



THOMAS AQUINAS COLLEGE NEWSLETTER

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Faculty Office Building Dedicated to St. Thomas

After 30 years in Temporary Structures, Faculty and Staff Housed Under One Roof

On Monday, September 17, 2007, benefactors, friends, alumni, and students of Thomas Aquinas College gathered to dedicate the campus' newest building to the College's patron, St. Thomas Aquinas.

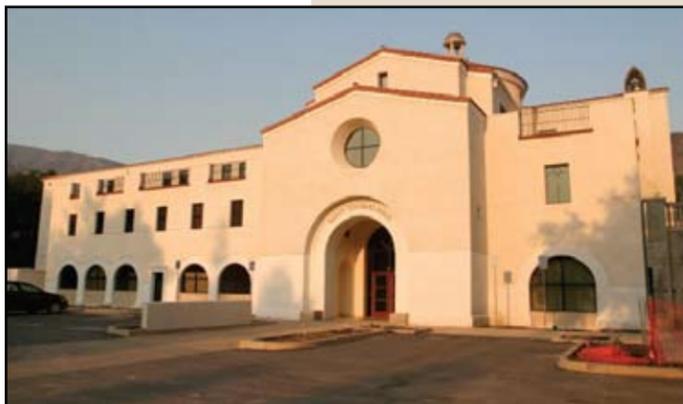
A canopy set up in the parking lot of the new faculty building provided shade for the more than 300 attendees who turned out for the occasion, as well as the College Choir which provided beautiful hymns during the dedication ceremony. Included in the group were representatives of two foundations whose generous grants made the construction of St. Thomas Hall possible.

Representing the Fritz B. Burns Foundation of Los Angeles were Mr. Joseph Rawlinson, President, and his wife, Elaine; Mr. Rex Rawlinson and his wife, Maureen, both trustees of the Burns Foundation; and Mrs. Joyce Skinner, wife of the late Ken Skinner, who for many years served as the Executive Director of the Foundation and was a longtime friend of the College.

In attendance on behalf of the Samuel Roberts Noble Foundation of Ardmore, Oklahoma, were Dr. David Brown, a trustee of the Foundation, and his wife, Ann, a trustee emeritus; their daughters, also trustees, Mrs. Marianne Rooney and Mrs. Susan Brown whose husband, Mr. Bill McCoy, accompanied her; and the Browns' nephews, Mr. Rusty Noble, another trustee, and Mr. Lloyd Noble.



Representing the Samuel Roberts Noble Foundation at the Dedication of St. Thomas Hall were (l to r) Dr. David and Mrs. Ann Brown, Mr. Rusty Noble, Mrs. Marianne Rooney, Mr. Lloyd Noble, Mr. Bill McCoy and Mrs. Susan Noble. Attending from the Fritz B. Burns Foundation were Mrs. Joyce Skinner, Mr. Rex Rawlinson and his wife, Maureen, and Mr. Joseph Rawlinson and his wife, Elaine. President and Mrs. Dillon hosted a luncheon at the Doheny Hacienda following the Dedication.



St. Thomas Hall offers 27,753 square feet of office space and features an airy lobby and a guest parlor on the ground floor, a 2-story rotunda and two small conference rooms on the first floor, and a large conference room and two terraces on the second floor.



earth. Fr. Buckley pointed out in his brief remarks afterward that St. Thomas Hall, more than any of the other buildings, is a sign of the College's mission—to help form young men and women in intellectual and moral virtue so that they can truly be the salt of the earth and a light to the world.

Vice President for Development, Mr. John Quincy Masteller, served as emcee for the dedication ceremony. He began the program by asking one of the College's chaplains, Fr. Charles Willingham, O.Praem., to give the invocation. Mr. Peter DeLuca, Vice President for Finance and Administration, then introduced representatives of the architectural and construction firms that worked on the project, in particular, Mr. Scott Boydston of Rasmussen and Associates and Mr. Rick Littman of HMH Construction.

Mr. Boydston then took the podium to share with guests his vision of the building and his approach, in general, to building design. (See his remarks on page 9.)

Following Mr. Boydston's remarks, Dean Michael McLean read a passage from the Book of Wisdom, after which President Emeritus Ronald

P. McArthur read from a commentary of St. Thomas on those lines of Scripture. Rev. Cornelius Buckley, S.J., Chaplain and Assistant Dean for Religious Affairs, then read the Gospel in which Christ exhorts His disciples to be the light of the world and the salt of the

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College Opens 37th Academic Year

Bishop Morlino Visits to Preside over Matriculation

On Monday, August 20, 2007, Most Reverend Robert C. Morlino, Bishop of Madison, Wisconsin, presided over convocation ceremonies to mark the opening of Thomas Aquinas College's 37th academic year.

Convocation

The day began with the customary Mass of the Holy Spirit at which Bishop Morlino was the principal celebrant and homilist. The College Choir sang a *Missa Brevis* of Hans Leo Hassler, the late 16th-Century composer.

In his sermon, noting that it is especially the work of lay men and women to "help save the world," Bishop Morlino urged students to study well so as to be able to defend and promote the truths of the natural law effectively in the public square. He went on to exhort them that even more important is their growth in holiness through the practice of obedience. (For the full text of Bishop Morlino's homily, see page 6.)

Following Mass, faculty and members of the College's governing board processed into St. Joseph Commons in academic regalia and took their places before the student body. After an invocation by Rev.

Cornelius Buckley, S.J., Chaplain and Assistant Dean for Religious Affairs, and a welcome from Mr. Jon Daly, Director of Admissions, 102 new freshmen were each called by name to come forward, greet President Dillon and Bishop Morlino, and officially register as members of the Class of 2011 with the College's registrar, Dr. Sean Collins, by signing their names in the College's registry.

During the ceremony, the College's new tutor, Dr. Anthony Andres, made a Profession of Faith and took the Oath of Fidelity, as the Holy Father desires of all Catholic teachers. (See interview with Dr. Andres on page 10.)

Dr. Dillon then addressed the student body about the life they had chosen to undertake at the College, a life rooted in the love of wisdom and ordered to virtue, especially intellectual virtue. "Such a life is not easy," he said, "for it demands discipline and self-denial, but it is a life of genuine freedom and self-direction, rather than one of slavery to the passions; and it is the kind of life that engenders true happiness." (Dr. Dillon's entire talk is offered on page 2.)

Following Dr. Dillon's remarks, Bishop Morlino



Louis Conklin of Mount Angel, Oregon, greets Bishop Morlino.

spoke to the students, telling them that there were many bishops across the country who supported the College and them. He said, "You are exactly who we want; you are exactly the people we need. You are being formed into exactly the kind of lay Christian faithful that will take up the job of being the instrument by which the Lord saves the world." (See page 7.)

Dr. Dillon then officially opened the 2007-2008 academic year to a roar of applause from the students.

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Rooted in the Love of Wisdom and Ordered to Virtue

Convocation Day Remarks



In a few weeks, the freshmen will read and discuss Plato's dialogue the *Gorgias*. In this dialogue, we are explicitly confronted with the fundamental question we must all ask ourselves: how ought we to live our lives?

The Age of Callicles

Furthermore, we see two characters in the dialogue, Callicles and Socrates, articulating two diametrically-opposed positions in answer to this question: for Callicles, the only acceptable life is one of unrestrained appetite and pursuit of pleasure. "A man who is going to live a full life," he proclaims, "must allow his desires to become as mighty as may be and never repress them. When his passions have come to full maturity, he must be able to serve them through his courage and intelligence, and gratify every fleeting desire as it comes into his heart." We see in this opinion of Callicles that if there is any use for the intelligence at all, it is only to be at the service of appetite.

Now, Socrates, on the other hand, points out that there are in fact two ways of cultivating either the body or the soul, one aimed at pleasure, the other at the best good. Arguing for the importance of restraint and self-control, Socrates maintains that more beneficial and happy than the life of insatiable self-indulgence, more beneficial and happy even than the life of politics, is an ordered life immersed in philosophy.

Callicles, as you might expect, finds Socrates' view about the importance of the philosophic life, and the earnest pursuit of wisdom which it entails, to be ridiculous—at least at this stage in his life. As Callicles succinctly puts his view, "Philosophy does have a certain charm, if one engages in it in one's youth and in moderation, but if one dallies overlong, it leads to ruin." A life devoted to philosophy, he says, puts one out-of-touch with the details of practical daily living, with day-to-day political matters, and with the variety of human pleasures. It is, in fact, disgraceful for a mature man to go faring deeper and deeper into the abyss of philosophy, and Callicles advises Socrates to give up his questions and refutations and to take up instead the art

of business, where Socrates can cultivate something that will give him a reputation for good sense.

Now, if we think about the age in which we live, isn't it apparent that this is becoming more and more the age of Callicles? All around us, it seems, we are urged to pursue every pleasure, to scoff at self-control and self-sacrifice, and to follow our feelings and desires rather than our reason. The life of the mind is denigrated, the pursuit of virtue is ridiculed, and serious inquiry into truth is regarded as a waste of time and of no real consequence.

Standing With Socrates

By coming to Thomas Aquinas College, by devoting yourselves to four years of a liberal education, you are standing with Socrates and opting not for Callicles' life of sensual self-indulgence, but rather for a life rooted in the love of wisdom and ordered to virtue, especially intellectual virtue.

Such a life is not easy, for it demands discipline and self-denial, but it is a life of genuine freedom and self-direction rather than one of slavery to the passions; and it is the kind of life that engenders true happiness.

The greatest gift God has given us is our intelligence, and in engaging in intellectual activity—in knowing the truth—we are in some measure imitating God in His own activity. Indeed, the most God-like element in us is our intelligence, and knowledge of the truth is a great human good—so good, in fact, that Aristotle was moved to say that we should strain every nerve to live in accordance with reason, that divine element in us which elevates us above the beasts and makes us most like God Himself.

A Life's Work

Now, as the College's founding document points out, the pursuit of wisdom begins in wonder, and we invite you to fully indulge your wonder as you progress through the curriculum. Socrates says that the unexamined life is not worth living, and our hope is that in your four years here, you will make the most of your opportunity to think reflectively and critically about the matters treated in the various arts and sciences which make up our integrated course of studies, beginning with the liberal arts of the trivium and quadrivium and culminating in sacred theology.

Only by asking questions, only by deep reflection on what you study, can you make what you are attempting to learn your own. It is important for you to test what you think you know and to ponder what you do not know.

The mind comprehends what is true only when it understands reasons and causes, and most often, this does not occur except through our wrestling with problems, perplexities, and contradictions. The road to wisdom is indeed replete with many impediments, difficulties, and occasions for wrong turns, but the College can at least help you to make a good beginning in your attempt to understand reality, and we should all keep in mind that the pursuit of wisdom, to which our very minds are ordered, is a life's work.

Revelation is our Guide

Further, there is one great consolation for all of us who are engaged in Catholic liberal education—even though we are prone to error and uncertainty, and even though it is difficult to understand the truth about so many things—and that consolation is that we have God's revelation, mediated through the Church, as a guide in our intellectual endeavors. Because our Faith can illumine our reason, we can be confident that where our understanding is dark, it can be brought to light. After all, Our Lord tells us that He is the Light of the world, and if we follow that light as it is reflected in the Gospels and in the teaching Church, then we can advance in understanding, and move toward wisdom—which has God both as its source and as its end.

