

THOMAS AQUINAS COLLEGE NEWSLETTER

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“We Have Gone Beyond California”

College Welcomes New Students on Both Coasts

For the first time in its nearly half-century of existence, Thomas Aquinas College held two Convocations this fall — the first at its new campus in Northfield, Massachusetts, and the second at its California campus in Santa Paula.

“We gather here in great solemnity, giving thanks to Almighty God for the opening of Thomas Aquinas College on the East Coast of the United States,” said the Most Rev. Mitchell T. Rozanski, Bishop of Springfield. Delivering the homily at the Mass of the Holy Spirit at the August 24 New England Convocation, His Excellency warmly welcomed the College to the region. “The witness of the Thomas Aquinas College community,” he said, “is needed here in Northfield and well beyond.”

Just two days later and 3,000 miles to the west, an old friend of the College, former Head Chaplain Rev. Joseph Illo, served as the principal celebrant and homilist at California’s Baccalaureate Mass. “We have gone beyond California, from the missions of St. Junipero Serra, even to the other end of our immense American continent,” said Fr. Illo, pastor of San Francisco’s Star of the Sea Church. “Three centuries after Spanish Franciscans came west, missionaries have now been sent east.”

A New Chapter

In New England, the College welcomed some 28 freshmen and 30 sophomores, hailing from 20 states and 5 countries. The day followed the same order as it has in California for five decades, beginning with Mass in Our Mother of Perpetual Help Chapel, followed by



the Matriculation ceremony — attended by some 400 faculty, governors, family members, and friends — in the Moody Auditorium.

As Director of Admissions Jon Daly called them by name, the students came forward, one at a time, to greet President Michael F. McLean and Bishop Rozanski. They then signed the campus registry, thus beginning their tenure as the first freshmen and sophomores at Thomas Aquinas College, New England.

In addition to the new students, the College recognized the eight founding tutors of the new campus: Associate Dean Thomas Kaiser, Assistant Dean for Student Affairs Patrick Gardner, Dr. Michael Augros, Dr. Sean Cunningham, Dr. Josef Froula, Dr. Margaret Hughes, Dr. Paul Shields, and Dr. Stephen Shivone. With Bishop Rozanski leading them, these educators renewed the Profession of Faith and Oath of Fidelity, which they first made as new tutors on the California campus.

The Work of Liberal Education

In California, the College welcomed 104 freshmen, drawn from 31 states and 7 countries, who signed their names to the campus registry at the Matriculation ceremony in the St. Cecilia Lecture and Concert Hall. Joining the new students were two new tutors, Dr. Benjamin Block and Dr. Peter Cross ('11), whom Head Chaplain Rev. Paul Raftery, O.P., led in making the Profession of Faith and Oath of Fidelity.

In his Matriculation Address, Dr. McLean advised the new students that, even though their education will prepare them well for citizenship in its fullest sense, they should not be too concerned with worldly or political matters over these next four years. “St. Augustine reminds us that we have only one foot in the earthly city,” he said. “The most important work of Catholic liberal education, and of Thomas Aquinas College, is that carried out in its philosophy and theology tutorials and in its chapel and other places of prayer. This work helps to perfect our highest faculty and enables us to grow in wisdom and in faith, hope, and charity.”

On both campuses, the culmination of the days’ events came when Dr. McLean proclaimed the start of the academic year — to which, in keeping with a long-standing custom, the students on both coasts responded with loud and sustained applause. In gratitude and joy, members of the faculty and Board of Governors then processed out of their respective auditoria, all singing “Immaculate Mary” on their way.

Fides Quaerens Intellectum

Faith Seeking Understanding

Over the years, Thomas Aquinas College has used various slogans to highlight particular facets of its unique program and mission. Through phrases such as “The True, the Good, and the Beautiful,” “Forming Leaders in the Service of the Truth,” and “Truth Matters,” it has sought to convey certain aspects of the College’s unique academic program, its alumni, and its intellectual community.

The College has now formally adopted, and included in its official crest, a motto that captures the essential nature of our endeavor: *Fides Quaerens Intellectum* or “faith seeking understanding.” The phrase was coined by the medieval bishop and philosopher St. Anselm. Students in their sophomore year at the College read one of the most famous works of this great Doctor of the Church, the *Proslogion*, in which he presents an ontological argument for the existence of God.

Not only does “faith seeking understanding” attest to the profound confidence the College has in the compatibility of faith and reason, it declares succinctly the nature of the pursuit of truth under the light of faith in which the College’s students and tutors are engaged. As believers, both students and teachers hold with conviction the fullness of the Christian message, but they also desire to understand it more perfectly, to see, as much as is possible, what is first believed.

St. Anselm beautifully explains the desire of the Catholic thinker:

Lord, I am not trying to make my way to your height,
for my understanding is in no way equal to that,
but I do desire to understand a little of your truth
which my heart already believes and loves.

I do not seek to understand so that I can believe,
but I believe so that I may understand;
and what is more,
I believe that unless I do believe,
I shall not understand.

Here, St. Anselm claims not only that the believer seeks to

understand what he holds by faith, but that his belief is itself an aid in the pursuit of the truth. In the College’s founding and governing document, *A Proposal for the Fulfillment of Catholic Liberal Education*, the founders state in prose what St. Anselm so poetically says. In speaking of faith as a light which, because it illumines understanding, serves as an indispensable guide in the intellectual life, they say:

Contrary to what is often assumed, 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.

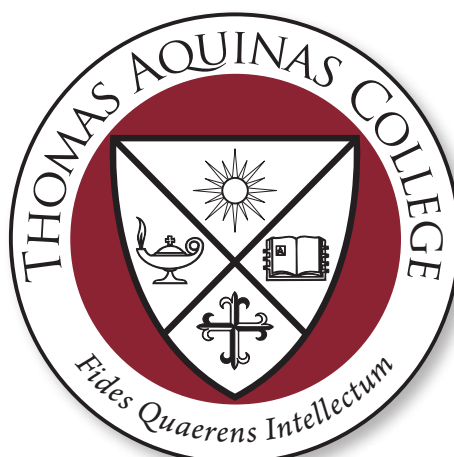
Says Dean John Goyette, “Faith seeking understanding — *fides quaerens intellectum* — is embodied in the efforts of our patron, St. Thomas Aquinas, who labored his whole life to show how the mind, illuminated by faith, could attain some understanding of the mysteries of faith.” “St. Thomas,” he adds, “more than any other Doctor of the Church, shows us how sacred theology could assume the nature and form of a science by employing philosophy as a handmaiden to theology. This science is the one most worthy to be called wisdom. It reaches its ultimate completion in the vision of God enjoyed by the blessed in heaven, where faith gives way to sight, and the desire to know

Him is perfectly satisfied.”

The College’s mission is a high calling, one according to which its faculty and students strive each day to live. By pursuing the truth under the light of faith, they are fulfilling the exhortation of our first pope, St. Peter:

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that is in you ... with charity and respect.” (1 Peter 3:15)

In so doing, may they be a source of encouragement and hope to all who come their way.



From the Desk of the President

Making a Good Beginning

This past August, Thomas Aquinas College began a new chapter in its history with the opening of a second campus in New England. For the first time, we held Convocation Day ceremonies on two



campuses, with Rev. Joseph Illo, a former chaplain of the College and now pastor of Star of the Sea Church in San Francisco, presiding in California, and the Most Rev. Mitchell T. Rozanski, Bishop of Springfield, presiding in Massachusetts.

Joining me at the inaugural events at our Northfield, Massachusetts, campus were Mr. Scott Turicchi, the chairman of our Board of Governors, and a number of board and faculty members, including Mr. Peter DeLuca, one of the College's founders. Together we witnessed a lively pioneer spirit among the students and faculty there, much like our founders did when they first opened the College's doors to students nearly 50 years ago. Similarly, at the Convocation Day ceremonies in California, the enthusiasm among students and faculty for our unique program of Catholic liberal education was palpable.

Our expansion to a second campus on the East Coast was made possible by the National Christian Foundation (NCF), which in 2017 gave the College a former preparatory-school campus. We are profoundly grateful for this gift and for the NCF's desire that Thomas Aquinas College, New England, be successful.

After receiving the campus, we were able to recruit a group of highly able students and, might I add, parents, who are committed to the mission of the College and who have the courage, energy, and enthusiasm to lead the way in New England and make our enterprise there a success. The 58 students on the New England campus are engaged in the same noble pursuit of the truth as their 375 counterparts in California. This marked growth in the number of young people who desire what the College offers is a real sign of hope in our troubled time.

Thomas Aquinas College is deeply committed to its mission of Catholic liberal education. The College began humbly in 1971 with 33 students and 4 faculty members on a leased campus in Calabasas, California. Today, thanks to the generosity of many benefactors and to the providence of God, the College has over 2,500 alumni and a campus in California in the hills above Santa Paula, which has grown from a few trailers and a corn-dog and

cotton-candy stand into one of the most beautiful in all of higher education.

At our New England campus, thankfully, we are skipping the trailers and the corn-dog stand and beginning with a campus of great beauty and promise. God willing, we will gradually grow our enrollment to between 350 and 400 students, equal to our enrollment in California.

We are mindful of the history and tradition of the iconic Northfield campus and of the formative role it played in the lives of generations of students for over 125 years. Moreover, we have great respect for the life and achievements of Dwight L. Moody and his wife, Emma Revell Moody, who established the campus. We have a sense of how much they labored and sacrificed to bring the good news of Jesus Christ to thousands of people hungry for His words of mercy and consolation.

We intend to be good stewards as we return the New England campus to the use for which it was first intended — a school of modest size, offering a Christian, in our case Catholic, education of the highest quality to students from every economic background, a school where students who receive financial assistance will work on campus to help pay for their education, just as D.L. Moody required at the Northfield Seminary for Young Ladies in 1879.

“Guided by the method and doctrine of our patron, St. Thomas Aquinas, and by the teachings of the Catholic Church, we are educating our students in New England, as in California, in the best of the Catholic intellectual tradition, helping them make a good beginning in the broad range of the liberal arts, and introducing them to the greatest works of our civilization.”

