



THOMAS AQUINAS COLLEGE NEWSLETTER

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Prayers and Gratitude

Archbishop Gomez Blesses Plaques Honoring Dr. Dillon and Chapel's Benefactors

Giving thanks to God “for Dr. Dillon and for all the kind and generous people who have built this school,” the Most Rev. José H. Gomez, Archbishop of Los Angeles, visited Thomas Aquinas College on April 15. The day marked both a solemn occasion and a joyous one — the fifth anniversary of the death of President Thomas E. Dillon, and the blessing of two bronze plaques and a Book of Gratitude that honor the benefactors of Our Lady of the Most Holy Trinity Chapel.

On April 15, 2009, Dr. Dillon was killed in an automobile accident while traveling in Ireland for an academic conference on the College's behalf. His tragic death came less than six weeks after the completion and dedication of the Chapel, a project to which he gave himself tirelessly for the last 13 years of his life. Fittingly, five years later, the community that Dr. Dillon so faithfully served came together, once again, to pray for the eternal repose of his soul and the consolation of his family, as well as to honor the many benefactors he inspired to fund the construction of the College's glorious *Domus Dei*.

“My brothers and sisters in Christ, it is a joy for me to celebrate this Holy Eucharist with you in this beautiful chapel this morning,” said Archbishop Gomez, who served as the principal celebrant and homilist. Joining His Excellency at the altar were Msgr. Joseph Hernandez, the Vice Chancellor of the Archdiocese of Los Angeles; Rev. Brian Castañeda, Arch-



bishop Gomez's priest-secretary; and two of the College's chaplains, Rev. Joseph Illo and Rev. Michael Chaberek, O.P. Vested in violet for the Lenten season, the clergy processed into the Chapel with the College's student acolytes, while the Thomas Aquinas College Choir filled the building with sacred music from the Chapel's choir loft.

“As you all know, [Dr. Dillon's] mission and dedication were a guiding force for this chapel and for this great school,” the Archbishop observed in his homily. “It is a great legacy he gave to the Church and to the Archdiocese of Los Angeles.” In the prayers of the Faithful, His Excellency sought the intercession of the Chapel's patroness: “We entrust the College to the maternal intercession of Our Lady of the



Most Holy Trinity, she who is the daughter of the Eternal Father, the mother of the Eternal Word, and the Spouse of the Eternal Spirit. We thank you, O Father Almighty, for the gifts you lavishly bestow upon the members of this community within these sacred walls, and beg you to bless them with further gifts as they pursue a genuinely Catholic education on this venerable campus.”

Immediately following the Mass, the congregation reassembled in the Chapel's loggia, where Archbishop Gomez blessed two new plaques that recognize the building's major benefactors and those whom they chose to honor through their gifts. Designed by a graduate of the College and Dr. Dillon's son-in-law, Domiane Forte ('00), the plaques contain names

of the major contributors to the Chapel's design and construction. They also single out for special commendation Dr. Dillon, the Chapel's patron, and the Dan Murphy Foundation, the principal benefactor for the project. The Archbishop additionally blessed a new Book of Gratitude, which is now displayed just inside the Chapel's main doors, listing the name of every donor to the Chapel project — some 3,200 in all.

His Excellency incensed the book and both plaques, ensconced in the loggia's limestone north and south walls, then sprinkled them with holy water. In his blessing, he noted that, “the College has the great benefit of a worthy temple in which to offer prayers to Your divine majesty, ‘a chapel that teaches,’ and teaches the one thing necessary for man's salvation: knowledge of God.”

Following the blessing, President McLean thanked Archbishop Gomez and the Chapel's benefactors, particularly Richard Grant, president of the Dan Murphy Foundation, “for the Foundation's magnificent generosity and leadership in the design and construction of this chapel.” Mr. Grant, in turn, remarked that even though his predecessor, Sir Daniel Donohue, “was oftentimes reluctant to have his name on anything,” he would have been “absolutely overjoyed” about his name's prominent placement on the new plaques. “This chapel was a great joy to him as it came into fruition, and now it is the focal point of this campus.”

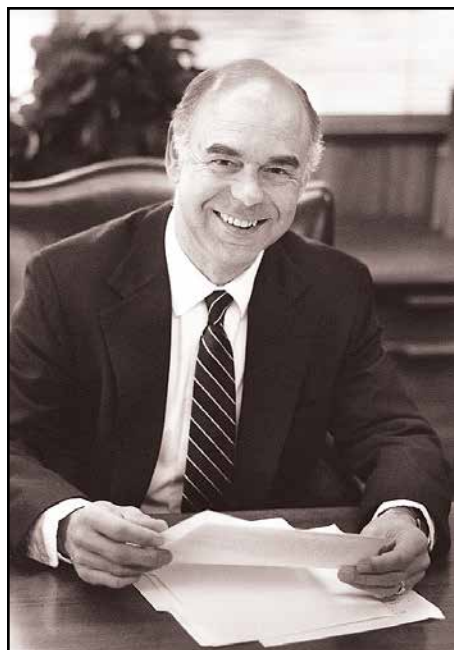
Honoring the Educator by Aiding His Students

College Launches Thomas E. Dillon Memorial Scholarship Fund

On the fifth anniversary of the death of Dr. Thomas E. Dillon, Thomas Aquinas College President Michael F. McLean announced the creation of a new scholarship fund, named in memory of the College's late president. The Thomas E. Dillon Memorial Scholarship Fund will support the 78 percent of Thomas Aquinas College students who require financial assistance in order to afford a genuinely Catholic liberal education.

A former student of Founding President Ronald P. McArthur, Dr. Dillon first came to Thomas Aquinas College as a member of the teaching faculty in 1972, one year after its founding. From 1976 to 1981, he served as assistant dean for student affairs, and then as academic dean from 1981 until his first appointment as president in 1991.

Over the course of his 18-year tenure, Dr. Dillon labored to secure the College's financial well-being, raising some \$100 million and building nine new structures,



including the library, the laboratory building, five residence halls, the faculty and administration building, and Our Lady of the Most Holy Trinity Chapel. He also worked to strengthen the faculty, and with his fellow tutors refined the academic program, reaffirming the College's commit-

ment to classical liberal education and its discipleship to St. Thomas. All the while, his uppermost priority was to preserve Thomas Aquinas College's fidelity to the Magisterium of the Catholic Church.

Surrounded by many of Dr. Dillon's family and dearest friends, Dr. McLean announced the new fund at the blessing ceremony for the plaques honoring the major benefactors of Our Lady of the Most Holy Trinity Chapel. (See story, above.) “Everything Tom did for the College was for the sake of our students: to provide them with an education for the mind and the soul,” said Dr. McLean. “We can think of no more fitting way to honor him than to ensure that our present and future students can benefit from that same education.”

Among those present at the ceremony was Richard Grant, a good friend of Dr. Dillon and president of the Dan Murphy Foundation, which has made an extraordinary lead gift of \$350,000 to inaugurate the Fund. Other foundations have

pledged an additional \$125,000, and individuals some \$50,000, bringing the Fund's current balance to \$525,000.

The Thomas E. Dillon Memorial Scholarship Fund is an annual fund designated for immediate assistance to worthy students. The first \$1 million raised in this fiscal year will cover the College's remaining financial aid costs for the 2013-14 academic year, with any surplus funds directed into an endowment in Dr. Dillon's name. “Our hope is that the Tom Dillon Fund will provide not only for our current students, but also help to secure the College's future,” explains Dr. McLean.

Noting that there is little time left to raise the remaining \$475,000 before the end of the College's fiscal year on June 30, Dr. McLean respectfully asks friends to contribute generously, and soon. Donations can be sent to Thomas Aquinas College, 10,000 Ojai Rd., Santa Paula, CA 93060, or made online at thomasaquinas.edu/dillonfund.

From the Desk of the President

The Sacraments: Magnificent Gifts of God

Note: Dr. Michael F. McLean delivered the following remarks at a Legatus-Aquinas Forum, held on campus on March 22, 2014.

Catholic liberal education is best characterized as *faith seeking understanding*. Both the teacher and learner believe the fullness of the Christian message and desire to understand it more perfectly — to see, as much as is possible, what is first believed.

At Thomas Aquinas College we pursue this understanding guided by our patron, St. Thomas Aquinas, as has been encouraged by the Church for many centuries, up to and including the recent pontificates of John Paul II and Benedict XVI. In his masterful encyclical *Fides et Ratio* (“Faith and Reason”), John Paul II said, “The Church has been justified in consistently proposing St. Thomas as a master of thought and a model of the right way to pursue theology.” In his 2010 catechesis on Thomas’s works, Pope Emeritus Benedict cited Pope Paul VI, who said that “all of us who are faithful children of the Church can and must, at least in some measure, be disciples of St. Thomas.”

We prepare our students well for a careful study of some of St. Thomas’s most important works, including his treatise on the sacraments from the *Summa Theologiae*. St. Thomas is a sure guide to helping young Catholics become confident in the harmony between faith and reason; clear about the connections between conscience and the eternal, natural, and human laws; and, finally, conversant, in a way befitting their status as beginners, with the principal mysteries and doctrines of the Catholic faith.

I want to share a few comments about Thomas’s sacramental theology so that we might appreciate the significance and timeliness of his thought, and perhaps be encouraged to take a look ourselves at what he has to say. Typically Thomas Aquinas College seniors will spend two classes (a total of three or four hours) discussing his consideration of the necessity of the sacraments in Question 61 of Part III of the *Summa*, having read it carefully to prepare for class, helping one another with difficult points, and following the guidance of an experienced teacher (or “tutor,” as we call them).

The Sacraments in the Old Testament

St. Thomas points out that sacraments have been with us since early Old Testament times. As examples, he mentions the “sacrament of Melchisedech,” who offered bread and wine (an offering which foreshadows the sacrament of the Holy Eucharist in the New Law) and the offering of the paschal lamb, which he says signified the Passion of Christ.

With St. Thomas, theologians usually divide the sacraments of this period into three classes:

1. The ceremonies by which men were made, and signed as, worshippers or ministers of God — for example, circumcision and the sacred rites by which the Levitical priests were consecrated, sacraments which signify Baptism and Holy Orders, respectively;
2. The ceremonies which consisted in the use of things pertaining to the service of God — the paschal lamb and the loaves of proposition are examples of this; and
3. The ceremonies of purification from legal contamination which abound in the Old Testament, which signify the sacrament of Penance in the New Law.

We learn from this text of St. Thomas that the sacraments of the Old Law were necessary, but not for the same reasons that the sacraments of the New Law are necessary. Since man can be made holy only through Christ, St. Thomas says that “before Christ’s coming there was need for visible signs whereby man might tes-



“St. Thomas is a sure guide to helping young Catholics become confident in the harmony between faith and reason; clear about the connections between conscience and the eternal, natural, and human laws; and, finally, conversant, in a way befitting their status as beginners, with the principal mysteries and doctrines of the Catholic faith.”

tify to his faith in the future coming of a Saviour ... for it was necessary, as time went on, that the knowledge of faith should be more and more unfolded.” Moreover, as sin gained a greater hold on man, the precepts of the natural law became insufficient to make man live aright, and so St. Thomas says, “it became necessary to have a written code of fixed laws, and together with these certain sacraments of faith.”