Serenity and Joy

Today is the Feast day of Saint Bernard of Clairvaux. In a meditation on today's Gospel, wherein we see the rich young man approaching Christ as a teacher, inquiring what he might do to gain eternal life, Saint Bernard says the following:

"How precious is the wisdom by which we know God and despise the world! The one who has found it is indeed blessed, if he holds fast to it.... The person who does not know God does not know where he is going, but walks in darkness and dashes his foot against a stone. Wisdom is light, the true light that shines on every person coming against this world, not the one who is wise with the wisdom of this world, but the one who is not of the world although in the world... Where God is, there is joy; where God is, there is calm; where God is, there is happiness."

So, let us begin this new academic year with the serenity and joy of which Saint Bernard speaks, as we whole-heartedly engage in the pursuit of wisdom. Indeed, let us undertake the noble task before us with all the energy and determination we have.

A Plentiful Harvest

Accounting for Numerous Alumni Vocations

Last spring, the Pontifical Work for Vocations, an office of the Holy See's Congregation for Education, published in its journal, *Seminarium*, an article submitted by Thomas Aquinas College president, Dr. Thomas E. Dillon. In recent years, that office's director, Fr. Francis Bonnici, had become aware of the large number of vocations to the priesthood and consecrated life among alumni of Thomas Aquinas College. Surprised that a co-educational institution of higher education that was both founded and administered by laymen would produce such results, Fr. Bonnici asked Dr. Dillon to give an accounting of the ways in which the College encourages vocations.

Though aware of some of these, Dr. Dillon surveyed alumni priests and religious and presented his findings in an article entitled "The Pastoral Work for Vocations at Tertiary Level: The Case of Thomas Aquinas College." In it he discusses six primary ways in which the College helps to dispose students to hear and answer God's call to the priesthood and religious life:

- Institutional fidelity to the *Magisterium* of the Church;
- Rigorous study and discussion of theology, especially that of St. Augustine and St. Thomas Aquinas, under the guidance of the teaching Church;
- The example and ministry of the College's chaplains;
- An ordered and peaceful community life;
- The example of the faithful lay men and women of the College's faculty;
- The encouragement of like-minded friends.

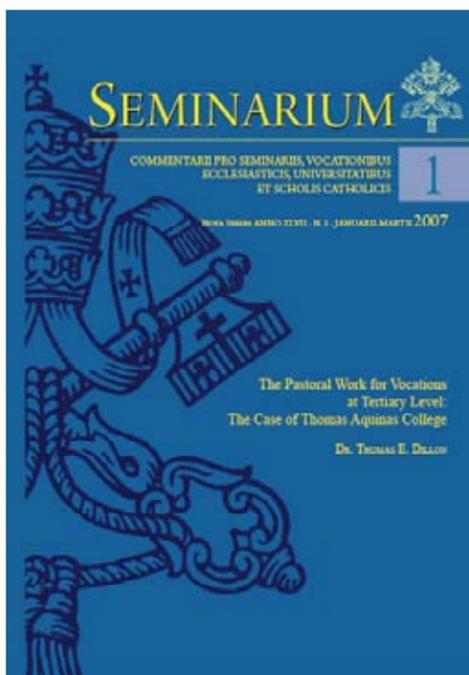
It was not surprising to learn from alumni that the first four influences contributed to their discernment of and response to God's call. What was striking, however, was the testimony by the College's priests and religious about the powerful influence that faculty members and fellow students had had on the discernment process.

What cannot be overestimated are the many prayers offered for our students by members of the College community, including its friends and benefactors. Pope Benedict XVI commented recently on Our Lord's words in the Gospel of St. Matthew: "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field."

He said, "We must continue to pray the Lord of the harvest, to stir His heart, and touch the hearts of others through our prayer. And He, according to His purpose, will bring to maturity their 'yes,' their readiness to respond; the constancy, in other words, through all this world's perplexity, through the heat of the day and the darkness of the night, to persevere faithfully in His service."

In that spirit, you are asked to keep our young men and women in your prayers that they may indeed persevere.

Copies of "The Pastoral Work for Vocations at Tertiary Level: The Case of Thomas Aquinas College" published in *Seminarium* by the Congregation for Education can be obtained by contacting Miss Nancy Tatarek at 805-525-4417 or ntatarek@thomasaquinas.edu.



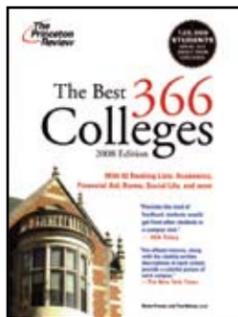
High Praise from College Guides

College Lauded for Academic Excellence and Genuine Catholic Character

The start of each academic year heralds the release of numerous college guide rankings. This year, Thomas Aquinas College has once again received outstanding reviews and rankings by some of the country's most prestigious organizations, including The Princeton Review and *U.S. News & World Report* (*U.S. News*). It is also featured in the Cardinal Newman Society's inaugural issue of *The Newman Guide to Choosing a Catholic College*.

The Princeton Review

In the Princeton Review's 2008 edition of *America's Best Value Colleges*, which profiles only 168 of the 366 colleges and universities that appear in its companion publication, *Best 366 Colleges*, Thomas Aquinas College is ranked the #5 "Best Value" of all private schools in the country. According to The Princeton Review, this guide showcases "schools that...offer solid academics and enroll good students who are happy with the education they are receiving, and additionally—and more importantly—do not have to mortgage their futures because their school is charging them way too much."



The Princeton Review's 2008 edition of *The Best 366 Colleges* features only about 15% of the country's four-year colleges and universities. It offers a profile of each school and ranks the top 20 colleges in 62 categories. Rankings in these categories were determined by a survey of 120,000 students attending its 366 "best colleges." The 80-question survey asked students to rate their schools on several topics and report on their campus experiences at them.

Thomas Aquinas College ranked in the top 20 in 17 of these categories, including:

- Best Classroom Experience (#3)
- Professors Make Themselves Accessible (#4)
- Happiest Students (#10)
- Best Quality of Life (#14)
- Class Discussions Encouraged (#14)
- Students Pray on a Regular Basis (#2)
- Most Beautiful Campus (#17)

Says Robert Franek, Princeton Review's Vice President for Publishing, "We chose schools for this book primarily for their outstanding academics. We evaluated them based on institutional data we collect about the schools, feedback from students attending them, and our visits to schools over the years. We also consider the opinions of independent college counselors, students, and parents we hear from year-long."

In its profile of Thomas Aquinas College, The Princeton Review says, "Thomas Aquinas' unique curriculum helps distinguish the small college within the field of higher education, and many interested students cite the school's academic philosophy as one of its chief attractors. TAC professors demand that their students demonstrate intellectual curiosity and enthusiasm."

The profile also quotes extensively from Thomas Aquinas College student surveys. Says one student, "'This is a Catholic college, and it's proud of its Catholic identity.' Another, who walked away from more than three years of mechanical engineering training at another university after reading the college's founding document, comments, 'The typical student [here] has a zeal for seeking the truth.'"

U.S. News & World Report

U.S. News & World Report (*U.S. News*) has again ranked Thomas Aquinas College in the top tier of the nation's liberal arts colleges in the 2008 edition of its annual college guide, "America's Best Colleges." At 83rd out of 106 schools in this top tier, Thomas Aquinas College is one of only three Catholic institutions in the country to be ranked among the top 90 in this first tier, along with College of the Holy Cross (MA) and St. John's University (MN). Moreover, it is one of only seven liberal arts colleges in California to have been ranked among the best, along with Pomona, Claremont McKenna, Harvey Mudd, Scripps, Occidental, Pitzer, and Westmont.



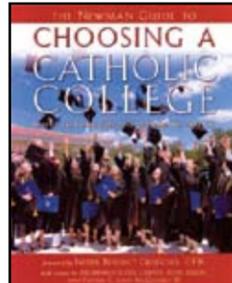
U.S. News also placed the College in the top 25 liberal arts colleges in the country for the relatively low debt that its graduates incur in the course of four years at the school.

Moreover, in the category of "Highest Proportion of Classes under 20 Students," Thomas Aquinas College tied for first place with the American Jewish University

in having 100% of its classes with fewer than 20 students. It was the only Catholic institution in the country to be singled out for recognition by *U.S. News* in this category.

The Cardinal Newman Society

It should be noted that as gratifying as high rankings in secular college guides may be, they do not capture the heart of Thomas Aquinas College. Untold good is accomplished in the minds and souls of Thomas Aquinas College students through the authentically-Catholic liberal education the College offers, its rigorous curriculum, close-knit community, vibrant spiritual life, and unswerving fidelity to the *Magisterium* of the Church.



These qualities are examined in the Cardinal Newman Society's inaugural issue of its college guide, *Choosing a Catholic College*. Its evaluation attends not only to the College's rigorous curriculum and strong community life, but also to its defining characteristic—a thoroughly Catholic character both inside the classroom and out.

This new guide features reviews of 20 recommended colleges that are grouped into three categories: "Joyfully Catholic," "Born from the Crisis" and "Fighting the Tide." The first group is characterized by a Catholic identity that permeates all areas of campus life; the second includes institutions founded or expanded in the last few years; and the third group represents older colleges and universities that have succeeded in renewing and strengthening their Catholic identity."

Thomas Aquinas College appears in the guide's first category, "Joyfully Catholic":

While there are several solid Catholic colleges that successfully reflect the Catholic intellectual tradition, Thomas Aquinas College is unique. It is the leading Catholic example of a Great Books approach....There is an impressive intellectual rigor at TAC that is matched by a commitment to orthodox Catholicism....This combination has attracted a wide following around the country, and TAC's reputation has become international.

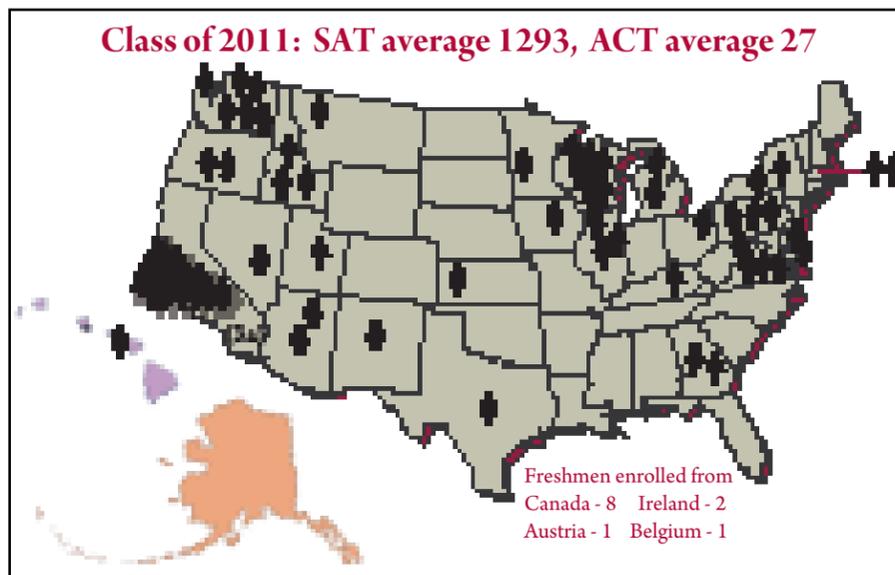
Convocation *continued from page 1*

Freshman Class

This year's freshman class is remarkable on a number of accounts. First, it was filled earlier than any class in the College's history. As a result, a lengthy waiting list was formed from which a number of students have already been accepted for the 2008-2009 academic year.

The increased interest in the College is in part the result of the success of the College's High School Summer Great Books Program: more than 50% of this incoming freshman class were participants in that program. (For more on the summer program, see page 11.) Adding to that is the increasingly wide-spread reputation for excellence that the College enjoys. Moreover, there are 17 children of alumni, some coming from as far away as Austria.

