



THOMAS AQUINAS COLLEGE NEWSLETTER

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An Open Letter to President Obama

The following open letter to President Barack Obama appeared on the back page of the May 20, 2012, issue of the National Catholic Register:

On January 20, 2012 Kathleen Sebelius, Secretary of the Department of Health and Human Services, declared that, “Nonprofit employers who, based on religious beliefs, do not currently provide contraceptive coverage in their insurance plan, will be provided an additional year...to comply with the new law [requiring that such coverage be provided]... This additional year will allow these organizations more time and flexibility to adapt to this new rule.”

It is manifestly an affront to the American conception of religious liberty and to the first amendment of the United States Constitution to demand that citizens “adapt” to a violation of conscience. As if in recognition of this fact, you issued what you called an “accommodation” on February 10th. Unfortunately, this new final decision did nothing to change your demand that Catholics and other religious groups violate their consciences. Your new requirement aims to offer a range of free contraceptive services, including sterilization and abortifacients, to all women no matter where they work. As president, you have decided to require that insurance companies pay for these services and insist that this change frees the employer from any moral culpability.

It is obvious, however, that the employee only qualifies for these services because the employer has signed her up and paid her premiums. If the employer stops such payments the health insurance company will discontinue these services. It is false to claim that these services will be totally unconnected with the employer when the employer pays for the policy that provides access to these services.

The United States Conference of Catholic Bishops points out that “where the employee and insurer agree to add the objectionable coverage, that coverage is still provided as a part of the objecting employer’s plan.” Putting it simply, when the employer pays, the contraceptive services are provided; when the employer stops paying, the contraceptive services are discontinued. Clearly there is a causal link between the employer’s payment and the provision of services.

With Archbishop Chaput we decry this mandate as “coercive and deeply troubling in its implications for the rights of conscience.” With the United States Conference of Catholic Bishops we call on the Department of Health and Human Services “to rescind the mandate of these objectionable services.” We insist that there is room in this great nation for the Catholic citizen. Our Faith calls us to do more than worship in common on Sunday. We must also heed the commands to feed the poor, tend the sick, and instruct the ignorant. That is why there is such a rich tradition of Catholic action in founding and supporting charities, hospitals, and schools. If this mandate stands it will not only make it impossible for us to provide insurance for our faculty and staff but would make it very difficult for us to continue this great tradition without violating our religious beliefs.

It is opposed to the spirit of American religious tolerance and to the letter of the Constitution to demand that citizens choose between their civic and religious obligations. It puts people of Faith in an untenable position. When forced to choose, we will say, as Peter and John did to the rulers and elders in Acts 4, “Whether it is right in the sight of God to listen to you rather than God, you must judge.”

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From the Desk of the President

Defending Our First Freedom

In the months since the United States Department of Health and Human Services issued its mandate requiring Catholic institutions such as Thomas Aquinas College to provide insurance coverage free of charge for contraceptive services, including abortifacients and sterilization, the governors and faculty of the College have deliberated about the course of action we should take. The open letter to President Obama featured on the front page of this issue of the Newsletter is a distillation of our thoughts on the matter, and articulates our objections to the contraceptive mandate. It will come as no surprise that to date we have received no response.

While hoping, as so many did, that the issue would be rendered moot by a decision of the United States Supreme Court, we nevertheless opened preliminary discussions with legal experts about how we might mount a challenge to the mandate. Now that the Supreme Court has allowed the Patient Protection and Affordable Care Act to stand, we have taken up those conversations again and will come to a determination in the early fall about whether we should move forward, and if so, when that move should be made. As we have already seen, a number of cases filed early in the spring have been dismissed on the grounds that the issue is not yet “ripe.”

Examining First Principles

Meanwhile, here at the College we have had occasion in these last months to spend some time thinking about the principles on which our country was founded, and the degree to which freedom — in all things, including religion — was cherished by those who risked their lives, their fortunes, and their sacred honor to bring our nation to life.

In particular, we have just completed two Summer Seminar weekends during which we studied and discussed with friends of the College a series of readings about the character of America. A wide range of readings was available, but after some research and consideration we settled on a short story by Hawthorne written in 1857, “The May-pole of Merry Mount,” two seminal political deliberations of James Madison from *The Federalist Papers*; and selections from Alexis de Tocqueville’s wise and penetrating observations of American government, religion, and culture, *Democracy in America*, Volume 1 of which was published in 1835, Volume 2 in 1840.

In *Federalist 10*, Madison notes in America “a zeal for different opinions concerning religion.” This is one of the “latent causes of faction” which he says are “sown in the nature of man.” Hawthorne’s “The May-pole of Merry Mount” dramatizes this zeal and one possible way of resolving religious conflict. “Jollity and gloom were contending for an empire,” the narrator says, “the Votaries of the May-pole ... rich with the old mirth of Merry England” feuding with “a settlement of Puritans, most dismal wretches...” who, “if they danced was round the whipping-post, which might be termed the Puritan May-pole.”

A plausible interpretation of the story, which Hawthorne himself called “a sort of allegory,” would be that the conflict depicted is that between two competing but extreme moral or religious visions (according to Madison, “factions”). The first is one in which pleasure, vanity, and mirth are the highest goods; the second is one in which these are shunned as the work of “devils and ruined souls” (code, perhaps, for Catholics or Anglicans), to be replaced by “stern faith, prayer, preaching, and tedious toil.” One of the virtues of Hawthorne’s story is that it gets us thinking about the character of religion and morality and the role they play in American life. As our narrator says, “the future complexion of New England [and, I might add, America] was involved in this important quarrel.”

The wedding of two of the May-polers provides the occasion for the resolution of the conflict. On the brink of taking their vows, both bride and groom feel the responsibility that their mutual love has made them will-



ingly take on for each other; but with that comes the realization that they are committed “to earth’s doom of care, sorrow, and troubled joy,” and so are forever banished from the Merry Mount of their youth.

Though the leader of the Puritans goes on to destroy the May-pole, the resolution of the conflict is not thereby completed. Rather, it occurs when he recognizes in the newlyweds “an air of mutual support, and of pure affection, seeking aid and giving it, that showed them to be man and wife, with the sanction of a priest upon their love.” In Hawthorne’s story, arguably, the true religion of the Gospel — Christianity, or perhaps even Catholicism — incorporating the better elements of each of the story’s previously competing visions, has prevailed. One recalls Tocqueville’s remark that “it is by regulating the family that religion works to regulate the state.”

Madison, of course, is concerned principally with structural, not religious or spiritual, safeguards against the evils present in “faction.” As he says in *Federalist 10*, “The regulation of these various and interfering interests forms the principal task of modern legislation.” In *Federalists 10* and *51* he presents a brilliant defense of the republican and federal character of the government envisioned by the Constitution. These safeguards do, however, presume a high level of wisdom and virtue in the representatives and confidence that a majority will only unite in efforts which are just and ordered to the common good. He seems to be counting on robust religious faith and quality liberal education, among other things, to insure the success of republican government.

Tocqueville, on the other hand, is concerned with religion and its essential role in American democracy. “Religion,” he says, “is the first of America’s political institutions.” “Religion’s principal advantage,” he says, “is to provide clear answers to fundamental questions” — questions about God’s existence, human nature, man’s ordination to a supernatural life, and the nature of justice and human goodness — and to provide a counterweight to some of democracy’s most dangerous tendencies.

The Church Speaks

Tocqueville here echoes St. Thomas Aquinas, whom we often read in our summer seminars. St. Thomas

stresses the dependence of the human law on the eternal and natural laws, and the ordination of government to the common goods of moral, intellectual, and ultimately theological virtue. It is good for Catholics to be reminded of the essential role religion plays in public life.

In so reminding us, Tocqueville anticipates the words of one of our modern popes, Pope Pius XII, who in his 1944 Christmas Message quoted Pope Leo XIII’s 1888 Encyclical *Libertas*, in which Leo wrote that “it is not forbidden to prefer temperate, popular forms of government, without prejudice, however, to Catholic teaching on the origin and use of authority...” adding that “the Church does not disapprove of any of the various forms of government, provided they be *per se* capable of securing the good of the citizens.”

After quoting Pope Leo, Pope Pius outlines in his own words the nature of true democracy and its ideals of liberty and equality: “In a people worthy of the name, the citizen feels within him the consciousness of his personality, of his duties and rights, of his own freedom joined to respect for the freedom and dignity of others; in a people worthy of the name inequalities based on the nature of things, inequalities of culture, possessions, social standing — without, of course, prejudice to justice and mutual charity — do not constitute any obstacle to the existence and the prevalence of a true spirit of union and brotherhood ... on the contrary, so far from impairing civil equality in any way, they give it its true meaning: namely, that, before the State, everyone has the right to live honorably his own personal life in the place and under the conditions in which the designs and dispositions of Providence have placed him.”

As we go to press with this issue of the Newsletter, I am preparing to travel to Northern California where my colleague, Paul O’Reilly, a longtime tutor and our vice president for development, and I will take part in the Napa Institute’s conference on “Catholics in the Next America.” On the first morning of the conference, we will each lead a seminar discussion about the meaning and implications of *Dignitatis Humanae*, the Second Vatican Council’s Declaration on Religious Freedom. We will ask, “What are the responsibilities of government toward religious communities?” and “What deference must believers accord to civil authorities?” These questions and others like them have great urgency in our current political situation and will weigh heavily on the lives of Catholics in America for years to come.

Please keep Thomas Aquinas College in your prayers in the coming months. The threat posed by the HHS mandate to the well-being of this institution is very real. As we continue to consult with our legal counsel, we will look to the example of Thomas More, layman, scholar, statesman, and saint. We pray that in this matter of law, government, and prudence, we might serve God as he did, confident in the authority of a well-formed conscience, a conscience guided by the teaching authority of the Catholic Church.