The Sacraments of the New Law

The sacraments of the Old Law, being “weak and needy elements,” as St. Paul calls them, cannot save us, so let me turn now to the sacraments of the New Law. I want to focus on the second of the three reasons St. Thomas gives for their necessity — viz., “the state of man who in sinning subjected himself by his affections to corporeal things.” St. Thomas refers to this subjection as a “disease ... in need of a spiritual medicine,” a medicine applied by means of corporeal signs — i.e., sacraments. The medicine must be applied corporeally, he says, for “if man were offered spiritual things without a [corporeal] veil, his mind being taken up with the material world would be unable to apply itself to them.”

The medicine St. Thomas is talking about here is divine grace, a certain participation in the Divine Nature itself. The sacraments of the New Law have the power to cause godliness in the soul, in effect remaking or refashioning the inner life of man and curing the disease to which he is subject. A key Scripture text here is 2 Peter 1:3-4: “His divine power has granted to us all things that pertain to life and godliness ... that through these you may escape from the corruption that is in the world because of passion, and become partakers of the Divine Nature.” In the words of St. Thomas: “God gives grace to man in a way which is suitable to him. Hence it is that man needs the sacraments that he may obtain grace” (A1, ad. 2).

It might be helpful to contrast this view with that of certain of our Protestant brethren. Protestants generally hold that the sacraments are *signs* of sacred things — grace and faith — but deny that they really cause divine grace. Martin Luther and his early followers say that the sacraments do not cause grace but, in the words of the Augsburg Confession, are merely “signs and testimonials of God’s good will towards us;” the sacraments excite faith, and faith alone causes justification. Ulrich Zwingli, another important Protestant theologian, amended Luther’s position by saying the sacraments are signs not of God’s fidelity but of *our* fidelity.

In keeping with the idea that the sacraments are mere signs, Luther held that men are not really cured or healed of their sinfulness. Rather, justification for Luther and his followers consists in God’s *covering* our sins, or in turning

His gaze away from them and not holding them against us. As he says in his *Commentary on Galatians*, “sin is indeed always in us, and the godly do feel it, but it is covered, and is not imputed unto us of God for Christ’s sake.”

This is not the teaching of St. Thomas or the teaching of the Catholic Church. While faith alone might *begin* the process of justification, more is required: “If I have all faith so as to remove mountains,” says St. Paul, “but have not love, I am nothing.” God is love, and to be completely justified we must have God within us.

For Catholics, sacraments are not merely *signs* of grace. As St. Thomas says, “our sacraments both *contain* and *cause* grace” (A.4, ad. 2). Sacraments really cause the life of God to be present within us and heal and transform the soul. In speaking about the causality of the sacraments in Question 62, he says, “an efficient [effective, productive] cause is twofold, principal and instrumental. The principal cause works in virtue of what it is, as fire by its own heat makes something hot. In this way, none but God can cause grace. The instrumental cause — say, the pot heated by the fire — works only insofar as it is moved by the principal agent ... and it is thus that the sacraments of the New Law cause grace: for they are instituted by God to be employed for the purpose of conferring grace.” He continues, “There is nothing to hinder an instrumental spiritual power from being in a body — say, the water of baptism or the chrism of confirmation — insofar as a body can be moved by a particular spiritual substance so as to produce a particular spiritual effect.”

It is important to see, however, that a thing “does not accomplish its instrumental action except by exercising its proper action [the pot heats the water because of the pot’s ability to receive and transmit heat from the fire] ... and so the corporeal sacraments by their operation, which they exercise on the body that they touch, accomplish through the Divine institution an instrumental operation on the soul; for example, the water of baptism, in respect of its proper power, cleanses the body, and thereby, inasmuch as it is the instrument of Divine power, cleanses the soul.”

“The sacraments of the New Law are necessary because of our condition and because they have the power to rectify our condition. They are, indeed, magnificent gifts of God which we should receive frequently and for which we should be forever grateful.”

The Sacraments in Scripture

Justification by faith alone is one of the doctrinal pillars of Protestantism. The other great pillar of Protestantism is the doctrine of *sola Scriptura* — the idea that the only source of doctrine is what can be found explicitly stated in the Scriptures. Ironically enough, the Catholic doctrine that the sacraments are efficacious sources of divine grace, not the Protestant doctrine that the sacraments are mere signs, finds strong support in the explicit words of Scripture. Consider the Gospel of John: “Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God” (John 3:5), or the Acts of the Apostles: “Then they laid their hands upon them, and they received the Holy Spirit” (Acts 8:17). From these texts, and many more like them, it is clear that the sacramental ceremony is the cause of the grace conferred.

In summary, then, the sacraments of the New Law are necessary because of our condition and because they have the power to rectify our condition. They are, indeed, magnificent gifts of God which we should receive frequently and for which we should be forever grateful. In the words of Pope Francis, “in the sacraments the Lord makes *Himself* a gift ... He has bent down to *heal* body and soul.”

“A Source of Inspiration and Edification”

College Dedicates New Outdoor Stations of the Cross

“We adore You, O Christ, and we praise You,” intoned Thomas Aquinas College’s head chaplain, Rev. Joseph Illo. In reply, some 200 voices answered, “Because, by Your Holy Cross, You have redeemed the world.”

Students, members of the faculty and Board of Governors, and friends of Thomas Aquinas College had come together late in the afternoon on March 7, the first Friday of Lent, to pray the Stations of the Cross at the newly installed *Via Dolorosa* on the campus’s lower drive. Solemnly, the group contemplated the sufferings of Christ while, at the same time, delighting in the beauty of the College’s newest devotional treasure.

As Fr. Illo guided the procession, he stopped to bless each Station before leading the worshippers in prayer. Surrounded by oak trees and redwoods, the group contemplated the 14 scenes from Our Lord’s Passion and death. “To walk along and meditate upon these Stations is a profoundly moving experience,” said President Michael F. McLean.

The Stations are a gift of College Governor Robert Barbera. Each one contains a statuary 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. Their course, which begins by the original Ferndale Ranch gate at the entrance to campus, runs alongside the College’s three spring-fed ponds and slopes uphill, like the road to Calvary. The



Stations alternate 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.

Following the blessing ceremony and prayer service, the community retired to St. Joseph Commons for a celebratory dinner. There, even though it was a Friday in Lent, all enjoyed a pasta dinner with meat, as March 7 is a Solemnity on campus, commemorating the Dedication of Our Lady of the Most Holy Trinity Chapel in 2009.

At the dinner Dr. McLean thanked Mr. Barbera for his extraordinary generosity in giving the College the Stations of the Cross. “Robert is very interested in the beauty of the campus and the spiritual life of the community. He understands in

a real way the connections between the true, the good, and the beautiful,” said Dr. McLean. As an expression of gratitude, he then presented Mr. Barbera with a framed photo of the new *Via Dolorosa*, signed by the College’s students, faculty, and staff. The Stations, Dr. McLean added, “will be an inspiration to generations of friends, faculty, and students of Thomas Aquinas College — indeed, to all who wish to heed Our Lord’s admonition to ‘Take up your cross and follow Me.’”

The president also honored Isauro and Carlos Rios, the father-and-son team whose company, Rios Remodeling of Los Angeles, installed the Stations and devised some of their design elements. “These two men’s dedication and craftsmanship, discipline and energy, brought

these Stations to be,” said Dr. McLean. “In the words of one of our students, ‘They showed us the dignity of work.’ We thank them very much for their efforts here and for their contribution to the beauty of the College.”

Dr. McLean then thanked the College’s landscape supervisor, Dave Gaston, who directed the crew of Thomas Aquinas College students that performed the landscaping alongside the Stations. “Dave’s vision, energy, and eye for the beautiful had a great deal to do with the success of this project, so we thank him and all the students who have worked so hard with him,” the president remarked. Mr. Gaston’s student workers planted more than 900 plants and groundcover — all generously donated by Charles Norman of Norman’s Nursery in Carpinteria, California.

Throughout Lent, the Stations were a popular site for both individual and communal prayer, especially on Fridays. “Every time I go down there, I see people praying,” says Sophie Collins (’16), a member of the College grounds-keeping crew. “The new Stations of the Cross have already become a source of inspiration and edification and a deepening of the spiritual life of all of us in the Thomas Aquinas College community,” says Dr. McLean. “Thanks to the Barberas, the Normans, the Rioses, Mr. Gaston, and the many student workers, we have been blessed with a great place of prayer and meditation.”

Student Workers Landscape New Stations

The new Stations of the Cross run alongside a narrow, paved road that predates the College itself — the drive that once brought visitors to the Doheny family hacienda, now the official residence of the College’s president. “The lush area around the drive had gone pretty much unused for as long we’ve been here,” says Dave Gaston, the campus landscape designer. “It was basically a jungle. We had to clear and clean it up, but it’s gorgeous now.”

Upon learning that Governor Robert Barbera intended to donate the new Stations to the College, Mr. Gaston devised a plan for maximizing their beauty: The statues would be set back from the road, so as to give onlookers a proper sense of perspective, and they would be connected by walkways. Surrounding the stations would be small gardens of flowering bushes, as well as lighting for nighttime prayers.

There was just one problem. “Like with all projects around here, it became an issue of expense,” Mr. Gaston recalls. Bringing in the wiring for the lighting and the water for the irrigation systems would require cutting through the drive. Because the terrain around the Stations is too rocky for trenching machines, workers would need to dig trenches for some 4,000 feet of irrigation pipe, using nothing but shovels and jackhammers. Then there was the planting itself: more than 900 holes to be dug for plants and groundcover. Hiring a professional landscaping company to complete the project could easily have cost the College more than \$30,000, Mr. Gaston estimates.

Fortunately there was an alternative.

“I thought we could do the job in-house, with students,” recalls Mr. Gaston. As part of the College’s Service Scholarship Program, 78 percent of Thomas Aquinas



College students work 13 hours per week in exchange for a reduction in their tuition. Of those, 45 make up Mr. Gaston’s year-round grounds-keeping crew. They — not professional gardeners — do all the planting, trimming, weeding, mowing, spraying, and watering that keep the campus looking beautiful. Having experienced the students’ energy and discipline, Mr. Gaston had no doubt that they would be up to the task, even if it were considerably more complicated than their usual, day-to-day work.

“I think the students do a better job than professionals,” says Mr. Gaston. “They’re very enthusiastic. They’re very intelligent. They gobble up the information I give them. They take a fresh approach to everything that they do. I am always astonished by what they come up with on their own.”

