



THOMAS AQUINAS COLLEGE NEWSLETTER

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Lecture and Concert Series Named for St. Vincent de Paul

Gift from Barbara and Paul Henkels Endows Program

St. Vincent de Paul has been an inspiration to countless charities in the centuries since his death. Known best for his apostleship to the poor, he is venerated for his munificent practice of the corporal works of mercy.

Mrs. Barbara Henkels, a member of Thomas Aquinas College's Board of Governors, points out that St. Vincent also played a crucial role in helping to reform the Church in 17th-century France through teaching, and the establishment and direction of seminaries. Moreover, she believes Thomas Aquinas College graduates are well-suited to emulate the manner in which he helped enlighten the ignorant and those in heresy. Quoting biographer Paul Ranaudon, she explains,

His treatment of heretics, a miracle of tact and gentleness (then so rare), was inspired by his clear insight into the evils of controversy and persecution; but to this, too, was added a purely supernatural element—in his words, 'that love which by love alone seeks to attract souls to the truth.' We merely drive the poor souls from us (by controversy)...Our Saviour had first to win by His love those whom He called to believe in Him.

Inspired by St. Vincent's charity to these "poor souls," Barbara and her husband, Paul, have made a magnificent gift of \$500,000 to the College to endow its lecture and concert series and to name it in honor of this great French saint. "We think Thomas Aquinas College graduates are uniquely gifted to serve those poor," say the Henkels. "Because they receive a profound and unique classical education, we believe that, as God called St. Vincent, He is also calling our graduates to bring the Truth to a society maimed by distortion and the culture of death. The 'poorest of the poor' today, as always, are those who do not know the Truth."



Mr. and Mrs. Paul Henkels of Plymouth Meeting, Pennsylvania

Thus, in keeping with the Henkels' wishes, the College's Friday Night Lecture and Concert Series, now fully endowed, has been renamed "The St. Vincent de Paul Lecture and Concert Series" and will include commencement speakers.

An integral part of the College's curriculum, the series complements both the content of the academic program and the Socratic discussion method used in all its classes. Lectures are scheduled throughout the academic year, occurring once or twice each month. In addition, concerts of classical, operatic, or sacred music are hosted two or three times a year in order to encourage students to develop a love of the best kinds of music.

In giving this most generous donation, the Henkels have made only one stipulation, which, they note, "should be easy for Thomas Aquinas College to meet."

"In the long run," they say, "the lectures shall clearly show that the College supports the official Church of Rome and abides by its teaching. They should serve to sharpen the clear image that Thomas Aquinas College is truly and responsibly Catholic. Whatever the topic and whoever the speaker, it is hoped that they will be the kind of people who will bring honor to our Church and the College."

Adds Mrs. Henkels, "We believe that Thomas Aquinas College students, who receive the richest of blessings—an education and formation unsurpassed by any university in our nation—will appreciate St. Vincent de Paul as they bring their gifts to society."

Said President Dillon, "We at the College are profoundly grateful to Barbara and Paul for their magnificent gift to endow our lecture series. Their generosity will allow us, for generations to come, to bring respected speakers to our campus both for our lecture series and for commencement. We cannot thank them enough."

Praise from Kiplinger's and The Princeton Review

College a "Best Value" and an "Outstanding Institution"

Each year, the Kiplinger organization publishes a list of 100 "best values" among private colleges and universities in the United States. This year, "The Kiplinger 100" is divided into two lists: one for liberal arts colleges and one for universities. Thomas Aquinas College is pleased to report that it has been ranked number 32 on Kiplinger's 2007 list of the 50 best values in liberal arts colleges in the country. Only one other Catholic institution was ranked in the top 50 (College of the Holy Cross).

Located in the heart of our nation's capital, the Kiplinger organization is dedicated to delivering sound, unbiased advice for families and businesses on saving, investing, planning for retirement, paying for college, buying major purchases, and more.

In determining "The Kiplinger 100," editors scrutinized a variety of institutions both for their academic excellence and their financial flexibility. Those that, like Thomas Aquinas College, made the list feature a "winning mix that includes an outstanding student body, a low student-faculty ratio, and a generous helping of assistance for families who can't afford to pay full freight...These schools offer aid that slashes the cost of a private education."

At its inception, Thomas Aquinas College determined that no qualified student would ever be turned away simply on the basis of financial need. Due to the generosity of like-minded friends and benefactors, the College has been able to keep that commitment for 35 years.

Commenting on the new Kiplinger ranking, President Thomas E. Dillon said, "Our benefactors have made it possible for hundreds of worthy young men and women to complete our program of authentic Catholic liberal education—young people who would not otherwise have been able to come to the College. These graduates are now serving as a leaven in our society and in the Church. They are leaders in all kinds of fields—education, journalism, the law, medicine, business, the priesthood and religious life—and they are accomplishing great good for the Church and our country. So, the effect of our benefactors' largesse is far-reaching indeed. Now, as I think even Kiplinger's would agree, that's a good investment!"

Princeton Review

The College was also recently notified that it will be featured in The Princeton Review's popular "best colleges" guidebook, *The Best 366 Colleges: 2008 Edition* (Random House/Princeton Review Books, \$21.95 paperback), available in bookstores in late August 2007. The New York-based company cites Thomas Aquinas College as "one of the nation's best institutions

for undergraduate education" and "one of only eight new schools receiving the *Best 366* designation" out of more than 3,500 institutions.

Says Robert Franek, Vice President for Publishing at The Princeton Review, "Only about 10% of the colleges in America are in this book. It is our flagship guide to 'the crème of the crop' institutions for undergraduates. We chose them as our 'best' based on several criteria including: our regard for their academic programs and other offerings, institutional data we collect from the schools, and the opinions of students, parents, and educators we talk to and survey...Each one is an outstanding institution."

Said President Dillon, "We at Thomas Aquinas College are happy to be recognized by The Princeton Review as one of the nation's best undergraduate institutions. This is yet another indication that it is indeed possible for a Catholic institution of higher learning to achieve academic excellence while maintaining its fidelity to the teaching Church."



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From the Desk of the President

A Campaign Update



In 2001, Thomas Aquinas College introduced its \$75 million Comprehensive Campaign with the intention of building out our campus, increasing our endowment, and covering financial

aid and operating expenses during the life of the Campaign. Under the leadership of our dear friends and Campaign Co-Chairs, The Honorable William P. Clark and Mrs. Maria Grant, we have to date raised just over \$70 million in the Campaign. This is a remarkable amount, and I shall always be deeply grateful to all those who have committed so generously to the College, whether for financial aid, our endowment, or our capital projects.

In these past six years, as anyone connected with the construction business knows all too well, prices for building materials have skyrocketed. As a consequence, the total costs of our two primary capital projects—a faculty center and a permanent chapel—have likewise risen markedly. Thus, as we approach completion of the faculty center this coming June, there is still \$2 million in funding needed. Similarly, for Our Lady of the Most Holy Trinity Chapel, an additional \$6 million is needed. Moreover, \$2 million must be funded for the new entry road, parking lot, and other related infrastructure.

