



THOMAS AQUINAS COLLEGE NEWSLETTER

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Thomas Aquinas College Files Suit Against HHS Mandate

Complaint Calls for Overturn of Federal Contraceptive Policy

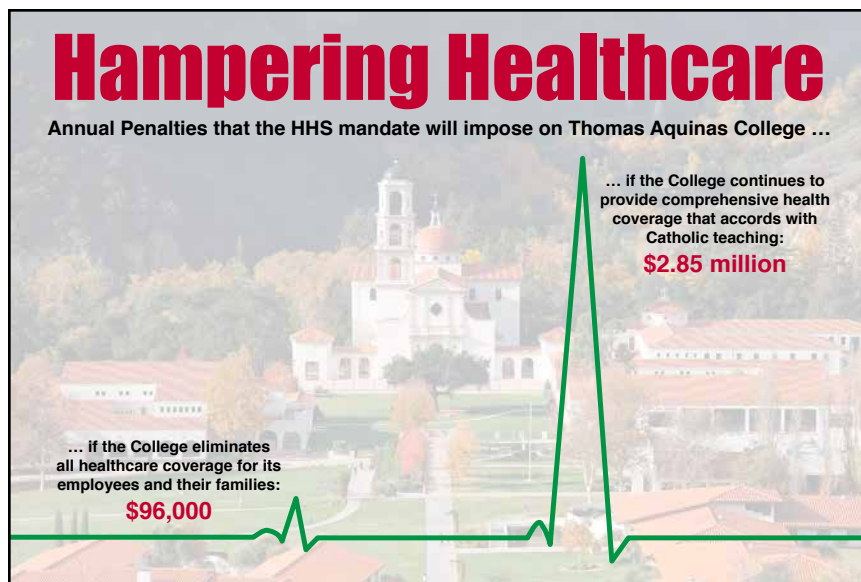
Ever since its founding, Thomas Aquinas College has been committed to upholding Catholic social teaching in all of its policies and practices. It has sought, for example, to consistently obey the civil law, to provide suitable wages and benefits to its employees and their families, and to honor the Church's teachings on marriage and sexuality. In keeping with these commitments, on Friday, September 20, the College filed a complaint against the U. S. government in the United States District Court for the District of Columbia.

The complaint alleges that the HHS mandate that compels all employers — even Catholic ones — to provide contraceptive, abortifacient, and sterilization coverage to their employees violates the First Amendment of the U.S. Constitution and the Religious Freedom Restoration Act. Specifically, the complaint argues, the policy substantially burdens the free exercise of religion without a compelling governmental interest. Further, by requiring employers with religiously motivated objections to provide morally problematic coverage, the mandate also violates the Administrative Procedures Act.

Represented by the Jones Day law firm, the College and its co-plaintiffs — the Roman Catholic Archbishop of Washington, The Catholic University of America, and others — are seeking a permanent injunction that would relieve them of the mandate's unjust requirements and severe penalties. The plaintiffs are additionally asking for the court to vacate the mandate altogether, in light of the Constitutional issues involved and the obvious threat posed to religious liberty.

"No Other Choice"

This direct legal action comes nearly two years after U.S. Secretary of Health and Human Services Kathleen Sebelius announced the mandate as part of the Affordable Care Act. Since then, the College has taken actions



short of litigation to resist the measure, filing formal complaints with the appropriate agencies and issuing a direct appeal to President Obama. Regrettably, these protests have been ignored.

The courts have dismissed most early lawsuits against the mandate due to a lack of "ripeness," or timeliness, either because the mandate had not yet taken effect, or because the Obama Administration was still modifying it. "With the Administration having finalized the law in August, we are certain that now is the time to act, because the mandate remains unsupportable," says the College's general counsel, J. Quincy Masteller. "With all that is at stake — for both the Catholic character and the financial viability of the College — we have no other choice."

"It is important for Catholic educational institutions to bear witness to their Catholic character by challenging measures that create a conflict between their duties to uphold the tenets of Catholic social teaching and to obey the civil law," says President Michael F. McLean.

Pains and Penalties

This dilemma is both ethical and financial. The HHS mandate carries stiff, potentially ruinous penalties. "If

the College were to avoid the mandate by simply refusing to offer health coverage, we would have to pay an annual penalty of \$2,000 per employee over the first 30 employees, or \$96,000 a year," explains Mr. Masteller. "But if we were to continue providing health insurance *without* coverage for contraception, sterilization, and abortion-causing drugs, we would face penalties of \$100 a day for each of our 78 employees — or \$2.85 million a year, which we simply cannot afford. The law effectively demands that we either violate our Catholic conscience or deny health coverage to our employees and their families."

"It is imperative that the College work to overturn measures that seriously threaten our Catholic identity and our financial stability," adds Dr. McLean. "After consulting with members of the Board of Governors, the faculty, and our bishop, the Most Rev. José H. Gomez, it became clear that we must oppose this measure by any legal means possible."

For prudential reasons, the College opted to pursue litigation in the D.C. District Court rather than in California's Ninth Circuit. "We are pleased that the Archdiocese of Washington, D.C., the Catholic University of America, and the other plaintiffs have welcomed our participation," notes Dr. McLean. "It is heartening to see Catholic institutions come together in defense of the Faith."

A Time for Prayer

In 2011 shortly after the terms of the HHS mandate became known, the College began a period of spiritual fortification. At the conclusion of every Mass in Our Lady of the Most Holy Trinity Chapel, the congregation says the Prayer to St. Michael, seeking the Archangel's intercession in this struggle. "I encourage our friends everywhere to join our students and faculty in reciting daily the prayer to St. Michael the Archangel," says Dr. McLean, "that we might be victorious in this effort."

#1 in the U.S. for Alumni Satisfaction

Thomas Aquinas College Earns Top Ranks from U.S. News & Princeton Review

According to the latest rankings from *U.S. News and World Report*, Thomas Aquinas College enjoys the highest alumni-giving percentage in the United States — unseating the previously "most loved" college, Princeton University. "If alumni donors are any measure of school satisfaction," the magazine notes, "graduates of Thomas Aquinas College are especially happy with their experience."



As part of its annual ranking of American colleges and universities, *U.S. News* measures the percentage of alumni who contribute to their colleges and universities, so as to gauge graduates' satisfaction with the education they have received. In its latest survey of more than 1,200 schools — based on average giving rates between 2010-2011 and 2011-2012 — the guide finds that some 63.7 percent of Thomas Aquinas College's alumni give financially to their alma mater.

This rate — a 5 point increase since last year — bucks a national trend of declining contributions. Moreover, the College's alumni-giving percentage is nearly five times greater than the national average of 12.8 percent, and 7.8

percentage points higher than the average among those schools with the Top 10 highest rates (55.9 percent).

The 2014 edition of *U.S. News'* Best Colleges guide also places Thomas Aquinas College in the top third of the top tier of all American liberal arts colleges, and lists the school as No. 21 among its Top 40 Best Value Colleges nationwide — the only Catholic institution to be ranked on this list. Thomas Aquinas College also ranks first in the country for the highest proportion of classes under 20 students (100 percent) and in the top 25 of schools whose students have the least debt at graduation.

Princeton Review

In the 2014 edition of its annual guide, *The Best 378 Colleges*, The Princeton Review has once again awarded the College perfect scores of 99 for academics and financial aid, as well as 97 for quality of life. The guide, which evaluates only the top 15 percent of American colleges and universities, lists Thomas Aquinas College as one of the "Best Western" colleges, one of only 75 on its Best Value Colleges list, and one of only 10 on its Financial Aid Honor Roll.



"Thomas Aquinas College offers outstanding academics, which is the primary criteria for our choice of schools for the book," says Robert Franek, Princeton Review's Senior VP / Publisher and author of *The Best 378 Colleges*. The guide additionally includes 62 ranking lists of "Top 20" colleges in various categories, based on surveys of students at those schools. Among the "Top 20" ranking lists on which Thomas Aquinas College appears are "Best Classroom Experience," "Most Religious Students," "Happiest Students," "Most Beautiful Campus," and "Great Financial Aid."

"This year's *U.S. News* and Princeton Review reports, along with the many others that highly rank Thomas Aquinas College, are strong indicators of what some do not think possible, but what we at the College have firmly held from the beginning," says President Michael F. McLean. "An institution of higher learning can be faithfully Catholic while providing excellent academics — and it can do so, with the generosity of its benefactors, at a competitive price."

For a complete list of the College's rankings in secular and Catholic college guides, see: thomasaquinas.edu/reviews

From the Desk of the President

Dr. Michael F. McLean's Remarks to the Incoming Freshmen at Convocation 2013

Earlier this summer I had the opportunity to participate in seminars with friends and benefactors of Thomas Aquinas College. The theme of the seminars was “The Year of Faith: Marriage and the Family,” an appropriate topic, we thought, in light of our conviction that the traditional view of marriage is solidly grounded in both faith and reason, despite the drumbeat to the contrary we hear from politicians, the courts, the media, and popular culture.

In those seminars we considered three texts. The first, *A Doll's House* by Henrik Ibsen, dramatizes, if you will, a modern marriage which comes to an end when a wife and mother abandons her husband and children to pursue her own fulfillment and self-realization. The second, *What is Marriage?* by Robert George, Sherif Girgis, and Ryan Anderson, presents a cogent philosophical defense of traditional marriage, emphasizing permanence and exclusivity. The third, *Familiaris Consortio* by Bl. John Paul II, presents a profound theological meditation on the sacramental significance of marriage and its ordination to children, family life, and the sanctification of the partners.

In preparing remarks for today's Convocation, it occurred to me that in the course of your studies here you will encounter many marriages, not all examples of Christian fidelity and commitment. In the first month or so alone of your matriculation at the College, you will read of Odysseus' lengthy extramarital dalliance with Circe and Clytaemnestra's murder of her husband, Agamemnon.

When it comes to family life, you will read of Creon's entombment of his niece, Antigone; Orestes' murder of his mother, Clytaemnestra, to avenge Agamemnon's death; and *The Republic's* apparent recom-



mendation that children be taken from their parents and raised in common.

All of this, of course, comes well before the junior year, when Othello kills his wife, Desdemona, and Lady Macbeth prods her husband to murder the king. As I recall, there are several dysfunctional marriages in *King Lear* as well.

It's not all bad, however. This year, you will also meet Hector's loving wife, Andromache, and Odysseus' faithful wife, Penelope. In your senior year, Pierre will marry Natasha toward the end of Tolstoy's *War and Peace*, and I suspect they will have many children and live happily ever after.

Of greater importance are the exemplary marriages you will observe in Sacred Scripture. For example, Abraham marries Sarah and becomes the father of faith and of God's chosen people, while Mary and Joseph wed in obedience to the will of God and together provide a home for the Savior of the world.

As some of my examples illustrate, not all of the literary works you will read in your four years at Thomas Aquinas College — where we place such emphasis on reading and discussing the greatest works of our civilization — will be immediately edifying or obviously illustrative of the truths of the Catholic faith. In the words of our founding document, however, “the greatest works of literature, insofar as they appeal to the imagination and move the

affections, are peculiarly accessible to the young, while at the same time they present or imply profoundly important views of human life and of reality as a whole.”