Andrew Kentigern Moore ('14) 1991 - 2012

As this issue of the College Newsletter was headed to press, we received the sad news that one of our rising juniors, Andrew Kentigern Moore, was struck by an automobile and killed while participating in the Crossroads Pro-Life Walk Across America. The accident took place just outside of Indianapolis, Ind. Andrew and a fellow walker were praying the rosary at the moment he was hit. Please pray for the repose of his soul and the consolation of his parents and four brothers and sisters. May he rest in peace.

For more information and tributes to this young champion of the pro-life cause please visit the College’s website: www.thomasaquinas.edu/andrew-moore.



Master Class

Sir Anthony Hopkins Visits College, Takes Questions from Students

On the afternoon of March 29, students at Thomas Aquinas College were treated to an hour-long question-and-answer session with a visitor who is widely considered among the world’s greatest living actors, Sir Anthony Hopkins.

“I feel very privileged to be in such a place,” he told the students. “I’ve never seen such a beautiful place in my life. It’s most amazing. It’s like Shangri-La!”

Sir Anthony’s address came about quite providentially, beginning with a spontaneous visit to campus two days earlier. While en route to Santa Paula from nearby Ojai, where he was staying to prepare for the starring role in an upcoming film about Alfred Hitchcock, he happened to drive past the campus. Like many a passerby, he was intrigued by the beauty of Our Lady of the Most Holy Trinity Chapel, whose dome and bell tower stand out above the treetops along California Highway 150.

“I was driving past and I saw the Chapel tower, and so I called in here,” he explained. Upon visiting the campus he met various College officials, who invited him to return later in the week and give a talk. Graciously, Sir Anthony accepted their offer.

Students and members of the College faculty and staff filled St. Joseph Commons to hear the Oscar-winning actor speak. Sir Anthony discussed several of the most prominent, rewarding, and challenging roles he has played on stage and screen — including Othello, C.S. Lewis, Richard Nixon, an exorcist, and the vile serial killer Hannibal Lector. He likewise mentioned many of the great performers with whom he has worked, such as Sir Laurence Olivier, Katherine Hepburn, Richard Burton, and Peter O’Toole, as well as lessons he has learned from their examples.

Having just staged *Macbeth* the previous week, the College’s students were eager to discuss Shakespeare with Sir Anthony. They particularly delighted in his extemporaneous rendition of Hamlet’s “To be or not to be” monologue and an extended quotation from *Macbeth* with the lead actor from the College’s production.

“Sir Anthony — or ‘Tony,’ as he likes to be called — is the consummate actor of our time,” said Thomas



Aquinas College President Michael F. McLean. “It was a delightful afternoon, and a great pleasure and honor to have him with us.”

Reflections and Insights

In answering the students’ questions, Sir Anthony’s comments ranged from the personal, to the theatrical, to the philosophical. Admitting that he was never a strong student, he recognized this limitation as a grace, as it motivated him to excel elsewhere — namely, in the arts. Eventually this focus would lead him to discover his talent for acting which in turn, he said, quoting Olivier, was “the sugar pill to knowledge.”

“I’ve received my whole education through acting,” said Sir Anthony. “It’s opened up areas of reading that I had never dreamed of. It’s opened readings of philosophy, religion — all the great spiritual literature of C. S. Lewis, for example. . . . I’ve traveled all over the place, seen different cultures, been everywhere, and opened up my eyes to the events of history.”

Of course, acting, especially in the age of celebrity and Hollywood, also has its perils. “Acting is a very dangerous world to be in, in a way, if you’re not careful, because you can forget who you are,” Sir Anthony warned. “If you’re in Hollywood, and you’re making tons of money, and power, and prestige and publicity, you start believing, ‘I breathe special air.’ You go mad! And there are people like that. You read about them in the paper. They’re nuts. Not

all of them, now — most of the ones I’ve worked with are terrific. But it’s a question of the ego. You just have to be careful to know who you are and what you do.”

Part of remaining humble, he observed, is recognizing how little control each of us exerts over our own life, even if we like to imagine otherwise. “Live in the moment, and the results take care of themselves. It’s all in the hands of a higher power, God, whatever you want to call it. It’s in the hands of God. I used to not believe that — it was all ego,” he recalled. Then, eliciting a loud burst of laughter from the audience, he added, “I’ve learned over the years it’s got nothing to do with me, because my life is none of my business.”

Applause and Gratitude

After Sir Anthony completed his question-and-answer session, the students rose to their feet to give him a standing ovation, and he responded with a genteel bow. As a small measure of the College’s gratitude, Dr. McLean presented him with a crystal paperweight containing a three-dimensional, architecturally accurate rendering of Our Lady of the Most Holy Trinity Chapel — the beautiful House of God that initially caught the actor’s eye and brought him to the College.

“As Catholics involved in what Bl. John Paul II termed the New Evangelization, it is of vital importance that we be ready and able to engage the culture. One key way to do so is through the arts,” said Dr. McLean. “To have such a fine artist come to us, so that our students could ask thoughtful questions and learn from his experience, was truly wonderful.”

A video of Sir Anthony Hopkins’ visit to Thomas Aquinas College is available on the College’s website, thomasaquinas.edu/hopkins.



“Morning Glory and Evening Grace”

College Hosts National Broadcast of “The Hugh Hewitt Show”

“This is really a very providential meeting of news and circumstance,” announced nationally syndicated radio host Hugh Hewitt on his February 10 broadcast live from the campus of Thomas Aquinas College. Although the date for the show had been set months earlier, it turned out to be the very day that President Barack Obama announced his nominal accommodation to the Health and Human Services mandate that compels all employers, even Catholic ones, to provide contraceptive, abortifacient, and sterilization coverage in their health-care plans.

“Lo and behold,” said Mr. Hewitt, “I turn up being at a rigorous, orthodox Roman Catholic institution on the day the president attempts to heal a divide in the country over the rights of free exercise . . . under the First Amendment.”

The visit could not have been more timely. Nonetheless, Mr. Hewitt still dedicated a large portion of the show to the originally scheduled topic — the combination of curriculum, pedagogy, and fidelity that makes Thomas Aquinas College unique among Catholic institutions of higher learning.



“A Thoroughly Catholic Campus”

“I have heard about Thomas Aquinas College for many years,” said Mr. Hewitt, who had admired the College from afar before touring the campus in 2011. That visit inspired his return for a live broadcast — the first of its kind from a Catholic college.

At the onset of the program, Mr. Hewitt interviewed President Michael F. McLean about what it is that makes the College Catholic, specifically its adherence to Church teaching, its discipleship to St. Thomas as the Church’s preeminent theologian, and the oath of fidelity that is taken by all members of the teaching faculty.

Having thus established, as Mr. Hewitt put it, that “This is a thoroughly Catholic campus,” the host then asked Dr. McLean

whether the College could conscientiously offer a health plan that contradicts Catholic teaching. “I don’t think we can,” Dr. McLean responded. “For us to in any way subsidize or enable behaviors or medicine or actions which the Church has declared to be immoral is something we cannot possibly do.”

For the remainder of the show, Mr. Hewitt interviewed various members of the greater College community. Via telephone, he spoke with the architect of Our Lady of the Most Holy Trinity Chapel, Duncan Stroik, about the centrality of the Faith in the design of the Chapel. He invited two members of the teaching faculty, Dr. David Appleby and Dr. Jeffrey Lehman — both converts to the Faith — to contrast their experiences teaching at the College with their time spent at non-Catholic institutions. He asked Dean Brian Kelly and Governor Thomas Krause about the College’s integrated curriculum that is ordered to the truths of the Faith. He also spoke with six students who affirmed the importance of the Church in the life of the College and in their education.

Emphasizing this theme repeatedly, Mr. Hewitt then returned to the issue of

the mandate, concluding, “Everything works together at a Catholic institution. It has to be in accord with Catholic doctrine, something the president is not recognizing when he says now this wonderfully unified place has to adopt his particular ideology.”

“Amazed”

After the show, Mr. Hewitt joined members of the faculty and staff for a quick dinner before sitting in on a session of the semi-annual All-College Seminar, the subject of which was lying, as discussed in articles from St. Thomas Aquinas’ *Summa Theologiae*. The next day Mr. Hewitt wrote on his blog, “I was amazed by the way [the students] I observed tackled the difficult text in front of them, in both English and the original Latin.”

“Hugh really seemed to enjoy his time here, and was impressed with our students and the work they do,” said Dr. McLean. “We, too, greatly enjoyed his visit and were honored to be part of his program. We hope he will return again soon.”

Audio and video from Mr. Hewitt’s broadcast can be found at thomasaquinas.edu/hewitt2012.

College Update

Recent Events and Happenings

William McGurn Speaks at New York Reception

William McGurn, a vice president for News Corporation and author of the weekly “Main Street” column for *The Wall Street Journal*, delivered an address to some 70 friends and alumni of the College during an April 10 reception at New York City’s University Club. In a brief but wide-ranging talk, Mr. McGurn discussed the College’s graduates, the HHS mandate, and the threat to religious freedom in the United States.

“In a great historical irony that would baffle our [nation’s] Founders, the Catholic Church represents possibly the only institution in the world that still speaks the language of the American Declaration,” Mr. McGurn remarked. “In a day when the foundation of the American founding is itself either obscured or contested, we Catholics hold that there are self-evident truths about man, and that they can be discovered and understood by reason.”

“In this fight,” he said, “what the free society so desperately needs are citizens who have learned to think critically, who can keep their eye on the long ball, who know our world better than our world knows itself.” Thomas Aquinas College, he added, forms such citizens. “Your graduates are your glory. . . . You prepare them well for the winds that lie ahead. And their witness is a leaven to our society.”

The transcript of his address is available at thomasaquinas.edu/mcgurn-NYC.

Honoring Fr. Buckley

More than 200 friends, family members, and former students gathered at San Francisco’s Olympic Club on March 14 to celebrate the Golden Jubilee of Rev. Cornelius M. Buckley, S.J. In addition to various speakers who shared memories and kind words about Thomas Aquinas College’s head chaplain, the event also featured a video about Fr. Buckley and a scholarship fund in his honor, established by his niece Maureen Buckley and her husband, Steve Albertolle.