Among the freshmen are eight students from St. Augustine Academy in nearby Ventura, California, a grade 4-12 private, Catholic school offering a classical education. It was founded by a group of parents in 1994, some of whom are graduates or officials of Thomas Aquinas College; and its current headmaster, Mr. Michael Van Hecke ('86), is also a graduate of the College. Though there are some high schools across the country and in Canada that regularly send students to the College, St. Augustine Academy now holds the record for the highest number in one year.



As the map above demonstrates, Thomas Aquinas College has become a truly national college, drawing the Class of 2011 from all across the country and some even from abroad.



Mr. Jon Daly, Director of Admissions, reads the names of the freshmen.



New tutor, Dr. Tony Andres, taking the Oath of Fidelity administered by Rev. Cornelius Buckley, S.J., Chaplain.

Dedication *continued from page 1*

After members of the administrative and teaching faculty read the Prayers of the Faithful, members of the College Choir lifted their voices in songs of praise while Fr. Buckley entered the building to bless its offices and workspaces. Following the ceremony, a luncheon at the Hacienda was held for benefactors of the new building at which Dr. Dillon gave special tribute to the project's major contributors.

For nearly 30 years, faculty and staff of the College have worked in what were fondly called the *temporary* buildings, whose life expectancy when purchased for the Santa Paula campus in 1978 was estimated to be something like 10 years. Though the trailers served their purpose, the years took their toll on them. The move this past July into the beautifully-designed and appointed new facility, located just up the hill from the entrance to the campus, was much appreciated by faculty and staff. Photos of the move into St. Thomas Hall and of the interior of this new building can be found on the back page of this newsletter.

Two Appointed Governors of the College

Dieter Huckestein

A 35-year veteran of the hospitality industry, Mr. Dieter Huckestein is president and chief executive officer of Yellowstone Club World (YCW), overseeing all operations, sales, marketing, and development of YCW, the world's premier private club. Drawing on its heritage from the Yellowstone Club in Big Sky, Montana, the world's only private golf and ski community, YCW seeks to replicate at various locations worldwide the unique vacation and recreational experiences, secured privacy, and family-oriented social events available at the Yellowstone Club.

Mr. Huckestein came to YCW after 35 years of service at the Hilton Hotels Corporation, one of the top three largest hospitality companies in the world. He most recently served as chairman and chief executive officer of Conrad Hotels, the global, luxury brand in the Hilton Family of Hotels, and as president of Hilton Global Alliance, responsible for all operational aspects of Hilton Hotels Corporation's strategic alliance with Hilton International. Huckestein also was a member of the Board of Directors of Hilton Hotels Corporation for 10 years.



Having earned a Bachelor of Arts degree in Hotel Administration from Heidelberg Hotel School, Mr. Huckestein was subsequently the recipient of an academic scholarship at Cornell University's School of Hotel Administration. He holds a diploma in International Business from Columbia University and an honorary doctorate degree from Webber International University. He is also a member of the West Coast Ventura-North Los Angeles Chapter of

Legatus, an organization for Catholic CEO's.

Huckestein was the 2006 President of the International Hotel & Restaurant Association and as the 2004 Chairman of the American Hotel & Lodging Association. He served on the board of Unified Western Grocers and was a member of the President's Advisory Council at California Lutheran University. Huckestein is also the recipient of the Academy of Hospitality Lifetime Achievement Award, a prestigious award that recognizes outstanding hoteliers for demonstrated leadership and skill, and for substantial contributions to the global hospitality industry.

He and his wife, Cecilia, have two married sons and four grandchildren. Cecilia holds a Masters degree in English literature and a Doctorate in cognitive and educational psychology from the University of Southern California. She is an adjunct professor of psychology at California State University, Los Angeles, and the author of numerous professional articles. The Huckesteins reside at Lake Sherwood, in Westlake Village, California.

Mr. Huckestein was appointed to the College's Board of Governors in May 2007 and sits on its development and campus planning committees. In speaking of why he was moved to serve the College in this way he says, "The Church has become so

horizontal and community-focused on both academic and diocesan levels that I was drawn to the sense of transcendence that imbues the campus and intellectual life at Thomas Aquinas College. Catholic holiness abides there."

Scott Turicchi

Mr. Turicchi has been in business for 22 years. He graduated from Claremont McKenna College with a Bachelors degree in mathematics and economics and spent the following 15 years in the investment banking industry, including the last 10 years at Donaldson, Lufkin & Jenrette Securities Corporation (DLJ). During his tenure at DLJ, he was responsible for corporate finance activities, including public equity offerings, high-grade and high-yield debt offerings, private equity placements, and mergers and acquisitions advisory services.

In March 2000, Mr. Turicchi joined one of his clients, j2 Global Communications, as the Executive Vice President of Corporate Development. In May 2003, he was appointed CFO of the company, and in August 2005, he was elevated to Co-President. His focus is directed to all regulatory, M&A, and public company matters. j2 Global is a NASDAQ-listed provider of internet-based messaging and communication solutions.

Mr. Turicchi serves as a board member of Green Hills Software, a private company that produces real time operating systems. In addition, he is the Chairman of the Board of Governors of the Reed Institute at his *alma mater*, Claremont McKenna College. He and his wife, Lannette, also serve as Trustees of the Pope John Paul II Cultural Center in Washington, D.C. The Turicchis have also been involved with the North American College in Rome.

Mrs. Turicchi was active in the entertainment industry for several years before launching the non-theatrical distribution department for Dreamworks SKG. In 2000, she co-founded Captive Entertainment, a distributor of feature films and television products to the non-theatrical market. She now devotes her time to the couple's three young girls. In addition, she has recently completed two short subject films about Pope John Paul II for the Pope John Paul II Cultural Center and is working on a feature length documentary entitled Poland and the Papacy.

Mr. Turicchi was appointed to the Board of Governors in May 2007 and serves on its finance and development committees. He says of his involvement with Thomas Aquinas College, "It is a great honor and privilege to serve on a board that unites so many of my interests, including love of Church, knowledge, and beauty. I am deeply proud of the administration, faculty, students, and alumni for providing an example of how Catholic higher education should contribute to the overall formation of the person. I hope to be able to contribute to this vision and example."



Regent's Tournament a Success

Inaugural Golf Classic Benefits Student Scholarship Fund

The English have a saying: "Golf is like a grindstone—whether it grinds you down or polishes you up, depends on what you are made of." For all those who on May, 21, 2007, participated in the Thomas Aquinas College Inaugural Golf Classic, it was indeed a bright day. Held at the prestigious Sherwood Country Club in Thousand Oaks, California, the event was sponsored by the College's Board of Regents, and proceeds benefited the Thomas Aquinas College Student Scholarship Fund.

Under the leadership of Jim Scanlon, Chairman of the Board of Regents, and with the help of his assistant Hope Martin ('94), Regents Scott Daily, Jeff Ketelhut, Bill Costigan, and the late Jerry Keane enthusiastically took on the planning for the tournament. In the months leading up to it, they teamed up to produce a top-notch event that included a world-class venue, wonderful tee gifts, excellent tournament prizes, and delicious refreshments.

Taking to the greens were 98 golfers representing areas all around Southern California. Tee-time was at 11:00 a.m., and lunch was served on the course. Photos were snapped throughout the tournament and compiled in a digital presentation made during the wrap-up event at day's end. After an expression of gratitude by President Tom Dillon to all who participated, Regents awarded prizes to the winners.



In addition to organizing the Golf Classic, the Regents secured golfers and sponsorships to make the event a resounding success. Their efforts resulted in a profit of over \$55,000 benefiting the College's Student Scholarship Fund.

Sponsors of the Golf Classic included:

Gold Sponsor: Mark and Irene Montgomery in honor of the late Francis J. Montgomery

Silver Sponsor: Precision Biologics

Bronze Sponsor: The Palisades Financial Group

Lunch Sponsor: Cognizant

Hole-in-One Sponsors: William L. Morris Chevrolet and Jim and Maureen Scanlon

Awards Sponsor: CPI Solutions

Promotional Material Sponsor: Interprint

Tee Sponsors: Ameron International, M.F. Daily Corporation, First California Bank, Chelsea Management Company, Charles Dunn, Jeff, Marcella and Sarah Ketelhut

Beverage Sponsors: Granada Chocolate Factory and Cognizant

Driving Range Sponsor: Gallagher Benefit Services, Inc.

Closest to the Pin Sponsors: Carmichael Associates and IBM

Longest Drive Sponsor: Fujitsu

Sponsor: Every Promotional Product

Hybrid Golf Clubs: Jack Lewis

Golfer Sponsorships: Ron Mostero, George Esseff, Sr., Harry Browne, and Amgen

The Board of Regents is pleased to announce that its Second Annual Thomas Aquinas College Golf Classic will be held on Monday, June 2, 2008, at Sherwood Country Club in Thousand Oaks. If you would like player or sponsorship information, please contact Mr. Robert Bagdazian, Director of Development, at 805-525-4417, ext. 5927, or rbagdazian@thomasaquinas.edu.

New, More Faithful Translation of “Theology of the Body”

Dr. Michael Waldstein, Graduate of the Class of 1977

The theology of the body is one of Pope John Paul II’s gifts to the Church. Yet, translations, until recently, have not delivered the work in the form the late pontiff had intended. Thanks to the perseverance and meticulous research of a noted biblical scholar who is a graduate of Thomas Aquinas College Class of 1977, John Paul II’s masterpiece has been newly translated and restored to its original meaning.

Man and Woman He Created Them: A Theology of the Body was published last fall by Pauline Books & Media and unveils in a series of essays the divine plan for human spousal love and the spousal meaning of the body as proclaimed by Christ. Its publication was launched at an event hosted by His Excellency, The Most Reverend Celestino Migliore, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations, at the Permanent Observer Mission of the Holy See to the United Nations, in a building that Pope John Paul II dedicated in 1995.

Catholic Press Association Award

The new translation is the work of Dr. Michael M. Waldstein, Founding President of the International Theological Institute for Studies on Marriage and the Family in Gaming, Austria, and, with his wife and fellow graduate, Susan, of the Class of 1978, a member of the Pontifical Council for the Family.

Acclaimed by theologians around the world, this new translation is a winner of the Catholic Press Association’s (CPA) 2007 award for theological books. Commenting on the award, the CPA says,

As theologians seek to understand the legacy of John Paul II, Michael Waldstein has provided a tremendous service to the English speaking world in this careful reconstruction of one of Karol Wojtyla’s pre-papal works that proved an essential resource for addresses and reflections during his pontificate...Waldstein used a pre-1978 Polish typescript, preserved in the archives at *Dom Polski* in Rome. This work will be a standard resource for anyone interested in John Paul II’s contribution to Catholic teaching of human sexuality, marriage, celibacy, and much more.

Background

Dr. Waldstein is a highly-respected doctor of theology and professor. He holds a Bachelors degree from Thomas Aquinas College, a doctorate in philosophy from the University of Dallas, a licentiate in Scripture from the Pontifical Biblical Institute in Rome, and a doctorate of theology in New Testament from Harvard Divinity School. Before moving to Austria to help found the International Theological Institute for Studies on Marriage and the Family (ITI), he was for eight years an associate professor of New Testament in the Program of Liberal Studies at the University of Notre Dame.