We are thankful for the beauty of its buildings which we now occupy, and of those which we will occupy in the years ahead, some of which were “sung up” from royalties on the Moody and Sankey *Gospel Hymns*, others built by generous and sacrificial donations from people like Mary Billings French, Elizabeth Billings, Mr. and Mrs. Russell Sage, Helen M. Gould Shepard, George S. Palmer, Elizabeth G. Merrill, James Keep, Bertha Bristol Tracy, Donald Dolben, and David F. Bolger.

While making use of these buildings, and while respecting their history, we will continue to renew them

over time and dedicate them to great saints of the Catholic Church. Sage Chapel, which is being adapted for Catholic worship, already honors Our Mother of Perpetual Help; the pool area in Meany Gym is called the Connelly Family Aquatic Center and will honor a great role model for our students, St. Joan of Arc; Kenarden Hall, the faculty office building, will honor the great administrator and martyr, St. Thomas More; and Palmer Hall will honor either St. Gianna Molla or St. Hildegard of Bingen, both of whom, among other things, were devoted to science and medicine. More saints will be memorialized as our conversations with benefactors continue.

On this new campus we have the same mission as articulated in our founding and governing document published 50 years ago, *A Proposal for the Fulfillment of Catholic Liberal Education*. In accordance with the *Proposal*, and guided by the method and doctrine of our patron, St. Thomas Aquinas, and by the teachings of the Catholic Church, we are educating our students in New England, as in California, in the best of the Catholic intellectual tradition, helping them make a good beginning in the broad range of the liberal arts, and introducing them to the greatest works of our civilization.

As is the case on our California campus, our classes in New England are marked by vigorous discussion and a fruitful exchange of ideas conducted in a spirit of openness, charity, and goodwill. Likewise, we are striving to create a strong moral and spiritual community on the New England campus and prepare all our students to serve well their communities, their country, and their church.

It is, to my mind, a sign of the providential nature of Thomas Aquinas College's expansion that the education we are offering in the 21st century, in California and now in New England, was well described in the 1889 edition of *The Handbook of the Northfield Seminary and the Mount Hermon School*, which quoted the words of St. Augustine: “The end of learning is to know God, and out of that knowledge to love Him, and to imitate Him as we may, by possessing our souls of true virtue.”

Augustine's words state well the goal of Thomas Aquinas College, and so, with those words in mind, we have begun this historic academic year. I ask that you join with us in prayer for the students and faculty of both campuses and in thanksgiving to God for this opportunity. Please pray that Thomas Aquinas College's two campuses will be beacons in higher education and true communities of teachers, students, and friends of which the Thomas Aquinas College family and the Church can be proud.

#1 Best Value in the USA!

Kiplinger's, College Guides Give TAC Highest Marks

The annual college guides have issued their editions for the 2019-20 academic year, and once again Thomas Aquinas College is alone among American colleges and universities in earning the highest praise from both secular and Catholic publications. Among the highlights:

- In its “400 Best College Values for 2019,” **Kiplinger's Personal Finance** ranks Thomas Aquinas College as No. 1 in the country among some 1,200 colleges and universities. This is the first year the College has claimed the top spot on both Kiplinger's “best value” list for liberal arts colleges and its combined list for all private and public colleges and universities. Thomas Aquinas College is also the only Catholic college in the U.S. to be included among the guide's top 20 schools.



- **The Princeton Review** places Thomas Aquinas Col-

lege within the top 15 percent of four-year colleges, naming it one of *The Best 385 Colleges* in the United States. The guide gives the College scores of 94 for academics, 99 for financial aid, and 92 for quality of life (out of 99). It additionally lists the College as one of only 10 on its “Financial Aid Honor Roll.”



- Drawing upon The Princeton Review's data about the amount of financial aid that schools offer and students' satisfaction with their aid packages, **CNBC** identifies TAC as one of the “Top 10 Colleges for Financial Aid.”



- **The Cardinal Newman Society** has included Thomas Aquinas College among just 15 residential colleges and universities nationwide in the *Newman Guide to Choosing a Catholic College*. The



guide praises the College for its “commitment to orthodox Catholicism” and its “impressive intellectual rigor.”

- This year, Thomas Aquinas College climbed eight spots in the *U.S. News and World Report* college rankings, from No. 43 to No. 35 among the country's national liberal arts colleges. The College is one of only two Catholic institutions in the United States to make the top 50.



- The **American Council of College Trustees and Alumni** has identified Thomas Aquinas College as one of only four schools nationwide — the top 0.4 percent — to earn a perfect score for the strength of its academic curriculum.



To read these and other reviews in full, see thomasaquinas.edu/reviews.

One Program, Two Coasts

Recent Events and Happenings

New Saint in the Curriculum

There was much joy and excitement on both campuses of Thomas Aquinas College on October 13, when His Holiness Pope Francis canonized St. John Henry Newman — making the 19th century British theologian, cardinal, and convert the latest canonized saint in the College’s classical curriculum.

“John Henry Newman was a great leader in the Church, a great Catholic thinker and apologist, and a great Catholic preacher and teacher,” says President Michael F. McLean. “His magnificent *Essay on the Development of Christian Doctrine* has long been read in our program in the Senior Seminar. It is a landmark work of Catholic theology which provides an account of authentic doctrinal development, making it an important work for Catholic undergraduates to study.”

Among the more than 50,000 members of the faithful who traveled to Rome for the canonization were several alumni of the College, including Matthew Peterson (’01), Brigid (McCarthy ’04) and Scott Strader (’97), Catherine Langley (’13), and Jude Schwalbach (’13). “My husband and I were very grateful to be able to attend the canonization,” says Mrs. Strader. “John Henry Newman is a model for anyone who hopes to live a scholastic life at the service of truth and in relationship with God. The energy was joyous.”



New England Chapel

When Thomas Aquinas College hosted its first-ever New England Convocation in August, the Most Rev. Mitchell T. Rozanski, Bishop of Springfield, Massachusetts, blessed the campus’ century-old chapel in honor of Our Mother of Perpetual Help. “Our tradition at the College is to name buildings for saints,” explains Vice President Paul J. O’Reilly. “The benefactors who have made it possible to adapt the Chapel for Catholic worship proposed that we name it for Our Mother of Perpetual Help — a fitting choice, given how Our Lady has continually aided the College, first in obtaining, and now in launching, this second campus.”

Work on the Chapel began early this year, with the installation of a tabernacle and sanctuary lamp. This summer an alumnus of the College, George Krestyn (’03), oversaw the reconfiguration of the Chapel’s pews and the restoration of its flooring to create a central aisle for processions. Only days later, a local mosaic artist installed in the Chapel’s façade an image of its new patroness. Throughout the fall craftsmen constructed the first of two planned confessionals.

More projects still lie ahead, including the installation of a permanent altar and Communion rail. Once all the changes are complete, Bishop Rozanski will be invited back to campus to consecrate the Chapel.

California Trailblazing

The College’s acquisition last fall of 700 acres of land surrounding the California campus has already borne good fruit both for its students and for the local community. This summer, working with local and federal authorities, the College restored a historic access trail to the Los Padres National Forest, just north of the campus, thereby reducing foot traffic on campus and opening a more flat, shady, and scenic route to the Forest than the one that hikers have used for the last 30 years.

Under the terms of its conditional use permit, the College is required to provide access to the National Forest and has done so via its perimeter road since its move to the Santa Paula campus in 1978. The permit, however, allows the College to change the location of the access point should circumstances arise allowing for a better alternate route.

“The new trail realignment is a win for both the hiking community as well as the College,” says Ventura County Resource Management Agency Director Kim Prillhart. “Trail users are now able to begin their hiking experience on a wonderfully shaded and scenic trail that fits in with the natural setting of the beautiful Santa Paula Canyon.” Adds Los Padres National Forest District Ranger John F. “Pancho” Smith, “Much of our work involves volunteers and partners, and this new stretch of trail will enhance recreation access for the public and improve their overall experience.”

“Thomas Aquinas to Thomas Aquinas”

On the first day of its inaugural academic year, Thomas Aquinas College, New England, was blessed with a gift which reflects the rich history of its century-old property, the warm welcome it has received from its new neighbors, and the College’s enduring commitment to its founding mission.

The gift was a 400-year old edition of the *Summa Theologiae*, the masterwork of the College’s patron, St. Thomas Aquinas. Its giver was Donald G. Glascoff, Jr., Vice-Chair of the Board of the Northfield Mount Hermon School, which occupied the New England campus from its 1879 founding until 2005. As the preparatory school’s designated liaison with the College, Mr. Glascoff presented the tome to President Michael F. McLean on Convocation Day.

A devoted book collector, Mr. Glascoff acquired his copy of the *Summa* from a rare-book dealer in Upstate New York. The volume seems to have traveled down the centuries through various religious orders. Printed and

bound in 1614, it contains more than 1,000 pages of fine print.

In donating the work to the College, Mr. Glascoff joked, he was “giving Thomas Aquinas to Thomas Aquinas.” In reply, Dr. McLean remarked, “We are grateful to receive this early edition of St. Thomas’ *Summa Theologiae*. It is a very fitting gift for a school that is founded on fidelity to the method and doctrine of St. Thomas Aquinas, and it will help remind our students of St. Thomas’ long-lasting and preeminent position in the Church’s intellectual tradition.”



Sir Anthony Hopkins poses with College officials and High School Summer Program prefects during his visit to the California campus this summer.

Celebrity Sighting

While students in the California High School Summer Program were in their morning classes on July 26, Academy Award-winning actor Sir Anthony Hopkins paid his second impromptu visit to campus. As in 2012, he was driving along Highway 150 when the dome and bell tower of Our Lady of the Most Holy Trinity Chapel caught his eye. So he decided to stop by once again. College officials showed him the campus’ newest building, St. Cecilia Hall, and he played a few pieces, among them his own compositions, on two of its pianos.