As you read the works of literature in our program, you must learn to be alert to the circumstances surrounding the central action, the reasons for, and the consequences of, the choices the protagonists make. (As Aristotle says, “whenever such-and-such a personage says or does such-and-such a thing, it shall be the necessary or probable outcome of his character.”) You must also consider the overall arc of the characters' moral development. It is surely one thing for an author to depict horrific or immoral actions as *horrific or immoral*; it is quite another to depict such actions as admirable or sympathetic.

The reality an author is trying to represent may, in fact, be the reality of evil, together with its causes and consequences. The more truthfully or believably the author presents these things, the more clearly will you be able to grasp his view of human nature, and the more deeply and properly will you be moved by his work. Reading such literature — and, conversely, reading literature which depicts good or admirable actions — can play a very important role in the acquisition of Christian virtue, both moral and intellectual.

It is well to remember also that what you are undertaking at this college is *Catholic* liberal education, with all that that implies. In the words of our founding document again, “[T]he Catholic, in the very act of his belief, has also found the teachers who will define and explain what he believes, show him its consequences, and rectify his whole intellectual life as well. ... [T]he believer embraces at once Christ as the supreme teacher and the

successors of St. Peter and the Apostles as altogether truthful and divinely appointed interpreters of His teachings.” At Thomas Aquinas College not all great books or great authors are created equal; our founding document continues, “[many] papal encyclicals make it plain that the perennial wisdom is to be studied through the works of the great masters themselves, and above all through the writings of St. Thomas Aquinas.”

While literature plays a vital role in Catholic liberal education, a truly *sapiential* role is reserved to the philosophical and theological works, including Sacred Scripture, which are the focal points of the College's curriculum. Always remain open to the movements of mind and heart occasioned by the greatest literature, but let the works read in the philosophy and theology tutorials be your *touchstones* over the next four years, for they will most dependably lead you closer to God and to a deeper understanding of the Catholic faith — including, by the way, its teachings about the beauty and goodness of sacramental marriage. Thank you.

In Memoriam

Dr. Ronald P. McArthur

Note: As this edition of the Thomas Aquinas College Newsletter was going to press, the College's founding president, Dr. Ronald P. McArthur, passed away. In order to give proper attention to Dr. McArthur's life and his work in the service of Catholic liberal education, we will postpone coverage until the next issue. In the meantime, we ask that you pray for the repose of his soul and the consolation of his wife, Marilyn.

Year of Faith

Fr. Barron Lectures on Proper Worship

To mark the close of the Year of Faith, on October 18, Thomas Aquinas College hosted Rev. Robert Barron, who spoke on the subject “David Dancing Before the Ark: The Liturgical Theology Implicit in 2nd Samuel” as part of the St. Vincent de Paul Lecture and Concert Series. The rector and president of Mundelein Seminary, University of St. Mary of the Lake, Fr. Barron is best known for his work as the creator and host of *Catholicism*, a beautiful, award-winning documentary series about the Catholic faith that has appeared on PBS and EWTN.

Fr. Barron cited the solemn protection God extends to the Ark of the Covenant as an example of the importance of proper worship. Throughout the Scriptures, Fr. Barron remarked, God attempts to “Edenize” man — that is, return him to harmony with Himself, his fellow man, and nature — by teaching him “right praise,” culminating in the Lamb's Supper as foretold in the Book of Revelation.

The College preceded the lecture with a reception and dinner in St. Joseph Commons, attended by members of the



Board of Governors, faculty, and President's Council. “It was an honor to have Fr. Barron with us as we concluded the Year of Faith,” says President Michael F. McLean. “The large number of students, faculty, and guests in attendance responded enthusiastically to his development of the idea of ‘right worship,’ which requires both a festive and properly sacrificial attitude. His emphasis on joy and gratitude as fitting responses to God's law was especially inspiring, as were the many expressions of appreciation he received from those whose lives his work has touched.”

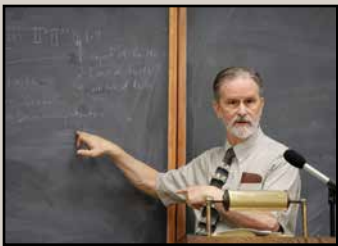
Audio and video from the address are available at thomasaquinas.edu/frbarron

St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

- On August 30, **Mr. John Baer**, a member of the College's teaching faculty, presented the year's opening lecture, “Descartes and the Path to Knowledge.”
- Members of **The Symbiosis Ensemble** performed music by Mozart and Haydn at the Fall Concert on September 13.
- Periodically members of the faculty present informal lectures, followed by question-and-answer sessions, on campus. These late-afternoon gatherings afford an opportunity for tutors to speak about some topic of great interest to them and to share their thoughts with other members of the community. On September 18, **Mr. Laurence L. Shields** presented one such tutor talk, “The Object of Faith, Part II,” and on October 2, **Dr. Sean Collins** spoke on the subject, “Do Natural Things Have a Form?”
- One Friday night each semester, the student body and teaching faculty gather for the **All-College Seminar** — simultaneous meetings of small groups (about 20 students, drawn from all classes, and two tutors) to discuss a pre-selected reading. The fall semester's seminar took place on October 4 and focused on Leo Tolstoy's *The Death of Ivan Ilyich*.



Text and audio from select lectures and concerts are available at thomasaquinas.edu/lectures

Truth Matters

College Unveils New Slogan

“Truth will be the chief object of study as well as the governing principle of the whole institution.”

So reads the founding document of Thomas Aquinas College, *A Proposal for the Fulfillment of Catholic Liberal Education*, which declares truth to be central to the College’s mission. In the spirit of that document, and in the hope of sharing its promise ever more widely, the College has adopted a new slogan for its advertising and promotional materials: Truth Matters.

“We wanted a concise statement that conveys what makes Thomas Aquinas College unique among American institutions of higher learning, something that reflects both our fidelity to the teaching Church and our commitment to academic excellence through our program of Catholic liberal education,” says President Michael F. McLean. “‘Truth Matters’ does just that.”

The Way, the Truth, and the Life

In an age characterized by what Pope Emeritus Benedict XVI has described as the “dictatorship of relativism,” Thomas Aquinas College stands firm in the conviction that the human mind can come to the truth about reality — about nature, man, and the God who made them. What is more, the College stands firm in the conviction that truth *matters*. “The truth shall set you free,” Our Lord promises, delivering us from the temporal prisons of sin and error (Jn. 8:32).

Not only does the truth perfect us as human beings made in the image and likeness of God, but it enables us to provide a defense in the public square for the things we hold most dear. For this reason the Thomas Aquinas College curriculum guides students in the pursuit of truth via many different paths: the order of mathematics, the wonder of natural science, the beauty of poetry and literature. All of these, however, are ordered to the two highest disciplines: philosophy, the love of wisdom,

in which reason grapples with the eternal questions; and theology, the knowledge of God, in which faith unites with reason to show us Truth Himself.

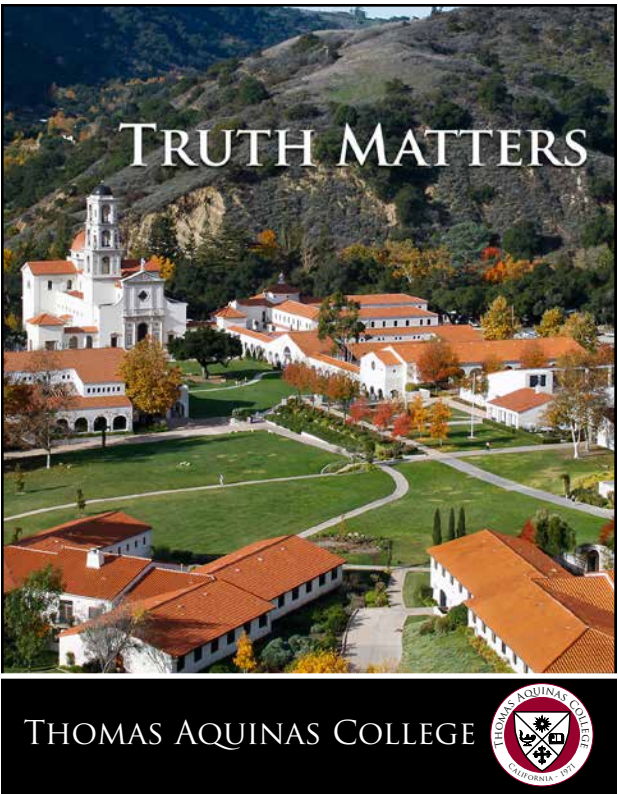
Indeed, as Our Lord tells us, He is the “the way and the truth and the life” (Jn. 14:16). That is, truth is not merely an abstraction to be studied, but a Person to be known, loved, and served. “Finally, the most important conversations on campus take place not in our classrooms, but in our chapel,” says Dr. McLean. “The truths we derive from reading the words of the great authors are but a foretaste of the truth to be found in communion with the Word made flesh.” While the College is first an academic institution, the whole of its academic program is directed toward fostering this relationship for each individual student.

“We can see the results of this approach every day,” notes Director of College Relations Anne Forsyth (’78). “They are evident in the conversions, in the vocations, in the palpable joy one finds among our students.”

The Truth as Lodestar

Although all faithfully Catholic colleges are oriented toward truth, what sets Thomas Aquinas College apart, adds Mrs. Forsyth, is that the pursuit of truth is its lodestar. “Every school has its own emphasis or charism,” she explains. “Here, our focus is on engaging students with the truth. This is why our curriculum is composed of the great books, not textbooks, so the students have a direct connection with the works of the greatest minds in Western civilization. This is why, instead of listening to lectures, our students take an active role in classroom discussions. As a natural consequence of this active engagement, a vibrant spiritual life and a genuinely Catholic community flourish on our campus.”

From this devotion to truth also springs the strong Catholic identity and record of academic excellence for



which the College has earned the praise of both religious and secular critics, such as *The Cardinal Newman Guide* and *The Princeton Review*. “Truth matters. It matters more than anything else,” says Dr. McLean. “Out of love for the truth, we devote ourselves to upholding the teachings of the Church and vigorously pursuing the breadth of liberal education.”

The “Truth Matters” slogan — the product of collaboration among members of the College’s faculty, administration, Board of Governors, and alumni — is now featured prominently on the College website. Within the next few weeks, it will also appear in other promotional materials, including print and online advertisements.

College Update

News from the Campus and Beyond

Rosary Renewal

Members of the Sophomore Class have been encouraging greater participation in a longstanding campus tradition: the Family Rosary. Every night at 9:15, students join Head Chaplain Rev. Joseph Illo in Our Lady of the Most Holy Trinity Chapel to pray for the entire Thomas Aquinas College “family.” On certain occasions, the students will keep a special intention for that day, such as on September 11, when they prayed for the victims of 9-11, the future of the United States, and peace in our world.

Concurrent with the students’ renewed devotion, Dean Brian T. Kelly has established a monthly faculty Rosary. The College’s tutors and senior administrators meet in the Chapel every first Friday morning, where they pray a Rosary for the needs and intentions of the College. “The primary intention of this Rosary is for the faculty to remain strongly united in support of the mission of the College,” says Dr. Kelly. “But we also pray for the entire community, including students, faculty, staff, alumni, and friends of the College.”