The total amount needed in the near future for these capital projects alone is daunting. Still, the picture is not yet complete: this year, we have an additional unprecedented need for \$3.7 million in funding for financial aid and operations.

Given our circumstances, I humbly ask you to consider making a sacrificial gift now to Thomas Aquinas College. Please bear in mind that our needs are genuinely urgent. Many of our well-

qualified students come from large families and simply cannot attend the College without financial assistance. For 35 years, through the generosity of our benefactors, we have kept our commitment that no deserving student be turned away for financial reasons. Your generous gift now will help to ensure that these young people will continue to be formed in the truth—and that they will go out into the world as witnesses to the truth.

The buildings currently under construction are also true necessities: Our modular buildings, which have served as office space for faculty and staff for nearly 30 years, have long outlasted their life expectancy. It was simply no longer economically feasible to repair and retrofit them as local ordinances now require. Thus, the need for our faculty center. In addition, since the College has achieved an international reputation for excellence, we have reached our maximum enrollment. We have, therefore, utterly outgrown our present dining hall arrangements, whereby one-third of the dining facility is being used as a temporary chapel. Even with three Masses a day, we have now outgrown that space, too, and our need for a permanent chapel is urgent.

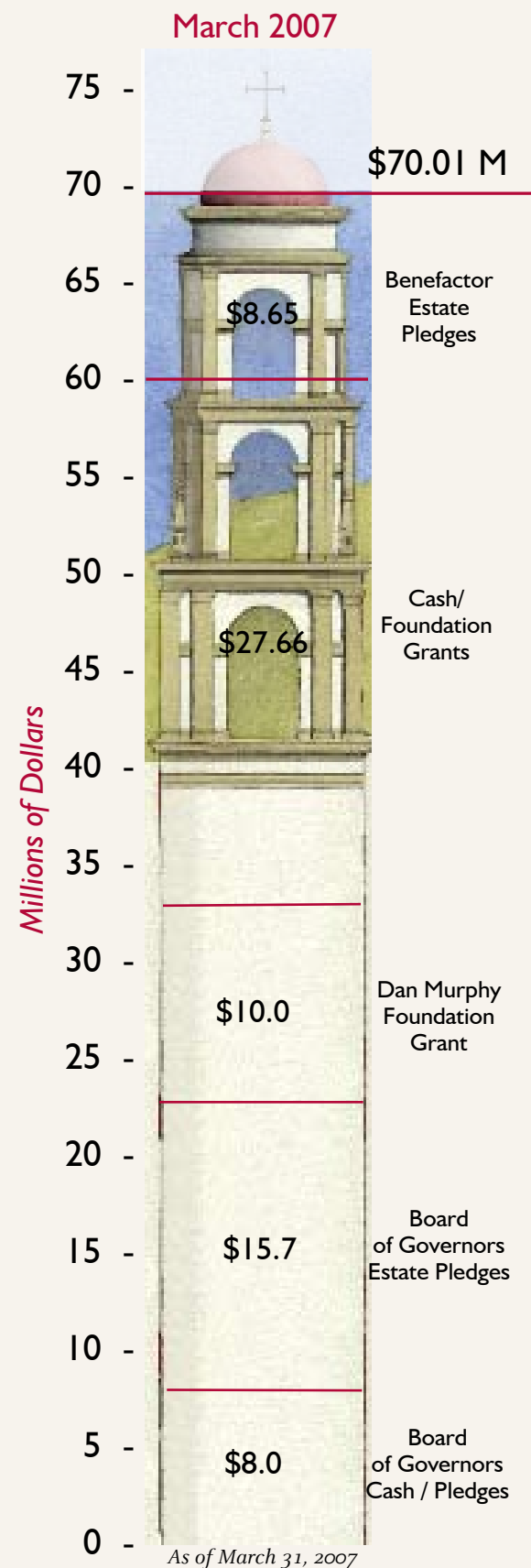


Thomas Aquinas College looks forward to the day when we will have a truly beautiful House of God in which to worship together as a community. While we could have chosen to build a frame and stucco chapel, it seemed fitting that we give our best to God by constructing a truly magnificent *Domus Dei*, one of beauty, grandeur, permanence,

and tradition that will speak to all who enter that Christ is the source and summit of all we do.

I ask you, then, to join with us in helping to more firmly establish Thomas Aquinas College so that our current students and future generations of young people may benefit from our program of genuine Catholic liberal education which, after all, has as its final end union with Christ. Please be as generous as you can. And be assured that you and your intentions are remembered in our prayers each day at Mass.

Campaign Update



Bill and Gerry Smith

Requiescant in Pacem



Within the space of just a little more than one month, the College community has mourned the loss of two of its dearest friends, Dr. William W. Smith and his beloved wife, Gerry. The two passed away within weeks of each other.

Long-time friends and generous benefactors since the 1980s, Bill and Gerry Smith were deeply committed to promoting the College and its unique program of Catholic liberal education

in the Los Angeles area. A member of the Board of Governors since 1989, and its Chairman from 1991 to 2003, Dr. Smith guided the College through a successful five-year, \$25 million campaign and, in 2001, into the start of a second, seven-year comprehensive campaign to raise \$75 million to build out the campus and increase the College's financial aid endowment. Five buildings were constructed on the campus during his tenure, student enrollment grew to near maximum, and the College's endowment increased significantly. In 2003, a scholarship fund in honor of the Smiths was established.

A founder of the Beverly Hills Clinic, Dr. Smith was the personal physician to many leaders in the entertainment and financial industries, some of whom, on the strength of his recommendation and sterling character, also became benefactors of the College. Before retiring from active medical practice in 1992, Dr. Smith was associated with St. John's Hospital in Santa Monica as both a member of the staff and of its board of trustees.

Says President Dillon, "The impact Bill and his wife, Gerry, have had on our college has been profound and lasting. We will be forever indebted to these dear friends for the critical part they played over many years in helping to ever more firmly establish Thomas Aquinas College. 'Eternal rest, grant unto them, O Lord. May they rest in peace.'"

IN MEMORIAM

Dr. William W. Smith - February 20, 2007
*Chairman Emeritus of the Board of Governors,
generous benefactor, and friend*

Mrs. Carolyn K. Baird - February 20, 2007
*Mother of Megan ('02) and
Andrew ('04) Baird, friend, and benefactor*

Mr. Bowie K. Kuhn - March 15, 2007
*Member of the Board of Visitors,
friend, and benefactor*

Mrs. Marie T. Barlow - March 16, 2007
*Mother of Maureen Finley ('76),
Grandmother of John ('99), Katie ('02), Rosie ('05),
Theresa ('09) Finley, and Andrew DeSilva ('03)*

Mrs. Gerry Smith - March 25, 2007
*Widow of Dr. William W. Smith,
generous benefactor, and friend*

Chapel Elements Being Fabricated Far and Wide

Artisans at Work in 4 States, 2 Countries



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

The prevalence of modern architecture in recent decades might lead one to believe that there are no longer artisans capable of producing genuine classical architecture and ornamentation. The College has found, however, that there are indeed companies both at home and abroad with the specialized skills needed to make and install the various elements of the classical design of Our Lady of the Most Holy Trinity Chapel. In many cases, their employees are delighted with the rare opportunity this project affords them to use the skills passed down to them from earlier generations.