Information about the event and the Scholarship Fund — and the video tribute to Fr. Buckley — can be found at thomasaquinas.edu/buckley.



Dr. McLean presents Fr. Buckley with a portrait of St. Ignatius at the reception celebrating Fr. Buckley’s Golden Jubilee.

Foundation Makes Largest Grant to Date

Among the College’s most enduring challenges is meeting the financial aid needs of the more than 70 percent of qualified students whose families cannot afford the cost of tuition. That hurdle has just become somewhat lower, however, thanks to the Arthur Vining Davis Foundations. The Foundations, which in the past have supported the construction of St. Monica’s Hall and Albertus Magnus Science Hall, recently announced their largest single gift to the College — a \$250,000 endowed scholarship fund.

“We are profoundly grateful that the Arthur Vining Davis Foundations are helping us to keep our commitment that no student ever be turned away from the College for financial reasons,” said Dr. McLean. Noting that the Foundations award grants, in part, on the basis of an institution’s alumni support, Dr. McLean also thanked the College’s alumni, whose giving rate is among the top 10 in the country.

Sixth Annual Thomas Aquinas College Golf Classic

Sherwood Country Club in Westlake Village, Calif., was the site of the sixth annual Thomas Aquinas College Golf Classic, hosted by the Greater Los Angeles Board of Regents on May 21. The Classic benefits the many students who rely on assistance from the school’s scholarship fund. Sixty-six golfers participated in this year’s event, which was followed by a clubhouse awards ceremony and reception, at which student singers performed for their benefactors. President Michael F. McLean and Greater Los Angeles Board of Regents Chairman Scott Daily were also on hand to speak about the College and to present awards to this year’s winners.

College Hosts Spring 2012 Legatus-Aquinas Forum

On March 24 Thomas Aquinas College hosted the annual Legatus-Aquinas Forum for some 17 members and guests of the Ventura-North Los Angeles and Orange County chapters of Legatus, the international organization of Catholic business executives. The day began with Mass in Our Lady of the Most Holy Trinity Chapel and continued with a 90-minute seminar on T. S. Eliot’s *Murder in the Cathedral*. Dr. and Mrs. McLean then hosted a luncheon in the Doheny Hacienda, at which Dr. McLean presented a talk about the reading and its timely insights regarding Church-state relations.

“The Legatus-Aquinas forum is a wonderful opportunity to experience a small taste of the educational method that Thomas Aquinas College students participate in every day,” said R. Scott Turicchi, a Legate and vice chairman of the College’s Board of Governors. “It requires a careful reading of the text, an ability to articulate your thoughts clearly, and to think on your feet. I hope that the students appreciate such a unique experience and the valuable critical-thinking skills that it will provide them for the rest of their lives.”

Social Doctrine Conference

On the weekend of June 22-24, the College hosted the fourth annual Conference on the Social Doctrine of the Church, sponsored by *The Aquinas Review*, with more than 60 alumni and guests in attendance. The theme of this year’s conference was “The Nature of Private Property.” Attendees took part in a series of three seminars concerning fundamental topics underlying the Church’s teachings on economics and social justice.

These conferences are, in part, a response to a request, in 2005, from Renato Raffaele Cardinal Martino, then-Prefect of the Vatican’s Pontifical Council for Justice and Peace. Having just published the *Compendium of the Social Doctrine of the Catholic Church*, His Eminence asked the College to help advance the understanding of the Church’s social teaching. In the spirit of that request, Dr. Ronald P. McArthur, founding president of Thomas Aquinas College, tutor, and editor of *The Aquinas Review*, launched the annual conference. At this year’s gathering attendees participated in three seminars examining readings from Aristotle’s *Politics* and St. Thomas Aquinas’ *Summa Theologiae*.

Aristotelian Convergence

On June 14-15, a number of faculty members participated in the annual West Coast meeting of the Society for Aristotelian Studies, an international organization founded in 1974. The topic for this year’s symposium was “The Soul and Biology.” The event featured lectures and question-and-answer periods with six scholars from across the country, including several alumni and tutors from the College.

The titles of this year’s lectures were: “The End of Life and Biology as We Know It” (Dr. John Brungardt, The Catholic University of America); “Is DNA the Soul?” (Dr. Thomas Kaiser ’75, Thomas Aquinas College); “The Biologist’s Need for Philosophy” (Dr. Marie George ’79, St. John’s University); “Pluri-

formism and the Definition of the Soul” (Mr. David Arias ’02, Thomas Aquinas College); “Are Human Cell Lines Human?” (Dr. Thomas Nelson, Mayo Clinic Arizona); “An Empirical Study of the Interior Senses” (Dr. John Nieto ’89, Thomas Aquinas College).

Marking the “Fortnight for Freedom”

Each July Thomas Aquinas College invites members of the President’s Council — the backbone of the College’s financial aid fund — to one of two Great Books Summer Seminar Weekends. At these weekends President’s Council members get an inside look at the unique education that they so generously help to make possible. They attend a series of classroom discussions of great books led by the College’s president, dean, and other senior members of the teaching faculty. Between seminars, attendees also enjoy delicious meals served both indoors and outdoors on the campus, as well as daily Mass and confession offered by Rev. Cornelius M. Buckley, S.J., who serves as chaplain for the events.

This year’s Summer Seminars were held just after the close of the Fortnight for Freedom, during which the American bishops had called Catholics to prayer, study, catechesis, and peaceful public action in order to raise awareness about the importance of preserving the fundamental right of religious freedom. In that spirit, the theme of this year’s Summer Seminars was religious tolerance and freedom. Participants read “The May-pole of Merry Mount” by Nathaniel Hawthorne, selections from The Federalist Papers, and excerpts from Alexis de Tocqueville’s *Democracy in America*. At the Saturday-night dinners on both weekends, College President Michael F. McLean presented a talk about the readings and their particular significance in light of current events.

“It is vital for Catholic Americans to be familiar with the country’s founding principles if we are to respond effectively to the attacks the Church is facing today,” says Dr. McLean. “This year’s summer seminars provided a great opportunity for learning about those principles, as well as for visiting with many good friends, both old and new.”

Celebrating 40 with the Founders

With the College’s 40th Anniversary year coming to an end, the alumni held one last celebration on June 30 with an on-campus dinner. The speakers for the evening were none other than three of the College’s founders: Dr. Ronald P. McArthur, Dr. John W. Neumayr, and Mr. Peter L. DeLuca. The three gentlemen graciously participated in a panel discussion whimsically entitled, “They Have to Answer for What They Started: Questions & Answers with the Founders.”

“As alumni we have most directly benefitted from the vision and work of the College’s founders,” says Director of Alumni Relations Mark Kretschmer (’99). “The evening provided us with a chance not only to thank and applaud these great men, but also to tap into their wisdom, and to learn from their thoughts and experience.” With many alumni eager to express gratitude and to pose questions, the festive occasion ran late into the night.

A partial video and a full, downloadable audio recording of the event are available on the College’s website at thomasaquinas.edu/founders40.



What Are You Doing Here, Thomas Aquinas College?

Address from the 40th Anniversary All-School Celebration for Students and Faculty

Note: On the Feast of St. Thomas Aquinas, students, faculty, and staff gathered along with members of the Boards of Governors and Regents for an all-school celebration of the College's 40th Anniversary. Below is the text of the night's keynote address by Hon. J. Leon Holmes, United States District Judge for the Eastern District of Arkansas and a tutor at the College from 1990 to 1992.

My family and I came here 22 years ago as new Catholics, having been received into the Church the year before. The two greatest influences on our vision of what Catholic life should be have been the Missionaries of Charity and the Thomas Aquinas College community.

I did not have a liberal education; did not know Aristotle or St. Thomas; did not know Euclid, or any ancient or modern mathematics; did not know the ancient or modern astronomers; did not know Homer, Virgil, or Dante; did not know Latin. I could go on, but if I tried to state comprehensively the things I did not and do not know, the list would begin to look something like the actual infinite, and it would be irresponsible of me to provoke a mathematical dispute at Thomas Aquinas College while there are knives within reach.

We were here two years, and I tried to listen to the conversations and learn what I could. Whatever I could pick up, I have carried with me and tried to use as best I can in my work. Now, if the prosecutor says, "Your honor, this defendant is a bellicose bully of unprecedented beligerency," I can say, "Is that *per se* or *per accidens*?"

The Question

I will have an opening question for us to address. Before we take up that opening question, however, we should pause and reflect on how remarkable it is that we are here celebrating the 40th Anniversary of Thomas Aquinas College.

Think back to the late '60s and early '70s when the founders set out to found this college, and imagine how slim their chances of success must have seemed. They wanted to start a Catholic college that would not be sponsored or operated by a diocese or a religious order. They wanted to found it in Southern California; require the students to take four years of mandatory classes, with no electives, no majors and no minors; they would require four years of reading mainly old books by men long since dead; the students would be required to follow a dress code; there would be no television in the student center or the dormitories; the College would have no fraternities or sororities; and the College would have no formal intercollegiate athletic program.

The odds of success would have seemed slim to none. Yet here we are, in the midst of the beautiful campus, celebrating the 40th Anniversary of a college that has been nationally recognized as among the best. It is hard, especially for outsiders, to explain the success of the College. Scientists are divided on whether to attribute the success of the College to global warming or the El Niño effect.



But that is not the question we will take up tonight. Our question will be a simpler one.

Our opening question is taken from the 19th chapter of the Book of I Kings. You all know the story. Elijah defeats and slays the prophets of Baal, and by doing so ends a three-year drought. Jezebel sends word to Elijah, "so may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow." It is the ancient mode of trash talk. But Elijah knows that Jezebel not only can talk the trash talk, she also can walk the trash walk, so he flees 40 days and nights to Horeb, the mount of God, where he hides in a cave. The word of the Lord comes to him and says, "What are you doing here, Elijah?" Then the wind, the earthquake, and the fire come, but the Lord is not in any of them. Finally, there is a still, small voice, and Elijah wraps his face and stands outside the cave. And behold, there comes a voice to him, saying, "What are you doing here, Elijah?"

