



THOMAS AQUINAS COLLEGE NEWSLETTER

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Year of Faith

College Strives to Live Out Holy Father's Call to "Authentic and Renewed Conversion"

"The Year of Faith," His Holiness Pope Benedict XVI proclaimed in his apostolic letter *Porta Fidei*, "is a summons to an authentic and renewed conversion to the Lord." Thus the Holy Father has called on all Christians "to celebrate this Year in a worthy and fruitful manner" — a charge that the faculty, staff, and students of Thomas Aquinas College are working hard to honor.

The Year, which formally began on October 11, 2012 — the 50th anniversary of the opening of the Second Ecumenical Vatican Council and the 20th anniversary of the promulgation of the *Catechism of the Catholic Church* by Bl. John Paul II — will continue until November 24, 2013, the Solemnity of Our Lord Jesus Christ, Universal King. Throughout that time, and in keeping with the Holy Father's wishes, Thomas Aquinas College intends to promote deeper reflection about the Faith, both in day-to-day campus routines and in numerous special events and celebrations.

Fall Semester

"We consider our whole curriculum, indeed our whole endeavor, as ordered to theology, and so our whole school year is already a celebration of God's beautiful gift of faith," says Dean Brian T. Kelly. "Yet Pope Benedict has asked us to go above and beyond the usual course of action in deepening and sharing our faith, so we have made — and are still making — plans to do so."

Chief among those plans is a response to the Holy Father's request that the faithful reacquaint themselves with the documents of the Second Vatican Council and one of the Council's "most important fruits," the *Catechism of the Catholic Church*. At the request of the Dean, the College's library has furnished the study rooms in all of the students' residence halls with copies of these documents.

At the same time, the College is using various academic events to help achieve the Holy Father's goals for

the Year. For example, last semester Dr. Jeremy Holmes ('99) — a graduate of the College, a theologian, and the academic dean at Wyoming Catholic College — delivered a lecture that aimed to reconcile the supposed contradiction between the Faith and the claims of modern science regarding Creation. (See interview, page 9.) In addition, this past October, the College chose T. S. Eliot's *Murder in the Cathedral*, with its themes of conflict between the laws of God and the laws of man, as the subject for the All-College Seminar. Moreover, at this year's Advent Concert, the Thomas Aquinas College Choir fittingly performed a theologically rich work, Bach's Mass in B minor.

Spring Semester and Beyond

With the new semester already here, further plans for the Year of Faith are under way. For January 28, the Feast of St. Thomas Aquinas, the College scheduled a lecture by Rev. Michael Sherwin, O.P., the chair in fundamental moral theology at the University of Freiburg, about ethics as formulated by the Church's Universal Doctor. In the months ahead, the College will host the spring's All-College Seminar and concert, both with themes related to the Year of Faith.

To conclude the academic year, the College will welcome Daniel Cardinal DiNardo, Archbishop of Galveston-Houston, as its Commencement Speaker and the principal celebrant and homilist at the Baccalaureate Mass. (See story, below.) As chair of the United States Conference of Catholic Bishops' Committee on Pro-Life Activities, Cardinal DiNardo has explicitly linked the pro-life cause with the Year of Faith, choosing as the theme for last October's Respect Life Month: "Faith opens our eyes to human life in all its grandeur and beauty." His Eminence has recommended that, in order to "gain a deeper understanding of the teachings of our faith," Catholics must live out those teachings "more



faithfully, witness to them more radiantly in our actions, and propose them to others in fresh and engaging ways."

Of course, the Year of Faith will continue even after the academic year has ended, and so the College is organizing events throughout the summer and beyond. The theme for July's Summer Seminar Weekends is, "The Year of Faith: Marriage and the Family," and this fall's Alumni Day likewise will cover a related topic. Finally, Rev. Robert Barron, theologian, rector of Mundelein Seminary, and creator of the *Catholicism* series aired by PBS and EWTN, is scheduled to present an on-campus lecture in October.

Above all, the College is suggesting that students make the Year of Faith a time of spiritual growth. "I urge you to take the Pope's words to heart," wrote Dean Kelly in a memorandum at the start of the Year. "And I encourage you to pursue your vocation as a student more ardently, recognizing that by doing so you are accepting his invitation to intensify your love and understanding of divine faith."

Commencement 2013

Daniel Cardinal DiNardo to Serve as Speaker

His Eminence Daniel Cardinal DiNardo, the Archbishop of Galveston-Houston, has accepted President Michael F. McLean's invitation to serve as Thomas Aquinas College's 2013 Commencement Speaker. The youngest American cardinal, and the first Cardinal Archbishop from the Southern United States, he will travel to campus this spring to participate in the College's May 11 graduation exercises. He will also serve as the principal celebrant and homilist at that morning's Baccalaureate Mass.

In 2012 Cardinal DiNardo celebrated the 35th anniversary of his ordination as a priest for the Diocese of Pittsburgh. It was also his 15th anniversary as a bishop, having been appointed to the episcopate by Bl. John Paul II in 1997. He served as Bishop of Sioux City from then until 2004, when the Holy Father named him the Coadjutor Bishop of Galveston-Houston. That title soon changed, however, to Coadjutor *Archbishop*, when Bl. John Paul II elevated the Diocese to a Metropolitan



See later that same year.

In 2007 that title would change yet again when Pope Benedict XVI elevated Archbishop DiNardo to the College of Cardinals. Today, in addition to his responsibilities within his own See, Cardinal DiNardo is a member of the Board of the National Catholic Partnership for Persons with Disabilities, an advisor

to the National Association of Pastoral Musicians, a member of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, and a member of the Board of Directors of Catholic University. He also serves on the United States Conference of Catholic Bishops' Ad Hoc Committee to Oversee the Use of the Catechism.

He is additionally the chair of the Bishops' Committee on Pro-Life Activities, in which capacity he has spoken eloquently and passionately in defense of the unborn and against the threat to religious liberty posed by the HHS Mandate. "By our unflinching defense of human life and religious freedom, by our witness to the transcendent nature of the human person, and by our compassionate service to our brothers and sisters in need, may we spark a renewal of love and commitment to the true good of others," he wrote in a statement for Respect Life Month in October. "Only a love that seeks to serve those most in need, whatever the personal cost to us,

is strong enough to overcome a culture of death and build a civilization worthy of human beings made in God's image."

Notably, in light of his role as the College's Commencement Speaker, Cardinal DiNardo has stressed the imperative that Catholic colleges and universities honor only those speakers who uphold the Church's teachings on the sanctity of human life. In 2009 he remarked, "The fundamental moral issue of the inestimable worth of the human person from conception to natural death is a principle that soaks all our lives as Catholics, and all our efforts at formation, especially education at Catholic places of higher learning."

"Cardinal DiNardo has shown great fidelity to Christ in shepherding the faithful of his archdiocese and in his leadership among his brother bishops, particularly with regard to the sacredness of human life," says Dr. McLean. "His presence at Commencement will be a great honor for the College and a special joy for our graduates."

From the Desk of the President

Catholic Liberal Education and the Year of Faith

Note: Dr. Michael F. McLean delivered the following remarks at the All-College Thanksgiving Dinner on November, 17, 2012.



The other night at the on-campus dinner honoring our Board of Governors, our guest, Fr. Luke Mata, spoke eloquently on the Year of Faith. Appropriately enough, in his reflections Fr. Luke emphasized the “New Evangelization” and the importance of deepening our relationship with Christ and of bearing witness to Christ in the contemporary world.

In brief remarks the following evening, Fr. Luke continued his reflections on the Year of Faith, emphasizing the importance of renewing our faith in the power of prayer, our faith in the Church and in the sacraments, especially penance and the Holy Eucharist, and our faith in Christ’s love and in His commandments to love God and to love our neighbor.

This evening I wish to continue our meditation on the Year of Faith by speaking briefly about some ways in which your lives here at the College — lives devoted to the pursuit of Catholic liberal education — perfectly respond to the Church’s call that this be a time, in Pope Benedict’s words, “of particular reflection and rediscovery of the faith.”

The Centrality of Study ...

In announcing that the Year of Faith would begin on October 11, 2012 — the day which is both the 50th anniversary of the opening of the Second Vatican Council and the 20th anniversary of the publication of the *Catechism of the Catholic Church* — Pope Benedict recalled the previous Year of Faith announced in 1967 by Pope Paul VI. Benedict reminded us that Pope Paul saw his Year of Faith as a “consequence and a necessity of the postconciliar period,” mindful as he was “of the grave difficulties of the time, especially with regard to the profession of the true faith and its correct interpretation.”

The 1967 Year of Faith culminated in the issuance of the *Credo of the People of God*, which Pope Benedict says, in a point crucial for understanding our purposes here at the College, “intended to show how much the essential content that for centuries has formed the heritage of all believers needs to be confirmed, understood

and explored ever anew, so as to bear consistent witness in historical circumstances very different from those of the past.”

I’ll say more about this in a minute, but for now let me emphasize this point: In calling our attention to this centuries-old essential content of our faith, Pope Benedict, and before him Pope Paul VI, endorses the College’s emphasis on the study of Sacred Scripture and the works of St. Augustine and St. Thomas Aquinas, among others. It is certainly no accident that Thomas Aquinas College’s mission statement, *A Proposal for the Fulfillment of Catholic Liberal Education*, devoted as it is to articulating an educational vision ordered to the study of sacred theology and faithful to the Magisterium of the Church, was written in 1969, two years after the conclusion of the 1967 Year of Faith and the issuance of the *Credo*.

In announcing the present Year of Faith, Pope Benedict insisted that “knowledge of the content of faith is essential for giving one’s own *assent*; that is to say for adhering fully with intellect and will to what the Church proposes. Knowledge of faith opens a door into the fullness of the saving mystery revealed by God.”

In his recent pastoral letter, *Witness to the New World of Faith*, the pastor of our local church, Archbishop José H. Gomez, offers what he calls “some basic directions and initiatives so that we can make the most of this year of renewal.” In doing so, the Archbishop recalls the *five pastoral priorities* he set out at the beginning of his ministry in Los Angeles, the first of which is *education in the faith*. In emphasizing knowledge and education, both Pope Benedict and Archbishop Gomez are acknowledging the intimate connection between the College’s work — *your work* — and the Year of Faith.