To accommodate the students’ demanding schedules, Mr. Gaston adopted what he calls the “ants on a sugar cube” model of overseeing the Stations project. “We just keep going at it, and finally the cube gets broken down.” Rather than assigning students specific hours and par-

ticular tasks, he entrusted them with the responsibility of budgeting their time and working in accordance with the project’s needs and their training.

“You could go down there any time of day and there were people working,” recalls Sophie Collins (’16), who supervised planting on the project. The camaraderie, adds Zachary Reynolds (’14), made the sometimes onerous work of digging trenches in rocky soil pass by more quickly. “It was fun working with a bunch of guys and having good conversations while we worked.”

“To go down there and see 20 or 30 students working in earnest was really a heartwarming moment for me,” says Mr. Gaston, “because I wasn’t always there telling them to work. This was coming from their heart. It was coming from what they learn at this college about what makes up a great character — the ethics and the morality. These students live their faith.”

They also take a rightful sense of pride in their campus and the part they play in maintaining it. “It was great to get to contribute in some way to the Stations,” says Miss Collins. “Our work helps the Stations fit in well with the campus while also making a statement that this is a Catholic school and we care about the traditions.” Adds Mr. Reynolds, “It was wonderful for me to be part of the solidarity behind the project, which benefits our campus.”

“This is part of your legacy of your time here at the College,” Mr. Gaston tells his students. “Learning isn’t confined to the classroom. It goes on in all parts of your life. That which you do in your student scholarship job — work hard, show up on time — will translate into your academic life. It will translate into your professional life. It’s going to make you much better prepared for the outside world.”

College Update

News from the Campus and Beyond

Students Serve as Catechists at Nearby Church

As in prior years, this past academic year several of the College's students and recent graduates led weekly Confirmation and First Holy Communion classes at Our Lady of Guadalupe Church in nearby Santa Paula. The student catechists prepared the curricula, directed classes, and served as mentors in the lives of their pupils.

"It's beautiful to work with these teenagers because they want substance, they want to be challenged," says Sarah Dufresne ('14). Of course, there are difficulties, too. Some of Miss Dufresne's students come from troubled family backgrounds; several have had little or no prior religious education, and others freely admit they are only in class because their parents are making them. "It's not just teaching, it's evangelization," says Brian Murphy ('14). "It's not enough to talk about the truth of the Church. We also have to *show* the beauty of the truth and how it is lived out by sharing our experiences of it."



To that end, the Confirmation and the First Communion instructors held retreats for their young students on campus this spring — events that included Mass in Our Lady of the Most Holy Trinity Chapel, prayers along the new Stations of the Cross, and games on the athletic fields. The catechists also traveled into town several days a week for classes in the parish hall, where they taught basic prayers, led discussions of the Scriptures, and answered questions, both abstract and personal.

"They are very good, excellent teachers, and our students just have tremendous respect for them," says the pastor of Our Lady of Guadalupe, Rev. Charles Lueras, CRIC. "They are good with the kids, and they know what they are talking about. We are very blessed to have them."

Senior Theses

On a Saturday evening in March, members of the Class of 2014 turned in the final versions of what marks the culmination of their four years' effort — the senior thesis. A 20- to 30-page paper intended to demonstrate the senior's ability to fashion logical, sound, and worthwhile academic inquiries, the thesis "provides an opportunity to pursue a deep question, the kind of question that the great minds have wrestled with, in a leisurely and reflective way," says Dean Brian T. Kelly.

The thesis topics are of each senior's own choosing — "the only elective in our fully integrated program of studies," Dr. Kelly notes — and can derive from any of the disciplines presented in the College's curriculum. Among this year's topics are the Holy Liturgy, Shakespeare, geometry, friendship, and the role of technology in the life of the Christian.

In the weeks following the completion of their theses, the Seniors undertook the next step — the thesis defense. Each sat before a three-member panel of the teaching faculty and provided a defense of the position taken in his or her thesis. In these discussions, the tutors ask pointed questions, then recess to decide whether the student would pass, fail, or pass with distinction.



Registrar Mark Kretschmer congratulates Felicity Pastrone ('14) upon the receipt of her senior thesis.

Students Study Pope St. John Paul II at Triduum Retreat

During the Easter Triduum, many Thomas Aquinas College students prayed about, read, and discussed the works of one the Church's newest saints, Pope St. John Paul II. Led by College Chaplains Rev. Joseph Illo and Rev. Michael Chaberek, O.P., the retreat began with a presentation on the life of the late holy father, followed by studies of the Theology of the Body; the New Evangelization; the film *Nine Days that Changed the World*; and one of Karol Wojtyla's plays, *The Jeweler's Shop*. Conferences took place between the liturgies and rites of the Holy Triduum.

"Pope Emeritus Benedict and Pope Francis are building on what John Paul established in terms of evangelizing the modern world, and students here have a rock-solid foundation on which to build," says Fr. Illo. "The purpose of this retreat was to encourage them to take the next step. In the words of John Paul II: Go out and build a civilization of love with what you have been given."

College Guides

Thomas Aquinas College is one of the nation's 75 "Best Value" private schools according to **The Princeton Review** in its 2014 edition of *The Best Value Colleges*. The College is the only Catholic college in California to be named a "Best Value," and one of only five Catholic institutions in the country, along with Boston College, the College of the Holy Cross, Georgetown University, and the University of Notre Dame.



The Princeton Review selected its "Best Value Colleges" based on institutional data and student opinion surveys collected from the 650 colleges and universities that it regards as the nation's academically best undergraduate institutions. The selection process analyzed more than 30 data points broadly covering academics, cost, and financial aid.

U.S. News & World Report has identified Thomas Aquinas College as one of the most desirable liberal arts colleges in the United States. In its survey of College enrollment for the 2013-14 academic year, the newsweekly found that 63.2 percent of the applicants admitted to the College go on to enroll as freshmen in the fall — the ninth highest "yield" rate in the country. Only 12 of the 223 liberal arts colleges that submitted yield data to *U.S. News* had a rate higher than 50 percent.



"Yield," the editors have observed in past rankings, is "one of the best indicators of a school's popularity among students." Thomas Aquinas College is the only Catholic institution to make the Top 10 list of the purportedly "most popular" liberal-arts colleges.

Kiplinger, the business and personal-finance publisher, has ranked Thomas Aquinas College number 41 out of just 100 schools on its 2014 Best Private Colleges list, while also naming the College to its list of the Top 10 Best Values in Private Colleges Under \$20K (after need-based aid). Kiplinger's rankings measure academic quality and affordability. Academic criteria include student admission rate, test scores for incoming freshmen, the ratio of students to faculty members, and four- and five-year graduation rates. On the cost side, Kiplinger's measures room and board expenses, the availability and average amount of financial aid, and average student debt at graduation.



"We are pleased to have been ranked so highly once again in the various college guides," says Director of Admissions Jon Daly. "Thanks to our many generous benefactors, a Thomas Aquinas College education is affordable to all who are willing and able to undertake it. For a Catholic liberal education that is as excellent as it is unique, we think this is a value that cannot be matched."

Career Forum 2014

Catholic Professionals Offer Students Advice & Guidance

"All of you have been the recipients of a great gift, this remarkable education. But with any great gift goes the burden," said Rob Neal, president of Hager Pacific Properties, to some 65 Thomas Aquinas College students at a February career forum in St. Bernardine of Siena Library. "It's going to be incumbent upon you to make your way out there and to share these gifts with others."

How those students will make their way — and share their gifts — was the subject of the on-campus event, sponsored by the College's Office of Career Advisement. Joining Mr. Neal on the dais was his wife, Berni, an entrepreneur, philanthropist, and member of the College's Board of Governors; the Board's Chairman, Scott Turicchi, president of j2 Global, Inc.; and his wife, Lannette, president of Falling Upward Productions.

The panelists each took turns offering advice and encouragement, answered questions from students, and talked with them over refreshments. The students were interested and eager to speak: two hours after the initial presentation was over, some of them could still be seen chatting with the speakers in the arcade outside the library.

"I am thankful for the guidance of such respected business people as the Neals and the Turicchis," said senior Andrea Florez. "It was a welcome opportunity to speak with them and discuss my own personal plans for life after Thomas Aquinas College." Added her classmate Alec MacIsaac, "It was energizing to hear what is possible from people that were in a similar position to what we are in now." Nolan Napier, a fellow senior, took the day's advice to heart. "They preached the truth," he said. "If you want something, you work for it."

Calling the event "a great success," director of student services Mr. Kretschmer praised the Neals and the Turicchis for their time and generosity. "The value of this experience for our students is priceless," he said. "Through their advice, the panelists have given all who were here today a real sense of how best to put this education to use in choosing a career and finding a job." The Career Forum was one of several such events held during the last year, including presentations from other professionals, recruitment visits from various employers, and a Career Strategies Workshop that focused on résumé writing and interview preparation.



Scenes from the Career Forum: Students visit with Berni Neal, an entrepreneur, philanthropist, and member of the College's Board of Governors ... and Scott Turicchi, the Board's Chairman and president of j2 Global, Inc.

Alumni Profile: Elizabeth Trojack ('06)

Graduate Founds Catholic Montessori School in Minnesota

“I went to a Montessori school during my preschool years,” recalls Elizabeth Trojack ('06). “When I was four years old I told my teacher that I was going to be a Montessori teacher when I grew up.”

That prediction was soon forgotten as Miss Trojack, like most children, contemplated a wide range of potential careers — including author and chef — but it would come true nonetheless. Today she is not only a Montessori teacher, but at age 30, she is also the foundress and head of the Elizabeth Ann Seton Montessori School in St. Paul, Minnesota.

A career in Catholic education was not on her mind when, as a teenager, she was seeking out colleges, or even by the time of her graduation from Thomas Aquinas College in 2006. The idea came a couple of years later, prompted by her mother’s retelling of that offhand, childhood remark. “My mom told me the story about when I was little, and she suggested maybe there was something to it,” says Miss Trojack. “That set me on the path to founding Seton. That was the first step.”

Called to California

“When I was discerning what college to go to, I was young, and I had my own mindset,” says Miss Trojack. Perhaps because her older sister, Anne (Schniederjan '04), was a student at Thomas Aquinas College, Elizabeth was inclined to blaze her own path and go someplace else. “But I believe God had a different plan for me,” she says. While praying at Adoration, she detected an unmistakable call to that Catholic, liberal arts college in California that she had initially forsworn.

More than a decade later, she now understands the *why* behind that call. “I am so thankful that God led me to Thomas Aquinas College and to meet the people I met, to read the books I read, to learn from the tutors that I studied under,” she notes. “I absolutely wouldn’t be where I am today without the tools, the resources, and the critical-thinking skills that the College gave me.”

