



THOMAS AQUINAS COLLEGE NEWSLETTER

WINTER 2009

VOLUME 37, ISSUE 1

Chapel Update

Our Lady of the Most Holy Trinity Chapel Nears Completion

On a warm Monday morning in late November, Thomas Aquinas College students, faculty, and staff gathered on the academic quadrangle to see what St. John might have described as “a great sign ... in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars” (Rev. 12:1).

Aided by a massive crane, a construction crew was carefully hoisting an 8-foot, 3,300-pound, white, marble statue of the Woman of the Apocalypse to its permanent home atop the limestone façade of Our Lady of the Most Holy Trinity Chapel. Onlookers watched in awe as the statue, suspended by thick, yellow straps beneath its outstretched arms, slowly ascended some 60 feet to the top of the Chapel’s pediment, where workers fastened it to a limestone platform.



This glorious work of art is a gift of The Hardart Family, in memory of husband and father Frank Hardart, Jr., M.D. Thanks to the Hardarts’ generosity, Our Lady of the Most Holy Trinity Chapel at last has Our Lady’s likeness, and with it this longstanding construction site looks more like the glorious place of worship it will become when it is dedicated in March.

The Doctors Are In

Some six stories below the pediment, flanking the Chapel’s main entrance, are newly commissioned statues of St. Augustine and St. Thomas Aquinas made of white marble. Resting in niches between fluted columns, these sculptures call to mind the College’s classical curriculum, which culminates in the study of the Church’s two greatest theologians.

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Educational Value

Thomas Aquinas College Gets High Rankings in National Surveys

In light of the trying economic climate, one criterion has become increasingly important to high school students and their families in choosing colleges and universities: value — that is, the quality of the education an institution provides measured against the price of the tuition that same institution charges.

By that standard, the various authorities all agree: Thomas Aquinas College is one of the best values in the country.

The question of value in higher education was the subject of a front-page *USA Today* story in January. “Now, more than ever,” the newspaper reported, “students and parents need to make every education dollar count.” Two of the nation’s most popular college guides have recently released value rankings, and on both, Thomas Aquinas College scored near the top nationwide.

Once again, The Princeton Review has ranked Thomas Aquinas College as one of the 50 “Best Value” private colleges in the country. The College is one of only five institutions in California — and the only Catholic school in the country — to make the list.



Similarly, *Kiplinger’s*, which is dedicated to delivering sound, unbiased advice for families and businesses on saving, investing, retirement planning, and paying for college, has ranked Thomas Aquinas College as number 33 among its list of the Top 50 best values. The College is one of only two Catholic colleges, and the only one founded within the last 100 years, to earn a spot in *Kiplinger’s* rankings.

Although The Princeton Review and *Kiplinger’s* surveys focus on value, their selection criteria are not limited to finances. Indeed, both considered only institutions with excellent academic reputations and records of achievement. As Ben Zelevansky, director of data analysis for The Princeton Review, told *USA Today*, “This is not a list of America’s Best Financial Aid Packages. This is a list of schools that provide the best balance of a strong education and a reasonable cost of attendance ... The schools on our list really go above and beyond.”

In a statement, *Kiplinger’s* echoed this theme: “Our rankings measure academic quality and affordability, with quality accounting for two-thirds of the total ... These institutions ... provide a top-quality education at an affordable price — usually with generous financial aid.”

Perhaps these measures of “value” help to explain why Thomas Aquinas College also scored so well on the newly published 2009 *U.S. News & World Report* study of academic “yield” — the percentage of students who, having been accepted at a college or university, go on to enroll there. According to *U.S. News*, Thomas Aquinas College has the third-highest yield rate of all American colleges and universities for the second year in a row, with 76 percent of its accepted applicants matriculating. The only



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Matters of Church and State

President of Vatican City Visits Thomas Aquinas College

Over the course of its 38-year history, Thomas Aquinas College has been blessed to welcome many members of the Church hierarchy and, on occasion, some high-ranking government officials. One afternoon last fall, it had the rare privilege of hosting someone who is both.

On Friday, November 7, the College postponed afternoon classes so that the entire community could attend a luncheon lecture from Giovanni Cardinal Lajolo, President of the Governatorate of Vatican City State and President of the Pontifical Commission for Vatican City State. His Eminence, who was in Southern California on official Vatican business for only 72 hours, made a special trip to Thomas Aquinas College to speak before a crowded room full of students, faculty, and staff members in St. Joseph’s Commons.

Born in the Piedmont region of Italy, Cardinal Lajolo was ordained a priest in 1960 and a bishop in 1989. His previous diplomatic positions in the Vatican include Secretary of the Administration of the Patrimony of the Apostolic See, Apostolic Nuncio to Germany, and Secretary of the Secretariat of State. In 2006, Pope Benedict



Cardinal Lajolo lauded Thomas Aquinas College for “the high quality of its professors and its cultural contribution through philosophy and theology.” He also extended “the personal and cordial greetings of His Holiness Pope Benedict XVI” and “his Apostolic Blessing to all the faculty, staff, and students” of the College.

XVI appointed him President of Vatican City State, and in 2007 elevated him to the College of Cardinals.

In introducing His Eminence, College President Dr. Thomas E. Dillon remarked, “Cardinal Lajolo presides over the smallest independent state in the world. Ap-

proximately 110 acres in area, it is similar in size to our own campus; and with a population of fewer than 800 souls, it is not much larger than our small college community. Yet it has within its borders the home of one of the most significant individuals in the world — that of

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From the Desk of the President

“House of God, Gate of Heaven”



Here on the campus of Thomas Aquinas College, there is growing excitement as Our Lady of the Most Holy Trinity Chapel nears completion. In this past month, some key elements were delivered from Spain — the altar, tabernacle, baldachino, and altar rail. Artisans from Arte Granda, the company that fabricated these pieces, have now installed them in the Chapel sanctuary, and their beauty is breathtaking.

With these installations accomplished, the heart of the Chapel is now complete. At the same time, plans are now very much underway for the Chapel’s Dedication Mass, which will occur only a few weeks from now.

Our Lady of the Most Holy Trinity Chapel will certainly be a blessing for the whole community of Thomas Aquinas College. Not only will its seating capacity allow all our faculty, staff, and students to worship together, its beauty and grandeur will be edifying for anyone who enters through its magnificent bronze doors.

We are deeply grateful to all those who have contributed to this project — those who have given greatly of their plenty and those who, like the widow of the

Gospels, have given generously from the little they have. With your help and the help of all of our benefactors, Our Lady of the Most Holy Trinity Chapel — a \$23 million project — has come to be a reality.

While to date we have received just over \$18 million in gifts and pledges to erect this beautiful house of God, our goal is to raise the remaining \$5 million in order that, wholly unencumbered by debt, this Chapel may be entirely set apart for the glory of God.

I hope that you will consider joining in this final effort by making a sacrificial gift to our Chapel Fund using the envelope enclosed with this newsletter. Your contribution will help ensure that this crown jewel of our campus will truly be a “house of God and gate of heaven” (Gen. 28:17).

Even more, though, you will be helping to secure Thomas Aquinas College’s financial well-being during these difficult economic times. Because we accept no direct government funding, and because we do not turn any student away simply for financial reasons, we are challenged each year to raise \$4 million for financial aid and operations. Though never easy, in this present economic climate, it will be more difficult than ever to meet this challenge. By completing the funding now for Our Lady of the Most Holy Trinity Chapel, we will be

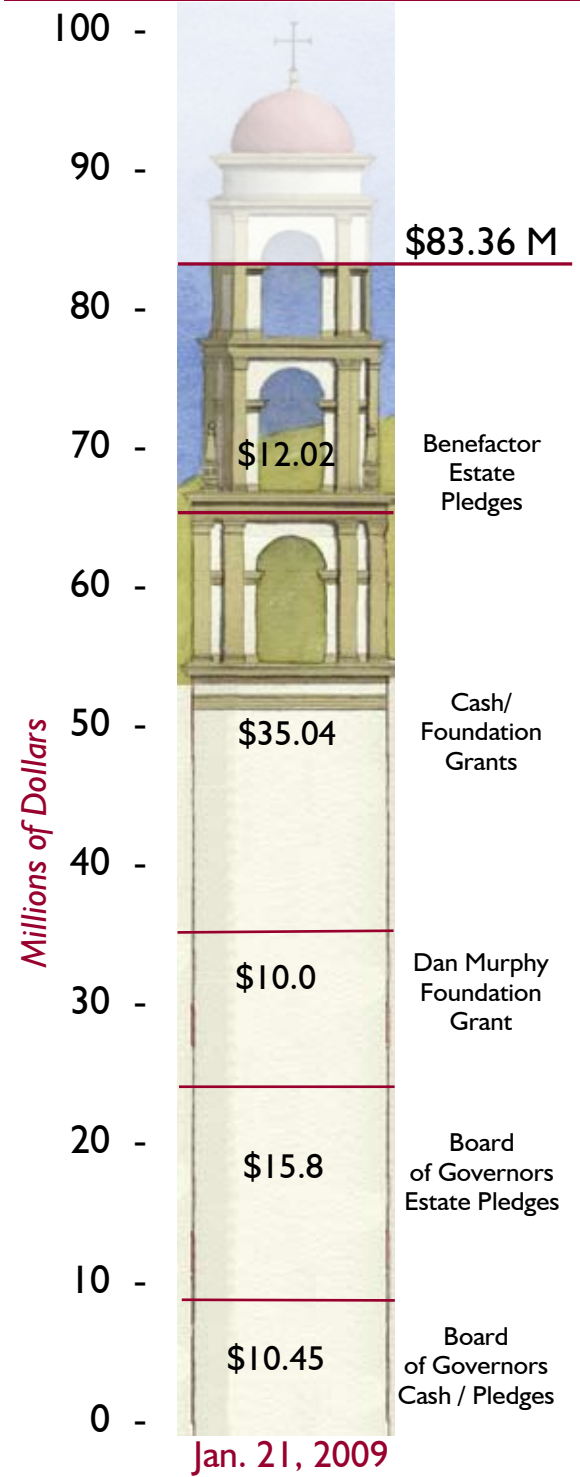
in a better position to provide for our students’ needs.

So I humbly ask that you consider making a sacrificial contribution to the Chapel Fund at Thomas Aquinas College. I assure you that great good will come through your generosity as our young people go into the world and do their part to help build up the Body of Christ.

