



THOMAS AQUINAS COLLEGE NEWSLETTER

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A Summons to Service

Dr. Michael F. McLean Inaugurated as Fourth President of Thomas Aquinas College

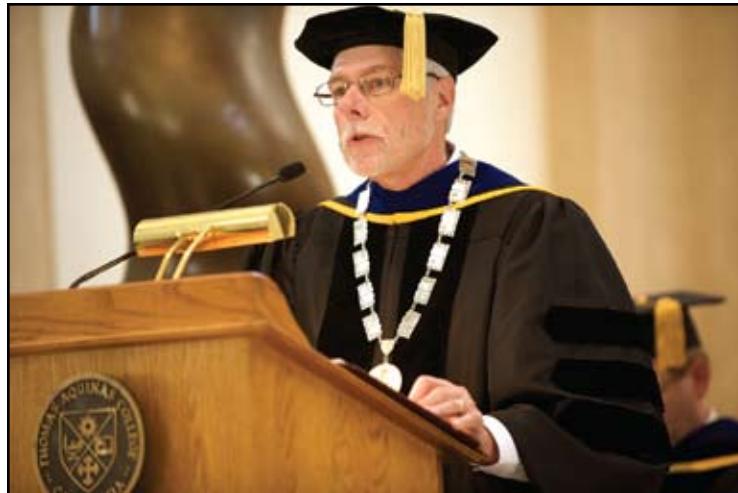
More than 650 faculty, staff, students, alumni, and friends of Thomas Aquinas College gathered in Our Lady of the Most Holy Trinity Chapel on Saturday, February 13, as the College inaugurated Dr. Michael F. McLean as its fourth president.

To ask for God's blessing and to thank Him for the abundant graces He has poured out on the College, the day began with a Mass of the Holy Spirit. The Archbishop of Los Angeles, Cardinal Roger Mahony, served as the principal celebrant and homilist, joined at the altar by the Most Rev. Thomas J. Curry, regional auxiliary bishop, and some 20 concelebrating priests robed in red vestments.

After the Mass and a short break, during which the Blessed Sacrament was reposed to the Chapel's sacristy, the guests returned for the Installation Ceremony. Leading the way were representatives of more than a dozen colleges, universities, and educational organizations; a procession of the College's faculty; and members of the Board of Governors. This diverse assemblage of educators — wearing the colorful regalia of their respective alma maters — personified Dr. McLean's description of the event as "an occasion to celebrate the aspirations and achievements of Thomas Aquinas College and to honor all of those who devote themselves to the cause of Catholic liberal education."

Calling Forth a New President

The ceremony opened with an invocation from College Chaplain Rev. Cornelius Buckley, S.J., and words of welcome from Dr. Brian T. Kelly, the College's new dean. Following were public greetings from officials representing four academic institutions with which the College has an especially profound relationship: St. Mary's College of California, where all four Thomas Aquinas College presidents received their undergraduate education; the University of Notre Dame, where late president Dr. Thomas E. Dillon, Dr. McLean, and numerous graduates and tutors did their doctoral work; St. John's College, which served as an exemplar for the College's classical curriculum; and the Catholic University of America, where many of the College's alumni and tutors have pursued graduate studies.



Next, the College's two surviving former presidents, Dr. Ronald P. McArthur and Mr. Peter L. DeLuca, who were standing at the lectern in the sanctuary, called forth Dr. McLean from among the faculty seated in the Chapel's front pews. This act of summoning a presidential successor signified Thomas Aquinas College's unique requirement that its president be drawn not from outside the College but from the senior teaching faculty — that is, educators who have dedicated their professional lives to the service of the College and its mission.

The calling forth also bore witness to the continuity of purpose that has united the College's presidents through nearly four decades. The absence of the College's second president, Dr. Dillon, was at

this moment palpable. Yet the presence of his loving family, seated in the nave of the Chapel that he labored to bring into existence, provided a consoling reminder of Dr. Dillon's vital role in both the past and future of Thomas Aquinas College.

Assuming the Office

When Dr. McLean arrived in the sanctuary, Mr. R. James Wensley, chairman of the Thomas Aquinas College Board of Governors, invested him with the Chain of Office, the silver livery collar worn by the College's presidents at academic functions. "You are charged this day," Mr. Wensley declared, "with sustaining the life, directing the affairs, and upholding the integrity of Thomas Aquinas College."

As his first act after being invested as president, Dr. McLean took the Oath of Fidelity and made the Profession of Faith. He then delivered his inaugural response. "Helping our students acquire the intellectual and moral virtues, increasing their knowledge and love of God, and fitting them for lives of service ... is the work of Thomas Aquinas College," the new president proclaimed. "Of the importance of this work there can be no doubt, especially in a world where so many have abandoned the pursuit of truth ... a world very much in need of the light and love of Christ."

More on the Inauguration of Michael F. McLean

Dr. McLean's Inaugural Addressp. 2
Other speeches, photospp. 6-7

Alumni Update

Dr. John R. Mortensen ('97) Awarded Prize of the Pontifical Academies

Since His Holiness Pope John Paul II first introduced the Prize of the Pontifical Academies in 1997, only five scholars worldwide have received the honor. Of those, only two have come from North America — and both are alumni of Thomas Aquinas College.

At a January 27 conference of the Pontifical Academy of St. Thomas Aquinas and the Pontifical Theological Academy, His Eminence Tarcisio Cardinal Bertone, S.D.B., Secretary of the Vatican Secretariat of State, presented this prestigious award to Dr. John R. Mortensen, a graduate of the Thomas Aquinas College Class of 1997. The following day, the Feast of St. Thomas Aquinas, His Holiness Pope Benedict XVI granted an audience to the Pontifical Academies in the Sala Clementina, which Dr. Mortensen and his family were invited to attend. After the Holy Father delivered an address about St. Thomas, he greeted the Mortenses and blessed their four children.

Significant Contribution to Religious Studies

According to the Vatican, "the Prize of the Pontifical Academies is awarded periodically to a person — a young artist or academic — or an institution whose research, work, or activity contributes significantly to the development of religious studies, Christian humanism, and its artistic expressions." In Dr. Mortensen's case, he received the honor "in recognition of his outstanding work" on his doctoral dissertation, *Understanding St. Thomas on Analogy*.



Dr. Mortensen describes his work as beginning with "taking a very small part of the question of analogy in Aquinas: Does Aquinas treat analogy as a thing of logic or a thing of metaphysics? Is Thomas talking about the analogy of being or the analogy of names?" The research, he adds, consisted of "going through all of the texts where St. Thomas uses the word 'analogy' and analyzing them to show that most of the time he uses the word to speak about the analogy of names." From there, the dissertation examines "how we think about God using analogy; how God can be somehow first in the mind as well as first in reality."

An associate professor of theology and philosophy at Wyoming Catholic College, Dr. Mortensen was previously an assistant professor at the International Theological Institute in Gaming, Austria. For five years, he taught philosophy and theology at the ITI, during which time he also served as director of finance and then as vice president of administration. He earned his doc-

torate in philosophy at the Pontifical University of the Holy Cross.

As a Pontifical Academies Prize winner, Dr. Mortensen joins a select group that includes fellow Thomas Aquinas College graduate Pia de Solenni ('93). In 2001, Dr. de Solenni was the first-ever recipient of the honor for her study of various feminist theories in light of St. Thomas' anthropology and theology.

Signs of the New Springtime

Upon receiving the award, Dr. Mortensen gave a brief speech in which he extolled the resurgence of Thomistic scholarship, evident at Thomas Aquinas College as well as at the various new colleges following its lead, including Wyoming Catholic. "At the end of the 20th century, John Paul II promised a new springtime would visit the Church," Dr. Mortensen said. "The effects of this springtime are increasingly visible in the United States, in many new schools that aim to teach faithful Catholic theology and philosophy. It is a mark of the new springtime that students and researchers are drawn to return to the original writings of St. Thomas Aquinas in order to lay a solid foundation for their work."

Dr. Mortensen is using his Pontifical Academies Prize stipend to take a one-semester leave of absence from Wyoming Catholic College, during which he is working on a second doctorate, this one in theology from the University of Freiburg, on the mystery of "caused freedom." He will resume teaching in the fall.

To Celebrate the Mission of Thomas Aquinas College

The Inaugural Address of President Michael F. McLean

Cardinal Mahony, Bishop Curry, Reverend Fathers, members of the College community, representatives of academic institutions, dear family and friends:

I am filled with gratitude as I, with my wife, Lynda, as my helpmate, assume the office of president of Thomas Aquinas College. I am grateful to the faculty and to the Board of Governors for their confidence in me and for the careful and deliberate way in which the presidential selection process was conducted. I am grateful to the Board, faculty, staff, students, alumni, and friends of the College for their expressions of friendship and support, and for their prayers since my appointment was announced. Knowing that we have placed our trust in God in the period since Tom Dillon's death, and that we have prayed that God's will be done as we contemplated new leadership for the College, is the principal source of my confidence as I prepare for the tasks and the challenges that are to come.

State of the College

You can be sure that the College I am about to lead is strong.

For this, we are grateful to God, who has blessed this college abundantly and beyond all expectation; to the Archdiocese of Los Angeles, whose Cardinals McIntyre, Manning, and Mahony have graciously offered their probation, prayers, and encouragement; to the College's benefactors, to whom we owe so much and who continue to be loyal and generous; to the teaching faculty, who are very capable and deeply dedicated to the College's mission of Catholic liberal education; to those in development, student recruitment, finance and administration, buildings and grounds, and student services, who labor so energetically and so well to make the work of the College possible; to our students, dedicated as they are to their studies and to the pursuit of wisdom and virtue; to their families, who have prepared them so well and have entrusted them to our care; and to our alumni, whose lives bring great credit to themselves, to the Church, and to the College as well.

Particular credit for the College's well-being is due to my predecessors in this office and to what has been achieved under their leadership: to Ron McArthur, founding president, mentor, and friend, under whom the work of the College was so ably and admirably begun and who saw it through the difficult years of its early establishment and growth; to Tom Dillon, my college classmate and colleague for over 30 years, under whom the work of the College was so magnificently sustained and developed; and to Peter DeLuca, our interim president, who so well preserved and protected the College in a time of challenging, painful, and unanticipated transition.

Faith Seeking Understanding

Thanks to their efforts, and to the efforts and generosity of so many others, I have the honor to be addressing you in this church; a church which, in the words of our late president, "is a church that teaches," a church which "excels in beauty, grandeur, permanence and tradition." This church teaches in many ways. Consider its towers, which extend heavenward, visible to all who pass this way, reminders to believers and unbelievers alike that we all should be seeking something true, good, and beautiful. Those who regularly drive these roads know that the towers on the hillside are especially inspiring at night; their lights and the illuminated cross suddenly come into view, beacons to those traveling in the darkness along the narrow and winding mountain road. Beautiful in their own right, the lighted towers are signs of God's presence here; they call to mind the light of faith that both guides and animates this community,



and so are quiet but powerful symbols of what is central to the mission and educational program of Thomas Aquinas College.