After graduation she worked briefly in a law firm, and then for two years as the youth and family apostolate coordinator at her home parish in the Twin Cities area. Yet her childhood dream of being an educator still lingered, so much so that when asked — during an interview for a graduate teaching program — what she saw herself doing in five years, Miss Trojack surprised herself with her response: “I would love to start a school.”

In short order, she would undertake the preparation to make that ambition possible. She earned a master’s degree in education at Loyola University in Baltimore and a teaching certificate from the Montessori Training Center of Minnesota, while also undergoing training in the Catechesis of the Good Shepherd, a Montessori program for teaching children the Faith. After completing her studies, she taught preschool for one year at the LePort Schools in Southern California before returning to Minnesota with a larger goal in mind.

Starting a School

“Montessori is big on providing for the child’s human nature and focusing on emotional, social, and intellectual development,” says Miss Trojack. “But too often something is missing. What about the child’s religious and moral development?” Although the Montessori Method has its origins in the Faith, at most schools today it has been secularized. Lamenting that there were no Catho-



lic Montessori schools in her area — and that at most Montessori schools tuition was well out of the reach of most families — Miss Trojack decided to found a school of her own.

She began by placing an advertisement in a local newspaper in search of parents interested in Catholic Montessori education. From there followed a meeting at a public library, where Miss Trojack arrived early to set up some informational displays, and then “hoped that someone would show up.”

Only a few did, but that was enough. Other meetings followed, and in the fall of 2011, Elizabeth Ann Seton Montessori School opened its doors in a commercial complex in West St. Paul, alongside a lawnmower-repair shop, an insurance brokerage, and a music store. There were just two students, and Miss Trojack was the lone teacher, but the school quickly grew. By the end of the year, there were 10 students, and by the next year 14, plus a second teacher. Now in its third year, Seton offers both preschool and kindergarten classes, with half- or full-day options, five days a week, at less than half the price of most Montessori schools.

Seton Montessori operates on the same pedagogical model as other Montessori schools, with an emphasis on students’ independence and respecting each child’s natural development. Unlike most Montessori schools, however, it also has a strong catechetical component, maintaining an “Atrium” — a specially designated portion of the classroom with a replica altar, lectern, vestments, and chasubles, all proportioned to children’s sizes. To signify its importance, the Atrium is open to students only one day a week. “Every Friday that area is just packed, and the kids really look forward to it,” says Miss Trojack. “We are trying to provide them with the means to seek their faith, to learn about it and explore it. It is hands-on, active, and through the senses.”

Although now thriving, Seton struggled at first, and getting the school off the ground demanded great sacrifice on the part of its foundress. For the first two years, Miss Trojack took no salary and worked two side jobs, waiting tables and cleaning houses in order to make ends meet. Meanwhile she worked two more jobs at Seton, serving both as teacher and head of school, overseeing all the administrative responsibilities, from property management to insurance to payroll.

“It was worth it,” she says. “To see the children learning, not just how to read and write, but most important, learning the Faith — the Mass, the liturgical colors, the vestments of the priests, the different mysteries — that was worth not having a salary. It gave me energy.”

God’s Work

Above all, though, Miss Trojack credits God — and the many generous souls He has placed in her way — for sustaining both her and Seton through its formative years. “It has all been God’s work,” she says. “All the people, all the support, all the pieces that have come together — it’s all His work.” Most notable among those people are her mother, Mary Jo, who has provided encouragement and professional advice, and her father, John, a lawyer who has helped with the legal side of the school’s operations.

Others include William Faulkner, a Twin Cities entrepreneur and chairman of Seton’s board of directors. “I am glad to support a visionary, an entrepreneur, and an

innovator like Elizabeth, because she is truly bringing something unique and extremely worthwhile to our local community,” he says. As the father of two Seton students, he sees firsthand the fruits of her work. “The skills my daughters have developed at Seton are tremendous,” he says. “But more important than that is their growing love for the Faith.”

For spiritual advice, the school turns to another Thomas Aquinas College graduate, Rev. John Paul Erickson ('02), Director of the Office of Worship for the Archdiocese of St. Paul and Minneapolis. As the school’s self-styled “priest on the ground,” Fr. Erickson visits periodically to offer students religious instruction. He also works with the board and Miss Trojack “to make certain that the school remains grounded in the Faith,” even as it expands. “Elizabeth is a woman who loves to teach and loves her students,” says Fr. Erickson. “That has been evident in the success of the school, in its attracting more students and, most of all, in the satisfaction of its parents.”

Fr. Erickson finds similarities between the work Miss Trojack is doing at Seton and the studies they both undertook at the College. “Thomas Aquinas College is an institution with a profoundly Catholic culture and a community of friendship that flows from an incarnational faith,” he explains. “I think Elizabeth’s work with the Montessori Method and with Seton is consonant with that experience, builds upon it, and every day is shaped by it.”

“Montessori is big on providing for the child’s human nature and focusing on emotional, social, and intellectual development. But too often something is missing. What about the child’s religious and moral development?”

Looking Forward

“When you are first starting any enterprise, it can be more about just getting work done and ‘herding the cats,” remarks Mr. Faulkner. “But as the enterprise gets bigger, and you have established the initial success, as well as have clear examples of the benefits of the ‘product’ that you are offering — in this case, the education of our children — you start to look at how to develop the strategy, marketing, and support infrastructure to get that enterprise to the next level.”

So it is with Seton, which is now preparing for further growth and expansion. “Until this point, we have depended entirely on word of mouth to get the word out, but we have just started to develop a more comprehensive outreach program to potential families, benefactors, and the community at large,” says Mr. Faulkner. “There are a number of other exciting things going on as well, and these activities together are helping us develop a significant and growing footprint within our local community. This has led to increased inquiries by interested families and increased philanthropic activity, including the fact that several foundations have invited us to apply for support.”

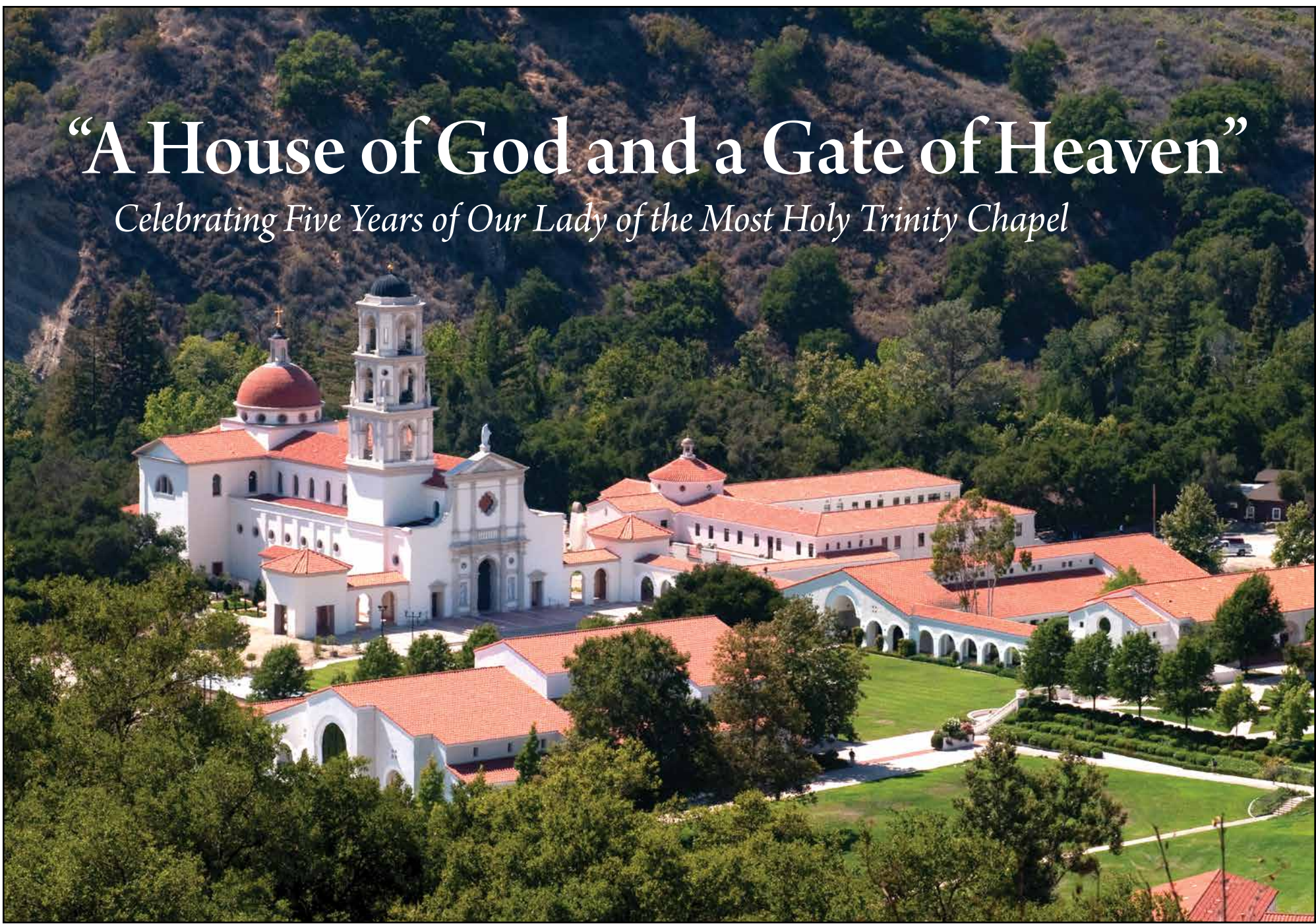
Until now Seton has offered only preschool classes, but as its first students graduate and move on to kindergarten and beyond, parents have begun inquiring about expansion into the grade-school years. The school’s more immediate goal, however, is to move to a new campus that is, in Fr. Erickson’s words, “architecturally and aesthetically more Catholic,” preferably a stand-alone building. “Seton is still an early-stage effort,” says Mr. Faulkner. “But it is moving along very well, thanks mainly to Elizabeth’s vision, leadership, and dedication.”

Regardless of what happens next for Elizabeth Ann Seton Montessori School, Miss Trojack is eager to let Providence, which has served both her and the school so well, continue to be their guide. “I am open to God’s will,” she says, “whatever that may be.”



“A House of God and a Gate of Heaven”

Celebrating Five Years of Our Lady of the Most Holy Trinity Chapel



On March 7, 2009, members of the Thomas Aquinas College community gathered for a historic event in the life of the College, the Dedication of Our Lady of the Most Holy Trinity Chapel. The culmination of more than a decade’s worth of prayer, sacrifice, and diligence on the part of the College’s benefactors and officials, the Dedication Mass opened wide the Chapel’s doors and brought the Eucharistic Lord to the heart of the campus.