Work is now underway in a variety of locales on some of the traditional design elements of the Chapel, including its limestone façade, bell tower, interior ornamental plaster, and Italian marble.

Limestone Façade – Indiana

In keeping with the Chapel's high purpose, an ornate façade has been designed, featuring marble statuary set against columns, cornices, and a balustrade of Indiana limestone. Just under the 6 1/2-foot white marble statue of Our Lady at the top of the façade, there will be a limestone bas-relief of two angels holding the College's coat of arms, while above the statues of St. Augustine and St. Thomas Aquinas on either side of the entry arch will be circular *tondi* with the symbols of the saints.



One of the ionic capitals fabricated by Bybee Stone Company, Indiana

The elements of the façade, except for the statues and *tondi*, are currently being fabricated by the Bybee Stone Company. Located amidst the limestone-rich hills of south central Indiana, the company is able to draw upon the rich deposits of local stone as well as a cultural and artistic tradition which produces some of the finest stone cutters, carvers, and draftsmen in the world. Chosen for its strength, beauty, and durability, Indiana limestone exhibits no grain. It can, therefore, be cut and carved in an almost limitless variety of shapes and sizes. This property allows the stone to be planed, turned on a lathe, sawed, and handworked to match the requirements of the Chapel design. Installation of the façade will be done by Cleveland Marble, Inc.



Bell Tower – Utah & Ohio

Meanwhile, in Utah, Munn's Manufacturing is completing the upper, tiered portion of the Chapel's campanile or bell tower. Founded in 1989, Munn's manufactures and installs steeples, cupolas, domes, towers, pinnacles, and spires for churches, universities, governments, businesses, and residences. Made from steel-reinforced aluminum, the tower will be painted to appear like stucco and limestone and shipped in pieces to the campus. There a bell will be hung in each tier. The upper tower will then be hoisted by crane into

place atop its masonry lower portion. Topped by a ten-foot cross, the whole tower will stand 135 feet above the level of the nave floor.

Gifts of the Honorable and Mrs. William P. Clark of Paso Robles, California, the three Chapel bells range in weight from 560 pounds to 1,500 pounds. These antique bells have been restored and equipped by the nation's preeminent bell manufacturer, The Verdin Company of Cincinnati, Ohio. Founded in 1842, this family-owned and operated business crafts the finest bells, clocks, and carillons, combining old world craftsmanship with new world technology. The Chapel bells will be installed by The Verdin Company and will be rung by ropes from the south vestibule.

Decorative Plaster Work – New York

Located in the heart of Manhattan, EverGreene Painting Studios, Inc. offers numerous services for conserving, restoring, and replicating all aspects of art in architectural settings: murals, frescoes and fine art; decorative painting; exterior and interior gilding; ornamental plaster; scagliola; mosaics and art glass; metal and wood refinishing; sculpture and statuary; stone cleaning and polishing; wallpaper and draperies.



EverGreene artisan at work. Below: a sample of one of the cornices made by EverGreene.

While the bulk of the company's work involves the restoration of old buildings—in particular, theatres such as the Academy of Music in Philadelphia and the Civic Opera House in Chicago—EverGreene also manufactures new classic design elements of fiber-glass reinforced plaster. The College has engaged the artisans of EverGreene Studios to produce the elaborate capitals and cornices which will be featured in the areas above the marble columns and pilasters of the Chapel interior.



Marble – Italy

While these various projects progress here in the United States, marble continues to be quarried in Italy by Savema, a stone fabrication company in Pietrasanta, Lucca, near the original white marble quarries of Carrara once worked by the ancient Romans. In addition to fabricating the above-mentioned columns and pilasters, Savema is also making other marble elements of the design, including the Chapel floor, which features a multi-colored pattern and the coats of arms of Pope Benedict XVI and the late Pope John Paul II, both of whom have blessed this chapel project.



Italian stone fabrication company, Savema, has cut these marble slabs for the floor of Our Lady of the Most Holy Trinity Chapel.

Also to be made of marble are the frame for the Chapel's bronze entry doors, the nine-foot tabernacle located on the central axis in the sanctuary, the altar, and the bases of the bronze columns of the baldachino.

Member of the Roman Curia to be Commencement Speaker

Secretary, Congregation for Divine Worship, Archbishop Malcolm Ranjith to be Honored Guest

Thomas Aquinas College is delighted to announce that His Excellency the Most Reverend Albert Malcolm Ranjith has graciously accepted President Dillon's invitation to deliver the Commencement Address at the College on May 12, 2007, and to serve as principal celebrant and homilist of the Baccalaureate Mass beforehand.

Archbishop Ranjith is the Secretary for the Congregation for Divine Worship and the Discipline of the Sacraments. The Prefect of that congregation, His Eminence Francis Cardinal Arinze, graced the College campus three years ago at commencement.

Born in the Kurunegala Diocese of Sri Lanka in 1947, Albert Malcolm Ranjith Patabendige Don entered the National Major Seminary in Kandy, Sri Lanka, in 1966 where he studied philosophy. In 1971 he attended the Urban College in Rome where he completed his theological studies. He was ordained a priest for the archdiocese of Colombo on June 29, 1975, by Pope Paul VI. He then completed his studies with a Licentiate in Sacred Scripture at the Pontifical Biblical Institute before returning to his native land and to pastoral ministry.

In 1991 he was appointed an auxiliary bishop of Colombo and in 1995 became the first bishop of the newly-formed diocese of Ratnapura. In 1998 he was appointed to serve on the staff of the Congregation for Evangelization in Rome.



He was named Apostolic Nuncio to Indonesia and East Timor in April 2004. On December 10, 2005, Pope Benedict appointed Archbishop Ranjith Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments. He took up this work in February 2006.

Archbishop Ranjith has held numerous national, international, and Vatican appointments, including Secretary General of the Catholic Bishops' Conference of Sri Lanka, Coordinator/Chairman of the National Steering Committee for the Pope's Visit to Sri Lanka 1993-1995 and the Beatification of Blessed Joseph Vax, and President of Pontifical Mission Societies, International.

Says Dr. Dillon, "We recall most fondly the visit of Cardinal Arinze to our campus three years ago to preside over our commencement exercises, and we are most grateful to him for sparing Archbishop Ranjith from the important work of the Congregation to perform the same service for us this year. We very much look forward to welcoming His Excellency to our campus on this joyful day. I have no doubt that our graduating seniors, their families, and all our guests will be blessed by his priestly presence and that we will be edified by the words of wisdom he will share with us."