No stranger to the theology of the body, Dr. Waldstein had taught its concepts of the spiritual communion of life, love, marriage, and sexuality for 10 years. “I had worked very hard to understand the order of the argument,” he recalls. “I thought I had made real progress, but I always wished I could get my hands on a division of the work by John Paul II himself.”

The many problems inherent in translating the inspirational lectures the Pope delivered in his general addresses between 1979 and 1984 were well known and frustrating to clergy, scholars, and lay readers alike. Since the talks had been transcribed and translated by different persons, problems with the text were inevitable—inadvertent omissions, intentional edits, and many inconsistencies.

Discovery of a New Text

Realizing the compelling need for a new, systematic perspective that considered the theology of the body as a whole, Dr. Waldstein was confident that somewhere among John Paul II’s papers there must exist an outline he himself used while writing such a large and complex work.



Based on that conviction, Dr. Waldstein decided to delve into the John Paul II archives in Rome’s *Casa Polacca*. Not knowing Polish, he took with him a Polish colleague, Fr. Wojtek Janusiewicz. After much probing, they located folders containing a Polish version of the theology of the

body. When Dr. Waldstein and his colleague examined the documents, they were astonished to find that the Polish text contained an elaborate system of 219 section and sub-section headings—a crucial element of the work—consisting of some 1,600 words.

After careful consideration, they realized that the Polish version was not a translation from the Italian, but in fact the exact opposite. In their hands, they held an original manuscript of the theology of the body that was completely unknown to scholars.

The New Translation

Waldstein’s faith, perseverance, and dedication to the text have led to the publication late last year of *Man and Woman He Created Them: A Theology of the Body*. It features a foreword by His Eminence Christoph Cardinal Schönborn, O.P.

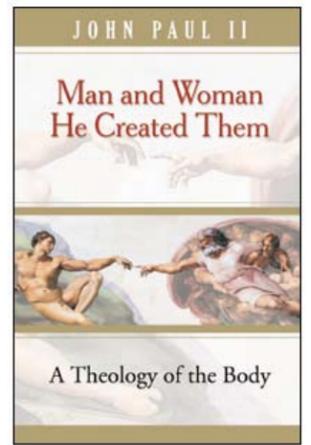
For this new edition, John Paul II’s original system of chapter headings has been translated from Polish for the first time. Dr. Waldstein believes that the headings provide a substantial help for readers. “That alone would have made it worthwhile to produce a new edition,” he explains. “In studying the book, the impression of many people is that you don’t know where you are and where you’re going. You understand that it’s all extremely interesting and profound, but you feel a bit at sea. Restoring the Pope’s own structure and headings really breaks open the text. I think the orientation people will feel when they read it is a qualitative leap from what was possible before.”

He continues, saying, “The biggest difference, though, in this translation, is that it provides the rigor of the Pope’s thinking and the clear order of thought throughout the work.” Dr. Waldstein also reveres the beauty and poetry of the Pontiff’s language, saying, “There are many passages about love that are transparent and hauntingly beautiful.” He adds that reading the theology of the body is like climbing a very high mountain. “It takes a good amount of effort, but you climb up all the time, which means that you reach higher and higher levels. From the top, the view is breathtaking. The Pope’s words can be read by everybody.”

In his foreword to the book, His Eminence Christoph Cardinal Schönborn says,

Professor Waldstein shows in his Introduction, John Paul II’s teaching—even if in some respects new—is deeply rooted in the Catholic tradition. . . . This new edition of the theology of the body is the fruit of ten years of intensive work at the ITI in Austria, founded at the request of John Paul II, which I serve as Grand Chancellor. Professor Waldstein, ITI’s founding President and St. Francis of Assisi Professor of New Testament, brings this work to a first important conclusion in his new translation and introduction. May God’s blessing accompany the further fruits of this work.

This article was compiled, in part, from press releases from CNA, CPA, and Catholic PRWire.



Society for Aristotelian Studies Holds Annual Meeting

Examines Natural Law and Human Rights

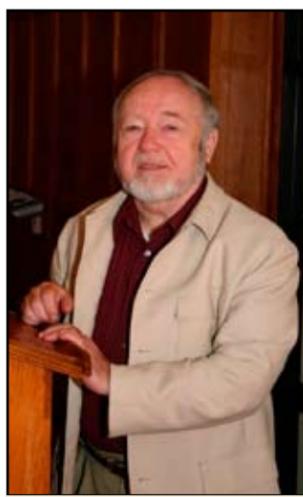
Americans speak often of “their rights” and are taught from a young age that they have basic, inalienable rights. Noting that the language of rights is a relatively modern development of political thought, and that it varies in marked ways from ancient and medieval thought, the Society for Aristotelian Studies (SAS) devoted its annual West Coast meeting this past June to an investigation of natural law and rights.

The meeting was held in the Board Room of St. Bernardine of Siena Library on the College’s campus. Under the heading of “Natural Law and Human Rights in the Aristotelian Tradition,” four speakers addressed the topic from different vantage points.

Graduate of the College, Rev. Sebastian Walshe, O.Praem. (’94), opened the meeting by examining the modern phenomenon of human cloning in the light of Aristotelian principles of natural law and the common good. A member of the teaching faculty, Dr. John Nieto (’89), then gave a more philosophic talk concerning the axiomatic character of the principle that the common

good is preferable to the private good.

The following day, Dr. Warren J. Murray, Emeritus Professor of Philosophy at Université Laval in Québec, argued in his paper for the need to subordinate individual goods to the common good. President Emeritus of Thomas Aquinas College, Dr. Ronald P. McArthur, wrapped up the meeting with an argument that because the language of rights tends to neglect the concept of duty, it should be used only guardedly and with the understanding that rights are, in fact, the results of duties; for example, one has a right to religious freedom because one has a duty to seek the truth in matters of religion.



Dr. Warren Murray



Dr. Ronald P. McArthur

The SAS describes itself as “an international organization, founded in 1974 for the purpose of promoting friendship in the pursuit of wisdom. Its foundation is the work of Aristotle, along with those who preceded and prepared him, and those faithful disciples who followed him throughout the centuries. Principal among the former were the great Pre-Socratic thinkers and Plato, and among the latter, Aristotle’s greatest and most faithful disciple, St. Thomas Aquinas.”

For more information, visit www.aristotle-aquinas.org.

To Save the World That is Gasping for Truth

Homily Given by Bishop Robert C. Morlino at Opening Mass of the Holy Spirit

In John's Gospel, we are given to understand that the Holy Spirit will, as history proceeds, teach us all things and remind us of everything that Jesus said and did. That is what we do at every Eucharist: we are reminded in the best possible way of what Jesus said and did. The Eucharist is never a time for novelty. It is a time for being reminded in the best possible way, and so we are engaged this morning.

As one with strong Jesuit ties, I usually have three points. But this group is so special that I have four, just to make sure that you won't be shortchanged. None of them are too long, and I know exactly how I will stop. So don't worry.

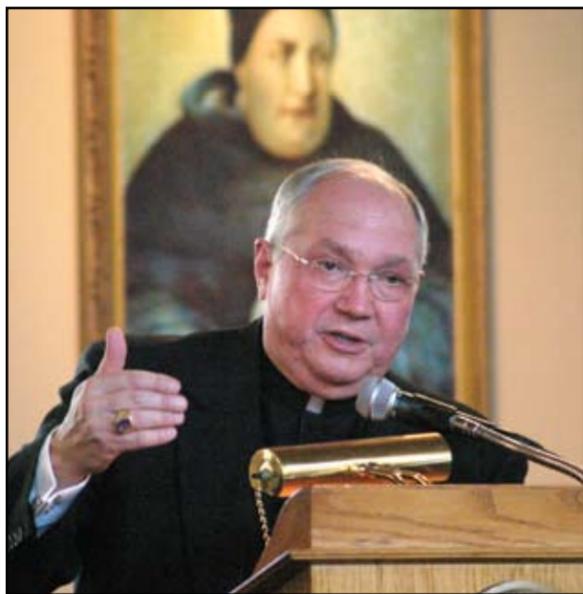
Receive the Holy Spirit Unto Strength

I don't know how many of you swim, or swim under water, but if you go a good distance under water, and you come up again, you are gasping for breath. It is a



very urgent matter. Similarly, when you get a bad case of the hiccups (caused by God only knows what), you hold your breath to stop them. Then, when you have held your breath as long as you can, you are breathless, and you gasp.

It is interesting that the Hebrew word for spirit is רוּחַ or breath, God's own breath, moving over the waters at the dawn of creation, before God said, "Let there be light." In today's Responsorial Psalm, the Holy Spirit Himself calls Himself "God's breath." That familiar line, "Send out your Spirit and they shall be created, and you shall renew the face of the earth," has another translation with a different connotation. It goes like this: "You send out your breath; fresh life begins; you constantly renew the world."



That teaching of the Holy Spirit about Himself in the Psalm is very useful for understanding what we hear Jesus say in the Gospel today: He breathes on them and says "Receive the Holy Spirit." That same breath of God that moved over the waters at the very beginning is now breathed on the apostles and on the whole Church through them so that fresh life begins and the world is renewed.

That is what happens through the wonderful reception of the Holy Spirit. Most of you who are Catholic, I am sure, have received the Holy Spirit in

Baptism, the Eucharist, and at Confirmation. If you are Catholic and you have not received the sacrament of Confirmation, please get to that as a priority while you are here, because that is a special outpouring of the Holy Spirit to make you stronger, to have represented in your own life what we heard in the Gospel. When you are confirmed, Jesus breathes on you and He says, "Receive the Holy Spirit unto strength." That is the first point.

The World Is Gasping for Truth

The second point takes us back to being breathless and gasping. It is a terrible thing to be breathless. When one is definitively breathless, the other name for it is dead. Gasping for air is a very difficult situation, and so often as a priest I have seen that happen as someone is close to death. The dying often have to go through moments of gasping for breath.

So, my second point is that we live in a culture and in a society today that is gasping for breath, gasping for the life which is the truth. Our culture and our society really are gasping, almost like the death rattle. In the name of "separation of church and state," our culture and our society have brought to life an old religion—not a new religion, but an old one—secularism, which is a religion. It certainly is not philosophical but, rather, anti-philosophical, and it has a very short creed. "There is no objective truth," is their creed, and it is a religion. Not only is it an act of faith, it is an act of absolutely blind and irrational faith. It is a faith where God is free to be irrational, as in radical Islam. What's worse, it is a faith where "I am God, I am free to be irrational."

I put a symbolic logic proof on the board one day in a philosophy class, and a student said to me, "I don't agree with that." So I said, "Show me where it is wrong." He responded, "I just don't agree with that. That is just how you feel." "Well," I said, "if that denotes a feeling, I will eat both of my hats." Indeed!

So desperately is society gasping for the truth in their confusion that the one truth they claim in their creed couldn't possibly be true. That is why we have what Pope Benedict XVI calls the "dictatorship of relativism"—scepticism, subjectivism, relativism, deconstructionalism; all of those "isms" are generated by the creed of secularism. Not only has society come up with that, but in the name of the "separation of church and state," society is forcing that religion on us. In the name of the "separation of church and state," our governmental authorities frequently—frequently—force a state religion on us—secularism in the very name of "separation of church and state." So, this is the world in which we find ourselves in the United States in 2007, gasping for breath, gasping for someone to give the real truth, who is the Holy Spirit. That is the second point.

Your Mission Is to Save the World

And the third point is that this is your problem. The world needs to be saved, and the major point of the Second Vatican Council is that in the pursuit for holiness, this is the task of the lay Christian faithful.