Says Fr. Illo, “The College that prays together stays together!”

New College Video

Looking out from the loggia of Our Lady of the Most Holy Trinity Chapel, a camera sweeps across the Thomas



Aquinas College campus. The sun rises above the foothills surrounding the Los Padres National Forest, and a voice asks, *What do I know and what do I not know?*

So begins a new, 7-minute video — an introduction to the studies, the faith, and the community of Thomas Aquinas College. In a quick-moving montage of music and photography, the video explores the beauties of the College’s campus, the depths of its curriculum, and the joy of its students. Brief clips from interviews with a wide range of graduates, members of the faculty, and governors give the viewer

a sense of how Thomas Aquinas College inspires its students and forms its alumni.

The mini-documentary is the handiwork of Joe Haggard (’03), a graduate and video producer based in Dallas, Tex. “We are delighted with the work Joe did on this project,” says Director of College Relations Anne Forsyth. “It is no easy task to tell the story of the College — our unique curriculum and pedagogy, the campus life, our alumni, our fidelity to the teaching Church. Yet Joe manages to tell the story with elegance and grace, using few words and many beautiful images, in just a few minutes.”

The video is featured at the top of the Thomas Aquinas College website (thomasaquinas.edu) and also on its YouTube channel (YouTube.com/ThomasAquinasCollege).

Springtime for Vocations

Five more young graduates have recently taken steps toward lives of service to the Church. On July 26, the Feast of Sts. Joachim and Anne, **Sarah Kaiser (’02)** made her first profession of vows in the Carmel of Our Mother of Mercy and St. Joseph in Alexandria, S.D. Her name in religious life is Sr. Anne Therese of the Child Jesus. Less than a week later **Elisabeth Sedler (’09)** — now Sr. Juan Jose — entered the novitiate for the Dominican Sisters of Mary, Mother of the Eucharist, on August 1.

On August 19 **Derek Remus (’11)** entered St. Joseph’s Seminary in Edmonton, Alberta, Canada, as a seminarian for the Diocese of Calgary. “Certainly coming to the College has helped me in my vocation discernment,” he remarked at the time of his graduation. “Studying St. Thomas, philosophy, and theology has increased my love of the intellectual life and has made me think more about a teaching and preaching vocation in the priesthood.” The College has also learned that **Conor Bopp (’12)** is a first-year student at Kenrick-Glennon Seminary in St. Louis, where he is studying for the Diocese of Omaha. His time at the College, he writes on the diocesan website, “disposed me toward hearing God’s call in my junior year.”

Lastly **Sr. Erika Brown (’11)** entered the postulancy for the Carmelite Sisters of the Most Sacred Heart of Los Angeles on the September 14, the Feast of the Exaltation of the Holy Cross. “I feel so blessed to be a part of this Carmelite community praying ‘in the heart of the Church,’” wrote Sr. Erika last year. “The Lord has been working in my life in wonderful ways. I am so grateful for my time at Thomas Aquinas College: It fostered a desire to know and love the Lord which could not be quenched. God is so good!”

Please pray for these young men and women as they continue to answer God’s call.

Bishop Vann: “A Tale of Two Processions”

Homily: A Procession for the Mass of the Holy Spirit

Note: The Most Rev. Kevin W. Vann, JCD, DD, Bishop of Orange (Calif.), was the principal celebrant of the 2013 Convocation Mass of the Holy Spirit.

I was saying to your president and to your faculty and Board members at dinner last night, I am grateful to be here. I have heard of Thomas Aquinas College for a number of years because, when I was a pastor of a church called Blessed Sacrament in Springfield, Ill., one of my parishioners came here for college, and so did the rest of her family. So through them I had at least a glimpse of all of you. Maybe God, in His providence, was preparing me for the day when I would have the blessing and the chance to be here with all of you.

I would like to frame my homily this morning, and my remarks a little bit later on (see next page), as a comparison to the classic work *A Tale of Two Cities*, and rename it, and reframe it, to what I would call “A Tale of Two Processions.” I refer to two processions which I experienced in my life, and which profoundly shaped it, processions which you are experiencing these days, and which I am confident — in the hand and the providential care of God — will do the same for all of you.

Most of you know that the Mass of the Holy Spirit really is an ancient, ancient tradition in the life of the Church, paralleling the Red Mass for the legal profession. We ask the Holy Spirit to come upon us, and descend upon us, now in our new academic year, just as lawyers and judges do a little later on in the next couple of months. That is why we use the color red this morning, the color of the Holy Spirit, the fire of the love of God.

I have been to a lot of different Masses of the Holy Spirit over the years. I remember even grade school and high school, and certainly in my days in the seminary. They were fine, but for me they had become just a kind of routine — until the fall of 1981.

You see, I was ordained a priest in May of 1981, and sent right away to Rome to study canon law at the Angelicum, the Pontifical University of St. Thomas Aquinas. When in Rome, I had the opportunity to participate in the Mass of the Holy Spirit with Pope John Paul II at St. Peter’s Basilica on a beautiful fall day. I was newly ordained, just about three months, and there I was, a skinny, young, red-headed priest from central Illinois, processing with thousands of other people along with Pope John Paul II into St. Peter’s Basilica. I was in that procession because I was one of the priests who was blessed to be distributing Holy Communion. And it just came



over me all at once, as we were all processing in, singing that great hymn, “Praise to the Lord, the Almighty, the King of Creation.” Everybody was singing it together, in their own languages, and all that was, as it were, rising up to God. I had the distinct sense that I was being taken into something much greater than myself, being taken into a history of truth, beauty, faith, and learning by none other than the hand of God Himself.

“For all of you here today, I would pray that the procession of this Mass of the Holy Spirit and the processions later on today will be experiences in which you will sense that you are being led by the hand of God into something much greater than you, being led to truth, and beauty, and a deeper faith, for a purpose, and mission that God has in mind for every one of you as He has made you.”

For all of you here today, I would pray that the procession of this Mass of the Holy Spirit and the procession later on today will be experiences in which you will sense that you are being led by the hand of God into something much greater than you, being led to truth, and beauty, and a deeper faith, for a purpose and mission that God has in mind for every one of you as He has made you. Someday it will become clear to you, in the days, and in the months, and in the years ahead. But that purpose that is unfolding in front of you, in that procession that is your life, it is surely to state clearly and to give testimony to the fact that — in this skeptical, secular world, in the West especially — God indeed does exist. You can say that, and live that. In fact there is a meaning and a purpose to every life coming from God, and the human person in

fact does, indeed, reflect the image of God and His glory, in spite of whatever smoke may come from the culture around us.

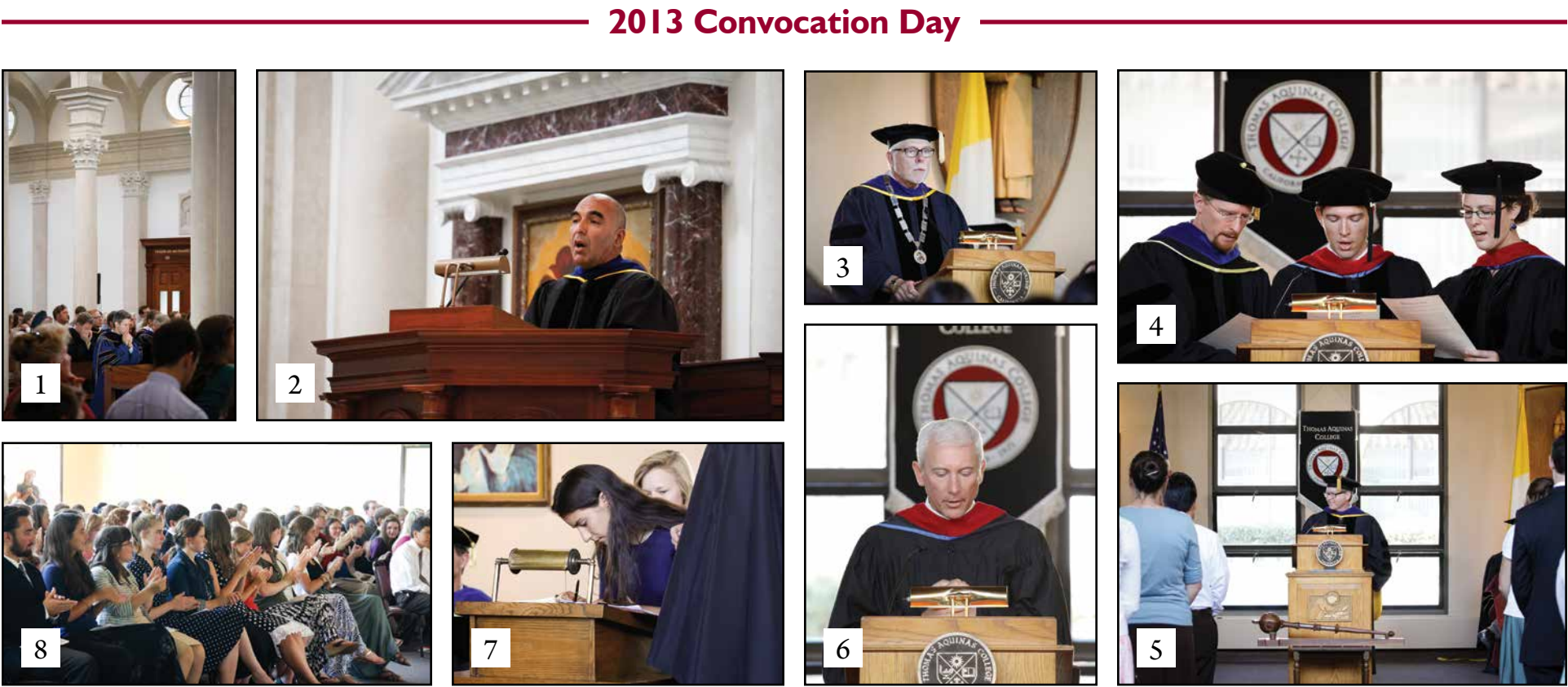
In the Word of God, in our liturgy, we meet the Word of God, we meet Christ. We have it in the Word of God and in our faith in the Lord who speaks to us. In the readings from the Old Testament, we have the story of the bones coming to life from Ezekiel. The Lord says that in the midst of desolation, of being unsure, in facing obstacles, God indeed is at work in your lives to bring about new life. St. Paul secondly reminds us that the Spirit comes to our aid and helps us to pray. In this new academic year, in the midst of your studies — papers, reflecting, reading, studying those wonderful classics called the great books, and everything else in terms of faith and reason — you cannot do it without praying. The Holy Spirit will indeed come to you to help you to pray.

Finally, the words of Christ Himself in St. John’s Gospel remind us to come to Him above all for everything, and drink that living water in the image of our own baptism — that life that God has given to us in baptism — and facilitated by those who loved us: our parents and our godparents. Those are the messages of the Word of God for you today in this procession of the Mass of the Holy Spirit in this new year.

I believe, and I know, and I understand that this Mass of the Holy Spirit is not just another academic function. You and everyone here are being personally called by God and led by the Father, Son, and Holy Spirit. You are being taken into a reality far greater than you ever could have imagined, so as to reflect evermore on the presence of Christ in the world. You eventually will be sent on a mission by the hand of God to join other people in their processions of life, to truly say indeed that God is here.