On May 12, 2007, the Baccalaureate Mass will be held at 9:00 a.m. Commencement ceremonies will begin at 11:00 a.m.

Modern-Day Barbarians and the Necessity for Reason

Rev. George Rutler, Pastor, Church of Our Savior, New York

President Dillon's Introduction

Born in 1945 and reared in the Episcopal tradition in New York, Fr. George Rutler was an Episcopal priest for nine years. He was received into the Catholic Church in 1979, and ordained in 1981 to the priesthood in St. Patrick's Cathedral by His Eminence Terence Cardinal Cooke. In the years since, Fr. Rutler has served at St. Joseph's Parish in Bronxville, Our Lady of Victory in the Wall Street area, and St. Agnes in Manhattan. He has been pastor now of the Church of Our Saviour since 2001.

Father Rutler is a graduate of Dartmouth and holds advanced degrees from the John Hopkins University and the General Theological Seminary as well as from the Gregorian and Angelicum Universities in Rome.

A past national chaplain of Legatus, Fr. Rutler is a board member of several schools and colleges, and the chaplain of the New York Guild of Catholic Lawyers. In addition, he has long been associated with the Missionaries of Charity and other religious orders as a retreat master.

Since 1988, Fr. Rutler's weekly television program has been broadcast worldwide on EWTN, and he has lectured and given retreats in many nations, frequently in Ireland and Australia. He contributes to numerous scholarly and popular journals, and has published 14 books on theology, history, cultural issues, and the lives of the saints. A gifted speaker, he was the 2001 Bacclaireate Mass homilist at Thomas Aquinas College. He also recently penned an introduction to the second printing of *Escape from Scepticism*, a reflection on Catholic higher education by Christopher Derrick, a student of C.S. Lewis, which was inspired by a visit to Thomas Aquinas College in the early 1970s.

Fr. Rutler's Remarks

It is a great honor for me to have anything to do with Thomas Aquinas College. When I go to California, people assume that I'm a provincial New Yorker, but I do travel to other places and I would move to the College tomorrow if it were only accessible by the IRT.

When I speak of schools, I think of my parents. They were my first school, and, really, the best school. That's how God designed things. In that nice introduction, it was mentioned that I was born in 1945. My sainted father's name was Adolph, and I was to be named for him, except in 1945 my parents thought that unwise . . . since it was also the name of the publisher of *The New York Times*.



Every priest is a father and rejoices in having had a father, and every school is a mother—*alma mater*. That is not a mere figure of speech, although in some places it would seem so. The beautiful new chapel of Thomas Aquinas College is a place where God the Father is to be worshipped, but it's Holy Mother Church we're worshipping. Both are under attack.

The Fatherhood of God and the Motherhood of the Church have been the primary targets of barbarians in every generation. Hilaire Belloc writes this: "The barbarian hopes—and that is the mark of him—that he can have his

cake and eat it too. He will consume what civilization has slowly produced after generations of selection and effort, but he will not be at pains to replace such goods, nor indeed has he a comprehension of the virtue that has brought them into being. Discipline seems to him irrational, on which account he is ever marveling that civilization should have offended him with priests and soldiers.... In a word, the barbarian is discoverable everywhere in this, that he cannot *make*: that he can befog and destroy, but that he cannot sustain; and of every barbarian in the decline or peril of every civilization exactly that has been true."

There are some writers I read and wish I could meet in person rather than just read them. From what I know of Belloc, I think I would rather read him than to have met him in person, but he was a great prophet. And he was speaking of the kind of people we meet every day and that we're tempted to become. The barbarian does not bang down the gates of our city wearing animal hides and brandishing spears. This barbarian is in the cocktail lounge; the barbarian is on the TV talk show; and the barbarian is in the classroom.

Belloc visited the ruins of Timgad, and as he sat in the solitude of the Sahara, watching the sand blow round the remnant marble pillars of the Greek city, he said: "We sit by and watch the barbarian. We tolerate him. In the long stretches of peace, we are not afraid. We are tickled by his reverence, his comic inversion of our old certitudes and our fixed creeds refreshes us: we laugh. But as we laugh, we are watched by large and awful faces from beyond. And on these faces, there is no smile."

Barbarians come and go, and it is very hard to know what will happen to the barbarian. Many great barbarians will be converted; whole empires have proven that what had been barbaric can be civilized. We don't know the consequences yet.

The fall of the Communist empire was quite astonishing. To read an account today of Mr. Putin, who has a rather questionable background himself, making a pilgrimage to the shrine of St. Nicholas in Bari and taking out a handkerchief, wiping some of the oil of the body, and leaving as a gift a silver candelabra—that is a very radical change in the way the world has been. What will come of it, we do not fully know. Russia is endangered in many ways, principally, really, by the same threat that has always threatened empires, and that is religion.

For demographically, Russia now is being slowly invaded by the cradle—the cradle of Islam. And so, all Europe. But the barbarians have always been at the gates, and they've also fooled us by coming into the home and hearth.

This is not only a prelude to St. Patrick's Day, but by happenstance, this is also the day we mark the Ides of March (which is why I'm speaking to you with my back against the wall). The words of Caesar are put on his lips by Shakespeare, "Let me have men about me that are fat, sleek-headed men and such as sleep at nights. Beyond, Cassius has a lean and hungry look. He thinks too much, and such men are dangerous." Such men are always dangerous to the barbarian. Not that Julius Caesar was a barbarian; I have him in my pantheon of great noble pagans. But men who think are dangerous; they always have been because, while Sir Francis Bacon said, "Knowledge is power," it is also the case that power itself is morally indifferent. Only wisdom is right power. So, when we undertake a great enterprise, like starting a college, that has to be our focus.

We are all familiar with this quotation, "You see things and you say: Why? But I dream things that never were and I say: Why not?" Those were famously quoted by a former New York senator, but he quoted them backwards. The words he got right, but the source he got wrong. We know, of course, that those words are the words of the serpent to Eve, and George Bernard Shaw's words in *Back to Methuselah*. "You see things and you say: Why? But I dream things that never were and I say: Why not?" Satan wants us to live in illusion.

The words sound great; they sound noble; they sounded that great to Adam and Eve. Why did God forbid the partaking of the fruit of the knowledge of the tree of good and evil? It's not that He wanted them to stay stupid. Precisely the opposite. He did not want them to be stupid. There's this difference between being stupid and ignorant. To partake of the fruit of the tree of the knowledge of good and evil is to redefine reality. To say black is white, up is down, to say I feel instead of I think—that, of course, has been the affliction of the past century at least, and that is why we need a place like Thomas Aquinas College.

