



# THOMAS AQUINAS COLLEGE NEWSLETTER

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## College Bids Farewell to Founder and Tutor

### Remembering Marcus R. Berquist, 1934 – 2010

There was much that was uncomfortably familiar about the day: a coffin stationed in the crossing of Our Lady of the Most Holy Trinity Chapel, the long motorcade departing the campus of Thomas Aquinas College, a solemn luncheon in St. Joseph Commons. Scarcely 18 months after the funeral of President Thomas E. Dillon, the community was bidding farewell, once again, to one of its own.

On November 6, 2010, some 750 friends, former students, and loved ones gathered to pray for the repose of the soul of Marcus R. Berquist, a senior tutor of the College and one of its founders. They filled the pews in the Chapel as chaplain Rev. Paul Raftery, O.P., offered Mass in the extraordinary form. They attended the interment at a Santa Paula cemetery, just yards from Dr. Dillon's gravesite. And they returned to the Commons to remember Mr. Berquist, who died on November 2, the Feast of the Holy Souls, from complications arising from lymphoma.

One of the seven founders of the College, Mr. Berquist was a principal author of its seminal document, *A Proposal for the Fulfillment of Catholic Liberal Education*. He was also the architect of the College's classical curriculum, pulling together the works of the greatest authors of Western civilization in an integrated study of the liberal arts, philosophy, and theology that has made the College a model of excellence in Catholic higher education for four decades.

"I could not have conceived of being a part of a new college without knowing that he was one of us," recalls Dr. Ronald P. McArthur, the College's founding president. "We could rely on him to keep us securely grounded in the study of Aristotle and St. Thomas, without which our college could never have achieved its purpose."

For decades, Mr. Berquist was a favorite among the College's students for the clarity of his teaching. "I have always considered Mark to be the teacher to whom I owe the most," says Dr. Glen Coughlin, a longtime tutor at the College who was one of Mr. Berquist's students in the late 1970s. "I learned from him to think carefully; to proceed one step at a time; to identify premises which are certain; and to build on them slowly, deliberately, and therefore confidently." Says Dean Brian T. Kelly, "Mark was an intellectual leader of this community. Just recently, when we decided to articulate the goals of our philosophy courses, there was no question whom we would ask. It had to be Mark. He was always willing to teach in the summer tutor program and to take an overload of coursework when needed."



Born in St. Paul, Minn., in 1934, Mr. Berquist received a B.A. at the city's College of St. Thomas and a Ph.L. at the Université Laval in Quebec, Canada. He taught at St. Mary's College of California, the University of Santa Clara, and the University of San Diego before helping to found Thomas Aquinas College in 1971. He dedicated the balance of his career to the College, serving as a tutor and as a member of the Board of Governors for the last 40 years.

Mr. Berquist is survived by his wife, Laura Marie (Steichen) Berquist, a graduate of the Class of 1975, as well as their six children (all of whom have graduated from the College) and four grandchildren. Mrs. Berquist is the founder and director of the internationally acclaimed Mother of Divine Grace School, a distance-learning program for which her husband served as a tireless adviser. In 2009 the CiRCE Institute awarded the Berquists its Paideia Prize for their lifetime of contributions to the cause of classical education.

Mr. Berquist died a holy and peaceful death," notes President Michael F. McLean. "College Chaplain Rev. Cornelius Buckley, S.J., had anointed him the prior afternoon, and his family was praying the rosary by his bedside." Indeed, the prayers had begun weeks earlier, with friends and alumni of the College mounting vigils in his behalf. The prayers continued with a rosary and an all-night vigil in Our Lady of the Most Holy Trinity Chapel on the eve of his funeral and with the requiem Mass itself. In the subsequent days, several alumni priests also offered Masses across the United States.

"Remembering Mr. Berquist gives us an opportunity to think back to the early days of the College and the prescience of its founders," says Dr. McLean. "We who carry on their legacy are among the many beneficiaries of their courage and sacrifice." Adds Dr. McArthur, "I know that Mark will continue to live as long as Thomas Aquinas College — so much the result of his own life and example — shall remain in existence."

### Remembering Mr. Berquist

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## Welcoming Los Angeles' New Archbishop

### The Most Rev. José Gomez to Serve as 2011 Commencement Speaker

Traditionally graduation ceremonies are called "commencements" because they mark a new beginning — in the life of the graduates, to be sure, but also for the academic institution itself, as one class departs, thereby making room for the next. This spring's Commencement exercises at Thomas Aquinas College will represent these sorts

of new beginnings, but another significant one as well, as evidenced by the Commencement Speaker.

"We are greatly honored that the Most Rev. José H. Gomez has accepted my invitation to serve as the principal celebrant at this year's Baccalaureate Mass and to deliver the Commencement Address," says President Michael F. McLean. The Commencement exercises, the 37<sup>th</sup> in the College's history,

will be held on campus on Saturday, May 14, and are open to the public. "His Excellency will have assumed the See of the Archdiocese only weeks before; we are therefore especially grateful that he will take the time to be with us," the president adds. "We very much hope this year's Commencement will be the first of many visits to our campus by our new ordinary."

In its 40 years as one of only three Catholic colleges in the Archdiocese of Los Angeles, Thomas Aquinas College has operated under the guidance of just two archbishops: Cardinal Timothy Manning, from the time of its founding in 1971 until 1985, and for the last 25 years, Cardinal Roger Mahony. Most Rev. Gomez, who has been the Archdiocese's coadjutor archbishop since last year, will become the third archbishop in the College's history on February 27, when he succeeds the retiring Cardinal Mahony.

#### 40<sup>th</sup> Anniversary Gala

"We are deeply grateful for the kindness and support Cardinal Mahony has shown these last 25 years," says Dr. McLean. "His Eminence has been with us through all the most poignant moments in our brief history, from inaugurations and funerals to dedications and anniversaries."

Thus it was fitting that President McLean invited both Cardinal Mahony and Archbishop Gomez to serve as honorary co-chairmen of the College's 40<sup>th</sup> Anniversary Gala, which will be held in Los Angeles on September 17. Both prelates have graciously agreed to support this joyful event, even as they work together to give the Archdiocese a smooth transition from one archbishop to the next. Says Dr. McLean, "We thank God for these two shepherds of His church and for their goodness to this college."



Dean Brian T. Kelly and President Michael F. McLean pictured with the incoming Archbishop of Los Angeles, the Most Rev. José Gomez, after His Excellency's May 26, 2010, Mass of Reception at the Cathedral of Our Lady of the Angels in Los Angeles.



# From the Desk of the President

## Dr. Michael F. McLean’s Remarks at the Board of Governors Fall Retreat

Our purpose this evening is to honor and thank the College’s Board of Governors and to deepen our friendships with them. I thought it would be helpful to me as a new president, and to you as members of the Thomas Aquinas College community, if I were to reflect for a few minutes on just what the Board of Governors is and why it is of such importance to the College and so to the existence of Catholic liberal education in the world today.



To do this requires that I venture briefly into the world of corporate law and American legal policies and procedures. The first thing we must understand is that Thomas Aquinas College is a California nonprofit corporation. The “nonprofit” part is fairly easy to understand — we are not exactly rolling in money, and what resources the College has do not come from our selling you an education at a profit or from running the food service and residence halls at a profit. You do, of course, pay something in room and board and tuition, but what you pay, even if you pay the full amount we charge, does not cover the complete cost of your education; nor does it cover the cost of constructing the buildings in which your education and sacramental life take place. The additional resources needed for Catholic liberal education must come from charitable contributions.

I will say a little more about corporations in a minute, but what is quite interesting here is the fact that Thomas Aquinas College, the *corporation*, exists for the purpose of operating Thomas Aquinas College, the *college*. The governing document of the *corporation* begins as follows: “The object of this corporation is to establish and operate a private educational institution of collegiate grade known as Thomas Aquinas College.” The document is quite explicit that the *college* “shall provide, through a four-year curriculum, a Catholic liberal education in accordance with the principles set forth in a booklet published in 1969 ... and entitled *Thomas Aquinas College: A Proposal for the Fulfillment of Catholic Liberal Education*.” (By the way, I love the humility of the word “booklet” in this formulation — in fact, the *Proposal* is one of the greatest works that has ever been written on Catholic education, or any kind of education for that matter, and seems deserving of being called a *treatise* or *tome* ... or, at least, a *pamphlet*. Anyway, *booklet* it is.)

### One In Being, Two In Ratio

So, we have the *corporation* which operates the *college*, and just to make life interesting, both the corporation and the college have the same name: Thomas Aquinas College. This should not confuse liberally educated students, or Board members for that matter, because we know that Aristotle and St. Thomas will sometimes give the same name to both a genus and one of its species — you just have to pay attention to which they are referring in any particular context.

In addition, liberally educated students and Board members know that something can be one in being while being two *in ratio* (in thought). Looked at one way, and with respect to one set of relations, Thomas Aquinas College is a *corporation*; looked at another way, and with respect to a second set of relations, Thomas Aquinas College is a *college*, just as I, although one *in being*, am both the husband of Lynda and the father of Melanie, Sean, and Mark — one individual, two *accounts* or *descriptions*.

Now, as it so often does, Wikipedia came to my rescue in preparing these remarks when I asked myself what exactly a *corporation* is. Again, being liberally educated, we go back to the Latin: “corporation” derives from *corpus*, for *body* or *body of people*. And so a *corporation* is a “body” or institution granted a charter recognizing it as a separate legal entity having its own privileges and liabilities *distinct from those of its members*. So, for example, if a corporation fails, shareholders normally only stand

to lose their investment, and employees will lose their jobs, but neither will be further liable for any debts that may remain owing to the corporation’s creditors.