So often the lay Christian faithful say, "Why don't bishops do something about those politicians?" Pope Benedict said a just state and a just society are the achievement of politics, not the Church. I am not afraid to speak out; I get in trouble for it sometimes. But when I hear lay people say this, I say, "Never mind what I do; what are you going to do?" A just society and a just state are the achievement of politics, not the Church. Priests and the bishops are supposed to stay out of politics. What are you going to do? You change the world through politics, you do it. That is your mission. My mission is to give leadership and order within the Church. Your mission, as the Church, is to go out and save that world that is gasping for breath, for the truth of the Holy Spirit. That is your job.



To Know and Defend the Natural Law

Being here, you get so many of the tools that you need. One tool that you absolutely need for the world which is gasping for breath, for the truth of the Holy Spirit, is a deep habitual understanding of and ability to explain the natural law, starting with the existence of God.

We can know by reason alone the existence of God, the dignity of the human person (that people are always to be treated as ends and never as means), the definition of marriage (one husband and one wife, one lifetime with openness to children), and the truth that violence is irrational. You see, secularism opens the door to violence; it makes us more like radical Islam. How often now in our country do people execute a multiple murder and then kill themselves at the end, even young people? That is what radical Islam does, and it is becoming more



Bishop Morlino with student-prefects and stu

common. That is what secularism does; it desensitizes us to violence and lends credibility to the idea that problems can be solved, and my disappointment and discouragement in life can be helped if I kill somebody and then myself. That is where secularism leads, to the irrational, because the founding document, the creed, is irrational.

The major antidote to that poison is the natural law. You have every opportunity here not only to understand it but to try different ways of explaining it so that ordinary people get it. And then they will stop saying to us, "Stop forcing your religion on us." They will realize we are not forcing religion, only that we are trying to get them to be truly in tune with their own humanity. We are not forcing the Trinity, we are not forcing the Immaculate Conception. We are asking society to govern itself in a way that our humanity might flourish rather than be left breathless. That is the third point.

Obedience Is the Manifestation of Love

The last point is the most important: If you become really good teachers out there in the world, it is not going to get you too far without holiness. My fourth point, therefore, is obedience. Holiness is all about love. God is love. The act of love by which Jesus Christ saved the world was obedience. He learned obedience from what He suffered, we hear in the letter to the Hebrews.



The letter to the Philippians says “He *obediently* accepted even death, death on the cross.” And in the garden, He said “Father not my will, but thine be done.” Christ’s ultimate act of love was none other than an act of obedience. *Obedience* manifests love. *Obedience* grows out of humility. So, besides learning to be good teachers of the natural law and many other things, as you grow in holiness, you have to grow in *obedience* by practice.

Of course, you know that ‘obedience’ comes from the Latin words *ob* and *audire*, meaning to listen hard. In the first place, we have to listen hard to the words of scripture, and we have to listen hard to the teaching of the Church that explains the scripture. We have to be obedient there. But it gets more concrete.

We have to be obedient to the legitimate requests of legitimate authority. We have to practice obedience in order to love, obedience to parents. There is an exception to that though. For example, some young woman may want to be a consecrated sister, or some young man may want to be a priest, but the parents say no. In such a case, you do not have to be obedient. You’ve got your dispensation today from that.

But when legitimate authority makes a legitimate request, the response should be obedience. Your response should be obedience to those in the administration and to the tutors who are here; that is for your good. Obedience should be your response to civil laws that are just. If 21 is the drinking age, then 21 is the drinking age. When I was your age and I went to college in New York, the drinking

age was 18. I guarantee you that did not help us in any significant way.

The Fruit of Obedience: Humility, Mercy, Hope, and Joy

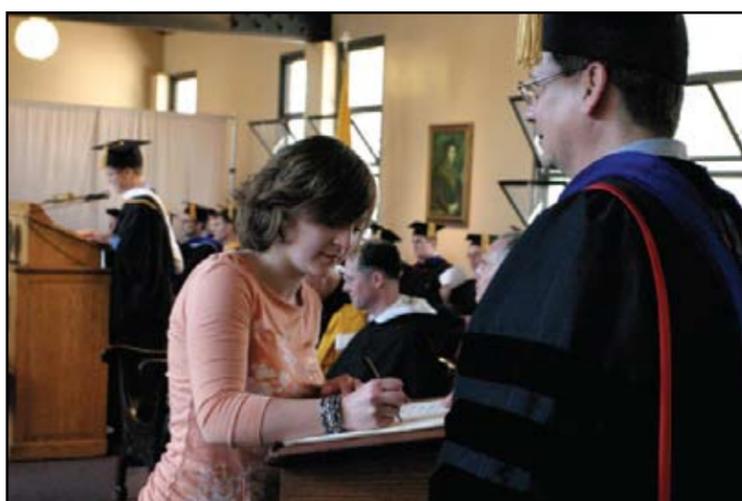
A discipline of obedience is a discipline of humility. Humility lived out is obedience, but pride lived out is disobedience. To become an obedient person is to become a humble person, is to become a loving person. Humble people are merciful. They know that they are not perfect, and they are never harsh on other people when they are not perfect either. Humble people are merciful. Jesus Christ is mercy Himself.

Humble people are merciful and people who are merciful know that they will obtain mercy. “Blessed are the merciful for they will obtain mercy.” So, humble people as merciful are hopeful. And hopeful people are discouragement-proof. The gift of courage at Confirmation—if you receive it with an open heart, if you think about it, if you take a big overdose of that gift of courage from the Holy Spirit—can make you discouragement-proof.

If you are humble, then you are merciful, and you are hopeful,



Students from Wisconsin



Dr. Sean Collins, Registrar, looks on as freshman Aja Cowhig of Abbotsford, British Columbia, signs her name in the College registry.

“You are exactly the people we need.”

Remarks at Matriculation by The Most Reverend Robert C. Morlino

I want to say first of all that there are schools, and Catholic schools, that have billion dollar endowments, and Thomas Aquinas College certainly deserves that. But you don’t have that. You make do with what you have because the truth is so much more important than possessions.

There are many, many bishops in the United States who are very proud of you, and I just want you to know that we appreciate very much what you are doing. You are being formed into exactly the kind of lay Christian faithful who will take up the job of being the instrument by which the Lord saves the world. You are exactly who we want, you are exactly the people we need. Many of us are committed to everything you do here. Our own means and opportunities are always limited, but many of us would do whatever we can, and I am very happy and very honored to be here. That is my first point.

Discerning Your Vocation

The second point is simply this: During the course of your years here, you will have to think about discerning a vocation. Most will be called to marriage, and that is how it should be: especially good priests come from very good marriages.

Some of you women will be called to the consecrated life. It is a beautiful life to be with Mary and like Mary, to be reminded that holiness is the only thing that counts in the end, not rank or anything else, only holiness. It is all that Jesus is interested in on judgment day. That is the beautiful witness, the reminding witness, the work of the Holy Spirit that consecrated women do.

Some of you young men will be called to be priests. I am at the edge of my seat waiting for the first priestly vocation to come from Thomas Aquinas College to the Diocese of Madison. I hereby invite any young man who thinks in that way to be in touch with me and to come and see us. I am quite serious. That is how things get started. Come have a look around if you are from elsewhere. I have very little scruple about “poaching.” So, come and have a look around. We have some funds that can help me to help you to do that. I am very serious about that. So that is the second point, vocations.



Entrust Yourself to Mary

The last point is just that we are going to end this convocation as we really ought to, by praying in song to our Blessed Mother. Were we not at some point today to entrust this year—and entrust our whole life—to her, we would forget or omit something very important. Please get up every morning and entrust yourself to Jesus Christ through Mary our Mother. He is Mercy itself, and she is the Mother of Mercy, and it is through both of them that we become in Christ everything that we are called to be.

God bless you all, and have a great four years.

discouragement-proof, and then you are joyful. If the Lord puts all of that together in you by the power of the Holy Spirit which He gives you when He breathes on you anew each day, then you are not only a great human being but you are a saint. And that is what we are doing here, really, nothing else—becoming saints.

So I will leave you with the closing words of the letter to the Hebrews, Chapter 10, which inspire me every day, as you inspire me today. “Never allow to be thrown away your confidence in Christ, which promises a reward so great.” Never allow that to be thrown away. Life can and will get tough again and again and again. “The just man finds life through faith if he draw back I take no pleasure in him” (Heb 10: 35, 38), it says in the letter to the Hebrews. As for you and me today and every day, by the power of the Holy Spirit, we are not among those who draw back and perish. We are among those who have faith and live. May it be so.

Come Holy Spirit. Praised be Jesus Christ.

Robert Morlino was born December 31, 1946, in Scranton, Pennsylvania, and was ordained a priest for the Maryland Province of the Society of Jesus on June 1, 1974.

He holds a Bachelor’s degree in philosophy from Fordham University, a Master’s degree in philosophy from the University of Notre Dame, the Master of Divinity degree from the Weston School of Theology in Cambridge, Mass., and a doctorate in moral theology from the Gregorian University in Rome, with specialization in moral theology and bioethics. Father Morlino has taught philosophy at Loyola College in Baltimore, St. Joseph University in Philadelphia, Boston College, the University of Notre Dame, and St. Mary’s College.

In 1981, Father Morlino became a priest of the Diocese of Kalamazoo and served there as Vicar for Spiritual Development, Executive Assistant and Theological Consultant to the Bishop as Moderator of the Curia, and as the Promoter of Justice in the Diocesan Tribunal. He also served as administrator of a number of parishes, and as rector of St. Augustine Cathedral in Kalamazoo.

Father Morlino was scheduled to begin a full-time faculty appointment as professor of theology at Sacred Heart Major Seminary in Detroit when, on July 6, 1999, Pope John Paul II appointed him the Ninth Bishop of Helena. Bishop Morlino was appointed the Fourth Bishop of Madison on May 23, 2003, and he was installed on August 1, 2003.

Bishop Morlino currently serves as chairman of the Board of Directors of the National Catholic Bioethics Center. He is past chairman of two committees within the United States Conference of Catholic Bishops: from 2001 to 2004, he chaired the Bishops’ Committee on the Diaconate, and from 2001 to 2004, he also chaired the Ad Hoc Committee on Health Care Issues and the Church, which assists the bishops in responding to moral and theological questions surrounding specific health care situations in their dioceses.

California's own College of Light

This article first appeared in the May 2007 issue of *The Catholic Herald*, Britain's leading Catholic newspaper.

by Marc Sidwell

"I look up now, past a rounded tree which quivers with bird-life, and I see a few of the students. Once again, it's a kind of shock to gaze upon them."

It is unfashionable to acknowledge that good ideas come from America. Thirty years ago Christopher Derrick discovered Thomas Aquinas College in Southern California, and could not conceal his wonder. Here was a community of learning unlike anything left in Europe. He shared his delight in *Escape from Scepticism: Liberal Education as if Truth Mattered*. Stumbling on his account last year while researching a new history of liberal education, I, too, was exhilarated. The decades have changed nothing; this college is as important as ever.

Assured of Truth

Thomas Aquinas College is a Great Books school. Its students engage directly with the profound thinkers that define Western civilization: St. Thomas Aquinas, Dante, Euclid, Plato and Shakespeare, to name only a few. Classes employ the Socratic method of dialogue. The curriculum is stretching, yet not impossibly demanding. Most important of all, the college is centered on the faculty's profession of Catholic faith. Beginning in wonder, the course aims at wisdom.

"What struck me first was the extreme happiness of the students," wrote Derrick. That still appears to hold true. The discovery of intellectual power in the context of an intellectually rigorous faith looks far more enjoyable than the usual campus free-for-all. For what Thomas Aquinas College rejects is the easy relativism that Pope Benedict XVI has so roundly denounced. Assured of the existence of truth, the mind is freed to engage with the great conversation of the Western mind.