St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

California

- **Opening Lecture:** Dr. Joseph Hattrup
Tutor, Thomas Aquinas College
“The Order of Astronomy and Music to Wisdom”
- **Opening Concert:** Classical Guitarist Paul Galbraith
Selections from Bach, Scriabin, Albéniz, and Haydn
- **September Lecture:** Mr. Daniel Lendman
Adjunct Professor, Ave Maria University
“The Resurrection of Christ as Efficient Cause of the Resurrection of all Mankind”
- **October Lecture:** Dr. Bruce Marshall
Lehman Professor of Christian Doctrine
Southern Methodist University
“From His Fullness We Have all Received:
Understanding Christ’s Human Knowledge”

New England

- **Opening Lecture:** Dr. Thomas Kaiser
Associate Dean, Thomas Aquinas College
“Theological Faith and Catholic Liberal Education”
- **Opening Concert:** The Madison String Quartet
Selections from Mozart, Vivaldi, and Haydn
- **September Lecture:** Dr. David M. Whalen
Provost and Professor of English
Hillsdale College
“Homer, Poetry, and the Founding of the West”
- **October Lecture:** Rev. David Vincent Meconi, S.J.
Director of Catholic Studies
Saint Louis University
“On Christ Loving Himself: St. Augustine’s
Theology of Deification”

All-College Seminar

One Friday night each semester, students and members of the teaching faculty on both campuses gather for the All-College Seminar — simultaneous meetings of small groups (about 20 students, drawn from all classes, and two tutors) to discuss the same reading. The text for this fall’s seminar, held on October 4, was “Barn Burning,” by William Faulkner.



New Tutors

College Welcomes Dr. Peter Cross ('11) and Dr. Benjamin Block

Dr. Peter R. W. Cross ('11)

In this, his first year as a member of the Thomas Aquinas College faculty, Dr. Peter Cross is teaching on the College's California campus. Within the next two years, however, he will relocate to New England, which will be a homecoming of sorts: Dr. Cross spent much of his childhood less than an hour away in Leominster, Massachusetts, and most of his family lives there today.



Of course, coming to California is something of a homecoming, too. Dr. Cross spent four years on the Santa Paula campus as a student, graduating in 2011. It was unfamiliar in the beginning — “My first time on the campus was when I showed up for Freshman Orientation,” he recalls — but soon enough, it became home. “Quickly I started to develop some really good friendships, largely based on the spiritual life and the intellectual life of the community. And many of those friendships have endured to this day.”

As he neared graduation, Dr. Cross considered following in his father's footsteps to become a psychologist, but he soon discovered that his calling lay elsewhere. Drawing on a passion for politics and government dating back to childhood conversations around his family's dinner table, he elected to enroll at Hillsdale College's Van Andel Graduate School of Statesmanship.

“Hillsdale's program approached political philosophy and American political thought in a manner very complementary to the way we pursue these matters at TAC,” he says. “It was not a quantitative program that merely analyzed and predicted political trends using data and statistics. Rather, it aimed at discovering the fundamental principles of political life, both in general and for America in particular, and how those principles had been

upheld or corrupted throughout history. That very much attracted me to their program.”

Upon entering graduate school, Dr. Cross considered embarking on a career in public policy, but while earning master's and doctoral degrees in politics, he instead found himself drawn back to the classroom — especially when he learned that his alma mater was expanding to his home state, and would therefore be hiring. Now in his first year, he is teaching Freshman Mathematics, Sophomore Philosophy, and Freshman Seminar.

“It is a blessing to teach at a school like this, whether it's on the West Coast or the East,” says Dr. Cross. “But to have the opportunity to help students get their introduction to Catholic liberal education in my home state, so close to family, in an area that I really know and love — that will be a great blessing. I was open to teaching at either campus, but I was hopeful that there would be need for me in Massachusetts. I am thrilled to have the opportunity to teach in a land that I like to call my own.”

Dr. Benjamin Block

“The whole pioneer experience is something that I am very much familiar with,” says new tutor Dr. Benjamin Block, referencing the students who are the first to study on Thomas Aquinas College's new campus in Northfield, Massachusetts. When he was a college freshman, he, too, was a pioneer — one of the 13 initial students at Wyoming Catholic College. “It was wonderful to be a part of that,” he recalls. “We had a real sense that the input we gave was helping to make the school what it would become.”

To familiarize himself with Thomas Aquinas College's culture and customs, Dr. Block is beginning his tenure in California, but in a year or two, as the New England campus expands, he will head eastward. “In these first years, the student body in Massachusetts will be especially small and tight-knit,” he says. “Students will get to have personal relationships with every single one of their tutors, which is a great opportunity.”

It was his time as a student on a small, tight-knit campus that led him to seek a career in education. “I had this conversation with my professors where I would

say, ‘Look, I want to keep doing this. I want to keep learning. How do you do this?’” Dr. Block remembers. “The answer was always, ‘If you want to keep learning, then the best way is to teach.’ And that was the first time that I ever realized, ‘Oh. Maybe that's what I should be doing, then — trying to teach.’”

Upon his graduation from Wyoming Catholic, he enrolled at The Catholic University of America, where he earned a licentiate and a doctorate in philosophy. During that time he also taught in the University's Philosophy Department as well as at Christendom College's Graduate School of Theology.

Dr. Block's love of learning now brings him to the teaching faculty of Thomas Aquinas College. “Some scholars are much more interested in the research aspect of academia, but for me it was never about that,” he reflects. “It was always about wanting to keep learning, working with students in the classroom. That the College encourages tutors to concentrate on their teaching — and not just in our areas of expertise, but across the curriculum — really attracted me.”

Already he is getting to experience the joys and challenges of teaching multiple disciplines, leading freshmen in Seminar, Natural Science, and Philosophy. Much to his delight, he is still learning, but he has come to see that the love of learning alone is insufficient to make one a good teacher.

“Josef Pieper has this great line where he's talking about St. Thomas, and he says, ‘Love of the truth and love of men: Only the two together constitute a teacher,’” quotes Dr. Block. “That's something I have tried to make a part of my own philosophy of teaching: That it's not enough just to know and love the truth. To be a teacher you have to love the truth *and* love the people to whom you're bringing it. The students are what matter.”



Providential Appointment

Rev. Greg Markey, First Chaplain of the New England Campus

Weeks before Thomas Aquinas College, New England, formally opened its doors, a priest arrived to serve as the shepherd of souls on the new campus. Almost immediately he began a busy schedule of offering Mass twice each day, hearing confessions, and giving spiritual direction — while attending nearly all campus events and leading the faculty volleyball team to the intramural championship.

That priest is Rev. Greg Markey, previously the parochial vicar of St. Lawrence Parish in Shelton, Connecticut, and the first chaplain of Thomas Aquinas College, New England. In a short time, Fr. Markey has become, like his fellow chaplains in California, an integral part of the life of the campus, bringing the sacraments and serving as a spiritual guide to the community.

Raised in Connecticut, Fr. Markey earned his bachelor's degree in political science at the University of New Hampshire. Ordained to the priesthood for the Diocese of Bridgeport in 1999, he holds master's degrees in divinity and moral theology from Mount St. Mary's University in Emmitsburg, Maryland, and a licentiate in philosophy from The Catholic University of America.

“I didn't seek this job, nor did I even apply for it,” Fr. Markey laughs. “Thomas Aquinas College found me.” The story of how the College came to find this dynamic, faithful priest is one more example of the inestimable role of Providence in the formation of the New England campus.



From 2003 to 2015, Fr. Markey served as the pastor of St. Mary Roman Catholic Church in Norwalk, Connecticut. “I started a youth group called Teen Catechism, where the kids would eat pizza and pray the Rosary, and then I would teach catechism for an hour and a half,” he recalls. “For whatever reason, it was popular, drawing young people from outside our diocese. Every month some 60 to 70 would come.”

Among the high school students who traveled from afar were four children of Dr. Josef Froula, then a professor of philosophy at two New York seminaries and now a tutor on the New England campus. “My daughter Mary-Catherine describes the class as the highlight of her high school years,” he remembers. When Dean John Goyette

began looking for a priest to serve as the campus' chaplain, Dr. Froula immediately suggested Fr. Markey.

Upon learning about the position, Fr. Markey was intrigued. “It sounded like a great fit,” he reflects. “Over the years, I have come to know many TAC families — parents, students, faculty, alumni, priests, benefactors — and I have always gotten along well with them, connected with them.” Still, he figured that the odds of his coming to Thomas Aquinas College were slim, as most bishops are understandably reluctant to part with priests.

Yet when he sought the permission of the Most Rev. Frank J. Caggiano, Bishop of Bridgeport, Fr. Markey found that the circumstances of *how* he came to learn about the chaplain's position would, in turn, make it possible for him to accept it. “The Bishop was very gracious,” he observes. “He asked me, ‘Were you searching for this position? Did you apply for it?’ I said no. He then said, ‘So this just came to you out of the blue?’ I said yes. And he said, ‘Well, I think this is God's providence, and you should go for it!’”

In addition to carrying out his ministerial responsibilities, Fr. Markey has played an active role in transforming the campus chapel for Catholic worship. “I want to help the students deepen their relationship with the Lord,” he says. “I want to help prepare them, with all the spiritual and intellectual tools that they can get their hands on, for the highly secular world they will face upon graduation.”

“What I Did Over Summer Vacation”

Students Share the Gift of their Education and Plan for their Futures

Angelica Ayala (CA'20)

As one of five student scholars in Ventura County Medical Center's paid internship program, Angelica Ayala was blessed this summer with “amazing access” to the hospital and its personnel. Through eight week-long rotations, she spent time in each of the facility's major departments, including the emergency room, surgery unit, and labor-and-delivery ward.



“The best part was becoming more informed about the practice of medicine and seeing what a medical career looks like on a day-to-day basis,” she says. “There were definitely moments where I felt inspired and came to see that — even though it's very difficult to become a doctor, and afterward it's a tough job — the work they are doing and the impact they have in people's lives make the sacrifice worthwhile.”

Garin Ballard (CA'21)

The son of a onetime professional acrobat, Garin Ballard taught children to juggle, walk on globes, and spin plates this summer at Cirque San Jose, a Bay Area day camp. “I started going to the camp when I was four,” he says, “and started working there as soon as I was old enough.” He delights in “seeing how excited the kids get when they learn new skills,” as well as in imparting life lessons about working with and trusting others.



Like St. John Bosco, Garin — who is discerning a vocation to the diocesan priesthood — seeks to use his circus skills to promote the Faith. “It could be a draw for parish picnics,” he says, “and fostering a sense of community outside of worship.”