Let's take that as our opening question, "What are you doing here, Thomas Aquinas College?"

First Answer

The immediate answer is obvious: We are reading and discussing great books, with a special emphasis on the works of St. Thomas. And, of course, that's true. It is an impeccable description of what happens here: We read and discuss great books, with a special emphasis on St. Thomas.

But you all know what would happen if we made this the opening question in a class and someone proposed that as the initial answer. Someone else would ask, does that really answer the question? In the context from which our question is taken, it seems that the question is asking not so much for a description as an explanation. Elijah did not answer the question by describing what he was doing — hiding in a cave. Instead he answered by offering an explanation of what he was doing — he stated *why* he was hiding in a cave. So our first answer — we are reading and discussing great books, with an emphasis on St. Thomas — while true, is inadequate. It does not really answer the question.

So, let's ask the question again and offer an answer that addresses the question of why. "What are you doing here, Thomas Aquinas College?"

Second Answer

Let's propose this answer: "We are preparing young people to go out and be an influence for good in the Church and in the world." That is an answer that addresses the question of why. "Why do we read and discuss great books, with a special emphasis on St. Thomas?" "To prepare young people to go out and be an influence for good in the Church and the world." It is also an answer that can be supported by a great deal of evidence. In class, if we were answering the opening question that I have asked here, and if we were discussing this as the proposed answer — "We are preparing young people to go out and be an influence for good in the Church and the world" — we would need to support that answer with evidence. And I think it is fitting, in celebration of the 40th Anniversary of the founding of the College, that we take note of some of the evidence that the alumni of the College have had and are having an influence for good in the Church and the world.

"Here we are, in the midst of the beautiful campus, celebrating the 40th Anniversary of a college that has been nationally recognized as among the best. It is hard, especially for outsiders, to explain the success of the College. Scientists are divided on whether to attribute the success of the College to global warming or the El Niño effect."

The starting point, certainly, is the number of alumni who have answered a call to the priesthood or to religious life. I think you all know that at least 52 young men who are alumni of the College have been ordained to the priesthood. That is an astonishing number when you consider the size of this college and the fact that the Church during these past 40 years has experienced a crisis due to the dearth of vocations to the priesthood. I know of no statistics by which we could compare the College's record of producing vocations to the priesthood to that of other Catholic colleges and universities, but I would be surprised if during that time any college or university in the world has produced a comparable number of priests for the Church.

In the next few months, that number will arise at least to 53. Next June, Br. Joseph Bolin, who graduated from the College in 2001, will be ordained a priest for the Diocese of Vienna, Austria.

These numbers, 52 going on 53, do not include the alumni of the College who have become religious brothers or sisters. I have not seen that number in the literature about the College, but counting from the alumni directory, it appears to be around 40. If my count is correct, this tiny college has produced more than 90 vocations to the priesthood or religious life

in the first 40 years of its existence. It is a remarkable number.

But numbers do not tell the whole story. I know a number of these priests, monks, and nuns, and they really are terrific. They are holy men and women who are strong in the Faith and filled with love. I am going to mention two, and I pick these two because they have ministered in Little Rock, where Susan and I have had the chance to see them work and to get to know them as persons.

One of them is Rev. Robert Novokowsky, F.S.S.P. ('93), who served as pastor of the Latin Mass community in Little Rock for two years. Fr. Novokowsky was a student here when I was a tutor, but the Lord smiled upon him and I never had him in class. His preaching is substantive, meaningful, thoughtful, no doubt due in part to the education he received here. But Fr. Novokowsky is more than a good preacher; he is an excellent pastor. He brought healing, where there had been division, between the Latin Mass community and the larger Church. His ministry extended beyond the Latin Mass community. He became the spiritual director for the Lay Missionaries of Charity, none of whom were members of his congregation; and he worked actively with 40 Days for Life, praying and working with persons not of his flock. We know and are friends with many priests. Fr. Novokowsky is among the best.

The other person I want to mention is Sr. Marcella of the Missionaries of Charity, Class of 1986. I think she was known here as Maggie Isaacson. For several years, until recently, Sr. Marcella was a regional superior for the Missionaries of Charity, with responsibility for all of the MCs in the central part of the United States, from the upper Midwest to the deep South, including a house in Little Rock. Sr. Marcella exemplifies what a nun should be — holy, devout, self-sacrificing; ever faithful to her vows of poverty, chastity, and obedience; dedicated service to the poorest of the poor. And she is a very wise person, filled with the kind of practical wisdom needed to shepherd a scattered flock of nuns, most of whom are from India, serving in the slums of major cities in the United States, facing problems that we cannot begin to describe tonight. Sr. Marcella is an immeasurable asset to the Missionaries of Charity. I will not be surprised if, some day, she is elected to be Superior General of the order.

Fr. Novokowsky and Sr. Marcella will be embarrassed when they learn that I have praised them as I have in this pub-



Thomas Aquinas College President Michael F. McLean and Vice President for Development Paul J. O'Reilly share a laugh during Judge Holmes' address.

lic place. They are both humble. But I have not spoken of them for the purpose of singling them out and certainly not to embarrass them. They happen to be the two whose orders have sent them to Little Rock, and I present them to you not as extraordinary but as representative of the alumni of the College who have answered a call to the priesthood or religious life. Thomas Aquinas College is justifiably proud of its alumni who have answered that call.

“I have not seen a finer group of families than the families of the alumni of this college. By and large they are an outstanding group, loving husbands and wives and excellent fathers and mothers, with children sparkling with intelligence and a zest for life.”

In making the case that alumni of the College have had and are having an influence for good in the Church and the world, we have begun with the alumni who have become priests, religious brothers, and religious sisters. But that is only part of the story. This is a place of learning, of learning for its own sake, dedicated to a great teacher, the Angelic Doctor. It is no surprise that a good number of alumni have become scholars and teachers in philosophy, in theology, in universities, in colleges, in secondary schools, and elsewhere, throughout the world. I do not have a count. I know that it is a significant number. I can only mention a few.

Two Americans have received the Pontifical Award given every four years by the Pontifical Academies of Theology and St. Thomas Aquinas for excellence in a doctoral dissertation. Both of them were graduates of Thomas Aquinas College — Dr. Pia de Solenni, Class of 1993, and Dr. John Mortensen, Class of 1997.

I should mention here Dr. Michael Waldstein, Class of 1977, who is one of the preeminent Catholic theologians in the world. He is now a professor at Ave Maria University. He was for several years president of the International Theological Institute in Gaming, Austria. I came to know Dr. Waldstein when my son, Jeremy, studied at ITI after graduating from Thomas Aquinas College. Dr. Waldstein is an outstanding theologian and teacher, and he is a tremendous influence for good in the Church.

I will mention two more college professors:

First, Dr. Jean Rioux, Class of 1982, chairman of the Department of Philosophy at Benedictine College in Kansas. I met Dr. Rioux when I took my daughter, Hannah, to visit Benedictine. She later

attended there and Dr. Rioux was her academic advisor. She says that the students at Benedictine universally regard him as “amazing.”

The other professor I want to mention is Dr. Joseph Almeida, Class of 1981, professor of classics at Franciscan University of Steubenville. Two of my children attended Steubenville, and I have visited there many times. I know from my own personal experience and observation that Dr. Almeida is a great teacher.

I could mention many more alumni who have become excellent scholars and teachers, including several in this room, but I need to move on. If I have not mentioned someone whom you think I should mention, blame it on Dr. McLean, who gave me a strict time limit.

But before I leave the world of education, I need to mention one person who is not a college professor and does not have a Ph.D. When the Lord Himself descends from heaven, with a cry of command, with the archangel’s call, and with the sound of the trumpet of God; when the course of this old world is ended and time is no more, it may be that the graduate of this college who will have touched the most lives and had the greatest influence for good is Laura Berquist. You all know Laura and know what she has done, so I do not need to tell you. You know that she has written the best book ever on providing a classical education in a home school; and you know that her school, Mother of Divine Grace, has brought a Catholic, classical education into thousands of homes, improving the lives of thousands of children.

We could talk about the alumni of the College who have gone into medicine, law, business, journalism, and other professions, but I don’t think we need to do that to make the case that alumni of the College have had and are having an influence for good in the Church and the world. I do want to say a word, however, about what I think may be the greatest influence for good wrought by alumni of Thomas Aquinas College. And that is in the family. Commenting on the number of young men and women who come to the College and find someone to marry, Peter DeLuca once said to me, “We intended to start a school, and we have founded a people.”

I have many friends who are alumni of this college. I have been in a good many of their homes, including several who are in this room. What a great group of families they are! We live in a time when so many families are broken, so many are dysfunctional, and when so many children do not even have a real family. I am not naïve. I know that there is some level of dysfunction in every family — mine, yours, everyone’s — and I know that having a degree from Thomas Aquinas College guarantees no immunity from sin and affliction. That being said, I have not seen a finer group of families than the families of the alumni of this college. By and large they are an outstanding group, loving husbands and wives and excellent fathers and mothers, with children sparkling with intelligence and a zest for life.

If you will bear with me, I will make mention of one of those families by name. In the 1991-92 school year here at the College, I had Andrew Emrich in junior semi-

nar and Shandra Jaloway in freshman lab. Both of them, I am pleased to say, have overcome the disability of having had me for a tutor. They went their separate ways after leaving the College but later reconnected.

They have been married now for 15 years, and I have been to their home many times. Andrew worked in Washington, D.C., for a United States senator and in the Bush Administration Justice Department. He is now a prominent lawyer in his home state of Wyoming, a partner in a major law firm. He serves on the Republican Central Committee in Laramie County. He is a member of the Knights of Columbus. He serves on the Board of Directors of Wyoming Catholic College. Andrew and Shandra have five boys, all home-schooled. When they moved to Cheyenne, there was no Catholic home-school group, so Shandra founded one. Their boys are wholesome, strong, bright, devout, and good. Andrew and Shandra are giving them a wonderful education; and they are bringing them up in the Faith.