I can say that I have sat through at least seven commencement addresses receiving degrees, and I cannot remember a single one. But I do very much remember a lecture I heard, I have to say it was in Cambridge University, 19 years ago. I can almost quote parts of it verbatim. The speaker was talking about relativism, the illusion of modernism, and he recalled how he had visited the wife of the philosopher Ernst Bloch, a basic materialist atheist. And he told Mrs. Bloch that in the university today, the biggest problem was drugs. She covered her ears; she did not want to hear it because in this brave new world people were supposed to be embracing reality. Religion was the opiate of the masses.

That lecturer gave a lecture more recently which got far more attention. He gave it in Regensburg. No longer "Professor Ratzinger" or "Cardinal Ratzinger," he has assumed another tenured position, a chair, but this is the Chair of Peter. When he had spoken at Cambridge, I remember it was a rainy night, it was a large hall, and students were standing in the rain to hear him. The Regius

During the winter months, Thomas Aquinas College in Northern and Southern California, hosted President Dillon. At some, President Dillon was the featured speaker. He also shared with them a DVD containing a recording of his homily at Our Lady of the Most Holy Trinity.

In New York, Fr. George Rutler graced the reception while in Sacramento and San Francisco. Dr. Thomas A. Cavanaugh was the featured speaker. We share excerpts from the reception.



Dr. Harry Browne, co-host, New York reception

"Only God knows all truth; if we knew all truth, we would be gods. But that's one of the best ways of worshipping God—to seek truth. One of the best places to find it, and seek it, and gain the skills to find it is Thomas Aquinas College. There's nothing I've supported in my life that I've been more enthusiastic about supporting, and I want it to continue and be successful and so on, beyond my existence."

Continued on page 6

The Importance of Sound Foundations

Dr. Thomas A. Cavanaugh ('85), Chairman, Philosophy Department, University of San Francisco

Introduction by President Dillon

It is my privilege tonight to introduce a graduate of Thomas Aquinas College, Dr. Tom Cavanaugh, who is the Chairman of the Philosophy Department at the University of San Francisco (USF). After graduating from the College in 1985, Dr. Cavanaugh obtained a doctorate in philosophy from the University of Notre Dame. He was appointed to the faculty at USF in 1994, where he has since taught in the philosophy department as well as the Ignatius Institute.

While Dr. Cavanaugh spends most of his time teaching, his influence is not confined to the classroom or even to the philosophy department at USF. A specialist in bioethics, he is widely published and is active in the practice of medical ethics, serving on medical ethics committees and debating issues of medical ethics in public across the country and abroad. He also lectures internationally at conferences such as the World Conference of Bioethics.

Dr. Cavanaugh's works have appeared in publications such as the *Journal of Applied Philosophy*, the *Cambridge Quarterly of Healthcare Ethics*, and the *Journal of Pain and Symptom Management*. He is also the author of the book *Double-Effect Reasoning, Doing Good and Avoiding Evil*, recently published by Oxford's prestigious Clarendon Press.

At a time when society seems to have lost its moral compass—and this is perhaps nowhere more evident than in the medical field—Dr. Cavanaugh's work, guided as it is by the twin lights of faith and reason, is tremendously important. I am sure we are all eager to hear from him about that work. So without further ado, it is my pleasure to introduce to you our graduate, Dr. Tom Cavanaugh.

Dr. Cavanaugh's Remarks

It is always an honor for me to speak on behalf of my *alma mater*, Thomas Aquinas College, because she is indeed a "nurturing mother."

My talk tonight has two parts: the first addresses the importance of sound foundations; the second considers the education offered by Thomas Aquinas College as a solid foundation for ethical medical practice and medical ethics more generally.

To the first part: Consider the foundations of two houses. The first house, the well-founded or sound house, sits on a foundation that has been grounded in bedrock. The second house, the unsound house, rests partially on bedrock and partially on fill. The sound house has drains, well-placed in order to prevent water's flow around the foundation, and to gather and to carry water away, for water is the nemesis of every foundation. The unsound house lacks these features. Water can and will flow to and around, and eventually under and around, the foundation, and it will thereby undermine it. The sound foundation has reinforcing bars of steel, making it a unit, withstanding the forces of water and shifting soil. The foundation of the unsound house lacks this integrity of design and is therefore further susceptible to being undone.

A decade or two after their construction, with no further differences between these houses, the sound house remains pretty much the same. Of course, there are the dings and dents from the children's play, but the drywall is un-cracked and one can easily open and shut doors. When mom cooks pancakes, they come out flat and even, just the way she likes them.

Things are not so rosy in the unsound house where nature has done her work upon the flimsy and hastily-prepared foundation. Doors do not open and close so readily; drywall has telltale cracks; the stovetop challenges mom to keep the pancakes of a uniform thickness; indeed, even the gutters no longer properly drain.

Let us step back from this picture and look at it. Initially, the houses appeared identical. As the decades pass, they differ dramatically. What does this image show? Over time, small errors grow, they compound themselves and become large.

With this picture and truth in mind, consider the College's education as an intellectual foundation. We speak of graduations as commencements, a word that points us towards what is to come after. While the word points

us towards the future, one must note that the students have been at something for four years, and it is a little late to speak of beginnings. Parents might justifiably ask, just as their children did during those long trips on California's Highway 5, "Are we there yet?" Are we finished yet with this task of educating? If four years results only in a commencement, what have the students been up to?"

Of course, you anticipate my answer. They have been excavating and finding sound bedrock, getting rid of the sand, and compacting the dirt. They have been insuring that their intellectual foundation makes one integrated unit upon which to build something of great pith and moment: their very lives. Those lives will go well or badly as determined by the ideas in accordance with which they are lived.

Let us focus upon how a Thomas Aquinas College education serves as a sound foundation for medical ethics and for medical practice. Let us do so by considering what is at issue currently in medical ethics and how the disputes and controversies of our times result from bad beginnings compounded to drastic effect.

Just as the sound and unsound houses illustrated the principle that we must begin well or we will end badly, so we now need a foil, a contrasting image that will illustrate what has gone wrong in medical ethics. Let us consider the work of Professor Peter Singer, the DeCamp Professor of Bioethics at Princeton University's Center for Human Values.

I should mention that I have met and opposed Professor Singer not far from where we stand today, a number of years ago at the World Conference of Bioethics. He and I differed over the wisdom of legalizing euthanasia, particularly in light of the historical fact that the Nazis thought it was a good idea to do so. Professor Singer did not think that counted against the idea, and I thought it did.

Professor Singer is a thorough-going consequentialist. As such, he thinks that an act is right or wrong entirely in terms of the net pleasure or pain that it produces. He thinks that pain and pleasure alone have moral relevance. By pain and pleasure, he means the pain and pleasure experienced by any sensing being, human or animal. That is, he asserts and maintains—in writing and in speech, in books, articles, and public appearances, and no doubt, regularly in his classes at Princeton—that what has ultimate ethical relevance is the possession and activity of a central nervous system. The pleasures of a central nervous system are good; the pains of a central nervous system are bad. The more pleasure, the better; the more pain, the worse. Be it the pleasure or pain of a human or of a horse or of a dog, it has moral importance, and this is what ethics is about: producing the greatest amount of that pleasure for the greatest number of sensing beings.