Johnathan Baur (CA'20)

A senior with plans for law school, Johnathan Baur took a weeklong break from his job at a garden center in Detroit this August to attend the Intercollegiate Studies Institute's Honors Program. The all-expenses-paid conference, held at a resort in Seattle, consisted of lectures and discussions about matters of economics, freedom, and law, under the theme of “What is a Nation?”



Johnathan was one of just 35 students selected for the program, most of whom came from secular schools on the East Coast. “The other students were pretty amazed that at TAC we get to contemplate these kinds of questions and have these kinds of discussions every day,” he says. “It reminded me not to take what we have for granted.”

Thomas Doyle (NE'22)

Over his vacation Thomas Doyle worked two very different jobs, both in security. One was in physical security, screening customers and their baggage at

an amusement park; the other was of the cybersecurity variety, coding for Green Rocket Security, a Silicon Valley tech firm. Both experiences were rewarding, but the latter gave him more insight into a career he hopes to pursue after graduation: back-end software development or game programming.



“I worked on the company's core product and website, and did a lot of coding in a lot of different languages — Python, HTML, CSS, JavaScript, Markdown, and PHP. That was a lot of fun,” he says. “The logical thinking at TAC prepares you well for software development, which is eminently dependent on logic.”

Hannah Eshelman (CA'21)

“The most meaningful aspect of my trip,” says Hannah Eshelman, “was having the Bible come to life.” For 10 days in June, Hannah took part in a pilgrimage sponsored by Passages Israel, an organization which brings Christian college students to the Holy Land. The group visited numerous sacred sites — such as the Holy Sepulcher and the place of St. Peter's confession in Caesarea Philippi — and attended lectures about Scripture, the Israeli-Palestinian conflict, and the state of Jewish-Christian relations in the region.



Experiencing Israel in a “hands-on” way, she says, has deepened her understanding not only of the Bible but also of the complexities of Middle Eastern conflict — leading her to seek a career in international affairs after she graduates next year.

Maddie Fredette (CA'21)

By day Maddie Fredette worked this summer as a receptionist at a 500-property land-management company in San Diego. By evening she led the youth group at her family parish, St. Thomas More, which was between full-time youth ministers. She ran the group's weekly meetings, maintained its social-media platforms, and even cooked dinners for its members. Attendance, which had dwindled to 15 before she began, soon doubled, and teens brought friends for nights of prayer, catechesis, and fellowship.



But the “big highlight” of her summer, Maddie reports, was her weekly visits to a local nursing home, where she brought Holy Communion to the residents. “I loved getting to know the people there,” she says, adding that one has become her pen pal.

Jason Huang (CA'20)

Although his family lives in China, Jason Huang traveled to Mexico this summer, where he established an automated assembly line at his family's window-blind factory. “It was a challenge because there were three teams speaking three languages — a Mandarin team,

an English team, and a Spanish team,” he says. “We had to coordinate between all three, and I'd never studied Spanish before!”

Then there was the work of the factory. “I was in charge of getting materials ready and checking the quality,” he says. “I would have to look at the line and identify any sticking points, figure out what wasn't working and how to fix it.” After graduating this spring, Jason hopes to enter a Latin immersion program and then join the U.S. Marine Corps.



Meg Murphy (CA'22)

For four weeks this summer, Meg Murphy was one of 22 students in the Institute of Classical Architecture's Summer Studio in midtown Manhattan. On the weekdays, “we learned the basics of classical architecture and did a lot of drawing,” she reports, and on Saturdays they visited examples of classical architecture throughout the city.



Meg admits that she was initially “a little intimidated” that she was the only one of her classmates who was not enrolled in an undergraduate architecture program. But “after the first week it became so much better,” as she became familiar with the equipment and terminology. “The program convinced me that I want to pursue a career in classical architecture and that I made the right decision in coming to TAC first.”

Mary (NE'22) and Clare O'Reilly (CA'21)

As participants in the Eagle Forum's summer scholarship program, Clare and Mary O'Reilly enjoyed an all-expenses-paid week in Washington, D.C. “We heard from extraordinary speakers, including members of Congress, about issues that are prominent in the political world,” says Mary. “We also got to tour the Capitol, the Smithsonian, and all the major memorials.”



The sisters found that the experience complemented their classical education. “Here we learn how to think, how the ancients thought, and about the errors that people commonly tend toward,” says Clare. “At the conference we could see how that all plays out in our government today.” The week has led both to consider careers in public policy, and Clare has already been hired for an internship with the Eagle Forum next summer.



A Historic Convocation

“The Almighty has Called Us”

The California Convocation Homily of Rev. Joseph Illo

A Historic Convocation

I wish to thank Dr. McLean for inviting me back to the College, and offer my congratulations to the incoming freshman class for your imminent matriculation into what is truly a co-lodge, a community of saints and scholars on this relatively small campus. Of course, now there are two campuses. Thomas Aquinas College’s 49th academic year is historic: We have gone beyond California, from the missions of St. Junipero Serra, even to the other end of our immense American continent. Three centuries after Spanish Franciscans came west, missionaries have now been sent east. May God prosper the work of Dr. Kaiser and the new community of saints and scholars under his tutorship. Of course the College’s 49th year is timeless as well, because both campuses begin the year with the eternal sacrifice of the Mass. In this way, your college focuses all academic inquiry on our first principal and final end, He who is the Way, the Truth, and the Life.

An End to Justify the Means

We have come for the annual “convocation:” the Almighty has *called us together*, summoned us, to this chapel and this campus under the bluffs of the Topatopa range. Last month I received a letter from a second-year student thanking me for supporting the College. Jordan Raum wrote: “During my years in high school, the only thing everyone seemed to agree about college education was that it ought to be practical ... using education for some financial or professional advancement.”

But even in high school, Mr. Raum grasped that a “good job” seemed, quite frankly, “impractical.” “Everyone was for learning how to make money, but, oddly enough, it seemed no one was for learning how to spend it.... I needed an end to justify the means.... Nothing could be more *practical* than seeking to know what is worth living for and how to live for it.” Some would quibble with a dangling proposition in Mr. Raum’s sentence structure (perhaps “seeking to know *that for which* life is worth living” would be more felicitous), but our second-year hero has grasped, and resolved to apply himself to, the supreme good, with all his mind, all his strength, and all his soul. Thank you, Mr. Raum, for thinking clearly and articulating that clarity.

We thank the tutors and staff who provide such an education, the parents who send their children to this college, and the benefactors who sustain it. Let us not forget, either, the founders of Thomas Aquinas College, most of whom have gone back to God, may they rest in peace. It is God who has called us to this prophetic vocation in Christ. As Bishop Mitchell Rozanski said at your sister campus’ Convocation two days ago, “You will be called to be the prophets of our own age, an age currently in despair, seeking the good news that brings true freedom, life in Christ and His Church.”

The Gifts of the Holy Spirit (Isaiah 11:1-4)

Let us turn to the Scriptures, from the votive Mass of the Holy Spirit. The prophet Isaiah (11:1-4) foretells the birth of a King, an anointed one or “Messiah,” from the lineage of Judah, a “shoot from the stump of Jesse” (King David’s father). He writes during the Babylonian Exile, when only a dead stump of the Davidic dynasty remained. But the tree is not completely dead. Should there come such a cataclysmic collapse of our own Christian culture as came to the Jewish Nation in the 8th century B.C., know for certain that God will never forsake His kingdom. There will always be a remnant, until the final return of the King.



The Holy Spirit of God rests upon this once and future King: a spirit of wisdom and understanding, a spirit of counsel and of strength, a spirit of knowledge and of piety, and his delight will be the fear of the Lord. This Spirit will rest upon Him, and it will rest upon His prophets, but we must ceaselessly pray for these gifts. So the Church opens her university’s academic years with a Mass of the Holy Spirit. So Thomas Aquinas College opens every seminar with a prayer to the Holy Spirit. May your *delight* this year be the *fear of the Lord*.

Children of God (Romans 8:14-17)

“Those who are led by the Spirit of God are children of God,” we hear from the eighth chapter of St. Paul’s epistle

to the Romans. “You did not receive a spirit of slavery but a spirit of adoption through which we cry Abba, Father.” Children are free because they know their parents love them. Love, defined by St. Thomas as willing the good of the other, frees us from fear. Love rightly orders a human life, bestowing the capacity to choose the good.

Our freshmen have left home, their safe nests and schools of love. They have set out to find another love, either in marriage or in consecrated life. Most of us suffer bouts of acute homesickness for the first few months, but a good college has a good chapel, another school of love. God must become your father now, and Mary your mother. Most TAC students attend one of its four daily Masses, and many return to the Chapel for the 9:00 p.m. Rosary. Others make a visit between dinner and evening classes during the College’s daily holy hour. This chapel, along with the dear Guadalupe Chapel at the president’s Hacienda, is truly your sanctuary, your solace, your home away from home. This is where your mother and father live. Visit them frequently, even if you’re not Catholic, because a father’s love and a mother’s tenderness make us truly free.

An Advocate (John 14: 23-26)

“Whoever loves me,” Christ tells us in the Gospel, “will keep my *word*, and my Father will love him, and we will come to him and make our dwelling with him.” It is this Word that renders the created world intelligible.

Our Lord promises to send an “advocate” Who will teach and remind us of this Word spoken by the Father. Every person who honestly engages in rational inquiry is an advocate, to some degree, for the *Logos*. Aristotle, it is said, discovered absolutes, and wondered if there were an ultimate Absolute, one unity in truth that ordered all of existence. There is. You can find Him in this college, and in this chapel. God calls us together today to begin, again, the hard work of articulating the intelligibility of this world, and to demonstrate finally the fundamental truth of love. Only love creates, St. Maximilian Kolbe would say, even from the charnel houses of Auschwitz.