Please be assured of our prayers for all our benefactors, especially at the four Masses offered each day on



Comprehensive Campaign Update



our campus — soon at the altar of the magnificent new chapel dedicated to Our Lady of the Most Holy Trinity.
Ad majorem Dei gloriam!

Campus News

Chairman of the Board of Governors Announces Reappointment of President

At its fall meeting, the Thomas Aquinas College Board of Governors voted unanimously to appoint Dr. Thomas E. Dillon to a fourth six-year term as College president, starting this May.

In making this announcement, Board Chairman Mrs. Maria O. Grant said, “With his firm commitment to the mission and principles of Thomas Aquinas College, Dr. Dillon has introduced this institution to new friends across the country and abroad.” Mrs. Grant added that Dr. Dillon “has gained interest in and support for the College among the Roman Curia and from many donors who have made possible its strong position today.”

In his 18 years as president, Dr. Dillon has worked to secure the College’s finances, to strengthen its faculty, and to build up the young campus while preserving the institution’s commitment to classical liberal education and its fidelity to the Magisterium of the Church.

During his tenure, the College has witnessed the construction of nine new structures, including the library, the laboratory building, five residence halls, the faculty and administration building and, most notably, the crown jewel of the campus, Our Lady of the Most Holy Trinity Chapel, which will be dedicated in March. At the same time, Dr. Dillon has engaged with the faculty to refine the academic program and reaffirm the College’s special character and its discipleship to St. Thomas. Moreover, in the years since Dr. Dillon first took office, the College has achieved a national reputation for excellence. Enrollment has increased from 198 students to the College’s maximum capacity of 350, and the number of teaching faculty has doubled from 18 to 36.



Chairman of the Board,
Maria O. Grant

Addressing the Board, Dr. Dillon said he was honored by his re-appointment and that he remains committed to the College’s founding vision. “My aim has always been to take that great idea and help make it real — to realize our highest aspirations,” he reflected.

Once a student of founding president Dr. Ronald P. McArthur, Dr. Dillon first came to Thomas Aquinas College as a member of the teaching faculty in 1972, just 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.

While holding these various positions, he has continued to serve as a tutor and enjoys leading a sophomore seminar. “It was always the vision of the College’s founders that top administrators, including deans and the president, be active tutors so that they would be personally involved in the lives of our students and directly involved in the intellectual life of the community,” Dr. Dillon explained. “I am grateful that, even with the travel and other responsibilities that being president entails, I am still able to teach. It is one of the great joys of this position to see how our unique program of education continues to enrich our students’ lives.”

Dr. Dillon holds 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 is a member of the Sovereign Military Order of Malta, and he has been a member of *Legatus* for the past 13 years. He and his wife, Terri, have been married for 42 years and have four children and 15 grandchildren.

Members of the Board of Governors “are grateful for Dr. Dillon’s unceasing efforts for the College over the last 18 years,” said Chairman Grant. “We look forward to supporting him in his continuing leadership for six years more.”

Chapel Update

Preserving the Past for the Future: 90-Year-Old Stations of the Cross Come to Chapel

Although traditional in form and classical in design, Our Lady of the Most Holy Trinity Chapel is, for the most part, new, built from the ground up over the last few years. Some elements, however, are older, bringing a tangible sense of history to a young building. Notable among these elements are the Stations of the Cross, which were fabricated nearly a century ago.

The story of how the Stations came to Thomas Aquinas College begins in 1996, when the College's Board of Governors first considered plans for a permanent campus chapel. Board Member Edward N. Mills, founder and CEO of Milsolv Companies, a chemical-distribution firm, suggested looking into whether art or furniture from recently closed churches in his home state of Wisconsin might be available for the Chapel project. "I'm pragmatic," jokes Mr. Mills, a father of 10, including four Thomas Aquinas College alumni, "and like to see things used."

So Mr. Mills contacted the Archdiocese of Milwaukee, which put him in touch with Rev. Joseph N. Perry, the priest responsible for liquidating eight churches that were no longer financially viable. Of those, only one was still intact, an Irish-Gothic, 1,000-seat structure on the northwestern outskirts of the city, erected in 1915. Mr. Mills met with Fr. Perry, and the two drove together to the vacant church. On the way, Mr. Mills asked Fr. Perry the name of this defunct parish, and was tickled by the response: "St. Thomas Aquinas."

"A chill went up and down my spine," Mr. Mills recalls. "I said, 'Gee, the Holy Spirit must be sitting with us in this car right now!'"

At the church, Mr. Mills discovered the Stations, as well as several other sacramentals he would eventually donate to the College. Little is known about the origins of these objects, except that an architectural carver in Milwaukee named Josef Plattner sold the Stations to St. Thomas Aquinas Church in 1919. Each of the 14 Stations is



an ornate, rectangular relief, vividly recounting a scene from Our Lord's passion and death. Chiseled in travertine, the Stations have an ivory hue and crisp angles that elegantly complement the Chapel's marble columns and pilasters.

Situated in Our Lady of the Most Holy Trinity Chapel's wide side aisles, which were designed with

processions in mind, the Stations will become an integral part of the College's devotional life, especially during Lent. Mr. Mills says he is "delighted" that the long-awaited chapel will soon be a reality and that the Stations of the Cross he generously purchased now adorn its walls.

In addition to the Stations, Mr. Mills also acquired the life-sized Corpus that hangs on a wooden cross in St. Joseph's Commons and 16 travertine statues of various saints. He had the items transferred to a trailer on the grounds of his company, where they were refurbished before being shipped to Santa Paula.

Since then, most of these pieces have waited in storage, although a few have already found a home on campus. Of the statues, Sts. Peter and Paul are stationed outside the men's residence hall named in these saints' honor, and St. Augustine stands between classrooms in St. Augustine Hall. Two more, St. Therese and St. Matthew, have recently been installed in the courtyards on either side of Our Lady of the Most Holy Trinity Chapel. Another two, those depicting St. Joseph and the Blessed Virgin Mary holding the Child Jesus, are currently in the College's temporary chapel and will eventually be placed at the front entrance of the new faculty and administration building, St. Thomas Hall.

In the 12 years since he salvaged these sacred objects, Mr. Mills has sold his company, retired, and moved to California, where he now serves as an emeritus member of the College's Board of Governors. Four of his grandchildren have gone on to graduate from the College, and two more matriculated as freshmen last fall. Meanwhile, Rev. Joseph N. Perry, the priest who sold Mr. Mills the items, is now the Most Reverend Joseph N. Perry, Auxiliary Bishop of Chicago.

Due to shifting demographics, Milwaukee's St. Thomas Aquinas Church has, regrettably, become a public gymnasium, but the prayers and sacrifices of those who built and furnished it some 94 years ago now produce new fruit. Through God's providence and the generosity of numerous benefactors, a new church rises in its stead, bearing its Stations and preserving its history, at a college named for its beloved patron.



A Sacred Gift: Tabernacle Glorifies the Lord, Honors Cardinal Arinze

The tabernacle is the heart and soul of a Catholic church. It is the dwelling place of the Blessed Sacrament; it is where Our Lord abides — Body, Blood, Soul, and Divinity.

In light of the tabernacle's extraordinary purpose, it has the most exalted location in Our Lady of the Most Holy Trinity Chapel. "We wanted to make the tabernacle prominent," says Peter DeLuca, Thomas Aquinas College's vice president for finance and administration, who has served as on-campus manager for this project. "So we placed it on the Chapel's central axis, elevated, so that it would be visible above the altar and even the head of the celebrant."

Standing on a 5-foot-high, ornate, white marble pedestal in the rear of the sanctuary, it cannot be missed.

Hexagonal in shape, the tabernacle is made of white marble, with gold capitals atop the fluted pilasters that delineate its six sides. Its gold edging and dome, topped with a foot-high statue of the Risen Christ, make the tabernacle stand out against the sanctuary's white wall. Its gold, arched door, measuring 8 inches wide by 12 inches high, depicts six scenes from the life of Christ, just as the bronze entrance doors of the Chapel will one



day depict scenes from the life of the Blessed Mother. Inscribed just below the dome, in gold, are Our Lord's words of consecration: *hoc est enim corpus meum*.

The tabernacle's interior is fittingly august with gold walls and a gold floor. Engraved on the inside of the gold door is an angel bearing a scroll that contains the opening lines of St. Thomas Aquinas' paean to the Holy Eucharist, *Panis Angelicus*.

Longtime College friends and benefactors Carol and John Saeman donated the funds for the tabernacle in honor of their dear friend Francis Cardinal Arinze, Prefect Emeritus of the Congregation for Divine Worship and the Discipline of the Sacraments. Cardinal Arinze, who was Thomas Aquinas College's 2004 Commencement speaker, is a strong proponent of the College, who lauds it as an "institution where young people learn to grow in faith and wisdom ... and their life of faith is made part of their education."

College President Thomas E. Dillon remarked, "I can think of no better way for the Saemans to honor their friend and ours, Cardinal Arinze, than through giving this most sacred gift in his name."

Reserved Seating: Simple Mahogany Pews Highlight Chapel's Marble Flooring

"Most American churches have massive pews with heavy ends and solid-backed seats," says Peter DeLuca, Thomas Aquinas College's vice president for finance and administration, who has overseen the construction of Our Lady of the Most Holy Trinity Chapel. "That's because their floors are not that interesting," he adds frankly. "So the pews become more of the decorative focus."

Such is decidedly not the case at the College's new chapel, which has an exquisitely patterned floor made entirely of Italian marble, and includes the inlaid coats of arms of Popes John Paul II and Benedict XVI. With the focus shifted to the flooring, the Chapel thus will have pews that, although elegant, are simpler than most of their American counterparts.

"In Europe, where the floors are usually decorative, the pews are light," Mr. DeLuca explains. "They lack the heavy ends, and they have an open back so that congregants can see the flooring in front of them." Because

Our Lady of the Most Holy Trinity Chapel is modeled after many of the great churches of Europe, it employs this same pew design.

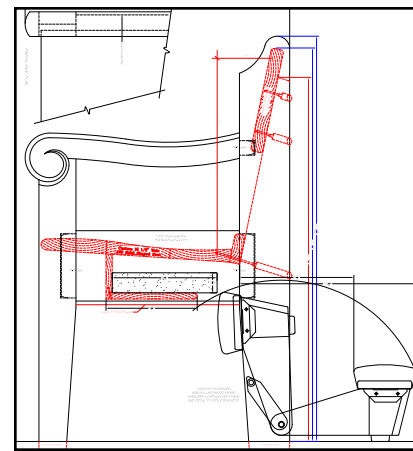
As in Europe, the pews will also not be fastened to the floor — another rarity among American houses of worship — so as not to damage the marble. The manufacturer, New Holland Church Furniture in Pennsylvania, which has been fabricating pews for American churches for 90 years, was taken aback by this request, Mr. DeLuca recalls: "Their people were not accustomed to church pews that are not bolted down!"