Truly may God bless you and the staff, faculty, and everybody here on this beautiful day that God has given us and in the months ahead that open in front of us in our new academic year.

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



Scenes from Convocation 2013: 1. Members of the faculty pray at the Mass of the Holy Spirit in Our Lady of the Most Holy Trinity Chapel. 2. Dr. John Nieto (tutor) reads the Prayers of the Faithful. 3. President Michael F. McLean addresses the Class of 2017 at Matriculation. 4. New tutors Drs. Sean Cunningham, Paul Shields, and Katherine Gardner make the Profession of Faith and Oath of Fidelity. 5. Dean Brian T. Kelly introduces the faculty. 6. Head Chaplain Rev. Joseph Illo gives the invocation. 7. Grace Bueche ('17) signs her name to the College's register. 8. Students applaud the start of the new academic year.

Matriculation Address: A Corpus Christi Procession

Note: The Most Rev. Kevin W. Vann, JCD, DD, Bishop of Orange (Calif.), served as Thomas Aquinas College’s 2013 Convocation Speaker. He delivered the following address to the students and faculty of the College.

Growing up in the Midwest in the era that I did, we listened to a lot of radio in the car and at home, and there was a very famous radio commentator whose name was Paul Harvey, who always said things in two parts. He would finish one part and then he would say, “Then you’ll get the rest of the story.” He would come back an hour later with the rest of the story. That is kind of what I am going to do today. At the morning Mass I talked about “A Tale of Two Processions” (see previous page). In my homily I talked about the first one, and I am now going to speak briefly about the second one and how it is an image of what we are all about.

First, though, I would note that Dominican heritage has always been a part of my life, growing up with the Dominican sisters and learning about St. Thomas Aquinas. Then, in later years, I was sent to Rome to study canon law at the Angelicum, the University of St. Thomas Aquinas overlooking the Roman Forum. It is called the Angelicum after the Angelic Doctor, so St. Thomas Aquinas was very much part of our lives. I had the blessing to visit the room where he died in the Cistercian Abbey at Fossanova. I have seen that room and I think I even celebrated Mass there one time. When I first served Mass years and years ago, I was given a card which I have miraculously kept to this day that has St. Thomas Aquinas’s prayer for the Eucharist on it. There were great Eucharistic chants that St. Thomas Aquinas prayed and wrote, which certainly accompanied his quest in faith and in reason. That is all a part of my life and my heritage.

“You are in a procession in your own life, in your own journey, in which the same God accompanies you through all the twists, turns, and occasional roadblocks that our culture presents. Yet, just as in the Corpus Christi procession, with the Hymns of St. Thomas Aquinas accompanying us, the way will be open, the road made straight, the streets cleared, and the way will be shown to the truth, and the beauty, and the love of God.”

Now I want to talk about another procession — well, really two. A procession is a journey of life. I recently thought a little bit about Dante in that regard. Not long ago I was at a place called St. Catherine’s Academy in Fort Worth, which is still run by the Dominican sisters from Mission San Jose. In the chapel there is Dante, along the side, and he is accompanied by Beatrice, who was the star. I was re-reading *The Divine Comedy*, in which Dante begins: “In the middle of the journey of our life, I came to myself in the dark wood, where the straightway was lost.”



President McLean and Bishop Vann greet Michael Douglass ('17) at the Matriculation ceremony.



Then there was the story of the leopard and his fear; and then Virgil came to guide him in a journey or procession of life, which really was about redemption and eternal life.

There is another journey of life that I think is kind of contemporaneous with Dante; it certainly was in practice at that time. It is the Corpus Christi procession, where the great hymns of Thomas Aquinas are sung, even to this day. Not long after the following spring where I had that great procession for the Mass of the Holy Spirit, I had the blessing of being in the Corpus Christi procession in Rome, which Pope John Paul II — who was one of my heroes — led on foot, like Pope Francis did this year, from St. John Lateran to St. Mary Major.

This procession moves up the Via Marianna, which is a big busy street in Rome. It’s congested. It’s hard to cross. If you turn the wrong way, you can end up in a couple of alleys. You can lose your way — kind of an image of life in general, that our procession of life can be full of roadblocks and wrong turns and those kind of things. But on the Solemnity of Corpus Christi, that all changes. When the procession with the Blessed Sacrament moves from St. John Lateran to St. Mary Major, everything gets out of the way, everything. Traffic stops. The way is marked straight to St. Mary Major for Benediction. The people lean out of their apartments with candles and flowers and blankets and everything to honor Christ the Lord. Christ the Lord moves in His procession, accompanied by the wonderful hymns of Thomas Aquinas. The people sing “The Beauty and the Majesty of God” as the procession goes right to St. Mary Major without any difficulty. Everybody follows and everybody knows the way.

We are now on a quest, this journey of our life, and of our education, in which we try to show a world that operates in sound bites how faith and reason fit together. How do we do that, how do we show how we can be formed in a world that does not understand? The Corpus Christi procession shows us the way to go and, in fact, it’s possible. We are accompanied by St. Thomas Aquinas with all his Eucharistic hymns to the glory of God: “*Lauda Sion*,” “*Tantum Ergo*,” and the like. I urge you just to read about it, and to look it up on the Internet, and make that as a model of your procession of life, in your studies and pursuit of truth, reason, beauty, and faith.

How about we just say that now you are in a procession in your own life, in your own journey, in which the same God accompanies you through all the twists, turns, and occasional roadblocks that our culture presents. Yet, just as in the Corpus Christi procession, with the hymns of St. Thomas Aquinas accompanying us, the way will be open, the road made straight, the streets cleared, and the way will be shown to the truth, and the beauty, and the love of God. You, forming that procession of life, will then, when your time here is finished, undertake or be called in another procession of faith and tradition. You will be able to invite others to come and to follow, to join a family, a communion of life and love with the Lord, His Vicar, and all of us together in the communion of faith that is The Church.

I would like to close with a prayer of St. Thomas Aquinas himself that is for ordering a life wisely (reprinted, right).

What a blessing for our procession of life. Thank you.

Prayer for Ordering a Life Wisely by St. Thomas Aquinas

O merciful God, grant that I may desire ardently, search prudently, recognize truly, and bring to perfect completion whatever is pleasing to You for the praise and glory of Your name.

Put my life in good order, O my God.

Grant that I may know what You require me to do.

Bestow upon me the power to accomplish Your will, as is necessary and fitting for the salvation of my soul.

Grant to me, O Lord my God, that I may not falter in times of prosperity or adversity, so that I may not be exalted in the former nor dejected in the latter.

May I not rejoice in anything unless it leads me to You; may I not be saddened by anything unless it turns me from You.

May I desire to please no one, nor desire to displease anyone, but You.

May all transitory things, O Lord, be worthless to me, and may all things eternal be ever cherished by me.

May any joy without You be burdensome for me, and may I not desire anything besides You.

May all work, O Lord, delight me when done for Your sake and may all repose not centered in You be ever wearisome for me.

Grant unto me, my God, that I may direct my heart to You, and that in my failures I may ever feel remorse for my sins and never lose the resolve to change.

O Lord my God, make me submissive without protest, poor without discouragement, chaste without regret, patient without complaint, humble without posturing, cheerful without frivolity, mature without gloom, and quick witted without flippancy.

O Lord, my God, let me fear You without losing hope, be truthful without guile, do good works without presumption, rebuke my neighbor without haughtiness, and — without hypocrisy — strengthen him by word and example.

Give to me, O Lord God, a watchful heart, which no capricious heart can lure away from You.

Give to me a noble heart, which no unworthy desire can debase.

Give to me a resolute heart, which no evil intention can divert.

Give to me a stalwart heart, which no tribulation can overcome.

Give to me a temperate heart, which no violent passion can enslave.

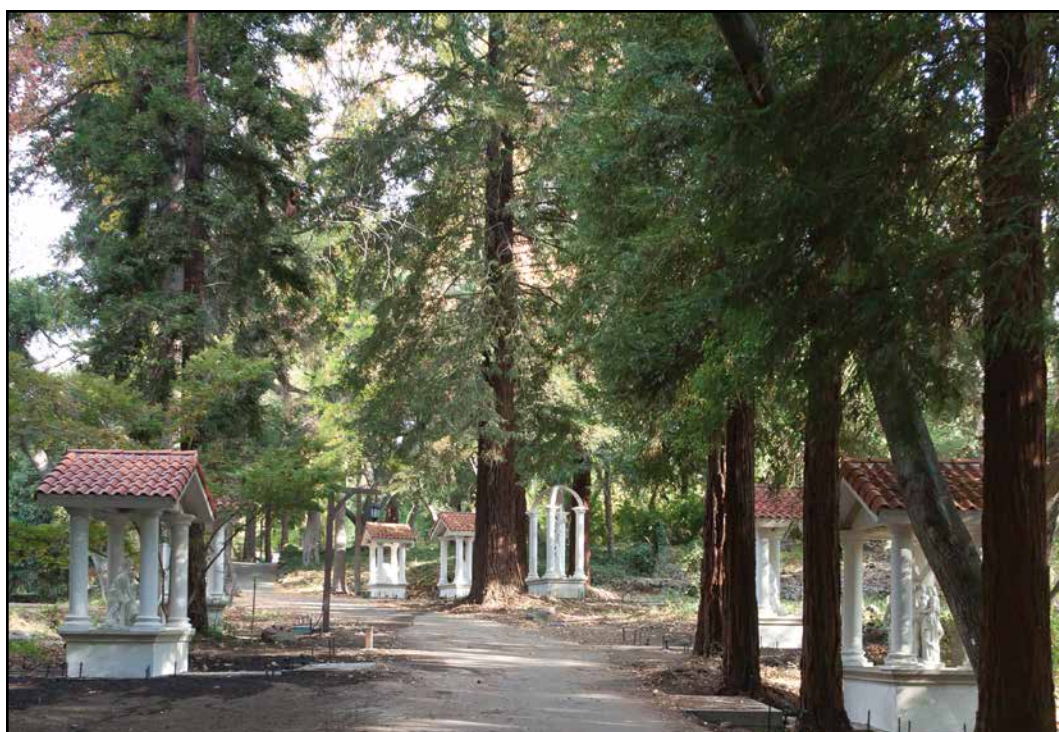
Give to me, O Lord my God, understanding of You, diligence in seeking You, wisdom in finding You, discourse ever pleasing to You, perseverance in waiting for You, and confidence in finally embracing You.

Grant that with Your hardships I may be burdened in reparation here, that Your benefits I should use in gratitude upon the way, that in Your joys I may delight by glorifying You in the Kingdom of Heaven.

You Who live and reign one God, world without end. Amen.

Via Crucis

Governor Robert Barbera Presents College with New Stations of the Cross

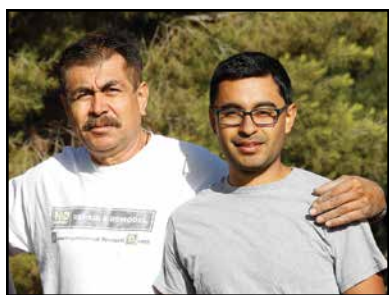


“For me, the Stations of the Cross have always been very special,” says Robert Barbera, a member of the Thomas Aquinas College Board of Governors. “They give you a feeling and an empathy for the last days of Christ on earth. They help us to meditate, to better appreciate His love and His sacrifice.”