The College's founding document speaks of faith as a "light ... which illuminates understanding and serves as an indispensable guide in the intellectual life." "Contrary to what is often assumed," the document continues, "liberal education does not take place in spite of or even apart from the Christian faith. Rather, the Christian student, because of his faith, can be liberally educated in the most perfect and complete way."

Catholic liberal education is best characterized as *faith seeking understanding*. Both the teacher and the learner believe the fullness of the Christian message and desire to understand it more perfectly ... to see, as much as is possible, what is first believed. At Thomas Aquinas College, we pursue this understanding guided by our pa-

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tron, St. Thomas Aquinas, as has been encouraged by the Church for many centuries, up to and including the pontificates of John Paul II and Benedict XVI. Pope Leo XIII said that St. Thomas' theology was a "definitive exposition of the Christian faith." The First Vatican Council elevated St. Thomas to the preeminent status of "teacher of the Church." And in *Fides et Ratio*, John Paul II said, "the Church has been justified in consistently proposing St. Thomas as a master of thought and a model of the right way to pursue theology."

St. Thomas is so important not because we think, as he did, that the earth is at the center of the universe or that there are only four elements, but rather because his principles, methods, and chief doctrines, as well as those of Aristotle on whom the work of St. Thomas securely rests, are true in their own right and are sure ways to a deeper understanding of our Catholic faith and to a deeper appropriation of the life-giving mysteries revealed in the Scriptures, in the tradition of the Church, and in the world God has created.

Students at Thomas Aquinas College are greatly aided in their pursuit of wisdom by their study of the other principal disciplines — language, logic, literature, music, mathematics, and natural science — which themselves are sources of knowledge and by which, in the words of Hugh of St. Victor, "the lively soul enters into the secrets of philosophy." Because these disciplines are ordered to the study of philosophy and theology, the College's unified and coherent curriculum enables our students to see the unity of all truth and the harmony between faith and reason.

Those who pursue this curriculum are aided as well by reading the greatest

books, the books which best enable us to address the difficult questions we all must confront, the books which speak to our deepest yearnings, touch our most profound tribulations, and celebrate our greatest joys.

Finally, classes here typically involve lively conversation and serious engagement with the thoughts of others, helping our students acquire the intellectual and moral virtues, increasing their knowledge and love of God, and fitting them for lives of service to Church, country, and community, no matter what vocations or professions they choose to pursue.

Much more could no doubt be said, but this, in brief, is the work of Thomas Aquinas College. I am well aware that we do not always pursue this work perfectly and that we must strive daily to cultivate the moral, intellectual, and theological virtues requisite for success in this or any other endeavor. But of the importance of this effort there can be no doubt, especially in a world where so many have abandoned the pursuit of truth and where the human suffering caused by greed, addiction, violence, and a host of other moral evils is everywhere around us — a world very much in need of the light and love of Christ.

"A Light on the Hill"

Now I wish to thank all of you for coming and joining in this celebration, especially Cardinal Mahony for presiding at the Mass and at this installation ceremony; Bishop Curry for his good wishes and participation; and those who have offered greetings on behalf of educational institutions to which Thomas Aquinas College is indebted. I hope you will understand that I see this not so much as a personal celebration, but rather as an occasion to celebrate the aspirations and achievements of Thomas Aquinas College and to honor all of those who devote themselves to the cause of Catholic liberal education.

I assure you that all of us at the College will pray daily that God might bestow abundant blessings on you and your loved ones. I, in turn, ask for your prayers and good wishes that I, together with my wife, Lynda, and inspired by the example of my predecessors, may do my very best to ensure that the College remains faithful to its mission and in the strong condition in which it has been handed on to me. I ask you to pray that I will do this in complete accord with the College's governing documents and in submission of heart and mind to the authority of the Catholic Church. And I ask you to pray that I will do this collegially and in a spirit of friendship with the College's Board of Governors, faculty, staff, students, alumni, and friends; all of this so that the light of this educational program — this "light on the hill" — may continue to shine brightly now and for generations to come.

Thank you.



Members of Dr. Michael F. McLean's family applaud his investiture as the fourth president of Thomas Aquinas College.

Graduation 2010

Archbishop Raymond L. Burke To Be this Spring's Commencement Speaker

It has been nearly nine years since the Most Rev. Raymond L. Burke, then the bishop of La Crosse, Wisc., was last on the campus of Thomas Aquinas College, when he offered a Mass of Thanksgiving for the College's 30th anniversary in 2001. In the intervening decade, he was appointed the archbishop of St. Louis, Mo., and then prefect of the Apostolic Signatura in Rome. And in that latter capacity, His Excellency will be returning to campus on May 15 as this year's Commencement Speaker and the principal celebrant and homilist at the Baccalaureate Mass.

As prefect of the Supreme Tribunal of the Apostolic Signatura, a position equivalent to that of chief justice of the United States Supreme Court, Archbishop Burke holds the highest judicial office in the Church after only that of His Holiness Pope Benedict XVI, who elevated him to the post in 2008. He is the first non-European to head the tribunal and the second-highest ranking American prelate in the Roman Curia after William Joseph Cardinal Levada, prefect of the Congregation for the Doctrine of the Faith.

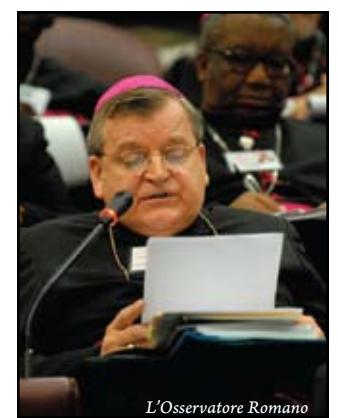
Last fall, Pope Benedict XVI also appointed Archbishop Burke president of the Commission for Advocates, which is responsible for admitting canon lawyers to practice in Vatican courts. Additionally, His Excellency is a member of the Pontifical Council for Legislative Texts, which interprets Canon Law; the Congregation for the Clergy, which regulates the formation of diocesan priests and deacons; and the Congregation for Bishops, which oversees the appointment of bishops around the world.

"We look forward to welcoming Archbishop Burke back to campus," says Thomas Aquinas College president Dr. Michael F. McLean. "It is a great honor that he would take leave from his many responsibilities and travel so far to be with us for our Commencement exercises."

Defender of the Faith

As bishop in La Crosse and St. Louis, and now as prefect of the Apostolic Signatura, Archbishop Burke has been a courageous defender of the Faith and the Magisterium. In St. Louis, he valiantly fought to ensure that Catholic institutions in his archdiocese honor the sanctity of human life. Likewise, he has led the way among American prelates in urging Catholic politicians to uphold the teachings of the Church in public office.

Archbishop Burke's love for the Church includes a love for Her long tradition of sacred architecture. While bishop of La Crosse, he founded the beautiful Shrine of Our Lady of Guadalupe, which rests on the bluffs overlooking the Mississippi River and is dedicated to the patroness of the Americas. The Shrine features a classical church, in the renaissance style, designed by Duncan Stroik of the University of Notre Dame School of Architecture, who also designed Our Lady of the Most Holy Trinity Chapel.



L'Osservatore Romano

Longtime Friend

Over the years, Archbishop Burke has been a strong proponent of Thomas Aquinas College and its unique program of Catholic liberal education. In his homily during the 30th anniversary Mass in 2001, he remarked, "Students whose reason is formed in the light of the Faith through a Catholic liberal education become, in fact, a beacon of Christ's light, leading others to the truth and transforming our world." His Excellency further commended the College for its rich spiritual life. "All the brilliance in the world, and all of the study in the world, will leave you absolutely bereft if there isn't first and foremost a deep love of Christ, God Incarnate, and for His Church," he said. "That is what I find in the graduates of Thomas Aquinas College."

In September of 2008, Archbishop Burke visited with College officials who traveled to Rome for the papal blessing of Our Lady of the Most Holy Trinity Chapel's 765-pound cornerstone. "For the College to bring the cornerstone of its new church to Rome and have it literally blessed on the site of the basilica built over the tomb of St. Peter, and by his successor Pope Benedict XVI is a wonderful symbol of the fidelity of Thomas Aquinas College to the Catholic Church," he observed.

"Throughout his ministry," says Dr. McLean, "Archbishop Burke has been a true champion of the Faith as well as a true friend to this college. Our graduates can do no better than to begin this next stage of their lives by hearing the faithful words of wisdom he will no doubt impart."

To San Francisco with Love

Thomas Aquinas College Students Lead Annual Walk for Life West Coast

Among the estimated 35,000 men, women, and children who endured the rain to attend the sixth annual Walk for Life West Coast in San Francisco on January 23 were more than 200 students from Thomas Aquinas College. Deterred by neither weather nor distance, the group traveled in some 26 vehicles — including a 15-seat van and a 56-passenger coach — for nearly seven hours, each way, to take part in what has quickly become a beloved College tradition.

Joined by two of the College's chaplains, several tutors and their families, and dozens of Bay Area friends and alumni, the students marched two miles from Justin Herman Plaza through Fisherman's Wharf to Marina Green. Peacefully, and in stark contrast to the taunting and heckling of pro-abortion protesters who lined parts of the route, they walked, they sang, and they prayed the rosary on behalf of abortion's many victims, both born and unborn.

"You see the whole church there," reflects junior Emily Barry, who organized the College's involvement in the Walk. "There are young families with their kids in strollers, priests and sisters, college students, elementary students, pro-life groups from very secular universities as well as schools like ours. It's very humbling and beautiful to be a part of something, to be reminded that you're part of the Mystical Body of Christ and you're part of the Church."

Leading the Way

With about two-thirds of the student body present, the Thomas Aquinas College delegation was the single largest student group at the Walk. The College's students have participated in every Walk since the first in 2005 and, because of their numbers and dedication, have increasingly taken on leadership roles in the event.

This year, for example, seniors Marie Smillie and Tim Cantu had the honor of escorting Fr. Frank Pavone of Priests for Life between media interviews and through the throngs of people. And when the city of San Francisco announced that, due to budget cuts, it would reduce the number of police officers assigned to the Walk from 300

to 50, the Walk's organizers chose eight Thomas Aquinas College men to assist with directing the crowd.

As they did last year, the organizers also asked a large group of the College's women to lead the march so as to show, as Miss Barry puts it, "the face of the next generation of pro-lifers." Walking along the left side of the course ("the one facing oncoming traffic") Miss Barry carried one end of the massive "Abortion Hurts Women" banner, while senior Sarah Jimenez held up the other end on the right side ("the one facing the protesters").