Wikipedia goes on to make this point: “Despite not being natural persons, corporations are recognized by the law to have rights and responsibilities like natural persons or ‘people.’ Corporations can exercise human rights against real individuals and the state, and they can be held responsible for human rights violations. Just as they are ‘born’ into existence when their members obtain a certificate of incorporation, so they can ‘die’ when they are dissolved.” The existence of a corporation requires a special legal framework and body of law that grants the corporation legal personality, and typically views a corporation as a *fictional* or *legal* person. The equivalent of modern corporations existed in ancient Rome, ancient India, and medieval Europe.

I have already mentioned that a corporation has rights and responsibilities distinct from those of its members; related to this is the advantage that the assets and structure of the corporation may continue beyond the lifetimes of its members, giving it and its activities a kind of permanence not enjoyed by those individuals who make up the corporation at one time or another.

“A college, like a family, is not self-sufficient, but relies on the time, talent, and treasure of its governors and other friends for its very existence.”

And now to the point, at least for our purposes this evening: a corporation is controlled by a *board of directors* or, in our case, a *board of governors*. So the bylaws of Thomas Aquinas College, the *corporation*, say: “The Board of Governors shall be the governing body of this corporation ... and shall have power to supervise, control, and manage the affairs of this corporation, and to determine the educational policies of Thomas Aquinas College in harmony with the object of this corporation as set forth above.” Again, the object here is to operate a program of Catholic liberal education in accord with the College’s founding document (or “booklet”).

In light of the educational purpose of our particular corporation, it is very much worth noting that we are thankful that we have recruited Board members who understand our mission and are committed to it. Moreover, the seven founders of Thomas Aquinas College were granted indefinite terms on the Board of Governors; the president of the *college* is also the president of the *corporation*; the president of the corporation must be appointed from among the Roman Catholic tutors having permanent appointment to the faculty of the College; and at least seven members of the Board of Governors must be the said seven founding members or persons associated with the administration and/or faculty of which at least five members shall be teaching faculty of Thomas Aquinas College.

These provisions are important ways in which Thomas Aquinas College, the *corporation*, ensures that it will remain forever faithful to its original mission — the establishment and operation of a *college* committed to the principles outlined in our founding document.

### Like a Family

I do not want this discussion of the law to obscure an obvious and fundamental point: one reason, I think, for distinguishing between the *college* and the *corporation* is that the work of the *college* is the work of educators — *tutors* whose primary responsibility is to become competent in the College’s academic program and successfully implement its pedagogy — and of the administrative faculty and staff who contribute essentially to that work. The *affairs of the corporation*, however, while certainly ordered to education, extend beyond education and require a kind of wisdom and prudence beyond that possessed by the faculty and staff.

These affairs include advising the officers of the College; ensuring that the College does not stray from

its mission; securing, managing, and investing financial resources; planning and implementing a building program; representing the College to the community and the Church; and cultivating others who might be qualified to join the College’s governing body or its family of friends and benefactors. Such are the responsibilities of the College’s *governors*.

We can sum things up this way: a *college* needs a *corporation* and its *governors* if it is to thrive and carry out its educational mission. A *college*, like a family, is not self-sufficient, but relies on the time, talent, and treasure of its governors and other friends for its very existence. It is important for us to recognize this dependence and to see what follows from it: namely, that among other things, the College depends upon the wealth-producing power of the economy, for philanthropy presupposes both wealth and the virtue of liberality; the College also depends upon the legal institutions of the nation, under which wealth is earned, managed, and given away.

In the *Politics*, Aristotle reminds us that the fully self-sufficient community is the *city*, “which comes into being for the sake of living, but which exists for the sake of living well.” The perfection of natural virtue is possible only in the *city* or in the *political community* where virtues like justice and political prudence can be acquired and exercised. In his *Commentary on the Politics*, St. Thomas writes: “The city is the most important of the things that can be constituted by human reason, for all the other human societies are ordered to it. ... [The city] seeks the highest among all human goods, for it aims at the common good, which is better and more divine than the good of one individual.”

Honoring the Governors, as we do this evening, and reflecting upon the College’s place in the political community, reminds us that we should be grateful for the College’s presence in the United States of America. In this country we are blessed with a political order committed to the common good, at least to the extent that, even if it doesn’t *encourage* a school like ours to exist, certainly *permits* it to do so. In addition, in the United States we enjoy political and economic arrangements which encourage the creation and accumulation of the resources necessary for the work of Catholic liberal education.

The College not only *depends upon* a good political community but, as St. Thomas reminds us, the College is also *ordered to* the good of that community. It serves this good by fostering moral, intellectual, and theological virtue in you students; you, in turn, will put these virtues to work for the good of the larger community and the Church. In the final analysis, it is this ordination to your individual good, both natural and supernatural, and to the common good that makes the work of the Governors, and the rest of us associated with the College, so important.

### IN MEMORIAM

Eternal rest grant unto them, O Lord.

**Rev. Msgr. Christopher J. Kennedy**

March 2, 2009

*Benefactor*

**Mary C. Bruch** — August 20, 2010

*Benefactor*

**Rev. Mr. M. Peter Hart**

November 15, 2010

*Father of Thomas ('91)*

**Nona Aguilar** — January 2, 2011

*Grandmother of Nathan Haggard ('99),*

*Nona (Haggard '00) Kelsey, Joseph Haggard ('03),*

*Gabriel Haggard ('05), John Haggard ('11), and*

*Martin Haggard ('14)*

**The Most Rev. John James Ward**

January 9, 2011

*Aux. Bishop of Los Angeles (Ret.), Friend*



# Senior Reflections

## Students Speak to Board of Governors at Fall Retreat

By Cara Buskmiller ('11)

Thank you for the opportunity to come and spend time with you. It is lovely to speak with you, and I am especially excited to be able to share because I think I am a little different from many of the Thomas Aquinas College students whom you might have already met.

Before I applied to college, I was certain that I wanted to become a doctor. I knew that this path entailed sciences, prerequisites, and research experiences, and I looked into colleges with competitive pre-medical programs that would make it very easy to slide right into medical school.

But I preferred Thomas Aquinas College to those colleges, and as a result, I have spent my summers acquiring those prerequisites and the experiences necessary for a traditional application. I applied to medical schools this year, and I am pleased to say that I have been accepted to Texas A&M University. I will matriculate in July.

That success has not been in spite of my Thomas Aquinas College education. To the contrary, I always felt that Thomas Aquinas College was the most important part of my premedical preparation. Having divided my time between the public university and Thomas Aquinas, I can tell you that the College is the only place where students are taught to construct and follow an argument, to discourse with others, to sift details out of a text, and to prepare for class so rigorously.

Although that is good for any student — those skills are good for anyone — I have always thought that they were particularly useful to me as a future physician, who would need to talk, to listen, and to diagnose.

That is to say nothing of the material itself with which we have worked, and with which we have practiced these skills. It is remarkable what we are privileged to study here. My high school, other colleges — in fact, the whole culture — seems unaware of the vast amount of work and truth that is out there.

The College puts into our hands the libraries that the Church has filled. It puts into our hands the greatest works that have been written. And although we receive at Thomas Aquinas College in these short years a very small part of all those libraries, it gets us very addicted to well-written and great thoughts.

There is one other benefit of my Thomas Aquinas education that I would like to touch on, and that is my vocation.

Thomas Aquinas College is home to a particular atmosphere which is almost monastic although certainly the most fun monastery in the world. This weekend alone, people have carved pumpkins; they will go to a Halloween dance dressed as all kinds of things; they will ice skate; they will present choral performances; they will rehearse a Shakespearian play and probably engage in a dozen other activities. So there is a lot of fun. But at the same time, the students, the faculty, and the chaplains strive to create an atmosphere which allows for a lot of good thought and allows us to be good. I do not think that atmosphere exists as a matter of course. I think it is the result of more than just human effort. But in any case, the atmosphere at the College allows students to hear callings which would have been inaudible elsewhere.

And so, thanks to Thomas Aquinas College, I believe, I am currently discerning a call to consecrated virginity within the world. So not only have I been taught how to read well and how to speak well, I have also lived for four years in a community which is perfused with God's grace. All of these put together are a gift which cannot be repaid even by a lifetime of prayer. And for this gift I have my parents and my teachers and you to thank. And so I thank you, and be assured of my prayers.

*Miss Buskmiller is a senior from Dallas, Tex.*



By Luke Bueche ('11)

When I was in high school, I was not sure that I wanted to come to Thomas Aquinas College. My parents were excited about the College, though, so we visited during the spring of my junior year. I attended classes, and I liked what I saw.

I especially remember one theology class — it was freshman theology, so the students were reading the Bible. Being familiar with the text they were reading, I could see how they were analyzing it, how they were asking thoughtful questions, and how they would discuss their observations as a class. I was on the edge of my seat. I wanted to jump in with what I had to say — what I thought would be good to say, disagreements I had with what the students were saying.

So with that desire as a prod, I decided to come to the College for at least a year. Now, nearly four years later, I am convinced that I made the right choice. There are many good things to say about the College, but today I will just talk about a few that are especially important to me.

First, I really like the Socratic method of teaching and learning. When you read the text with the idea that you're going to discuss it in class with your peers — you're going to have to form your own views and defend them against those of your classmates — it compels you to read and really understand the text. It forces me to learn while I am reading, and I think I am a much better learner now than I was before I came to the College.