We cannot do this work without the constant help of an Advocate. The Father gives us two: Jesus and the Holy Spirit. In fact, God gives us a third, an *Advocata nostra* after whom this chapel is named. As we enter this academic year, the year two Thomas Aquinas Colleges prepare students who will articulate, restore, and defend the rational order, a culture built on the eternal *Logos* rather than merely on human knowledge, we put our hands into the hands of the Mother of God, Our Lady of the Holy Trinity. In words attributed to our patron, St. Thomas Aquinas, words many priests pray before Mass: “Mother of mercy and love, blessed Virgin Mary, I am poor and unworthy, and I turn to you in confidence and love. You stood by your son as he hung dying on the Cross. Stand also by me and by all who offer this Mass. Help us to offer a perfect and acceptable sacrifice in the sight of the Holy and undivided Trinity, our Most High God. Amen.”

Note: Rev. Joseph Illo, pastor of Star of the Sea Church in San Francisco, was the principal celebrant at the 2019 Convocation Mass of the Holy Spirit on the California campus.





Bishop Rozanski administers the Profession of Faith and Oath of Fidelity to the New England teaching faculty.

“Look Outward to the Saving Grace of Christ”

The New England Convocation Homily of the Most Rev. Mitchell T. Rozanski

Dear Brothers and Sisters in Christ,
We gather here in great solemnity, giving thanks to Almighty God for the opening of Thomas Aquinas College on the East Coast of the United States. We do so in this chapel, dedicated to Our Mother of Perpetual Help, an icon that has inspired disciples of the Lord Jesus throughout the ages.

At the foot of the Cross, as Mary stood with the beloved disciple, John, Jesus gave her to him as his mother and therefore has given Mary to all of us as our mother while we are on this earthly pilgrimage. May Mary, who with great care watched over her Son in His youth, continue to watch over all of us, particularly the faculty, administration, and students of Thomas Aquinas College, who will visit this chapel for the celebration of the Eucharist, private prayer, and devotions. May this chapel, dedicated to Our Lady, be the true home of Thomas Aquinas College, drawing many to come here to be united with Jesus, Mary’s Son, Our Lord and Savior, and source of all knowledge.

We are surrounded by much natural beauty here in Northfield — the gently rolling hills and the stately trees of this Massachusetts region tell of the glory of God. In the coming weeks, you will experience the palette of God’s creation in the turning colors of the leaves, the chill that enters the air, and, finally, the snowfall that will inevitably come with the winter months. Although you will be in the same physical area, you will witness the glorious changing of the seasons as the scenery around you will seemingly be transformed each day in its beauty. Yet, in the midst of all this change, you will be discovering ever more

deeply the eternal, unchanging truth that God has given to us in His son, Our Lord and Savior, Jesus Christ.

In 1879 Dwight Lyman Moody founded the Northfield Seminary for Young Ladies here on this spot, desiring to instill a Christian education in the young women whose families normally would not be able to afford such a luxury as a private school. From the humble beginnings of his life, one would never have expected Dwight Moody to become such an evangelist, not only to Western Massachusetts, but to a wide part of the world, stretching to the United Kingdom and even the Scandinavian countries. Dwight’s father died when he was only four years old. A month after his father’s death, his mother gave birth to twins, Dwight’s youngest sister and brother.

She was a widow who was faced with the task of raising nine children on her own. Education was out of the question as she sent her children out to work as soon as they were able. At his conversion to evangelical Christianity, Dwight Moody gained a zeal for sharing the Gospel message. At that time, just barely literate, Dwight Moody sought to bring the Gospel message to others in whatever way God would use him as His instrument. On this campus he was able to achieve a part of his dream for educating future generations, especially in the study of Scripture. One of Dwight Moody’s famous sayings is: “Faith makes all things possible; love makes all things easy.”

Today, Thomas Aquinas College opens a new chapter to this Northfield property, bringing our Catholic faith to this place in a truly unique and faith-filled way. Like Dwight Moody, the members of the administration and Board of Thomas Aquinas College have stepped out with faith in the Lord Jesus and His gospel by opening up this campus here in Northfield. Relying on the promise of Jesus to be with us always, and knowing of a deep hunger for the truth of the Gospel message and the presence of Jesus in our world, this campus will serve as a place to enlighten the minds and hearts of young Catholics so that they, too, from here, may go out to witness to the power of Jesus at work through them.

We know of Isaiah as the great prophet of the Messiah (11:1-4). At a time of many trials in the life of God’s people, it was Isaiah’s task to instill a sense of hope in them that they were not forgotten, but indeed close to the heart of God. Hence, Isaiah admonishes them not to dwell on the past, but to dream the very dream that God has for them as His people. Indeed, Isaiah’s words are particularly meaningful for us today, as this new venture begins relying on God’s grace at work and the Holy Spirit to flow here among these rolling hills. For just as God’s people

faced challenging times when Isaiah prophesied, so too do we encounter many difficulties today. The continuing mass shootings, the opioid crisis, the culture of death — all bespeak a society that has turned inward on itself without realizing the dream that God has for each one of us. Through prayer, study, contemplation, dialogue, and service, the students at Thomas Aquinas will witness that it is not our destiny that we turn inward upon ourselves, but look outward to the saving grace of Christ, the giver

of the Holy Spirit, Who will bring an end to the “exile” of these current crises and lead God’s people back to Him.

Just as the people of Isaiah’s day needed that voice to bolster their spirits, so, too, is the witness of the Thomas Aquinas College community needed here in Northfield and well beyond.

Well versed in our Catholic Faith, you will be called to be the prophets of our own age, an age that is currently in despair, seeking the good news that brings true freedom of life in Christ and His church.

In His farewell discourse that we hear in today’s Gospel from St. John (14:23-26), Jesus assures His apostles that the Holy Spirit will be with them: “The Advocate ... that the Father will send in my name — He will teach you everything and remind you of all that I have told you.” It is no empty promise, but one of divine origin that is fulfilled in the paschal mystery and Pentecost. At the Last Supper, when Jesus gave to His apostles His own Body and Blood, and in this farewell discourse, there is the very presence of the Lord Jesus assuring us that we can walk in the truth if we merely heed His words and embrace His presence among us. Today is a joyful acknowledgment of the presence of Jesus among us, a promise fulfilled that He will give us the grace and means to live and witness to His gospel message.

In 1273 the namesake of this college, St. Thomas Aquinas, was in deep prayer before the icon of the crucifix at the Dominican Convent in Naples. Our Lord spoke to him: “You have written well of me, Thomas, what do you ask for a reward?” Thomas replied: “Nothing but you, Lord.” St. Thomas Aquinas knew the great treasure that we have in Our Savior, in our faith, and in our Holy Catholic Church. May all who come to Thomas Aquinas College, in this majestic setting, witness the glory of God, learn of our faith, and desire nothing but the great prize that awaits us: Jesus Christ, the Son of the Living God.

Note: The Most Rev. Mitchell T. Rozanski, Bishop of Springfield, Massachusetts, was the principal celebrant at the 2019 Convocation Mass of the Holy Spirit on the New England campus.



Clockwise from top-left: President McLean and Fr. Illo welcome Ian Montrella (CA’23); members of the New England faculty approach Our Mother of Perpetual Help Chapel; Rosamarie Salas (NE’22) signs the New England campus registry; California students applaud the start of the new year.

“To Vibrantly Live out the Catholic Faith”

An Interview with the Most Rev. Mitchell T. Rozanski

Note: The Most Rev. Mitchell T. Rozanski, Bishop of Springfield, Massachusetts, was the 2019 Convocation Speaker at Thomas Aquinas College, New England.

What are your thoughts on bringing another Catholic college to your diocese?

When I look at the beauty of these grounds, it just cries for a presence, a human presence here. And it's so fortuitous that Thomas Aquinas College was given this grant of the land and the buildings that are here, to bring life to it and, in keeping with the mission of Dwight Moody, maintain a Christian atmosphere. In this case it is a very Catholic atmosphere that Thomas Aquinas will bring to this campus, to the Northfield area, and to the Diocese of Springfield. To see it come together is really satisfying for me as a bishop and, I'm sure, for everybody who has been involved in this long journey.

Some of our readers may not be familiar with D.L. Moody, the 19th century evangelical preacher who founded the school that formerly occupied our New England campus. Can you speak more about his legacy in the region?

Dwight Moody was a man of great faith. He was practically uneducated because of family circumstances. His mother was widowed when he was only 4 years old; she gave birth to twins a month after his father died. So education was not a part of his life, and yet in getting to know the Gospel, in getting to know evangelical Christianity, Dwight Moody embraced it wholeheartedly. And even though he did not have a chance at education himself, he was determined to provide that opportunity to others. That's why he established the Northfield Mount Hermon School, so that both young women and young men would have a great education founded in Gospel values. That is also why the Chapel is such a prominent part of this campus.

For me, that speaks to the fact that the mission that Dwight Moody originally had in mind is being carried



out through Thomas Aquinas College today: enlivening young people with a wonderful education imbued with the Faith, and really finding that faith transforming their lives. I think Dwight Moody found his Christian faith in his life's transformation, and he

wanted others to experience that transformation. And for Thomas Aquinas College, the faculty and students working together, that transformation is experienced in a wonderful way.

You mentioned in your Matriculation remarks that Massachusetts is, according to polls, the second-least religious state in the Union. What role can the College play in helping to re-evangelize the region?

New England is one of the most secular parts of the country. Over the years there has been such a skepticism about faith and living out religious faith that the practice of the Faith has greatly eroded. So, Thomas Aquinas College coming here, to me, is a real sign of hope, because I know of the commitment of Thomas Aquinas College — the faculty, the administration, and the students — to vibrantly live out the Catholic faith. And when we vibrantly live out the Faith, we show the beauty of the Faith. That's the way we attract others to it.

When I have the Rite of Election each Lent, I sometimes get a chance to talk with those who are entering the Church. When I say, “What brought you to make this



decision about the Catholic faith?” nobody says, “It's a church building” or “a church structure.” What they usually say is, “You know, I am dating a young lady who's a Catholic, and she shared her faith with me, and I really felt called to Catholicism,” or “I had this neighbor who is very active in his parish, and I just see how happy he is in life, and I wanted to be happy like that. So that's why I became a Catholic.”

The goodness of living out our Catholicism draws people to want to become Catholic, and I find that very much here at Thomas Aquinas.

“When we vibrantly live out the Faith, we show the beauty of the Faith. That's the way we attract others to it.”