Instead, each pew will have a rubber foot at the ends of its base to prevent slippage. And should the pews move ever so slightly out of place, "We'll just move them back," Mr. DeLuca laughs.

The pews will be carved out of a rich mahogany, matching the Chapel's other wooden elements: the confessionals, the ambo, the sanctuary chairs and credence table, and the door frames on the building's minor en-

trances. Each pew will contain a rack for missals as well as a kneeler with maroon upholstery.

A gift of the E. L. Wiegand Foundation, the pews will bring an additional measure of Old World sensibility to this classical structure built for modern times, while providing a comfortable place for worshippers to sit, kneel, pray, and adore.



A design sketch of the pews and kneelers that are being fabricated for Our Lady of the Most Holy Trinity Chapel

Thomas Aquinas College Board of Governors

New Members: Theresa Salameno and Bernarda Neal

Theresa Salameno

“Running through everything that my husband and I have been involved in has been our Catholic faith, young people, and education,” says Theresa Salameno, reflecting on the three passions that make her well-suited for her new role as a member of the Thomas Aquinas College Board of Governors.



A native of England and a chef by training, Mrs. Salameno worked for many years as a professional caterer, serving at formal events for royalty and celebrities alike. In 1980 she met her husband, Larry, an American businessman working in London, and within the next few years the couple married and were blessed with two children.

In 1988, the family moved to Mr. Salameno’s home state of New Jersey, where they still reside. Mr. Salameno is Executive Vice President and Director of the Permal Group, a New York-based hedge fund. Their son, Charles, 21, is a student in Boston, and their 25-year-old daughter, Francesca, is a fifth-grade teacher who plans to marry this July.

During their time in the U.S., Mr. and Mrs. Salameno have been active in numerous volunteer efforts, starting with their home parish and their children’s schools. “Larry and I were brought up in a very similar way with views on how you give back and how important faith is,” Mrs. Salameno notes. She has worked on behalf of a local hospital as well as for a Boston-based educational group called Peace Games, and for the Colonial Williamsburg Teacher Institute.

No stranger to higher education, Mrs. Salameno serves on the board of Stone Hill College in Massachusetts, where she and her husband received honorary humanities degrees in 2008. She also is a board member at Ramapo College of New Jersey, where the Salamenos sponsored the school’s Spirituality Center, and in 2007, were recipients of the school’s Distinguished Citizens Award.

Still, when she first visited Thomas Aquinas College, Mrs. Salameno happily discovered a very different sort of academic institution. “I was so impressed by the standard of learning. I was impressed by how Catholic it is. It was wonderful to walk through buildings and see the statues, and see dedications, and see the dorms named after saints. There was no doubt that you had walked into a Catholic college.”

As for joining Thomas Aquinas College’s Board of Governors, “I’m a little awe-inspired by it,” Mrs. Salameno admits. “I’m very much looking forward to it, and I know I’m going to make some very good friends there.”

Bernarda Neal

It was six years ago when Berni Neal of Capistrano Beach, California, first learned about Thomas Aquinas College, and “it truly has been a love affair” ever since, she says. For Mrs. Neal and her husband, Robert, the relationship was a natural fit. “We have come to appreciate more and more what Thomas Aquinas has developed, as well as its curriculum, and the rich faith that’s so alive and well on campus,” she explains.



The Neals generously dedicate themselves to the needs of the Universal Church in numerous ways. They are active with Catholic Relief Services and Stewards of St. Peter for the Papal Foundation, giving directly to the Holy Father to aid projects that fulfill his mission “to bring the Gospel to the world.” They also support several religious orders, and Mrs. Neal is a board member of the Orange Catholic Foundation.

Because of their shared interest in evangelization, Mr. and Mrs. Neal serve on the executive board of *Magis*, which Mrs. Neal describes as “a Catholic incubator that aims to invigorate a Catholic dialogue in the arts, culture, education, stewardship, and faith.” They have long been involved in *Legatus* and served as co-presidents of their local chapter in 2005. Mrs. Neal is also a board member of Mudpuddle Films, a Dominican-run organization that seeks to use new media for evangelization. Moreover, she is president of Mary’s Shelter, which provides assistance to pregnant girls, ages 12 to 18, who, as a result of choosing life, find themselves homeless.

When she is not too busy as a “full-time volunteer,” Mrs. Neal runs her own business, God Squad Athletics, which markets Catholic-themed sports apparel. Meanwhile, Mr. Neal owns and operates a real-estate investment firm, Hagar Pacific Properties. The Neals are celebrating their 25th year of marriage, and have two children, both of whom attend college on the East Coast.

Previously a member of Thomas Aquinas College’s Board of Regents, Mrs. Neal is glad to take on her new responsibilities as a member of the Board of Governors. She and her husband, she says, have come to see their support for the College as “a critical component of our belief in sound Catholic formation brought about through discernment, knowledge, and wisdom, but above all, grace.”

Board of Regents

New Member: Patrick T. Loughman (‘78)



Thirty-two years ago, Pat Loughman withdrew from Thomas Aquinas College — but he never left.

Due to a growing interest in the law, coupled with a waning interest in the scientific component of the College’s curriculum, Mr. Loughman transferred midway through his junior year. “I knew I wanted to be a lawyer,” he explains, so he completed his undergraduate education and his legal training at Loyola Marymount University in Los Angeles.

Still, over the years he has maintained a close relationship with the College, culminating in his recent appointment to the Board of Regents. His wife, Michele (Grimm, ‘81), also attended Thomas Aquinas College, as did many members of her extended family. “We’ve always supported the school,” Mr. Loughman says. “We know a lot of people there and have had a continuous relationship with the school.” In his capacity as an attorney in Ventura County, Mr. Loughman has, on occasion, also advised the College in various legal matters.

To this day, Mr. Loughman remains grateful for his time at Thomas Aquinas College. “I benefitted immensely from the grounding I received there. I would have been a lot less prepared for law school if I hadn’t gone to the College first,” he insists. “I don’t think there’s a comparable program that’s as rigorous in the whole country. It’s truly a unique program, and it’s preserving this whole culture of learning that’s disappearing even from Catholic schools.”

Mr. Loughman is a partner at Lowthorp, Richards, McMillan, Miller & Templeman, P.C., concentrating in the areas of real property, business, trust, and estate-planning law. He is active in community and civic organizations, having served on the boards of the Rotary Club, Knights of Columbus, Ventura County Life Centers, the Camarillo Boys and Girls Club, and the Ventura Bar Association. The Loughmans and their 10 children live in Ojai, California.

As a member of the Board of Regents, Mr. Loughman says he will “do whatever I’m asked to do” for the College, but he is particularly interested in increasing support within Ventura County. “Thomas Aquinas College is a little-known treasure in our county. It may be known throughout the nation and even the world, but there are a lot of people in this county who, if they only knew about it, would support the College.”

Making sure they know about it, he says, will be his priority.

The *future* never needed
the *past* more than it does today.



Imagine shaping the future with a
legacy gift today.

For information about a legacy gift to Thomas Aquinas College in your will or living trust or through a charitable remainder trust, gift annuity, life insurance policy, or retirement account, please contact Tom Susanka, Director of Gift Planning.

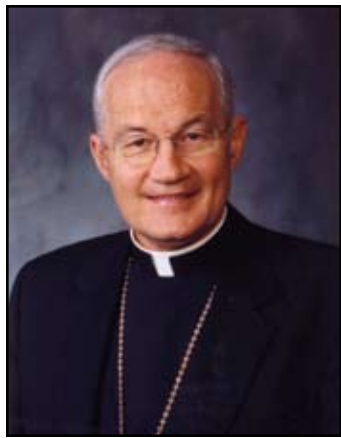
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Commencement 2009

Quebec's Marc Cardinal Ouellet To Be Speaker



Traditionally, the role of a commencement speaker is to inspire graduates as they move forward, to affirm their quest for knowledge, and to urge them to put that knowledge to a noble use. With that function in mind, Thomas Aquinas College is especially blessed to announce that His Eminence Marc Cardinal Ouellet, P.S.S., has accepted College President Dr. Thomas E. Dillon's invitation to be this spring's Commencement speaker as well as the principal celebrant and homilist at the Baccalaureate Mass.

"We are honored and delighted that His Eminence will be joining us, and we look forward to welcoming him on campus," says Dr. Dillon. "What a privilege it

is for our graduating seniors, their families, our guests, and all of us that this Prince of the Church will share with us his words of wisdom and his company."

As Archbishop of Quebec and Primate of Canada, Cardinal Ouellet is committed to what he has described as the "reawakening of our spiritual patrimony." He has called for "the renewal of family life, a new understanding of marriage as the foundation of the family and of society, and also the importance of maintaining the school as a place where faith is transmitted." The Cardinal has been a strong defender of marriage, warning against the movement to classify homosexual relationships as marriages in his country, and noting the danger such legislation poses both to the family and to religious freedom.

As part of his attempts to revivify the Faith within his archdiocese, Cardinal Ouellet has encouraged Gregorian chant in liturgy and championed the devotional practice

of Eucharistic adoration. In support of this effort, His Holiness Pope John Paul II chose Quebec City to host the 49th International Eucharistic Congress, with Cardinal Ouellet as the president of its planning committee. The week-long event, which coincided with the 400th anniversary of the city's founding, drew more than 10,000 attendees from more than 70 countries last June. With "The Eucharist, Gift of God for the Life of the World" as its theme, the Congress included daily Mass, catechetical talks, and adoration of the Blessed Sacrament in eight chapels in and around the city.

Following the success of the Eucharistic Congress, Cardinal Ouellet traveled to Rome last October, where, at the request of His Holiness Pope Benedict XVI, he served as General Relator to the 12th Ordinary General Assembly of the Synod of Bishops, the theme of which was "The Word of God in the Life and Mission of the Church." (For more information, see the interview with Synod *peritus* Michael Waldstein, Class of 1977, on p. 6.)