Closely tied with my love of the method is my love for the material. Here we are in contact with some of the greatest minds that Western civilization has ever produced. To become familiar with the minds of St. Thomas, Aristotle, Euclid — to see their thought processes and their ideas, even in my own small way — has been very beneficial.

As much as possible, we really try to live out the intellectual life. What is discussed inside the classroom affects every part of our lives *outside* the classroom. What we come to know influences what we do, and the way the College itself runs. The layout of campus, the design of the residence halls, the way that meals are scheduled so that we have them all together in the Commons — everything here is focused on giving us students the chance to live for four years in a community of learning. We are all supporting one another and learning from one another.

I would be remiss if I did not also speak of the spiritual life here. For anybody on this campus — Catholic or non-Catholic — the presence of God in our lives is unmistakable. It is amazing to have the Sacraments and all their graces at our disposal. I have talked about this with other students and graduates, and everyone agrees: in no other place is it so easy to be good as here at Thomas Aquinas College.

That is why I stayed well beyond that first year.

As for what I will do next, after I graduate, I am not so sure. The education that I have received here has prepared me to do most anything I could want to do. But if there is a downside to this versatility, it is that having so many options makes it harder to choose just one. One possibility I am considering, however, is to follow in my mother's footsteps and become a nurse anesthetist — a field I have always found interesting. But I still plan to spend some more time discerning how to best make use of the gifts I have been given.

In the meantime, I would like to say thanks to you, the members of the Board of Governors. Hopefully it is clear from what I have shared today just how much I have really enjoyed my experience at Thomas Aquinas College. I am grateful to you members of the Board, for all that you have done to make this education and my time on this campus possible. So speaking for myself and, I am sure, for all my fellow students, thank you very much. We are truly grateful.



*Mr. Bueche is a senior from Shelby Township, Mich.*

## *Fifth Annual Thomas Aquinas College Golf Classic*



*Sherwood Country Club  
Thousand Oaks, California*

*Monday, May 23, 2011*

Presented by the Board of Regents of Thomas Aquinas College

Proceeds to support student scholarships

For more information, please contact Heather Tiffany  
at [htiffany@thomasaquinas.edu](mailto:htiffany@thomasaquinas.edu) or 805-421-5922





# Three New Governors

## Robert Barbera, Angela Connelly, and Glen Coughlin Appointed to Board

### Robert Barbera

A native of New York, Robert Barbera moved to Southern California in 1955. He earned an accounting degree at California State University, Los Angeles, in 1958. The dean of the accounting department took him under her wing, helping him to secure some scholarships that would make tuition affordable for the young newlywed. The experience instilled in him a heightened sense of the value of education and a tremendous appreciation for the benefactors who make it possible — and whom he has since strived to emulate.



The founder and CEO of Barbera Property Management, which owns several businesses in the San Gabriel Valley, Mr. Barbera is a dedicated philanthropist, giving generously to numerous educational organizations. Having come to know Thomas Aquinas College well over the last 15 years, he is particularly impressed with its unique academic program. “It is only in liberal education that we can truly further ourselves,” he says. “With liberal education you broaden the mind.”

This assessment has been confirmed, he adds, by his meetings with the College’s students. “You couldn’t be more impressed with a better quality of people. At Thomas Aquinas, you really see the best of the best.”

The Barberas have for many years been faithful and generous friends of the College. Their gifts include the funds for the design and construction of the prayer garden on the south side of Our Lady of the Most Holy Trinity Chapel. Calling his appointment to the Board “a great opportunity” to be part of “a great place,” Mr. Barbera looks forward to working on its behalf. “I just hope that I can do my part for Thomas Aquinas, and to encourage other people to help in the process,” he says.

### Angela Connelly

There are many reasons why Angela (Andersen ’87) Connelly has “a passion,” as she puts it, “to promote Thomas Aquinas College.” She is an alumna who considers her time on campus to have been “an intellectual, emotional, and spiritual high.” Her eldest daughter, Catherine, is a member of the Senior Class. And Mrs. Connelly has seen, in a very personal way, how the College prepares its students for life both in this world and in the world to come.



When she came to the College in 1983, Angela met up with a fellow freshman and former childhood acquaintance, Jon Syren (’87). “He was immediately my soul mate,” she recalls. The two went through the program together and married shortly after graduation. When Jon applied to medical school, Mrs. Connelly remembers, his alma mater was one of his strongest assets. “Every interview revolved around it; it was very attractive to the medical schools.”

Tragically, during his third year of medical school Jon was diagnosed with non-Hodgkin lymphoma and died shortly thereafter, leaving Angela and two small children behind. “The College prepared him so well for his death; he was so ready, even though it was so hard. He knew God. He knew beauty and goodness. I can’t imagine a more practical purpose,” she says. “And given the Communion of Saints, he is so with us. He is with Catherine and Joseph all the time, and I know he is with Thomas Aquinas College.”

In 2004 Angela married Jack Connelly, an attorney in Tacoma, Wash., and the couple has since been blessed with seven more children. They are enthusiastic champions and generous benefactors of the College, having hosted receptions at their beautiful Puget Sound home. They are also involved in numerous civic and Church organizations, for which Mrs. Connelly has served on several boards. “But there is a difference when an organization represents your deepest passions, and you can just assent intellectually and with your will to loving and supporting the mission,” she says. “Thomas Aquinas College is a firsthand experience for me that I know to be true and good, and it’s an amazing joy to help.”

### Glen Coughlin

Few people know Thomas Aquinas College as extensively as does Glen Coughlin. He is a member of one of its first graduating classes (1981), and he has served on its teaching faculty since 1987. He was the College’s dean from 1996 to 2003, and he is the father of two current students and three alumni.



“As a tutor and dean I have seen how important it is that the school remain faithful to its character, both the Catholic character, of course, but also the discipleship to St. Thomas and Aristotle,” he says. “And as a parent I have seen more clearly how *good* the school is.” He also has gained a greater appreciation for the College’s generous financial aid program and the sacrifices families make to afford a Catholic liberal education for their children.

Dr. Coughlin earned a master’s degree and a doctorate in philosophy at Université Laval in Quebec, after which he taught briefly at Champlain Regional College in Quebec and St. John’s College in Santa Fe, N.M., before returning to the College as a tutor. In 2006, St. Augustine’s Press published his widely praised translation of Aristotle’s *Physics*, which has become the standard among students at Thomas Aquinas College and elsewhere.

He and his wife, Maureen (Ivers ’79), live in Santa Paula with the four of their nine children who are still at home. “I am honored to join the Board of Governors,” he says, “and I will be glad to do what I can to keep the College on track and help in any way possible.”

# First Principles

## Board of Governors Studies College’s Founding Document at Annual Retreat

Although members of the Thomas Aquinas College Board of Governors meet three times a year to conduct the business of the College, their fall gathering takes place in a more informal setting for fellowship, study, and prayer. This year’s fall retreat, held on the last weekend in October, provided the usual opportunity for Governors to visit with one another, with students, and with members of the faculty. It also included — for the first time — a group discussion of the College’s founding document, *A Proposal for the Fulfillment of Catholic Liberal Education*.

“As the new president of the College, working with several new members of the Board, I thought this would be a good moment to remind ourselves of the College’s mission, of our very purpose for being here,” says Dr. Michael F. McLean. “Even though we had all read the ‘The Blue Book’ before, reading it and discussing it together really inspired us all in our commitment to Catholic liberal education.”

### Reflection and Discussion

The retreat began with a reception for Governors, members of the faculty, and their spouses in St. Thomas Plaza, followed by an all-College dinner at which members of the Senior Class sat with the Governors in St. Joseph Commons. President McLean spoke about the vital role the Board plays within the College (see page 2), and formally introduced two of the Board’s newer members, Mr. Donald Swartz and Dr. Thomas Krause. “Over 25 years it’s been a joy and a wonder to watch Thomas Aquinas College progress,” said Mr. Swartz. “It is a blessing to participate in it.” Added Dr.

Krause, “An institution like Thomas Aquinas College should be understood, nurtured, supported and preserved by its board, and I welcome the challenges and opportunities that go along with doing those things.”

The next morning the Governors and their spouses reconvened at the Ojai Valley Inn, where College Chaplain Rev. Cornelius Buckley, S.J., offered Mass. After breakfast and a development committee meeting, they met for the seminar about “The Blue Book,” facilitated by Dr. McLean and Dean Brian T. Kelly.

“More than 40 years after its publication, *A Proposal for the Fulfillment of Catholic Liberal Education* remains one of the single finest — and most important — documents ever written on the subject,” says Dr. McLean. “When we studied it together we were able to get an even greater sense of its prescience and how vitally important it is for us to remain faithful to its insights and prescriptions.”

Two members of the Class of 2011, Cara Buskmiller and Luke Bueche, joined the Governors for lunch that

afternoon, offering brief talks about their time at the College and their post-graduation plans. (See page 3.) The Governors then spent the remainder of the afternoon in formal session, with presentations from Mr. Scott Daly, newly appointed chairman of the Board of Regents, and Mr. Jonathan Monnereau (’05), president of the Thomas Aquinas College Alumni Association. They also enjoyed a sneak preview of the College’s new website — which is set to launch in the coming weeks.

### Edified and Refreshed

At a reception and dinner that evening, Rev. Sebastian Walshe, O.Praem., a graduate of the Thomas Aquinas College Class of 1994 who teaches in the Norbertine seminary of St. Michael’s Abbey in Orange County, spoke about his years at the College and how they prepared him for his vocation. “There is no way that I would have ever been able to teach philosophy to seminarians if I had not come to the College,” he said. “I never would have really been formed the way I need to be in order to form good priests myself.”