Generosity & Hospitality

The students' involvement in the Walk would not have been possible were it not for the support of some dear friends of the College and stalwarts of the pro-life cause. As they have every year, Germaine and Jim Wensley, chairman of the Thomas Aquinas College Board of Governors, contributed toward the cost of chartering the coach that brought so many of the students to San Francisco and back. The Wensleys were joined in their generosity by Beatrice and John Smalley of San Francisco, whose gift covered the remainder of the bus expenses as well as gas for student drivers and coffee and donuts on the morning of the Walk.

The Thomas Aquinas College walkers also benefited from the hospitality of the Salesian fathers at Saints Peter and Paul Church in San Francisco's Little Italy in North Beach, who provided them with a place to stay



for two nights on the floors of the parish's two gymnasiums. The church served as the students' spiritual home, too, offering all-night Eucharistic adoration the night before the Walk.

"That really set the tone for the weekend," says Miss Jimenez. "It helped us ready our hearts for what we were going to do." The morning after the Walk, the students attended Saints Peter and Paul's 8:45 a.m. Sunday Mass before the long ride back to Santa Paula.

Although exhausted, the students were delighted to have made the trip, to have borne witness to the Gospel of Life, and to have found prayerful solidarity with so many other young people. "There's something really wonderful and exciting," observes Miss Barry, "about taking the fruits of the education here and making them accessible to the rest of the world." The experience, according to Miss Jimenez, was both gratifying and inspiring. "Amidst all the evil and the culture of death around us," she says, "there is just such peace, just being there and praying."

Senior Reflections

A Student Looks Back at His Time at the College and Ahead to His Future

By Deneys Williamson ('10)

Note: The following remarks are adapted from comments that senior Deneys Williamson made before the Thomas Aquinas College Board of Governors on February 12, 2010.

Good afternoon, ladies and gentlemen. Thank you for inviting me to have lunch with you. It is a privilege to speak before you, to tell you about myself, my experience at Thomas Aquinas College, and my plans for the future.

I was born and raised in Johannesburg, South Africa, the eldest of three children. My family has lived in South Africa for several generations, and we have a history of being involved in politics and law: One of my relatives was the first governor of the Cape Colony, and my grandfather was a judge on the Supreme Court. And so when I finished high school, I planned to attend a local university to do a PPE (politics, philosophy, and economics) degree and go into law. I was attracted to this degree because I was (and still am) an intellectual romantic who was searching deeply for the "truth," although back then I was unaware of where it was to be found.

However, just before beginning my first year, by chance I came across an ad for Thomas Aquinas College in *First Things* magazine. (Yes, your advertising works!) After reading more on the College's website, I immediately recognized the superiority of this education over anything I had seen before. I had never heard of liberal arts before, and in fact there are no liberal arts colleges in South Africa that I know of — let alone colleges like Thomas Aquinas College. And so, to cut a long story short, within a year I found myself flying over the Atlantic Ocean to Southern California — the land of Hollywood and palm trees, not really knowing what to expect but having the confidence bordering on arrogance that only youth can give.

I was raised Catholic and took my faith somewhat seriously, but not seriously enough. I was somewhat of a rebel. However, when I came here — and this might sound trifling to you, but for me it was a revelation — I was immediately blown away at

how good and holy the students were. The faculty, too, were the same way. Good people — that's rare. And for the first time in my life, I was able to discover the joy of true Catholic friendship. I found my weak faith slowly being nurtured by the rich sacramental life in this peaceful, respectful and, above all, joyful environment.

The classroom has also been a place of profound discovery for me. As I said, I'm an intellectual romantic, and so I can't describe the wonder and joy I have felt every day studying the College's classical curriculum. As you know, this education is a confirmation of what we all know deep inside: that our world is true, good, and beautiful. Yet for me it turned out to be more beautiful than my small mind could comprehend. I was challenged every day to think deeply and reflect, and this naturally led me to think more about the Source of the marvels, God. Having had Dr. McArthur for junior theology, in which we read St. Thomas Aquinas for the first time, is another memory that stands out.

And so this leads me to my plans for the future. As I said, through the academic program and my friends I had a gradual reconversion back to the Faith, and recently I have discerned a call from God to the priesthood. I plan to pursue this vocation after graduating, and I am looking at several religious communities nearby, one of them being St. Michael's Abbey in Orange County.

I think that if I had not come to Thomas Aquinas College, I would not have discovered my vocation. I am convinced that the College has been the means whereby God has shown me His will for my life. Which leads me to you today, because I know that were it not for the work you do, Thomas Aquinas College would not be possible. So thank you, each and every one of you, for your work in keeping the College running. Know that through your efforts you have helped at least one student discover his calling. Thank you.



The College in the News

Two New Books, Inauguration, and Chapel Draw Attention to Campus

Note: To read the full text of the articles listed below, please visit the "College News" page of the Thomas Aquinas College website, <http://thomasaquinas.edu/news>.

Wall Street Journal / New York Times Online

"A Return to Grace" reads the headline on the March 18 *Wall Street Journal* "Leisure & Arts" page. In the ensuing article, author Catesby Leigh heralds the work of University of Notre Dame architect Duncan Stroik, particularly the Shrine of Our Lady of Guadalupe in La Crosse, Wisc., and Our Lady of the Most Holy Trinity Chapel at Thomas Aquinas College.

"Beautifully situated in the foothills of the Los Padres National Forest," writes Mr. Leigh, the College's new chapel benefits "from its stylistic unity." Inside the building, "the visitor experiences a harmonious fusion of Brunelleschi with Mission style," as evidenced by "the exquisite profiles of the entablatures above the columns and pilasters arrayed throughout the chapel in major and minor orders." Mr. Leigh singles out the "swirling bronze Solomonic columns and an exuberant superstructure" of the baldacchino, which were, he notes, "inspired by Bernini's baldachin at St. Peter's."

That same day, *New York Times* columnist Ross Douthat noted the *Journal* story in his online blog, describing Leigh's article as "a lovely piece." Mr. Douthat additionally cited both the Chapel and the shrine as churches "that actually dare to look like churches."

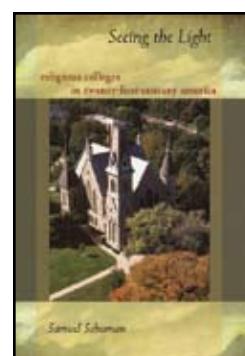
Architect Magazine

Remarking on the Spanish Mission influence in the design of Our Lady of the Most Holy Trinity Chapel, *Architect Magazine* concludes, "From the façades alone, covered in white cement stucco beneath terra-cotta tile roofs, the chapel might be a well-restored house of worship from California's early days, but in higher style." The magazine, which profiled the Chapel in December, also features a photographic slideshow on its website, architectmagazine.com. "Our Lady of the Most Holy Trinity Chapel sits at the head of Thomas Aquinas College's arched academic quadrangle," reads one of the slideshow's captions. "The symbolic placement, combined with the 135-foot bell tower's stature as the tallest structure on campus, reinforces the church's important role in college life."

Seeing the Light

Samuel Schuman, the chancellor emeritus of the University of Minnesota, has recently authored *Seeing the Light: Religious Colleges in Twenty-First Century America*, a book which, although primarily focused on Protestant schools, examines three Catholic colleges that represent "widely diverging strands" of Catholic education. Among these, Dr. Schuman includes Thomas Aquinas College as an example of a new Catholic college with an "uncompromising Catholic culture."

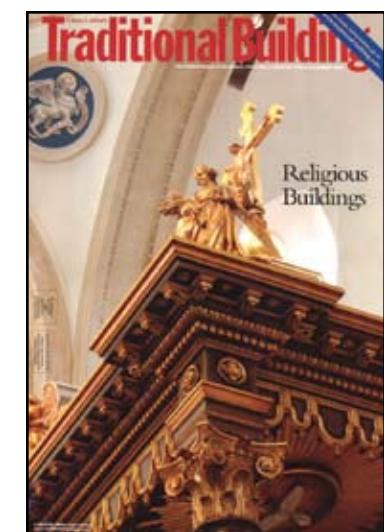
Dr. Schuman recounts the history of the College, noting the fortitude of its founders in creating an institution committed to faith and reason



during a time of secularism and academic chaos. "The proposal in the 'Blue Book' [the College's founding document] is startling in its willingness to envision moving in a radically different direction from other American colleges and universities," Dr. Schuman observes. He also finds that the College's flourishing program is influencing Catholic education more broadly. "Thomas Aquinas College is a 'new' Catholic college," he writes, "but soon it may find itself generating even newer offshoots."

Traditional Building

The December 2009 issue of *Traditional Building* magazine features an extensive profile of Our Lady of the Most Holy Trinity Chapel, describing both the various elements that make up the Chapel and the skilled craftsmanship necessary to produce them. "A new 15,000-sq.ft. chapel with a dome and a bell tower reaching 135 ft. into the sky now seems to grow out of the landscape in the hills about an hour out of Los Angeles," the story begins. "It is the new centerpiece of the campus at Thomas Aquinas College in Santa Paula, CA."



Status Envy

In the newly released *Status Envy: The Politics of Catholic Higher Education*, author Anne Hendershott, a professor of urban affairs at The King's College in New York City, laments the secularizing trend of many Catholic colleges that "threatens to destroy what is left of the Catholic identity of these institutions." Yet she also identifies some positive developments in Catholic higher education, particularly the proliferation of new, faithful Catholic colleges — Thomas Aquinas College among the most preeminent — that are "dedicated to academic excellence while maintaining their fidelity to the Magisterium."

Citing the College's high rankings by The Princeton Review, U.S. News & World Report, and numerous Catholic publications, Dr. Hendershott notes that "Thomas Aquinas College has been recognized for its excellence in secular circles as well as orthodox Catholic ones." The College, she adds, thrives "despite the absence of trendy course offerings — or perhaps, in part, because of the absence of such courses," and because it is a place where students "know that campus life follows traditional Catholic morality and teachings."

California Catholic Daily

Our Lady of the Most Holy Trinity Chapel was recently featured in *California Catholic Daily*'s recurring feature "Churches Worth Driving To." The profile lauded the Chapel for being "stunning in its beauty both inside and out," as well as the College for offering Masses that "are always beautiful and reverent." The authors further paid an indirect compliment to the College's students, remarking that "the congregation is refreshingly reverent and attentive."

St. Thomas Day 2010

Dr. Lawrence Feingold Speaks as Part of St. Vincent de Paul Series

The speaker at Thomas Aquinas College's celebration of St. Thomas Day this year, Dr. Lawrence Feingold, is a Catholic theologian who, 20 years ago, was neither a theologian nor a Catholic.

Through his work as a realist marble sculptor in the 1980s in Pietrasanta, Italy, Dr. Feingold — then an atheist — came to develop a love for order and a desire to know the One who orders all things. In 1989, he entered the Church. In 1990, he began to undertake graduate studies in philosophy and theology at the Pontifical University of the Holy Cross in Rome, where he earned a doctorate in dogmatic theology, *summa cum laude*. He now serves as an assistant professor at Ave Maria University's Institute for Pastoral Theology.