Pope Benedict and Archbishop Gomez strongly encourage the study of the *Catechism of the Catholic Church* during the Year of Faith. In announcing the Year of Faith, Pope Benedict called the *Catechism* “a precious and indispensable tool [for arriving] at a systematic knowledge of the content of the faith.” “In the *Catechism*,” he continues, “we see the wealth of teaching that the Church has received, safeguarded, and proposed in her two thousand years of history... [teaching] from Sacred Scripture to the Fathers of the Church, from theological masters to saints across the centuries...” While we do not include the *Catechism* as a formal part of our curriculum, I was not surprised to find that St. Augustine is cited in it 85 times, including 19 citations from the *Confessions*

and *The City of God*, and that St. Thomas is cited in it 58 times, including 45 citations from the *Summa Theologiae*. St. Anselm, St. Athanasius, and St. John Damascene are cited as well.

... and the Life of the College

This puts St. Augustine and St. Thomas, and your study of their works, at the center of the Year of Faith. To take just one example, but an important one, consider St. Thomas’ teaching about the nature of faith itself. Quoting from the *Summa*, the *Catechism* teaches that “believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace.” The *Catechism* goes on to cite St. Thomas on the certitude of faith and on the object of faith; with respect to the latter, it again quotes the teaching of the *Summa* that “the believer’s act of faith does not terminate in the propositions, but in the realities which they signify,” making faith already the beginning of eternal life.

St. Thomas’ teaching on the relationship between faith and reason permeates the *Catechism* as well and is among Pope Benedict’s greatest concerns. Implicitly testifying to the importance of the College’s curriculum, in announcing the Year of Faith, the Holy Father said, “To a greater extent than in the past, faith is now being subjected to a series of questions arising from a changed mentality which, especially today, limits the field of rational certainties to that of scientific and technological discoveries. Nevertheless, the Church has never been afraid of demonstrating that there cannot be any conflict between faith and genuine science, because both, albeit via different routes, tend towards the truth.” To help students understand correctly the relationship between faith and science, and more generally that between faith and reason, Catholic liberal education must consider the principles and methods of modern science and provide enough training in mathematics to make modern science intelligible.

Thomas Aquinas College, of course, attempts to do these things and so is close to the heart of the Church. In energetically pursuing your studies here, you are doing the work of the Church and living well the Year of Faith. Especially now, as we celebrate Thanksgiving and enter the Advent and Christmas seasons, you should rejoice in, and be grateful for, the opportunity you have been given to share in the light of Christ and to share that light with others.



2012 Christmas Appreciation Dinner

On December 2, 2012, Thomas Aquinas College hosted its annual Christmas Appreciation Dinner to thank many of the dear friends who have given generously to the College and its students over the years: **1.** Thomas Aquinas College President Michael F. McLean and his wife, Lynda, with Margaret Given and Elaine Mills; **2.** Chairman of the Board of Governors R. James Wensley with Director of Gift Planning Tom Susanka; **3.** Dickie and Ken Olsen; **4.** Claire and J. R. Smeed with Dr. and Mrs. McLean; **5.** Students Leon Zepeda ('14) and Jane Grimm ('13) sing Christmas carols; **6.** Rex Rawlinson, president of the Fritz B. Burns Foundation, and his wife, Maureen, who serves on the Foundation’s board, with the McLeans; **7.** Applause for the Rawlinsons after Dr. McLean announces the Fritz B. Burns Foundation’s grant of \$3.2 million for a new classroom building. (See page 6.); **8.** Dr. McLean salutes the College’s benefactors.

“In Anticipation of the Life of Heaven”

Alumnae Nuns, Friends of the College Help Found New Monastery in Oakland

On September 21, 2012, congregants filled the pews of St. Monica Church in Moraga, Calif., for a Solemn Pontifical Mass in honor of 10 Carmelite sisters who had come to establish a new religious community. The occasion marked the culmination of months of planning and effort, made possible by the workings of the Holy Spirit through so many of His faithful — including several alumni and friends of Thomas Aquinas College.

Under the Carmelite Rule, as established by Saint Teresa of Avila, a Carmel may not exceed 21 members. The Carmel of Jesus, Mary, and Joseph in Valparaiso, Neb., has surpassed that limit, thanks to a surge in vocations that includes three Thomas Aquinas College alumnae. Thus it was up to 10 pioneering sisters to venture forth and establish a new home for Discalced Carmelites in Northern California. Among the nuns leading the way were two alumnae of the College, Sr. Marguerite of the Mother of God, O.C.D. (Paula Grimm '08), and Sr. Miriam Thérèse of the Holy Face, O.C.D. (Kelly Waldman '07).

“You have left the world to seek the more perfect life, the life of single-hearted perfection in union with Christ.”

The Move

The sisters’ westward voyage began with an invitation from Oakland’s then-bishop, the Most Rev. Salvatore J. Cordileone — now the Archbishop of San Francisco, and the College’s 2008 Convocation Speaker — who recognized the need for a cloistered community in the Diocese. Having secured His Excellency’s invitation, however, the sisters still needed a site for their convent. By God’s grace, and with the assistance of three dear friends of the College, they got one.

In March 2012 the College hosted a reception in San Francisco to celebrate the Golden Jubilee of Chaplain Rev. Cornelius M. Buckley, S.J. According to a story in *California Catholic Daily*, at that event the founder and editor of Ignatius Press, Rev. Joseph Fessio, S.J., approached two

stalwarts of the College, Mary and Bill McInerney, to ask if they might help the Carmelites locate a property.

From there, “Bill took the bull by the horns,” says Fr. Fessio. In short order, Mr. McInerney successfully elicited the support of Oakland’s McCosker family, who agreed to let the community use a ranch property that it owns in the area.

The Mass and Reception

Six months after that evening in San Francisco, Archbishop Cordileone offered the Solemn Pontifical Mass marking the official opening of the Carmel of Jesus, Mary, and Joseph in Canyon, Calif. Joining His Excellency at the altar was an alumni priest, Rev. Matthew McNeely, F.S.S.P. ('99), parochial administrator at St. Stephen the First Martyr Parish in Sacramento. More than 800 faithful souls — a “congregation reminiscent of Christmas and Easter,” according to *The Catholic Voice* — filled the church for this Mass in the extraordinary form.

Among those in attendance was another graduate, the mother of Sr. Marguerite, Marguerite (Ford '79) Grimm. “I was allowed to hug my daughter, in the vestibule just before Mass, for the first time since she entered the Carmel three years ago,” Mrs. Grimm recalls. “I cried like a baby. It was difficult to let go of her not knowing if I will hug her again.”

There were many more occasions for tears. “At the beginning of Mass, Sr. Marguerite and the other white veils took their places in front of the choir,” says Mrs. Grimm. “Recognizing Genevieve ('05) and Adrienne ('14) sitting in the front row, Sr. Miriam Thérèse saved the spot for Sr. Marguerite so she could sit next to her sisters — and hug them, too! I cried again watching the three of them sing *Sicut Cervus*, just like they used to as children.”

For her part, Sr. Marguerite, who has grown accustomed to the quiet of living in cloister with her sisters, was struck by the massive turnout. “It was overwhelming to see how many people came,” she told her mother. “It was inspiring to pray *with* the people and to hear the Mass responses spoken so loudly.” She was also heartened by the enthusiasm on display at the following recep-



José Luis Aguirre/The Catholic Voice

tion, where congregants welcomed this new community praying in their midst. “What a beautiful reception,” she remarked. “All this for 10 little sisters!”

The Future

“You have left the world to seek the more perfect life, the life of single-hearted perfection in union with Christ,” Archbishop Cordileone told the nuns in his homily. “Your life is a more perfect life because it is in anticipation of the life of Heaven. You leave the world to be exclusively with Our Lord. Your prayers sanctify us and bless us.” As Sr. Marguerite told her mother, “I believe this new Carmel will bear much fruit because it is being built on a foundation of great sacrifice.”

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Mrs. Grimm reports seeing signs of this fruit on that Saturday in Moraga. “The most striking aspect of the celebration was its youth,” she says. “The priests were young, the sisters were young, the altar servers were young, the congregation was young. The day was filled with youth and Latin and hope!”

The next day the Grimms bid farewell to Sr. Marguerite outside the temporary monastery. “As we were hugging Sr. Marguerite one last time, a young girl and her mother got out of their car, approached her and said, ‘Can you help me? I am interested in becoming a Carmelite.’”

College Review Update

Recent Rankings and Plaudits

College Ranked Second for Alumni Giving ...

U.S. News & World Report has named Thomas Aquinas College No. 2 out of more than 1,200 colleges and universities nationwide on its newly released rankings of alumni giving. These rankings are based on the percentage of alumni who contribute to their colleges and universities. Alumni-giving rates are, according to the magazine, “a gauge of alumni satisfaction” and a sign of “school spirit” — a reflection of how much graduates value the education they received as students.



“Our alumni — even if they are just starting out in the world, or if they have large families to provide for, or if they are priests — *want* to contribute to the College,” says Director of Alumni Relations Mark Kretschmer. “They are grateful to have benefited from a Catholic liberal education, and they are eager to share that gift. Most of them received financial aid as students, and they are happy to give back to the more than 80 percent of our students who receive financial aid today.”

Whereas the national average for alumni giving over the last two years is 13 percent, Thomas Aquinas College’s rate is more than quadruple that figure: 58.9 percent. *U.S. News* has named the College to its Top 10 list for alumni giving for the last three years. This year the magazine ranked the College second in the United States, narrowly behind Princeton University, and one of only two Catholic schools to make the Top 10.

“We are profoundly grateful to our alumni for their generous and sacrificial support,” says Vice President for Development Paul J. O’Reilly. “Not only do alumni gifts directly help to cover more than \$4 million in annual financial aid costs, but they also attract the support of philanthropic foundations, which use alumni giving as a measure of the College’s institutional strength.”