Moved by his affinity for this centuries-old devotion, Mr. Barbera has blessed the College with a beautiful and extraordinary gift: a collection of the 14 Stations commemorating Jesus’s journey along the *Via Dolorosa*. The newly installed Stations, depicting scenes from Our Lord’s passion and death, now stand along the drive on the lower portion of the campus, where centuries’ old oaks and redwoods provide shade and tranquility. Each Station is a

tableau — e.g., Our Lord with Simon of Cyrene, or Our Lord meeting his mother — housed in a shelter of Mediterranean columns supporting Spanish-tile roofs.

The founder and CEO of Barbera Property Management, which owns several businesses in the San Gabriel Valley, Mr. Barbera has extensive experience with real estate, landscaping, and design. He brought this expertise to the planning of the Stations, helping to choose their location and design their shelters. “To walk along and meditate upon the Stations that Robert has given us is a profoundly moving experience,” says President Michael F. McLean. “These treasures will grace the lives of our students — and, indeed, anyone who sees them — for many years to come.”



Clockwise from top left: The craftsmen who built the shelters and installed the statues, Isauro and Carlos Rios of Rios Remodeling; unveiling the statues upon their arrival on campus; student workers help install the irrigation system for the surrounding landscaping.

Inspiration and Location

The idea for the Stations came about when, during a tour of the campus, Mr. Barbera saw the College’s original Stations of the Cross — a hand-carved, wooden set climbing up the hill behind St. Ignatius of Loyola Hall. These Stations, the work of late chaplain Rev. Wilfred Borden, O.M.I., serve as a private devotional; their narrow walkway allows for no more than two or three people to pass by at a time. Having always enjoyed larger, community processions, Mr. Barbera proposed erecting a more elaborate set elsewhere on campus, one that would accommodate the entire community and reflect the stylistic elements of Our Lady of the Most Holy Trinity Chapel.

“We were delighted by Robert’s suggestion,” recalls Dr. McLean. “We saw it as a way to enhance both the spiritual life of the College and the physical beauty of the campus.” Mr. Barbera and College officials searched the campus for the optimal location. “We thought down below the main campus, near the spring-fed ponds, would be the perfect venue,” says Vice President Paul J. O’Reilly. “The area is picturesque, peaceful, and large enough for the whole community to participate in Lenten devotions.”

“I liked the peacefulness and the spaciousness of the area,” says Mr. Barbera. “It’s not encumbered by anything but nature. That was important. If we are going to meditate in prayer, we don’t want all the clamor and the busyness of a more central location. The area has to be like a sanctuary, so that the peacefulness speaks for the Stations as well as the Stations’ speaking for the space. The symbolism can come out even more deeply in this kind of area.”

The course of the Stations, which begins by the original Ferndale Ranch gate at the entrance to campus, slopes uphill, like the road to Calvary. At the suggestion of Head Chaplain Rev. Joseph Illo, the order of the Stations alternates across the drive — with the odd numbers on the west side and even numbers to the east — mirroring the sequence of the *Via Crucis* in Jerusalem.

Statues and Shelters

The statues in the Stations of the Cross are replicas of originals that once stood in the Cathedral of the Immaculate Conception in Kansas City, Mo. “We did a lot of research about the statues,” notes Mr. Barbera. “We had to look out for proportion and size, and we wanted to find the best quality available.” That search led to King Richard’s Religious Artifacts in Alpharetta, Ga., which fabricated new molds for the project. “I wanted to make sure the statues were suitable, so before placing the complete order, we asked for a single sample,” says Mr. Barbera. When the Station arrived — No. III: Jesus falls for the first time — “it almost brought tears to my eyes, it was so beautiful.”

Because the Stations are outdoors, they required shelters to increase their visibility and to provide protection from the elements. Mr. Barbera designed the shelters to complement the other structures on campus. “The shelters had to have that feeling of style and continuity, so that it all came from the same thought process of the Chapel,” Mr. Barbera explains. For a model, he used the shrines in the Chapel’s transepts, adopting the style of their pilasters and pediments, and finishing each shelter with a Spanish-tile roof like that of the Chapel.

The Twelfth Station, Jesus dies on the Cross, is the most solemn, at which the faithful kneel for a sustained time during procession ceremonies. With this heightened significance in mind, Mr. Barbera suggested creating a Twelfth Station that was distinct from the others. On the



Clockwise from top left: The Tenth Station, Jesus is stripped of his garments; The Ninth Station, Jesus falls for the third time; The Sixth Station, Veronica wipes the face of Jesus; The Eleventh Station, Jesus is nailed to the Cross; Thomas Aquinas College Governor Robert Barbera, who contributed the Via Crucis, and his wife, Josephine, at the Thirteenth Station, Jesus is taken down from the Cross.

College’s new *Via Dolorosa*, Station XII is the tallest, and instead of a tiled roof, its four columns support two arches that meet in the middle above the crucifix. Looking directly at the Station, one can see the Chapel’s dome rising behind it.

Construction

Building that Twelfth Station proved to be logistically difficult, says Carlos Rios, a member of the three-man crew that constructed the project. In a feat of strength and ingenuity, the men had to devise a strategy for safely hoisting the arches — weighing hundreds of pounds each — atop the nine-foot-high columns. “It looks great,” he says of the finished product. “It was worth every effort.”

Mr. Rios and his father, Isauro, operate a family-owned construction business in Los Angeles, Rios Remodeling, that has done work for Mr. Barbera in the past. Together with another workman, they spent nearly five months building the shelters and installing the statues, during which time they spent nights in the campus bungalow. While on campus they were able to get a sense of the life of the College, taking meals in St. Joseph Commons and attending daily Mass in Our Lady of the Most Holy Trinity Chapel. “It was a great experience for us,” he says.

Working in a Catholic environment, on a devotional project, was spiritually

gratifying. “Seeing Our Lord really close to us in these detailed statues brought a sense of peace, especially being here with nature all around us,” says Mr. Rios. “We were next to the ponds, where we heard the water running and saw deer walking by. It was an opportunity to experience the wonders that God can do.”

For Mr. Rios and his colleagues, working on the Stations was not just a job, but an act of service. “I was telling my dad, who is a very active Catholic — he works on retreats, and plays in our church’s music ministry — that sometimes God calls you to serve in different ways. He saw that my father had this talent, and He brought him here to build these Sta-

tions so that other people will get inspired by that work.” Adds the senior Rios, “I feel thankful to God, because throughout the whole project, I was praying to God that it would all turn out well. And it has.”

Giving Thanks

Construction of the Stations was completed in the early fall and, as of this writing, campus construction crews are installing irrigation and lighting systems. Once the project is finished, the College will host a formal blessing and dedication ceremony, possibly timed for the start of Lent. The ceremony will include the unveiling of a plaque thanking Mr. Barbera for his generosity and recognizing the Rioses for their work.

“One shouldn’t have to be recognized for something like this,” says Mr. Barbera. “But my spiritual director always told me: ‘Take it as an appreciation, and take it so that you can be a stepping stone, so that others can see that they can become involved, too.’” Indeed, Mr. Barbera’s generosity has already opened doors for others’ as well. A longtime friend of the College, Charles Norman of Norman’s Nursery in Carpinteria, Calif., has graciously offered to provide the landscaping along the Stations’ route. In so doing, the two men have renewed an old partnership of sorts: When the College built Our Lady of the Most Holy Trinity Chapel, the Barberas donated the design and construction of the prayer garden on the Chapel’s south side, and Norman’s Nursery provided the trees, flowers, and shrubbery.

“Robert and Charles are both loyal friends of the College who appreciate the need for beauty and prayer in the lives of our students,” reflects President McLean. “We thank God for their kindness to us, and we hope that the many people who pray at these Stations will keep their intentions in mind.”

Mr. Barbera says he looks forward to the Stations’ becoming a key part of the spiritual life of Thomas Aquinas College. “It should be a wonderful thing, whether praying during the daytime or at night, alone or with a group,” he says. “These Stations will help people to meditate, out in the open air, and carry on a great tradition of the Church — with reverence for that spectacular time in history.”

The Origin and Meaning of the Stations of the Cross

In Catholic churches worldwide, one finds displayed 14 scenes from the Passion of Christ, from His sentencing by Pontius Pilate to His death and burial in the tomb of Joseph of Arimathea. Known as the Stations of the Cross, they have their origin in the pious devotions of the earliest Christians.

In the years following Christ’s death and resurrection in 33 A.D., believers in Jerusalem were moved by love for their Savior to walk the path He had trod from Pilate’s palace to Calvary. As they followed the steps of the Messiah, they would recall prayerfully a series of sorrowful moments that occurred along His way: His three falls beneath the burden of the cross; His meeting with His mother; Veronica’s pity for Jesus, memorialized forever by His sacred image on her veil; the horror of His hands and feet being nailed to the Cross.

The Emperor Constantine legalized Christianity in 313 A.D., and ordered the construction of the Church of the Holy Sepulchre in Jerusalem at the place Jesus was believed

to have been buried. Pilgrims then began to travel to the Holy Land to visit this and other important places in Christ’s life. Due to the near destruction of Jerusalem by the Romans in 70 A.D., however, they could only guess at where some incidents had taken place on the way to Calvary. Eventually, a route became established with specific stops, known as the *Via Dolorosa*, Latin for the “Sorrowful Way.”

Returning to Europe, pilgrims often established shrines with holy oil and relics they had acquired in the Holy Land, as a reminder of what they had seen and experienced there. After the Muslim conquest of Palestine in the 7th century, when travel to the area became too dangerous, devotional practices at these shrines increased.

In the 14th century the Franciscan Order of priests was charged with caring for the holy places in Palestine. Among them was the *Via Dolorosa* and its depictions. The first reference to them as the Stations of the Cross

was by an Englishman named William Wey during his pilgrimage to Jerusalem in the 15th century.

In 1686 Pope Innocent XI allowed the Franciscans to erect replicas of the *Via Dolorosa* in their churches. What had until then been private devotions at pilgrims’ shrines became established practice in Franciscan parishes around the world. Fifty years later Pope Benedict XIII extended that permission to all parishes, and the devotion took root among the faithful.

In our day Catholic parishes customarily hold the Stations of the Cross devotion on the Fridays of Lent. Often they say the prayers of the 18th century St. Alphonsus Ligouri at each Station and sing in between them the stanzas of the *Stabat Mater*, a hymn recalling the sorrows of the Blessed Mother. Where space allows, it is not uncommon to find the Stations erected in the gardens surrounding a church, more vividly recalling for the faithful the *Via Dolorosa* in Jerusalem.

College Welcomes Three New Tutors

Catholic Fidelity, Love of Learning & Commitment to Students Unites Newest Faculty Members

Dr. Sean B. Cunningham

The months prior to the start of the 2013-14 academic year were a busy time for Dr. Sean B. Cunningham. In addition to preparing for the defense of his doctoral dissertation (“Natural Inclination in Aquinas”), he was readying his family for a move across the country and tending to one last responsibility at work — drafting a petition for a writ of certiorari to the U.S. Supreme Court.