A Modern Exemplar of a Great Tradition

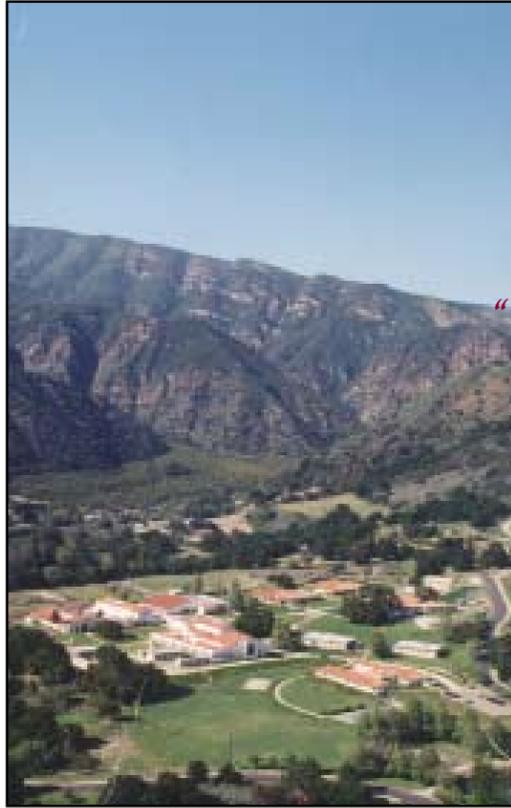
Thomas Aquinas College is a modern exemplar of a great tradition. Liberal education stretches back to the birth of our civilization—a golden thread of intellectual freedom. It begins in 5th century Athens, as the education due to a free man. Faith and reason intertwined in the Catholic Church, carrying our civilization forward after the fall of Rome. Now men spoke of universal freedom and therefore a universal education. Preserved in the Benedictine orders, transmitted by schoolmaster-priests, it was the Christian liberal educators who kept the life of the mind alive through centuries of uncertainty and civil strife.

Excellence through the Contemplation of Truth

It is extraordinary that the vital educational role of the Church is now so underappreciated. Only last year, suspicion of Catholic schools was common in the Press even as a survey demonstrated their above-average standards and their excellent work towards producing well-rounded future citizens.

Such excellence should come as no surprise. St. Thomas Aquinas, the *doctor angelicus*, is proof of the high value Catholicism has always placed upon reasoned enquiry into creation. Yet the sceptics like Richard Dawkins continue to sneer at Christianity as an intellectual vacancy. They misquote Tertullian as "I believe because it is absurd" and do not know St. Anselm of Canterbury's *Credo ut intelligam*. ("I believe in order to understand.")

Recently, this teaching has been reaffirmed. Pope John Paul II published *Fides et Ratio* in 1998, which opens with a ringing endorsement: "Faith and reason are like two wings on which the human spirit rises to the contemplation of truth."



"Richard Dawkins believes that Christianity is an intellectual vacancy. That's probably because he has never visited the astonishing Thomas Aquinas College," says Marc Sidwell.

Only last year His Holiness Benedict XVI used his Regensburg address to say that "the encounter between the biblical message and Greek thought did not happen by chance."

More Confident than Ever

Even while Rome speaks, the ideal of a liberal education is almost lost from British discourse. Thirty years after Christopher Derrick's epiphany in Santa Paula, it seems little has changed at home. Instead, the exchange runs the other way. Two British students and one Irish citizen are currently enjoying the Californian sun, not the first to accept the 6000-mile journey as the price of an education no longer available at home.

Today, Thomas Aquinas College is more confident than ever. For 30 years, its graduates have gone out into the world and proven their ability to excel in all fields. One American alumnus runs a network of pre-schools in London. When Christopher Derrick visited, only six years after its founding, there were 33 students. Today, there are ten times as many, and a growing waiting list. For the last three years, the college has been in the top 10 conservative colleges in America.

More Relevant Now than in 1977

"The human mind is ordered to truth," says college president, Dr. Thomas E. Dillon, who was a member of the teaching faculty at the time of Derrick's original visit. He notes the Vatican's recent emphasis on this teaching and adds: "If anything, the mission and character of Thomas Aquinas College is more relevant now than it was in 1977."

A liberal education is not exclusively a Catholic prerogative. Protestant and secular schools all do fine work in this great tradition—again, now largely in America. Yet it remains true that the Catholic Church has played the greatest role, and is most likely to be in the vanguard of any revival. To me, an Anglican, it seems tragic that Britain, once the last bulwark of liberal education, should choose to neglect its heritage.

College of Light

Perhaps foolishly, I find myself inspired by the great unbuilt British college, the College of Light. In 1641 Jan Comenius was invited to London by the Long Parliament to establish the *Collegium Lucis*: the last moment when scientific thought and Christian faith might have united in a modern

British institution. Civil war intervened, and the Royal Society was established instead, without Comenius's (admittedly heterodox) faith.

America, they say, is always a few decades ahead. That makes it high time for Britain to catch up with the principles of Thomas Aquinas College. Meanwhile, the Californians join Pope Benedict in his prayer on the recent feast of St. Thomas Aquinas: "Let us pray that Christians, especially those who work in an academic and cultural context, are able to express the reasonableness of their faith and witness to it in a dialogue inspired by love."

Marc Sidwell is a Research Fellow of the New Culture Forum and a freelance author. He writes articles on liberal education for the Social Affairs Unit and is currently editing a liberal education reader from Plato to the present day.

Christopher Hugh Derrick, 1921-2007

In 1977, an Englishman, Christopher Derrick, visited the first campus of Thomas Aquinas College in Calabasas, California. During that visit, Mr. Derrick was struck by the unusual happiness of the students, their hopefulness, and their conviction that they could come to know the truth about reality. His experience inspired a book entitled, *Escape from Scepticism: Liberal Education as if Truth Mattered*, which was recently republished by Ignatius Press with a foreword by Rev. George Rutler.

The College was saddened to learn from his sons that Mr. Derrick recently passed away. Printed below is an excerpt from his obituary. Please pray for the repose of the soul of this long-time member of the College's Board of Visitors and for the consolation of his wife and family.

Christopher Hugh Derrick, who died on October 2nd at the age of 86, was the third son of Thomas Derrick (1885-1954), a Catholic artist linked with the Catholic artistic and literary circles of the earlier decades of the 20th century, and his wife, Margaret. She was a daughter of the distinguished painter Sir George Clausen, RA (1852-1944). Christopher was born on June 12, 1921, at Hungerford.

He was educated at Douai Abbey. After briefly going up to Magdalen College, Oxford, in 1940 he went to serve in the Second World War as a pilot in

the Royal Air Force (Training Command). During his war service he married Katharine Helen Sharratt on April 10, 1943. They had nine children, eight sons followed by a daughter; his wife, six sons, and the daughter survive him.

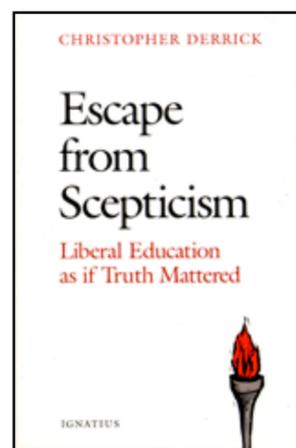
Christopher returned to Magdalen College in 1945 and later took a degree in English. There, C.S. Lewis was one of his tutors and a mentor who greatly influenced him, and a close friend. Always devoted to literature, Christopher worked for some years in publishing after graduation. For 12 years he was Printing Officer of the University of London, but he also worked as a reader for Macmillan and several publishing firms. At the same time Christopher Derrick, always a strong Catholic with exceptional knowledge of Christian teaching and theology, was closely connected with Catholic intellectual circles, and especially with the *Tablet*, where his brother, Michael Derrick (1915-61), was deputy editor for over 20 years.

From 1965 Christopher Derrick worked independently for over 20 years as a writer of books and

articles, a lecturer (especially in the USA), a speaker, and a publisher's reader. The last-named part of his work inspired one book, *Reader's Report*. His other books, and the lecturing which he carried out around the United States on many visits, were devoted to specifically

Catholic subjects, such as the liturgy, and to contemporary issues as seen from a Catholic viewpoint. One book, *C.S. Lewis and the Church of Rome*, examined his friend and teacher's views which had led him (Lewis) to agree with much of Catholic teaching without ever joining the Church. One of his more successful books was *Escape from Scepticism: Liberal Education as if Truth Mattered*. While naturally concentrating mainly on the life of the Christian lay person, he also wrote a sympathetic study of monastic life in *The Rule of Peace*.

Christopher Derrick rested from his labours, fortified by the rites of the Church, on October 2, and was buried at Bandon Hill Cemetery near his home at Wallington, Surrey (England) on October 12, 2007. He is sorely missed by his family, who were the most important part of his life, and many others.



The Apostle of Truth

Remarks of Dr. Thomas E. Dillon at the Dedication of St. Thomas Hall

Rasmussen and Associates and HMH Construction have together met the challenge of designing and building an office complex that would house under one roof not only the teaching faculty of Thomas Aquinas College, but its administrative faculty and staff, as well. This could not have been accomplished without the generous assistance of a number of organizations and individuals, some of whom we are honored to have with us today.

I would, therefore, like to thank from the Fritz B. Burns Foundation, Mr. Joseph Rawlinson and his wife, Elaine, Mr. Rex Rawlinson and his wife, Maureen, and Mrs. Ken Skinner for their Foundation's magnificent contribution to this project. My heartfelt thanks goes also to all the representatives of the Samuel Roberts Noble Foundation, and in particular to Mrs. Ann Noble Brown, for your Foundation's great generosity, and for traveling to our campus today from Oklahoma to be part of this celebration.

Rasmusen and Associates and HMH Construction have wonderfully expressed in stone, as it were, the unity of purpose that our founders intended between the College's various employees—those who teach our students, and those who support their work by helping to provide the practical necessities without which they could not carry it out. We are united in a noble mission—to provide a genuine, Catholic liberal education to the young men and women whom God sends our way. We aim especially to do what Pope Leo XIII called for in *Aeterni Patris*: “to furnish to studious youth a generous and copious supply of those purest streams of wisdom flowing inexhaustibly from the precious fountainhead of the Angelic Doctor,” St. Thomas Aquinas.

Our curriculum, while including many hours dedicated to the trivium and quadrivium, is ordered finally to the higher disciplines of philosophy and theology. In particular, it is informed by the teachings of St. Thomas Aquinas because, as Pope Benedict XV taught, “The Church has declared his doctrine her own.” We have chosen, therefore, to name our new faculty office building *St. Thomas Hall* after our patron.



For this building represents, more than any other on campus, our desire to study and learn at the feet of that great master, St. Thomas, as he is the common doctor of the Church.

Pope John Paul II in his encyclical *Fides et Ratio*, describes our patron thus:

Profoundly convinced that ‘whatever its source, truth is of the Holy Spirit,’ St. Thomas was impartial in his love of truth. He sought truth wherever it might be found.... In him, the Church's Magisterium has seen and recognized the passion for truth. His thought scales ‘heights unthinkable to human intelligence.’ Rightly, then, he may be called the ‘apostle of truth.’

So, it is to the truth that we especially are committed, in the spirit of St. Thomas. Pope Leo XIII said of our patron that like “the sun, he heated the world with the warmth of his virtues and filled it with the splendor of his teaching.” We should note that it is not simply for his erudition that St. Thomas is acclaimed, but for his virtue. And this is the hope we have for all of us at the College—students, faculty, and staff.