How do you explain the way that secularization has taken hold in Massachusetts, which has such deep religious roots?

Well, Massachusetts prides itself on the number of universities that are here and its emphasis on education, and we tend to think that there is a tension between faith and science. Over the years that notion has placed a gulf between people's perceptions of rational thinking and faith, leading to the belief that the two have nothing to do with each other. It has happened slowly, and subtly the message has sunk in that education and reason are incompatible with faith.

Plus, many here look upon the Gospel and Jesus' teachings as being restrictive: “They hamper my freedom.” There is a belief that anything that hampers my freedom, my individual freedom, is something that restricts my life. It is a misunderstanding of what the Gospel is all about, because if we really do immerse ourselves in the Gospel, it's freeing. It's liberating. And I think the education that is here at Thomas Aquinas College delves into the Gospel, delves into the Church Fathers, delves into the wisdom of the Church — and the students *do* find that message very freeing for them.

What is your advice to the College as a new neighbor in the region?

First of all, the best evangelist is a person who knows his or her faith. We are presented with so many challenging questions, and I am afraid that when Catholics are presented with those challenging questions and don't know the answer, it doesn't help the situation. Knowing the Faith is very important.

Witnessing to the way faith makes a difference in an individual's life also really has an impact on others. Being faithful to our Catholic tradition, knowing our Catholic tradition, witnessing to our faith, and not being afraid to speak about faith are the ways in which we can attract others to the Church. There's such beauty in the Catholic faith, which I take for granted because I'm a cradle Catholic. But then when I hear of people who convert to Catholicism, and they speak about what attracted them — the beauty of the Mass, the reading of the Church

Fathers, somebody who in their neighborhood is Catholic and really lives out his or her faith — that is an inspiration to me, and I realize what I daily take for granted.

You probably saw the recent Pew Research Center poll which showed that three-quarters of self-identified Catholics do not believe in Christ's Real Presence in the Eucharist — which, in most cases, probably means they have never learned about it. How do we go about correcting such widespread lack of basic catechesis?

I think we go about correcting it by talking about the Eucharist in homilies — not only on Holy Thursday or Corpus Christi Sunday, but different times during the year, to say, “Why is it that we gather each week for Mass? It's the presence of Christ in the Eucharist that nourishes us, and this is not a symbol, but this is the presence that Jesus willed for us until the end of time!” When we have children preparing for first Holy Communion, we should include parents in the catechesis, because I think that may be where the message does not get across.

There are many ways in which we can witness to the power of the Eucharist. I love to share the story of the Jesuit priest Fr. Walter Ciszek. In 1940 Pope Pius XII wanted to see what remnants of faith were left in Russia, so he sent Fr. Ciszek there, and he was captured and convicted as a spy. But prisoners who found out that he was a priest saved pieces of bread and smuggled in a little bit of wine where they could find it, and he would say Mass in the pit of a garage, just so they could have Mass. When I think of the heroic virtue — in the midst of a Soviet gulag — of saying Mass in that way, and prisoners saving their morsels of bread so that they could receive the Eucharist, that really speaks to me of the Real Presence. Who would go through all of that if the Real Presence weren't there?

Do you have any advice for the College's students here in your Diocese?

Well, what strikes me first about this campus is the beauty. We are here in the summertime; trees are in full bloom. In a few weeks, we will see the change in the color of the leaves; we will feel the chill in the air that fall has arrived. Later on we will have the stark beauty of winter. Take that all as a sign of the wonder of God and the beauty of God. Enjoy the campus and see God at work in this beautiful nature.

Second, take your studies seriously and apply them to your lives. We can't just come and learn great things and think their only purpose is to get us a good job. At a Catholic college like Thomas Aquinas College, we learn our faith, we apply it, and we live it. That's how we become good witnesses to our Catholic faith in the world.

You are celebrating the 15th anniversary of your episcopal ordination. What have you learned as a bishop?

I was a parish priest for 20 years before I was a bishop. So I still say the one thing I miss about parish priesthood was the privilege of being involved with parishioners in the very meaningful moments of their lives: preparing a couple for marriage, celebrating that marriage with them, baptizing children, offering funeral Masses. These are all poignant times in people's lives. I envy priests who are able to minister in parishes because they have that with their people.

What I have learned over these past 15 years that I may not have learned had I remained a parish priest is the wideness of the Church. The way the Church reaches out in different cultures, the way the Church is celebrated by different cultures, always amazes me. It is a blessing to see. So I thank God for the privilege of being able to participate in a wider church than I normally would have had as a parish priest. But I still think the most wonderful vocation is being a parish priest.

On Books as Mentors

An Interview with Robert Barbera, Founder of the Mentor Project

A member of the Thomas Aquinas College Board of Governors, Robert Barbera is the founder and CEO of Barbera Property Management, which owns several businesses in California's San Gabriel Valley. He is also a dedicated philanthropist, having given generously to numerous educational and cultural foundations. For the last two years, he has dedicated his philanthropic energies primarily to an undertaking of his own creation: The Mentor Project (mentorproject.org), which publishes biographies and novels based on the lives of prominent Italians and Italian-Americans, from Cicero to Columbus to St. Frances Xavier Cabrini. The project has already published 18 books, with dozens more in development.



In the following interview, Mr. Barbera discusses the Mentor Project, its purpose, and its future.

How did the Mentor Project come about?

In high school, when we would study great people, we wouldn't hear so much about the people themselves, but more about a particular battle or an epic scenario of some kind. I always thought there was a void there. I wanted to know more about the *person*, the person's background and family. What were the circumstances in which these people came about? We learned about what they accomplished, but I wanted to find out how they got there.

For years I wrote columns about prominent Italian-Americans for an Italian-American newspaper, and often I would come across the name of someone I found to be of interest. I would run to the library and pick up books about their life story, but I never had too much time to read them because I was always putting out another article. So when I got to the point where I had an opening to develop this series of books, I knew whom I wanted to promote, whom I wanted to find out more about. This series offers a way to learn about the beginning of their lives, the circumstances in which they were raised, and how they came to do their great deeds.

Then I was extremely fortunate to find someone who actually had created a school of writing, and who agreed to be the editor for this project, someone who could find the authors and oversee the research and manuscript-writing for the kind of books that I wanted to develop.

You are referring to Ken LaZebnik, the Mentor Project's managing editor?

Yes. Several years ago I was fundraising for a library when I met Ken, who was hired as a fundraiser and to run programs there. They were happy to have him, but he said his greatest desire was to run a school for writers. Ken was once the head writer for the television program *Touched by an Angel*, which had a lot of love and charm in it. I remember thinking, "I know I have the right man. This fellow comes from a good background, and he's able to put together good stories." I knew then. He and I fit together extremely well.

What do you hope to achieve with the series?

I am so disappointed with news we see every day: Who killed whom, who shot whom, what happened to this person. I think we are polluting our culture with it all. So I hope that if we produce books about good, positive influences — mentors, which is where the project gets its name — we will be able to reach people in a way that will enlighten and inspire them above and beyond all the negativity.

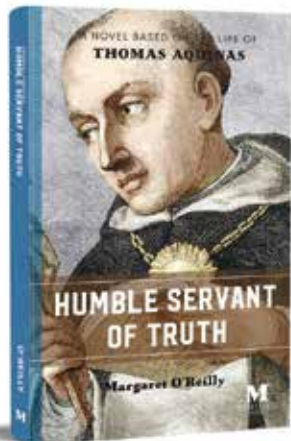
Who are some of these mentors?

We have more than 50 books coming out about people from all walks of life. I wanted to cover many, many fields, so that readers would be able to find a book in any area that appealed to them, whether it was, for example, the law (Cicero), science (Fermi), religion (Aquinas), or art (Da Vinci). At first I thought of only one or two books. Then it quickly went up to 20, and then I couldn't stop! I finally forced myself to stop at 50.

Why have you focused on Italians and Italian-Americans?

Italian-Americans have had so much embarrassment with the underworld being put up in front of us in film and in the entertainment industry, along with so much negative news about corruption. I have experienced it firsthand: Growing up, because I became wealthy, people thought I must belong to the mafia. This irritation was beyond the pale! My grandfather was killed by the mafia. I have a huge antagonism to the mafia.

So that was evolving in my mind when, in 1994, I met Supreme Court Justice Antonin Scalia. And he said to me, "Robert, let's stop with this sense of victimization. Let's talk about the *good* things that we accomplish. Stop feeling guilty about some association of people — spend your time talking about positive things." And I thought, "He's got it. He is exactly right. We don't want to spend our time arguing about negative images. We want to develop *positive* images."



The way to do that, then, was to pick the kind of people who were just good people, and I'm hoping that the spirit of this project will override all the negative stereotypes. I would also like to start a project about prominent Jews and their life stories. When I was younger, most of my employers were Jews, and I would like to honor their accomplishments and contributions, too.

How did you choose your writers?

The thing about these books is that we can't overlook anything tainting about the lives of the subjects that could embarrass the Mentor Project in any way. I'm not implying that these people are perfect, but I did want to make sure that we would hire manuscript writers whom we could trust to be thorough in their research and to do a good, balanced job. Some of our authors have flown from Toronto to San Francisco, from Los Angeles to Washington, some as far as Italy to find material.

I also wanted to choose writers who were talented but unknown — that is, people who are unknown at the moment, but it's now time for you to know them. Every writer is so happy that this unusual project was put in their hands. They are so pleased. One of the writers is an alumna of the College: Peggy (Steichen '84) O'Reilly has written our book about Thomas Aquinas.

Who is the intended audience for these works?

The whole idea was that the books can be read by anyone who can read a newspaper. There's no intention whatsoever to make the books scholarly. If something was coming out too complicated, we had the authors rewrite it. It's not intended to take the place of a course at a university; it's for ordinary people to read and enjoy.

For that reason, I decided early on that these would not be hardcover books. I wanted softcover books so that they would be as inexpensive as possible. We are also publishing them as E-books, and that, of course, makes them even more affordable — and therefore accessible — for everyone.

Is that part of the reason why you chose to go with a mix of biographies and novels?

That's right; it broadens the audience. That also evolved, though, because of the writers themselves, who found that, in honesty, not all of the material that comes through the ages can be thoroughly researched and verified. Sometimes the authors have to fill in the gaps, and so then we turn to historical/biographical fiction.