Leaving a successful law practice is “a very risky and unusual step,” concedes Dr. Cunningham, one that he never anticipated in the early days of his 16-year legal career, which culminated in his being made partner at the 800-attorney firm of Hunton & Williams, LLP, in 2005. Yet a longstanding passion for philosophy, coupled with a yearning to teach, made the opportunity to become a tutor at Thomas Aquinas College irresistible.

One of three children, Dr. Cunningham grew up in Tennessee and attended the University of Virginia, where he majored in history and political philosophy. Although raised as an Episcopalian, he became convinced through reading St. Augustine and others that “for Christianity to be true, there had to be an authority to guarantee the communication of that truth in history,” he says. That insight “leads to the Church,” which he entered in his sophomore year.

After graduating from UVA, Dr. Cunningham enrolled in the Catholic University of America, where he earned a master’s degree in philosophy. He also completed coursework for a doctorate, but then left CUA for the University of Texas School of Law, with hopes of becoming a law professor. The arc of law school, however, guided him in a different direction, and upon graduation, he began working as an attorney, alternating between serving as counsel for various Congressional committees and private practice.



Still, his penchant for philosophy persisted, and in 2009 Dr. Cunningham returned to CUA, after 15 years’ absence, to complete his doctorate. During that time he taught several undergraduate classes which, he says, brought about a new realization: “I really wanted to teach.” With the blessing of his wife, Joanna, he began searching for jobs in higher education.

The day after successfully defending his dissertation, Dr. Cunningham came to the College to interview for a position on the teaching faculty. He was still uncertain about changing professions, though, until he led students in a practice seminar. “It was absolutely astonishing,” he says. “There were 16 kids volunteering to read Book 1 of Aristotle’s *On the Parts of Animals*, and they were just as enthusiastic as they could be — and well prepared. The pedagogy here expects a lot of the students that, if you have only operated in lecture-style systems, you would not even think was possible. From that moment I knew that if I was going to teach, this was the place to do it.”

Now well into his first semester, Dr. Cunningham teaches Junior Seminar, Sophomore Philosophy, and Freshman Language. Meanwhile, his two small daughters are adjusting well to their new home, as is their father to his new career.

Dr. Paul K. Shields ('07)

As a high school student, Dr. Paul K. Shields ('07) suspected that he might have a calling to the priesthood. His father gave him books of Christian apologetics from authors such as Archbishop Fulton Sheen and Frank Sheed, and these works whetted his appetite for theology. When he learned that the whole of the Thomas Aquinas College curriculum is ordered to the study of theology, he had little doubt about where he wanted to go to college.

“As I reviewed the reading list, I thought, these are all the books I have always wanted to read,” he remembers. “This is exactly what I was craving. These books were the sources for those authors who got me interested in theology.”

Once at the College, this interest flourished. “What drew me in was discovering that God’s revelation was intelligible,” Dr. Shields says. “From my earliest memories, I recall being Catholic, but in reading Scripture, Church doctors, and other great authors, I discovered that these things I believed in could be explained and defended on the basis of reason.”

By sophomore year, though, a blossoming relationship with a classmate, Mary (Coughlin '07), suggested that his vocation may not be to Holy Orders after all. Still, the desire to spend his life studying God’s word endured. “Theology was my first love, and I thought, if I have the wherewithal to get through the schooling it requires, it was what I wanted to spend my life doing.”

One month after their graduation in 2007, Dr. and Mrs. Shields were married at the San Buenaventura Mission. Following a brief honeymoon in Lake Tahoe, they boarded a rental truck for Southwest Florida, where Dr. Shields had received a scholarship in the graduate program in theology at Ave Maria



University. Over the course of six years, he earned a master’s degree and a doctorate in theology. His dissertation — a translation, introduction, and commentary for St. Thomas Aquinas’s second commentary on Peter Lombard’s *Sentences* — has already drawn strong interest from a publisher. One week after successfully defending the dissertation in August, he and Mrs. Shields made the return journey to California, this time accompanied by their three young children.

Dr. Shields’ classes this year are Freshman Philosophy, Sophomore Math, and Sophomore Seminar. Even though theology remains his “first love,” he is glad for the opportunity to teach across the disciplines.

“Here the integrated curriculum, which has a theological architecture, offers students a rare chance to receive the authentic Catholic theological tradition,” he says. “That can only be achieved through rigorous training in all the disciplines. They all work together.”

Though he did not become a priest, Dr. Shields nevertheless regards his work as being in the service of Christ and His church. As he describes it, “I see myself coming back here as a way of giving to those whom Christ has entrusted to me the intellectual treasures that they, as heirs of the Kingdom, deserve.”

Dr. Katherine M. Gardner ('06)

Among the nine children of Michele and Arthur Gardner, four have attended Thomas Aquinas College — but Dr. Katherine M. Gardner ('06) was the first. So when she left the family’s home in Wisconsin as a “pioneer” headed for California in 2002, it was with some trepidation. “I was scared,” she admits.

Those fears soon subsided, as Dr. Gardner immediately felt at home in the College’s community of faith and learning. “I was overwhelmed by the authenticity of the school, by the liveliness of the spirituality, and most of all by the way every part of the academic program was ordered in a wise way,” she reflects. Her studies brought her to a newfound sense of awe and wonder.

“The integrated approach of the curriculum made me alive with love for the Creator,” Dr. Gardner observes — so much so that she left the College midway through sophomore year to pursue a vocation with the Dominican Sisters of the Congregation of Saint Cecilia. Life in the convent, she thought, could not wait until graduation: “What I experienced here gave me a sense of urgency in praising God, because it was so beautiful.”

Despite treasuring her time with the Nashville Dominicans, after 19 months Dr. Gardner discovered that the religious life was not her vocation. She longed to continue studying theology, and she sensed that her



gifts were best suited for teaching at the collegiate level. She considered a return to Thomas Aquinas College, but the timing was not right. “I still thought that I might go back to the monastery,” she explains. “And I did not want to come to the College only to risk leaving it again. Nor did I want my discernment to distract me from giving this program the full attention it deserves.”

Instead, Dr. Gardner entered the International Theological Institute in Gaming, Austria, where she went on to earn a master’s degree. She then enrolled in the doctoral program at Ave Maria University in Naples, Fla., studying theology alongside fellow new tutor Dr. Paul K. Shields ('07) under the direction of another

Thomas Aquinas College alumnus, Dr. Michael Waldstein ('77).

While at Ave Maria, Dr. Gardner often joked that, upon earning her Ph.D., she wanted to resume her undergraduate studies at Thomas Aquinas College. “But I knew that was unrealistic,” she says. “God had given me the gift of an advanced education so that I could share it as a teacher.” Rather than apply for readmission, she applied for, and received, a position as a tutor.

To arrive at the College in time for this academic year, however, Dr. Gardner would need to leave AMU only four years into a five-year scholarship. Thus she accelerated the completion of her dissertation — an investigation into the Mariology of the late philosopher Charles De Koninck — which she successfully defended in August. Eight days later, she served as the maid of honor in her sister’s wedding in Wisconsin, and three days after that she arrived in California to prepare for the classes she is teaching this year: Freshman Philosophy, Freshman Natural Science, and Junior Seminar.

This time, coming to the College was not a lonely “pioneer” experience. Dr. Gardner’s elder brother, Patrick, is a fellow member of the teaching faculty, and two of their younger siblings are currently students. “Including my nephews, a little over half my family is out here,” she notes. In more ways than one, she is at home again.

In Memoriam

The Hon. William P. Clark, 1931 – 2013

In the early hours of August 10, the United States lost a distinguished statesman, and Thomas Aquinas College lost a dear friend. Following a protracted battle with Parkinson's disease, the Hon. William P. Clark passed away at his beloved ranch in Shandon, Calif.

"The nation mourns the loss of Judge Clark and, in a particular way, so does Thomas Aquinas College," said President Michael F. McLean. "His friendship with the College stretches back 40 years, almost to the time of our founding. Throughout the decades he was unfailingly generous with his time, with his advice, and with his financial support. We remember fondly his serving as our Commencement Speaker in 1997, when we presented him with the College's highest honor, the Saint Thomas Aquinas Medallion. We keep him and his family in our prayers, and ask that friends of the College everywhere do the same."

Judge Clark's career in public life began with his involvement in Ronald Reagan's gubernatorial campaign in 1966. Three years later, Gov. Reagan appointed him to the Superior Court of California, and in 1973 to the State Supreme Court. When Gov. Reagan became President of the United States in 1981, he brought his friend and confidant to Washington with him, naming Judge Clark first as Deputy Secretary of State and then National Security Adviser. Judge Clark is widely credited with helping to shape the foreign policy that brought about the demise of the Soviet Union and the end of the Cold War. In 1983 President Reagan appointed him to the Cabinet-level position of Secretary of the Interior, an office he held until 1985, when he retired to his private law practice back in California.

A faithful Catholic, Judge Clark "was dedicated to the rights of the individual, from the unborn to the incarcerated, to the sick and the dying, to the under-



represented," noted his family obituary. In 2010 he received the Church's highest honor for laymen, the *Cross Pro Ecclesia et Pontifice*. Yet it was not from such achievements that he drew satisfaction. Judge Clark's "greatest solace in life," his obituary observed, "was his faith in God, his wife Joan, his children, grandchildren, great-grandson, and the family ranch in Shandon."

The Judge and the College

Throughout the years, Judge Clark was a loyal champion of Thomas Aquinas College, which he called "the College of colleges" and "an extraordinary institution that is virtually unparalleled in Catholic higher education." He often reached out to friends and colleagues, encouraging them to support the College financially. In one such letter, he credited the College with "providing young people with both the intellectual and the moral formation essential for citizens of our democratic republic."

Judge and Mrs. Clark were themselves generous benefactors of the College, whose gifts include the 17th century nave ceiling of St. Bernardine of Siena Library; the hand-rung bells in Our Lady of the

Most Holy Trinity Chapel, rescued from a shuttered church in Chicago; and the graceful statue of Our Lady of New York, a replica of the original in St. Patrick's Cathedral, which stands in St. Thomas Plaza. In 2001 Judge Clark graciously agreed to serve with Maria O. Grant as co-chairmen of the College's Comprehensive Campaign, which raised \$75 million.

"Judge Clark's profound legacy, which is felt throughout the world, is particularly keen here on our campus," said Dr. McLean. "Reminders of his kindness, his faith, and his love of beauty are everywhere."

A Final Farewell

Several members of the College's teaching and administrative faculty were among the 600 mourners at Judge Clark's August 14 funeral Mass, which was offered at Chapel Hill, the chapel that he and Mrs. Clark built on their ranch in Shandon, Calif. The Most Rev. Richard Garcia, Bishop of Monterey, served as the principal celebrant. Rev. Roberto Vera — a Franciscan priest from the Diocese of Monterey who offers the two Sunday Masses at Chapel Hill, one in English, one in Spanish — delivered the homily. At least 15 other priests served as concelebrants, including College Chaplain Rev. Cornelius M. Buckley, S.J.; Rev. Joseph Fessio, S.J., of Ignatius Press; and Rev. Frank Pavone of Priests for Life.