“The most important, most enduring influence for good emerging from this college is not something that will make the headlines or be recorded in history books; instead, it is in the families of alumni as they make their homes, raise their children, serve in the Church and work in the community, almost hidden, having an influence like leaven in a loaf.”

I do not know whether any of those boys will attend Thomas Aquinas College, but I can tell you that their lives are being influenced for good by the fact that their parents studied here. The Church in Wyoming is being influenced for good by the fact that Andrew and Shandra studied here. And the community in Wyoming is being influenced for good by the fact that Andrew and Shandra studied here.

My purpose is not to single out the Emrichs, even though I count them among my dearest and most beloved friends. My purpose is to paint a picture of one family of alumni, and the influence they are having, so that we can with our imaginations begin to see the influence of Thomas Aquinas College spread through the world quietly, unobtrusively, one family at a time.

In the shortest of His parables, the Lord compared the kingdom of God to leaven, which a woman took and hid in three pecks of meal until all was leavened. I am trying to say that the most important, most enduring influence for good emerging from this college is not something that



The Thomas Aquinas Choir sang at the Mass of Thanksgiving offered before the All-School 40th Anniversary celebration.

will make the headlines or be recorded in history books; instead, it is in the families of alumni as they make their homes, raise their children, serve in the Church and work in the community, almost hidden, having an influence like leaven in a loaf.

I looked in the 2010-2011 alumni directory and counted the places where alumni live. I often say that if I were good at math I would not have become a lawyer, so take my math with a grain of salt. I counted 50 states, 5 provinces of Canada, and somewhere around 20 foreign countries, plus Puerto Rico and the District of Columbia, as places where alumni of this college live.

Third Answer

So, have we answered my opening question, “What are you doing here, Thomas Aquinas College?” I think we have made the case that alumni go forth from Thomas Aquinas College and become an influence for good in the Church and the world. We have shown that alumni of this college have answered calls to the priesthood and religious life in remarkable numbers and they serve the Church in such a manner that the College can be proud of them. We have shown that alumni of the College have become scholars and teachers and have touched the lives of young people from kindergarten through graduate school. We have noted that a great many families have arisen from this campus and that they are really solid, good, faithful families who are raising and educating beautiful children and serving the Lord in the Church and the community.

Even so, there is an objection. The objection is not that anything we have said is false. Accepting what we have said as true, nevertheless, the objection is that we still have not answered the question, “What are you doing here, Thomas Aquinas College?” The objection to our first answer is that it was merely a description of the activity here, but the question called for an explanation, which requires an account that addresses purpose. The answer that we proposed — Thomas



College Chaplain Rev. Paul Raftery, O.P., served as the principal celebrant and homilist at the 40th Anniversary Mass.

Aquinas College is preparing young people to go out and be an influence for good in the Church and the world — could be a statement of purpose. I think you would find something like that as the statement of purpose in the bulletins and on the websites of a good many colleges and universities.

But if you go to the founding documents of Thomas Aquinas College, that is not what you will find. You will not find a statement that we want to found a college for the purpose of generating vocations to the priesthood and religious life. You will not find a statement that we want to found a college that will produce teachers who will influence students from kindergarten to graduate school. You will not find a statement that we want to found a college that will be a Catholic matchmaking service. You will not find a statement that we want to graduate students who make good parents. When I was here, I participated in a number of faculty meetings. I do not recall one in which we discussed how to generate vocations, teachers, or parents. I do not recall one in which we discussed how to make sure that our alumni had an influence for good. I doubt that in 40 years the faculty has ever had a discussion of how to generate vocations, teachers, good parents, or the like.

The influence of the alumni for good — the vocations, the scholars and teachers, the many good parents, and the like — is in some measure an effect of what Thomas Aquinas College is doing; but it is not an explanation of what Thomas Aquinas College is doing.

Fourth Answer

So, let's return to our opening question, "What are you doing here, Thomas Aquinas College?" Let's propose the following answer. "We are helping students attain truth, in some measure, in a community of love."

Why do we read great books? Because we want to attain truth and we think these books can help us do that. Why do we have a special emphasis on St. Thomas? Because we believe that he is a reliable guide, and by following him we may come to truth.

In this formulation we have said that Thomas Aquinas College is helping students attain truth *in some measure* in recognition of what the presidents of the College and others have said many times, that the education offered here is a beginning, a commencement and not a consummation. The College aims to offer, claims to offer, and I would say does offer students a good beginning in coming to know the truth.

We have said that Thomas Aquinas College is *helping* students attain truth because, ultimately, attaining truth is something that each person must do for himself; it is not something that a teacher can do for a student.

Though attaining truth is something that each student must do *for* himself, it is not something that a student does *by* himself. The design of the program is not only for the tutors to help students but also, and perhaps more importantly, for the students to help each other attain truth. That is the purpose of the discussion method that is one of the hallmarks of the program here — for students to

help each other come to the truth. And students helping one another attain truth is expected to continue outside the class, in the dining hall and in the dormitories, as the conversations continue. The aim of the College is for everyone here to seek truth and for everyone here to help others attain it. And that is an act of love: helping someone attain the truth. So it is built into

"Thomas Aquinas College is helping students attain truth because, ultimately, attaining truth is something that each person must do for himself; it is not something that a teacher can do for a student."

the academic program of Thomas Aquinas College that this be a community of love.

Although this is a college, which means that the life of the community is focused on learning, the intention that this be a community of love is not limited to students and tutors helping one another learn. At the heart of this campus is a beautiful chapel, shaped in a cruciform; and at the heart of the Chapel is a crucifix, a symbol of the Cross of Christ. Every classroom on this campus has a crucifix, a symbol of the Cross of Christ. Every class at Thomas Aquinas College begins with the students and the tutor making the Sign of the Cross. That cross displays for us the love of God. "For God so loved the world that he gave His only begotten son, that whoever believes in Him should not perish but have eternal life." That cross also challenges us to imitate God's love. "Take up your cross daily and follow me." "This is my commandment, that you love one another as I have loved you."

If you have not seen the article about Leslie Hidley in the Fall 2011 College Newsletter, I commend it to you. She was a student here in the 1980s, a mother of four children, several years older than most undergraduates, and, in her word, a pagan. She was sitting in the Commons one day when Ron McArthur came and sat nearby. He said to Mrs. Hidley, "I want you to know how much you are loved here." Mrs. Hidley was bowled over, she said, not only because he said it, but because it was true. Her experience is not unique. I have resisted the temptation to turn this speech into a reminiscence about my time here, but I will say this: My family and I have experienced Christ's love here.



Following the dinner the College hosted a dance for students in St. Joseph Commons.

Now I am going to make a claim: I am going to assert as true a proposition that will be the linchpin of my remarks tonight. If I were giving a lecture, this claim likely would be the focus of the Q&A. Here it is: The two great needs of the human soul are truth and love. I believe that. I am not going to try to defend that proposition now, but I do believe it. If that proposition is true, then we can expand our answer to the opening statement: "What are you doing here, Thomas Aquinas College?" "We are helping students attain truth, in some measure, in a community of love and, by doing so, we are providing, or trying to provide, in some measure, the two great needs of the human soul."

If this is true, then we can return to our earlier argument that the alumni of this college have had and are having an influence for good in the Church and the world, and we can give an account as to why that would occur without the College directly aiming at it as a goal. The account we will give is in two parts.

First, speaking on a natural level, if it is true that the two great needs of the human soul are truth and love, and if it is true that students here acquire truth in some measure and experience Christian love in some measure, then one would expect to see some signs so indicating in the lives of the alumni.

Think of it in terms of parents who provide their children with nourishment and other basic needs. The goal of the parents is for their children to be healthy. If their children are healthy, that health will manifest itself in activities at which the parents do not directly aim. A healthy boy may play baseball or catch frogs, as a healthy girl may pursue Irish dancing or roller skating. The parents' aim is to have a healthy child; the effect of accomplishing that goal will be activities that are not, of themselves, the parents' goal. Likewise, a physician aims at helping his patients become healthy, and, when he is successful, the health of his patients will be manifest in activities that are not, themselves, his direct aim. And so, to some extent, we can explain the beneficial influence of alumni of this college as a natural effect of what the College does, even though the College does not directly aim at producing alumni who will have such an influence. That is the first part.

The second part concerns the dimension of the College that transcends nature. We can glean from Scripture that the Holy Spirit has a special connection to truth



and love. Catholics learn as children to recite the gifts of the Holy Spirit listed by the prophet Isaiah: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord." St. Paul gives another list in the Letter to the Galatians: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." If we put Isaiah and Galatians together we get this: The Holy Spirit is a spirit of knowledge; and His first fruit is love. In the Gospel of John, Jesus promises, "When the Spirit of truth comes, He will guide you into all the truth." After the Spirit had come, St. Paul wrote, "God's love has been poured into our hearts through the Holy Spirit who has been given to us."

At the beginning of every class at Thomas Aquinas College, we pray, "Come Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love" and "O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation." Do we not pray that the Holy Spirit will lead us to know the truth and to be moved by God's love? We do. Do we believe that God answers that prayer? As Christians, we do. We believe that the Holy Spirit is at work among us, on this campus, enkindling in our hearts the fire of God's love and leading us to gain, in some measure, the truth.

So this, also, sheds light on the influence that alumni of the College have for good in the Church and the world. The Holy Spirit is not confined to the boundaries of this campus. If He is at work in your life here, He will go with you when you leave. It is not surprising, then, that alumni hear and answer the call to the priesthood and religious life, for that is the work of the Holy Spirit. Nor is it surprising that we see the gifts of the Spirit and the fruit of the Spirit in the lives of the alumni. I mentioned Fr. Novokowsky and Sr. Marcella earlier, and I acknowledged that I may be embarrassing them by praising their work as I have. Perhaps I can remove some of that embarrassment by confessing what they already know and would be eager for me to say: Whatever good they do and whatever merit they have are gifts of the Holy Spirit. The same is true of the other alumni whom I have mentioned. Whatever good they do and

whatever merit they have are gifts of the Holy Spirit.