Given Dr. Feingold's particular interest in the theology and philosophy of St. Thomas Aquinas, he was a natural choice to speak on January 28, the day the Church sets aside to commemorate its Universal Doctor. In observance of this feast, the College suspends classes and devotes the day to remembering its beloved patron through prayer, study, and celebration.

The Feast of St. Thomas Aquinas

In honor of this great Dominican saint, the morning began at 7:30 a.m. in Our Lady of the Most Holy Trinity Chapel with Mass offered in the Dominican Rite by the College's Dominican chaplain, Rev. Paul Raftery, O.P. "A life of study becomes necessary in one way or another for any follower of Christ," said Fr. Raftery in his homily, adding that the "great Christian calling to study [is] so wonderfully exemplified in St. Thomas."

Later in the morning, a second Mass was offered, this time in the Ordinary Form, by chaplain Rev. Cornelius Buckley, S.J. In his homily, Fr. Buckley observed that while Thomas' "extraordinary career and wonderful writings cannot be explained by merely natural causes,"



they were no doubt aided by his purity of mind, spirit of prayer, and tremendous work ethic. Indeed, the Jesuit joked, "had the Jesuits been in existence at that time, Thomas Aquinas undoubtedly would have been a member of the Society of Jesus. The problem is he was born 250 years too early. Let's pray that we don't make the same mistake!"

Following the Mass, brunch was served in St. Joseph Commons, which was then reconfigured for Dr. Feingold's lecture, entitled "St. Thomas on the Crucified Christ and the Beatific Vision."

The St. Thomas Day Lecture

The annual St. Thomas Day Lecture is one of the premier events of the St. Vincent de Paul Lecture and Concert Series, endowed by longtime friends of the College Barbara and Paul Henkels. Speaking before the entire student body and faculty in a packed Commons, Dr. Feingold defended one of St. Thomas' Christological theses that is often rejected by modern scholars, namely that "Jesus Christ's human soul, from the beginning of His Incarnation, possessed the vision of God."

This teaching is paramount, Dr. Feingold explained, because it speaks to the very issue of salvation. Citing Aquinas' three levels of human knowledge — experiential, infused, and "the vision of God, face to face" — Dr. Feingold demonstrated that this most perfect knowledge of the Father was necessary in order for Christ to bring the Beatific Vision to mankind. "Christ is the source of all the gifts that God wants to give to humanity," Dr. Feingold said. "And what's the principal thing that God wants to give humanity? The vision of God. Therefore it is fitting that Christ should have been perfected by that from the beginning of his work of salvation in the Incarnation."

Following his address, Dr. Feingold engaged with students and faculty in a spirited question-and-answer

St. Vincent de Paul

Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Other Highlights from the Last Quarter

• On February 26, **Rev. David Meconi, S.J.**, from the Department of Theology at St. Louis University spoke on the theme "St. Augustine on Deification."

• **Dr. Giuseppe Mazzotta**, the Director of Graduate Studies at Yale University's Department of Italian, delivered a lecture about Dante's *Divine Comedy* on March 12.

• In keeping with the Lenten Season, on March 17, **Barrie Schwortz** (below), the official documenting photographer for the Shroud of Turin Research Project, presented a slideshow and lecture in support of the Shroud's historical authenticity.



• **Dr. G. C. Dilsaver**, the director of Pennsylvania's *Imago Dei* Clinic, lectured on March 26 on the subject "Christianity and Psychotherapy."

session that focused largely on the related point of what it means for Christ to have experienced abandonment on the cross. "Through both his life and his scholarship, Dr. Feingold has demonstrated the kind of love for God and learning that is a worthy example for us all on St. Thomas Day," said Thomas Aquinas College president Dr. Michael F. McLean. "We were honored and edified by his presence."

Game Showmanship

Students Celebrate St. Thomas Day with Annual Match of Trivial & Quadrivial Pursuits

Freshman Augustine Zehnder plays a lone violin beside senior Carson Lind in St. Joseph Commons. Dressed in black pants and a black shirt with a red handkerchief protruding from his left chest pocket, Mr. Lind stands before the entire student body, various members of the faculty, the dean, and the president of Thomas Aquinas College — and juggles.

Thus marks an auspicious start to the annual campus-wide quiz game, Trivial and Quadrivial Pursuits.

Mr. Lind is captain of the Grammarians, one of three teams comprised of one-third of the student body, each named for a subject of the *trivium* (grammar, logic, and rhetoric). The team's introduction is, relatively speaking, sedate. Only moments earlier, the Rhetoricians entered the room whooping and hollering (in keeping with their chosen theme, the Boston Tea Party).

But when it comes to dramatic entrances, the Rhetoricians have nothing on the Logicians, who introduce their top members one by one, pep rally-style, each dressed as one of the great thinkers of Western civilization. There's Plato, Boethius and his Lady Philosophy, St. Thomas Aquinas, Kant, Hegel, and various others, most notably

College cofounder and tutor Marc Berquist (portrayed by sophomore Philip Knuffke). Finally, the announcer tells the crowd to welcome "the philosopher of the future" — team captain Blaise Blain, who rides into the room in a motorcade of three golf carts, surrounded by faux Secret Service agents smartly attired in dark suits and sunglasses.

Battle of Wits

What follows is one of Thomas Aquinas College's most popular — and



unique — traditions. Played every year on the night of the Feast of St. Thomas, Trivial and Quadrivial Pursuits is best known for its extravagant costumes and over-the-top displays of friendly rivalry and creative gamesmanship.

As the name suggests, the game's questions are both "trivial" and "quadrivial" (pertaining to the subjects of the *quadrivium*: arithmetic, geometry, music, and astronomy) in nature, all drawn from the College's classical curriculum. As soon as a team hears a question, a member of an opposing team drops to the floor to do 20 push-ups. However long that takes is how much time the responding team has to deliberate before its captain must deliver an answer.

The team that correctly answers one question from each discipline — culminating in a final question about the queen of the sciences, theology — claims the grand prize: bragging rights for a whole year. A panel of tutors devises and poses the questions. The tutors also resolve conflicts over responses, of which there are many.

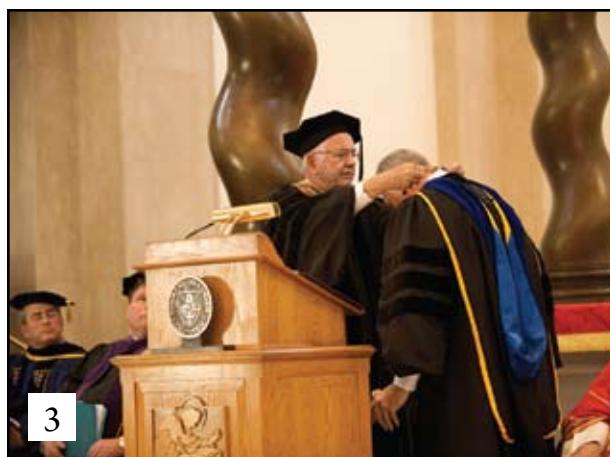
What Is Fair Play?

That is because another key element of the game is argumentation or, perhaps more aptly, sophistry. The captains are armed with a vast array of challenge markers that would be the envy of any NFL head coach. They dramatically toss these markers whenever they think one of their responses has been unjustly deemed incorrect, or when they believe they can successfully argue that an opponent's response has been unduly approved. At that point, extensive debate about the merits of the respective sides' positions — interrupted with a flurry of additional challenge markers — ensues.

Something similar happens on the occasion of "all play" questions, when the faculty asks a perplexing question (such as, "At the Fall, God gave both man and woman labor. Whose is more difficult?"), and each captain must respond quickly and convincingly. The judges then vote on whose response is the most persuasive. In an attempt to sway the tutors, the teams will offer them enticements (not to be confused with bribes), usually consisting of hors d'oeuvres, desserts, and beverages.

The enticements seldom seem to affect the rulings, but they do contribute to the festive spirit of the occasion. So does the student-faculty party for the winning team that takes place immediately afterward, where this year the Rhetoricians began exercising their hard-earned bragging rights — with impunity.

The Inauguration of Dr. Michael F. McLean, L



1. Members of the clergy process into Our Lady of the Most Holy Trinity Chapel for the Mass of the Holy Spirit preceding the inauguration of Michael F. McLean on February 13, 2010. 2. Dr. McLean's two surviving predecessors, Dr. Ronald P. McArthur and Mr. Peter L. DeLuca, summon him from among the faculty to become the College's fourth president. 3. Chairman of the Board of Governors, Mr. R. James Wensley, invests Dr. McLean with the Chain of Office, the medallion worn by the College's president at academic functions.

“I, Michael Frank McLean, on assuming the office of president of Thomas Aquinas College, promise that I shall always preserve communion with the Catholic Church, whether in the words I speak or in the way I act. With great care and fidelity, I shall carry out the responsibilities by which I am bound in relation both to the Universal Church and to the particular church in which I am called to exercise my service according to the requirements of the law. In carrying out my charge, which is committed to me in the name of the Church, I shall preserve the Deposit of Faith in its entirety, hand it on faithfully, and make it shine forth.

“As a result, whatsoever teachings are contrary, I shall shun. I shall follow and foster the common discipline of the whole church, and shall look after the observance of all ecclesiastical laws, especially those which are contained in the Code of Canon Law. With Christian obedience, I shall associate myself with what is expressed by the holy shepherds, as authentic doctors and teachers of the Faith, or as established by them as the Church's rulers. And I shall faithfully assist diocesan bishops so that apostolic activity to be exercised by the mandate and name of the Church is carried out in the communion of the same church.

“May God help me in this way, and the holy Gospels of God which I touch with my hands.”

— Dr. Michael F. McLean
President, Thomas Aquinas College
Oath of Fidelity

From the All-College Dinner, February 12

“The College as it now stands is essentially the same college that was founded because there has been a constant adherence to the principles of the founding. Our celebration this evening is in anticipation of the inauguration tomorrow of a new president, one of us who has been an outstanding teacher, an outstanding dean, a successful vice president for development, and a faithful member of this community. We should then rejoice to have a president who will maintain the principles and the traditions of the College and who recognizes that his fortunes do not lie in a glorification of persons, but in fulfilling a function within a whole.... We look forward, then, to the same selfless determination to adhere faithfully to the principles by which we exist and even to exceed our present accomplishments.”

— Dr. Ronald P. McArthur
Founding president of Thomas Aquinas College



“All the members of the faculty of this College are called by God to a very special task. And each of us is profoundly unworthy of our calling. But when one of us is called to serve as the president of Thomas Aquinas College, he is called to a particularly important and arduous vocation.