Singer follows the utilitarian thinker John Stewart Mill, whose seminal ideas one finds in the work entitled *Utilitarianism*. Mill there asserts that ethics is about the maximization of the good. When one judges an act, one must ask: Of the acts available, does this one produce the greatest amount of good for the greatest number affected or possibly affected by the act? Now this, on the face of things, seems like a very reasonable approach, for if goodness is what one seeks, and that certainly seems to be a rock solid truth, and goodness is, of course, good, then is not more goodness better and ought one not to maximize it, the more the better? Who could argue with that idea?

There is a lot to talk about here. In particular, the question: What is good? But let us isolate one issue that may already be at the fore of your thoughts, namely, what about badness? What about evil? Ought one to do evil and produce badness, if by doing so, one may bring about more good? Mill and Singer answer, yes, one may, ought, must—indeed, one has a serious moral obligation, according to these thinkers, to do evil or badness to produce badness in order that good may come of it. The end justifies the means, and a good enough end will justify literally any means. That follows inexorably from their first principle that the morality of an act is entirely a function of the net goodness of its consequences.

Students at Thomas Aquinas College read Mill. They also read another thinker who excavates more deeply and penetratingly to sounder ground, true, permanent bedrock. I speak of Aquinas, St. Thomas, the College's namesake. In his consideration of the first principle of morality, Aquinas discerns that we must seek and pursue goodness and—this is a crucial 'and'—we must avoid evil. Neither the pursuit of goodness nor the avoidance of evil alone suffices for morals. Rather, sound morality is the marriage of the doing of good and the avoidance of evil.

Of course, Mill and Singer do not entirely reject Aquinas' insight. They simply divorce the doing of good from the avoidance of evil. They leave off the 'and.' It is a small word; indeed, hardly even a word, just a conjunction; three letters of the alphabet; a small, insignificant thing. Yet it makes a world of difference and far different worlds.



Thomas Aquinas College organized several receptions in the Mid-West, and New York City. Dr. Cavanaugh was the featured speaker, highlighting for guests the value of Catholic liberal education. He was also giving a remarkable "virtual tour" of the Holy Trinity Chapel.

Dr. Cavanaugh was our reception as a guest speaker, in San Francisco, our own graduate, and he addressed our guests. He also gave their talks with you here.



Mr. Tibor Kerekes, co-host, New York reception

"I can never resist the opportunity to boast about my favorite grandchild—Thomas Aquinas College. It is, by any measure, by any standard, a treasure."

Continued on page 6

Modern-Day Barbarians . . .

Address by Fr. Rutler, continued from page 4

Professor of Divinity looked as though he had just been weaned on a pickle, and he was not given a very warm reception by the faculty. But he was cheered by the students. Maybe some of them were on drugs, I don't know. The school paper, a few days later, said it seems medievalism is the fad, the undergraduate fad of the day. But it is no fad, and he always continues to be heard.

When he spoke recently again at Regensburg, he spoke of reason versus voluntarism, the misuse of our free will. For God has given us a free will to choose; the soul is reason and will. The reason misused is rationalizing all the time; the will misused becomes selfish, willful misuse of power. An indomitable will does not guarantee heaven. It can secure hell.

Our Holy Father is telling us that we must wake up to reality. The horrors of our day, all the social engineering of our day, the moral collapse of our day, and the genuine loss of the intellectual life—we've lost the mind of our day because we've lost a will to embrace reality. But things are real whether or not we acknowledge them. We pay a price if we ignore them.

And so, Allan Bloom, in *The Closing of the American Mind*, spoke of the civilized re-animalization of man. He saw it in the University of Chicago; it is epidemic in all the campuses of Western civilization. Shakespeare, in *The*

Merchant of Venice, speaks of "the wealthy curled darlings"; I guess they were yuppies then, or whatever the new term is now, with all the accoutrements of civilization, but with the soul of the beast. They're not stupid people, but ignorant people.

Read Newman's *Idea of a University*, and in it you see the definition of a gentleman. It is good for as far as it goes, but a point that many people miss is that the gentleman is not a gentleman merely by manners. Newman, in a wonderful line, says that the gentleman is merciful to the absurd, but he knows what the absurd is.

Generations feed off each generation, and we learn from each generation, but one thing we know is that the truth is eternal. I had the great privilege once of doing a documentary film in the Cistercian Abbey of Fossanova where Thomas Aquinas died. And it was very moving to read the very words, the *Song of Songs*, that he recited as he was dying. It was a love song, and that is how he died. He was in love with the truth and God is Truth. He was in love with God. So having been where Aquinas died, I count it an even greater honor to also have visited Santa Paula, California, where Thomas Aquinas lives.

Sound Foundations . . .

Address by Dr. Cavanaugh, continued from page 5

Consider medicine practiced in accord with St. Thomas' insight. Doctors and nurses pursue the health of the patient while avoiding and shunning harm to the patient. Of course, sometimes they cannot avoid some harm to the patient. For example, chemotherapy involves, for a time, giving the patient harmful drugs with the goal of curing him. Yet, following Aquinas' discernment of the first principle, they do not seek or try to harm the patient as a means of helping the patient. In short, they do not intend harm.

In keeping with the pursuit of health and the avoidance of sickness—good and evil in the realm of medical practice—nurses and physicians rule as out of bounds certain actions, echoing the Hippocratic code: not to abort, kill, poison. Consider the implications of this commitment to the avoidance of evil in the medical arena. Nurses and physicians will not torture, will not maim, will not develop biological weapons, and so on, for to do so is to abandon the medical ethic that specifies the principle Aquinas articulates: Do good, pursue health, and avoid evil; shun what harms your patient.

Mill and Singer have a different take on the medical ethic, for if killing or poisoning, or torturing, or sickening produces more overall good, then one ought—indeed, one has a serious moral obligation, according to these thinkers—to do so. If all we are to do is to maximize health, one half of the Hippocratic ethic goes out the window. According to these thinkers, physicians and nurses may abort, poison, kill, use their knowledge to produce sickness, develop biological weapons, participate in torture, and so on.

Moreover, Singer asserts that doctors and nurses have a serious moral obligation to euthanize their terminally-ill patients and to commit infanticide upon less than perfect infants. According to him and logically following upon his ill-founded beginning, because the central nervous system of the anencephalic infant or infant with Down Syndrome cannot fully function and fully realize the pleasures he would were he healthy, we ought to kill him to make way for other central nervous systems that fully function.

Here again we glimpse an erroneous beginning, namely, the understanding of the human as simply one central nervous system amongst others. This view of the human Mill and Singer inherit from thinkers such as Descartes, Hume, and Locke, again all of whom are read at the College. Roughly and without the refinement called for by the history of philosophy, these thinkers, in particular Descartes, equate the human with a thinking thing. This bad beginning then focuses our attention upon brain activity, and before one knows it, we have our current situation that asserts that humans lacking higher brain activity are, in the words of the Princeton bioethicist, organisms, not persons.