In addition to his duties in Quebec, His Eminence is a consultor to the Congregation for Divine Worship and the Discipline of the Sacraments, a member of the Pontifical Committee for International Eucharistic Congresses, and an advisor to the Pontifical Commission for Latin America. He is also a member of the Pontifical Academy of Theology, the Congregation for Catholic Education, and the Pontifical Council of Cardinals for the study of the organizational and economic affairs of the Holy See.

"Over the last few months," says Dr. Dillon, "the world has had numerous opportunities to see what a faithful servant Cardinal Ouellet is to the Church. We consider ourselves highly fortunate that he would take time from his busy schedule to preside over our Commencement exercises."

Commencement will be held on Saturday, May 16, 2009.



From Oslo to Santa Paula

Norwegian Bishop Offers Lecture on Novelist, Convert Sigrid Undset

By some accounts, Sigrid Undset was the greatest novelist of her time. Others argue that she was the 20th Century's most important Catholic convert. At the very least, this Norwegian Nobel Prize winner was one of the most prominent and beloved Catholic authors of the last century. On November 21, the Most Reverend Bernt Ivar Eidsvig, C.R.S.A., of Oslo, Norway, treated Thomas Aquinas College to a lecture entitled "Sigrid Undset's War."

The audience was well-prepared for His Excellency's address. Two weeks earlier, Miss Undset's 1909 book, *Gunnar's Daughter*, had been the subject of the All-College Seminar, a semi-annual event in which students and tutors all read and discuss in small seminars a single work that is not part of the regular curriculum. Having just studied Miss Undset's first historical novel, the students were eager to learn more.

The rather remarkable story of how His Excellency came to Thomas Aquinas College merits re-telling. It begins a few years back when Jane (Neumayr) Nemcova ('98), the daughter of Thomas Aquinas College founder and tutor Jack Neumayr, was working in the Czech Republic. During that time, she would occasionally go to Vienna to visit her friend and fellow graduate Jose Trujillo ('99), who was living in community with the Canons

Regular of St. Augustine at Klosterneuburg. Through these visits, Jane got to know Bishop Eidsvig, who was then the abbey's novice master.

Around that time, Jane met her future husband, Ondrej Nemeč, and the two decided to marry at Klosterneuburg's chapel, with Bishop Eidsvig, whom Pope Benedict XVI had since named Bishop of Oslo, officiating.

It was at the wedding reception that Dr. Neumayr and His Excellency first met. "I asked him whether the Norwegians still remember Sigrid Undset," Dr. Neumayr recalls. "Then he reached into his wallet and pulled out a 500 kroner, or crown note, and what should be on this piece of currency but the face of Sigrid Undset!" Dr. Neumayr asked the Bishop if he would be willing to some day lecture about Miss Undset at the College, and His Excellency kindly agreed.

Two years later, Bishop Eidsvig seemed quite pleased to speak at the College, despite overcoming a nine-hour time difference. "This is the first assembly I have talked to about Sigrid Undset where I know that everyone present has read her," he remarked.

During his lecture, at which both the Nemečs and Mr. Trujillo were present, Bishop Eidsvig spoke of Miss Undset's "war" against Nazism, much of which she waged while living in Brooklyn from 1940 to 1945 to

escape German-occupied Norway. "You may remember Stalin's question about the Pope: 'How many divisions has he got?' I can tell you, Sigrid Undset was one of his divisions," Bishop Eidsvig said.

The Bishop also spoke about Miss Undset's profound religious influence in predominantly Lutheran Norway. "Sigrid Undset was not educated as a theologian, but she was the only Catholic who was capable of expressing the Faith so that it could be understood in the Norwegian language, and in effect, she captured the hearts and minds of a generation of people," he observed.

His Excellency's comments were met with the audience's sustained clapping. "After that applause," he smiled, "I wish you all would move to Norway."



Cardinal Lajolo *continued from page 1*

Pope Benedict XVI, the Vicar of Christ on earth. There are, in addition, a whole host of Vatican entities that His Eminence oversees — the Swiss Guard, media outlets, the Vatican post office, its museums, and much more."

Upon taking the lectern, Cardinal Lajolo added that the Holy See exerts a meaningful influence in international affairs, disproportionate to its small size, because of its moral authority. Many states, he said, "wish to establish diplomatic relations with the Holy See not because of the international significance of Vatican City State — which although not negligible, is very small — but rather because of the importance of the Apostolic See, if not among their own population, then certainly on the international stage."

In his 35-minute address, followed by 20 minutes of answering questions, Cardinal Lajolo focused heavily on the history of Vatican City diplomacy and the Holy See's concerns about key global issues today. He stressed the need for international diplomacy, religious freedom, and protecting the dignity of the human person. (To read excerpts from the Cardinal's comments, see p. 6.)

The great honor of Cardinal Lajolo's visit came, pleasantly and unexpectedly, at His Eminence's request. Two weeks before his trip to the United States, an assistant to the Cardinal contacted Dr. Dillon, asking whether His Eminence could come see the campus and speak to the students and faculty when he traveled to the area. "This would

be a wonderful way," the assistant wrote, "for the Cardinal to get to know a reality of the Church in the U.S., a thriving Catholic college with a clear Catholic identity, as well as be an encouragement for all of you."

"I was delighted to receive his message," Dr. Dillon said during his introductory remarks, "and we are honored, indeed, by His Eminence's presence with us today. I had the honor of meeting His Eminence at the Vatican Palace in 2007, and he was most gracious in receiving me there. It is, therefore, a special joy to be able to repay his kind hospitality today."

After his presentation, Cardinal Lajolo seemed pleased to answer the thoughtful questions from the student body. These questions ranged from the status of the Holy See's relationships with the various Eastern Orthodox churches — which the Cardinal said are "getting better and better" but still require much prayer — to the challenges of promoting religious freedom when Christian, secular, and Islamic societies define the term so differently. His Eminence also responded to questions about the nature of Vatican City State's diplomatic influence and the dearth of governments that embrace Church teaching in their policies.

The students, too, enjoyed the exchange. Following His Eminence's address, they flocked to the podium to shake hands and make introductions. After all, it is not every day that one gets to meet a prelate or a president, let alone both at the same time.

Inside the Synod of Bishops

Alumni Interview: Dr. Michael Waldstein, Class of 1977



Dr. Michael Waldstein, Thomas Aquinas College graduate of the Class of 1977, is the Max Seckler Professor of Theology at Ave Maria University. Last October, he was one of only 41 periti, or experts, who advised the fathers of the 12th Ordinary General

Assembly of the Synod of Bishops, which met at the Vatican on the theme “The Word of God in the Life and Mission of the Church.” Dr. Waldstein holds a doctorate in philosophy from the University of Dallas, a licentiate in Sacred Scripture from the Pontifical Biblical Institute, and a doctorate in New Testament studies from Harvard University. Below, he shares some of his thoughts about the Synod.

Q: Please tell us a little about the role and the purpose of the Assembly of the Synod of Bishops.

A: The synods were instituted after Vatican II. The bishops wanted to continue the experience of the Council, but it would be impossible to have all the bishops of the world come together every three years. So the way it has been done is that the local conferences of bishops send representatives, and the Holy Father appoints in addition a number of bishops each time according to his own wishes, for a total of about 250 bishops.

Q: How does the Synod work?

A: The work begins more than a year in advance. An outline, or *Lineamenta*, is sent out to all the bishops of the world, and all who wish can send in observations or changes. Then those changes are incorporated into a revised version, the *Instrumentum Laboris*, which all of the fathers are sent some weeks before the Synod begins.

At the start of the Synod, the Relator, or speaker — who is appointed by the Holy Father — gives an extensive talk on the same topics that are covered in the *Instrumentum Laboris*. For this Synod, the speaker was

Marc Cardinal Ouellet of Quebec [Thomas Aquinas College 2009 Commencement Speaker, see p.5]. Then each of the bishops is given a five-minute slot to make an intervention on a particular point. Next, the speaker prepares a second major talk that takes into account what the fathers have said.

The next day the assembly is divided up into language groups in which the bishops prepare propositions: Given everything that has been said, what is it that we want to tell the Holy Father most of all? Each language group has several days to prepare propositions, and then begins a very complicated process of unification. Within each language the propositions have to be unified, and then they have to be unified across languages. Then the groups meet again to propose and unify emendations.

At the very end of the Synodal process, the fathers vote on the propositions. Each proposition is put up for a vote, and then the vote is tallied. Finally, the speaker decides what to put into the final list of propositions that will be given to the Holy Father.

Q: What was your role as an expert?

A: In the first phase of the Synod, my task was to write a report, and I had chosen the part of the working document that dealt with the truth and inspiration of Scripture. We listened carefully to the talks of the fathers, and we were given a written version of that text to study, and then had to prepare a report on what various fathers had said on the subject of the inspiration and truth of Scripture.

Then came the phase of the language groups. In some language groups, the experts only gave advice, but in the German language group, of which I was part, the experts were asked to draft propositions. When it came to unifying the propositions, there was a German bishop, the head of the German-speaking group, who was involved in all of the committee work, and he didn't speak Italian. Since I speak Italian and German, I was able to

be a go-between for him and the others. So that was all extremely interesting.

Q: What would you describe as the major findings and propositions of the gathering?

A: I think Cardinal Ouellet and the fathers wanted to give an encompassing vision of the Word of God — from the Word of God in the Trinity all the way to the Word of God in Scripture; the reception of that Word in the Church; and the explanation of it by reading and preaching about it.

One very hot issue that came up in the interventions was the question of historical-critical Scripture studies. Many of the fathers complained that in Scripture courses their seminarians are either bored, because they don't see the relevance of what is being said in those courses to the pastoral role for which they're preparing, or the courses sometimes make Scripture a dead letter. That is, the seminarians are afraid to deal with Scripture because if, for example, someone lectures about the historicity of the Gospels and argues that we know very little about Jesus — and that's a very widespread view among Scripture scholars — that leaves the Gospels kind of hanging in the air and makes them unavailable



Papal Diplomacy

Excerpts from Giovanni Cardinal Lajolo's Address at Thomas Aquinas College

Introductory Remarks

I feel honored to speak today at this unique college of St. Thomas Aquinas, of which the Santa Paula, California, community as well as the Catholic Church may be justly proud on account of the high quality of its professors and its cultural contribution through philosophy and theology. In my capacity as president of the Vatican City State, I also wish to express to you the personal and cordial greetings of His Holiness Pope Benedict XVI, who extends his Apostolic Blessing to all the faculty, staff, and students of Thomas Aquinas College.