“What makes it important is that he bears, in a special way, responsibility for the common good which unites us: the good for the sake of which each of us must be prepared to forego his private good, for the sake of the good that must measure us all, the good of giving a new generation a truly Catholic liberal education.

“Now tomorrow Michael McLean will be called forth from the faculty to serve as president of Thomas Aquinas College.... I am certain that, in the face of that calling, the recognition of unworthiness which came to Isaiah will also come to Michael McLean. So it behooves all of us to join him in praying that he be given the grace of office which he will need to bear this burden for us. I know that our prayers will be answered. God has called his servant Michael to this task, and He will not leave him bereft of the grace to accomplish it.”

— Mr. Peter L. DeLuca
Third president of Thomas Aquinas College



“Armed with the background of the hardest texts and the common wisdom that is shared here, Thomas Aquinas students and graduates can wrestle with authors such as Karl Rahner and Bernard Lonergan, Jacques Derrida and Richard Rorty, Karl Barth, Michel Foucault, or Alasdair MacIntyre — and for comic relief, perhaps the delusional Richard Dawkins.... Likewise, our church, society, and the world will benefit from the insight of Thomas Aquinas College graduates engaging themselves in great conversations on the topics broached in Vatican II....

“Dr. McLean, on behalf of your alma mater, the Christian Brothers, and Brother Ronald Gallagher, the current president, I fervently pray that you will receive abundant blessings as you carry high the Thomas Aquinas torch handed you by your three devoted predecessors, a wise Board of Governors, and Holy Mother, the Church. May God be with you every moment so that you will gain the overflowing blessings of God, and you, too, may soon be regarded as the venerable Dr. McLean.”

— Br. Mel Anderson, F.S.C.
President Emeritus, St. Mary's College of California



“As an alumnus and as a former student, I can't express how happy I am and how many prayers of thanksgiving I've offered for the appointment of Dr. McLean as the next president of Thomas Aquinas College. And I know this is a sentiment shared by all alumni. On behalf of all alumni, I would like to offer our united support, and assure you that, throughout your term, you will be in our prayers.”

— Mr. Jonathan Monnereau ('05)
President, Thomas Aquinas College Alumni Association
Toast at Post-Inaugural Celebration

Fourth President of Thomas Aquinas College

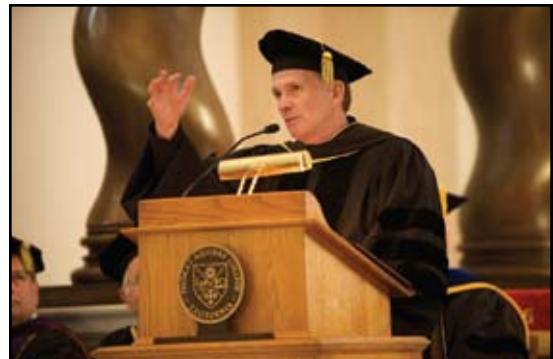


“**M**y friends, we gather on this very beautiful and historic day as a new president is inaugurated for Thomas Aquinas College. And during our Mass today we give thanks to Almighty God for all of the blessings that have come upon the College over these many years, the leadership of former presidents, and the welcoming of the new president today. We ask God’s continued grace and blessing upon the student body, faculty, staff, benefactors, Board members, and all who are part of the Thomas Aquinas family.”

— Cardinal Roger Mahony
Archbishop of Los Angeles
Opening Prayer, Inauguration Mass of the Holy Spirit

“**T**oday we gather to celebrate an important milestone in the history of Thomas Aquinas College, the inauguration of its fourth president. It was only about 40 years ago that this institution was nothing but an idea in the minds of our founders.... Forty years later it has become a reality, and thanks to the efforts of Ron McArthur, Tom Dillon, and Peter DeLuca — and because of all of your diverse contributions — it has become a thriving reality. We gather today as one to celebrate this success, to thank God, and to beg for His continued grace and blessings.”

— Dr. Brian T. Kelly
Dean, Thomas Aquinas College



“**T**his great professor has been a guiding light here for 31-plus years of Thomas Aquinas College’s 38 years, forming leaders in service of the truth. With the Catholic Church he, too, possesses a shared vision of truth, a shared conviction of faith, and a shared sense of hope. As he assumes the presidency of Thomas Aquinas College, Dr. Michael McLean takes upon his capable and experienced shoulders a new mantle of responsibility, leading this great institution and the community of scholars that constitute it into a future bright with promise and filled with hope....

“Contrary to the rules of nature, at Thomas Aquinas College, the sun rises in the West, warming all in its path with that shared vision of truth for which this college has become known everywhere. Dr. McLean, may your tenure reflect that sunrise from its beginning to close of day. Congratulations to you and to the community you now lead, and all God’s blessings.”

— The Very Rev. David M. O’Connell
President, The Catholic University of America

“**I**t is the project of all of us in higher education who care about our students that we give them the tools they require to struggle with the big questions in life that will help to free them to live lives worthy of living. It will be our friends — your friends, some of whom are standing close by; some of whom are long since deceased but nonetheless remain contemporary to us; and some of whom are standing in the wings ready to give our love, encouragement, and support to this wonderful college and its new president — to engage in this gloriously human project, offering students the opportunity to enjoy a liberal education....



“My congratulations to this community on its selection of Dr. McLean as its new president, and my fond best wishes to you, Dr. McLean, that you may serve this community well.”

— Christopher B. Nelson, J.D.
President, St. John’s College



Members of Lynda and Michael McLean’s extended family gather before St. Bernardine of Siena Library prior to the inauguration ceremony.

“**Y**ou enter into a new era of the extraordinary experiment in education that began here in these beautiful mountains almost 40 years ago. A new president is a sign of both your past successes and your hope for the future. You have chosen very well. Rejoice and be glad, as we are wont to say....

“Many at Notre Dame and elsewhere wondered whether the College could find someone to fill [Dr. Dillon’s] shoes and were relieved to see that Dr. McLean was chosen as his successor. As one friend smiled and said to me, ‘They picked exactly the person at Thomas Aquinas College to do it.’ So, *felix culpa*, we are reminded in God’s providence that Our Lord writes straight with crooked lines. You tragically lost, for a time, a leader, a colleague, and a friend. But as the selection of Dr. McLean gives evidence, you have undoubtedly gained an advocate in Heaven....”

“Thomas Aquinas College has faithfully stuck to the proposition that the intellectual tradition it explores is an important gift to be given to the world. But unlike many Catholic institutions in which one speaks of a kind of ‘Catholic mission’ or ‘Catholic character’ as a kind of ‘add on’ or ‘added value’ separate from the academic mission, at Thomas Aquinas you have promoted the view that knowledge of the truth about the creation and redemption of the world by God — truths the Church believes and seeks to understand — is integral to the academic enterprise itself.”

— Dr. John P. O’Callaghan
Director, Jacques Maritain Center
University of Notre Dame

In Memoriam

Ralph McInerny (1929 – 2010)

In the early hours of the morning following the Feast of St. Thomas Aquinas, the world lost one of its finest Thomistic philosophers, and Thomas Aquinas College lost one of its most loyal champions and dearest friends. Dr. Ralph McInerny — teacher, mentor, novelist, husband, father of 7, and grandfather of 17 — died at the age of 80 from esophageal cancer.

The director of the Jacques Maritain Center and the Medieval Institute at the University of Notre Dame, where he was also the Michael P. Grace Professor of Medieval Studies, Dr. McInerny was profoundly influential both in academia and in the broader culture. In the half-century since joining the Notre Dame faculty in 1955, he published more than two dozen scholarly books and edited an acclaimed series of translations of St. Thomas Aquinas' commentaries. He also wrote more than 80 popular novels (most famously the Father Dowling and Andrew Broom mysteries), co-founded *Crisis* and *Catholic Dossier* magazines, and served on President George W. Bush's Committee on the Arts and Humanities.

Dr. McInerny's longtime relationship with Thomas Aquinas College was as multifaceted as was his career. Like the College's founders, he was a student of the late Thomist Charles De Koninck at Université Laval in Québec. Later, he was an educator of the College's tutors, 10 of whom — including late president Thomas E. Dillon, President Michael F. McLean, and Dean Brian Kelly — studied under his tutelage at Notre Dame. He was also an ardent backer of the College, speaking at Dr. Dillon's inauguration in 1991 and serving on its Board of Governors for nine years. And he was a guiding light for its students, coming to campus regularly to deliver lectures, including last spring, when he presented the talks that he originally gave at the University of Glasgow in 1994-95 as part of the highly prestigious Gifford Lectures.

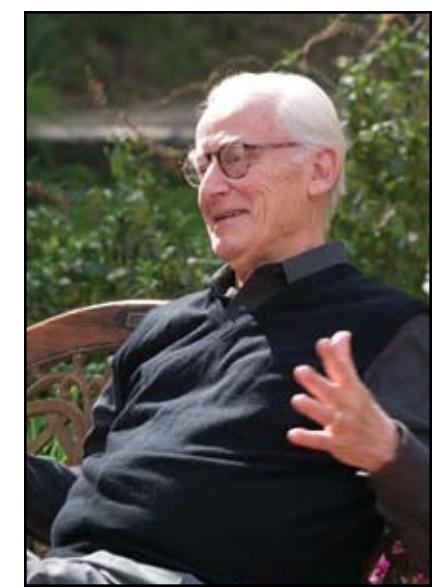
Upon retiring from the Board of Governors and becoming an emeritus member in 2002, Dr. McInerny remarked: "Short of the College of Cardinals, there is no college I hold in higher esteem than Thomas Aquinas. From its founding to its present flourishing, it has been truly a source of hope that young Catholics will see the life of the mind and the life of the spirit as two sides of the same coin. That hope has been fulfilled for decades. There is no stronger argument for Thomas Aquinas College than

the magnificent young women and men who have graduated from there and as priests, religious, and laypeople spread the influence of their education through the nation."

Of course, the admiration was entirely mutual. As tutor Dr. Gregory Froelich ('83), one of Dr. McInerny's former graduate students, notes, "Ralph McInerny exemplified the virtue of discipleship, a rarity in modern academia. Whether attending daily Mass to 'meet his maker,' as he was fond of saying, or inspiring confidence in his students to learn directly from St. Thomas, Ralph cheerfully deflected attention away from himself to another mightier than he." In 1985, the College awarded Dr. McInerny its highest honor, the St. Thomas Aquinas Medallion, for his fidelity to the Church and his unfaltering work on Her behalf.

Dr. McInerny had planned to attend the inauguration of new Thomas Aquinas College president Dr. Michael F. McLean in February, but as his former student and the College's current dean, Dr. Kelly, observed, "the Good Lord had other plans." Instead, Dr. McInerny's successor as director of the Jacques Maritain Center, Dr. John P. O'Callaghan, came in his place and relayed that Dr. McInerny regarded the College as "one of the last, best hopes for genuine Catholic education in the U.S., indeed, perhaps anywhere."