... among “50 Best” in U.S.

A new online college guide, TheBestSchools.org, has compiled detailed college rankings that focus specifically on undergraduate education, exempting schools whose reputations derive mostly from their research or graduate programs. Using this measure, the guide has named Thomas Aquinas College to its list of “The 50 Best Colleges in the United States” — one of only two Catholic colleges to be so designated.

Chief among the criteria that TheBestSchools.org considers in formulating its rankings are freedom of inquiry and expression, academic rigor, and low cost/minimal debt. The guide also places a special emphasis on “record of achievement,” particularly “the prospects for personal enrichment and advancement that await students *after graduation*.”

Remarking that college “should not be a stepping stone to living in mom and dad’s garage or basement,” but “a springboard to a full, rich, independent life,” the guide weighs heavily the career and professional prospects of colleges’ alumni. It thus favorably reports that

Thomas Aquinas College graduates “have received notable awards, including Fulbright, Ford Foundation, National Endowment for the Humanities Younger Scholars, National Science Foundation, Pontifical Academies Prize, and numerous graduate fellowships.”

... and 1 of 14 “Small, Very Interesting Colleges”

“At some point,” writes Eric Owens of *The Daily Caller*, “you’ve certainly heard it said that big things can often come in small packages. Well, big colleges can sometimes come on small campuses, too.” The author goes on to present a list of “14 Small, Very Interesting Colleges” that “punch well above their respective weight classes,” including Thomas Aquinas College.



The College, Mr. Owens observes, is “a demanding and seriously Catholic bastion of the liberal arts and sciences ... that specializes in the Great Books.” He further notes that “Every student completes the same four-year interdisciplinary” program, which features “Homer, Aristotle, St. Augustine, Shakespeare and, of course, plenty of St. Thomas Aquinas.”

Note: A comprehensive list of reviews of Thomas Aquinas College, from both secular and Catholic guides, is available at thomasaquinas.edu/reviews.

Student Reflections

By Christopher Sebastian ('13)

Note: Mr. Sebastian is a senior from Livonia, Mich. The following is adapted from remarks he made to the Thomas Aquinas College Board of Governors at its fall 2012 meeting.

Good afternoon. To begin, I want to thank all of you on behalf of the whole student body. We are very aware that you all do so much for us, both in terms of setting an example and in supporting the College monetarily, and thereby enabling most of us to be here. I know that I would not be able to be here if it were not for the donations of many of you. So it is my honor and privilege to be able to convey a little bit of my gratitude to you all today.

I come from a family of all boys — my mother is a saint — and I am the oldest of four. The beginning of my Thomas Aquinas College experience was the Great Books Summer Program for High School Students, about four or five years ago. I learned about the program through Mother of Divine Grace, the Catholic distance-learning program founded by Laura Berquist ('75), a graduate and wife of one of our beloved founders, Mark. It was unlike anything that I had ever experienced.

The people were just so joyful and, in a short time, we formed amazing friendships. We all had so much in common — and it wasn't just like my friendships back home, which were based on going out and having a good time together. These friendships were based on the experience of learning together and praying together. I have friends from the Summer Program who will be my friends for the rest of my life. It was beautiful. Mr. Kaiser was one of my tutors that summer, and he really made an impression on me, insofar as I saw in him a man who was faithful, who was what a man should be — and he knew everything!

So the Summer Program sold me on the school, and I think it's really a great thing that we do for our kids. I have had the privilege of being a prefect on the Summer Program for these last three summers, getting to watch as high school students open their minds to the great things that liberal education can do. Every year we hear stories about people who were completely resistant to either the idea of Catholic education or liberal education, and the program turned them around. My brother was one of those stories this last year, and it was beautiful to see.

Overcoming Cancer

Having loved the Summer Program, I applied and was accepted to the College shortly after Thanksgiving in my senior year of high school. Things seemed to be going pretty well until March of that year, when I found out I had non-Hodgkin's Lymphoma — cancer. I had an 11-by-8-centimeter tumor in my chest, wrapped around my heart and my lungs. It had closed my superior vena cava by 99 percent, so the blood wasn't draining from my head.

When you go through something like that, you see many, many instances in which God guides you. Through a series



Mr. Sebastian, head of the campus acolytes, serving Mass in Our Lady of the Most Holy Trinity Chapel

of very providential circumstances, a doctor who was walking by one day became the doctor for the rest of my treatment. She put me on a regimen of chemotherapy and radiation that, amazingly, improved my health to the point that, by the end of the summer, I would be able to get to the College in time for freshman orientation.

The only problem was, at that point, I didn't want to come to the College. I was feeling sorry for myself. Some of you may have experience with chemotherapy and radiation, and so you know it's torture. I wouldn't wish it on anyone. When I was in the hospital receiving my last chemotherapy treatment, my mom and I were talking, and I basically told her I wasn't going to come to the College. I was going to take a year off, just kind of sit in my room and feel sorry for myself. She said, "Let's just talk about that a little bit more," and I said, "Sure mom, I'll listen to you, but I've already made up my mind."

It was just then that my chemo nurse, Christie, walked into the room, and my mom said, "Christie, what do you think? Chris is going to be right up against the edge. Ten days is going to be the time between his last radiation treatment and freshman orientation. Do you think he's going to be able to handle it?" And Christie said, "Oh, you should do it. There's no question. You're going to be able to handle it just fine."

All of a sudden, just — bam! — I knew I was going to Thomas Aquinas College that fall. God has a way to work things. And because of your great generosity, even though I receive financial aid, I was exempted from the usual 13-hour-a-week work-study job during my freshman year. The College knew I wouldn't be able to work, due to my health, and compensated for that in my financial aid package.

The Life of a Student ...

Once I came to Thomas Aquinas College, I fell in love with the education, especially the discussion method we use in our classes. As you can tell, I talk a lot, so I love the idea of being able to take ownership of my words, present them before a class, present an idea that I have, and not just keep it to myself. When you present your thoughts for someone else's opinion or critique — which happens a lot of the

time here — you can more fully distill and make sense of the ideas contained in the great books we read.

The curriculum here is based in truth. We are honestly searching for the right answers to these questions that plague (if that's the right word) all men in all times. We consider the fundamental questions of politics, philosophy, theology, our very ways of knowing. Being a senior, I have gone through all the courses that the underclassmen are currently taking, and that enables us seniors to have great interactions with the freshmen, sophomores, and juniors. We are constantly able to learn from each other, both inside the classroom and outside.

We are also blessed to be doing all this in the proper setting, and that is really due to the generosity of the College's many benefactors, including you. The Chapel enables us to pray together in a setting that is proper to our faith, or about as close as we can come to it, and our chaplains are phenomenal guides in the spiritual life.

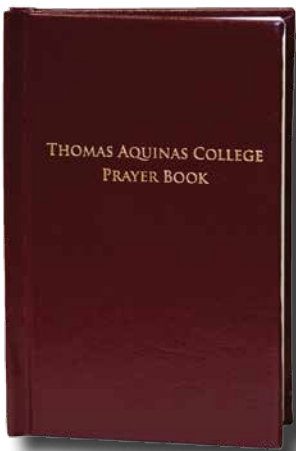
... and Beyond

While our studies here are very good in themselves — and if we were to undertake them only for their own sake, that would be worth it — they also have great practical application. I read a study at the beginning of this school year which said that, after engineering majors, the most sought-after majors for jobs are liberal-arts students, because they have critical-thinking skills, can express themselves well, and are adaptable.

I have received so many benefits from this school, and it has prepared me for my future life in a way that is unbelievable. I have already secured my first job — with Mother of Divine Grace School, as its head of public relations and marketing — and the College has given me the skills that I will need to thrive in that work. My father has been a public-relations man for more than 30 years, and I, too, look forward to a long career in that field.

Thank you all so much!

Pray for the College, and pray with the College, in word and in spirit!



This elegant prayer book includes devotions that have long been part of the College's spiritual life, such as St. Thomas Aquinas' prayers before and after Communion, the Prayer to the Holy Spirit said at the beginning of each class, and a Prayer for Vocations that has helped draw so many alumni to the priesthood and religious life.

Alongside these and other devotions are beautiful photographs from the College — Our Lady of the Most Holy Trinity Chapel, campus statuary, and scenes from the Mass and Adoration.

To read this small book is to gain an insight into the spiritual life of the College; to pray these prayers is to partake in it — a precious gift for alumni, spiritual alumni, parents, benefactors, and all friends of Thomas Aquinas College.

Price: \$15 each or four for \$50

Order online at: thomasaquinas.edu/prayerbook or call Heather Tiffany at 805-421-5922.



By Sarah Dufresne ('14)

Note: Miss Dufresne is a junior from Ventura, Calif. The following is adapted from remarks she made to the Thomas Aquinas College Board of Governors at its fall 2012 meeting.

Thank you so much for the opportunity to speak today. It is such a joy to be standing in front of you, looking at the faces of so many people who help to support our education at Thomas Aquinas College. We owe you a debt that can never truly be repaid, so please just know of our prayers for all of you.

To speak briefly about how I came to Thomas Aquinas College, I have to admit that I did not really know about the College until my junior or senior year at St. Bonaventure High School in Ventura, Calif. At that time, I was blessed to have a theology teacher who was very formative for me in my love for the Lord. Bridgid McCarthy ('04), a beloved graduate of Thomas Aquinas College, helped to model for me a spirituality which began to form me as a woman and as a student. At her suggestion, I began the application process to the College, which provided me an occasion to think about what I wanted from a college education. How did I want to spend four years?

Thinking back on that, the way in which the Lord really turned my heart to even look at the College and think about the College, is quite remarkable for me. So I am happy to be able to reflect on that today with you. I would also like to take a couple of moments to reflect on my time at Thomas Aquinas College and discuss what I believe Thomas Aquinas College students should be prepared for after graduation.

Searching for Truth

During his papacy, Bl. John Paul II would often speak about bringing the culture to Christ. We have to be present with the culture, to minister to our fellow brothers and sisters. I am confident that my education at Thomas Aquinas College — thanks to your generosity and support and prayers — is preparing me to do just that.