Fr. Buckley returned to the inn the next morning to offer Sunday Mass, after which the Governors met once more over brunch before heading home.

“It was a great weekend and a true retreat,” says Chairman of the Board of Governors R. James Wensley. “This is always a wonderful chance for our members, many of whom live some distance from each other, to renew friendships and to get to learn more about the College, to which they devote so much of their time and energy. We left edified, refreshed, and more dedicated than ever to the College and its mission.”



The student choral group Chrysostomos performs at the Board of Governors’ fall retreat.



# Remembering Marcus R. Berquist (1934 – 2010)

## The Standard of a Catholic Teacher

By Ronald P. McArthur

From the time, 50 years ago, when I first met him, Mark Berquist became the standard by which I measured all my endeavors as a Catholic teacher. Where others around him quoted the great philosophers and theologians, his whole intent was concentrated on the realities of which they spoke. While others of us flailed around with our general perceptions, he pursued the truth with a competency and precision I would never have thought possible had he not given us the example.

While we all spoke about liberal education, he actually possessed to a significant extent the liberal arts. He understood what we all too often but believed. And so he was the anchor that kept us moored and from drifting in the winds of change that constantly bedevil the untethered intellect.

I, for one, could not have conceived of being part of a new college without knowing that he was one of us, that we could rely on him to keep us securely grounded in the study of Aristotle and St. Thomas — the pillars of our endeavor. Without him, then, our college would never be fulfilling its commitment to Catholic education.

He is irreplaceable, and I, with all the others in our community, bemoan his passing. At the same time, I know that having educated, as only he could, a considerable



number of our excellent tutors, his presence remains. He set for all of us an example so luminous and striking that he will, in fact, be a presence at this college as long as it exists.

There is an ultimate testimony: his faith in God and the teaching Church were as simple and direct as that of the holy and devout peasant. He could, in my opinion, have had the same faith had he been unable to read and write. He believed without varnish what the Catholic Church taught him, and he concentrated all his efforts so as to live the supernatural life he received at baptism.

It is no wonder, then, that with his devoted and like-minded wife he has raised and nourished a believing family of mannerly and serious Christians. We can add to this their establishment of a home-schooling movement whose ripples have reached into all parts of our civilization. Their progeny, then, seem endless, the issues of the unwavering faith of this gifted couple who directed those gifts to the service of their Lord and master.

Let us, then, be generous in praising Mark for all of these accomplishments, but let us, for the good of our own souls, be even more prompt in imitating all his virtues.

*Dr. Ronald P. McArthur is the founding president of Thomas Aquinas College, an emeritus member of the Board of Governors, and a member of the teaching faculty.*

## Talking to Aristotle and Aquinas

By James Berquist ('08)

When I first read *The Iliad*, I realized that remembering the dead is a human thing to do. It is natural that we should want to remember those who went before us and to want to be remembered after we ourselves are gone. Thus may man live on in some way. As Christians, however, we no longer consider memory to be our primary way of living on. Rather, we endure through the grace of Christ.



Nevertheless, the words we say about those who have passed still effect a dual purpose: we are ourselves better able to say goodbye, and we are better able to pray for the dead. Having someone clearly in mind makes the prayer a better prayer. Hence, what we say about those who have passed is important for us on one level and for them on another.

What first comes into my mind as I think of my father is a passage from Shakespeare: "His life was gentle, and the elements so mixed in him that nature might stand up, and say to all the world, "This was a man!"

Dad was a gentleman, and because of his example I know what that means. It means to face every part of life and experience with patience, charity, and humility. I cannot tell you how many times I have come to him with questions that were not even fully formed in my own mind, and thus were incoherent. Dad always patiently bore through my incoherence, and by assuming that I had something significant to ask, he would put my question together for me, giving it the importance and significance that he assumed it had.

He never thought the question was silly; his humility wouldn't allow that. Instead of demanding that I go rethink the question before coming to him, Dad would simply take it for granted that if he wasn't understanding the question, it was his fault, not mine. Hence he would do the work for me, putting the question in its proper form. Most importantly, he would make sure that I understood his answer, and he was willing to restate this answer in different terms as many times as was necessary.

Dad never actually finished his doctoral dissertation, nor did he strive to publish. The list of accomplishments that would go on his academic resume would be shorter than most other professors. Yet there was never any person I would rather have on my side in an argument, because he had the Truth. His mastery of the philosophical disciplines was greater than that of anyone I have ever met.

I remember when I was a sophomore at Thomas Aquinas College, and I went to a review that my father gave in preparation for a final examination on the first three books of Aristotle's *Physics*. Dad never even opened his copy of the *Physics* as he laid out Aristotle's arguments and positions. As I followed his lecture along in my book, I could not but marvel at the fact that Dad didn't skip over a single paragraph, let alone a chapter, in his presentation. He explained the whole semester's worth of work in several hours of straight talking.

Dad wasn't simply presenting Aristotle's thought to us, he was presenting his own. His mastery of the subject was not simply the knowledge of what some author was saying, but was *his own* knowledge of the reality. He *knew* what he was saying. Dad had made himself the true disciple of Aristotle, not just a good reader.

**"Dad made Christ his constant guide and companion throughout his life. And nothing greater can be said of any man."**

I had the same experience when I talked to Dad about Aquinas. I could ask any question about any argument that Thomas makes, and Dad would be able to recall exactly what Aquinas said about it, and he would present the argument in its entirety.

Talking with Dad was like talking to Aristotle and Aquinas.

Impressive as this all is, I have to say that I was even more impressed with Dad as a father. He put the well-being of his family ahead of his own. The same humility and charity that were present intellectually were present in his family life as well.

I remember the morning of the day I left for the University of Dallas at the end of this past summer. It was at that time apparent that something was seriously wrong with Dad's health. He had been becoming weaker and weaker at an alarming rate, and he was clearly in pain. But as I was preparing my belongings for the trip, Dad went out of his way to ask me if I had had my breakfast yet. He then proceeded to make it for me. He had always been the one to make breakfast for the family, and he wasn't going to stop now. This was three days before he went into the hospital for the first time.

This example, while it by no means stands alone, does stand out to me because it is clear now that he must have been in a lot more pain than I thought at the time, but he still thought of me first. I realize now that this was an example of a formed character. Dad was simply acting as he had always acted. He didn't let his suffering interfere because he was a truly virtuous man.

Most significantly, Dad formed us, his children. Over the years, I can recall the countless instances that at the time seemed small, but the constancy of which made them profoundly significant. Dad was the moving force behind our family rosaries, which were very regular when we were all together at home. Dad and Mom made sure that we all went to daily Mass, even if this meant getting up at 6:00 in the morning. Dad insisted on a daily family dinner, and made many sacrifices on his own part to ensure that it happen.

Because of these things and many others, we are a family that truly loves to be at home with each other, and we all recognize — not just in theory, but in practice — that the Catholic faith is the most important aspect of our lives. Without Christ and His Church, all is vanity. But with Christ and His Church, everything has its place and purpose in the divine order and the divine beauty. I know this not simply intellectually, but through the living example of my father. I cannot thank him enough.

I would like to put this all together by saying that Dad truly was a philosopher. This means that the love he had of Wisdom and Truth defined his character. Wisdom was ever present in his mind, and he strove to make that Wisdom his guide in everything. Moreover, Wisdom, in its deepest sense, is the Word. So, Dad made Christ his constant guide and companion throughout his life. And nothing greater can be said of any man.

I would like to close with the words of St. Thomas, which I know describe Dad's life and purpose: "And so, in the name of the divine Mercy, I have the confidence to embark upon the work of a wise man, even though this may surpass my powers, and I have set myself the task of making known, as far as my limited powers will allow, the truth that the Catholic faith professes, and of setting aside the errors that are opposed to it. I am aware that I owe this to God as the chief duty of my life, that my every word and sentence may speak of Him."

Please continue to remember my father in your prayers. It would make him very happy.

*James Berquist ('08), the fifth of Laura and Marcus Berquist's six children, is a doctoral student in philosophy at the University of Dallas.*



St. Thomas Aquinas had the endearing habit of naming great men by their excellences. In his writings, Aristotle is often “The Philosopher,” and St. Paul “The Apostle.” I like to think that for Mr. Berquist, as for me, Bl. Fra Angelico is “The Artist,” Mozart is “The Composer,” and Jane Austen is “The Novelist.”

What shall we say, then, of Mr. Berquist himself? A man of many excellences, his meekness rivaled that of Moses — if we can speak of a competition of meekness — and his love of wisdom surpassed anything we have otherwise known. And yet, Aristotle is “The Philosopher,” and we dare not replace Moses — let alone Our Lord — as the Man of Meekness.

Time alone can authentically distill the Greats, whether they be books or men. But none of us who had the privilege of knowing Mr. Berquist would hesitate to call him great. I admit it lacks elegance, but until we come up with a less clumsy appellation, I am thinking of him as “The Senior Philosophy Tutor.”

In the 1986-1987 school year, when we were all young — founders, tutors, students, and Thomas Aquinas College herself — Mr. Berquist taught senior philosophy to both sections of our graduating class. Twenty years later, in 2007 my husband and our family returned to the College. We had many of us aged a little — founders, tutors, and our dear alma mater (although the students and Viltis remained young) — but we found Mr. Berquist still teaching two sections of senior philosophy. I am sure his 40 years of tutoring ranged over the full program of studies, but it was a delight to find him just where we had left him, leading students through Aristotle’s *Physics* and *Metaphysics*. With Robert Browning and P.G. Wodehouse we said, “God is in His Heaven, and all is right with the world.”