Dr. O'Callaghan also shared a heartening anecdote about Dr. McInerny's final days: "Ralph, as you all know, was a writer, and a writer to the end he remained," he said. "The day before he died, he asked for a piece of paper and scribbled on it, 'I commend my soul to God.' My own sister-in-law, hearing of it said, 'It is perhaps the single most important thing he ever wrote.'"



Rt. Rev. Ladislas Francis Parker, O. Praem. (1915 – 2010)

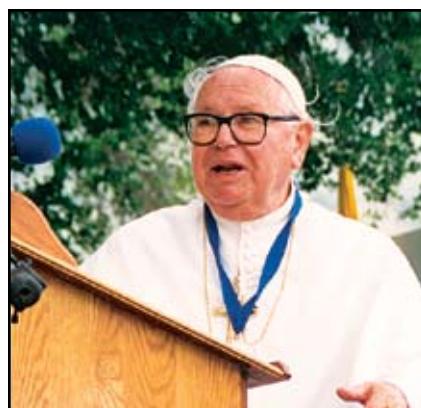
Rev. Ladislas Francis Parker, O. Praem., was offering Mass the day Soviet soldiers shelled the bell tower and stormed his abbey in post-World War II Communist Hungary. Yet the young priest was undaunted, even when one of the Russians pointed a gun at his stomach. Fr. Parker "told me that he simply offered him a drink," recalls Rev. Sebastian Walshe ('94). "So the major put down his gun and they went and had some vodka together, after which Abbot Parker rejoined his confreres on the other side of the abbey."

Such was the equanimity of the young priest who, in 1955, fled Hungary with six of his fellow Norbertines, crossing a river, a minefield, and sundry barbed-wire fences before reaching freedom in Austria. That same serenity would continue to shine throughout his life as he founded a religious community and a high school, endured a lengthy illness, and ultimately died on January 3, 2010, at the age of 94.

"I was always impressed that Fr. Abbot Parker continued to have such a tranquil countenance and great fidelity to common prayer during the recent years, even as his condition deteriorated," says Rev. Fr. Hildebrand Garceau, O. Praem., a member of the Thomas Aquinas College Class of 1978 and now a Norbertine priest. "In general, it seems that Fr. Abbot cooperated with many graces that produced wonderful fruit for the Church in southern California."

In 1957, Fr. Parker and his fellow refugee monks from Hungary reunited in Santa Ana, Calif., where they took jobs as teachers at Mater Dei High School. Four years later, they founded a novitiate and junior seminary in the nearby city of Orange, with Fr. Parker serving as its administrator. In 1984, the monastery was elevated to abbey status, and Fr. Parker was named its first abbot, a position he held until the age of 80.

By that time, St. Michael's Abbey of the Norbertine Fathers had grown to 41 priests and nearly 60 confreres. Today, it boasts 51 priests and 18 seminarians. The community also oversees St. Michael's Preparatory School,



which offers a classical education for boys and is ranked one of the top 50 Catholic high schools in the nation. In recent years, a good number of the school's graduates have gone on to enroll as freshmen at the College.

"Abbot Parker was always a very faithful friend of Thomas Aquinas College," says President Michael F. McLean. "In the early days, he traveled extensively with founding president Ronald McArthur,

helping him to raise funds to establish the College. And in later years, he graciously allowed his priests to serve here as chaplains." Indeed, one of the College's three current chaplains, Rev. Charles Willingham, O. Praem., hails from St. Michael's, as did his predecessor, Fr. Michael Perea, O. Praem.

Likewise, a good number of the College's graduates have gone on to pursue vocations at the abbey. Four of the community's priests and three of its seminarians are graduates of the College, and at least one senior plans to enter the postulancy at St. Michael's after his graduation this spring.

In 1997, the faculty and Board of Governors of Thomas Aquinas College conferred upon Abbot Parker the College's highest honor, the Saint Thomas Aquinas Medallion, for serving — in the words of late College president Dr. Thomas E. Dillon — as "a model of priesthood and religious life." Three years later, Abbot Parker officiated at the College's Baccalaureate Mass in 2000.

In his remarks to the graduates upon receiving the Saint Thomas Aquinas Medallion, Abbot Parker recalled his own college graduation in 1935, regretting that he and his classmates had focused so much on their past accomplishments rather than looking ahead to their future obligations. That failure, he lamented, may have contributed to the tragedies that afflicted Europe in the subsequent decades. He challenged the College's graduates to make decisions wisely, mindful that the consequences of those actions will shape their earthly and eternal lives.

"*Respicere finem*," Abbot Parker urged. "Look out always for your final destiny."

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Robert A. Svoboda – July 21, 2009
Benefactor and Legacy Society member

Mrs. Alma Goyette – December 21, 2009
Grandmother of Patricia Hierro ('86), tutor John ('90), Rev. Michael ('94), and Joseph ('95)

Mr. John Chapman "Chappy" Morris January 1, 2010
Benefactor

Rt. Rev. Ladislas F. Parker, O. Praem. January 3, 2010
Recipient of the 1997 Saint Thomas Aquinas Medallion and Commencement Speaker

Mrs. Maureen (McClane) Fogle January 15, 2010
Class of 1981

Dr. Ralph M. McInerny January 29, 2010
Emeritus Member of the Board of Governors;
Recipient of the 1985 Saint Thomas Aquinas Medallion and Commencement Speaker

Mrs. Glee Kudde – February 7, 2010
Former employee

Mrs. Vera Counihan – February 18, 2010
Grandmother of Rev. Joshua Morey, O.S.B. ('00), Brian ('02), Nicholas ('03), Sister Pauline of Christ (Bridget '05), Bernadette (Moore '06), and Eric ('10)

Mrs. Grace O'Neil Regan – February 24, 2010
Benefactor

Mr. Vincent Arnerich – February 25, 2010
Legacy Society member

Mr. Norman Wood – March 6, 2010
Benefactor

The Conversation Continues

Intellectual Life at Thomas Aquinas College Extends Beyond the Classroom

Conversation is the lifeblood of the Thomas Aquinas College education. In the classroom, students sit around a table with their peers and with a faculty tutor, and together they grapple with the greatest works of Western civilization. There are no lectures, no didactic discourses, no simple regurgitation of others' conclusions. Instead, ideas are proposed, rebutted, and defended, until, through discussion and critical argumentation, the class discerns the meaning of a given text and, more important, its veracity or error.

The truth is found by way of the conversation — and the conversation extends well beyond the classroom.

It spills into the residence halls, where classmates help one another understand difficult concepts from readings or seminars. It carries on in the Commons, where students and faculty sit at the same tables and discuss topics that may include, but are by no means limited to, yesterday's class or today's news. The conversation can take place under the arches that surround the academic quadrangle, around the ping-pong tables in student recreational areas, or amid the espresso and lattes in the campus coffee shop.

All-College Seminar

Typically, this conversation is really a multitude of smaller conversations on a wide array of subjects, but sometimes the entire community comes together to discuss a single topic at the same time, such as during the semi-annual All-College Seminar. On one Friday night each semester, the student body and teaching faculty gather in numerous small groups of around 20 students to discuss a pre-selected reading.

The All-College Seminar is different in several key respects from other classroom discussions: Not only is everyone reading the same text, but the seminar transcends class distinctions — seniors and freshmen, soph-



Dr. John Nieto delivers a Lenten Tutor Talk on the subject, "Why Have You Abandoned Me: The Beatific Vision and the Passion of Christ."

omores and juniors, together analyze a reading that is not part of the regular curriculum. These discussions are guided by two tutors instead of the usual one, and they are followed by a party in St. Joseph Commons, where participants can compare notes on what they have just learned.

This semester's All-College Seminar took place on February 5 and focused on a section of the *Summa Theologiae* in which St. Thomas Aquinas considers the subject of charity. "At the heart of St. Thomas' question on charity lies the question of whether it is something created in our souls," explains tutor Steve Cain. "In answering 'yes' to this, he shows that we are in fact perfectible and able to be raised to the act of loving God for Himself with our own love — though, of course, only through His grace."

Tutor Talks

A recent development in the great conversation that characterizes Thomas Aquinas College is the advent of "Tutor Talks" — informal lectures, followed by question-and-answer sessions, delivered by members

of the teaching faculty on topics of their own choosing. These late-afternoon gatherings, held in the campus coffee shop, afford an opportunity for tutors to speak, usually on the areas of their expertise, and for other members of the community to benefit from their experience and wisdom.

This year, the campus has hosted five such tutor talks:

- Dr. Richard Ferrier: "The Statesmanship of the Citizen"
- Dr. John Nieto: "On Mary's Union with Christ in Her Immaculate Conception"
- Dr. Andrew Seeley: "Aristotle's Two Senses of Potency, and Sensation, and Food, and Gravitation, and Matter"
- Dr. Kevin Kolbeck: "On Flannery O'Connor: The New and the Old in 'A Late Encounter with the Enemy'"
- Dr. John Nieto: "Why Have You Abandoned Me: The Beatific Vision and the Passion of Christ"

The last talk, notably, was itself a continuation of an earlier discussion. Inspired by an exchange he had with the College's St. Thomas Day Lecturer, Dr. Lawrence Feingold of Ave Maria University (see page 5), Dr. Nieto sought to address the subject of that lecture in a presentation of his own.

That, in turn, prompted a series of thoughtful insights, both in the ensuing question-and-answer period and in countless other campus discussions, all directed toward the pursuit of the true, the good, and the beautiful.

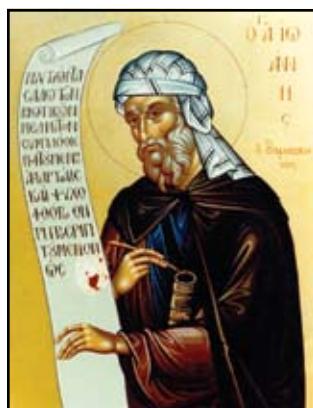
And so the conversation continues ...

Defending Damascene

Dean Kelly Makes the Case for 8th Century Saint's Inclusion in College's Curriculum

By Dr. Brian T. Kelly

Note: The following remarks are adapted from Dean Brian T. Kelly's report to the Thomas Aquinas College Board of Governors at its February 12 meeting.



Board Member Henry Zeiter, chairman of the Committee on Academic Affairs, recommended that I pick out some work that we read in the College's academic program and take a few minutes to explain why we read that work or that author. Since Dr. Zeiter's interests bend so much toward the theological, I decided to say a few words about why we read St. John Damascene. This seems like a fair question because we are named for and aim to be serious disciples of St. Thomas Aquinas. Why, then, take time — roughly a month at the end of sophomore year — to read Damascene when we could be reading more of our beloved patron?