The Need for Vatican Diplomacy

It is not entirely self-evident that the Apostolic See should maintain a presence on the international scene via a diplomatic corps of its own. Diplomacy *per se* is a prerogative of states. The Holy See, on the other hand, is an eminently religious entity. Yet many states enter into diplomatic relations with the Holy See because they recognize her international importance, supported by her historical role in the world.

Other states prefer to make exclusive reference to the territorial reality of Vatican City State; Vatican City is internationally recognized as a state visibly independent from any other, a state which as such guarantees the Holy See inalienable sovereignty in the international arena. The motivation for the attitude of these other states can vary; nevertheless it remains clear that they all wish to establish diplomatic relations with the Holy See not because of the international significance of Vatican City State — which, although not negligible, is very small — but rather because of the importance of the Apostolic See, if not among their own population, then certainly on the international stage.

Peace and Disarmament

Peace is not just a general condition of non-belligerence; it is a great political edifice which, as popes have emphasized in innumerable statements, rests on the pillars of truth, justice, freedom, and solidarity. Peace is a great but fragile edifice, and it requires constant care and attention.

The first step toward peace is laying down arms. For this reason the Holy See has actively supported several treaties by undersigning and ratifying them, or by adhering to them. Although this may have more of a symbolic value, it has always been greatly appreciated and earnestly sought by states precisely because of its clear moral message.

Religious Freedom

The most important end of human life is knowledge of the truth, and the truth can be known only through a free search and a free adherence. Among civil liberties, the Holy See holds that religious freedom is fundamental. It concerns the most important relationship that man has: his relationship with God. Understandably, the Holy See's diplomatic activity is directed above all toward the protection and promotion of the freedom of the Catholic faithful and the institutions of the Church, but she also recognizes her duty to promote the freedom of all people.

The Preeminence of the Right To Life

It should come as no surprise that the “human person” as such is at the center of the Holy See's attention, both because man and woman were created in the image and likeness of God (Gen. 1:26-27) and also because of the universal character of the Catholic Church that does not wish to be foreign to any people, just as no people is foreign to her.

The human person is the principle of all the Holy See's interests in relation to society. “Man is the way of the Church,” said John Paul II, and it is on this principle that we must base both the demand for freedom and the commitment to peace. In the respect due to the human person as such are implicit all fundamental human rights, beginning with the right to life from the first moment of conception until natural death, the right to food and education, the right to equality before the law, the right of women not to suffer discrimination with respect to men, etc.

Because of the preeminence of the right to life and the right to freedom, the Holy See is in favor of a development in international positive law to consider licit and necessary a “hu-



Senior Francis Fast poses a question to Giovanni Cardinal Lajolo during His Eminence's visit to the campus in November.

to their pastoral work. You can't really preach from the Gospels when you talk about Jesus if it's all uncertain.

After a number of these interventions, the Holy Father gave a masterful, extemporaneous talk on the relationship between the historical-critical exegesis and theology. What he said was very closely related to what he said in his Regensburg lecture — that is, the importance of reason to the Catholic tradition; that we can't be *fideists*, but we are to assent to reason, and the historical-

critical studies are therefore a necessary part of understanding the Scriptures. But these studies have to be judged in light of the Faith of the Church, and there has to be a dovetailing between those studies and theology. That is a *desideratum* that we are far from right now. That's not the actual situation of the guild of Scripture scholars.

There are many

who bring together certain critical studies from theology in light of the Faith of the Church, but there are also many who don't.

Q: Who were your fellow experts?

A: There seemed to be a system that each major area was allotted a certain number of experts. So the German-speaking world was allotted three; the United States

likewise, three; and it was similar with other parts of the Church Universal. There were people from all over, especially many Africans and South Americans. The vitality of the Church in Africa and South America is really extraordinary. Many experts were from those areas, and there was a great spirit among them of love for the Church and really wanting to serve. It was not a usual gathering of academics.

Q: What do you think the Synod's fruits will be?

A: There seem to be two topics that interest Pope Benedict in particular. The first one seems to be the liturgy. The other is the question of reason and faith, and in particular as that question applies to Scripture. I think he wants to move this question forward in a very systematic way, so I expect that the post-Synodal apostolic exhortation is going to contain a lot of reflection on this question.

Q: What were some of the pastoral issues the Synod addressed?

A: One was how to deal with the interpretation of Scripture proposed by Protestant communities. Both in Africa and in South America, many Catholics wander from the Catholic Church into those communities. In a way, many of these groups propose a "literal" reading of Scripture. But "literal" is a very shifty term. It seems to mean that whatever happens to strike a modern reader in the text, usually from a particular translation, is the "meaning" of Scripture. That has an obvious advantage: Everybody immediately knows what Scripture "means." There's not much work connected with figuring it out. You simply say, well, "This is what it says."

But what one *thinks* it says is often not the case because ways of ancient writing are very different from ways of modern writing. If one reads them the same way, one will be misled. So this was one thing that was

discussed a good deal: How to meet the way these groups read Scripture.

A lot of discussion was also spent on preaching. Preaching is something that Protestant groups are very good at, and the bishops felt that their priests, in a way, need to catch up. So there was much discussion about how to improve that.

Q: What did you enjoy most about the process?

A: It was especially beautiful to observe the collegiality among the bishops. There was a charity with which they dealt with each other. I know there are probably lots of political fights, maybe under the surface, but I saw in the discussions how they really deferred to each other and listened carefully to each other. That was great.

So was experiencing Pope Benedict and the way in which he, by his presence and by what he said, shaped the overall direction of the Synod. I have known Cardinal Ratzinger, now Pope Benedict XVI, for a number of years and was a part of a group of a dozen theologians who met with him once a year. But it was remarkable to see him serving in this way. He is really respected by the bishops. They know what they have in him — a first-rate theologian. It was a wonderful experience.



Photos by L'Osservatore Romano



manitarian intervention" by the international community, using all suitable means, in the internal sphere of a state when the population is subjected by an inhuman regime to intolerable life conditions.

The Role of the United Nations

The Holy See supports the United Nations Organization as a universal institution, all its evident limits notwithstanding. Precisely because of its universality in drawing together states with different cultures and politics, all the problems related to the great problem of peace can and must find in the United Nations the natural forum for a peaceful debate and a constructive dialogue. There, in the vision of the popes, mankind should have its supra-national body, as a "family of nations." Is it utopia? We think it is a need.

The Holy See supports the vast program of the United Nations called "Development Millennium Goals" established at the General Assembly in New York in October 2000. There are eight main goals with several more specific targets to be realized by 2015.

Unfortunately, the delay in the implementation of these eight main goals is making them unattainable by the deadline of 2015. The Holy See and the Catholic Church are committed in their support of these goals with but one great reluctance. Under the guise of reproductive health, some U.N. agencies and other well-organized lobbies attempt to aggressively introduce abortion practices as a suitable instrument to reach the goals. This for the Church is unacceptable, as abortion is an abominable crime.

International Areas of Concern

The *Middle East*: Priority concerns remain Lebanon, the Holy Land, and Iraq. These are countries that need assistance from other states, not interference, which would merely complicate further a situation that is already highly complex. In all these countries a source of great sadness for the Catholic Church and for the Holy See is the exodus of Christians, which is certainly not entirely voluntary. This phenomenon is all the more painful because the presence of the Christian population in the region is a seed for peace.

Asia: There are countries of peculiar concern in Asia because of the conditions placed upon religious freedom. As is well known, this applies to China and North Korea, but also to all the countries and all the regions with an Islamic majority or with

other traditional religions where the presence or expansion of a different religion — even in forms that are far removed from proselytizing — is scarcely tolerated. A country of particular concern has become India; the persecution of Christians and Christian institutions in some Indian states has become virulent.

Europe: Here it is not religious freedom that is the problem, but the dissolution of moral values, connected with forgetfulness of cultural roots, especially Christian roots.

Latin America: The grave delay in implementing much-needed social reforms has led to the emergence of some regimes with Marxist tendencies. Of particular concern is the development in Venezuela if not yet of a dictatorship certainly of an authoritarian regime characterized by a Marxist ideology that is becoming increasingly accentuated.

Africa: The tragedy of Darfur still remains one of the most urgent humanitarian challenges today. In various other states, which would be too many to enumerate, the political situation remains precarious. In some cases problems have arisen concerning the right to practice one's own religion and the right of parents to educate their children in conformity with their own religious convictions.

Vatican-U.S. Relations

Official diplomatic ties between the Vatican and the United States were formalized in 1984. These ties facilitated Pope John Paul II's attempt — at a very high level — to dissuade the United States government from the intervention in Iraq, in the interest of averting ruinous consequences not only to the region but to the United States as well. The failure of the diplomatic steps of the Holy See notwithstanding, Benedict XVI had these encouraging words to say in welcoming the U.S. Ambassador Mary Ann Glendon to the Vatican last February:

"From the dawn of the Republic, America has been ... a nation which values the role of religious belief in ensuring a vibrant and ethically sound democratic order. Your nation's example of uniting people of good will, regardless of race, nationality, or creed in a shared vision and a disciplined pursuit of the common good has encouraged many younger nations in their efforts to create a harmonious, free, and just social order."

May the friendship between the United States and the Holy See contribute to render the common journey, in the world of today and of tomorrow, ever more secure and fruitful for the human person and for all humanity.

To read the full text of Cardinal Lajolo's address, see www.thomasaquinas.edu/lajolo.

Pillars of Thomas Aquinas College

Mary and Stephen Kraychy, President's Council Members *Par Excellence*

When it comes to finances, most well-established academic institutions have it easy — fully capitalized for many years, sitting atop large endowments, and with an enormous pool of alumni to draw upon for support. Owing mostly to its young age, Thomas Aquinas College has none of these luxuries. Nonetheless, for nearly four decades it has managed to thrive, due in no small part to people like Mary and Stephen Kraychy of Northbrook, Illinois.

The Kraychys are not only members of the Thomas Aquinas College President's Council, they are the *longest-serving* members of the President's Council, having contributed, consistently and without failure, to the College since 1974. They have given occasional in-kind gifts, such as books and stocks, as well as regular monetary donations matched by Mr. Kraychy's former employer.

The President's Council consists of the hundreds of loyal benefactors who contribute \$1,000 or more to the College annually. These are the financial pillars of Thomas Aquinas College, collectively sustaining the College and all of its works. It is President's Council members who, through their gifts, help to raise the \$3 million in annual financial aid that the College provides to qualified students who would otherwise not be able to afford to attend.