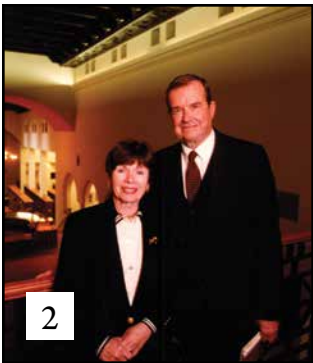
In his homily Fr. Vera described Judge Clark as a model for Catholics in public life — always true to the Faith, not just in private but also in public activities and policies. That sentiment seemed to resonate with the congregation, which reflected the fullness and diversity of Judge Clark's life and friendships. Among those in attendance were ranch hands and government leaders, academics and religious, former colleagues, and generations of family. The Mass was simple, as were

the flowers, the music, and the casket — a pine box, doubtless at Judge Clark's request. As pallbearers brought the casket from the chapel, mariachis played "Cucurucú Paloma," a traditional Mexican folk song, in keeping with his deep affection for the Hispanic community of Central California.

"The sheer number of people present, from all walks of life, was a testament to the depth and breadth of love, respect, and admiration that exists for Judge Clark," observed Dr. McLean. "We were not merely paying our respects to a man who played an important role in the history of our state and nation. We were saying goodbye to a friend."

Indeed, in the various eulogies that followed the Mass, little was said about Judge Clark's achievements in public life. "Perhaps too little when one considers the pivotal role he played in crafting and setting in place the policies that would ultimately bring down the Soviet Union without a single shot being fired," said Director of College Relations Mrs. Anne Forsyth. "On the other hand, I think it reflected the reality about Judge Clark. I was reminded of George Washington, the gentleman farmer who, only at the urging of his countrymen, was pressed into public life. Judge Clark, too, when called, served his country, and did so admirably. But he was at heart a 'gentleman rancher' who deeply loved God, his family, the land, and the members of the community in which he lived."

The entire occasion, in its joy, beauty, and solemnity was representative of this gentleman rancher. "To be once more in the chapel that Judge Clark designed, in the community he called home, and surrounded by the many people who loved him, was an honor," said Dr. McLean. "We join his many, many friends throughout the world in praying for his eternal rest."



The Judge and the College: 1. Late College President Thomas E. Dillon with the co-chairs of the College's Comprehensive Campaign, Maria O. Grant and Judge Clark, at the 30th Anniversary Dinner in 2001 2. Judge Clark and his wife, Joan, in St. Bernardine of Siena Library 3. Among the Clarks' many gifts to the College are the statue of Our Lady of New York — a replica of the original in Manhattan's St. Patrick's Cathedral — which stands in St. Thomas Plaza ... 4. ... and the nave ceiling of St. Bernardine of Siena Library, which was crafted in 1620 for a convent in Granada, Spain. 5. The Clarks and Dr. Dillon prior to the dedication of Our Lady of the Most Holy Trinity Chapel in 2009 6. With Dr. Dillon, Mrs. Grant, and His Eminence Francis Cardinal Arinze, Prefect Emeritus of the Congregation for Divine Worship and the Discipline of the Sacraments, at Commencement 2004 7. After receiving the Saint Thomas Aquinas Medallion at Commencement 1997

In Memoriam

Msgr. George J. Parnassus, 1927 – 2013

When Thomas Aquinas College officials were planning the construction of Our Lady of the Most Holy Trinity Chapel, a longtime friend, Msgr. George J. Parnassus, stepped forward to make a magnificent gift. He would pay for the construction and installation of the massive bronze doors at the Chapel’s main entrance.



It was a fitting choice. In their design, strength, and size, the doors convey a sense of beauty, stability, and welcome — qualities characteristic of both the Church and this faithful priest who served it for more than 60 years. In his humility, Msgr. Parnassus made this gift anonymously, but with his death on August 17, the story of his generosity can now be told.

The son of legendary boxing promoter George Parnassus, Sr., Msgr. Parnassus was a Los Angeles native who, at a young age, discerned a calling to the priesthood. He entered the seminary shortly after graduating from high school in 1945 and was ordained on May 30, 1953. While obtaining a master’s degree in history and then pursuing doctoral work at the University of Southern California, he served various parishes and schools in the Archdiocese of Los Angeles. In 1967 he became a professor and spiritual director at St. John’s Seminary, returning to parish life again four years later.

In 1976 Msgr. Parnassus began a 37-year tenure at St. Victor Catholic Church in West Hollywood, Calif., including 23 years as pastor. During that time he dedicated himself to restoring the beauty of the century-old church and its liturgies. He installed 14 stained-glass windows and new Stations of the Cross. He replaced the

central crucifix, as well as the tabernacle, so as to give greater prominence to our Eucharistic Lord. He also reconstructed St. Victor’s giant pipe organ and assembled a talented choir that filled the building with sacred music from its choir loft.

His renovations, both architectural and liturgical, proclaimed the sacred in sight and sound. Msgr. Parnassus “made this church a place of reverence,” said his successor, Msgr. Jeremiah Murphy. “He made sure that we would have music that would be uplifting, that would be angelic.” As a result, St. Victor’s became something of a spiritual magnet, drawing worshippers from throughout greater Los Angeles.

A Loyal Friend ...

A collector of precious art and antiques, Msgr. Parnassus gave many of his treasures to the College. These gifts span the course of history, from ancient Hittite seals (c. 1200 B.C.) to a 19th century, first-edition volume of the Hebrew Bible. Over the years he donated several paintings, including several original works by Salvador Dalí, and an extensive collection of ivory carvings, most notably a five-pound, 16th century bust of St. Ignatius.

As a member of the President’s Council, Msgr. Parnassus gave generously to Thomas Aquinas College’s financial aid fund, helping to make a Catholic liberal education possible for those students who would otherwise not be able to afford it. “He believed in the College and he believed in what we stand for,” recalls his friend and the College’s head librarian, Viltis Jatulis.

His generosity to the College, however, was not limited to material gifts. Msgr. Parnassus also gave greatly of his time, coming to campus on several occasions throughout the years to serve as a chaplain at the Col-

lege’s Summer Seminar weekends. During the Chapel’s planning phase, he was a member of a design committee that offered guidance on matters of sacred liturgy and architecture. In 1999 he dedicated the College’s new residential building, St. Thérèse of Lisieux Hall, and in 2001 he participated in the 30th Anniversary celebration.

Msgr. Parnassus again returned to campus as the homilist at the Baccalaureate Mass for Commencement 2005. “I always come here and find a blessing for myself,” he said. “I can only imagine what it has been like for you [students] to live here ... It has been a blessing for you, I’m sure you realize, and you realize that it has been God’s work — that He is the One Who has brought you here, and He wants you to experience this.”

... and a Faithful Priest

As a pastor in West Hollywood — a community where the Church’s teachings on marriage and sexuality are, to put it mildly, not always embraced — Msgr. Parnassus successfully struck the difficult balance of presenting the truth with love. He offered semiannual Masses for those who suffered from AIDS and established an AIDS chapel for private prayer. He was also the head of the Archdiocesan Commission for Life Issues, an early sponsor of the West Hollywood Food Coalition, and the founder of an outreach program for the disenfranchised in the area.

“He would challenge people to be better,” said Msgr. Murphy in the Sunday homily following Msgr. Parnassus’s death. “In many ways, Msgr. Parnassus set the world on fire ... and by fire, I mean the energy and the love to make a difference.” As Thomas Aquinas College Vice President for Finance and Administration Peter L. DeLuca put it, “He was a good and very wise man — a good pastor, a good priest, and a dear friend.”

Rosalind Susanna Ascensión Grimm (’10), 1987 – 2013

The daughter of alumni Rose (Teichert) and Dan Grimm (both ’76), Rosie Grimm (’10) was a lifelong member of the Thomas Aquinas College family. Her father, the College’s onetime vice president for development, is the director of the College Choir, which Rosie first joined at the age of 12. Like all six of her brothers and sisters, she attended the College, graduating in 2010.



Like so many in the Grimm family, Rosie was a naturally gifted musician. She studied violin and was a talented soprano soloist, composer, and guitarist. She also had a love for literature and enjoyed reading and composing poetry. After graduating from the College, she briefly studied theology at the Augustine Institute in Denver, Colo., before being diagnosed with cancer in early 2012. She then returned to her family’s home in Ojai, Calif., for 19 months of treatment.

During that time neither Rosie’s adventuresome spirit nor her love for service abated. She worked as a teacher and a teacher’s aide, and fulfilled a longtime desire to become ... a driving instructor. She embraced new pursuits, such as archery, dog ownership, and a pilgrimage to Europe, while continuing with her longstanding interests in music, photography, reading, poetry, sewing, and theater — even directing a high school performance of *Cyrano de Bergerac*.

All the while Rosie remained a doting aunt to her many nieces and nephews, including several godchildren. An inspiration to those around her, she bore her suffering graciously — always smiling, joking, and thanking her many visitors. She continued singing with the College Choir up until the last Sunday before her death.

Throughout her life, reports her family, Rosie cultivated a love for the Sacraments. In the months leading

up to her death, when she could still drive, she visited the Lord in the Blessed Sacrament almost every day. While in hospice care, she eagerly received Holy Communion whenever possible — even when swallowing was painful. She received the Sacrament of Anointing only half an hour before she died on September 19. In her final moments she was surrounded by members of her family, who had just completed praying the Rosary. College chaplain Rev. Hildebrand Garceau, O.Praem. (’78) called Rosie’s death, “the most peaceful and beautiful I have ever seen.”

Her suffering and death were a galvanizing event for friends of the Grimm family and the Thomas Aquinas College community. “When we first announced that Rosie was beginning hospice, letters, flowers, meals, and prayers came pouring in from all directions,” recalls her brother Jack (’15). “The power of prayer was an immense comfort and, I have little doubt, a huge source of the peace Rosie experienced at death.”

Nine days later, Our Lady of the Most Holy Chapel was filled with more than 700 mourners at her funeral, just as the sanctuary was filled with visiting priests, and the choir loft with some 100 singers, many of them Grimms. “Half the country was praying for Rosie, offering so many Rosaries, asking Our Lady to pray for us now and at the hour of our death,” said Rev. Isaiah Teichert, OSB Cam (’78), Rosie’s uncle and godfather, in his homily. “This whole last month has seemed like the hour of Rosie’s death, from the time when we got the news from the doctor that she would die very soon. And yet, what a fullness of life there has been in this hour of her death.” (To read the full homily, see page 11.)

After the Mass, at Rosie’s graveside, her father thanked friends for their loving support, and God for the blessing of Rosie’s brief but beautiful life. “The Lord gave us Rosie; the Lord took her away,” said Mr. Grimm. “Blessed be the Name of the Lord. The taking is apparent and temporary, but the giving is real and eternal.”

IN MEMORIAM

Eternal rest grant unto them, O Lord.