We spoke earlier of the various alumni of the College who have had and are having an influence for good in the Church and the world. We spoke specifically of those who have answered God’s call to the priesthood and religious life, those who have continued to seek truth and to help others do so through scholarship and teaching, those who work in other professions, and those who serve the Lord in the sacrament of marriage. Now that we have unfolded the answer to our question to the point of seeing the Holy Spirit at work in all of this, we can and should add another contingent of alumni to this great cloud of witnesses whom we are calling to mind.

There are persons, including alumni of this college, who through illness, injury, or affliction, cannot become priests or nuns, fathers or mothers, scholars or teachers, professionals or manual laborers. By the standards of the world, these persons contribute nothing and need not be mentioned with those who are accomplishing good things. Catholicism has a different view. It is part of our tradition that persons who suffer on earth can unite their sufferings with those of Christ on the Cross and thereby participate in some way in His redemptive work. We also believe that the prayers of those who

“Who would have thought, in 1972, that 40 years later the Soviet Union would be long since dead and Thomas Aquinas College would be alive and well?”

suffer and who offer their suffering to God in this way can be particularly efficacious. Pope John Paul has said, “human sufferings, united to the redemptive suffering of Christ, *constitute a special support for the powers of good*, and open the way to the victory of these salvific powers.” If so, it may be that the alumni of this college who are accomplishing the most good are those who suffer and who unite their sufferings with those of Christ.

In keeping with my practice of mentioning one alumnus as a representative example, I will mention one person here. I could name others. The one whom I will name is David Rioux, Class of 1975. David encountered an explosive device while serving our country in the Vietnam War. He suffered severe and permanent injuries, including blindness. He was a member of the first class of this college. I hope he will not take offense at my invoking his name to remind us, as our faith teaches, that those who suffer, who unite their sufferings with those of Christ, and who pray, may be the alumni of this college who are accomplishing the most good. I will add that I believe that God uses the College to strengthen these persons interiorly, to prepare them for their life’s work.

In Conclusion

Let us return to our opening question, and I will summarize what we have said: Thomas Aquinas College intends to help students attain truth, in some measure, in a community of love. I believe that it succeeds. To whatever extent it succeeds, the College is dependent on the Holy Spirit



The Tim Buley Swing Band plays for the College’s students.

— as we acknowledge by our prayer at the beginning of each class. Thomas Aquinas College does not aim at generating vocations to the priesthood and religious life, producing scholars and teachers, or teaching its students how to be good parents, but it accomplishes those effects nevertheless. We may take that fact as representing, in part, the natural result of helping students attain truth in a community of love; and we may take that fact as a sign that the Holy Spirit is, indeed, at work here.

Before we close, let’s go back to the passage of Scripture from which we took our opening question. You will recall that after Elijah slew the prophets of Baal, Jezebel sent him a message, promising to do to him as he had done to them. Elijah fled to Mount Horeb and hid in a cave. The Lord asked him twice, “What are you doing here, Elijah?” When we spoke of this passage earlier, we noted the Lord’s question but not Elijah’s answer nor God’s response. Let’s do that now.

Elijah answered, “I have been very jealous for the Lord, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy

prophets with a sword; and I, even I, am left, and they seek my life, to take it away.” Basically, Elijah is saying to the Lord, “Everyone has abandoned You except me. I am the only one left who is faithful to You and who stands up for righteousness, and now they’re going to kill me.” (We see from this passage that Elijah was a conservative.) God’s reply, paraphrased, was, “Don’t worry, Elijah. I’ve got this covered. You are mistaken about being the only one left. I have a faithful remnant of 7,000 [which I take to be a symbolic number meaning more than enough]. One of the persons in that faithful remnant is Elisha, who will complete your work.”

I cannot say whether the founders felt like Elijah in the late 1960s and early 1970s when they conceived of this college and gave it birth. They may have. Half of the world was oppressed by a ruthless, atheistic tyranny. (Who would have thought, in 1972, that 40 years later the Soviet Union would be long since dead and Thomas Aquinas College would be alive and well?) While the Soviet empire dominated half the globe, the free world seemed to be sliding into the abyss of rela-

tivism. The Church appeared to be in disarray. It seemed that the light of truth had been darkened and the love of God grown cold.

“Again and again,” Pope Benedict has said, “the cause of God has seemed to be in its death throes.” So it seemed to Elijah and so it may have seemed 40 years ago.


But God had not abandoned His church. He was raising up, in Poland, a bishop who would become a great pope and a great teacher. In 1978 Cardinal Karol Wojtyla became Pope John Paul II. Pope John Paul would lead the Church for more than a quarter of a century. During that same time God raised to public prominence an Albanian nun who worked in the slums of Calcutta — Mother Teresa. The keynote of John Paul’s papacy was the splendor of truth. Mother Teresa’s name became synonymous with Christian love.

These two great saints led the way in renewing God’s church. It may have seemed like a dark time in the late ’60s and early ’70s, but it was the darkness before the dawn of renewal. God had a plan for renewing His church, a plan to restore truth and love to their rightful place in the hearts of His people. The public representatives of this plan would be these two great saints, Pope John Paul and Mother Teresa, but they would not be alone. I could name a number of persons, organizations, and institutions that I believe are part of that plan, but I will mention only one: Thomas Aquinas College.

We give thanks to the many persons whose work and sacrifice created this college and contributed to its success — the founders, the faculty and staff, the Board members, and the donors. But, above all, we give thanks to God, who brought this college into existence and sustained it these 40 years as a part of His plan for renewal of the Church through a rededication to truth and love.


Happy birthday, Thomas Aquinas College. And many more.

Discover the Beauty of Truth



“We’re aiming for the truth in all we study here, and developing the skills to apply that truth. This formation is an excellent preparation for life.”


Aileen McCarthy (’14)
Gallup, NM



THOMAS AQUINAS COLLEGE

Great Books in the Light of Faith

www.thomasaquinas.edu



A Gentleman and a Scholar ... and a Knight

President McLean Invested in the Order of Malta

When longtime friend and member of the College's Board of Governors Fred Ruopp first asked him to consider becoming a knight of Malta, Michael McLean spent time thinking and praying about whether he had a calling to do so. After all, as a tutor, and now in a special way as president of Thomas Aquinas College, his life was already dedicated to Catholic liberal education. Would it be wise to take on more?

Some History

The origin of the lay religious order was an 11th century hospital for sick and ailing pilgrims in Jerusalem, located near the Church of St. John the Baptist, the patron of the Order. As time went on, and Crusaders grateful for the care they had received donated generously to the Order and became members themselves, it began to combine its original work of caring for the sick and the poor with that of the knights — defending the Faith.

Following the defeat of the Crusaders by the Muslims at the end of the 12th century, the Order was forced to relocate to Rhodes, an island off of Greece in the Aegean Sea. There it flourished and developed a reputation for excellence in caring for the sick and the mentally ill. Early in the 16th century, however, after Suleiman the Magnificent laid siege to the island, members of the Order departed for the island of Malta, only to be attacked again by the Muslim emperor some years later. This time, however, despite an intense and lengthy siege, the knights of the Order — though less than 400 in number — van-



Each year in May, knights and dames of the Order of Malta make a pilgrimage from all over the world to Lourdes, bringing with them malades in search of healing in its miraculous spring waters. In the photo above, members of the “white” team from the Los Angeles area are pictured in front of the basilica of Our Lady of Lourdes. Dr. McLean is second from the right in the third row.

quished Sulieman's tens of thousands. His final demise came not long after at the famous Battle of Lepanto.

The Order remained in Malta, taking on the name of its new location. In 1834 it moved to Rome, where today, from its headquarters, it oversees the good works of its members worldwide.

While the Order of Malta continues to provide for the sick, operating numerous hospitals and clinics in locations around the globe, its members have long since laid down their swords. They strive instead to witness to the truths of the Faith by the example of their lives and by an articulate account of the teachings of the Church in the public square.

A Twofold Mission

Learning of the Order's twofold mission, Dr. McLean was very much drawn to it, and decided to embark on an 18-month period of discernment as a provisional member. During those months, he served on the Western Association's Defense of the Faith Committee, headed by Nancy Iredale, a friend and member of the College's President's Council. While especially concerned with issues related to the sanctity of life and the preservation of marriage, the Committee has been particularly focused in recent months on defending religious freedom from attack by the U.S. Department of Health and Human Services' mandate that employers

provide free coverage for contraceptive services — including abortifacients and sterilization.

In addition to his work on this committee, Dr. McLean and his wife, Lynda, participated in the Order's annual pilgrimage to Lourdes, the site of St. Bernadette's visions of Our Lady. There they worked with the knights and dames of the Order in caring for approximately 50 *malades* in search of healing for both body and soul. Says Dr. McLean, “I was edified by the joy and good humor of our *malades*, and grateful for the opportunity to care for them alongside the tireless knights and dames with whom we traveled. It was a week full of good works, memories of which Lynda and I will long cherish.”

Investiture

On June 23, Dr. McLean was invested in the Order of Malta during a Mass in honor of St. John the Baptist at St. Mary's Cathedral in San Francisco. Vowing to “witness to and defend the Catholic faith, and to do works of charity, as the Order requires,” he received a medal (“decoration”) and a robe embroidered with the Maltese cross, both emblems of this ancient military Order.

Reflecting on his new membership, Dr. McLean remarks, “I have been fortunate in my life to be called to a spiritual work of mercy — ‘instructing the ignorant,’ as it were. Now, through the Order of Malta, I can not only further that work, but engage in a corporal work of mercy by caring for the sick as my other duties allow. This is indeed a great privilege.”