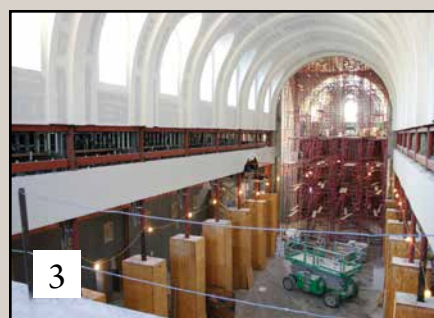
In the five years since, the Chapel has been a fount of grace for the College’s students, faculty, and friends. It has been the site of thousands of Masses and confessions, Rosaries and Holy Hours. In its pews young men

and women have discerned vocations to the religious life or the priesthood; others, the call to marriage, answered in the exchange of vows before the Chapel’s marble altar. Our Lady of the Most Holy Trinity Chapel is where the College has welcomed its newest students on Convocation day, and the newest members of the Church by way of the Sacrament of Baptism. It is also where the College has said goodbye to graduates at each spring’s Baccalaureate Mass, and to its faithful departed at Masses of Christian Burial.

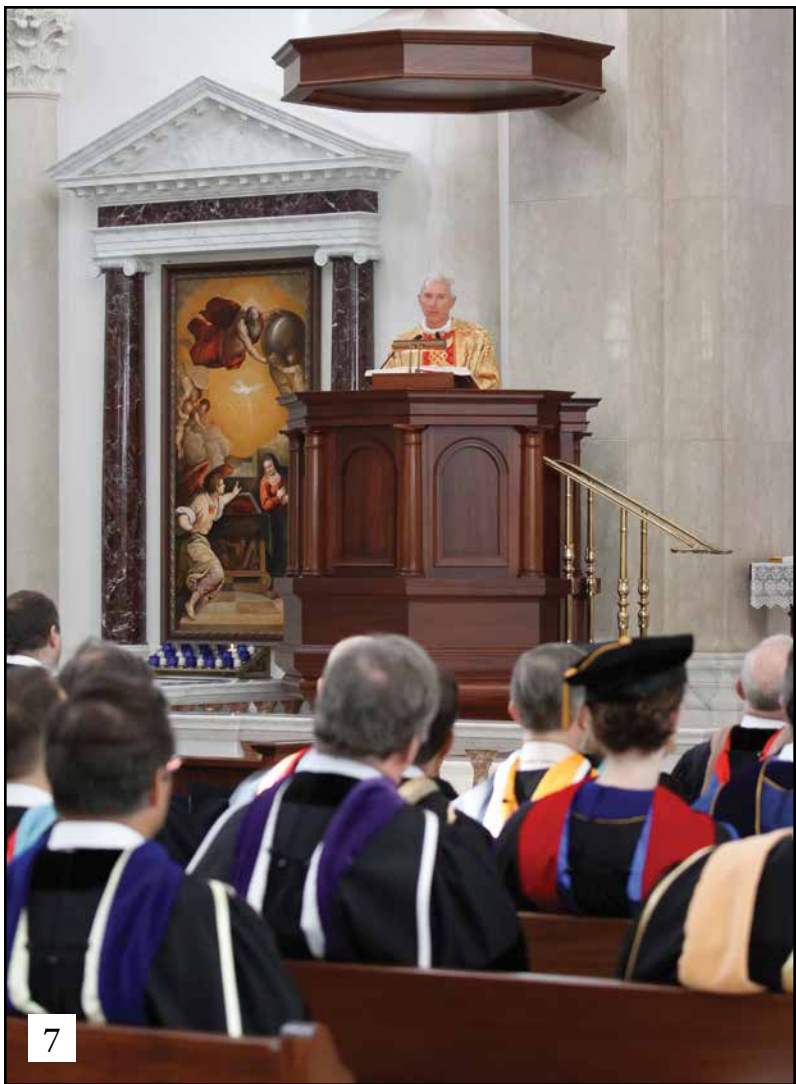
For five years the Chapel has served as a beacon, its bell tower announcing that the college below exists to

know, love, and serve Jesus Christ. The building’s beauty has attracted pilgrims and passersby, perhaps even inspiring some souls on the path to conversion. From the Chapel’s choir loft voices have sung God’s praise, and from its ambo priests, bishops, and cardinals have preached His Gospel. At its altar rail, souls have been nourished with Christ’s Precious Body and Blood.

With great gratitude — to God, to the Chapel’s benefactors, and to its visionary, late President Thomas E. Dillon — the College celebrates five years of this beloved *Domus Dei*. Our Lady of the Most Holy Trinity, pray for us!



Construction: 1. The Chapel’s skeleton of steel, rebar, and concrete awaits installation of the building’s limestone façade. 2. Workers raise the lantern and cross atop the Chapel’s dome. 3. A view from the choir loft. **Mass of Dedication:** 4. Governor Maria Grant, President Thomas E. Dillon†, and Cardinal Roger Mahony, then-Archbishop of Los Angeles; 5. Clergy prepare to process into the Chapel for the first time. 6. Chaplain Rev. Cornelius M. Buckley, S.J., opens the Chapel’s doors. 7. After the Blessed Sacrament is reposed in the tabernacle, Vice President for Finance and Administration Peter L. DeLuca lights the sanctuary lamp, signifying the presence of the Blessed Sacrament.



The Spiritual Life of the College: 1. Students bear candles at the Easter Vigil. 2. Daniel J. Grimm ('76) directs the Thomas Aquinas College Choir in the Chapel's choir loft. 3. Chaplain Rev. Cornelius M. Buckley, S.J., baptizes a student into the life of grace. 4. Dr. Kyran Bulger walks his daughter Roisin ('11) down the aisle for her wedding to Matthew Grimm ('10). 5. Sunlight from the Chapel's clerestory falls on a student during Eucharistic Adoration. 6. Head Chaplain Rev. Joseph Illo and Fr. Buckley prepare to light the Paschal candle from the Easter fire. 7. Members of the faculty fill the Chapel's front pews at the Mass commemorating this year's Feast of St. Thomas Aquinas. 8. Rev. Sebastian Walshe, O.Praem. ('94), offers the Requiem Mass in the extraordinary form at the funeral of the College's founding president, Dr. Ronald P. McArthur. 9. Fr. Illo distributes Holy Communion. 10. His Excellency Archbishop Raymond L. Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura, elevates the chalice at Commencement 2010.



“God has been Generous”

The Very Rev. John M. Berg, F.S.S.P. (’93), Reflects on 25 Years of the Priestly Fraternity of St. Peter

Note: In 2006 the Very Rev. John M. Berg, F.S.S.P. (’93), was elected Superior General of the Priestly Fraternity of St. Peter, a society of apostolic life. Established by Pope St. John Paul II in 1988, the Fraternity is dedicated to offering the Mass and the sacraments in the extraordinary form.

Q: Please tell us about the founding and the history of the Priestly Fraternity of St. Peter.

Fr. Berg: We had 12 original founders who were devoted to the traditional Mass and Thomistic theology, and who had served under Archbishop Lefebvre. But in 1988, when Archbishop Lefebvre decided to consecrate bishops against the will of the Holy Father, our founders refused to follow. So they sought out then-Cardinal Joseph Ratzinger to intercede on their behalf with then-Pope John Paul II. They did not know what was going to happen. They just knew that they wanted to continue to offer what we now call the extraordinary form of the Mass, but it had to be under the hierarchy of the Church.

In an incredibly generous gesture, the Holy See quickly erected the Fraternity as a society of apostolic life of pontifical right, which means we fall directly under the authority of the Holy Father. (Normally when a congregation begins, it starts in a diocese under a bishop, and that bishop is the superior of that order.) Today we have parishes in Canada, the United States, Mexico, Australia, Colombia, Nigeria, France, Germany, Switzerland, Italy, England, and Poland.

Q: What attracts the faithful who come to your parishes?

Fr. Berg: I think it is the fundamental spirituality of our priests, that the Holy Sacrifice of the Mass is at the center of each priest’s life, and that the whole of his day is to conform himself to the Victim who is there upon the altar, which is Christ. If he lives that life of self-sacrifice, that is going to encourage others who are looking for the same thing. Many of our parishioners are members of large, young families, and to have a large, young family in society today requires a huge sacrifice. I always say that our faithful put us to shame. Our priests are greatly encouraged by them.

I know that is what I experienced when I was at the College. Beyond the importance of the education I got there was to see the tutors’ families; to say, here’s a man who makes not a ton of money, but who has made this sacrifice because he wants to do this; to see his wife sacrificing when, for example, her husband ends up on campus for the Lecture Series on Friday nights. I would say, especially, Dr. Kaiser, Dr. Coughlin, Dr. O’Reilly — all of whom I knew well — were huge examples to me in going toward my vocation and having a sense of sacrifice.

Q: Were you surprised by Pope Emeritus Benedict’s release of *Summorum Pontificum* in 2007, which classified the two forms of the Mass as a single rite, even though they are so different from each other?

Fr. Berg: I think putting it that way is necessary for now, but given the history of the liturgy and the way the liturgy binds together the people who worship in it, I do not believe that we will have two forms forever. I suspect that the Pope Emeritus saw that, and that he thinks there will eventually be a day when the Mass goes back to just one form.

It probably will not happen in my lifetime. Our mindset with regard to liturgy is too far away right now. In most parishes today, we really do not live a liturgical life. What I mean by that is that one of the fundamental principles of liturgy is that it comes from God; it is above us, and we are not in control of it. Yet a difficulty one constantly sees with the liturgy — even among the more orthodox faithful — is a constant conversation of, “Well, I wish Father did that,” or “I wish that this happened,” and that is a fundamentally bad way of looking at the liturgy.

The liturgy should be something that you look at and think, “Wow, this is a mystery, and it is untouchable.”



“I try to model my leadership of the Fraternity after Dr. McArthur’s leadership of the College, and that means being able to say, ‘No, we do one thing here and we do it really, really, well.’”

That is one of the things about the extraordinary form: The priest has no options. He arrives in the sacristy, and everything is as it has to be. People will often say to me, “Father, that was a beautiful Mass,” and I say, “Well, they are all beautiful.” I don’t do anything. I add nothing to the equation. The best thing that I can do is become invisible. We have to get back to that mindset about the liturgy.

Q: You were just 36 years old when you were first elected Superior General. Looking back at your first eight years, do you think your youth has been an asset or a liability?

Fr. Berg: It is easy to look back and think, “Oh if I had known then what I know now, I would have done this or that differently,” but I am surrounded by two assistants who are my main counselors. They are much older than I, and they often help me. One of them is one of the founders of the Fraternity, and he has seen everything; he can help me put things into perspective. More importantly, though, I have seen again and again that God has been generous, and in many occasions, regardless of my own actions, He has taken care of matters, and everything has worked out.

Q: You were elected to another six-year term in 2012. What happens next?

Fr. Berg: I will remain Superior General until 2018, and then I term out. There are term limits, like most societies of apostolic life. It is not like it is for an abbot, who is elected for life. There is a maximum of two six-year terms, and then we encourage new blood to come into leadership.