Having renewed their membership for 35 consecutive years, the Kraychys are Council members *par excellence*.

The couple began supporting Thomas Aquinas College almost immediately after discovering it, only a few years after the College's founding in 1971. "We became aware of the College when the oldest of our three children, Kathy, was a high school junior and looking for

colleges," Mrs. Kraychy recalls. "We flew out to California and were very impressed with what we saw. Kathy applied and was accepted, and she was one of the graduates of the Class of 1978."

Kathy met her husband, Carl Sauder ('77), while both were students at the College, and they reside now in Puerto Rico, where Carl is Vice President for Academic Affairs of the Pontifical Catholic University of Puerto Rico. The Sauders have blessed the Kraychys with 12 of their 15 grandchildren, two of whom have graduated from the College, and a third who is a senior this year. "We cannot wait to come out this May for our granddaughter's graduation," says Mrs. Kraychy.

What most impressed the Kraychys about the College from the moment they first learned about it — and what still impresses them today — is the mix of academic rigor and spiritual vibrancy. "Thomas Aquinas College is outstanding in providing good, solid education and moral grounding to its students," says Mrs. Kraychy. "It produces well-rounded graduates who are a credit to their families and to the Church, and who serve their country in one aspect or another."

According to Mr. Kraychy, he and his wife of 54 years see their donations to the College as an investment in the future of the Church and the nation. "Just look at the alumni," he says. "It is very, very impressive what these young people go on to do."

Because the College accepts no direct government funding, it is particularly dependent upon friends like the Kraychys and their fellow President's Council members for its smooth financial operation. "President's Council members are truly our 'angels,'" says Dr. Thomas E. Dillon, president of Thomas Aquinas College.

As a small token of gratitude, the College invites President's Council members to campus each July to participate in its summer seminars — week-end-long sessions that include classroom discussions of the Great Books led by Thomas Aquinas College tutors. "Participating in the seminars is a way to see what life at the College is like for our students," says Robert Bagdazian, the College's Director of Development. "Those who attend always seem to take something significant away from the experience, and many come back year after year."

First and foremost, however — as the Kraychys are the first to agree — the real benefit of joining the President's Council is the satisfaction of contributing to a noble enterprise that upholds in a singular way both faith and reason. In a short time, Thomas Aquinas College has already proved itself to be a vital resource for the Church and society — and a worthy investment.

For more information about the President's Council, please contact Mr. Bagdazian at 800-634-9797 or by e-mail at rbagdazian@thomasaquinas.edu.



Mary and Stephen Kraychy dance at the December 2008 wedding of their granddaughter Adrienne (Sauder) Rivera '02.

In Memoriam

John Douglas "Doug" Browne II, Class of 2011

When Doug Browne matriculated at Thomas Aquinas College in the fall of 2007, he was a farmer, an entrepreneur, and an activist. He also considered himself a Christian, but not a Catholic, although that would soon change.

Campus chaplain Rev. Cornelius M. Buckley, S.J., described Doug as "intelligent, very perceptive, and very curious." From his first days on campus, Fr. Buckley recalls, Doug attended nightly prayer meetings. In the weeks to come, inspired by the example of his classmates and many profound conversations with them at night in St. Bernard's Hall, he would reconsider the Catholic faith in which he had been raised.

Doug's family has a long history with the College. His grandmother, Margaret Browne, was a member of the Board of Governors from 1974 to 1983, and his father, Harry, has served on the Board since 1985. Doug twice attended Thomas Aquinas College summer seminars, and intrigued by the College's unique curriculum, he matriculated at age 41, with an impressive list of personal and professional accomplishments already to his credit.

Raised in Nashville, Tennessee, Doug farmed organically in Cottage Grove, Oregon, for some years before co-founding in 1999 the Grenada Chocolate Company, a small, organic, solar-powered factory in the Caribbean. The company, which employs local workers and is dedicated to operating as a healthy and sustainable business, is known for its award-winning chocolates — especially among the College's students. Doug was famous (and beloved) on campus for passing along samples of his product to grateful peers in his dormitory and in his class section.

Among his tutors, Doug is remembered for working hard to overcome his natural shyness in order to contribute to classroom discussions. "Whenever he spoke," notes Dr. Jeff Lehman, who led Doug's freshman science lab, "everyone would listen because he always had something thoughtful to say."

Doug had to leave the College after only a few months due to his struggle with kidney cancer, to which

he succumbed last fall. Yet his classmates will always regard him as a member of the Class of 2011.

In his homily at Doug's memorial Mass in the College chapel in early December, Fr. Buckley said, "We thank God for the graces that He gave Doug before he died. It was apparent he was reconciled with the Church: He received the Sacrament of Reconciliation and the Sacrament of the Sick, and he died, we're sure, at peace. We can pray for him now confident that he can pray for us also, because we are all members of one church: the Church Militant here on earth, the Church Suffering — those in purgatory — and the Church Triumphant, that is those who have passed their trials and are now face to face with the Lord."

At the memorial Mass, Fr. Buckley led the community and members of the Browne family in praying for Doug and the loved ones he has left behind. He consoled mourners with the reminder that, although Doug's time on earth has come to an end, his eternal life has only begun. "I am sure that just as Doug gave out chocolate so generously and so often, he is giving out favors now, especially to those who were attached to him, those in St. Bernard's Hall, and those who were members of his particular section. He is not far from us. He is really with us in spirit."



Eternal rest grant unto them, O Lord.

Mr. Clarence P. O'Day — October 14, 2008
Benefactor

Rev. Msgr. Michael J. Wrenn — October 26, 2008
Benefactor and Legacy Society member

Mr. John "Doug" Browne II — November 2, 2008
Son of Board member Dr. Harry G. Browne and member of the Class of 2011

Mrs. Patricia "Pat" Lemmon — November 22, 2008
Benefactor; mother of Tricia ('78), Melanie ('80), Christianne Chiodini ('83), and Peter ('85); grandmother of Cecelia ('10)

Mrs. Margaret L. Kiely — December 3, 2008
Benefactor, wife of former Board member John R. Kiely, mother of Sister Maria Kiely, O.S.B. ('77)

Avery Cardinal Dulles, S.J. — December 12, 2008
2005 Commencement Speaker

Mr. Joseph M. Pomykata — December 20, 2008
Benefactor and Legacy Society member

Mr. Alexie Forrester — December 30, 2008
Father of Margaret ('93), Franz ('95), and Michael ('95)

Mr. Francis Gerard Fitzpatrick, Sr. — December 30, 2008
Benefactor

Mr. Paul M. Henkels — January 8, 2009
Benefactor and husband of Board member Barbara Henkels

Rev. Fr. Richard John Neuhaus — January 8, 2009
2001 Presidents' Day Speaker

Mr. Ricardo Montalban — January 14, 2009
Benefactor, 2002 Appreciation Dinner Speaker

Powered by Thomas Aquinas College

Twelve Former, Current Students Work on Local Solar Project

For more than a century, the Limoneira Company has been the preeminent business in Thomas Aquinas College's home city of Santa Paula, California, growing some of the country's best oranges, lemons, avocados, and other fruit. Now, with the help of a dozen of the College's current and former students, the company has started harvesting an altogether different sort of crop — sunbeams.

Last fall, Limoneira inaugurated a "solar orchard" on 5.5 acres of one of its massive lemon fields with 6,400 photovoltaic modules that absorb the sun's rays and convert them into enough electricity to light 200 American homes. The company will use the energy primarily for its refrigeration warehouse and packing facility, but when the power is not needed, Limoneira can transfer it to the electric grid and sell it to the local utility.

Installing \$6 million worth of solar panels in the summer heat was both technical and arduous work — a tough job for which company officials thought Thomas Aquinas College students would be uniquely well-suited. "They wanted some dependable labor," says Mark

Kretschmer, the College's career counselor, "and they saw us as a good source for that."

As one of the largest lemon producers in the United States, Limoneira could have drawn from its regular workforce for the solar project but chose the College's students instead, in large part because of the strength of the College's curriculum and the cooperative discussion method it employs in its classrooms. "Solar work involves some engineering and math behind it, especially with the wiring," explains Ely Key, Limoneira's Special Projects Manager. "That was definitely one of the reasons we went with the Thomas Aquinas students. We knew that they are well-trained in math, that they have a diligent background, are good thinkers, and can work as a group in order to get the project done."

Due to pending deadlines on various tax incentives, Key adds, the company was in a hurry to complete the project. "We had a really tight time frame," he says. "And it was just great to have those young people, who we knew were hard-working, smart, and intelligent, and who would be able to get the job done in a timely fashion."

One of the participants, Timothy Moore (Class of 2008), had just graduated from the College and was looking for summer employment to tide him over until his teaching job at a nearby Catholic school began in the fall. Mr. Moore describes the project as consisting of three phases: For the first month, the crew attached brackets to some 400 to 500 cement blocks, each weighing about 40 pounds, then laid the blocks across the orchard. For the following six weeks, the workers assembled solar panels and then mounted them onto the brackets and connected the wiring. Finally, over the last two weeks they cleaned up the site, checked for broken panels, and cleared dust that can interfere with the electricity-generating process.

Because Limoneira built the "solar orchard" under LEED (Leadership in Energy and Environmental De-

sign) principles, a strict set of standards that promote sustainability and minimize environmental damage, the crew had to work under uncom-



mon conditions. For instance, rather than pave the field, the company covered it with grass. "We planted seeds before we actually put in the aluminum substrate, so we had to ask the students to tread carefully," Mr. Key explains — an unusual request for a construction site. The company also achieved what Mr. Key calls a "pretty much unheard of" 99 percent recycling rate for the project's waste. "That was largely due to the students' collecting the cardboard, being diligent, and paying attention to the materials that were going in and out of the site."

Mr. Key reports that Limoneira was delighted with the level of service the students provided, calling them "a great group of kids" who, after their initial training, required little in the way of oversight. "They learned quickly, were responsible, and we were able to leave them and let them do their thing," Mr. Key says.

"It was great working out there with fellow Thomas Aquinas College students, knowing that we were giving back to the city of Santa Paula," notes Mr. Moore. "And no one can deny that the project was helpful to the environment." In addition to affording well-paid summer employment, the opportunity also allowed these young people to get valuable knowledge of the booming "green energy" industry.