A few words about St. John: He was born in the late 7th century and died in the late 8th century. He was not a revolutionary innovator but an encyclopedic compiler of traditional Catholic doctrine. He has been called the last of the Greek fathers as well as the first of the scholastics. His greatest work, *The Fountain of Wisdom*, was the first attempt at a *summa theologica*, or summary of all theological wisdom. This book is perhaps as important in the East as Thomas' *Summa Theologiae* is in the West. St. John is famous for defending the use of images and relics against the iconoclasts and for laying the theological groundwork for the doctrine of Mary's assumption.

A short answer as to why we read St. John would be that we read him because St. Thomas read him. And this immediately suggests that he is worth reading in his own right.

It was by reading St. John Damascene and others that a young Thomas Aquinas began to make inroads toward understanding what the human mind can grasp about the Trinity, about the procession of the Word, and His subsequent Incarnation. These are very difficult topics, and sometimes it helps to wrestle with the foundations of these teachings just as St. Thomas did. (To tell the truth, we cheat a little in our studies, and after struggling with Damascene's account of the Hypostatic Union, we do in fact read a small section of Aquinas' treatment, where he speaks with startling clarity and penetrating insight.)

Two other reasons spring to mind as to why we find it worthwhile to read St. John Damascene. First, he is noted for declaring and defending Mary's title as the "Mother of

God," the *Theotokos*. This is a very rich topic and very important for the Church in our times. St. John goes so far as to say that when we call Mary "Mother of God," we express the whole truth about who Jesus Christ is.

Secondly, it is important for our students to meet — and in some way savor — the richness of the East. The split between the East and the West is one of the great tragedies of Church history. In reading St. John Damascene, our students taste this richness of Eastern thought in a way that calls out for unity, in a way that points out the fundamental unity of doctrine in the whole Church.

Indeed, Pope Leo XIII, who in many ways inspired the foundation of this College, declared St. John "Doctor of the Universal Church" in December of 1890. More recently, Pope Benedict XVI praised him extensively in his Wednesday Audience on May 6 of last year.

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“There Are Many Members, but One Body”

Five Years Later: A Look at the Thomas Aquinas College Class of 2005

“**W**hat, exactly, can one *do* with a classical education?”

It is a question that graduates of Thomas Aquinas College know well, one that is invariably asked whenever they mention that they have devoted four years to studying the greatest works of Western civilization. Yet when one considers the College’s alumni and their contributions to Church and society, it becomes evident that a better question would be: “What, if anything, can the classically educated student *not* do?”

To see why, one need look no further than the Class of 2005. The 63 graduating members of the class, like all students at Thomas Aquinas College past and present, studied from the same fixed, classical curriculum. They all read the same great books and engaged in similar Socratic discussions, with no majors, minors, or electives to divide them. Nevertheless, in the five years since leaving campus they have excelled in a wide array of studies and careers.

Of the members of the Class of 2005 for whom information is available, half have pursued either graduate studies or professional education. They have earned advanced degrees in law, business, medicine, architecture, mathematics, philosophy, and theolo-

The Class of 2005 boasts architects and artists; businessmen and bankers; soldiers and scientists; contractors and public servants; those who shape the law, those who practice it, and those who enforce it.

gy; and they have cultivated skills in trades ranging from culinary science to chiropractics. Clearly endowed with a great love of learning, roughly 20 percent have become educators, in all subjects and at all levels, from elementary school to college. The Class of 2005 further boasts architects and artists; businessmen and bankers; soldiers and scientists; contractors and public servants; those who shape the law, those who practice it, and those who enforce it.

And that is only the *avocations*. As for *vocations*, 5 percent of the class’ members have thus far entered the religious life. Some 60 percent have married, and of those nearly two-thirds have wed fellow Thomas Aquinas College alumni. (There are even five intra-’05 marriages with eight small children between them.) Since graduation, nearly half of the members of the class have become parents, with an average of one to two children each. Ten mothers have chosen to be stay-at-home moms, a few of whom are also working in an online teaching capacity or with entrepreneurial ventures. One, for example, produces sacred art; another, her own line of specialty soaps.

Members of the Class of 2005 can be found in 3 countries and 17 states. The breadth and depth of their experiences — a sampling of which are recounted below — bear a powerful witness not only to the universality of the College’s curriculum, but also to the agility of the classically educated mind.

Erin (Sale ’05) and Will Dowdy (’05)

“**W**e do normal roofs that look like roofs and houses that look like houses,” says Will Dowdy, an architect at the Northern California firm of Anderson|Kim Architecture+Urban Design. “It’s more traditional. It’s been done before, but it works pretty well, just like it has for a long time.”

This approach to architecture, one that prioritizes classical forms over novelty and fashion, is “quite parallel to what happens at Thomas Aquinas College in terms of education and philosophy,” Mr. Dowdy explains. “The architecture that we do is creating the built environment within which the City takes place — the City as understood by Aristotle and St. Thomas and the other authors that you read at the College.... It’s fleshing out those ideas and trying to envision the actual place in which the City can flourish.”

Mr. Dowdy received his training at the University of Notre Dame School of Architecture, where, at the school’s invitation, he earned double master’s degrees in architecture and architectural design and urbanism. In 2009, he was awarded the university’s prestigious Hammond Beeby Rupert & Ainge Graduate Prize.

The day before his thesis project defense, however, he was blessed with a far greater prize: His wife and classmate, Erin, gave birth to their first child, daughter Lyla. Just two months later, they all moved to California in time for Mr. Dowdy to start his work with Anderson|Kim.

When the family still lived in Indiana, Mrs. Dowdy began working for International Catholic University, a distance-learning program founded by the late Dr. Ralph McInerny (see page 8) that offers graduate-level instruction in theology and philosophy. Now living in Chico, she stays at home full-time with Lyla while also serving as ICU’s executive director.

Rebekah Shapiro (’05)

Having desired to be a lawyer since she was six years old, Rebekah Shapiro wasted no time pursuing a legal career after graduating from Thomas Aquinas College in 2005. That fall, she enrolled at the University of Virginia School of Law where she found her classical education came in handy. “I wrote a paper on the references to Plato, Aristotle, and St. Augustine in *Roe v. Wade* in a public-health law class and got an A,” she recalls. “Law professors are always very impressed when law students can do original translations!”



Miss Shapiro graduated from law school in May of 2008, sat for the bar exam in July, and began practicing law that November. She is now an attorney at the San Francisco firm of Wild, Carey & Fife, which specializes in construction litigation, accounting law, and wrongful-death and other personal injury cases. Once again, she is appreciative of her undergraduate education, especially “the ability to find arguments, to recognize arguments and the terms, the premises, and assumptions in what I am reading.”

In December, Miss Shapiro participated in a Bay Area great books seminar with other Thomas Aquinas College alumni as well as graduates of St. John’s College and the Dominican School of Philosophy and Theology in Berkeley. She supports pro-life causes, and was delighted to see so many of the College’s students and alumni at San Francisco’s annual Walk for Life West Coast in January. “The more time that passes following graduation,” she says, “the more grateful I am to be a member of the College’s community of faith.”

Br. Patrick Carter, OSB (’05)

After his graduation from Thomas Aquinas College, Patrick Carter spent two years in the world, both in graduate school and in business. But by the end of that time, he was convinced that he had a different vocation. “It became clear that this is what I wanted to do — kind of what I had to do. I guess there wasn’t much of a choice. It just wouldn’t leave me alone.”



In September of 2007, he entered Our Lady of the Annunciation Abbey of Clear Creek in Hulbert, Okla. Last October, Br. Carter made his simple profession, the next step in an eight-year process that will, by God’s grace, culminate in his ordination to the priesthood in 2015. His days are filled with extensive studies, work around the abbey, and the full liturgical life of his Benedictine community, which includes praying the Divine Office about six hours daily as well as Mass, adoration, and *lectio divina*.

In one sense, Br. Carter’s time at Thomas Aquinas College was a detour from his calling to the religious life: The summer before coming to the College he had contemplated entering the monastery, but opted “to get a college education first.” Although in another sense, he observes, it was his time at the College that truly prepared him for both the joys and the rigors of monastic life. The faithful, studious culture of the College “creates a kind of ability to enter into the things of the mind the way that [at the monastery] they are for the sake of the spirit,” he says. “I think that it’s a similar kind of environment with a distinct yet complementary end.”

Rosie (Kretschmer ’05) and Jacob Nazeck (’05)



Rosie Kretschmer and Jacob Nazeck were so inspired by their four years of classical education at Thomas Aquinas College that, upon graduation, they set out to pass the gift on to others. The two members of the Class of 2005 both became teachers at Ridgeview Classical Schools, a K-12 charter school in Fort Collins, Colo., where, in their first year, Rosie taught sixth grade and Jake taught math, English, logic, and rhetoric at the high school level.



Less than a decade old, Ridgeview has ranked among the top three schools in Colorado every year since its founding. The school utilizes the great books and Socratic discussions, starting in the elementary grades, and requires all students to study Latin beginning in junior high school. It hires teachers exclusively on the basis of their mastery of academic disciplines and their ability to convey knowledge to young people. After Rosie and Jake’s first year on the job, their principal proclaimed that they “made splendid teachers.”

The couple married in 2006, and Mrs. Nazeck now stays home with the family’s two children, Andrew (2½) and Annemarie (1). She continues to teach, albeit in a part-time, online capacity, via Mother of Divine Grace School. Mr. Nazeck still works at Ridgeview, where he specializes in math and teaches Algebra 2, geometry, and calculus. This summer he will begin a two-year master’s degree program in mathematics through the University of Northern Colorado and the University of Wyoming, with a concentration in education.

Mary Ann McGrath (’05)

It was the start of a new academic year, and Mary Ann McGrath was leading a day of formation for the volunteer catechists she oversees as the director of religious education at St. Lawrence the Martyr Catholic Church in Alexandria, Va. She had planned to present an overview of the curriculum, but had to switch gears suddenly when she made a grave discovery: Thirty of her 32 catechists thought that faith and reason are incompatible.

“Right then and there,” she recalls, “I scratched my whole plan for the day and said, ‘All right, we need to focus on something else today!’” Nonetheless, her overriding emotion was not panic, but gratitude. “Oh dear Lord, thank you so much for sending



me to Thomas Aquinas College," she remembers thinking to herself.

Managing the religious education program for a 1,200-family parish, Miss McGrath has discovered that the crisis in catechesis that has plagued the Church in America the last few decades has resulted in a crisis of catechists, in which many sincere, faithful Catholic educators are themselves insufficiently formed in the

Faith. Thus, a large part of her job is bringing instructors up to speed. Another is teaching Scripture studies, Gregorian chant, philosophy, and theology — anything "that's applicable to where parishioners are" — and offering instruction to older children who are receiving the sacraments of baptism, penance, and Holy Communion.