"I hope that if we produce books about good, positive influences — mentors, which is where the project gets its name — we will be able to reach people in a way that will enlighten and inspire them above and beyond all the negativity."

How are you promoting or distributing the books?

We began by developing a website, which explains the purpose of the project in a way that is beautiful, charming, and encouraging. That was our kickoff for merchandising. Now we are developing opportunities for how to buy the books and how various groups can profit from promoting them. I have been going around to different organizations and finding opportunities where I can reach a minimum of 50 to 150 people who would listen to find out about the books. Two of our writers are also homeschooling moms who are preparing questionnaires for each book so that students can use them for homeschooling. If we can get into schools, if I can get into other organizations, if I get into clubs, if I can get it as part of the syllabus in a college, you know — on and on.

You are also using the project to support worthy organizations.

Yes, we are giving back a royalty to the groups that support the project. I'm developing a strategy so that when a particular group decides to sell the book — nonprofits, religious groups, fraternal organizations — they will get all of the profits. That includes Thomas Aquinas College, which will get all the profits from all of our books about saints.

Have you thought of expanding the project to screenplays?

That's a possibility. Mentor has retained all the rights. For that to happen, though, we first need to make sure that we write something truly good, something that can withstand the test of time. I am confident that we are doing that. Some of these books bring me to tears. They have such a good message that I actually swell up in my eyes! Sometimes when I pick up a manuscript, I can't stop reading it. That's when I know it's good, when I don't want to stop or even eat, I just want to keep going with this. When the book is truly engaging, you don't read for 10 minutes and then walk away; you just keep reading it, because you want to know more and more and more. I so much admire the people that we are writing about and the writers who are writing it.

And isn't that the point — to inspire your readers?

Yes it is. We want to reach people, especially young people who can still take the right turns, to make the right moves in their lives. At least for me, anyway, it would be beyond my intellectual ability to truly know the people we are writing about, to know them as they really were, but maybe we can come to better understand them by seeing how they *became* the people they were.

A Humble Scientist, Remembered

Rev. Dave Heney Honors Parents by Establishing Endowment in Their Honor

John Heney was a scientist, an engineer by training, who spent many years at the Hughes Research Laboratory in Malibu, working on cutting-edge, top-secret government contracts. He loved the scientific method and reasoning out answers to all questions, large and small, in measured, methodical steps.



“My father’s motto as a scientist was, ‘always and only go where the data takes you,’” says his son Rev. David Heney, pastor of St. Bruno Catholic Church in Whittier, California. “That means you can have no personal bias about what you would like to have happen; you must stay faithful to the actual data that you have collected. He recognized the humility of science to always stay with only what you know for sure, so far, and not overstep your conclusions.”

Although providence would bring Fr. Heney to the seminary, rather than to a career in the natural sciences, he has always shared his father’s love for scientific inquiry. “I inherited many of his characteristics, always questioning, always wondering,” he observes. “I don’t have a degree in science, but I continue to read it; I continue to study it all the time, and I give a lot of talks on it.” Indeed, Fr. Heney and a parishioner, Robert Klaren, have recently coauthored a book — *Physics and Faith: From Light to Life* — which examines evidence for God in the natural world.

Fr. Heney’s mother, Beatrice, did not share her hus-

band and son’s love of science. “Her life was in sports; she was a star basketball player back in the 1930s,” he says. Mrs. Heney was, however, profoundly committed to her children’s education and to nurturing their sense of wonder. “She deeply believed in education, in learning, and in going to school.”

Faithful Catholics, the Heneyes also believed strongly in helping others. “They always taught me that whatever you have — whatever talent, or gift, or money — is a tool to be used for some good,” says Fr. Heney. So when his mother passed away in 2009, followed by his father in 2016, Fr. Heney sought to put their estate to a worthwhile purpose that would honor their memories.

Upon reflection he established the John, Beatrice, and Fr. David Heney Endowment in Support of the Natural Science Laboratories of Thomas Aquinas College. The Endowment will generate, in perpetuity, revenue to provide for the needs of the College’s Natural Science curriculum. “All students at Thomas Aquinas College take four years of Natural Science, in which they replicate, as closely as possible, some of the experiments from history’s great scientists,” says Dean John Goyette. “We therefore have an ongoing need for laboratory equipment, which the Heney Endowment will go a long way toward meeting.”

By establishing the Endowment, Fr. Heney and his late parents have become members of the College’s Legacy Society. “The Legacy Society exists so that friends can support the College through their estates and planned giving,” says its



associate director, Robert Bagdazian. “As a measure of our gratitude, the Heneyes will be remembered regularly in our Masses at the College.”

In Thomas Aquinas College, Fr. Heney says, he sees the commitment to rational inquiry that animated his father’s love of science — and his own. “Years ago I accompanied our local Legatus Chapter as its chaplain for a TAC seminar experience,” he recalls. “In our discussions, we could only refer to ideas taken from the texts — or data — already set before us, and nothing from outside that set. That was a humble model of science that I knew my father would approve of! I knew that he would appreciate a gift made to the College that would ensure that that kind of scientific procedure would continue.”

In Memoriam

Frederick J. Ruopp (1930–2019)

A dear friend of Thomas Aquinas College, Frederick J. Ruopp died early in the morning on Good Friday, April 19. Mr. Ruopp was a member of the College’s Board of Governors for 37 years, beginning with his election in 1982 and serving as chairman from 1986 to 1992. “He was a man of extraordinary prudence, which he exhibited particularly in his years as chairman and also as chairman of the Finance Committee,” says former President Peter L. DeLuca. “Although he was a generous donor, his wisdom was his most important contribution to the establishment of Thomas Aquinas College.”



Raised in Elmhurst, Illinois, Mr. Ruopp earned a bachelor’s of science in banking and finance, with honors, at the University of Illinois, Champaign-Urbana. He then served for 13 months with the U.S. Army in Korea. Upon returning stateside he began a long career in finance, taking a job at First National Bank of Chicago and earning a Master’s of Business Administration at the Kellogg School of Northwestern University. In 1971 he founded the Chelsea Management Company, of which he was chairman and CEO, managing assets of over \$1 billion.

Mr. Ruopp is predeceased by his beloved wife, Joyce, and son Christopher; he is survived by his son Frederick, Jr., and grandchildren. The Dan Murphy Foundation, on whose board he served as a member, has made a generous donation of \$250,000 to Thomas Aquinas College in his honor.

“A lover of great books and the Catholic faith, Fred deeply admired the College’s academic program and devoted much of his time, talent, and treasure to helping ensure the College’s well-being and encourage its development,” says President Michael F. McLean. “We are grateful for his generosity and service, and we ask friends of the College to pray for the repose of his soul.”

Rev. James V. Schall, S.J. (1928–2019)

Following a lengthy illness, Rev. James V. Schall, S.J. — a good friend of Thomas Aquinas College and a great Jesuit priest — passed away April 17 at the age of 91.

Born in Pocahontas, Iowa, Fr. Schall served in the U.S. Army from 1946 to 1947 and entered the California Province of the Society of Jesus in 1948. He held bachelor’s and master’s degrees from Santa Clara University, a master of arts from Gonzaga University, and a doctorate in political theory from Georgetown University. He was ordained to the priesthood in 1963 and returned to Georgetown in 1977, where he taught for 35 years as a professor of political philosophy.

A prolific writer on culture, social issues, literature, and spirituality, Fr. Schall authored more than 30 books, 350 essays, 150 book reviews, and 660 columns. He was also a faithful champion of Thomas Aquinas College and a member of its Board of Visitors. At Commencement 1995 he served as the Baccalaureate Mass homilist, and in 2007 he presented the St. Thomas Day Lecture. In 2014 he delivered an address, “On Being Roman Catholic,” at a gathering of the College’s Washington, D.C., Board of Regents at the residence of the Apostolic Nuncio to the United States.

“He could talk about any subject. He invited conversation,” recalls College Chaplain Rev. Cornelius M. Buckley, S.J., whose friendship with Fr. Schall dates back to 1947. “He was an extraordinary man. He lost sight in one eye, and he was almost totally deaf the last couple of years. Then he had cancer of the jaw, and couldn’t really speak much. But he kept writing! He kept publishing right up until about a week before he died. A great, great man, something out of the past. We don’t see people like that anymore.”



In Memoriam

John “Terry” Spillane

June 27, 2014 — *Legacy Society member*

Rosemarie Spillane

July 10, 2015 — *Legacy Society member*

Anthony Greco

February 8, 2017 — *Legacy Society member*

Josephine Greco

February 12, 2017 — *Legacy Society member*

Lucille Leitao

January 18, 2019 — *Legacy Society member*

John Gregory Gardner

July 18, 2019

Brother of tutor Dr. Patrick Gardner, tutor Dr. Katherine Gardner ('06), Margaret ('14), and Peter ('17)

Margaret Cruickshank

August 23, 2019 — *Benefactor*

Thomas Bowman

August 24, 2019 — *Friend*

Sandra Simia

August 24, 2019

Mother of Stephanie (O’Keefe ‘12), Elizabeth (‘21), and Katharine (‘22)

Joseph Monnereau

August 27, 2019 — *Brother of Jonathan (‘05)*

Helen Grace Puccetti

August 29, 2019

Mother of Pip (Donahoe ‘78) and grandmother of Theresa (‘20) and Peter Donahoe (‘22)

Leonor Sauder

September 2, 2019

Mother of Carl (‘77) and John (‘83); grandmother of Adrienne (Rivera ‘02), Margaret (Grimm ‘03), Bridget (Zepeda ‘08), Anne (Potts ‘09), John (‘14), Joseph (‘17), and Therese (‘22)

Diane Wernet

September 4, 2019

Mother of Paul (‘91) and Matt (‘93)

Marie Ann Dean

October 10, 2019

Former assistant librarian, mother of Edmund (‘10)

Maria Fairman

October 29, 2019 — *Wife of Michael Fairman (‘87)*

The Virtues & Vices of Democracy

Why We Read Tocqueville

By Dr. John J. Goyette

The following remarks are adapted from Dean John J. Goyette's report to the Board of Governors at its February 20 2019, meeting. They are part of an ongoing series of talks about why the College includes certain texts in its curriculum. To read the rest of the series, see thomasaquinas.edu/whywestudy.