"Everyone really enjoyed the experience," observes Mr. Moore. "No one would ever want to give it back."



Thomas Aquinas College students working on the Limoneira Company's "solar orchard" project last summer.

A Salute to Our Benefactors

2008 Christmas Appreciation Dinner at the California Club



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1. Benefactors Jim Cruickshank and Lloyd Noble II with Jim Wensley, vice chairman of the Board of Governors, during the reception. 2. Kathleen and Tom Sullivan, a member of the Board of Governors, with their long-time friends and College benefactors, Claire and J. R. Smeed. 3. Following dinner, at the request of Dr. Dillon (right), a dear friend of the College and the Archivist for the Archdiocese of Los Angeles, Msgr. Francis J. Weber, kindly read for guests St. Luke's account of the Nativity. 4. Rev. Cornelius M. Buckley, S.J., College chaplain, with (right) Irene and Mark Montgomery, a member of the Board of Governors, and (left) benefactors Dr. Glen and Judge Judy Hollinger. 5. President Thomas Dillon and Chairman of the Board Maria O. Grant toast Thomas Aquinas College's benefactors. 6. Recent graduates, Ann Bulcher and Peter Chirdon (both Class of 2007), provided the evening's entertainment with duets by Johann Joachim Quantz and traditional Christmas carols.

Alumni Update

Dr. Jean Rioux, Class of 1982

There was something about Thomas Aquinas College that compelled Jean Rioux to seek an undergraduate education some 2,700 miles from his native Maine in 1978. It is that same something that, three decades later, Dr. Rioux now tries to pass along as chair of the Department of Philosophy at Benedictine College in Atchison, Kansas.

In part, by choosing Thomas Aquinas College, Jean was simply following the lead of his brother, David ('75), and sister, Therese (Susanka '76). He wanted what they had.

Dr. Rioux remembers watching the exchanges between his siblings and their Thomas Aquinas College classmates during their visits home, and being struck by the "intensity of their conversations." He was intrigued — and awed. "I had never seen that kind of intensity in intellectual discussions," he says. "Ever."

After matriculating at the College, Dr. Rioux came to realize "that the Catholic Church has an intellectual tradition including philosophers, scientists, and historians that's really second to none—that the secular world has nothing comparable. At Thomas Aquinas College, you see it in work after work after work. There is something about Catholicism that's true and right, worthy of studying and worthy of defending."

"If you come to the College with any spark of faith at all," he adds, "it's fanned into flames. That's certainly what happened to me."

It was at the College that Dr. Rioux developed his love for philosophy and also met the love of his life, Maria (deWit '84). The two married one year after his graduation in 1982 and moved to Houston, where Dr. Rioux obtained his master's degree and doctorate at the Center for Thomistic Studies at the University of St. Thomas. From there, the couple relocated to Kansas, where Dr. Rioux has since taught at Benedictine, and they raise nine children, ranging in age from 1 to 24.

Sharing the Wealth

Inspired by his experience at the College, Dr. Rioux has sought to incorporate elements of its curriculum and pedagogy at Benedictine. "I have a very strong tendency to use primary sources over secondary sources," he says, as well as "to range beyond the boundaries of my own discipline." Both of these inclinations, he believes, "come directly from Thomas Aquinas College."

"We have separate majors at Benedictine," says Dr. Rioux, "which a lot of students find attractive, but the disadvantage is that their education is more narrowly defined."



Dr. Jean Rioux ('82) with the eldest of his nine children, Michelle, who graduated from the College in 2007.

To broaden their intellectual experience, Dr. Rioux tries to implement "integrated sequences" into the curriculum. "Everything I do is striving to connect different things, rather than to give students specialized knowledge in some area," he explains.

For example, over the last decade Dr. Rioux has developed and participated in a number of interdisciplinary sequences of courses using the Great Books. Most recently, he and the chair of Benedictine's Theology Department have jointly offered an integrated, Great Books-based, "Faith and Reason" sequence of classes between their two departments.

"It is very much like what you would find at Thomas Aquinas College," he says. "We have reading assignments. There are opening questions. It's more like a tutorial than a seminar, but the students drive the discussion for the day, and they very much enjoy that."

Dr. Rioux has also included in his philosophy classes more of the works of St. Thomas Aquinas — which, at many campuses, are all too often relegated exclusively to the Theology Department. "For my part, I've become better at disposing

students, first, to listen to and, second, to understand the wisdom of St. Thomas. For their part, students are then more able to learn what they must to see the universality of St. Thomas' thought for themselves, which has been my aim all along," he notes.

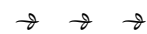
Perhaps not coincidentally, over the course of Dr. Rioux's tenure at Benedictine, the number of students majoring in philosophy has tripled.

Like Father, Like Daughters

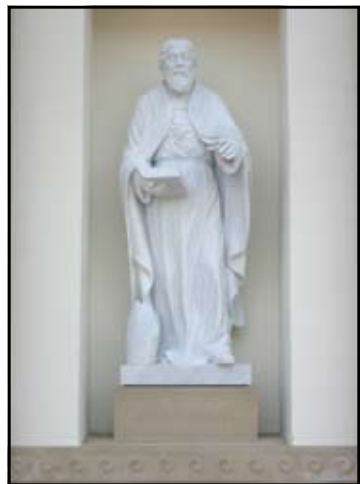
There is a personal drawback to this fine work, however: It has compelled Dr. Rioux's two eldest daughters to seek an undergraduate education some 1,400 miles from their native Kansas.

Despite initially studying under their philosopher-father at Benedictine, Michelle ('07) and Angela ('10) ultimately transferred to his *alma mater* in California. "They were strongly attracted to Thomas Aquinas College on account of the seminar-style method of instruction and the use of primary texts," Dr. Rioux says. "And, frankly, they came to love this method as the result of taking one of my own classes when they were here."

Yet Dr. Rioux can hardly begrudge his girls' decision. They only wanted what he had.



Chapel Update continued from page 1



St. Augustine appears on the left with a bishop's mitre at his feet and a burning heart on his chest, symbolizing his ardent love of God. He stands atop a pedestal bearing the words DOCTOR GRATIAE (Doctor of Grace) and beneath a blue, marble tondo, or circular relief, with a white dove representing the Holy Spirit's inspiration.

To the right is St. Thomas holding an open book, with a quill in his right hand, signifying the transmission of his wisdom through his writings. On his chest is the sun, to which Pope Leo XIII once likened St. Thomas because "He heated the world with the warmth of his virtues and filled it with the splendor of his teaching." The tondo above Thomas features a gold solar monstrose, reflecting his great devotion to our Eucharistic Lord. The inscription below it reads DOCTOR COMMUNIS (Common Doctor).

St. Thomas' pose represents the contemplative life, with his gaze lifted heavenward and rosary beads hanging by his left side. St. Augustine's pose, conversely,

represents the active life, with his right hand clutching a book and his left pointing outward, as though teaching. Since both doctors were active as well as contemplative, their respective poses could easily have been reversed; taken together they speak to the need for both external actions and contemplation in the life of the Christian.

Collectively, the statues of these Doctors of the Church and the Blessed Mother attest to the College's pursuit of wisdom through the faculty of reason illumined by faith. At Thomas Aquinas College, students stand with Augustine and Aquinas, their teachers, and study at the feet of Mary, our queen and mother, who guides us in all endeavors.

Set in Stone

Twenty feet to St. Augustine's right, at the bottom corner of the façade, one finds the Chapel's recently installed cornerstone. In September, this 765-pound, 2-foot-high, 3-foot-wide block of limestone made an 11,000-mile round trip to the Vatican, where it received the personal blessing of His Holiness Pope Benedict XVI. At a late-October ceremony that also featured the inaugural ringing of the Chapel's bells, the College community celebrated the stone's placement at the Chapel's base as an enduring emblem of the College's fidelity to the Pope and the Magisterium.

"This is a sign," remarked Thomas Aquinas College President Dr. Thomas E. Dillon. "In putting this cornerstone here, having had it blessed by the Holy Father, we are saying to generations yet to come that we are loyal to the Holy Father, and we are faithful to the teaching Church." Dr. Dillon reminded the audience that a compartment within the stone will contain scrolls listing the names of the College's benefactors, students, faculty, alumni, governors, and other friends — and that these scrolls have likewise received Pope Benedict's blessing.



Educational Value continued from page 1

two institutions with higher yield rates are the United States Military Academy and the United States Naval Academy, which, in addition to their excellent academic reputations, naturally appeal to a highly motivated pool of applicants — and charge no tuition.

"We are heartened by the outstanding yield rate and suspect it has a lot to do with the College's being widely regarded as an exceptional value, but we are also not surprised," says Jon Daly, Thomas Aquinas College's director of admissions. "Our entire admissions process is geared toward finding students who are not only qualified, but who also understand our unique program of education, and who want to be part of it. As such, if they are accepted, they usually will choose to come."

Fortunately, the cost of tuition need not deter any qualified student from attending.

"We do all we can, thanks to the great generosity of our benefactors, to make the College affordable for any admitted student who wishes to enroll," says Greg Becher, Thomas Aquinas College's director of financial aid. "Obviously, the primary responsibility for paying for college rests with students and their parents, whom we ask to make a maximum effort to pay according to their means. But for the 65 percent of our families who need our assistance, the College provides an aid package consisting of a reasonably sized student loan and, when needed, a work-study position and tuition grant. In that way, anyone who is able to do our program academically should also be able to afford it, and our graduates need not leave here buried in debt."

Liberal education, of course, is invaluable regardless of the state of the economy, but as College President Thomas E. Dillon notes, "In this time of financial turmoil, it remains good news to prospective students and their parents that Thomas Aquinas College is maintaining its reputation for academic excellence at a competitive price."

Inspirational Programming

Alumni Profile: Mary Rose Bacani, Class of 2003

When she was a young Filipino immigrant living in Canada in the late 1980s, popular culture worked to undermine Mary Rose Bacani's faith. Now, as a producer and reporter for Salt + Light Television, Miss Bacani ('03) is working to reinvigorate the faith within Canadian popular culture.

"I really want to reach young people," she says, a mission for which she is well-placed. Salt + Light is Canada's first and only nationwide Catholic channel. Much of the network's programming is produced with youth in mind, featuring the vibrant content that young audiences have come to expect. "If you can show young people that the Faith is relevant," Miss Bacani has found, "you can inspire them."

She should know. Mary Rose Bacani's life is full of inspirations.