Students at Thomas Aquinas College know better. They know better because they spend long hours reading Aristotle's fundamental work bearing on the human, namely, the *De Anima*, the book *Concerning the Soul*. That long study serves as the foundation of so much and, of all works, best answers the Greek command inscribed over the Delphic oracle: Know thyself.

In studying Aristotle's treatment of the human being, students at the College see that the sound ground is that which holds the human to be neither entirely soul, as Aristotle's teacher, Plato, said, nor entirely body, as Singer would have it. Rather, the human is the union and marriage, 'til death do them part, of body and soul. The 'human' is the 'and' of those two. We see again the importance of this small word.

Graduates of the College know better than to think that an infant whose central nervous system is less than perfect or a patient who no longer has higher brain activity is thereby no longer a person. For the person is not brain activity; rather, brain activity is the result of the person. Absent higher brain activity, we may not conclude that the person is absent, for the one is the sign of the other and not identical to it. Indeed, rather than the wounds of anencephaly and the loss of higher brain functioning being reasons to act against persons who suffer these disabilities, they serve as reasons to take special care of and consideration for persons who, but for these infirmities, would exercise the brain activity appropriate to them, and in virtue of which they're lacking. We

ought not further to victimize them. After all, as Aquinas notes, need grounds our claim to assistance.

Allow me to conclude. Small errors in our beginnings make for profound errors in our endings. Thomas Aquinas College offers a sound beginning, drilling down to the bedrock upon which the human enterprise can be safely erected. The College is an intellectual and, therefore, a moral enterprise of great moment and importance. It is about the truth that makes us free. The alternative to that truth amounts to enslavement to false ideas.

Be they true, be they false, ideas have consequences. True ideas have good consequences; false ideas, such as those advocated by Professor Singer, have bad consequences. They wreak havoc in our lives, the lives of our loved ones, and the lives of our fellow citizens as they percolate through our colleges, our universities, our medical schools, our law schools, our hospitals, our nursing homes. To quote Hobbes: Lives founded upon faulty ideas are "solitary, poor, nasty, brutish, and short." With that sobering truth in mind, I commend this College to your beneficence.

Thank you.

Faculty Center Named for Patron

Move-In Date Set for June

After careful consideration, the College's Instruction Committee has chosen to name the new \$7 million faculty center St. Thomas Hall in honor of the College's patron, St. Thomas Aquinas. Given that the building will house the faculty and staff who carry out the mission of the College, and especially considering that the faculty are engaged in teaching just as was St. Thomas, it seemed fitting to the members of the Committee to honor and invoke the intercession of the Angelic Doctor in this way.

While workmen are putting the finishing touches on the building, artisans in Mexico are constructing the front door of St. Thomas Hall from the trunk



of a redwood tree that some years ago fell on the campus. (See photo, left.) In addition, the cupola, made by Munn's Manufacturing, Inc. in Utah, has been put in place, and the dome with its gleaming tiles covered with gold leaf can now be seen from far and wide. (See photos, below.)

At the same time, the College's founding president, Dr. Ronald P. McArthur, and his wife, Marilyn, have contracted for a statue of St. Thomas to be placed prominently in the entrance lobby of the building.

After nearly 30 years in temporary trailers, faculty and staff are eager to occupy their new offices. A move-in date has been scheduled for the end of June, and a formal dedication ceremony is planned for September, after the start of the new academic year.

A remaining \$2 million is needed to fund St. Thomas Hall and its furnishings. If you would like to make a gift, please contact Vice President for Development, John Q. Masteller, at 1-800-634-9797.



Friendship with St. Thomas

Rev. James Schall, S.J., Delivers St. Thomas Day Lecture

Each year, the College celebrates its patron's feast day by adjourning classes, offering Mass, and hosting a guest lecturer on the campus. This year, because the feast day (January 28) fell on a Sunday, the Instruction Committee decided to move the celebration to St. Thomas' original feast date, March 7, so the celebration could have its full impact for all the students and faculty.

Invited as the guest speaker for the day was the prolific author and professor of government at Georgetown University, Rev. James Schall, S.J. He received a B.A. and an M.A. in philosophy from Gonzaga University, and went on to receive a



Dean Michael McLean (L) and President Thomas Dillon (R) welcomed Fr. James Schall to the campus. Dean McLean facilitated a question and answer period with Fr. Schall after his lecture.

Ph.D. in political philosophy from Georgetown University in 1960. He was ordained to the priesthood in 1963. Fr. Schall first visited the campus and delivered the homily at the College's Baccalaureate Mass in 1995, and he has been a member of the College's Board of Visitors since 1998.

Fr. Cornelius M. Buckley, College chaplain and fellow member of the Society of Jesus, had the honor of introducing his long-time friend to the College community. In addition

to receiving from Fr. Buckley the particulars of Fr. Schall's curriculum vitae, students and faculty were also delighted by the two Jesuits' inimitable repartee.

The topic of Fr. Schall's lecture was friendship—how it is found in the natural order and perfected in the supernatural order. Undergirding his talk were a number of St. Thomas' bedrock principles, all too often rejected in modern intellectual circles, e.g. that the mind is ordained to the apprehension of the truth about reality, that there is a continuity between philosophy and the Gospel.

In fact, claimed Fr. Schall, the search for truth is also a search for friends at the highest level, friends who live in the truth and are bonded together by it. He referred his listeners to the Gospel of St. John when Christ told His apostles, "I no longer call you servants, because a servant does not know his master's business. *Instead, I have called you friends, for everything that I learned from my Father I have made known to you.*" (John 15:15) (emph. added)

Said Dean McLean, "It was wonderful to have Fr. Schall with us again. His talk on friendship was uplifting and so fitting for our celebration of the feast of St. Thomas."

Following the St. Thomas Day Lecture, teams of students were formed and a life-sized playing board was set up for the much-anticipated and thoroughly enjoyed annual game of "Trivial and Quadrivial Pursuits."

College Welcomes New Governor

Milton F. (Bud) Daily, Jr.

At a recent meeting of the College's Board of Governors, members of the Board elected Mr. Milton F. (Bud) Daily, Jr., to its ranks. A fourth generation Californian and a business graduate of the University of Southern California, Mr. Daily is the managing general partner of the M.F. Daily Investment Company, a Ventura County-based property ownership and development company that he has run for the past 30 years.

A partnership formed in 1962 by Mr. Daily and his father, M.F. Daily Investment Company has been engaged over the years with a wide variety of growth and development projects in Ventura County including apartment buildings, condominiums, commercial centers, and banks. Mr. Daily has also been involved in the Sunkist citrus business and is a past president of the Ventura Pacific Company. In addition, for 10 years, he was involved in the golf management business.