The best book on American democracy is written by a French nobleman, Alexis de Tocqueville. *Democracy in America*, Tocqueville's most famous book, is a two-volume work spanning some 700 pages and covering nearly every aspect of American social and political life: the arrival of the Puritans; American laws and political institutions; the country's habits, morals, and religious opinions; even its arts and sciences. The book's principal focus is to identify the virtues and vices of democracy so that one might moderate its harmful tendencies.

Tocqueville was sent by the French government to America in 1831 in order to inspect the prison systems, but he used his nine-month trip as an occasion to study all aspects of American life. As a result of this careful study he published the first volume of *Democracy in America* in 1835, and the second five years later, in 1840.

“To adapt to the changing social and political landscape, Tocqueville conceives of a new science of politics that recognizes the growing importance of social conditions rather than focusing on forms of government.”

The book begins by reflecting on a “democratic revolution” spreading across the globe, not so much a political revolution — a change in the form of government — but something he regards as more fundamental: a change in social conditions. Tocqueville points to a growing movement toward “equality of condition” that is slowly obliterating the distinction between social and political classes that characterized old feudal Europe, ushering in a new era of equality and democratic government.

Equality of condition has far-reaching consequences that are both political and social in nature. To adapt to the changing social and political landscape, Tocqueville conceives of a new science of politics that recognizes the growing importance of social conditions rather than focusing on forms of government. Indeed, Tocqueville is arguably the first to engage in what we now call “social science” as something distinct from “political science.” In any case, the object of Tocqueville's new science is to see how the virtues of democracy can be strengthened and its vices tempered.

The Point of Departure

Tocqueville is generally more optimistic about the prospects of democracy in America as opposed to democracy in post-revolutionary France. This is largely due to American democracy's point of departure: its Puritan origins. The Puritans combined two seemingly conflicting elements — the spirit of religion and the

spirit of freedom. The spirit of religion safeguards morals by restricting freedom within relatively narrow bounds: true liberty, which is distinguished from the license to do whatever one wants, is exhibited especially in self-government. Moral restraint is thus combined with a democratic notion of political freedom.

This spirit of liberty, according to Tocqueville, is especially embodied in the New England township — a form of local government in which citizens of the town govern themselves by forming their own deliberative assembly. It is here that the citizens of America acquire the taste for political liberty and the habits of self-government. He goes to great lengths to extol the virtues of the New England township, which, he says, “forms the principle and the life of American freedom.”

Because of the importance of religion in fostering true liberty, Tocqueville also places tremendous emphasis upon the importance of the family in American democracy. This is because, in America, religion does not directly influence laws or political opinions; its influence is felt indirectly by regulating habits and customs within the family. And this is why Tocqueville attributes the singular excellence of American democracy to the role of American women within the home.

Whereas business and commercial interests preoccupy American men, religion captivates the hearts and minds of American women. Consequently, women shape morals; but they do so by remaining within the narrow circle of domestic life. Tocqueville stresses that although the Americans treat the sexes as morally and intellectually equal, they do not think they are alike: “They have thought that since nature had established such great variation between the physical and moral constitution of man and that of woman, its clearly indicated goal was to give a diverse employment to their different faculties.” American women seemingly play an inferior role in politics and society by remaining within the confines of the home, but they are the ones who shape the moral life of the republic.

Tyranny of the Majority

If Tocqueville is quick to point out the singular excellences of American democracy, he also identifies various threats to

it. One of the principal dangers is what he calls the “tyranny of the majority,” which refers to the tendency of the majority to override, or suppress, the interests and opinions of the minority.

On the whole, Tocqueville is much less sanguine about the prospect of limiting the harmful effects of the tyranny of the majority by the legal and political safeguards proposed by the ancients or by our Founding Fathers. What Tocqueville sees is that elected representatives in America are not typically elected because of their virtue or wisdom. Except in times of national crisis, Americans tend to elect men of mediocre talent and virtue and elect their representatives not because they think them wiser or more virtuous, but because they mirror their own tastes and desires and will slavishly promote their own interests.

The tyranny of the majority can also be seen in ways that go beyond an elected majority trampling on the rights and interests of the minority. Tocqueville is concerned by a far more sinister tyranny exercised over thoughts and opinions. The great leveling brought about by the equality of condition makes ideas and opinions more uniform, and those who disagree with such opinions will feel isolated and afraid to speak, or even to think, in certain ways because of the influence of the majority. Political correctness is an example of the sort of danger that Tocqueville is talking about.

Love of Equality

The equality of conditions gives rise to another dangerous proclivity of democratic countries: the ardent and incessant love of equality. Tocqueville argues that in democratic countries the love of equality is the principal passion and is felt more ardently than the love of liberty. The more equal and alike men become, the more they are bothered by any remaining inequalities, however slight. The love of equality can be seen in the incessant desire for *equality of outcome* rather than simply *equality of opportunity*. The progressive income tax is one example of the democratic love of equality seeking to level economic inequalities. Of course, the progressive income tax is often coupled with social programs that aim to redistribute wealth from rich to poor. Indeed, Tocqueville himself predicts that



“By reading Tocqueville, we are able to recognize the source of some of our own opinions and desires, see the inherent dangers of our democratic tendencies, and learn how to defend the spirit of liberty that animates what is best in American life.”

the ardent love of equality leads, in the end, to socialism.

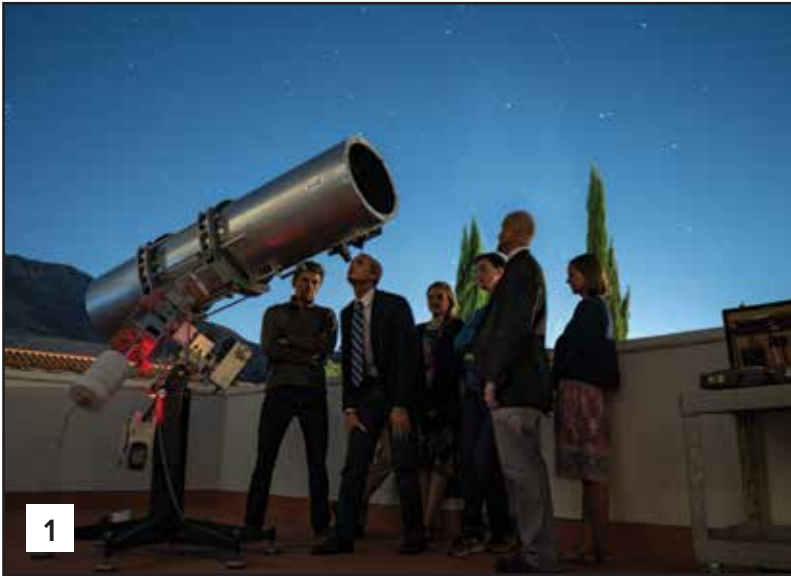
The love of equality is so strong that men will readily sacrifice their freedom to achieve equality. As Tocqueville puts it, democracy awakens “a depraved taste for equality in the human heart ... that reduces men to preferring equality in servitude to inequality in freedom.” Indeed, Tocqueville accurately predicts the rise of a new kind of despotism:

I want to imagine with what new features despotism could be produced in the world: I see an innumerable crowd of like and equal men who revolve on themselves without repose, procuring the small and vulgar pleasures with which they fill their souls ... Above these an immense tutelary power is elevated, which alone takes charge of assuring their enjoyments and watching over their fate. It is absolute, detailed, regular, far-seeing, and mild. It would resemble paternal power if, like that, it had for its object to prepare men for manhood; but on the contrary, it seeks only to keep them fixed irrevocably in childhood; it likes citizens to enjoy themselves provided that they think only of enjoying themselves. It willingly works for their happiness; but it wants to be the unique agent and sole arbiter of that; it provides for their security, foresees and secures their needs, facilitates their pleasures, conducts their principal affairs, directs their industry, regulates their estates, divides their inheritances; can it not take away from them entirely the trouble of thinking and the pain of living?

This is yet another instance of Tocqueville's far-reaching mind. He does not use the term “Big Brother,” but it is the image that most readily comes to mind.

These few brief examples of Tocqueville's genius can hardly do justice to a book that every educated person — certainly every educated American — should read at some time in his or her life. By reading Tocqueville, we are able to recognize the source of some of our own opinions and desires, see the inherent dangers of our democratic tendencies, and learn how to defend the spirit of liberty that animates what is best in American life.

Student Life



1. Tutor Brian Dragoo and California students view the heavens through the newly installed telescope on the balcony of St. Thomas Hall. 2. The Thomas Aquinas College, California, Choir and Orchestra perform at the Thanksgiving Concert. 3. After the first snow of the season fell on the New England campus, three hearty souls seek out more on nearby Mount Lafayette in New Hampshire. 4. California students study on St. Gladys Plaza. 5. Making the most of the northeastern autumn, students stage a cider, donuts & scarves party on the New England campus. 6. New England tutors and their families gather for the fall's All-College Barbeque.

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Calendar of Events

For more information, please see www.thomasaquinas.edu/calendar

- California Lecture** January 17
Dr. Timothy B. Noone
Professor of Philosophy
Catholic University of America
- New England Lecture**..... January 17
Dr. Robert Augros
Professor of Philosophy
Magdalen College of Liberal Arts
- Legatus Summit Seminar**..... January 23
On the Sacraments and Their Ministers
Naples, Florida
thomasaquinas.edu/legatus-summit
- California St. Thomas Day Lecture**..... January 28
Rev. Dominic Legge, O.P.
Assistant Professor,
Systematic Theology
Dominican House of Studies
- New England St. Thomas Day Lecture** January 28
Rev. Joseph Koterski, S.J.
Associate Professor of Philosophy
Fordham University
- All-College Seminar** February 7
- California Presidents' Day Lecture** February 21
The Hon. J. Leon Holmes
United States District Judge (retired)
Eastern District of Arkansas
- New England Presidents' Day Lecture**..... February 21
Dr. Marc Guerra
Professor of Theology
Assumption College