What are we to say, now that Mr. Berquist is no longer sitting with students, reading Aristotle with them, attending Friday night lectures and keeping us on the edges of our seats in the hope that he will participate in the question and answer period? Certainly God is still in His Heaven, and we pray that Mr. Berquist is with Him. It will take some time, however, for all to seem right again with the world.

Remembering Mr. Berquist, I see the kind smile, the inclination of the head as he listened carefully to whom-ever addressed him. His love of wisdom was paired with a love of us. How lucky we are to have known him.

— Suzie (Zeiter ’87) Andres



He had such an amazing gift for rightly recognizing all the proper distinctions that ultimately made any issue clear. I remember one time in particular when we spoke in depth about act and potency. Understanding that one distinction, with the kind of clarity he led me to have, has helped me in graduate studies, in teaching, in being able to put into words why something wasn’t quite right or why it was true, both in work and in life — and that was just *one* little discussion with him!

Mark remains the smartest man I’ve ever met, and also one of the most humble and wise.

— Karen Walker (’76)



For me he was a truly wise and holy man, humble and very intelligent. I can still remember him in our philosophy tutorial in my senior year at the Calabasas campus. He had an amazing mind for reasoning and developing Aristotle’s and St. Thomas’ thought. He was a “founding father” of the College. May the Lord of mercy receive him into His Kingdom.

— Rev. Hildebrand James Garceau, O. Praem.(’78)

I hated Latin. But I enjoyed going to Latin class because Mr. Berquist loved talking about etymology. He took words apart and showed how one could look at something from different angles and come away with different perceptions. Through the mechanics of Latin and other languages he was able to sew together math, science, philosophy, and theology in the most amazing way. I learned much more about the English language and the core curriculum than I did any Latin. Latin was simply the mule to carry us to where we needed to go.

— Paul Raab (’78)

Mr. Berquist struck me as such a kind man! I remember walking past him in the College library as he pored over a book. Instantly, I felt enveloped by a nearly palpable holiness. I have never experienced such a presence as this quiet man had. He did not have to say anything; I just knew that moment in the library that he was there, and God was, too.

— Ellen Fangman (’97)



My wife and I have a very fond recollection of Mark Berquist. We had attended Sunday Mass in Ojai, and afterward children from various families were happily playing while the adults got to visit for a while. One of the Berquist daughters, who was then very young, had pushed her head through the bars of a bike rack set outside the church. Unfortunately, going in was far easier than coming out, and she got stuck and began to panic. We’ll never forget Mark’s quiet laugh when he saw her, and the look on his face as he excused himself and went off, first to persuade his young daughter that everything was going to be just fine, and then carefully to work to free her. It was pleasant to see that our teacher, whose insight into the great texts was one of the focuses of our academic lives, was also a kind and gentle father.

— Dr. Jean Rioux (’82)



I remember having an advanced Latin class with Mr. Berquist my freshman year, which would have been in the fall of 1984. There was no classroom for us, so we met three days a week in the Commons after lunch and huddled around a dining table, translating the Mass. It was an amazing experience. I had known Mr. Berquist all my life, but I had never known how much he knew until I took that class with him.

— Cyndi (DeLuca ’88) Montanaro



# s R. Berquist (1934 – 2010)



To me, as to so many of my fellow Thomas Aquinas College alumni, Marcus Berquist was the great example of wisdom founded on deep humility as well as extraordinary intelligence. He was a great teacher, but not in an obvious, superficial sense. He did not bubble over with excitement and energy. He was shy and soft-spoken and had a very careful and methodical mind. It was his great virtue to see the importance of looking carefully at what is most known to us, and then moving carefully from that to what is less known. He was also a great example of prayer, and we should take that example and pray for him now.

— Frater Edmund (Thomas) Waldstein, O.Cist. ('06)



Mr. Berquist so loved children. He always had a smile and a kind word for my two small daughters and enjoyed playing with his grandchildren. G. K. Chesterton said, "In childhood, everything is a wonder," and Mr. Berquist enjoyed seeing wonder in children and watching them make new, wonderful discoveries.

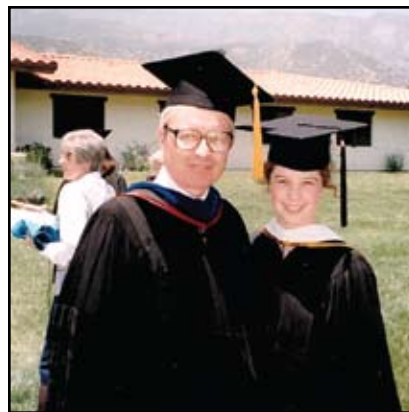
My experience of him as a tutor and thesis advisor was the same. He thought what we were studying was wonderful and wanted us to see and appreciate that wonder. He welcomed questions, and if something wasn't understood, he was always ready to explain it a different way, with new examples. His own wonder found expression in this humble, respectful way of guiding students to truth.

— Mary (Herman '01) Hattrup



I have seldom met a man who spoke less than Mark Berquist, yet from the few words he spoke, I learned more than from nearly any other man I have met. He could say so much in so few words. I suppose nearly everyone who remembers Mark will remember him for his wisdom, but I remember him just as much for his humor (like the time he had to introduce himself at a lecture and wondered if it would eventually lead to an infinite regress), his kindness, nobility of soul, and humility. In spite of all his learning, he really thought he could learn something from each of his students. May he rest in peace until we are reunited once again at the resurrection of the just!

— Rev. Sebastian Walshe, O.Praem. ('94)



Mark Berquist truly delighted in being asked questions and answering them. He treated every question with respect, as if you were his equal. He listened intently to what you asked. And then, given an internalized mastery of his subject, he gave you an answer. He was so good at this that only years afterward, when you realized how young and ignorant you were, did you think about how patient he was. His response always accomplished more than pointing you directly to the truth of the matter. Inevitably, his answer taught you how to think about it.

— Matthew Peterson ('01)



This was a man of great wonder, of great joy, and a man who — as quiet as he was — was unself-consciously willing to present the truth wherever it shows itself. And he found in St. Thomas and in Aristotle the rich and deep source of that truth, and he showed it to me and so many others.... As a teacher and as a mentor, he showed me that it's alright to devote one's self completely to one thing when that one thing is God's eternal truth.

— Rev. Brendan Kelly ('85)

Marcus Berquist was, quietly and more or less anonymously, one of the best Thomists of the last 30 or so years. His arguments had more clarity, force, simplicity, order, and fidelity to St. Thomas than any contemporary Thomist I have ever known, and I don't say that lightly. I am confident he died well, and I know that he lived a life dedicated to the love of divine things. I have confidence that he is at least on the way. Wherever he is, it's hard for me to imagine him not taking a great deal of joy in being able to simply see what he was stuck having to merely reason to for all those years.

— James Chastek ('00)



I had Mr. Berquist as my Euclid tutor freshman year. At one time, I was dared to do a victory dance during class after demonstrating a proposition. To the amusement of my classmates, I completed my prop, sung out "Yes!", and did my two-second dance. Mr. Berquist looked at me with a funny expression on his face, a mixture of surprise with the bare trace of a smile in his eyes, and said, "That was a good prop. However, I'm not quite sure it deserved a dance."

— Moira (Heffernan '07) Lawless

I was not yet a Catholic or a Christian when I came to Thomas Aquinas College, and although I was interested in philosophy, I was not looking forward to the theology program. I thought it would be a waste of my valuable time. I was sure St. Thomas, especially, would be most dry and boring, and was especially dreading the junior and senior theology.

I happened to have Mr. Berquist teaching my section for theology junior year, and I remember reading St. Thomas for the first time and being amazed by what I read, though there was much I didn't understand. When Mr. Berquist sat with us and explained what we had read, it was as though a light I had never seen was shining on these truths I had never been able to consider before. Within a very short time, to my surprise, I looked forward to theology class more than any other, and I was fortunate enough to be able to have Mr. Berquist as a teacher for senior theology as well.

I have many notes to make up for my poor memory of all the things he taught us, but I do particularly remember being struck, whenever he spoke of heaven, what heaven would be like, by his childlike eagerness and how his face would light up with the greatest joy. Just hearing him talk about it was like a little foretaste of heaven. I will always be grateful for how he illuminated St. Thomas and the treasures of the Church's wisdom for me. His goodness and graciousness made those truths all the more compelling.

— Rebecca Mohun ('96)



# Remembering Marcus R. Berquist (1934 – 2010)

## Guardian and Keeper of Thomas Aquinas College

By Peter L. DeLuca

In the beginning of the eighth book of the *Ethics*, Aristotle says about friendship that it is a virtue or like a virtue. He gives as one sign of this that we praise men who love their friends. Mark Berquist loved his friends, and I had the honor to be one of them, although ours was certainly what Aristotle would call a “friendship of inequality.”



Aristotle also says about friendship that it is living together. I didn’t live with Mark, but I spent a great deal of time with him, as circumstances would have it, over many years. I first met him about 50 years

ago. For more than 40 years, we worked together on the founding and establishing of Thomas Aquinas College. And for the last 30 years I was in a carpool with Mark, where we would drive to school every weekday and back. So every weekday, as it happened, I would have a conversation with Mark for an hour — half an hour to work, half an hour back. We talked about a lot of things. We talked about things that were profound, and we talked about things that were less profound. How beautiful the upper Ojai is, for example.