Q: What will your brother priests look for in choosing a new superior?

Fr. Berg: I think that the primary thing that the priests want is to choose someone who is committed to looking out for their spiritual good. It must be someone who, when making decisions, will consider whether they will be well prepared to carry out their priesthood, which will aid their sanctification.

I also think they look for a superior who is going to protect the charism of the Fraternity, for which there are three pillars: the study of St. Thomas, the traditional Mass, and fidelity to the Holy See, the Seat of Peter. I have to protect those three pillars, and if one of them is compromised for another — which can be the tendency, to wander — then the whole structure will fall.

Q: How do you avoid that tendency?

Fr. Berg: I would say that we try to avoid it in the same way that the College does. I have heard it said that in the early days of the College, Founding President Ron McArthur would get offers from people saying, “If you only did this, or if you only started doing that, then we would really get on board with this project, or it could really be a success.” That happens to a religious order, too.

A bishop may say, “Oh, you could come to this diocese if you would just start doing this or that.” You have to have the courage or the foresight to say, “No, if we do that, we will lose the identity of what we really are.”

I try to model my leadership of the Fraternity after Dr. McArthur’s leadership of the College, and that means being able to say, “No, we do one thing here and we do it really, really, well. I am sure that other colleges do great things, too, and some kids should go there, but we are not meant to do that. It’s just not what we do.”

Q: What are your goals for the remainder of your tenure?

Fr. Berg: It is a huge responsibility to put men forward for the priesthood. I have the final call in those decisions, and it would be a terrible thing either to not put forward someone who had a vocation, or to put forward someone who did not. Getting priestly formation right is crucial for the Fraternity and for the faithful, which is why I intend to focus the rest of my term on our seminaries and the men who are giving formation there.

It is very hard to find a priest who is intellectually strong and, at the same time, can engage seminarians personally and be a father to them. For me to find those men — men like my fellow alumni Rev. Joseph Lee, F.S.S.P. (’00), and Rev. Rhone Lillard, F.S.S.P. (’00), who teach at our seminary now — it is important that I send them to get the right studies and that I plan ahead. I need to make sure that I have a solid team with years of experience, priests who are prudent, knowing souls. I want to make sure that I leave the Fraternity and its priests in good shape for my successor.

St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

- On January 17, **Dr. Anthony Andres**, a member of the College’s teaching faculty, presented the semester’s opening lecture, “On Contingency in Nature.”
- To mark the celebration of its patron’s feast day on January 28, the College invited **Dr. Duane Berquist**, professor emeritus at Assumption College, to deliver the lecture, “On Nature, Reason, and Will in St. Thomas.”
- 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 spring semester’s seminar took place on February 14 and focused on readings from St. Thomas Aquinas’s *Compendium Theologiae* on the Crucifixion and the Resurrection.
- In honor of President’s Day, on February 21 **Dr. Vincent Phillip Muñoz**, an associate professor of religion and public life and an associate professor of law at the University of Notre Dame, delivered a lecture entitled, “Did the American Founders Intend to Separate Church from State?”
- On April 4, **Dr. Edward Feser**, an associate professor of philosophy at Pasadena City College, spoke on the subject, “What We Owe the New Atheists.”
- The College gathered on April 25 for the Spring Concert, in which the **Thomas Aquinas College Choir** performed Gilbert and Sullivan’s *Mikado*.

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

From Left-Wing Radical to Catholic Priest

How Economics Brought Me to God

By Rev. Robert A. Sirico

Note: The following essay is excerpted from remarks that Rev. Robert A. Sirico made to the Thomas Aquinas College Board of Governors on November 2, 2013. Fr. Sirico is president of the Acton Institute for the Study of Religion and Liberty and the pastor of Sacred Heart of Jesus Parish in Grand Rapids, Michigan.

I grew up in Brooklyn, New York — not Spike Lee’s Brooklyn, mind you, but Mrs. Goldberg’s Brooklyn, if you remember Mrs. Goldberg, or if you remember *The Honeymooners*. It was an ethnic Brooklyn without government mandate to have diversity. It was diversity *de facto* not *de jure*.

I grew up in a small apartment with my mom and dad. Next door was an identically laid-out apartment, and in that apartment dwelled Mr. and Mrs. Schneider. We were separated by a window sill, which was the way up to the roof. I remember once looking into the Schneiders’ apartment as Mrs. Schneider rolled out some dough for some *rugelach* she was making. She was wearing a short-sleeve dress, which had some flowers on it, and an apron. She looked up and said, “Well come and I will give you cookies,” so I scampered over to the window sill, and she placed a napkin and some warm, aromatic *rugelach* into my greedy little hands.

As she did that, I noticed on her forearm were a series of blue tattoos. I had no idea what that meant. Later I asked my mother, “Why does Mrs. Schneider have numbers on her arm?”

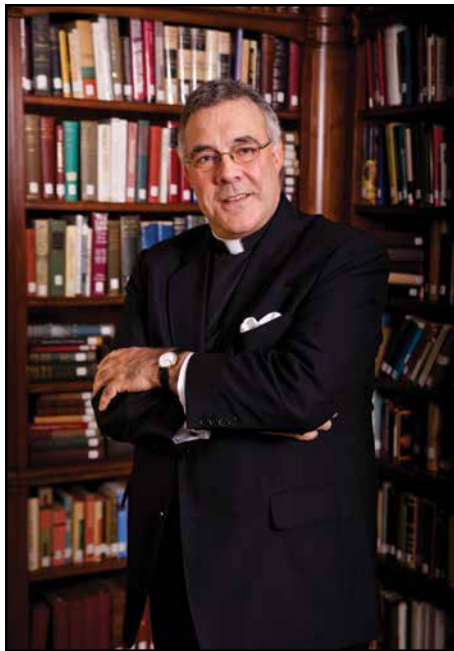
My mother sat down, and here’s what she explained to me. “You know when you watch the cowboy movies on Saturday mornings?” I said, “Yeah.” She said, “What do the cowboys do when they catch the calves?” I said, “They turn them upside down and brand them.” She said, “Why?” I said, “Because then all other cowboys will know whose property this is.” She said, “That’s right. That’s what some people did to Mr. and Mrs. Schneider.”

Now, having studied theology and philosophy, I reflect back at what a genius my mother was in articulating the natural law to me in that way. I didn’t need anybody to explain to me abstractly that human beings ought not to be treated like animals. That’s what I knew, and I was appalled at the very notion that anyone could treat Mr. and Mrs. Schneider that way. As I grew up in the 1950s and into the 1960s, this notion of innate human dignity was with me.

Wanderings

My family was not a particularly devout family, although my parents became more so once I entered the seminary; but at this time we were cultural Italian Catholics of the working-class variety in Brooklyn. Still, one thing was for sure: We went to Catechism and received the Sacraments.

Yet as I grew up and hit the ’60s and the ’70s, these moorings, which were not very deep or secure in my life — owing to my own culpability — broke loose. As a



“God’s grandeur will break out from any crevice in the whole of the material universe as an invitation of grace because it was made by Him. If you pay enough attention and are honest with whatever truth you bump into in the universe — whether it is mathematical, or poetic, or architectural, or cooking, or raising children — it will lead you back to Him. And that’s what happened in my case.”

young adult in California, I was involved in the political left. I remember sitting down after one long day of demonstrations with a group of friends in an apartment in Hollywood, talking about what was going to happen when the revolution came. When it was my turn, I said, “You know, when the revolution comes, we’re all going to shop at Gucci’s.”

A silence fell upon this little gathering. My friend Anne flopped her head on my shoulder and said, “Gucci’s, Bob?” I said, “Well it’s a symbol, it’s a metaphor, for, you know, everyone will be able to purchase goods and services that are of great quality. It’s the revolution!” And she looked at me and said “You’re bourgeois. You’re not really a socialist.” She was right, and I didn’t know why she was right until sometime later.

Not long after I went to a friend’s house and I noticed some conservative bumper stickers on his automobile. Being a good New Yorker, if you’re going to get to know me, we have to have a fight first. So I attacked, and he listened to my diatribe. He said to me, “You are delightfully dumb. I’m going to take it upon myself to educate you.” I said, “Yeah, bring it on.” So we would go out to dinner and debate economics and politics. I remember once he said to me, “Paint for me the vision of the world that you want. How would you achieve it?”

I delved deeply and said, “redistribution of the wealth.” He said, “What does that look like? Let’s say tomorrow morning you got your wish and all of the wealth in the world was redistributed. So now

some people who were rich would not have quite as much, and some people who were very, very poor would have a great deal. Are you happy?” I said, “Oh yes, wouldn’t you be happy?” He said, “Well, I’m just wondering, what will happen the next day?” I said, “People will go to their jobs and go to their businesses.” And he said, “No, no, no — wait, you just redistributed all the wealth, right? Where will they go to work?”

This was the first time I had ever thought of this. My friend said, “Where do you think most of the wealth of the world is? You think it’s in rich people’s boats, houses, cars, clothes, and jewelry, but that’s not true. The vast majority of the wealth in the world is invested in businesses, and that means that if you are going to take away the wealth, there aren’t going to be any businesses, or they are going to be owned by the state.” I was flabbergasted.

On my birthday this friend gave me a pile of books about economics, which I began to devour. But I remember saying to him about one title, “This is a very hard book to read. Are there others I can read first to understand it better?” He said, “You know, I have just the invention for you: university. They will give you a curriculum of books to read, and then you will be able to read more and more difficult books.”

The Grandeur of God

So I went to college, and the more I read about economics, the more I began to see through some of my old beliefs. Take private property, which I had thought was theft — that’s a great socialist slogan. I came to understand that private property isn’t really the possession of a material object. What constitutes the right to private property is the investment of a person’s time, ability, liberty, freedom, wit, intelligence, and risk that goes into the drawing out from nature something that didn’t exist previously. It requires human ingenuity and intelligence to create something that is of sufficient value that others will trade for it.

Here is the kicker: As I reflected more deeply on the human person who had the capacity for all this ingenuity and intelligence, I bumped back into God. And remarkably, it was the God who I had heard about when I was seven years old in catechism in St. Rosa of Lima Parish in Brooklyn, when this nun in a black habit and big white bib came into the room with a Baltimore Catechism and said, “Memorize these questions.” Who is God? “God is the Supreme Being, infinitely perfect, Who made all things and keeps them in existence.” Why did God make me? “God made me to know, love, and serve Him in this world and be happy with Him in the next.” It was then that I began to retrieve the faith that I had lost for 13 years.

So when people ask me why I’m excited about economics, it is because, oddly enough, economics led me back to the Church. That should not be a surprise because the world, after all, as the poet says, “is charged with the gran-

deur of God. It will flame out, like shining from shook foil.” God’s grandeur will break out from any crevice in the whole of the material universe as an invitation of grace because it was made by Him. If you pay enough attention and are honest with whatever truth you bump into in the universe — whether it is mathematical, or poetic, or architectural, or cooking, or raising children — it will lead you back to Him. And that’s what happened in my case.