“The things we talk about concern the heart and the human mind — their intricacies, their failings, their strengths, their tendencies. Sometimes I have to step back and pinch myself because we actually talk about these things in the classroom as well as outside the classroom. There’s a joy to be had in the heart of someone who gets to talk about things like this.”

At Thomas Aquinas College we believe, as you know, that there is a truth to be found and that it is a truth to be loved as well. Looking into the classrooms, the questions that the great books



prompt us to consider are the questions that our culture so desperately desires to answer. We want to know the answers to the hard questions. We want to know what love is; we want to know what true loyalty is; we want to know what it means to be virtuous. Is holiness even possible? Can the Christian truly be holy in our culture today? These are questions that, if answered and if understood, would bring our culture closer to Christ.

The things we talk about concern the heart and the human mind — their intricacies, their failings, their strengths, their tendencies. Sometimes I have to step back and pinch myself because we actually talk about these things in the classroom as well as outside the classroom. There is a joy to be had in the heart of someone who gets to talk about things like this.

The Graduate in the World

I would like to take a couple of moments to reflect on what I feel a Thomas Aquinas student should be prepared for after graduation. So often we students measure our intellect and our accomplishments, asking ourselves questions such as: How well do I understand these principles? Do I understand these theorems? These are important questions to ask, and we have to make sure that we map our progress intellectually. But at the same time, I think we have to ask the more probing question: Is the wisdom that we are learning and gaining truly transforming our hearts? Is it transforming us into saints?

Simply put, we are seeking to understand and grow closer to truth and the wisdom of the almighty God. And if we are truly desiring this, then we will grow in our love and appreciation and in our awe of the Lord. We will see how small we are compared to His goodness. We will see how His love has the power to transform our hearts. We will see how great is His love for us. We will come closer to what it means to have true humility.

One of the things that I have prayed for while at the College, oftentimes in the gorgeous chapel that sits at the head of the campus, is to be given the grace to be daily in awe of His goodness and His love for His children. You see on a day-to-day basis His goodness manifested in the works of Aristotle; you see His goodness manifested in St. Thomas; you see His

goodness, His love, His Passion, and His mercy manifested in the *Confessions* of St. Augustine — all works and men that we get to study at the College. You see how He deeply desires to know us, His children. The truths that we pursue at the College inform the mind in knowledge while at the same time increasing in the heart a love for God.

One of the greatest skills we gain through the education at the College is to be able to sift through an argument or hear a conversation and to acknowledge and affirm the truth that is present. Every day in the classroom we learn how to listen and respond with intellectual charity in a way that dignifies our fellow students, our fellow tutor, our fellow visitor. We are called truly to speak the truth with love.

The Thomas Aquinas College student should have the ability to affirm truth when it is present in others, because when we leave the campus — and I have had a bit of experience with this already — we will be surrounded by people who haven’t been formed as we are, who don’t have the principles of Aristotle or St. Thomas or Plato memorized or understood. But we still need to be able to affirm the truth that is present in those souls, and we need to be able to rejoice in that truth, because Christ Himself asked us to rejoice in His truth.

Putting it into Practice

I am happy to say that I have been able to see the fruits of a Thomas Aquinas College education already. I worked part time this past summer with a pro-life organization called Justice for All. They travel nationwide to different college campuses and put on pro-life training seminars for college students. During my time with Justice for All, I was excited to have a conversation with a guy named Dan in Colorado.

Dan was a philosophy major. I have had two years of Aristotelian philosophy, for which I am thankful, and in talking with Dan, I was able to see the early fruits of this learning. Dan and I started talking about the humanity of the unborn, and we started asking questions such as, “Is the unborn a potential human or is it a human being actually?” Although it is a joy to receive this education for its own sake, it was a special joy to see it practically applied in this situation, to see that these truths that we have and that we hold onto are helpful in leading others to Christ or leading them closer to truth.

I would love to assure you, members of the Board of Governors, that you are helping to support so many, not only forming their minds, but also their hearts and their souls. You may have seen on the College’s website the claim that the College is “forming leaders in the service of the truth.” I can say that this cannot be a truer statement. A Thomas Aquinas College graduate should leave the College renewed in the Faith, revitalized by truth, and consoled in a love for the Lord. The graduate should be prepared to be a witness to a culture in need of truth and in need of God’s love.

A Student in the Year of Faith

It is such a gift to get to journey though my junior year here at the College during the Year of Faith. We students here often ask ourselves, what does that phrase, “Year of Faith,” mean for a 21st century college student at one of the most faithfully Catholic schools in the world? I think it calls us to a lot, but more particularly, it forces us to ask the question: Are we ready to be modern-day martyrs for the Church and for the truth of Christ?

For sophomore theology, I was blessed to have as a tutor one of the College’s founders, Dr. John W. Neumayr, who reminded me that the scholarly works of St. Thomas and St. Augustine were their devotions to the Lord, or the way in which they glorified the Lord. How is the Lord calling each and every one of us students to glorify Him and to make His love manifest to one another and to the world?

I think it starts in the classroom, first and foremost, given our vocation as students. It starts in conversation and it starts in prayer. We should never let our studies be devoid of devotion, and the College, through its rich sacramental life, provides channels of grace, allowing us to journey toward this end.

One of the greatest things that can be brought forth in the hearts of the Thomas Aquinas College graduate is intellectual charity. Our work and our studies should be animated by joy. We are called to joy, and we are called to make our lives a prayer.

There is spirit of joy on campus, and I hope that you have experienced it when talking with students and talking with faculty. I know I have, and this has been so refreshing for me and such a consolation when we are surrounded by a culture that would serve us excitement, entertainment, pleasure, and all other sorts of worldly forms of happiness, but would never seek to sustain us. Thomas Aquinas College does seek to sustain the heart and the mind of its students.

Looking Forward

Just to speak a little bit about what I hope to do, or what I sense the Lord may be prompting me to do, after graduation: I would love to continue to pursue studies in theology, maybe focusing on evangelization and catechesis, and to work for the Church in this way. The Church needs men and women who have humble hearts and minds that have been formed in His truth, and the College that you support is really at the forefront of that, forming children of God to be able to be witnesses to the world.

So I just again want to thank you for your support. As I mentioned, we owe you a debt that can never truly be repaid; but I hope you know that we pray for you every single day, and that we thank you for your generosity and for your prayers. Thank you for being sources of joy and sources of hope for so many of us. God bless you all.

Fritz B. Burns Foundation Awards College \$3.2 Million Grant for New Classroom Building

Construction on St. Gladys Hall
Begin After Commencement



At the heart of Thomas Aquinas College's academic program are the vigorous classroom discussions in which students exchange ideas, advance arguments, and assist each other in the search for wisdom. Accordingly, it is essential that the College provide a suitable environment in which these discussions can take place. Thanks to the generosity of the Fritz B. Burns Foundation, come fall 2014, the College will have just such an environment by way of a new classroom building — St. Gladys Hall.

In December the Los Angeles-based

Foundation presented the College with a grant of \$3.2 million for the new building, the thirteenth built since Thomas Aquinas College acquired its current campus in the 1970s. Construction will begin immediately after Commencement in May.

A Longstanding Partnership

"We are profoundly grateful to the trustees of the Fritz B. Burns Foundation for this most generous grant," says Thomas Aquinas College President Michael F. McLean. "When we first opened our doors, the late Mr. Burns

contributed to our founders' fund, and he supported our efforts for the rest of his life. He even served on the committee that formed the master plan for this campus, designating the very spot where this new classroom building would one day stand, through the assistance of his philanthropic foundation."

Over the years the Fritz B. Burns Foundation has been an extraordinary partner in establishing the College's campus. Of the 12 completed buildings, the Foundation provided substantial support for five: the first classroom building, St. August-

tine Hall; two of the three men's residences, St. Bernard Hall and Bl. Serra Hall; the science building, Albertus Magnus Science Hall; and the faculty building, St. Thomas Hall. The Foundation has also contributed generously to the College's financial aid fund, demonstrating a deep commitment to making Catholic liberal education available to students unable to pay the full cost.

"When I first met Thomas Aquinas College's late president, Tom Dillon, he gave me a copy of *The Last Days of Socrates*," recalls Burns Foundation President Rex Rawlinson. "Our discussions led to extensive study on my part, until I was assigning myself homework, such as reading St. Augustine's *Confessions* to compare and contrast with Rousseau's *Confessions*. I realized then the value of what Thomas Jefferson had and I had missed — a classical education. Thomas Aquinas fills a void lamentably abandoned by most colleges."

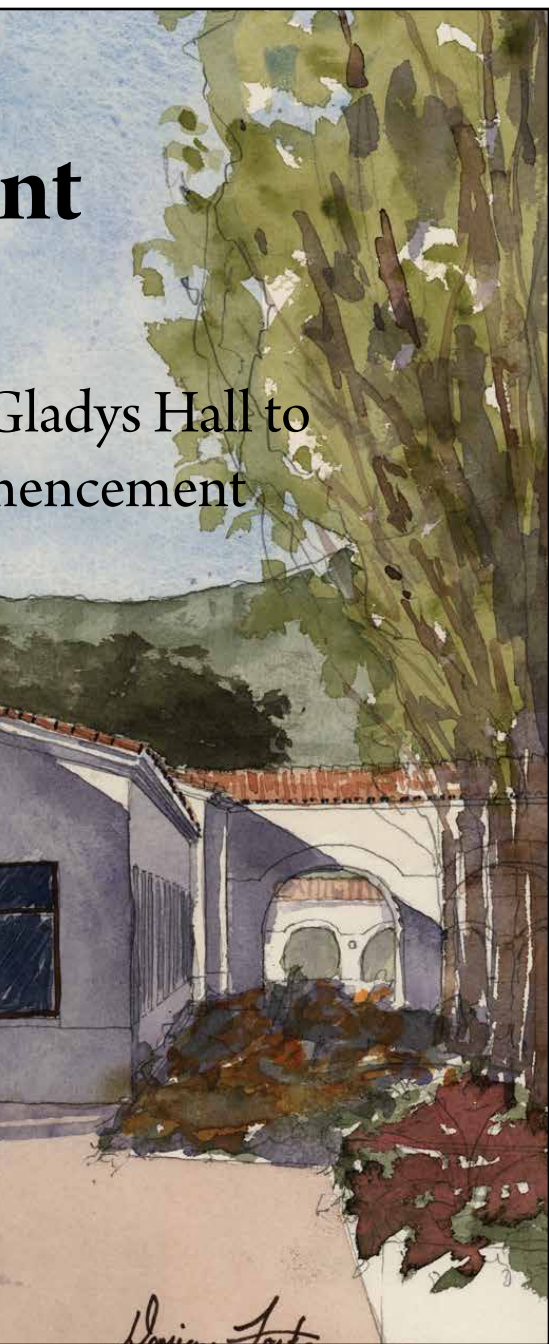
The Foundation's latest grant marks the first time a single benefactor has fully paid for a new building at the College. "This grant continues the Burns Foundation's legacy of giving that Mr. Burns began," says Dr. McLean.