I also spent many, many days backpacking with Mark. For about 15 years we would go on a three-day backpacking trip here in the Coast Range. When you backpack with someone, you become very well acquainted. You’re taking all of your time and energy and cooperation with each other to make sure that you get from one place to another and eat and sleep. That forges a close bond.

So I knew Mark well, and I would like to share with you just a few things from what I know.

Mark was an essential part of the founding and of the growth and development of the College. He always felt honored to be able to spend his life serving something he thought was better than himself. He never sought office or honor or recognition for his part. But he was ever happy to see the College grow and prosper, and he was ever careful to guard it and to keep it true to its purpose.

**“Mark possessed spiritual, moral, and intellectual virtue to a degree that few men do. Yet he always thought of himself as a poor sinner, and I know I speak for him when I ask you to pray for the repose of his soul. That is the one thing he would want me to say to you.”**

Mark gave of himself unstintingly. He was always willing to do whatever was needed: to teach an overload, to skip a payday, or whatever it took to establish the College and then to keep it in existence. In all the years I knew him, I never heard him say anything low or anything uncharitable.

Mark possessed spiritual, moral, and intellectual virtue to a degree that few men do. Yet he always thought of himself as a poor sinner, and I know I speak for him when I ask you to pray for the repose of his soul. That is the one thing he would want me to say to you.

We here at the College can best honor Mark Berquist by remaining true to our purpose, doing the work of Catholic liberal education, and following in his footsteps.

*Peter L. DeLuca is a founder, a former president, a member of the faculty and the Board of Governors, and the vice president for finance and administration of Thomas Aquinas College.*

## Above All, Our Teacher

By John W. Neumayr

It was a little over a year ago that a group in North Carolina, the Paideia Society, wanted to honor Mark and Laura Berquist with a lifetime-achievement award. This group was devoted very much to classical education at all levels — grammar school, high school, and through life. I was asked on that occasion to come out and introduce the Berquists. I had the honor, as I guess I have the honor now, to speak about Mark and Laura.



The group there knew Laura well because many of them had used her homeschooling system and knew her personally, too. So they knew her accomplishments. They also had the view that Thomas Aquinas College was, as it were, the pinnacle of classical education. They had the highest regard for classical education. So they asked me if I would say some words about the Berquists and how important they were to Thomas Aquinas College. I was honored to do so. My appearance

was supposed to be a secret — the Berquists did not know I would be there, and no plans were arranged with them beforehand.

I thought on that occasion that I should mention something really important about Mark that had to do with Thomas Aquinas College. So, I pointed out that just reading the classics by themselves will give you a certain erudition, but it will not necessarily educate you unless you study them in a certain order. I do not mean just any kind of order, but the order that fits the human mind — proceeding from the known to the unknown, from the better known to the lesser known — and attending to those things that the mind wants the most: a kind of certitude about what it knows, but even beyond that, to know the very highest things, to know the things of theology.

While this order, of course, was really the order of liberal education from its beginning, and that order had been the patrimony of the West since the time of the Greeks, it had over time fallen into disuse, neglect, and in many ways rejection. However, in the late ’60s, when we could see the situation in education, Catholic and otherwise, we moved to actually reestablish this whole sense of liberal education, bringing into it the trivium and quadrivium, weaving in the philosophy and theology. It would take a restoration.

In addition, we intended to make use of the great books and the seminar method. Therefore, joined to the core of liberal education, we wanted to bring all of the master texts that would represent pretty much the corpus of learning in the West and all the disciplines as they advanced up even to the present time.

Now that was a considerable work, and the master architect of that was Mark Berquist. We all were in it, but Mark had such a grasp of the specific differences between

various kinds of disciplines that he could put them in order, an order that has lasted for 40 years and has been very successful.

I was fortunate that night in North Carolina because Mark delivered a paper after my remarks. The paper was on the centrality of the philosophy of nature, and if any part of the great tradition of liberal education had been neglected, it is the philosophy of nature. In that paper Mark showed the relation of the philosophy of nature to virtually every part of liberal education. It was a wonderful paper, and it made my argument perfect. He spoke far better for himself than I could ever do.

Now Mark did not only know the order of the things that make up liberal education, he knew the subjects. He knew the courses that would make up the trivium and quadrivium, philosophy and theology. And he had a master’s grasp of these subjects. Consequently, of course, he was a marvelous teacher, and not just a teacher of the students, but a teacher of the teachers. He was a tutor’s tutor, and for all the years that he was with the College, he helped the rest of the faculty in seminars, in summer programs, in discussion of particular texts, and in ordinary conversation.

He never abandoned this pursuit, but did everything in his life, actually, to make the College what it is. He was really a rare commodity in our time. You are not going to find many college professors who can show you something of lasting value, but Mark could do that.

Liberal education is not about information; it is about wisdom, and wisdom is not a thing that is here today, gone tomorrow. But it is hard to attain. That is why Plato was

quite right when he called those who pursue it “philosophers,” that is *lovers* of wisdom, not *possessors* of wisdom. So it is a hard thing to attain. Though I must say that for the students of the College and graduates who attain some measure of wisdom, they owe a profound debt to Mark Berquist.

Now, in his passing, he leaves us orphans, I think, to an extent we do not yet fully appreciate. But we had the blessing of having him with us for all that time as our friend, a brother in Christ, a colleague, and above all our teacher. May he rest in peace.

To add one last thought: when the College first started, Mark was teaching in San Diego. But in the first year of the College, he would come up and teach

the freshman lab program on Fridays. And so afterward he would stay overnight with one of the tutor’s families, and he would stay with us. Often when he was with us, we would come out on Saturday morning, and there was Mark with all our children — they were all pretty young then — around him. And he was reading Beatrix Potter. He was introducing them to the world of Jemima Puddle-Duck and the tailor of Gloucester. You could get some sense of the range and the depth of his intellectual life.

Laura tells me that Mark always kept that fondness for Beatrix Potter, but he left it to her to fill in everything in education between Jemima Puddle-Duck and Aristotle!

*John W. Neumayr is a founder of Thomas Aquinas College, a member of the Board of Governors, and a member of the teaching faculty.*



# Why We Study Mathematics

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 October retreat. They are part of an ongoing series of talks in which Dr. Kelly explains elements of the College's curriculum.*

Thomas Aquinas College aims at liberal education under the guidance of the Faith. This sounds fairly straightforward. But the same thing could be said about many colleges, both now and in the past, that look or looked quite different from us in practice. Today I want to talk about one feature of the College's curriculum that makes it quite distinct from other Catholic liberal arts colleges.



Our students study mathematics from the semester they matriculate to the semester they graduate. A Thomas Aquinas College student receives the diploma only after completing a total of 28 math credits. This exceeds the requirements for a math minor at most colleges and universities, and several graduate programs have credited our graduates as such.

Besides the “mathematics” courses, our students do advanced math in both the junior and senior natural science courses as well. This is, in fact, a stumbling block for many students attracted to our focus on the discussion method, the great books, and our commitment to the Faith. Our admissions director could testify that we have lost many good prospects when they realized the extent to which our curriculum focuses on math.

“Math is a model of clarity. Mathematical reasoning either works or it does not work. When you look at it carefully, it is manifest when you have a real conclusion. Our wants, our desires, our appetites have nothing to do with the interior angles of a triangle being equal to two right angles.”

If all of our efforts are directed toward the comprehension of divine truth, what led our founders to commit so much time and energy to math, a science and discipline so apparently other than theology? Why math? Why so much math? Why such difficult math?

A good place to start is with the liberal arts. The seven liberal arts divide into the trivium and the quadrivium. The quadrivial arts are all mathematical; they are geometry, arithmetic, astronomy, and music. So, on balance, the liberal arts are heavily mathematical. But how do the liberal arts, especially the quadrivium, help to promote liberal education?

The founding document of Thomas Aquinas College, *A Proposal for the Fulfillment of Catholic Liberal Education*, quotes Hugh of St. Victor as describing the liberal arts as “certain ways by which the lively soul enters into the secrets of philosophy.” So how do considerations of quantity and the quantitative open the door to the riches of philosophy and theology?

Mathematics serves to lay a strong foundation for the intellectual life in at least four ways:

- 1. It frees the student from the grip of skepticism.
- 2. It prepares the mind to think clearly and cogently, expanding the ability to know.
- 3. It opens the mind in wonder to the beauty and order of God's universe.
- 4. It prepares the mind for a quantitative treatment of the natural world.

Let me say a word about each of these. Firstly, skepticism destroys the possibility of education. A mind that thinks it cannot know anything is unteachable. Skepticism is a disease of our age. The healthy mind, on the other hand, knows that it knows some things and hungers to know more. When our students contemplate the theorems of Euclid, they see and understand that they are capable of real knowledge. Skepticism is simply not an option when presented with the clarity of mathematical demonstrations.

Secondly, math strengthens and expands the ability to reason well. A careful and continuous study of math will produce in the student a lively sense of what it means to make a cogent demonstration. To make any progress in the life of the mind, you have to be able to make and recognize a good argument. This is why Plato would not allow any student into his academy who had not studied geometry. This is why Abraham Lincoln, even when he was an elected U.S. representative, spent private time memorizing the first six books of Euclid's *Elements*. And this is why our freshmen spend so many hours preparing Euclid's theorems to demonstrate formally to their classmates.

Indeed, freshman math has been called an “intellectual boot camp.” It is a challenging course, but it is very rewarding to see the students grow in confidence and ability through the year. Generally they finish with a great sense of what they can achieve with diligent perseverance.

Math is a model of clarity. Mathematical reasoning either works or it does not work. When you look at it carefully, it is manifest when you have a real conclusion. Our

wants, our desires, our appetites have nothing to do with the interior angles of a triangle being equal to two right angles.