After working briefly as a bookkeeper, Miss McGrath was hired three years ago for the job of director of religious education chiefly, she believes, because of the College's reputation for orthodoxy and academic excellence. Today she gets to see the fruits of her work in a new generation of young Catholics, joyfully watching as "the children receive the graces from the sacraments."

Despite her busy schedule at the parish, Miss McGrath serves as the vice president of the Thomas Aquinas College Alumni Association and was a founding board member of the Institute for Catholic Culture, which promotes free, orthodox religious education for adults. She also has studied iconography over the last few years and writes original icons on commission (veroikon.com).

Matthew Dale ('05)

A Protestant with a keen interest in technology, Matthew Dale may not have seemed like an obvious candidate to attend a devoutly Catholic college with a curriculum consisting entirely of classical texts. Intrigued by Thomas Aquinas College's academic program and attracted to its strong sense of Christian community, however, he entered as a freshman in 2001 — a decision, he says, which is bearing good fruit in his position as a supervisor and technician for a computer consulting firm.



As a sales and services manager for Bitvision in Ojai, Calif., Mr. Dale oversees a team of technicians and runs the company's Macintosh repair department. His liberal education, he remarks, has been indispensable to this high-tech line of work: "I'm able to take problems and look at them, able to see them, I think, in a more comprehensive perspective, and then able to find a solution without getting stuck."

He adds that the discussion method employed in the College's classrooms has given him an all-too-rare tool in his industry: people skills. "Part of my job is to take care of the computer problem, but the other part is to interact with the customers and not make them feel foolish, or talk down to them, or speak tech-talk," he notes. "The ability to reason and the background in the discussions have really helped me in that area."

Twice a week, Mr. Dale travels to La Mirada, Calif., where he is earning a master's of business administration at Biola University. He was recently named to the board of directors of the Life Choices Pregnancy Clinic of Ojai Valley and, along with his wife, Danielle, coordinates the music ministry for his church.

Bernadette (Coughlin '05) and Lt. JG Joshua M. Bergen, USN ('05)

It turned out to be a blessing for Bernadette Coughlin that a classmate of hers from Thomas Aquinas College, Josh Bergen, was "bored" one day while he was working as an English teacher in Peru shortly after their 2005 graduation. "Josh called everybody in his phone book," she remembers, "and ended every phone call with, 'Oh, you should come see me.'"



Deciding that the opportunity to visit South America "with a tour guide who knows the language" was too good to pass up, Bernadette accepted the offer. "It took Josh about three days to tell me he wanted to marry me," Bernadette laughs, "and a little bit longer for him to actually produce the ring."

Soon thereafter, Josh enrolled in the Navy's Officer Candidate School, from which he graduated in 2007, shortly before his marriage to Bernadette. The couple now resides in Norfolk, Va., homeport of the U.S.S. *Iwo Jima*, the LHD amphibious assault ship on which Lt. JG Joshua M. Bergen, USN, serves as a surface warfare officer.

Lt. JG Bergen's responsibilities on the *Iwo Jima* include maintaining communications systems and supervising sailors who stand watch on the ship's bridge. "Although the Navy is a very technical service," he reports, "I found the Thomas Aquinas College curriculum to be more than adequate preparation to work alongside my colleagues with conventional engineering degrees." Mrs. Bergen is at home full-time with the couple's one-year-old son, Peter.

Sr. Pauline of Christ (Bridget Morey '05)

Before graduation, each class at Thomas Aquinas College selects a single quotation that, in its members' estimation, best reflects the class' aspiration for the years ahead. For its quote, the Class of 2005 chose these words of St. Paul from his letter to

the Galatians: "It is no longer I who live, but Christ who lives in me" (Gal. 2:20).

Two years later, a member of that class, Bridget Morey, would find that selection providential as she made simple vows and entered her novitiate at the Carmel of Jesus, Mary, and Joseph in Valparaiso, Neb. She had declined to choose her own religious name, leaving that privilege to her superiors in the convent, who commemorated the Year of St. Paul by selecting "Sr. Pauline of Christ."



Commencement 2005

Today Sr. Pauline lives the life of a cloistered nun along with 24 other sisters at the thriving Carmelite monastery. According to her mother, Kathleen Morey, Sr. Pauline's daily duties have included simple household chores and agricultural tasks on the convent's farm, stitching habits, and assembling rosaries. Of course, prayer is the primary occupation of a cloistered nun, and in addition to daily Mass in the Extraordinary Form and personal devotions, Sr. Pauline gathers with the community throughout the day to recite the Divine Office. Indeed, the Carmel of Jesus, Mary, and Joseph is famous for the efficacy of its sisters' prayers, for which it fields — and gladly accepts — many requests from far and wide.

Sr. Pauline's correspondence with the outside world is limited to letters home and a single phone call on her birthday, but her mother reports that she is "very happy" to be serving the Lord in this profound way. God willing, Sister will make her final vows in the fall of 2011.

David Isaac ('05)

While a student at Thomas Aquinas College, David Isaac was delighted when his peers performed his musical compositions, including two string quartets and a piano quintet. And his senior thesis, "On the Harmonic Unity of Debussy's *Prélude à l'après-midi d'un faune*," was awarded distinction. So it should come as little surprise that, five years since graduating, Mr. Isaac is pursuing a promising career in musical composition.



This pursuit first brought him to California State University, Northridge, where he undertook studies in music. He then returned to his hometown of Tucson, Ariz., where he co-founded Orpheum Music Productions, LLC, which creates high-quality orchestral realizations for independent films and other productions. He has composed for various media, ranging from solo violin, piano, and guitar to large orchestra, in styles as varied as classical, baroque, and romantic to atonal, minimalist, neo-romantic, blues, rock, and jazz.

In 2009, Mr. Isaac completed his first symphony, *Death and Light*, in the Beethoven-Brahms symphonic tradition. Soon thereafter, he also completed *The Legend of Orion* and *March to Hades*, both of which recount battles from Greek mythology. His works have been performed by members of the Tucson Symphony Orchestra as well as the Los Angeles Philharmonic. (For more information, see davidimusic.com.)

Mr. Isaac credits the music class in the junior year of the Thomas Aquinas College curriculum, notably its emphasis on tonality, with much of his professional success. "That provided me with some insight about how music works that other composers and theorists just don't have," he says. When not composing, he is working on two CDs of guitar and piano music, and he teaches mathematics at a local community college.

In 2006, Mr. Isaac married a Thomas Aquinas College alumna, Eve Kearney ('08). The couple has one daughter, one-year-old Anastasia.

Rosie (Finley '05) and Adam Seagrave, Ph.D. ('05)

A professor at Pepperdine University in Malibu, Calif., Adam Seagrave can remember when he first developed his passion for political philosophy. "I was inspired," he says, "by a lot of the readings from junior year at the College: Aristotle's *Ethics*, and then particularly the seminar readings" — a syllabus that includes the founding documents of the United States, the Federalist Papers, and works by Alexis de Tocqueville. Led by this passion, he went directly from Thomas Aquinas College to the graduate program in political theory at the University of Notre Dame, earning a master's degree and a doctorate.



The summer after his first year in graduate school, Adam married his Thomas Aquinas College classmate Rosie Finley, who joined him in South Bend, Ind., where she worked in the Notre Dame admissions office. After Dr. Seagrave completed his graduate studies in 2009, the couple returned to their native California. He now teaches in Pepperdine's Great Books Colloquium, an alternative to the university's modern core curriculum, in which students survey numerous great books over the course of four semesters. "Teaching here in the great books has been great," he reflects. "It has very much been a continuation of the background and the grounding that I got at Thomas Aquinas College."

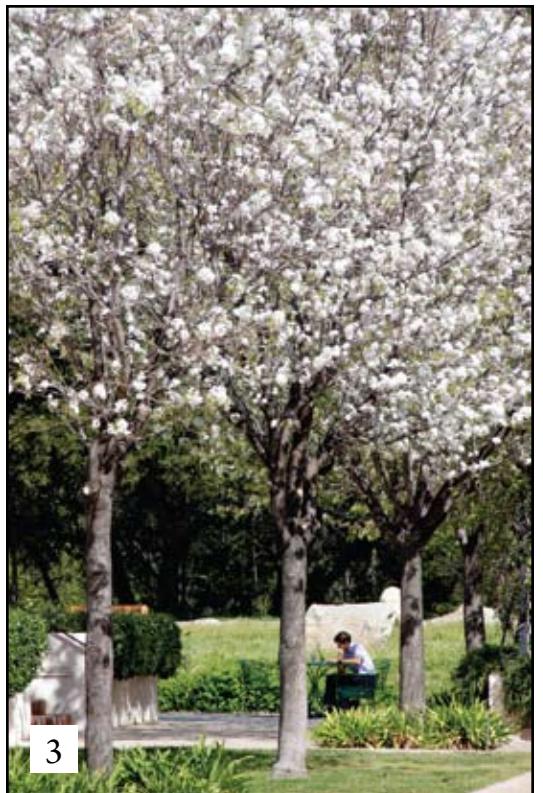
During their time in California, Mrs. Seagrave has worked as an enrollment counselor for Mother of Divine Grace School in Ojai, while earning credits toward a master's degree in education. In the fall, the couple will return to Notre Dame, where Dr. Seagrave was recently awarded a two-year post-doctoral appointment.



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CAMPUS LIFE



4

1. Junior Jane Forsyth sings at the annual Mardi Gras Dance. **2.** Student actors perform in this year's Shakespeare production, Twelfth Night. **3.** Spring arrives on the Thomas Aquinas College campus. **4.** A local pilot forms contrail shamrocks in the sky above Our Lady of the Most Holy Trinity Chapel in honor of St. Patrick's Day. **5.** Students celebrate the feast in song at the St. Patrick's Day Dance. **6.** Runners gather for an informal SK road race (three laps around the perimeter of the campus) early on a Saturday morning in March to raise funds for Our Lady of Solitude Monastery in Black Canyon, Ariz. **7.** Students prepare pizzas for the semi-annual party that follows the All-College Seminar.

Second Annual Conference on the Social Doctrine of the Church



Opening Dinner ~ Friday, June 4
through Closing Brunch ~ Sunday, June 6

Three Seminars

- Aristotle on commutative and distributive justice
- St. Thomas Aquinas on usury
- Hilaire Belloc's *The Servile State*

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For a complete schedule of events and to register for the conference, please call Anne Sauder in the business office at 805-525-4417 or e-mail Anne at asauder@thomasaquinas.edu.

Calendar of Events

Spring Concert: Maurice Duruflé's <i>Requiem Mass</i>	April 30
Commencement	May 15
Golf Classic	May 24
Conference on Social Doctrine of the Church.....	June 4-6
Summer Seminar Weekend #1	July 9-11
Summer Seminar Weekend #2	July 16-18
High School Great Books Summer Program	July 25 - August 7
Convocation.....	August 23

Please call or visit the College's website for a current schedule of Mass times.

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