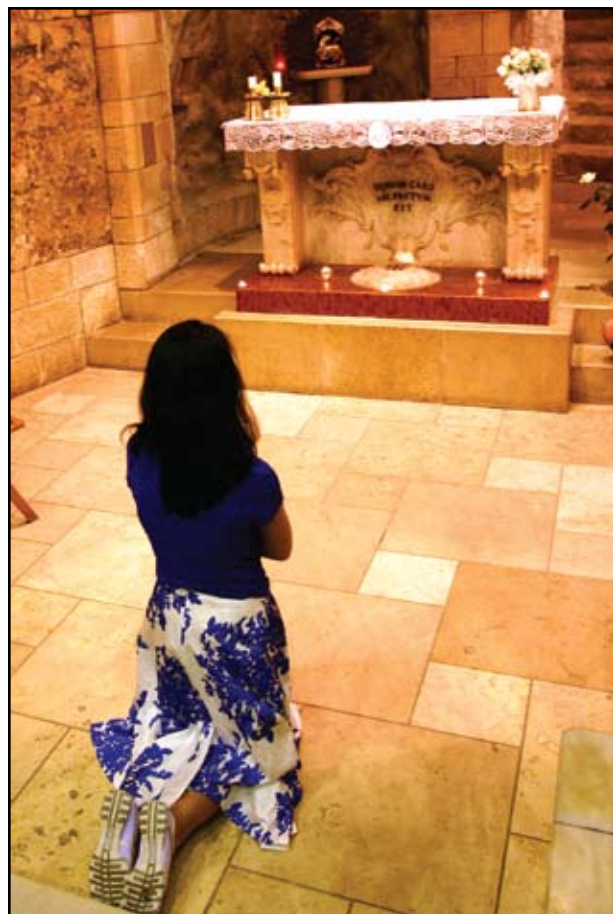
Although born in Canada as the oldest of seven children, Mary Rose and her family returned to their native Philippines when she was two years old. Through that country's rich Catholic heritage and her parents' love for God and the Church, she received a solid grounding in the Faith. It was a very different cultural climate from what she would encounter after her family fled political instability and economic hardship by returning to Toronto in 1987, when Mary Rose was 12 years old.

Almost immediately, she knew she was out of place. "I remember kids telling me, 'Hey, why don't you go back on your refugee boat,'" she says. In the Philippines, children were expected to speak politely to their elders and to each other. Learning English in school, they were forbidden to speak Tagalog in most classes and required to use the most refined, proper language — all of which made Mary Rose unusual within somewhat coarser North American society. "I found my writing skills, and even my sentences, were more formal than my classmates', and I think that was part of the antagonism toward me," she recalls.

Eventually, Mary Rose would start to fit in — for better and for worse. She reminisces about her father's "trying to teach us one thing at home, but the way most of the kids our age were, it was going against what he taught." By high school, her faith would be shaken. Even though she still attended Sunday Mass, she had begun to think of it as "a family ritual that I started to despise." Looking back, she can see that a profound sense of sorrow sprung from this loss of faith: "I was really down. I felt so alone in this world."

The First Call

After graduating from high school in 1994, Miss Bacani enrolled in the University of Toronto and



experienced the first of what she describes as the three callings that, together, have guided her toward a career in television.

It was Christmas break of her freshman year, and she was making the 11-hour car trip from Toronto to Rhode Island for — of all things — a weekend-long retreat sponsored by *Regnum Christi*, a canonically established movement under the auspices of the Legionaries of Christ. As Miss Bacani now laughingly admits, her reasons for going had little to do with personal piety. "This guy I had a crush on was heading down for a Legionaries retreat. So I decided to join him, not knowing he was going to drop me off at a separate house for women."

With no way home, Miss Bacani sat through the retreat. In spite of herself, she was awed by the testimony of a consecrated woman who literally blushed when describing her love for Christ. "Wow, Jesus is real for her," Miss Bacani remembers thinking. "There is a relationship with someone there whom she completely loves. From that point I started to think that there could be a deeper meaning to everything. There could be a real Jesus, a real God."

Inspired, Miss Bacani enrolled in a four-week *Regnum Christi* summer program, where she discerned her first call. "I didn't know why exactly, but I felt as though I was being called to live the consecrated life, and live it fully," she says. She left the University of Toronto and, in



Mary Rose Bacani ('03) shown, above, on the set of the Salt + Light current-affairs program *Vox Clara*. Below, Miss Bacani is seen praying in Nazareth's Grotto of the Annunciation while working on location in the Holy Land.

September 1995, moved to Rhode Island to begin life as a consecrated woman. There she donned *Regnum Christi's* unofficial habit — "skirts and blazers and heels with nylons" — in keeping with the lay movement's emphasis on efficiency, poise, and presentation. "I felt like a real businesswoman working for God," she remarks.

Over the course of three years, Miss Bacani studied philosophy, theology, and Church history, while developing "the beginnings of a prayer life." But gradually she came to realize that she did not have a lifelong vocation to consecrated living. "I was trying to grasp at this great happiness that I saw in the women who had been consecrated for a while," she explains, "but I was never able to share it." Disappointed and unsure of what to do next, she returned to Toronto.

The Second Call

During a subsequent one-year stint as a kindergarten teacher, Miss Bacani experienced her second calling. Wanting to complete her undergraduate education on a Catholic campus, she sent out inquiries to "all the faithful Catholic colleges and universities." When the packet from Thomas Aquinas College arrived, she says, "It was as though I were struck by lightning. I thought, 'There's something about this place. I really want to look into this.' It was like a call, even stronger than my call to consecrated life."

Because she could not afford the cost of tuition, however, Miss Bacani assumed that she would be unable to attend. She called Thomas Susanka, then the College's director of admissions, "to tell him that even though I couldn't go to the College, I thought it was wonderful." Much to her surprise and delight, Mr. Susanka informed her that the College offers financial assistance for quali-



fied, needy students, which led her to visit the campus, confirming her desire to enroll.

"I loved the *Blue Book*," she says of the founding document that sets out the College's mission and defines its unique, classical curriculum. "I also loved the people, the small classes, and the discussion method. I thought, 'This is fantastic! You get to learn with each other. You get to learn *from* each other.'" In 1999, Miss Bacani, then 24, matriculated at the College as a freshman.

Looking back, she praises Thomas Aquinas College for "teaching me about self-discipline and exposing me to a community of young people where the Faith is alive, relevant, and something you need to know about, to discuss, to learn about." The liberal education also gave her the confidence that she could succeed in any endeavor. "My education made me more of a whole person," she observes, "and a whole person can be taught anything."

The Third Call

Working on campus between her junior and senior years, Miss Bacani planned to go to law school after graduation and was studying for the LSAT when she experienced her third calling. "I was in the library, and I just had this feeling that I wanted to work for Catholic television."

This "feeling," she explains, "didn't just come out of the blue." There had been earlier hints. A classmate had asked her to play the part of anchorwoman for a short movie he was making, saying, "There's something about you that makes you a good newscaster." Frequently, others would tell her, "You're so professional, you have a great presence."

In retrospect, the effects of God's guidance throughout her life become clear. The fine diction she practiced as a Filipino schoolgirl, the spiritual poverty she suffered as a Canadian teenager, the faith formation and poise she received at *Regnum Christi*, the intellectual discipline and self-confidence she cultivated at Thomas Aquinas College — all were to serve a greater purpose. "I wanted to give to others what I was missing growing up," she notes.

At that time, Miss Bacani was longing to rejoin her family in Canada, and as providence would have it, a new Catholic television channel was forming in — where else? — Toronto. So after graduating in 2003, she went home and applied for a job at Salt + Light. "I was very honest," she says of the interview process. "I told them I don't have a television background, but I do have a love for creativity, a love for my faith, and I can learn anything."

She has been working at Salt + Light ever since. In January, the network debuted her first hour-long documentary, *Beloved: The Dominican Sisters of St. Cecilia*, which Miss Bacani wrote and produced. "I love the Nashville Dominicans," she reflects, "their zeal for teaching, for spreading the Faith, for motivating people, for teaching them about true love."

By telling the sisters' story of joyful religious life, Miss Bacani hopes to connect with young viewers, especially those who yearn for God, often unknowingly. "I know what that emptiness is like. I know the pain of wanting to have some meaning in your life, of thinking there has got to be something more."

It's that emptiness that Mary Rose Bacani is convinced God is using her to help fill through her career in television — one inspiration at a time.



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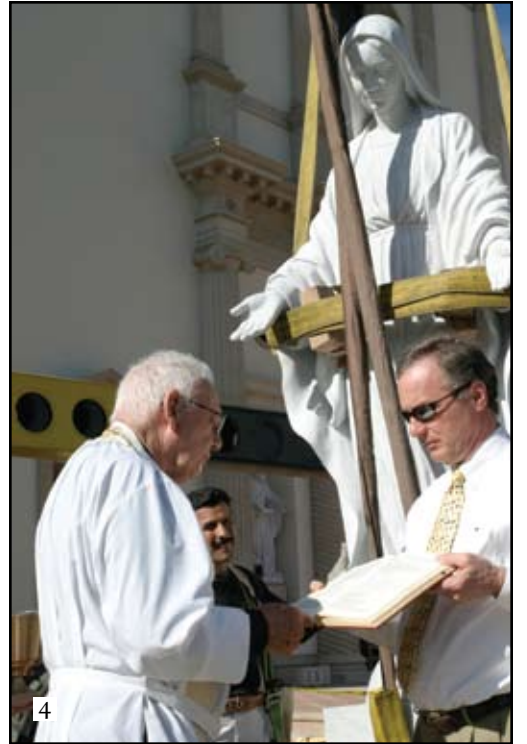
CAMPUS LIFE



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1. Students take a break from their studies with some Friday-afternoon fencing on St. Thomas Plaza. 2. A crowd gathers on the academic quadrangle to watch as the statue of the Blessed Mother is hoisted to the pediment of Our Lady of the Most Holy Trinity Chapel. 3. A student reads on one of the colonnade benches outside St. Bernardine of Siena Library. 4. College Chaplain, Fr. Cornelius M. Buckley, S.J., blesses the statue of the Blessed Mother before it is raised to the top of the Chapel. 5. The campus on a December day. 6. The Thomas Aquinas College Choir entertains attendees at the annual Thanksgiving dinner. 7. Thomas Aquinas College students leading this year's Walk for Life West Coast in San Francisco.

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