In other areas this is not the case. Take theology or philosophy, for example. It is much harder to show someone by argument that the human soul is immortal or that we should behave justly regardless of personal consequences. And here our appetites or even our fears might incline us to think one way or the other. When St. Augustine was thinking of converting, one of his biggest stumbling blocks was his sinfulness. He was afraid to accept the truth of the Faith because he knew he would have to change his way of life. But in pursuit of wisdom, we have to listen for what is true, not what we want to be true. Mathematics is an excellent preparation for this. Here we grow accustomed to recognizing good arguments and removing our passions from our reasoning process.

Thirdly, mathematics opens the mind to the wonders of God's creation. This is true even of disembodied numbers, figures, and solids, but it is especially true in astronomy. In his *Consolation of Philosophy*, Boethius suggests that studying astronomy with all of its order and regularity harmonizes the soul and gives us a window into the mind of God.

When I suggest that there is a beauty and harmony to be discovered in mathematics, I should point out that we do not proceed in the same way that students do in secondary school, by means of gross repetition and calculation. We contemplate mathematical truth. In high school I memorized the Pythagorean Theorem and then applied it to solve problems. Here we painstakingly build up to the accomplishment of proving the Pythagorean Theorem and then we see how this truth reveals other great and marvelous truths about continuous quantity.

Fourthly, we suggested that mathematics prepares the mind for a quantitative analysis of the natural world. And this is not really different from our claim that math opens the mind to the wonders of creation. After all, according to the Book of Wisdom, God “arranged all things by measure and number and weight.” So in preparing the student for the more modern experimental sciences, we are preparing them to delve into nature as God made it.

We are not gathering students from around the world to contemplate their navels or even to think fuzzy, sweet thoughts about Jesus. We do not aim at this caricature of a liberal arts student. We want to help young minds make a good beginning on the road to wisdom. This is very difficult and takes sharp and careful reasoning. A heavy mathematical foundation sets the bar high, but it also helps strengthen the mind for the heavy lifting that must be done.



## St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

### Highlights from the Last Quarter

- The **Thomas Aquinas College Choir** presented the 12<sup>th</sup> century “Play of Herod” at its 2010 Advent concert on December 3, 2010.
- To mark Thomas Aquinas College's annual celebration of its patron's feast day on January 28, 2011, **Dr. John Boyle** from the Department of Theology at the University of St. Thomas spoke on the subject of “St. Thomas and the Bible.”
- In addition to these addresses from outside speakers, the College periodically hosts “Tutor Talks” — informal lectures, followed by question-and-answer sessions, delivered by members of the teaching faculty on topics of their own choosing. On December 1, 2010, **Dr. John Nieto** presented the first of this winter's talks on the subject, “Music and the Evils of Rock ‘n Roll.”
- **Dr. Chris Decaen** delivered another “Tutor Talk” on January 12, 2011, entitled, “The Serpent in the Pentateuch.”



# “The Dentist to the Sisters”

## Alumni Update: Thomas Hart, D.D.S. ('91)

Upon launching his dental practice in 2005, Thomas Hart, D.D.S. ('91), was eager to see his business grow and his patient list expand. Yet he never expected that just two years later he would open a satellite office — in a Carmelite convent.

The owner of Wahoo Family Dentistry in Wahoo, Neb., Dr. Hart travels some 45 miles once each month to the Carmel of Jesus, Mary, and Joseph in Valparaiso. In a fully operational, on-site dental office, he provides care to some 28 disclaled nuns in the privacy of their cloister.

“It is a blessing,” he says of his *pro bono* practice, albeit one borne of tragedy. In 2007 Dr. Hart’s friend Dr. Clem McGill was killed in an automobile accident. Dr. McGill had long taken care of the nuns and had furnished most of the convent’s dental facility. Mindful that the sisters would need a new dentist, Dr. Hart volunteered, and Mother Superior gratefully accepted.

His service to the sisters has in many respects been a Thomas Aquinas College alumni affair. To complete the monastery’s dental room, Dr. Hart sought donations from fellow graduates, who “have been very generous,” he reports. And among his new patients are three alumnae of the College — Sr. Paula Grimm ('08), Sr. Pauline of Christ (Bridget Morey '05), and Sr. Miriam Therese Waldman ('07). “It’s a wonderful opportunity to go into the cloister, to help the sisters out, and to get to know them a bit,” he says.

### Saintly Inspiration

Dr. Hart’s relationship with the College began when he was a teenager and derives, he says, from a saintly source — Servant of God John Hardon, S.J. As a high school senior in Iowa, Tom accompanied his father on several retreats led by Fr. Hardon, the College’s Commencement Speaker in 1981. “Fr. Hardon really pushed Thomas Aquinas College,” Dr. Hart recalls, and that recommendation inspired his application.

“I’m really grateful to the College,” Dr. Hart says. “I received strong spiritual development and a solid education there that have helped me throughout my life.” He credits the Socratic method of classroom discussions for fostering the tools of critical thinking and communication that are vital in medicine. “That sort of step-by-step reasoning gets



ingrained in you — you do it day in, day out at the College so that it becomes second nature. It has helped me to make difficult concepts understandable for my patients.”

At the College Tom also met his wife, Anne Marie (Brooks '93). “We didn’t really go on any dates because I didn’t have a car or any money,” he laughs, but the two did form a fond friendship. They lost touch after graduation, but one day when he was in graduate school at the University of Iowa, Tom “cold-called” Anne Marie, who was still in California, and a long-distance relationship quickly ensued. The couple married in 1997.

### Sowing Seeds

For his first five years after dental school, Dr. Hart practiced at a Des Moines clinic for low-income patients as part of a state program that forgives dentists’ student loans in exchange for their service. “It was great working with the underserved, people who are in dire need of dental work,” he says. “You get a real sense that you are truly helping people.” After that, the Harts relocated to Nebraska, where they launched Wahoo Family Dentistry.

Today Dr. Hart sees some 10-15 patients daily, six days a week, and Wahoo Family Dentistry employs two assistants and a receptionist. Mrs. Hart handles all of the company’s billing, payroll, and accounting responsibilities — in addition to caring for the family’s six children, ages 1 to 12.

Dr. Hart’s services at the Carmel, meanwhile, might not boost the family’s finances, but he is confident that they carry other rewards. Some days he takes his children along with him, and they get the rare privilege of “rubbing elbows,” as he puts it, with cloistered religious. “I can see the way my girls look at the sisters,” he says thoughtfully. “You never know what kind of seeds you’re sowing when you do that kind of work.”



# Intellect and Wit, Dedication and Caring

## Legacy Society Profile: Dr. Ruth Hoffman (1927 – 2009)

There are many ways in which Dr. Ruth Hoffman, a member of the Thomas Aquinas College Legacy Society, will be remembered: Some will recall the scholar, the committed sociologist who bristled at the politicization of her discipline. Others will think of the talented woodcrafter and baker, or the prudent investor who purchased and maintained several rental homes in the San Fernando Valley. Still others will cherish memories of the avid globetrotter and reader who always owned a pair of housecats — and never accepted phone calls during University of Nebraska football games.

All, however, will remember Ruth as a devoted friend.

“Nobody could take her place as a friend and companion because it would be impossible to recreate that combination of intellect and wit, dedication and caring, high standards and high performance,” says Dr. James Delahanty, her best friend and former colleague from Mount St. Mary’s College in Los Angeles, where Dr. Hoffman taught for 25 years. “Friendship was primary in her life,” adds Jane Delahanty, Dr. Delahanty’s wife.

The daughter of Fern and John Hoffman, Ruth acquired her passion for learning (and Nebraska football) at a young age from her beloved “Auntie Pekar,” a onetime tutor for the Cornhusker players. Ruth would herself go on to attend the University of Nebraska, earning two bachelor’s degrees, a master’s, and a doctorate in sociology. She then taught briefly at Duke University before joining the Mount St. Mary’s faculty in 1964.



Raised a Protestant, Dr. Hoffman entered the Catholic Church in 1992 and around that time first learned about Thomas Aquinas College. “She liked the classical approach and the great books curriculum, and she liked that the College was not playing games with the Catholic direction of the school,” Mrs. Delahanty observes. “That combination of faith, her belief in how academics should be conducted, and her sense of what mattered most in life led her to Thomas Aquinas.”

That same year Dr. Hoffman sold her rental properties and moved into a stunning home in Santa Barbara with panoramic views of the Channel Islands. There she lived with Dr. Jeanne Trabold, a retired art historian from California State University, Northridge, who was so much like a part of the family that she and Dr. Hoffman called each other cousins. Until injuring her neck in 2005, Dr. Hoffman spent her retirement traveling, filling up her home with hand-crafted woodworks, and delighting in the company of her many friends.



One of those friends was Tom Susanka, the College’s director of gift planning. “I always enjoyed my visits with Ruth up in Santa Barbara,” Mr. Susanka says. “We talked about books; we talked about the College and her experience as a teacher. We would also have conversations about the Faith, about which she maintained a lively sense of wonder.”

In her last few years those visits became more difficult for Dr. Hoffman. Multiple neck and back surgeries were debilitating and, for the last two years of her life, she was bedridden. Nonetheless, she remained “vibrant and energetic,” says Mrs. Delahanty. “You could still see her sparkle.” Notes Mr. Susanka, “She never gave up the intellectual life. Even when she died, she was surrounded by a welter of books and magazines.”