“We are living in the richest society that the world has ever seen. That’s not new. The interesting question is: How do we explain that all of the world has been affected in one way or the other, in varying degrees, by this rise of prosperity?”

Prosperity v. Virtue

Upon getting out of the seminary, I co-founded with Kris Alan Mauren the Acton Institute, which exists to help religious leaders of all denominations, both nationally and internationally, think through economic questions and see that trade is ultimately better than aid. We are living in the richest society that the world has ever seen. That’s not new. The interesting question is: How do we explain that all of the world has been affected in one way or the other, in varying degrees, by this rise of prosperity?

Almost every place in the world is better off now than it was 50 or 100, much less, 200 years ago, when most of the world lived on subsistence. What accounts for that? It is not government-to-government aid. It is not the UN. It is not CARE. It is not even all of the wonderful, necessary, and good programs of charity. What accounts for the increasing rise out of poverty, the increasing wealth in the world, is the globalization of trade. Potable water is more accessible. Greater access to health care, shelter, clothing, and all of the rest of it are the result of trade.

The challenge before us is that if we let all of this occur without a moral formation, then we allow society to become merely free and prosperous and not virtuous. And that means that people don’t understand the *telos*, the purpose of their existence. They have lots of baubles to play with, but they don’t understand Who is the origin of all those material things, and what they are as men and women of God. Man will never understand himself outside of an understanding of Jesus Christ. To study ourselves is ultimately to see who Jesus Christ is. To study Jesus Christ is to understand who *we* are.

So that brings us to a simple conclusion. It is what Mother Teresa once said: “We do not believe that we can condemn the rich. We believe, not in class struggle or conflict, but in class encounter where the rich save the poor, and the poor save the rich.”

Summer Learning & More

Upcoming College Seminars and Events

Conference: “Philosophy as Handmaiden to Sacred Theology”
thomasaquinas.edu/SATS

This summer a number of faculty members, graduates, and fellow scholars from across North America will participate in the annual West Coast meeting of the Society for Aristotelian-Thomistic Studies. An international organization founded in 1974 “for the purpose of promoting friendship in the pursuit of wisdom,” the Society examines current issues of scientific or philosophic significance.

This year’s conference, which will focus on the theme “Philosophy as Handmaiden to Sacred Theology,” will feature lectures and question-and-answer periods with six scholars, including several alumni and tutors from the College. The talks will be given in the mornings and afternoons, followed on Thursday by a dinner in honor of the speakers.



Conference: “The Family and the State in Education”
thomasaquinas.edu/socialdoctrine

Immediately following the Society for Aristotelian-Thomistic Studies’ conference will be the sixth annual Conference on the Social Doctrine of the Church, sponsored by *The Aquinas Review*. Attendees will take part in a series of three seminars concerning the principles underlying the Church’s teachings on economics and social justice. The theme of this year’s conference is “The Family and the State in Education.”

The inspiration of the late Dr. Ronald P. McArthur, founding president of Thomas Aquinas College, the seminars will examine relevant works of Aristotle, St. Thomas Aquinas, Jacques de Monleon, and Pius XI. Conference attendees will split into small groups, led by members of the College’s teaching faculty, to analyze and discern the meaning of the texts. They will also come together for Mass, meals, and a lecture over the course of the weekend.

The 2014 Summer Seminars:
“Reading the Scriptures: The Wisdom of Genesis”
thomasaquinas.edu/summerseminars

Each July the president of Thomas Aquinas College hosts two Great Books Summer Seminar Weekends. These weekends take place on the College’s campus, nestled in the foothills of the Topatopa Mountains, just outside of Santa Paula, California. Attendees gain an inside look at the unique education the College provides its students, while enjoying good fellowship and forming lifelong friendships.

Under the guidance of the president, the dean, and senior faculty members, guests participate in a series of classroom discussions centered on timely and important themes. Between seminars they enjoy delicious meals served both indoors and outdoors. In addition, the College’s chaplains offer daily Mass and confession in Our Lady of the Most Holy Trinity Chapel.

This year’s theme is “Reading the Scriptures: The Wisdom of Genesis.” After examining the first chapters of Genesis, participants will discuss St. Augustine’s commentary on Creation and St. Thomas’s commentary on the Fall. Cost is \$750 per person or \$1,200 per couple, including seminar, meals, lodging, and readings. (Space is limited. Priority will be given to members of the President’s Council.)



Seminar on Reason and Faith
Napa Institute Conference
thomasaquinas.edu/napa

In his first encyclical, Pope Francis observes that many of our contemporaries think of faith as an illusion. For them, he says, faith appears “as an illusory light, preventing mankind from boldly setting out in quest of knowledge.” The Holy Father rejects this perception, insisting that faith has a coherence and objectivity that, when properly understood, enables it to be a light for all nations.

Some eight centuries earlier, St. Thomas Aquinas likewise defended the reasonableness of faith, while also noting the ways in which it is above reason. In his *Summa Contra Gentiles*, he challenges readers to consider the extent to which the human mind can comprehend the truths of faith. His writing bolsters Pope Francis’s call for faith to illumine all aspects of our lives, equipping us to bring the light of faith to the skeptical culture that the Holy Father describes.

President Michael F. McLean and Vice President Paul J. O’Reilly will host a complimentary breakfast and lead a seminar about St. Thomas’s thoughts on Reason and Faith. The seminar will kick off the Napa Institute’s 2014 conference, Catholics in the Next America, in Napa, Calif. The seminar and breakfast are open only to registered attendees of the Napa Institute Conference.



Scenes from past Summer Seminar weekends: Attendees discuss the great books in seminars led by Dr. McLean and members of the teaching faculty, enjoy fine meals on campus, and delight in performances of student choral groups.

In Memoriam

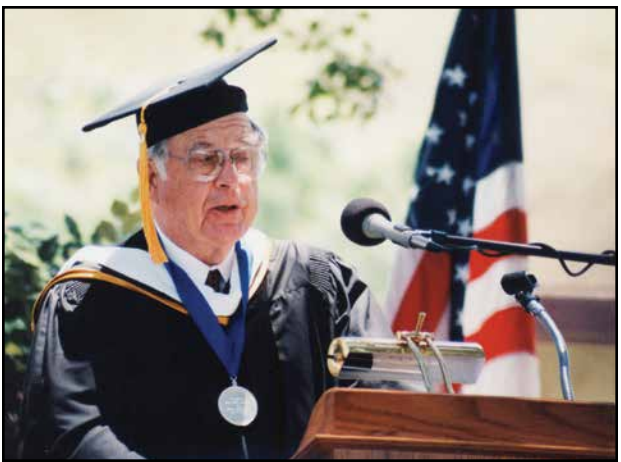
Admiral Jeremiah A. Denton, 1924 – 2014

On March 28, the United States lost one of its heroes, and Thomas Aquinas College, an old, dear friend.

Admiral Jeremiah A. Denton was an Annapolis graduate, a rear admiral, and an aviator in the United States Navy who endured nearly eight years in North Vietnamese POW camps, four of those in solitary confinement. During that time his captors singled him out for particularly cruel and inhumane treatment, owing to his leadership among fellow prisoners and his refusal to betray his country. Famously, in a 1966 NVA press conference, Admiral Denton blinked the word “torture” in Morse code into the TV cameras, thereby alerting U.S. forces to the abuse of American servicemen.

Upon returning stateside after his 1973 release, Admiral Denton was shocked by the moral degradation that had taken place in the country during his absence. He soon committed his life to restoring the United States so that it would once again be, as he liked to describe it, invoking the Pledge of Allegiance, “one nation under God.” In 1980 he became the first Catholic to be elected to statewide office in his home state of Alabama, which he represented in the U.S. Senate until 1987. He also founded an advocacy group, the Coalition for Decency, which was committed to protecting the family and defending the unborn.

Through the years Admiral Denton developed a close relationship with Thomas Aquinas College, serving as a member of the Board of Visitors and delivering the keynote address at a 30th anniversary dinner. He was additionally the College’s Commencement Speaker in 2000.



“I am most honored to give a Commencement speech at this college, which I love and appreciate so much,” he told the graduates. God “has given you the special blessing of an education at Thomas Aquinas, and you are eminently qualified to take a part ... in restoring His law, as the basis of the laws of this country, the leader of the Free World.”

The recipient of numerous decorations, including a Purple Heart and the Navy Cross, Admiral Denton also received the College’s highest honor, the Saint Thomas Aquinas Medallion, presented in recognition of outstanding leadership and fidelity in the service of Christ and His Church. “We are honored to count Admiral Denton, a good man and a national hero, among the College’s friends,” says President Michael F. McLean. “We are profoundly grateful for his service to our country and to our college, and we join his many admirers in praying for the repose of his soul and the consolation of his family.”

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Gabriel Nyambu – November 26, 2013
Father of Maria Nyambu ('03)

Jane McCauley – December 28, 2013
Mother of Doug McCauley ('02)

Monsignor Charles F. Taylor
February 14, 2014
Benefactor

Lorene Collins – February 16, 2014
Mother of Sean ('79), Kathleen Satterwhite ('81), and Michael (College business manager); grandmother of Nicholas ('11), Jean ('13), Liam ('13), Paul ('14), Bridget ('16), and Mary ('16)

Rev. Ray Ryland – March 20, 2014
Grandfather of Catherine ('06), Patrick ('07), Margaret ('13), Maureen ('13), and Rebecca ('14)

Admiral Jeremiah A. Denton – March 28, 2014
Member of the Board of Visitors, 2000 Commencement Speaker, and recipient of the Saint Thomas Aquinas Medallion

Dr. Reginald A. Gallop – March 30, 2014
Father of Karen ('82) and Damien ('83)

Robert Sundberg – April 25, 2014
Father-in-law of Michael (College business manager); grandfather of Nicholas ('11), Jean ('13), and Bridget ('16)

The Weird and Wonderful Midwife

Why We Study Kierkegaard

By Dr. Brian T. Kelly ('88)

Note: The following remarks are excerpted from Dean Brian T. Kelly's report to the Board of Governors at its November 2013 retreat. They are part of an ongoing series of talks in which Dr. Kelly explains why the College includes certain authors in its curriculum. The full text of this talk, as well as the other talks in the series, can be found at www.thomasaquinas.edu/whywestudy.



Though not Catholic, Søren Kierkegaard was a passionate promoter of the Christian Faith. At Thomas Aquinas College our seniors read two of Kierkegaard's books, *Fear and Trembling* and *Philosophical Fragments*. We also read him in our High School Summer Program.