Fittingly, then, this new and beautiful building is located just next to the College's chapel, still under construction. For our noble end is ordered to a yet greater end—that our students, duly formed in the liberal arts and the thought of St. Thomas, will receive through the Mass and the sacraments the graces they need to make their own the truth about the created world, man, and God and, in turn, bring it to others in their lives beyond our campus. In keeping with what Pope Benedict XVI said of our patron on his feast this past January, we hope that our graduates will know “how to present that wonderful Christian synthesis of reason and faith which today, for Western civilization, is a precious patrimony.”

We pray, therefore, that all our efforts—those of the teaching faculty, administrative faculty, and staff—will help our students to go out into the world and do their part to transform it for Christ, who said of Himself, “I am The way, the truth, and the life,” and who taught that “the truth shall set you free.”

“May Your Spirits Soar”

Remarks of Mr. Scott Boydston, Architect, at the Dedication of St. Thomas Hall

A famous architect once said, “Good buildings are products of very good clients.” That surely is the case here. Architecture is a collaborative process: it takes many dedicated people to take an idea from pen and paper to bricks and mortar. So, I would like to extend my gratitude to all the people who made this project happen.



This building was designed to house the many different functions of the College's faculty and staff. But that is not really what this design is all about. The design starts when you drive under the old stone Ferndale Ranch gate. You pass up a narrow drive through the lush, garden woodland under a thick canopy of trees. To the left you catch a glimpse of the Hacienda designed by Wallace Neff. You continue up a small hill where water trickles out of the small hillside. As you come out of the trees, the

grandeur of the chapel comes into view. You have arrived at a very special place.

Turning left, you park in the shade of a former grove of trees. Exiting the car, you find and follow a stone path leading to a heavy wood door flanked by statues. At this point there is a slight hesitation, but on opening the door, the hesitation is gone.

A grand lobby and stair draws you in, welcoming you to Thomas Aquinas College. Beyond the lobby, light spills through an arched opening above a statue of St. Thomas Aquinas. Anticipation now pulls you up the curved stair through a low vaulted passage where, at the top of the stair, you discover a rotunda. This is the soul of the building. You have reached its center.

It is from here that the building derives its sense of place and spirit. You see, to me architecture is more than a building meeting its functional obligations. Architecture is about ennobling a place and the people who use it. Architecture, while being practical and responsible, is still a product of the heart. My hope is that this building will cause your spirits to soar and enthrall all who enter and work here. Thank you and enjoy.

IN MEMORIAM

Mr. Chester L. Gajewski - April 1, 2007

Father of Caroline Richard, wife of faculty member Ron Richard

Mrs. Elizabeth D. Eshelman - April 10, 2007

Mother of friend and benefactor J. William Eshelman

Mr. Helmut Zedlick - April 15, 2007

Father of faculty member Karen Zedlick

Mr. W. Ken Skinner - April 30, 2007

Executive Vice President of the Fritz B. Burns Foundation, friend, and benefactor

Mrs. Bobbie Day - May 4, 2007

Mother of faculty member Carol Day

Mrs. Mary Dolores Fitzpatrick - May 25, 2007

Wife of friend and benefactor F. Gerard Fitzpatrick

Mr. Richard L. Ellis - May 31, 2007

Friend and benefactor, father of Katherine Zehnder ('85), Jessie Van Hecke ('86), Marilyn Letteney ('88), Angela O'Reilly ('88), and Richard ('91)

Rev. Burns Seeley, S.J.C. - October 3, 2007

Father of faculty member Andrew Seeley ('87) and Joseph Seeley ('94)

Mr. Gerald J. Keane - July 2, 2007

Friend and member of the Board of Regents

Mary Grace Turicchi - August 2007

Aunt of Board member Scott Turicchi, member of the Board of Governors

Mrs. Ruth Smith Hall - August 13, 2007

Mother of Lucinda Anderson, General Manager of Bon Appétit for Thomas Aquinas College

His Eminence Edouard Cardinale Gagnon - August 25, 2007

President Emeritus of the Pontifical Council for the Family and friend of the College

Mr. Edward P. Walsh - September 8, 2007

Father of Thomas Walsh ('83)

Mr. Joseph W. Raftery - September 11, 2007

Father of Rev. Paul Raftery, O.P., College chaplain

Mr. Christopher Derrick - October 2, 2007

Member of the Board of Visitors and author of Escape from Scepticism: Liberal Education as if Truth Mattered

An Interview with Faculty Member, Dr. Anthony Andres ('87)

A Graduate Returns to His Alma Mater

What attracted you to Thomas Aquinas College as a student?

I believe my sister suggested I read Mortimer Adler's *How to Read a Book*, the second half of which is really an argument for a Great Books education; it completely convinced me. I saw that at the College not only was the curriculum made up of the Great Books, it was also truly Catholic. I never seriously thought about going anywhere else.

How did you decide to be a teacher?

Prior to attending college, I had given little thought to after graduation. When I got here, though, I loved the program to so much that I felt compelled to share what I was learning. For a while I didn't know how I would do that, but eventually teaching seemed the best fit for my temperament and abilities.

Where did you choose to do your graduate work?

Several graduates of the College alumni were at the University of Notre Dame working with Dr. Ralph McInerny, and they gave him rave reviews. He was a serious Catholic, a serious philosopher, a Thomist, and a great teacher. So my classmate and soon-to-be wife, Suzie (Zeiter), and I decided to apply there. We were both accepted into the philosophy program; I got a doctorate, while Suzie decided to stop with a Masters.

Where have you taught?

I taught introductory philosophy courses at Notre Dame during my last two years as a graduate student,

but most of my experience is from my 14 years at Christendom College. Christendom was a great place for me to teach, a truly Catholic school that took seriously the study of St. Thomas' philosophy, and I was really lucky to get the chance to teach there, to deepen my grasp of philosophy and share that with many tremendous students.

What attracted you to teach at your alma mater?

I just never had gotten the Great Books out of my blood. Classroom discussion, crossing the lines between disciplines, reading the best books, not textbooks—you can only do all of that at a place like my *alma mater*. I just had to try to get involved with that again.

What is the application and interview process like?

I continue to be impressed by how rational the application process is. The College is serious about finding faculty members who are a good fit for its program, and the prospective tutor can really see how each step in the process helps them, and himself, decide. I think every applicant can be confident that the decision for both sides will be informed and reasonable.

I enjoyed interviewing for my position. Leading a seminar of students at the College was a joy: they're



smart, they're polite, they're interested and interesting. The faculty was welcoming and helpful, willing to discuss anything, not just their specialty. Even the interviews were learning experiences for me.

What are your teaching assignments this year? Do you enjoy one class more than another?

I'm teaching Senior Philosophy, Freshman Language, and Freshman Seminar. I don't think that I have a favorite among these, but the seminar is most strikingly different from what I've done before. It meets

at night, it goes for two hours, and it's a freewheeling discussion of just about any kind of great text under the sun, from philosophy to literature to history. It has forced me to stretch my limits and broaden my abilities, and that's exactly what I wanted to do.

I enjoy both the freshmen and the seniors. The freshmen are enthusiastic, filled with wonder, and a little wild, but that keeps me on my toes. The seniors that I have are great, they retain that original wonder, but their discussions are remarkably orderly and disciplined.



Education for Life

Summer Programs for the Wider College Community

"The unexamined life is not worth living." These words of Socrates are at the heart of what we do at Thomas Aquinas College. The program of Catholic liberal education that we offer is based on the principle that coming to know the truth about nature, man, and God is worthwhile for its own sake, and that we are better men and women for doing so. Rather than being undertaken for the sake of a specific profession or occupation, liberal education is education for life.

The College's conviction about the enriching character of liberal learning has, naturally enough, led it to search for ways in which its program can be of service to the broader Thomas Aquinas College community. Over the years, therefore, we have initiated summer programs for the benefit of members of the wider community of Thomas Aquinas College: friends and benefactors, prospective students, and the teaching faculty, to name a few.

President's Council Members, Benefactors

This past summer, two weekends in July were set for President's Council members and other benefactors for the College's annual Summer Seminar weekends. Begun in 1990, these events are designed to bring together like-minded friends and supporters of the College so that they can taste what our students do in the classroom on a daily basis. Together with members of the College's faculty, participants read and discuss three 'great books'—one of literature, one of philosophy, and one chosen from the writings of St. Thomas Aquinas. Together, these works address a certain topic or question such as "What is happiness?" or "The Nature of Faith."

The reading this past summer concerned the nature of kingship and its responsibilities, and the readings chosen to address the topic were Sophocles' *Antigone*, Machiavelli's *The Prince*, and St. Thomas Aquinas' work "On Kingship." In the course of the weekend, participants met three times for class and discussed the readings in small seminars just as our students do. They also enjoyed meals and social events together, and Mass was offered on both days, with the Sunday Mass featuring the College Choir.

Many benefactors attend the Summer Seminars on a regular basis, and strong friendships have been forged among them over the years.



Prospective Students

In 1997, the College began a two-week summer program for students who had completed their junior year of high school. It has proven to be both rewarding for the students and an excellent means of introducing rising seniors to the College's regular academic program and its spiritual and community life.

This year, 120 high school students from across the country gathered at the campus from July 15th to August 6th to read and discuss great works proportioned to their ability and interest and commensurate with the works being read in the College's four-year program.

They experienced the richness of the College's religious and social life as well. Mass was offered and confessions heard each day in the College chapel by Thomas Aquinas College graduate, Rev. Sebastian Walshe, O.Praem., ('94) who served as chaplain for the program. Fr. Walshe was also available for spiritual direction throughout the two weeks. Participants also enjoyed a number of social activities both on and off campus, including a trip to the Getty Museum and an evening concert under the stars at the Hollywood Bowl.

Each year, a large percentage of the High School Summer Program participants apply and are accepted to the College as freshmen. This year, 50% of the freshman class is composed of students who attended the summer program in 2006.

Teaching Faculty

Members of the College's faculty participate each summer in a five-week, on-campus program devoted nearly exclusively to the study of key texts from the works of Aristotle and St. Thomas Aquinas, the College's principal intellectual patrons. This last June, instead of holding the usual one or two classes for large groups of tutors, the College's Instruction Committee decided to offer tutors choices from among four classes, each of which would study a different text. Topics were drawn from a number of disciplines including logic, physics, and metaphysics. In addition to reading and discussion, time was allotted at the end of the program for tutors to make presentations, either to their particular study groups or to all.

Says Dean Michael McLean, "Though we departed from our usual one or two class offerings, the goal of the program remained the same, namely, improving our understanding of the texts and doctrines that lie at the heart of our mission."



Chapel Update

A Message from Dr. Dillon

C H A P E L
U P D A T E



Now that we have entered the final year of construction of Our Lady of the Most Holy Trinity Chapel, I think it is a good point to bring our readers up to date about the finances for this project. The budget for the Chapel project is \$21 million, and to date we have received \$16 million in funding. The Dan Murphy Foundation's magnificent grant accounts for nearly two-thirds of the funds that have been raised, with a little over a third coming from generous alumni, parents, and friends of the College.