Bud and his wife, Heather, have been married 43 years and are the proud parents of three grown children and grandparents of two. Their son, Scott Daily, currently serves as a member of the Board of Regents for Thomas Aquinas College, and a nephew and niece are graduates of the College. Mr. Daily's uncle, the late J. Edward Martin, was a long-time member of the Board of Governors, as well.

Says Mr. Daily, "My uncle's commitment to Thomas Aquinas College sparked an interest in me that has grown over the years. He was a person who had a great influence on my life, and I am so honored to be able now to carry on his legacy of service to the College."

The Daily's have a keen interest in Our Lady of the Most Holy Trinity Chapel, now under construction on the College's campus. "The Chapel strikes us as a wonderfully significant contribution to Ventura County, a real identity point. Not only does the Chapel reflect the principles of our faith, it is reminiscent of the many beautiful churches and cathedrals we have viewed during our European travels. Seeing an edifice such as this here in our part of the world is extraordinary."

Mr. and Mrs. Daily reside in Camarillo, California, where they are active parishioners at St. Mary Magdalene Catholic Church.



Salute to a Beloved Chaplain

A Farewell to Assistant Dean for Religious Affairs

On Sunday, March 25, after nearly 15 years of faithful service to the Thomas Aquinas College community, a beloved chaplain made his final appearance on the College's campus before returning later that week to his religious order's convalescent facility in Canada.

Having suffered a debilitating stroke last fall, Rev. Wilfred Borden, O.M.I., former Assistant Dean for Religious Affairs at the College, has spent the past few months recuperating at a local nursing home. During that time, students, faculty, and staff members have visited with him and kept him in touch with



events at the College, where his presence was sorely missed.

A native of Nova Scotia, Fr. Borden joined the Oblates of Mary Immaculate in 1956 and was ordained to the priesthood in 1963. He has spent his entire priestly life in Catholic education, ministering

to young people at both the secondary and undergraduate levels. Prior to coming to Thomas Aquinas College in 1992, Father Borden served for 10 years as Rector of Pangborn Hall at the University of Notre Dame.

During his years at Thomas Aquinas College, Fr. Borden has been a vessel of grace for members of the community. Not only are there many alumni who attribute their conversion to the Catholic faith to his guidance, but there are numerous alumni priests and religious whose vocations were inspired and nurtured by Fr. Borden's priestly example and spiritual direction. In addition, he is renowned for his practice of the virtue of hospitality, continually opening his home on campus to students and faculty alike for special meals as well as televised sports and news events.

On March 25, President Thomas Dillon and Dean Michael McLean greeted Fr. Borden when he arrived at the College and, with student and faculty representatives, escorted him around the campus, noting with him the enormous progress that had been made on Our Lady of the Most Holy Trinity Chapel in recent months. As the group passed by St. Augustine classroom building, the College Choir treated Fr. Borden to a preview of their upcoming production of the *Pirates of Penzance*.

Fr. Borden then visited the temporary chapel, after which prayers and hymns were sung by a standing-room-only crowd in St. Joseph Commons that had turned out in a moving expression of gratitude and esteem for this beloved chaplain. Dr. Dillon spoke a few words of tribute to Fr. Borden and gave him as a parting gift an icon of Our Lady of Perpetual Help, saying, "As you have faithfully tended to your flock here at the College, may Our Lady of Perpetual Help intercede for you in all your needs. We pray that God will abundantly reward you as you continue to inspire us now with your example of great patience and fortitude. We shall miss you, dear friend."

Pension Protection Act Makes IRA Gifts Tax-Free

"IRA Charitable Rollover" Is a Great Success

When in August 2006 President Bush signed into law the Pension Protection Act (PPA), he and Congress made available to friends of Thomas Aquinas College a new way of supporting the vitally important work of the College. The PPA makes it possible for a donor receiving payments from an Individual Retirement Account (IRA) to assign all or a portion of his annual distribution directly to the College...*tax free*. Formerly, an IRA distribution from which a charitable contribution was made had to be reported as taxable income, and IRS limits on the donor's tax deduction sometimes reduced the total amount of his annual charitable giving.

Friends of Thomas Aquinas College have responded to this opportunity with wonderful generosity. In the few months between the signing of the PPA and the close of the tax year, the College received more than \$100,000 in contributions made directly from retirement accounts. The contributions are continuing into 2007 and will likely exceed the 2006 mark. This generosity is a reflection of the response seen in the entire country: millions of donors have made contributions from their IRAs to thousands of institutions in support of the good work they do.

Congress has taken notice of this response. The IRA contribution provision of the PPA is set to expire at the end of December 2007. But legislation has been introduced in both the House and Senate which would make the "IRA Charitable Rollover" permanent. If approved by Congress, friends of Thomas Aquinas College will have yet another means—for years to come—by which they can support the College and thereby participate in the noble mission of providing young people with a genuine Catholic liberal education.

For information about the current opportunity for assisting the College through a direct IRA distribution, please contact Tom Susanka, Director of Gift Planning, at 1-800-634-9797 or at tsusanka@thomasaquinas.edu. You should, of course, consult your own financial and legal advisers before making a charitable gift.

CAMPUS LIFE



Top row, the annual Mardi Gras Dance, L to R: Jennifer Sawyer ('08) and Francis Fast ('09); Paula Grimm ('08) performs before the San Francisco backdrop; Paula Matthews ('10) and Blaise Blain ('10) tango.

Middle row, February Schubertiade, L to R: Joel Morehouse ('09) accompanies soprano Alyssa Yaklin ('10); Tom Duffy ('08), piano, and Rosie Grimm ('09), violin.

Bottom row, Taming of the Shrew, Left: Patrick Ryland ('09) and Kathleen Gaffney ('10) battle as Petruccio and Kate; Right: Peter Schofield ('10) as Hortensio, with Petruccio.



Thomas Aquinas College **GOLF CLASSIC** AT SHERWOOD COUNTRY CLUB

On May 21, 2007, you have an opportunity to help the College as the Board of Regents invites you to its first annual Thomas Aquinas College Golf Classic at the prestigious Sherwood Country Club in Thousand Oaks, California. Designed by Jack Nicklaus and the site of Tiger Woods' Target Challenge Golf Tournament, Sherwood has an international reputation for being a challenging but "playable" golf course.

BE A PLAYER! \$1,000 per golfer
BE A SPONSOR! Opportunities begin at \$1,000
 For further information, contact Hope Martin at hmartin@sgjb.com
 or (818) 449-0276

Calendar of Events

<i>Pirates of Penzance</i>	April 20
Commencement.....	May 12
Order of Malta Retreat.....	June 8-10
Alumni Association Dinner.....	June 16
Summer Seminar Weekend #1.....	July 13-15
Summer Seminar Weekend #2.....	July 20-22
High School Summer Program.....	July 22-August 3
Freshmen Orientation.....	August 16
Convocation.....	August 20

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