a Catholic college," and if you ask what they mean by that, the response is vague. I think their hope is that if you get a lot of good Catholics together, then somehow it will sort itself out. I think that's very risky.

I wish these newer schools would look more to the *Blue Book*, or something analogous to it, so that they wouldn't just start raising money and saying "Catholic, Catholic, Catholic!" — not really knowing what they are going to promise people. At a lot of these places, "Catholic" means the kids who come to the school are not going to lose their souls, which of course is primary; but you don't start colleges precisely for that reason. You want the setting to ensure that, but that doesn't give you a curriculum. The result is you can get hodgepodes that may be not wholly bad, but they're not everything they might be.

Just look at the curriculum here — no electives! What does that tell you? It means the faculty knows what it is that you came here for. *Do this, and you'll be smart.* That's reassuring, because if you go to many places, you're asked, "What do you want? Put together your own education." And you figure, "Why am I paying you if I have to figure it out for myself?"



Q: Several Thomas Aquinas College alumni and tutors were formerly your graduate students ...

A: Yes, it's nice to see how, among those who go through here, their idea of heaven on earth is to get a job here as a tutor! And you can see why. This is a place where the person can really flourish, because what does the teacher do here? He teaches. In other places, professors want to get out of the classroom, to get a grant and go off someplace and contemplate their navels or something. Whereas here it's certainly not anyone's idea that the purpose of life is to stop teaching and go on drawing a salary.

Q: How do your students who are Thomas Aquinas College alumni rate in terms of their preparation?

A: There's no comparison. I mean, they're educated. The liberal-arts education here puts one in tune with Western Civilization and with Catholic culture, and that brings a person into graduate studies with a tremendous advantage. It also helps that the way people are taught here is dialectical. They don't just listen to somebody in a lecture. It's back-and-forth discussion, trying to get hold of fundamental elements of our tradition. There's no substitute for that.

Q: You have noted that in our current cultural climate, in which faith and reason are often set up as mortal enemies, the Church is emerging as the defender and rescuer of reason. How well do you think the Church is doing in this regard?

A: The Church is looking around and seeing that faith and reason are the two wings on which man rises to God, but we're in a time when people doubt that reason can know anything for sure. We used to argue, for example, that either God exists or He doesn't. One of those is true, and so, too, with other propositions. Now we've reached the point where some people say there's nothing out there that would make such a claim either true or false.

This is bankrupt. You're saying, in effect, that we have no reasons that are justifiable for asserting a thing or denying it. Imagine trying to live that way! The upshot is that if you have a disagreement and it cannot be settled even in principle by the way things are, power is going to be the answer. You force people into positions that you yourself don't think are true, you just happen to hold them, and for some reason you feel this messianic tendency to get other people to accept them, too.

In that kind of a situation, the Church has to recall the range of reason. Because if you can be that confused about reason, you're not going to be able to talk about revelation.



In March, renowned philosopher Ralph McInerny presented a series of talks at Thomas Aquinas College originating from material he originally presented at the University of Glasgow in 1994-5 as part of the prestigious Gifford Lectures.



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**CAMPUS
LIFE**



4

1. Teammates don Renaissance garb for an annual, highly colorful event — Trivial and Quadrivial Pursuits, a campus-wide quiz game based on the College's classical curriculum. 2. Actors take to the stage in Misanthrope, a student-written and directed play. 3. Sophomore Emily McBryan (Mistress Quickly) and senior Nathaniel McGarry (Falstaff) exchange words in a student production of Shakespeare's Henry IV. 4 - 5. Beautiful weather and good cheer brighten the annual sophomore-senior brunch on the academic quadrangle. 6. The orchestra and choir perform for an operatic production of Purcell's Dido and Aeneas. 7. Students get in one last pre-Lenten celebration at the Mardi Gras dance.

Calendar of Events

Commencement.....	May 16
Seminar on Catholic Social Teaching	June 13-15
Thomas Aquinas College Golf Classic	June 1
Summer Seminar Weekend #1.....	July 10-12
Summer Seminar Weekend #2.....	July 17-19
High School Great Books Summer Program.....	July 26 - August 8
Convocation	August 24

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