In Memoriam

Michael J. Paietta ('83), 1953 – 2012

Famous for his encyclopedic knowledge in a vast array of subjects, tutor Michael J. Paietta ('83) had a zeal for learning matched only by his passion for teaching. “Mike had a tremendous wit and a remarkable memory,” recalls Dr. Paul O'Reilly, fellow tutor and the College's vice president for development. “We all wanted him on our Trivial Pursuit team. And those who had him on their team were on the winning side.”



On March 9, Mr. Paietta entered Santa Paula Hospital with symptoms suggestive of a heart attack. He died 16 days later on the evening of March 25, the Feast of the Annunciation. Just prior to his passing Mr. Paietta received the last rites, including absolution and an apostolic blessing, from College Chaplain Rev. Hildebrand Garceau, O.Praem ('78).

“Mike was noteworthy for his love of literature, music, and baseball,” observed his onetime teacher and colleague of many years, President Michael F. McLean. “Above all, though, he was devoted to understanding the thought of our patron, St. Thomas, and was particularly sure that discussions with our founders, Ron McArthur, Jack Neumayr, and Mark Berquist, would help him in that pursuit.”

After attending the University of California, Los Angeles, and serving a number of years in the U.S. Navy,

Mr. Paietta enrolled at Thomas Aquinas College as a 25-year-old freshman in 1979. “Mike was gifted in many ways,” recalls the College's founding president, Dr. Ronald P. McArthur. “He was convinced that there was truth to be found. He was willing to discuss in class. He was interested. He got other people interested. He was one of those first students at the College who, I am convinced, made this school go.”

Mr. Paietta graduated from the College in 1983 and went on to do his graduate work at the University of Notre Dame. He then returned to Thomas Aquinas College, serving as a member of the teaching faculty from 1989 until his death this past semester. A sense of loss among his “extended family” was palpable on campus following his sudden hospitalization and death. This sense was, perhaps, most poignantly expressed by an anonymous student who posted the following poem in St. Joseph Commons:

*If only Life might slow its hurried pace,
That all the grief might pour like winter rain
From out the soul that weeps with hidden face
And feels the greatest depths of human pain.
I ask not end, but merely wish for pause,
As babes at nighttime cry out for the sun,
To have an end to sorrows without cause,
To weep when death begins and life is done.
I should have known him better than I do,
Though humor, knowledge, wisdom did I see,
And thus enlightened, now I see the true,
I know he's gone and feel but misery.
We'll miss you, less as tutor than as friend,
We'll love you, Mike Paietta, to the end.*

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Dolores Di Paolo

December 14, 2010

Legacy Society Member

Mary B. Schaefer

February 12, 2012

Friend and Benefactor

Joseph Brown

February 29, 2012

Legacy Society Member

William R. Harrod

March 7, 2012

Father of Scott ('78) and Timothy ('80)

Michael J. Paietta ('83)

March 25, 2012

Tutor

Kathleen Skrinar

April 1, 2012

Mother of Suzanne Milton ('81)

Donald Gauchier

April 12, 2012

Father of Denise ('00)

John R. Morris ('03)

May 26, 2012

Mary Kathleen Lear Gates

June 2, 2012

Mother of Nora (Bulcher '04), mother-in-law of Peter Bulcher ('05) and tutor John Baer

Pioneers to the Promised Land

Legacy Society Profile: Judy and Jim Barrett

Judy and Jim Barrett have always looked ahead to the future.

They were looking ahead when, in 1972, Mr. Barrett left his successful law practice and purchased an abandoned vineyard in Napa, launching a new career as a vintner. Only four years later one of his Chateau Montelena chardonnays stunned the wine-drinking world by besting nine prestigious French counterparts at a Paris blind testing. That event is still widely regarded as the defining moment in the history of American wine, and Chateau Montelena Winery is still acclaimed as one of the world's best.

The Barretts were also looking ahead 25 years ago when they first became friends and benefactors of Thomas Aquinas College, which was then young, tiny, and teetering on the verge of insolvency. Today — in no small part because of the Barretts' support — the College enjoys a beautiful campus and an international reputation for excellence, while boasting an esteemed pool of alumni who strive to faithfully serve the Church and society.

"To have been a little part of the College's development has been so gratifying for us," says Mrs. Barrett. Her husband likens the couple's early involvement with the College to the pioneer life. "We got into a sacred Conestoga wagon and set across the plains for the promised land," he laughs.

While much of the campus has been built out and maximum enrollment has been achieved, the College has not reached the promised land just yet. Three more buildings remain on its master plan, and meeting the needs of the 70 percent of students who require financial aid is a perennial challenge. Then there are unanticipated difficulties, such as the HHS Mandate — a timely reminder that, in this life, any institution that strives for fidelity to Christ and His church will never be entirely secure.

So the Barretts continue to look forward, attentive to the future needs of the College, the Church, and the nation. As members of the Legacy Society, they have included a substantial bequest to Thomas Aquinas College in their estate planning.

Investing in the Future

As is the case with many benefactors, the Barretts' interest in the College began upon their realization that something had gone awry in much of Catholic education. "We are both graduates of a Catholic law school, and we got very upset one year when it was giving awards and having commencement speakers who were definitely not reflecting the Catholic point of view," recalls Mrs. Barrett. "From that point we started taking a look at Catholic higher education. We saw a tiny little ad for Thomas Aquinas College in *National Review*, and we pursued it a little bit. The rest is history."

That history includes decades of relentless hard work, prayer, enthusiasm — and deep friendship. Soon after becoming the College's second president, the late Dr. Thomas E. Dillon and his wife, Terri, visited the Barretts, and a close bond was

instantly formed. "We became blood brothers," says Mr. Barrett, noting that he and Dr. Dillon collaborated in many ways to help firmly establish the College.

Since 1987 the Barretts have been faithful members of the President's Council, the benefactors who contribute at least \$1,000 to the annual fund and underwrite the bulk of the College's financial aid expenses. Mr. Barrett joined the Board of Governors in 1992 — serving as vice chairman from 2004 to 2008 — and retired in 2010, at which time he was named an Emeritus member. The couple were also generous patrons of Our Lady of the Most Holy Trinity Chapel, giving the statue of St. Thomas Aquinas that stands in the niche beside the grand arch. In gratitude for their decades of extraordinary generosity, in 1998 the College honored Mr. and Mrs. Barrett by inducting them into the Order of St. Albert the Great.

For the Barretts, supporting the College is a form of investing in the future of the Church in the world. "It's very heartening to see the numbers of young people coming out of the College and becoming involved in politics, in law, in medicine, and so on," says Mrs. Barrett. For 20 years she served as Respect Life Coordinator for the Diocese of Santa Rosa, and she currently writes about life issues and religious freedom for the California Catholic Conference website blog. That experience, she says, makes her all the more appreciative of young people who can defend the Church's teachings. "The College's graduates have a deep understanding of these issues, backed up with a strong philosophical and theological point of view," she notes. "That makes them a great leaven."

As the brother of a late diocesan priest, Mr. Barrett stresses that he and his wife are particularly mindful of the need to foster the vocations that will ensure the Church's sacramental future. For that reason the couple seeks out organizations, such as the College, that have a strong track record



Thomas Aquinas College President Michael F. McLean presents Judy and Jim Barrett with an icon of St. Thomas at the inaugural meeting of the Northern California Board of Regents, which the couple graciously hosted at their Chateau Montelena Winery in Calistoga, Calif. (From left to right: Regents Jim Fahey '94 and Bob Andrews, Mrs. Barrett, Dr. McLean, Mr. Barrett, and James Campbell '01)

of fostering vocations to the priesthood. "Thomas Aquinas produces more priests than the five largest, oldest Catholic colleges in the U.S. combined," he observes. Adds Mrs. Barrett, "The number of vocations to the priesthood and religious life is especially remarkable. That's something that we are extremely happy to be associated with, in every aspect."

The Legacy Society

Joining the Legacy Society, the Barretts note, is simply another part of their desire to plan ahead. Indeed, when he was still an active member of the Board of Governors, Mr. Barrett helped to establish the Legacy Society precisely so that benefactors could maintain their support of the College, even in the event of an unexpected tragedy. "People who want to give to the College on a regular basis have to anticipate all the possibilities," he says. "You might be in an automobile accident — all kinds of things happen to

people. Each of us thinks we're going to live forever, but that's not true. We have an appointed span of years."

Of course, having helped form the Legacy Society, it was only natural that he and his wife would be among its first members. "We couldn't ask others to do it if we didn't do it ourselves," says Mrs. Barrett. "We just thought we needed to step up to the plate, and this is a way for us to keep giving to the College and ensure our commitment." Or, as Mr. Barrett puts it in his whimsical way, "Do you love the College enough that, even when you're in Heaven, you will keep on giving?"

"The very purpose of estate planning is to take care of those you love," explains Tom Susanka, the College's director of gift planning. "The Barretts have a deep, abiding love for Thomas Aquinas College. They have helped to take care of it since its early years, and they plan to continue doing so for many, many more to come. Who could ask for more faithful friends?"

Because the future needs the wisdom of the past ...

*Help shape the future
with a legacy gift today.*

Please contact
Tom Susanka, Director of Gift Planning
tsusanka@thomasaquinas.edu
805-421-5928



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The Way of Health and Hope and Love

Why We Study Dostoevsky

By Dr. Brian T. Kelly ('88)

Note: The following remarks are adapted from Dean Brian T. Kelly's report to the Board of Governors at its February meeting. They are part of an ongoing series of talks in which Dr. Kelly explains why the College includes certain authors and disciplines in its curriculum. The complete series is available at thomasaquinas.edu/whywestudy.