St. Gladys Hall

The Foundation's grant could not have come at a better time. The College's lone dedicated classroom building, St. Augustine Hall, has served the campus well, but due to increasing enrollment and retention rates since its completion in 1990, it is no longer sufficient. To keep class sizes below 20 students, the College has been using a 30-year old modular building, which has far outlasted its ordinary lifespan, and the library's narrow study rooms, which are not well adapted for small class discussions.



Artistic renderings by Domiane Forte ('00)



St. Gladys Hall will more than make up for these deficiencies. The new building will have eight classrooms, bringing the total number on campus to 23, and making it possible for nearly all classes to meet in the same room each time they are scheduled. St. Gladys Hall will also help to accommodate a valued part of the academic program, the All-School Seminar, in which, twice a year, the entire student body and faculty read and discuss the same work in sections combining students from all four years. The extra classrooms will additionally allow the five classrooms in Albertus Magnus Science Hall to be used mostly for laboratory and natural science classes, as originally intended.

St. Gladys Hall will mirror St. Augustine Hall across the academic quadrangle, adding to the symmetry and balance of the campus. As part of the construction project, the College will complete the last remaining section of the colonnade, which currently runs from the Science Hall to Our Lady of the Most Holy Trinity Chapel. The new building will thus connect to the Chapel and to the Library, giving the entire quadrangle a finished and permanent appearance. The design architect for the project is Scott Boydston of Rasmussen and Associates in Ventura, Calif., who has designed 10 of the 12 permanent buildings on campus.

“We are greatly heartened by the Fritz B. Burns Foundation’s longstanding and continued generosity to the College,” says Dr. McLean. “St. Gladys Hall will provide a place for our students to contemplate the true and the good, in a setting that is fittingly beautiful. We hope to convey our gratitude, for many decades to come, through the nobility of the work that is done there.”

About St. Gladys

Thomas Aquinas College’s new classroom building will be named for St. Gladys, the patron saint of Fritz Burns’ beloved wife, Gladys Carson Burns.

The 5th century daughter of a Welsh king, St. Gladys was married to King Gundleus, whom she helped to convert to Christianity, and who also went on to become a saint. The couple raised at least six children, all of whom are saints, and one of whom — St. Cadoc the Wise — founded a monastery and college in Wales.

“St. Gladys is a beautiful example for our students, so many of whom go on to marry and raise families themselves,” says President Michael F. McLean. “She is a model as both a spouse and a parent, leading her husband and her children to greater holiness, which is the goal of all of us who answer the vocation of marriage. We are delighted that, by naming this new building in her honor, the College may lead more people to learn about her life and to seek her intercession.”

In their later years, Sts. Gladys and Gundleus had a vision directing them to leave political life and establish a hermitage. There they lived out the remainder of their days in celibacy and prayer. “Particularly edifying in the story of St. Gladys is the way in which she integrated an active, political life with the contemplative life,”



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Stained glass of St. Gladys from Newport Cathedral, Woolos, King & Confessor in South Wales

says Dr. McLean. “In this way, too, she can serve as a model to our students and alumni, who, whether as married people or priests or religious, must also try to balance these different facets of the Christian life.”

Alumni and members of the College’s Board of Governors have expressed great enthusiasm for including St. Gladys among the holy men and women for whom buildings on campus are named. Says Angela (Andersen ’87) Connelly, a member of the Board of Governors and the mother of 10, “I love the uniqueness of this saint as well as the inspiration she will provide for so many graduates!”

“As the owner of many letters before and after my name, I know that what my wife does, and what countless other mothers do, has far greater impact for the greater common good than what I do,” says Lt. Cl. Paul W. White, M.D. (’95), a vascular surgeon for the U.S. Army. “The College can wonderfully advance the Culture of Life by holding up St. Gladys as an example.”

Adds member of the Board of Governors Frederick J. Ruopp, “St. Gladys Hall will be a rose in our bouquet of beautiful buildings.”

Upgrades for St. Augustine Hall

E. L. Wiegand Foundation awards \$600,000 grant for Renovations

At the same time that the College will build its second classroom building, St. Gladys Hall, it will refurbish its first, St. Augustine Hall, with the assistance of a \$600,000 grant from the E. L. Wiegand Foundation of Reno, Nevada.

“The E. L. Wiegand Foundation has generously supported the College throughout the years, equipping St. Bernardine of Siena Library and Albertus Magnus Science Hall, and most recently furnishing Our Lady of the Most Holy Trinity Chapel,” says Thomas Aquinas College President Michael F. McLean. “This latest grant is the Foundation’s largest gift to date, and it will allow us to greatly enhance both the beauty and the functionality of St. Augustine Hall.”

A Fitting Upgrade

Dedicated in 1990, St. Augustine Hall has hosted the vast majority of classes at Thomas Aquinas College for more than 20 years. It is where new students have participated in their first freshman seminars, and where, four years later, they have defended their Senior Theses. For hundreds of alumni, the building evokes memories of innumerable hours of Socratic discussions, demonstrating Euclidean propositions, and delving into the profound themes contained within the great books.

After two decades of constant use, St. Augustine Hall is due for some renovations. The E. L. Wiegand Foundation’s grant will provide new carpeting and a modernized heating and cooling system that is quieter and more efficient. The grant will also provide a pedestal for the statue of the building’s patron, St. Augustine, and the lowering of the building’s very high ceilings, which have proved detrimental to classroom acoustics and energy costs.

Because the beauty of a building is a visible sign of the dignity of the activity that takes place inside it, the Foundation’s grant will also replace the Hall’s utilitarian light fixtures with elegant



wall sconces and ceiling chandeliers. It will likewise provide for the installation of wooden wainscoting in the corridors that will coordinate with the new, paneled classroom doors. The five classrooms that still use temporary folding tables for class discussions will have new, custom-made tables like those in the rest of the building, as well as

sturdy bookcases that contain complete collections of the great books.

Finally, in response to years of student pleading, the Wiegand Foundation grant will include the replacement of the building’s current windows, which do not open, with new ones that do. The new windows will block more than 90 percent of ultraviolet and infrared radiation in sunlight, with a corresponding reduction in energy expenses.

Optimal Timing

The renovation of St. Augustine Hall, which is set to begin immediately after Commencement, will be completed shortly before the start of the new academic year in August. “By renovating St. Augustine Hall at the same time as we begin construction on St. Gladys Hall, we will be able to make the most efficient use of time and resources,” says Dr. McLean. “These renovations will make our original classroom building as beautiful as the new one across the quadrangle, adding to the consistency and order of the campus.”

“When all the work is done, we will have two classroom buildings that will help to ennoble the mind and to enrich the soul of every student blessed to study within them,” adds Dr. McLean. “We are deeply grateful to the E. L. Wiegand Foundation for this timely and important grant.”

Legacy Society Profile

Rev. Msgr. Jerome O. Sommer, 1915 – 2012

On November 18, 2012, a longtime friend of Thomas Aquinas College and a member of the Legacy Society, Rev. Msgr. Jerome O. Sommer, died at the age of 97. For 72 years, Msgr. Sommer had faithfully lived out his vocation as a priest — a calling that brought him to the far corners of the world during 29 years as a chaplain in the United States Army.

Signs of Msgr. Sommer’s vocation first became evident in the fifth grade when, as an altar boy, he eagerly served the 6:00 a.m. daily Mass at his local parish and volunteered to serve at weddings and funerals whenever possible. He was, as an obituary described it, “enamored of churches and being near the altar.” One year later, he announced that he intended to follow in the footsteps of his elder brother, then a seminarian. He went on to attend junior and major seminary for the Archdiocese of St. Louis, and was ordained to the priesthood in 1940.

His first priestly assignments were as a hospital chaplain and as an associate pastor, but the nature of Msgr. Sommer’s ministry changed following the Japanese attack on Pearl Harbor in 1941. The young priest quickly volunteered for the military chaplaincy, and in early 1945, the Archbishop of Saint Louis, John Cardinal Glennon, instructed him to apply for a commission.

Although it was the start of World War II that drew him to the military, Msgr. Sommer never actually served in that war. After completing his training and receiving his commission, he was on a troop ship headed for the Philippines — where, he believed, he would be part of the U.S. invasion force of the Japanese mainland — when word arrived of the Japanese surrender. Instead he served as part of the Occupation Army, the beginning of nearly three decades of military life, during which time he rose to the rank of lieutenant colonel and completed tours of duty in Hawaii, Germany, Korea, Turkey, and Vietnam.

A servant to those who served their country, Msgr. Sommer was adamant that he was, first and foremost, a priest. In 1955, an Armed Forces radio interviewer made the mistake of offhandedly saying to him, “So you have chosen the Army as your career?” — to which Msgr. Sommer offered a swift correction. “The Army is not



Msgr. Sommer with the troops in Korea in 1954

my career, no matter how many years I spend in it,” he explained. “My career was already well established before I entered the Army. In Catholic circles we call it our ‘vocation.’ My vocation — career if you will — is to be a priest. It remains so whether I am on duty in the military or in civilian life.”