The only child of deceased parents and never married, Dr. Hoffman leaves no survivors. She does, however, leave a powerful legacy through the students she enlightened and, even more significantly, through the friends whose lives she touched. She also has established quite a legacy at Thomas Aquinas College, to which she willed a generous portion of her estate, the product of decades of diligent saving and sound investment.

“It is fitting that someone who so loved books and learning, who held the Faith and education in such high regard, would give the fruits of her life’s work to the students of this college,” reflects Mr. Susanka. “We are honored to count ourselves among Ruth’s friends. Her friendship with the College and her influence on it will long be cherished.”

For more information about the Legacy Society, please contact Mr. Susanka at 800-634-9797 or by e-mail at [tsusanka@thomasaquinas.edu](mailto:tsusanka@thomasaquinas.edu).



# Politics and Providence

## Alumni Profile: Peter Colarelli ('92)

When he was 17, Pete Colarelli was skeptical of his parents' wishes that he attend Thomas Aquinas College. He wanted to pursue a career in politics and thought staying close to his native Illinois — or maybe even going to school in the Washington, D.C., area — would be the best way to achieve that goal. But mindful of his parents' wisdom, he heeded their advice and chose the College. "I don't regret it," he says now as the first ward alderman for the city of Lockport, Ill. "As a matter of fact, I would have kicked myself today if I did not attend that school."



In addition to his part-time service on the Lockport City Council, Mr. Colarelli is the government and public affairs manager for the CITGO Lemont Refinery, one of the oil company's three refining facilities in the United States. He is also a devoted husband to his wife and loving father to his children, the ninth of whom is due to be born sometime around his next election day — April 5.

On his way to becoming an elected official, Mr. Colarelli has worn many hats, including those of paralegal, police officer, teacher, public speaker, and mentor. "We are all subject to God's will, and I have just been a passenger on that boat, working to do what I think is right," he says. "God is going to put me wherever He wants to put me" — a lesson he first learned when, overriding his own plans, he enrolled as a freshman at the College in 1988.

### Preparing for Public Life

Upon arriving on campus, Pete's early reaction was, "Wow, am I out of my league here!" The classical curriculum was more rigorous than anything he had encountered before, and his classmates, several of whom had previous college experience, seemed far better prepared.

After a few weeks, though, he began to find his way. He came to love the Socratic method, in which tutors guide students through discussions of the great books, and where analysis and argument, not lecturing and regurgitation, are the means of learning. "I could see how an argument was formed. I could see how two people could have a reasonable disagreement about something. I could see how you needed to make sure that you lined up your premises correctly and that you weren't making any assumptions," he says. "All of those parts of public discourse were invaluable to me and have become an important part of the successes I've seen in my professional career."

**"I could see how an argument was formed. I could see how two people could have a reasonable disagreement about something.... All of those parts of public discourse were invaluable to me and have become an important part of the successes I've seen in my professional career."**

Even more meaningful than the intellectual formation he received at the College, he says, was the spiritual formation. "Thomas Aquinas College's best asset is its ability to make faith part of everything," he explains. "It permeates the social life, the academic life. I was surrounded by people who took it very seriously." By learning to keep his focus on what he describes as "the ultimate happiness — the attainment of eternal life," he was imbued with a sense of peace "that helps me to make the right decisions when I need to."

Among those decisions was to come back to campus the year after his graduation and propose to a senior named Angela (O'Neill '93), whom he had been dating since sophomore year. The couple wed in 1994, and Angela has since been "the stalwart behind me," Pete says, managing home life, supporting him professionally, and

at times encouraging him to overcome his innate "Mid-western complacency."

### On the Beat

At the time of his graduation, Pete sought a career with the FBI and concluded that the best way to achieve it was to first work either as an attorney or in law enforcement. He chose the former, becoming a paralegal for two major law firms in downtown Chicago, but the experience caused him — once again — to reconsider his plans. "I didn't want to be confined to an office," he recalls. "I had a desire to be with people, helping people."

Instead of applying to law schools, in 1996 he applied to local police departments, taking the battery of exams that are required of prospective officers. That year he ranked first among the hundreds of applicants in the Chicago suburb of Lockport (population: 25,000). He subsequently accepted a position with the city's police force, thereby setting the stage for a promising future — albeit not the one he originally had in mind.

"I was prepared to work about a decade on the street, just responding to calls and maybe looking for a promotion to sergeant," Mr. Colarelli says. Much to his surprise, however, two years into his tenure, his superiors at the Lockport Police Department decided to move him into administration. He was to assume responsibility for all of the department's educational programs, including Drug Abuse Resistance Education (DARE) and Gang Resistance Education and Training (GREAT) for thousands of children throughout the city's schools, as well as various neighborhood watch and senior-protection programs.

Just two years later, the police department would promote Officer Colarelli again, naming him the liaison officer for Lockport Township High School, where he began working full time. His responsibilities ranged from patrolling the halls to teaching driver's education, instructing teachers on how to spot signs of drug use or gang activity, and acting as a mentor for both students and their parents. "I was someone the kids had known since grade school," he observes, "so they trusted me."

After four years at the high school, Officer Colarelli sensed that his career would soon take another turn, but he was unsure as to the direction. At Angela's suggestion — and aided by her sacrifice and support — he enrolled in a master's degree program in organizational leadership with an emphasis on higher education and public policy. When he graduated two years later, officials at the school district, with whom he had worked for years, asked him to formally join their ranks. He thus became the director of Lockport Township High School Foundation, a nonprofit organization that funds scholarships and classroom projects for the area's students.

Part of this new job entailed raising money from local business and philanthropic organizations, including one of the region's largest employers, the CITGO Lemont Refinery. And just as the Lockport School District hired Pete Colarelli after coming to know him, so did CITGO. Since 2008 he has worked for the refinery, monitoring legislation that could affect the company's business and maintaining relationships with public officials, the media, and the broader community.

### Public Service to Public Office

When he left the police force, Mr. Colarelli became eligible for public office, and his thoughts returned to a dormant longing that dated back to his high school days. "I knew the community like the back of my hand, and I had grown in my years at the police department and the high school to really love the residents of

Lockport," he says. So in 2007 he staged his first campaign, challenging a six-year incumbent on the Lockport City Council. With the help of several friends, he campaigned door-to-door and won the election with nearly 65 percent of the vote.

Since taking office Alderman Colarelli has focused on reforming the practices of the city government. One of his first actions, for example, was to end the police department's practice of imposing a ticket-writing quota on its officers. Another major reform was to revamp Lockport's hiring and personnel policies, so as to bring about greater accountability among public employees.

Due to the poor state of the economy and declining payments from the state, he has had to participate in the unenviable task of paring down the city budget from \$16 million to \$11 million — a process requiring decisions that are inherently unpopular. Yet he draws consolation from his education, particularly its emphasis on truth, which "has been a real important part of my public life because it has prepared me to be courageous." As



he sees it, his first obligation as an officeholder is to the common good, not to his political ambition. "I don't live to be an alderman, or even to be reelected," he says. "If God wants me here, I'll be here."

Despite facing two opponents, he remains optimistic about his chances in the April 5 election. Beyond that, he has no immediate designs on higher office, as he suspects the necessary sacrifices would be too onerous for his family. Still, he is open to whatever possibilities might lie ahead. "If down the line God thinks it's the right thing to do, I am sure He will tell me in some way," he says.

If there is one lesson Pete Colarelli has learned over the years, it is to be ready for anything. "I am going to operate the way I have always operated," he says, "and let God take me where He needs me to go."



Angela (O'Neill '93) and Pete Colarelli ('92) with their children Madeline (15), Emma (13), Joseph (11), Sophia (9), John Paul (7), Katie (5), Michael (4), and Sarah (2)





## CAMPUS LIFE



1. The junior-senior and freshman-sophomore teams square off in the annual, pre-Thanksgiving Turkey Bowl. 2. Student acolytes lead a Eucharistic procession across the academic quadrangle in honor of the Feast of the Immaculate Conception. 3. St. Bernardine of Siena Library hosts an autumn Schubertiade. 4. Member of the Board of Governors Donald E. Swartz poses with Germaine Wensley, Board Chairman R. James Wensley, and President Michael F. McLean at the annual Christmas Appreciation Dinner. 5. Also pictured at the Christmas Dinner are two good friends of the College, Richard A Grant, president of the Dan Murphy Foundation (left), and Kenneth O. Olsen. 6. Student actors perform a scene from Hansel and Gretel at the Halloween Dance. 7. Sr. Joseph Andrew, O.P., of the Dominican Sisters of Mary, Mother of the Eucharist, presents a vocations talk in November.

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

#### Weekdays

7:00 a.m. (extraordinary form)  
11:30 a.m. (ordinary form)  
5:00 p.m. (ordinary form)

#### Saturdays

7:15 a.m. (extraordinary form)  
11:30 a.m. (ordinary form)

#### Sundays

7:15 a.m. (extraordinary form)  
9:00 a.m. (ordinary form)  
11:30 a.m. (ordinary form)

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

### Calendar of Events

President's Day Lecture: William Mathie.....February 18  
Brock University 7:30 p.m.  
"Lincoln's God"

Student Production: *Much Ado About Nothing*.....February 26

Spring Concert ..... March 4  
The Thomas Aquinas College Choir 7:00 p.m.

Lecture: David Quackenbush ..... March 18  
Thomas Aquinas College  
"De Koninck and the Philosophy of Nature"

Lecture: Christopher Kaczor ..... April 8  
Loyola Marymount University  
"The Aristotle Commentaries of St. Thomas Aquinas"

Commencement.....May 14

5<sup>th</sup> Annual Golf Classic .....May 23

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