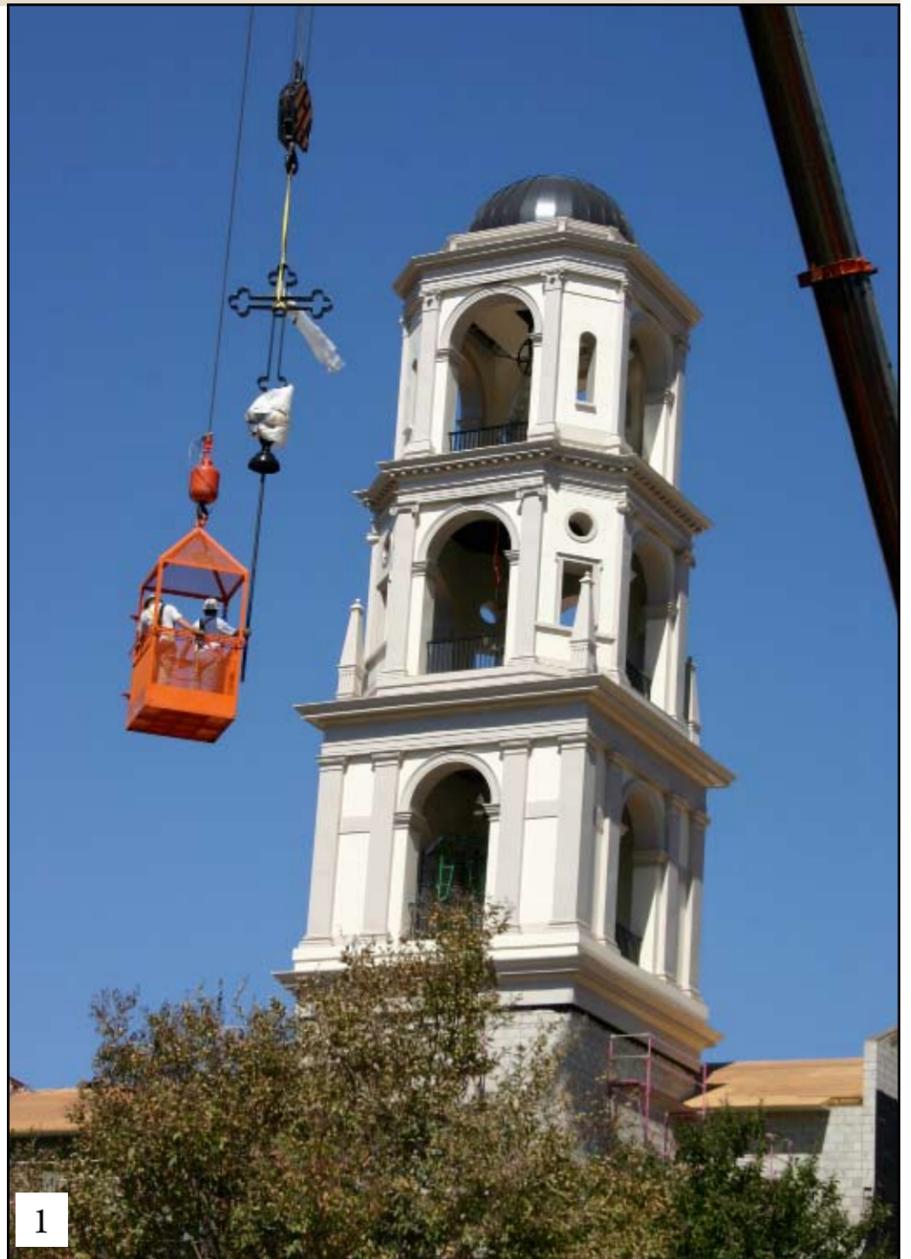
I am deeply grateful to all have so generously contributed to the construction of what will be the crown jewel of our campus, and I want you to know that you are remembered in our daily Masses and prayers. The good you are helping to bring about at Thomas Aquinas College will help to further establish the College so that generations of young people to come will have the opportunity to be formed here in the intellectual and moral virtues. And your generosity will be far-reaching in its effect as our graduates go into the world to help transform it for Christ.

If you have not yet made a gift to the Our Lady of the Most Holy Trinity Chapel, I encourage you to do so and to participate in the raising up of this beautiful chapel that will be at the heart of Thomas Aquinas College. If you have already contributed to the project, I ask you to consider whether you might make another gift. To raise \$5 million is a challenge indeed, and your assistance will be most appreciated.



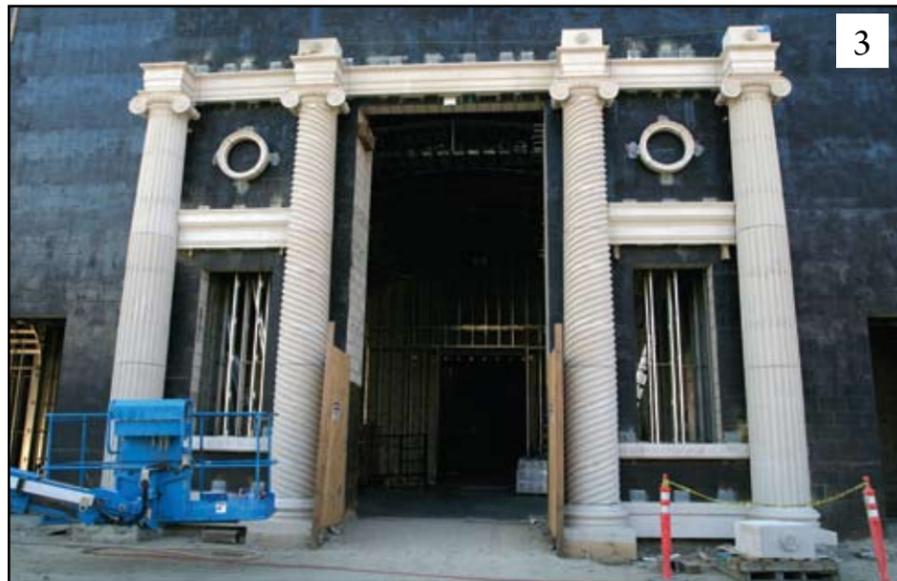
Below are some photographs of our progress over the past few months. As you can see, what was once only the skeleton of a building is now well on its way to becoming a substantial structure.

The timeline for the Chapel project now indicates completion in the fall of 2008. We all look forward to the day of its dedication and very much hope you will be able to join us.



1

1) Providence disposed it that the final tier of Our Lady of the Most Holy Trinity's bell tower was hoisted into place and the iron cross mounted on its roof, on September 14th, the Feast of the Exaltation of the Holy Cross. 2) The barrel-vaulted ceiling of the Chapel takes shape. The view is from the choir loft looking towards the sanctuary. 3) The Chapel façade comes to life as each new limestone element is put in place.



3



2

Updating Our Crest

Chapel Façade Inspires Changes

To be featured in bas relief over the tympanum of the Chapel's façade is the College's shield, supported on either side by angels. This rendering in limestone has inspired an update to the College's crest that was originally designed in the late 1960s.

Though most of the changes are subtle, there are three that are more noticeable: the College's shield has been elongated to more closely conform to the three-dimensional limestone crest; the typescript has been updated; and the whole has been bounded within a circle. Moreover, the shield has been placed on a claret-colored background, giving the crest a new sense of depth. Alumni, friends, and benefactors identify this shade of red with the College as it has been featured in the masthead of this quarterly newsletter for many years.



Because the shield's symbols represent key characteristics of Thomas Aquinas College, they have remained the same. In the top quadrant is a sun, the Church's

symbol for St. Thomas, who is our model in both intellectual and moral virtue. In recommending St. Thomas to the faithful as the "universal Doctor" of the Church, Pope Leo XIII said, "like the sun, he heated the world with the warmth of his virtues and filled it with the splendor of his teaching."



In the right quadrant, the open book with three tabs on one side and four on the other represents the seven liberal arts—the trivium and the quadrivium—the foundation on which rests our pursuit of the higher disciplines, philosophy and theology. The Dominican Cross in the bottom quadrant of the shield represents our dedication to St. Thomas, and the lamp of knowledge is a sign that our final goal is wisdom. As the Psalmist says, "Your word is a lamp to my feet and a light to my path." (Ps 118:105)

We hope you enjoy our fresh, new look.





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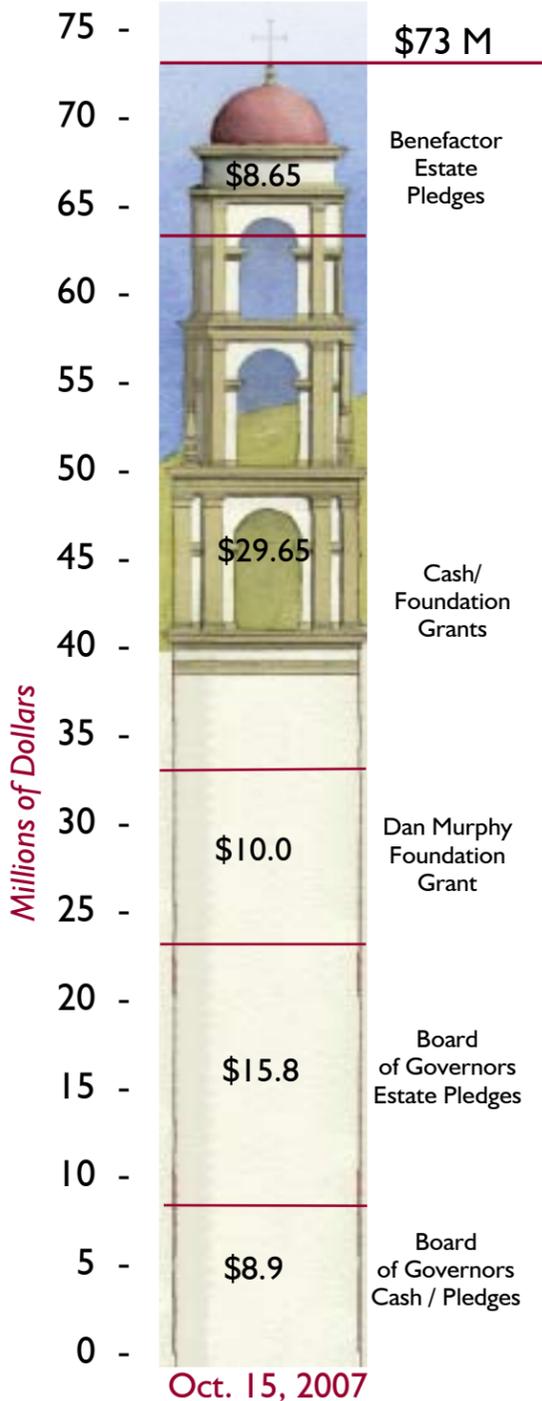


3

MOVING INTO ST. THOMAS HALL

Clockwise from top right: 1) Second-floor view of two-story rotunda in St. Thomas Hall. 2) The sun, a symbol of St. Thomas Aquinas, is featured in the marble floor of the new building's rotunda. 3) The first floor of St. Thomas Hall offers guests and visitors a warm parlor dedicated to the College's late friend, benefactor, and long-time member of the Board of Governors, Mr. Richard L. Noble. 4) The lobby of St. Thomas Hall. 5) Summer student workers meet and prepare to move faculty and staff into the new office building. 6) and 7) The move gets underway.

Campaign Update



Calendar of Events

- Thanksgiving Recess Nov 22 - 25
- Advent Concert Nov 30
- 1st Semester Exams Dec 8 - 14
- Christmas Break Dec 15 - Jan 6
- St. Thomas Day Lecture:
Rev. Giles Emery, O.P. Jan 28
- Lecture: Dr. Sean Collins Feb 8
- Presidents' Day Lecture:
Dr. Ken Starr Feb 22

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