Upon leaving the Army in 1974, Msgr. Sommer became the pastor of a church on a military base south of St. Louis until his retirement in 1986. For the remainder of his years, he lived in the Regina Cleri residence for retired priests of the St. Louis Archdiocese, serving local parishes as needed, and making the 800+ mile drive every summer to visit friends in the Washington, D.C., area. In 2010 His Holiness Pope Benedict XVI named him one of the “Apostolic Protonotaries Supernumerary,” the highest level among Monsignors.

It was around the time of his retirement that Msgr. Sommer first became acquainted with Thomas Aquinas College. “When we spoke, he could no longer remember exactly *how* he had heard of the College,” says Director of Gift Planning Tom Susanka. “He was pretty sure that he had read about it in some magazine, or several magazines. He said that he admired the College, and supported it, because of its fidelity to the Church and because of the remarkable number of priestly vocations among our graduates.”

Msgr. Sommer was, over the decades, a loyal and consistent benefactor of Thomas Aquinas College, giving many gifts, some small, some large. He also purchased a sizable annuity, which provided him with a modest income in his later years, and the College with a generous gift at the time of his death.

That annuity, it turns out, was just one of many that Msgr. Sommer had provided for in his estate planning. “When speaking with the executor of his estate, I learned that Monsignor had set up a score of such funds, designating Catholic charitable organizations as the beneficiaries of every one,” says Mr. Susanka. “Apparently he was as committed to serving the Church in his death as he was throughout his life.”

For more information about the Legacy Society, please call Mr. Susanka at 805-421-5928, or e-mail him at plannedgifts@thomasaquinas.edu.

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Wesley Nelson Fach

October 27, 2012

Father of Amelia (Dowhower '03) and Bonnie (Allen '07), President's Council Member

Rev. Msgr. Jerome Sommer

November 18, 2012

Legacy Society Member

Clara Damiani

December 5, 2012

Mother of John ('84), benefactor

Eugene P. Halpin

January 6, 2013

Father of Mary Ann (Shapiro '79), David ('79), and Kathleen (Santoro '82); grandfather of Philip ('97), Sarah ('98), Luke ('98), Celina Ortiz ('03), Koert ('06), Rose ('06), Margaret ('08), and Caecilia Shapiro ('16)

2013 Great Books Summer Seminar Weekends

July 12–14 or July 19–21

Theme: “The Year of Faith: Marriage and the Family”

Join President and Mrs. McLean for a weekend of engaging conversations, camaraderie, rest, and recreation in the mountains of Southern California. Cost: \$750 per person or \$1,200 per couple; includes meals, lodging, seminar fees, and reading materials. (Priority will be given to President’s Council members.)

For more information, please see thomasaquinas.edu/summerseminars



Faith, Democracy, and Catholic Liberal Education

An Interview with Dr. Jeremy Holmes ('99)

Dr. Jeremy Holmes is a convert to the Catholic faith and a member of the Thomas Aquinas College Class of 1999. He earned a master's degree in theology at the International Theological Institute and a doctorate at Marquette University. In 2008, after teaching at Ave Maria University for two years, he joined the faculty of Wyoming Catholic College, where he is now the Academic Dean. He and his wife, Jacinta (Bolin '99), live in Lander, Wyo., with their six children. Dr. Holmes returned to his alma mater this fall, where he delivered a lecture on science and creation. Text and audio for that lecture are available at thomasaquinas.edu/jeremyholmes.

Q: What has it been like being part of a new college and seeing it grow from the ground up?

A: Wyoming Catholic College is a very young institution. It has a pioneer feel about it, which is very exciting, especially now, as I visit Thomas Aquinas College, which is 40 years down the same road. Thomas Aquinas has been visibly shaped by the people who began it. So it is interesting for me to step back in time to a pioneer stage and consider the possibility of having that sort of impact on another school.

Q: For people who see all the faithfully Catholic colleges as being one and the same, how would you say Wyoming Catholic College is distinct from Thomas Aquinas College?

A: There is a strong conviction at Wyoming Catholic College that we need to form students in a poetic and imaginative way as a foundation for their intellectual lives that, I think, tends to happen spontaneously here. It wells up out of the students' hearts, but it is not institutionalized in a vision statement or in curricular decisions. Now, you watch people come out of Thomas Aquinas College, and it is clear they have been completely changed morally by the experience, but it is not institutionalized in the same way.

There is little you could point to at Wyoming Catholic and say, "Nothing at all like this happens at Thomas Aquinas College." It is more that things that have welled up over the years out of people's inclinations and spontaneous traditions at Thomas Aquinas College have just entered in at the ground level at Wyoming Catholic. To the big wide world, certain features end up standing out, like, "Oh, they have horses," which is in a way superficial, but it is a sign of something that runs deep in Wyoming Catholic, that something like horseback riding would be considered part of a liberal education.

Q: How did your experience at Thomas Aquinas College help you for your current work?

A: That is difficult to summarize. My wife, who is also a graduate of the College, and I were talking about this last night. Someone asked her, "How do you see yourself continuing to use your education now that you are a wife and a homeschooling mother?" We talked a little bit about how the education is great for homeschooling, but eventually we came to the realization that this formation goes so deep that it makes us *who we are*. So even when I don't think I am actively "using" my education, I still see the world in a way that I would not see it otherwise.

I do not think this realization began to hit home until my doctoral years, when I was encountering people with an utterly different philosophical background and set of commitments, and saw how often the different philosophy that they were coming from led them into blind alleys. The education here at the College comes on you so gradually that you really need to have that experience of going out and being side by side with other people and performing alongside them to say, "Wow, this is not the same."

The College fosters an intellectual instinct for trying to find the essence or the cause of things; it becomes an instinct, so that you can walk into a graduate-school classroom, and even without formulating it to yourself, the immediate thought is to ask, "OK, where is the essence? How do we get right down into the middle of this thing?



Can we try to define it? Can we see what the cause is?" I think it is a hallmark of a liberally educated man to be able to not just make that distinction in theory, but feel it in practice.

Q: In the 40 years since the founding of Thomas Aquinas College, we have seen Wyoming Catholic and several other faithfully Catholic colleges come into being. Are we witnessing a springtime in Catholic liberal education?

A: Definitely. From, say, the founding of Thomas Aquinas College up to the present, we have seen an explosion in the homeschooling movement, and at the same time, a sprouting of many good Catholic high schools and liberal-arts preparatory schools. The students coming out of these places are providing much of the population base for this wide array of faithfully Catholic colleges. I cannot help but see a springtime in the fact that we are now able to support a number of good Catholic colleges that can see each other as sister schools, drawing from the same broad pool of students.

Q: At the same time, faithfully Catholic colleges face an uncertain future in light of the HHS mandate. Is this springtime endangered by a highly secularized culture?

A: It is hard to look into the future and see what is going to happen, but there is a very broad movement that is in control of the government now that sees truth itself as a kind of private affair. That will eventually come into conflict with the group of us who believe that truth is objective and a public affair. The liberal view of toleration ultimately leads to tyranny because there are, at the end of the day, only two reasons for winning an argument: "I am right" or "I am bigger." If there is no such thing as right, or true, then all that is left is, "I am bigger." So you end up with the logical consequence of absolute tyranny. Who gets to say what will happen? The government does because it is bigger. That logic will continue to play out unless and until we get a critical mass of citizens in the country who do not just disagree, but who understand where the disagreement is coming from.

Q: What role does Catholic liberal education play in forming such citizens?

A: The doctrine of tolerance was accepted tacitly — seemingly on all sides — by those who do not believe (and think that belief is harmful) and those who do believe, but have a lack of confidence that the Faith is ultimately reasonable. Within Catholic and Christian education broadly, it is going to be liberal education that develops the powers of the mind and teaches about what constitutes real answers, then offers guidance into how to use those powers within the realm of faith. The graduates of these programs will be the ones who do

not see a conflict between faith and reason. They will be the ones who understand that faith and reason *do* work together, and who will be capable of making issues of faith into a public conversation.

Q: What are your thoughts on the need for liberal education today?

A: I recently read about the scientists who designed the nuclear bomb in World War II. They were physicists, very good physicists who knew their field very well. They were excited about what they could do with atoms, and they collaborated on this project, built the bomb. Then when the bomb was actually dropped, some of them were appalled at what they had done. Then there were Congressional hearings about whether it is moral to drop atomic bombs and other weapons of mass destruction, and Congress called the scientists in to testify. One of them objected, saying, "This is absurd. I am not an ethicist. I am a physicist!"

That is just an amazing thought: You have a guy who is building a bomb, but does not know what makes for its right use. He does not know about just war. It would be like a guy who could make pencils but does not know what writing is. There is some fundamental way in which he does not know the first thing about what he is doing.

Not to be too dramatic about it, but if there is a future for democracy, then we are going to need citizens who can think about issues — and the ability to think about issues is not one of the standard products of higher education at this point in time. Liberal education, on the other hand, helps even the specialist to be a better specialist by letting him see what he is doing in relationship to final causes and first causes. It puts a context where otherwise he may not even know the very nature of the thing he does.

St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

- On November 16, **Dr. Jeremy Holmes ('99)**, academic dean at Wyoming Catholic College, presented a lecture entitled, "Genesis 1-11 and Science."
- Periodically, members of the Thomas Aquinas College teaching faculty present informal lectures, followed by question-and-answer sessions, on campus. These late-afternoon gatherings afford an opportunity for tutors to speak, usually on the areas of their expertise, and for other members of the community to benefit from their experience and wisdom. There were four such "Tutor Talks" this past semester: **Dr. Christopher Decaen**, "The Irrelevance of Abraham and the Salvation of Egypt"; **Dr. Glen Coughlin**, "Musings on Time"; **Dr. Christopher R. Oleson**, "Ludwig Feuerbach: On the Religious Essence of Secular Ideology"; and **Dr. John Nieto**, "Proving Euclid's Fifth Postulate with Reference to the Fourth."
- The College gathered on November 30 for the Advent Concert, in which the **Thomas Aquinas College Choir** performed Bach's Mass in B minor.
- To mark the celebration of its patron's feast day on January 28, the College invited **Rev. Michael Sherwin, O.P.**, Chair in Fundamental Moral Theology at the University of Freiburg, to deliver a lecture on ethics.