All seem to agree that Kierkegaard is very difficult to understand. One reason may be that he wrote so many books under pseudonyms, meant to represent vastly different characters and perspectives. This was not incidental to his project. Kierkegaard deliberately chose to speak through characters so as to undercut his own authority. He dreaded swaying his audience to accept something on his say-so. He saw himself not as a teacher making abstract arguments, but more like a midwife helping his reader to give birth to thoughts and ideas and sentiments that would foster the choice to live rightly. He wanted his reader to make this choice, not on someone else's authority. He wanted his readers to invest themselves in their own ongoing, here-and-now, ethical existence.

Like Socrates, Kierkegaard often avoided taking a determinate position, speaking rather in poetic images or raising questions. This approach, so appropriately described by Ralph McInerny as "weird and wonderful," is one of the reasons so many have found him in turns frustrating, intriguing, and always somewhat elusive.

Kierkegaard was born in Copenhagen 200 years ago in a rich literary era in Denmark. After a youthful crisis of faith, he pursued degrees in theology and philosophy at the University of Copenhagen. He studied Hegelian philosophy deeply and became a sharp critic. He asked Regina Olsen to marry him, but broke off the engagement after three years. Disappointed in love, he committed himself to writing; over the next 13 years his output was impressive in its variety and volume. He toyed with the idea of becoming a country pastor, but shortly before he died at the young age of 42, he launched a harsh polemic against the Danish Lutheran Church. (He was especially critical of its incorporation in 1848 as an arm of the newly restructured state.) He died in 1855 in the midst of this firestorm.

So what was Kierkegaard all about? In all of his works, he was profoundly focused on the reality of our being as an ethical existence. At every moment we are faced with the great question, "Am I living as I ought?" In his journals he said, "The thing is to understand myself ... to find the idea for which I can live and die." Ultimately, for him, this idea was Christianity.

Abraham and Isaac

Rather than attempt a summary of the whole sweep of Kierkegaard's literary output, I will focus on the very beginning of *Fear and Trembling*, which he published at the age of 30. Here Kierkegaard's indirect mode of communication is on display. The book is written under the pseudonym Johannes de Silentio, who begins the work with an account of a man reflecting on the story of Abraham being tested by God from Genesis 22. So Kierkegaard (person 1) speaks in the voice of Silentio (person 2) about a man (person 3) meditating on Abraham (person 4). There are many layers in the narrative.

We hear about a man with a lifelong fascination for the story of Abraham and Isaac. As he grows older he

finds the story harder to understand but more and more marvelous. This man was not a thinker or an exegete, but a simple man fully aware that, in passing this great test, Abraham achieved transcendent greatness as the "Father of Faith."

This story is one of the most well known in all of the world's literature. When Abraham was relatively young, God promised him offspring as numerous as the stars. But as Abraham and Sarah continued childless, the promise began to seem less and less likely. To help God along, Sarah suggested that Abraham impregnate her maidservant, Hagar. Abraham obliged. But it turned out that this child, Ishmael, was not the child of promise. God intended to give Abraham offspring through Sarah. But she was barren, and years passed by until the possibility of her producing a child was laughable. And yet this was God's assurance, and after so many years the promise was improbably — one might say impossibly — fulfilled.

And what did God do next? He told Abraham to kill the child, "to offer him as a burnt offering upon one of the mountains of which I shall tell you." Before, when God had revealed that Sodom and Gomorrah were to be destroyed, Abraham seemed to want to talk about it, to see if there was any flexibility in God's intention. But here, in the face of this dread command, he did not hesitate. He immediately and almost cheerfully acted. Notice that he left "early in the morning." He trusted that "God will provide Himself a lamb." He built the altar and settled the wood. He bound Isaac and placed him on the wood. He put forth his hand to kill his son and the Lord's angel intervened. This was a test, and Abraham had passed; in his cheerful obedience he showed forth his piety and fear of the Lord.

"Kierkegaard deliberately chose to speak through characters so as to undercut his own authority. He dreaded swaying his audience to accept something on his say-so."

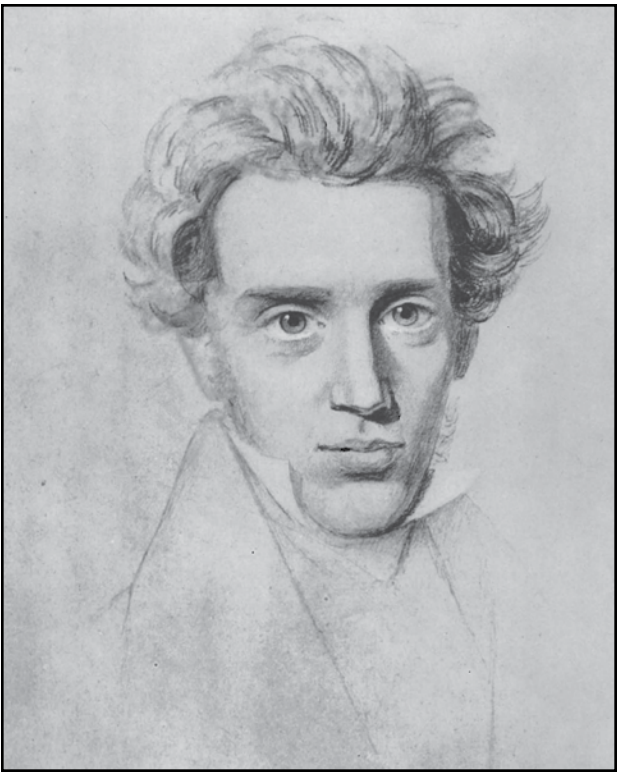
But, with the simple man, we might wonder how Abraham could have behaved in this way. How could a loving father cheerfully go to kill his son? How could he trust God in killing off the child of promise, while at the same time trusting God to fulfill the promise that must come through Isaac? It seems like a terrible dilemma or at least a consummate riddle, and we can appreciate why the story stayed with the simple man.

In attempting to solve the riddle the man meditates on the story in different ways. We are presented with four enigmatic versions of the story, all of which depart from Genesis in some crucial way.

In the first story Abraham is silent and thoughtful on the journey to Moriah. He decides to explain the whole business to Isaac, trusting that he can make his son understand why he must die. But Isaac doesn't understand and pleads for his life. Abraham finally turns on Isaac and wildly declares that he is not obeying God's command, but is an idolater acting on his own desire. Isaac calls on God for salvation. It pleases Abraham to think that he has preserved Isaac's faith in God, even though Isaac now believes that his father is a monster.

In the second story Abraham fulfills God's command in all obedience, but in a sorrowful and slavish manner. Everything is fulfilled, but Abraham's eye is darkened and his happiness is destroyed. Even after the angel stops him from completing the sacrifice, Abraham cannot forgive God for having tested him in this horrifying way.

In the third story Abraham willingly sets out to sacrifice Isaac. His thoughts wander back to Ishmael, possibly imagining that the promised offspring might come through Hagar's child. But it is revealed to him that his willingness to kill Isaac is itself a sin. He is haunted by the contradiction. He would have sinned if he had been



unwilling to sacrifice his son, but he did sin in being willing to sacrifice his son.

In the fourth story Abraham fulfills God's command, but with evident despair. When he sees his father trembling with the knife, Isaac's faith is lost.

After these and other like meditations on the test of Abraham, our simple man can only throw up his hands and say, "No one was as great as Abraham. Who is able to understand him?"

The Perfection of Faith

I think these four approaches help us to think more clearly about the real story. They represent different ways that Abraham could have fallen short of complete faith while still exhibiting greatness.

In each story Abraham fails to trust God in some way, though he acts in obedience. When he pretends to be an idolater in the first story, he is trying to fix something broken in God's plan. When he is dragged down in sorrow and in despair in the second and fourth stories, he shows that he does not trust that God is all good. When he thinks on Ishmael in the third story, he takes hold of the dilemma by only one of its horns. God commanded him to sacrifice Isaac, yes, but he also promised offspring as the stars through Isaac. He was commanded to let go of Isaac, but perfect faith also demanded that he cling to Isaac as his hope.

In Genesis Abraham passes the test because he does all of this perfectly. He acts immediately and cheerfully with confidence that the Lord would provide a due outcome. He trusts that the all-good God, who cares for and loves the just, intends some good in demanding this act. He also trusts that the Lord will fulfill his promise of offspring through Isaac, who is now to be killed.

Kierkegaard even goes so far as to say that Abraham "believed the preposterous." In this view Abraham solved the riddle by accepting two incompatible truths — although we might suggest that St. Paul proposes a more rational answer to the riddle in Hebrews 11, when he says that Abraham "considered that God was able to raise men even from the dead."

Someone might give a different account of these stories and the veils that Kierkegaard interposes between himself as author and the reader. Is it possible that he is at pains to separate himself from faith by putting up these veils? Is it possible that he is holding up the faith of Abraham as ridiculous or repugnant?

I find it unthinkable that Kierkegaard the author is trying to do anything other than to draw us into sharing the simple man's sense of wonder and admiration. Stained as we are by our love of pleasure and our worldly wisdom, it is difficult to read this short work without glimpsing something of the greatness of Abraham and being drawn to at least a spark of desire for the faith he exemplifies.



CAMPUS LIFE



1. Louis Knuffke ('16) pursues Peter Simonse ('15), who passes the ball, in the intramural soccer league's championship game. 2. Acolytes lead a Eucharistic procession on the campus on the Feast of the Divine Mercy. 3. Freshmen Margaret Quackenbush, Thomas Langley, and Maureen Pfeiffer participate in the campus blood drive. 4. Members of the Sophomore Class toast the departing Seniors at a farewell brunch. 5. Andrew Meluch ('15) plays the title role in the College choir's production of Gilbert and Sullivan's Mikado. 6. Seniors Margaret Gardner and Angie Atchley prepare their masterpiece for the annual Cookie Cook-Off. 7. Seniors John Sauder and Danielle Chouinard cut a rug at the Spring Formal. 8. The newly formed True Tones Barbershop, directed by freshman Giorgio Navarini, perform at a spring concert in St. Bernardine of Siena Library.

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

Weekdays	Saturdays	Sundays & Holidays
7:00 a.m.**	7:15 a.m.**	7:15 a.m.**
5:20 p.m.	9:15 a.m.	9:00 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

Alumni Association Dinner	June 7
West Coast Meeting of the Society for Aristotelian-Thomistic Studies thomasaquinas.edu/SATS	June 19-20
Sixth Annual Conference on the Social Doctrine of the Church thomasaquinas.edu/socialdoctrine	June 20-22
Summer Seminars 2014 — Reading the Scriptures: The Wisdom of Genesis thomasaquinas.edu/summerseminars	July 11-13 & July 18-20
Summer Great Books Program for High School Students thomasaquinas.edu/summerprogram	July 20-August 2
Seminar: "Reason & Faith" at the Napa Institute 2014 Conference thomasaquinas.edu/napa	July 24
Convocation, Archbishop Aquila Presiding.....	August 25

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