The Hon. William P. Clark – August 10
Benefactor

Msgr. George J. Parnassus – August 17
Benefactor

Anthony David Emerson – August 28
Father of Marco (’97)

John P. Smalley – September 2
Benefactor

John A. Higgins – September 7
Father of Rev. John Higgins (’90) and Regina Syversen (’95)

Corry Geier (’78) – August 25
Brother of Kelly (’80)

Rosie Grimm (’10) – September 19
Daughter of Rose (Teichert) and Dan Grimm (both ’76); sister of Wendy-Irene Zepeda (’99), Bill (’02), Thérèse Obagi (’04), Dan (’06), Augusta Thompson (’12), and Jack (’15)

Joseph Mellein – October 14
Brother of Facilities Manager Tom Mellein

Henry Teichert – October 15
Father of Jonathan (’76), Rose (Grimm ’76), Rev. Isaiah, OSB Cam (’78), and Wendy-Marie (’81)

Dr. Ronald P. McArthur – October 17
Founding President of Thomas Aquinas College

Eric L. Stoutz (’93) – October 18
Husband of Monica (Chavez ’92)

Lifting Rosie Again, with Great Love

Homily from the Funeral Mass for Rosie Grimm ('10)

By Rev. Isaiah Teichert, OSB Cam ('78)

I am Rosie's uncle and godfather, which is why I have the privilege, out of this army of priests, to be the one doing the preaching at this funeral.

One of the memories I cherish about Rosie revolves around a Teichert family custom. When my family was growing up, my dad would give each of us a blessing before we went to bed. He would put his hand on our head and he would bless us with these words: *Dear God, please bless, for example, Henry. Give him a good night's rest and a good day tomorrow. May he be closer to you tomorrow than he is tonight.*

It was a tender custom, and he always used the same words of blessing. When my sister Rose began having a family of her own, she continued that custom and would often bless her children and bless them in the same way: *Dear God, please bless Rosie. Give her a good night's rest and a good day tomorrow. May she be closer to you tomorrow than she is tonight.*

Well, once little Rosie, when she was very small, banged her thumb, and her mom came and looked at it. It seemed OK, but Rosie said it still hurt a lot. So her mom encouraged her to pray for the thumb, and immediately Rosie held out her hand and said: *Dear God, please bless this thumb. Give it a good night's rest and a good day tomorrow. May it be closer to you tomorrow than it is tonight.*

A perfectly good prayer. Rosie had made the tradition her own.

And talking of tradition and family customs, we have a special birthday tradition in my family that was great fun. We got this from the Waldorf School, where they told us that, in Germany on a person's birthday, they would put you in a chair and sing to you a special song, *Hoch Soll Sie Leben*, meaning "high may you live." And then after each verse of the song they would lift you into the air, each time a little higher. *Drei mal hoch!* Three times high. And up you went. It got to be very exciting, each time a little higher, and sometimes the birthday person wondered if he was taking his life in his hands, and would he come down right side up?

Anyway, the day Rosie was born, the very day she was born, I remember being in the hospital and admiring her in her crib. And her siblings wanted to do the *Hoch Soll Sie Leben* song. This was Rosie's birthday, after all. Why shouldn't we do it? So her dad — a wonderfully accommodating father — put her on a pillow, and we gathered around the pillow and very gently did a version of *Hoch Soll Sie Leben*, probably the gentlest *Hoch Soll Sie Leben* on record. It all fit with the Feast of the Ascension. Rosie was born on that feast, and her middle name is Ascensión.

We lifted Rosie up with great love, and that's what we are called to do today as well: Lift Rosie again — again with great love.

We have been praying so hard for Rosie these last couple of years, hoping for a healing. Cardinal Newman was the main one we asked to intercede for her, and I don't think it is a coincidence that Rosie died on the anniversary of Newman's Beatification — a kind of love tap from him, it seemed to me. Half the country was praying for Rosie, offering so many Rosaries, asking Our Lady to



"Listen for that voice of the Lord which calls to you in your darkness, calls you out of your darkness, a voice of power, calling you from death to life, raising you up. It is a voice we pray and hope Rosie heard loud and clear."

pray for us now and at the hour of our death. This whole last month has seemed like the hour of Rosie's death, from the time when we got the news from the doctor that she would die very soon. And yet, what a fullness of life there has been in this hour of her death.

I came down to visit the family and to say a Mass for Rosie, and I was expecting to find a very somber atmosphere at her household. But instead the house was full of song and laughter. Her nephews and nieces were playing everywhere, and every half hour it seemed like the doorbell would ring and someone would be bringing flowers. Siblings were massaging Rosie's feet and reading to her, and there was a sing-along party when an army of relatives arrived and raised the roof with their singing. And Rosie joined in. She was a gracious hostess, attending to her visitors, and she was full of good humor till the end. She said at one point, "I need help carrying my cross. Maybe if I go online I can find a gadget to help me carry my cross — carryyourcross.com."

Her good cheer reminded me of a line from a poet Rosie loved, Christopher Fry. He says:

*We should be like stars now that it's dark:
Use ourselves up to the last bright dregs
And vanish in the morning. Shall we not
Suffer as wittily as we can?*

In the Gospel we heard today, the sisters of Lazarus appeal to Jesus with the words, "Lord, the one you love is sick."

When I was at Lourdes many years ago, I remember hearing that prayer often during the public prayers of healing. Lord, the one You love is sick. But the response of Jesus is strange, isn't it? He is the healer, the great healer, and Lazarus is known to be His particular friend. Why doesn't He rush to heal him? The Gospel specifically points out that He waits two days before going to Lazarus — waits two days, even knowing that his friend is desperately ill. It's that unfathomable timing of God.

When Jesus gets news that Lazarus is actually dead, that is when He decides to go to him. First He seems to wait too long; then he goes to Lazarus when there doesn't seem to be any point in going — that mysterious timing of God.

It can feel profoundly disappointing. And you sense that profound disappointment in the response of Mary and Martha. You can hear it in their first words to Jesus when He arrives on the scene: "Lord, if You had been here, my brother would not have died." We sent You the message. We gave You plenty of time to come down here, and You didn't — and this is one of Your friends. We are Your friends, and You weren't there for us.

But of course, being a friend of Jesus does not mean you will escape suffering. One of the clearest things in the message of Jesus is that His followers will suffer. Even His mother and father do not escape intense suffering. But the Gospel hope is that, with Jesus, suffering has meaning. With Jesus, suffering has transformative power. And every suffering is meant to end in resurrection.

But back to the Lazarus story. Notice that Martha, while she may be disappointed, is not giving up on Jesus. First she says, "Lord, if You had been here, my brother would not have died." Then she goes on to say, "But even now, I know God will give You whatever You ask."

Jesus says to her: "I am the resurrection and the life. Whoever believes in Me, even if he dies, will live. And everyone who lives and believes in Me will never die. Do you believe this?" And she says, "Yes. I believe. I trust." She has come to believe. It has been a growing faith and trust. She has come to know Jesus over the years, learned to rely on Him, learned that He can be utterly trusted, even in the face of death itself.

But she is powerless at this point. Mary and Martha were both powerless, and so are we all in the face of death. Lazarus is the embodiment of powerlessness in the story. What can be more powerless than a man in a tomb, tightly wrapped in a shroud, dead for days? That is why Jesus raises him, to show the amazing power of God over death itself, and over our own powerlessness. To bring us the power that comes from the Spirit, the power that comes from the breath of God, breathing through us again.

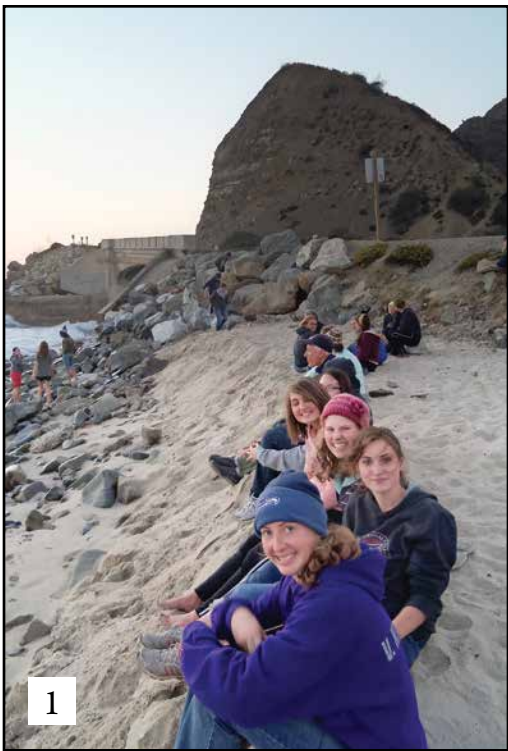
So, if you feel powerless or hopeless or discouraged today, let the hope of this gospel dawn on you. Once again, maybe for the thousandth time, say to the Lord, "I believe, I trust in you." We, of course, need to make that act of faith, not just once, but again and again, renew it, over and over, like a commitment to a vocation.

Lazarus is certainly powerless in the story. Mary and Martha are powerless in their own way. And all of them, I think, teach us something about what to do when we feel powerless. We are to listen for the voice of the Lord, calling us out of our darkness. The Psalmist says, "If today you hear His voice, harden not your hearts." Do not harden your hearts if you hear the Lord calling you out of your darkness: Lazarus come out, Isaiah come out! The Gospel is telling us that in the Christian life, in our walk of faith, when we get into situations, when we are alone in the dark, in the cold, in what appears to be the place of death, and there is a large stone blocking the only way out, and it doesn't look like there is anything that can be done, we are not to despair, never to despair. Listen for that voice of the Lord which calls to you in your darkness, calls you out of your darkness, a voice of power, calling you from death to life, raising you up. It is a voice we pray and hope Rosie heard loud and clear.

While she was dying, one of the things Rosie expressed was the sadness, and a longing, about never having married. Her brother began praying that she experience Christ as the Bridegroom, that she feel all the joy of Christ the Bridegroom coming to meet her. We can join that prayer, too. Come Lord, be like the bright sun, like the Bridegroom coming from his tent. Rosie, the King desires your beauty.

Rev. Isaiah Teichert, OSB Cam ('78) is the Guestmaster and Vocation Director at Immaculate Heart Hermitage in Big Sur, Calif.





CAMPUS
LIFE

1. The College’s women enjoy their annual campout in Sycamore Canyon. 2. Classes battle in a tug-of-war at the All-College Picnic 3. Seniors host a welcome dance for the College’s freshmen in September. 4. At this year’s movie-themed Halloween dance, students dress as the cast of Despicable Me 2 ... 5. ... and A League of Their Own. 6. Alumni Day: Competitors race across one of the campus ponds in the 22nd Annual Cardboard Yacht Race. 7. A rainbow appears over the academic quadrangle.

Our Lady of the Most Holy Trinity Chapel
Schedule of Masses *

Weekdays	Saturdays	Sundays
7:00 a.m. **	7:15 a.m. **	7:15 a.m. **
11:30 a.m.	11:30 a.m.	9:00 a.m.
5:00 p.m.		11:30 a.m.

* Schedules may vary; please call in advance to confirm Mass times.

** The first Mass of each day is offered in the extraordinary form.

Calendar of Events

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

- Lecture: Rev. Kevin Flannery, S.J.
Pontifical Gregorian University
“On Cooperation with Those Doing Evil”November 22
- Thanksgiving RecessNovember 28–December 1
- First Semester ExaminationsDecember 16–20
- Christmas VacationDecember 21–January 12
- Lecture: Dr. Anthony P. Andres
Thomas Aquinas College
“On Contingency in Nature”January 17
- St. Thomas Day Lecture: Dr. Duane Berquist
Assumption College
“On Nature, Reason, and Will in St. Thomas”January 28

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