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

With the Peace Corps in the Philippines

Alumni Profile: Matthew Kuemmerlein ('07)

When he graduated from Thomas Aquinas College, Matthew Kuemmerlein ('07) never anticipated that he would soon spend two years in the jungles of the Far East. Eastern Europe seemed more likely. He had studied in Prague for a year before coming to the College, and for one year after his graduation he taught English there. Upon returning home, he applied to several graduate programs in Eastern European studies.

Around that time, however, another idea captured his imagination — the Peace Corps. A tour of duty, he thought, would broaden his experiences, allow him to learn another foreign language, and satisfy his residual wanderlust. “It seemed like a program where I could use my skills as a teacher in a foreign country, while giving me latitude to work on a variety of other projects as well,” he says. So he deferred entry to graduate school and undertook the Corps’ lengthy application process. One year later, he received his admittance, as well as the assignment that would shift not just the geography, but the very nature, of his long-term plans.

Asia Bound

That this assignment brought him to the Philippines was less a matter of preference than of providence. “When I was applying for the Peace Corps, I heard that the more open you are to possible assignments, the more likely you are to get to serve, so I told them I would go wherever they sent me,” Mr. Kuemmerlein recalls. Although expressing a preference for Eastern Europe, he also indicated an interest in Asia. “It seemed exotic and interesting,” he reflects, “and I didn’t know when I would ever again have an opportunity to see such a distant part of the world.”



When Mr. Kuemmerlein arrived in Manila, his knowledge of the Philippines was mostly of the textbook variety. For three months he underwent training in a classroom setting. He took classes on Filipino culture while learning the Bisaya dialect. It was only in the subsequent three months, when he was paired with a host family in the seaport city of Dumaguete for further training, that he developed a firsthand awareness of the culture, the vibrancy of the country’s Catholic faith, and the depths of its political and economic troubles.

His host family consisted of a separated older woman who ran a boarding house to make ends meet and her domestic helper, “a nice girl from the rural Southern region who had a very rough background.” Kind, but scarred and hardened, she was the daughter of members of the New People’s Army, the armed wing of the Filipino Communist Party. Coming to know her gave the harsh realities of life in an unstable, developing country a human face. “I always knew in a vague way that people struggled with poverty and corruption in other parts of the world, and I had a desire to help them,” he says. “But I hadn’t experienced it.”

When his training came to an end, and it was time for Mr. Kuemmerlein to choose a location for the next 18 months of his service, he knew where he wanted to go. “Many volunteers wanted to stay where they already were, in familiar places, but I was more interested in a rural site, maybe a place that wanted a volunteer, but had never been able to get one,” he says. He got just that. His assignment was in the small fishing and agricultural municipality of Hinundayan (pop. 12,000) in the Leyte province of the central Philippines. It was, as he describes, a place “thick with jungle and teeming with wildlife,” where “poverty overshadows everything.” Unemployment neared 80 percent, and the average household income amounted to about \$80 a year.

Prior to Mr. Kuemmerlein’s arrival, Hinundayan had not had its own Peace Corps volunteer for more than 30 years. The next year and a half would be “a humbling



Matthew Kuemmerlein ('07), teaching English at a public high school in Hinundayan, Philippines, during his two years with the Peace Corps.

experience,” he says, “to try and help young people who have never had things that I always took for granted,” such as a pair of shoes, three meals a day, consistent electric service — or a realistic hope of going to college.

New Challenges

He got off to a rough start. During the days before his departure from Dumaguete, Mr. Kuemmerlein came down with a case of Dengue Fever. Nicknamed “break bone fever” because of the excruciating sensation it imposes on one’s skeleton, the syndrome also causes severe pain behind the eyes, and left Mr. Kuemmerlein lying in a hospital for a week, being fed intravenously, with his Peace Corps supervisor keeping vigil at his bedside.

Once his health recovered, he encountered a different sort of challenge: educating amid rampant poverty. His job was to teach English at a public high school of about 700 students in sections of about 40 each. The top, or “model,” sections consisted of high-achieving students from economically secure families who were “easy to teach, motivated, and hard working.” The others, although bright and good-humored, had much more difficult home lives. They missed large chunks of the school year to work the farms during harvest season or to tend to ailing relatives, and as such struggled to stay on top of their studies.

For most of Mr. Kuemmerlein’s students, a college education was impossibly out of reach. There were too few openings in the local universities, and the cost was prohibitive. Considering the limited employment opportunities, schooling often seemed not worth the effort. “If the students were not academically inclined, they saw little reason to complete high school,” Mr. Kuemmerlein notes.

Looking Back

The educational experience of his students could not have been more different from his own as the home-schooled son of a lawyer in Kansas City. For Mr. Kuemmerlein, there was never any doubt that he would go to college; the only question was where.

The answer to that question came by way of his older sister, Marian ('04), who corresponded with him while she was herself a student at Thomas Aquinas College. “Marian would write to me, inspired by the issues she was trying to come to grips with in the classroom, the great questions, the exchanges with other students,” Mr. Kuemmerlein remembers. “Her experience with the rigors of the program, and the questions she engaged in, formed my impression that Thomas Aquinas College was a school that posed a challenge, that would provide a formative experience. So I decided to apply.”

Like his sister, Mr. Kuemmerlein found the experience to be transformative. “I developed the capacity for serious thought and thoughtful debate, plus an understanding of the Catholic intellectual tradition and great books that I did not have before,” he says. “Later, when I would collaborate with other volunteers in the Peace Corps, people who didn’t always share my outlook or faith, I became all the more grateful for the educational

formation that I had and the ways it prepared me.” Yet knowing the great riches of his own learning made him all the more sorrowful about the lack of educational opportunities for his students. “What I wanted to do was find a way to send them all to college,” he says. “These were young people trying to do well in a bewildering educational environment, living on two meals a day. It gave me a renewed appreciation of what I have — of what we have — in the U.S.”

The Missionary as Educator

Thus it became Mr. Kuemmerlein’s goal to give his students “a touch of the liberal arts as I experienced them at the College,” he says. “I did my best to make the classes events in which students could participate, reflect on their lives, create, engage each other in small groups, and even perform a little bit.” Among the most gratifying moments, he says, was when he received a thank-you note from a student who said that he had taught her not only English, but also “how to think.”

Outside the classroom he sought other ways to enrich his students’ educational experience. He developed an after-school reading program to boost reading comprehension, prepare students for standardized examinations, and “enkindle in them a love for reading.” He helped to establish an intramural soccer program, so students could exercise their bodies as well as their minds. He also conducted a series of instructional seminars for the members of the school’s faculty.

Trying his hand at fund-raising, Mr. Kuemmerlein raised money for various school needs, including an LCD projector and books for the library. Thanks to his work, that library now has hundreds of more titles, as well as a large, beautiful map of the world that he and some students fabricated — one of only two maps in the school’s possession.

“These were young people trying to do well in a bewildering educational environment, living on two meals a day. It gave me a renewed appreciation of what I have, of what we have, in the U.S.”

Looking Forward

The way in which Mr. Kuemmerlein most wants to help the students of Hinundayan, however, is by enabling them to go to college. For one student, he has already made a tangible effort, helping her to apply for a scholarship. For others, he has promised to explore new options for providing assistance.

With that in mind, Mr. Kuemmerlein, who returned stateside in November, is currently applying to business schools. “After two years, I felt like if I really wanted to help the Filipino people, I should try something else, something that addresses their poverty in a more substantive way,” he says. “They need jobs, but how do you bring business to a place where there is such uncertainty? I hope to explore these and other questions in business school.”

When he arrived in the Philippines, he was known as “Matthew,” which quickly evolved into “Mateo,” so as to better suit the native tongue. Now he signs his e-mails “Tiyoy,” the nickname his community affectionately bestowed upon him. The Filipino culture, which he once knew only from a textbook, he now embraces as though it were his own. “When St. Pedro Calungsod, the second Filipino saint, was canonized, I celebrated, and I often found myself praying for his intercession.”

On the eve of Mr. Kuemmerlein’s departure, the community sponsored a party in his honor, attended by the mayor, the parish priest, his students, their families, and many others he befriended over the course of his stay. It was a sad farewell, but not a final one. Tiyoy seems determined to return. “I feel a sense of obligation to continue to help them out more than I have,” he says, “in any way I can.”

Journal: “Ecclesia in America”

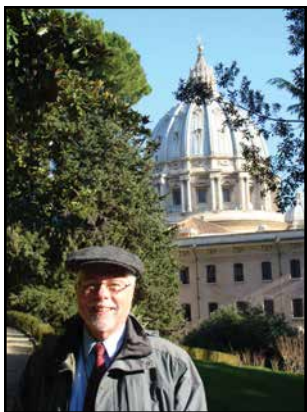
Reflections from the 2012 Conference

By Michael F. McLean, Ph.D.
President, Thomas Aquinas College

Note: At the invitation of His Eminence Marc Cardinal Ouellet, Prefect of the Congregation of Bishops and President of the Pontifical Commission for Latin America, Dr. McLean had the honor of taking part in December's Ecclesia in America Congress in Rome. Below are excerpts from his notes and reflections from the conference. To read his entire journal, please see thomasaquinas.edu/news/ecclesia-america-journal.

December 9, 2012 – First Impressions

I arrived in Rome just in time for the opening Mass at St. Peter's. I'm staying at the *Domus Sanctae Marthae*, which is steps from the Basilica. Cardinal Ouellet, who was the Commencement Speaker at Thomas Aquinas College in 2009, presided at the Mass and gave an excellent homily. Pope Benedict made an appearance at the end of Mass, offered a few remarks, and gave us all a papal blessing.



The *Ecclesia in America* conference is an initiative promoted and organized by the Pontifical Commission for Latin America and the Knights of Columbus under the guidance of Our Lady of Guadalupe, Mother of the Americas and Star of the New Evangelization. The conference culminates on December 12, the feast of Our Lady of Guadalupe.