Fyodor Dostoevsky (1821-1881) was orphaned as a teenager, served in the military, and flirted with utopian socialism. Because of this last entanglement he was arrested and condemned to death. Clemency was granted, but he still served hard time in Siberia, where he drew closer to his Orthodox faith. He traveled extensively, gambled his way into deep and troublesome debt, and developed epilepsy. He edited political and literary journals and somehow also found time to publish critically successful and popular novels, including *Crime and Punishment*, *The Idiot*, and *Notes from the Underground*. By the time he completed *The Brothers Karamazov*, his final work, he was recognized as one of Russia's premier writers. He died shortly after completing this novel.

The Brothers Karamazov is a towering epic, close to 800 pages long and brimming with passionate, vibrant prose. It is full of philosophy, theology, poetry, turgid emotion, and violent melodrama. It even turns into a bit of a murder mystery.

The histrionics revolve around the highly dysfunctional Karamazov family, including Fyodor Pavlovich and his three, or possibly four, sons. Fyodor's cook, Smerdyakov, the son of a homeless retarded girl, appears also to be Fyodor's son. Norman Rockwell would not be interested in doing a family portrait, though Jerry Springer would happily book them for his show. Dmitri, the oldest, is passionate and irresponsible. Ivan is abstract and rational. Alyosha, the youngest, is gentle and kind and very much in love with Christ. He thinks he has a vocation to the local monastery, but Fr. Zossima, his saintly spiritual director, sends him back into the world.

I will not summarize the whole novel. I am too afraid of ruining the story for you. It is great. Instead I will discuss what I take to be the two great and warring ideas lying at the heart of the tale. The first great idea is that, as sons of God, all men form a community. This could be called the idea of universal Christian brotherhood or, more simply, the Christian ideal. The second great, though not quite as great, idea is that God is either dead or irrelevant and therefore there are no moral rules. I think it is fair to call this idea Nietzschean nihilism even though it predates Nietzsche's articulation of the will to power.

The story revolves around Alyosha, who believes in the first idea. Alyosha loves everyone, and everyone is drawn to him. He has learned from Fr. Zossima that "each of us is guilty before everyone and for everyone." This is an odd saying and it sounds vaguely false, but it dominates much of the book and is, therefore, worth examining closely. What does it mean and is it really the Christian ideal?

In his reckless youth Zossima challenged an innocent man to duel over a woman. The night before the duel he became angry with his manservant, Afanasy, and struck him in the face. All night he tossed and turned and couldn't comprehend why. In the morning he rises from his bed as though thunderstruck. It is not the coming duel that is tormenting him, but the fact that he has struck his servant. He says, "this is what a man can be brought to, a man beating his fellow man! What a crime! It was as if a sharp needle went through my soul. This question then pierced my mind for the first time in my life. 'Mother, heart of my heart, truly each of us is guilty before everyone and for everyone.'"

It is hard here to know exactly what he means when he says that each of us is guilty before everyone and for everyone. But it is clear that it turns on the realization that God has made all of creation to praise and serve Him, and



that all men are created in the image and likeness of God. It is in some way a realization that as a Christian everyone is my neighbor.

Fr. Zossima says later, "There is only one salvation for you: take yourself up, and make yourself responsible for all the sins of men. ... Remember especially that you cannot be the judge of anyone." Here it is evident that he aims at imitating Christ's willingness to suffer for all, but with the clear recognition that he can in no way supplant Christ so as to be the judge of others.

"This is an important realization, that no man sins in a vacuum. When your brother sins in your sight you may very well have contributed to his sinful action by failing to give him the appropriate example when you didn't imitate Christ, 'the only sinless One.'"

But even if this is an attempt at the Christian ideal, what if it is not true? If he really isn't guilty before all and for all, then this is a false imitation of Christ. Isn't it obvious that the Christian is not guilty for the sin that his neighbor commits? Christ certainly spoke of good and bad servants as though they each were responsible for their own actions. Isn't it a lie to suggest that the good servant is guilty for the bad servant?

Fr. Zossima sheds a little light on the claim later in the story when he says, "If the wickedness of people arouses indignation and insurmountable grief in you ... fear that feeling most of all; go at once and seek torments for yourself, as if you yourself were guilty of their wickedness."

Here the "as if" makes it clearer that he is recommending a practical approach and not teaching a moral truth. It's like the advice "The customer is always right," or "work as if everything depends on you and pray as though everything depends on God." It is not strictly true that the customer is always right or that everything depends on you, but the advice can be helpful all the same. So when Fr. Zossima says, "each of us is guilty before everyone and for everyone," he is preaching an attitude of openness to the sinner and to accepting suffering on the sinner's behalf, a common theme among the doctors and fathers.

Fr. Zossima insists that in a certain way we do share the sinner's guilt. He says, "understand that you, too, are guilty, for you might have shone to the wicked even like the only sinless One, but you did not. If you had shone, your light would have lighted the way for others, and the one who did wickedness would perhaps not have done so in your light."

This is an important realization, that no man sins in a vacuum. When your brother sins in your sight you may very well have contributed to his sinful action by failing to give him the appropriate example when you didn't imitate Christ, "the only sinless One." Your neighbor's sin is his, but you contributed by falling short before him.

God calls us to "be perfect as your heavenly Father is perfect." At best we respond imperfectly. When we recognize this in ourselves, we can resist pride and be more loving and humble with our brother. For Fr. Zossima this is the proper way to approach the sinner. This is the way to win the sinner to Christ.

You may be scratching your head at this point. This sounds good, but how does it fit with what is most touted about *The Brothers Karamazov*? Of all of the parts of this massive book, it is the chapter called "The Grand Inquisitor" that is the most famous and most frequently read.

In the preceding chapter Ivan recounts a litany of cruel and senseless sufferings inflicted by human beings, mostly on children. Dwelling on these Ivan declares that there is no God, or if there is he does not want to know Him. In "The Grand Inquisitor" Ivan tells a story he has written in which Christ returns to earth to find that his brave attempt to rescue mankind by dying on the Cross has failed. His solution was too much out of tune with the reality of the human condition. Mankind is too frail to accept Christ's unreasonable offer of sanctifying grace.

In his rejection of God, Ivan can see no rational basis for morality. This is the second idea that we called earlier a version of Nietzschean nihilism. Ivan and his philosophy stand in total opposition to Fr. Zossima and Alyosha. As if to make this perfectly clear, Ivan admits, "I never could understand how it's possible to love one's neighbors. In my opinion it is precisely one's neighbors that one cannot possibly love."

The Brothers Karamazov is widely recognized as a great philosophical novel. It raises the enduring questions about God, suffering, and the human condition. It does not gloss over man's wickedness and it gives the heathen full and fair opportunity to rage. And it presents the two great options, which Bl. John Paul II named the Culture of Life and the Culture of Death.

Without giving away the ending I will suggest that the action of the story suggests clearly which is the way of health and hope and love, and which is the pathway to despair, mental sickness, and spiritual death. The wisdom of *The Brothers Karamazov* is very modern and very ancient. It is indeed a great philosophical novel, but even more it is a great Christian novel.

St. Vincent de Paul Lecture and Concert Series

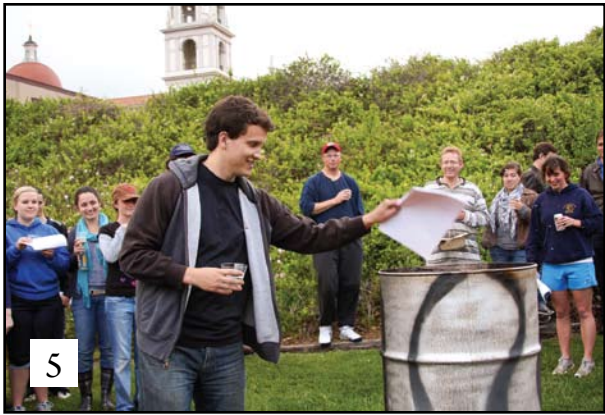
Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

- 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 10 and focused on St. Thomas Aquinas' discussion of lying in the *Summa Theologiae*.
- To mark the College's celebration of its patron's feast day on March 7, **Rev. Lawrence Dewan, O.P.**, a professor of theology at Dominican College, delivered a lecture entitled, "Faith and Reason: Creation and Metaphysics."
- **Dr. Bainard Cowan**, a member of the Department of English at the University of Dallas, lectured on March 30 on the subject, "The Novel as Literary Form."
- **The Thomas Aquinas College Choir** presented Mozart's *The Magic Flute* at its Spring Concert on April 20.
- **Mother Mary Assumpta Long, O.P.**, foundress and prioress of the Dominican Sisters of Mary, Mother of the Eucharist, served as Thomas Aquinas College's 2012 Commencement Speaker on May 12.



CAMPUS
LIFE



1. Thomas Quackenbush ('14) stares in disbelief at his blood-stained hands while playing the title role in this spring's production of Macbeth. 2-4. Images from July's Summer Seminar Weekends: Student singers perform in St. Thomas Plaza; guests talk over lunch in the Dumb Ox Café; attendees discuss the United States' founding principles during a seminar. 5. Jack Thomas tosses his text onto the pyre at the seniors' annual thesis draft-burning party. 6. At the end of the academic year, senior Sean O'Neal and his classmates tout their accomplishments — and announce to underclassmen precisely how many classes, seminars, papers, and examinations they must still endure — in St. Joseph Commons. 7. After completing their last final exam, seniors race down to the campus ponds for a celebratory swim.

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

Weekdays	Saturdays	Sundays
7:00 a.m.	7:15 a.m.	7:15 a.m.
5:20 p.m.	9:30 a.m.	9:00 a.m.

*Schedules may vary; if traveling from afar, please call in advance to confirm.

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

Calendar of Events

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

Faculty Retreat	August 13
Freshman Orientation	August 16
Convocation	August 20
Opening Lecture: On Liberal Education Dr. Michael Letteney, Thomas Aquinas College	August 24
All-College Picnic	August 25
Lecture: Rev. Robert Spitzer, S.J. Magis Center of Reason and Faith	September 14
Don Rags	October 16–18
Lecture: Dr. Jeremy Holmes ('99) Academic Dean, Wyoming Catholic College	November 16
Thanksgiving Recess	November 22–25

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