December 10, 2012 – Cardinal Ouellet's Opening to Conference

In his introduction, Cardinal Ouellet said that the overarching purpose of the conference is to discuss ways in which there can be greater cooperation between the churches in Canada, the United States, and Latin America. He mentioned several specific things that call for this greater cooperation: the migration problem, increasing drug violence, a rapidly strengthening opposition to marriage and the family, and the consequent need for education about the truths of the Catholic faith. He said it is increasingly urgent that religious freedom come to be seen as the basis of all other freedoms and that the churches make greater efforts to acknowledge and respond to the poor and marginalized by encouraging certain types of economic cooperation in the Americas. He said for the efforts in cooperation and evangelization to be successful, Catholics must learn to confess their faith with joy and confidence.

December 10, 2012 – Carl Anderson on Bl. John Paul II's Ecclesia in America

Carl Anderson, the Supreme Knight of the Knights of Columbus, gave a reflection on Bl. John Paul II's apostolic exhortation *Ecclesia in America*, which was published in 1999. He said *Ecclesia in America* is a blueprint for the New Evangelization, presenting evangelization as an ecclesial mission, not a political mission. The emphasis always must be on love and the truth of the Catholic faith. The core of the New Evangelization, Mr. Anderson said, is the proclamation of Christ. It is “new” only in the sense that the method in which Christ is proclaimed must change with the times and the development and changes in culture.

Mr. Anderson pointed out that the encounter with the culture of death is at the core of the New Evangelization. To address the culture of death requires the recovery of the sacramental understanding of marriage and of the awareness of the family as the domestic church. Catholics must proclaim the truth about marriage and the family. The family has to mirror the fact that God is a unity in Trinity. The Christian family must be an icon of God who is communion. The method of communicating Christ in

our time must be that of love, manifesting and witnessing to the love of God and to the love of Christ. It is charity which is the principal evangelizing force. Those who suffer must see the loving face of Christ in those who serve them.

December 10, 2012 – Working Group with Bishops Lori and Aquila

Participants in the *Ecclesia in America* conference were divided into working groups of about 25 for brief presentations from the facilitators followed by discussions among the members. I was part of a group that was chaired by Archbishop Lori of Baltimore and Archbishop Aquila of Denver. The title of the workshop was “The Encounter with Jesus through Mary: Experience of Sonship and Discipleship among the American Peoples.”

Archbishop Aquila talked about five ways in which we encounter Christ. He mentioned first *Lectio Divina*, that is, the prayerful reading of Scripture. Second, he mentioned the Sacrament of Reconciliation and the Eucharistic liturgy, reminding us of Christ's true presence in the Eucharist. The third way was through catechesis, and the fourth was developing a friendship with Jesus. He mentioned Bl. Mother Teresa, noting that she saw the face of Christ in all those suffering people whom she helped. Finally, he mentioned the importance of attempting to transform the culture.

The conversation that ensued Archbishop Aquila's presentation touched on a number of points. Among them was that the cultural war is probably best waged by first emphasizing charity, then hope, and finally, faith, even though those virtues are intrinsically ordered in the opposite way. We're more likely to succeed if we manifest our *love* — for one another and for our enemy — and so create in others a *hope* for something better than they're experiencing presently, and so awaken in them a desire to know or pursue the virtue of *faith*.

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December 11, 2012 – Msgr. Chávez on Our Lady of Guadalupe

One of the most interesting presentations of the Congress was that of Rev. Msgr. Eduardo Chávez, the director of the Institute for the Study of Our Lady of Guadalupe.

Monsignor Chávez pointed out that in the image of Our Lady of Guadalupe, Mary is pregnant. As such, she becomes an image of the Church, being herself, as it were, a house of God. Monsignor Chávez pointed out that the face of the image is not a Mexican face but a Mes-



tiza, a face that expresses the union of the Spanish, Arabic, and Mexican cultures. And so the image, or visage, of Our Lady of Guadalupe conveys that she is the mother of all. The name Guadalupe signifies a bed of a river. Our Lady of Guadalupe is not the water — Our Lord Himself is the water — but

she is the bed of the river through which the water flows.

The apparition of Our Lady of Guadalupe was a visitation to indigenous peoples in Latin America. At the time of her appearance, human sacrifice was a routine practice in the Aztec culture. Mary comes to evangelize the indigenous people and to put an end to the practice of human sacrifice. How did she do this? Without offending the



Alan Holdren/Catholic News Agency

The conference took place in the Vatican's Aula of the Synod.

indigenous people. She urged the building of a temple. She urged the people to love Christ. She educated them about the fact that, in truth, God comes to us. He offers *His Son* — *His body, His blood*. He does not want our blood. Her exhortation is to cease the practice of human sacrifice and create instead a civilization of love.

Msgr. Chávez pointed out that this evangelization took place with great sympathy and sensitivity to the culture of the Mexican people, the indigenous people. The image of Our Lady of Guadalupe is placed upon Juan Diego's *tilma*, or cloak. The *tilma* represents the person; it is, in effect, equivalent to the person. And so Our Lady of Guadalupe takes up the cultural artifact of the *tilma* and gives it a supernatural or divine significance.

December 12, 2012 – Cardinal O'Malley's Remarks

Cardinal Sean O'Malley was the final speaker at the *Ecclesia in America* conference. His talk focused on practical suggestions for greater cooperation and solidarity among the churches in the Americas. He suggested more exchange of information regarding the permanent diaconate and more frequent meetings and discussions among the bishops about issues of concern to both Latin America and North America, including immigration and free trade. He further stressed that protecting children from sexual abuse must continue to be a top priority, and that the bishops from the United States can continue to be sources of valuable insights on ways that the Church can deal with that issue.

As always our model is Mary, he said, her *fiat*. We must say “yes” to God's promptings, and we must open the door to God and, as Mary said, do what He tells you.

December 12, 2012 – Cardinal Ouellet's Concluding Remarks

To end the conference Cardinal Ouellet said we must remember that the Americas are, at least in some respects, still a Christian continent, and that the protagonist, as he put it, in our efforts is Our Lady of Guadalupe and her call for building a sacred house in communion with the bishops. He said we must go up the mountain like Juan Diego to develop a strong relationship with God.

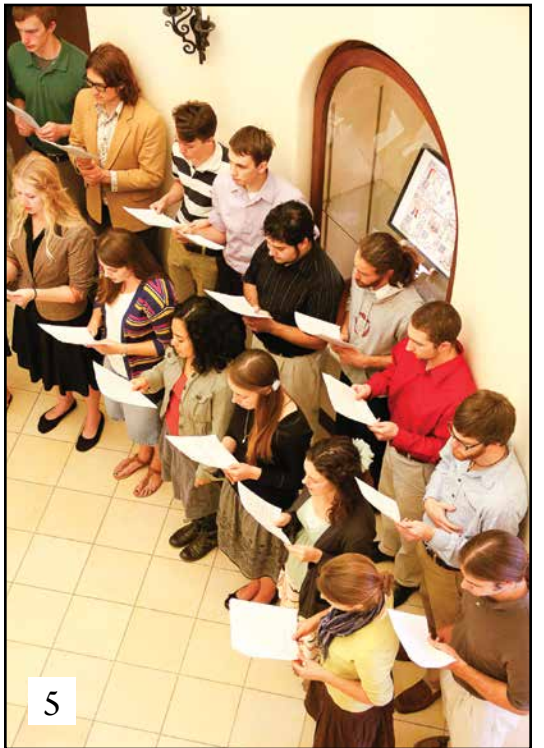
Cardinal Ouellet stressed that de-Christianization is an urgent problem and that the encounter with Christ is vital for the American continent. It is the duty of Catholics to know and love Jesus Christ, to promote true Catholic education, and to promote the strengthening of the family. He concluded his remarks by emphasizing three theological points: one, the centrality of Christ; two, the Trinitarian anthropology that is best manifested in traditional marriage; and finally communion, or friendship, among the churches in the Americas. He reminded us of Mary, the Eucharistic woman who gave herself totally to the Word of Christ. That is what we all are called to do.

One Final Observation

I attended Mass in the chapel of the *Domus Sanctae Marthae*. Over the sanctuary is the inscription *Veni Sanctae Spiritus Reple Tuorum Corda Fidelium* — Come, Holy Spirit, Fill the Hearts of Your Faithful. It was good to see the prayer of the College so close to the heart of the Church.



CAMPUS LIFE



1-2. Upperclassmen and underclassmen square off in the 2012 Turkey Bowl, a hard-fought, rain-soaked battle, in which the underclassmen ultimately triumphed. **3-4.** Students transform St. Joseph Commons into a formal ballroom for the annual Christmas dance, complete with student entertainment. **5.** During the last days of classes before final examinations, members of Dr. Phillip Wodzinski's junior music tutorial gather in the rotunda of St. Thomas Hall to sing hymns. **6.** Students meet on the lawn outside the Doheny Hacienda for an inter-class volleyball tournament. **7.** Attendees at the all-College dinner in November celebrate the birthday of Chaplain Rev. Cornelius M. Buckley, S.J., who is currently marking his Golden Jubilee (50 years) in the priesthood.

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

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

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

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

Calendar of Events

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

Presidents' Day Lecture: Dr. Jeffrey Tulis University of Texas at Austin.....	February 22
Lecture: Dr. William H. Donahue St. John's College, Santa Fe, N.M.	March 15
Easter Recess	March 28 to April 3
Lecture: Dr. Scott Crider University of Dallas	April 19
Commencement	May 11
Thomas Aquinas College Golf Classic Sherwood Country Club.....	June 3
Summer Seminars 2013 — The Year of Faith: Marriage and the Family thomasaquinas.edu/summerseminars	July 12-14 & July 19-21
Seminar: "On Human Work" At the Napa Institute 2013 Conference.....	August 1

805-525-4417 • www.thomasaquinas.edu

THOMAS AQUINAS COLLEGE
10,000 Ojai Road
Santa Paula, CA 93060-9622

ADDRESS SERVICE REQUESTED

