



THOMAS AQUINAS COLLEGE NEWSLETTER

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In Memoriam: Dr. Ronald P. McArthur, 1924-2013

College Mourns Loss of Founding President

Four decades ago, Dr. Ronald P. McArthur made an enormous leap of faith. Leaving his home and a good job behind, he moved some 400 miles to become the founding president of Thomas Aquinas College — an institution which, at the time, had neither a campus, money, nor students. What it did have, however, was a promising vision based on fidelity to the Church and a restoration of Catholic liberal education. That vision, sustained by Dr. McArthur’s deep faith, was more than enough to inspire what, to most, seemed his audacious gamble.

Four decades later, Thomas Aquinas College mourns the loss of the man who led the College from its nascence to its firm establishment as an institution widely recognized for both its academic excellence and its faithfulness to the teaching Church. In the early hours of October 17, 2013, Dr. McArthur succumbed to renal disease at the age of 89.

“The entire Thomas Aquinas College community is united in prayer for Dr. McArthur,” said President Michael F. McLean. “Of course, we pray first for the repose of his soul and the consolation of his wife, Marilyn, but we also offer a deep, heartfelt prayer of thanksgiving. We thank God for blessing us with this good, holy man, who was our mentor, our colleague, our teacher, and our friend.”

From Private to Philosopher

Born and raised in the San Francisco Bay area, Dr. McArthur served in the Army but did not see combat during World War II. After his tour of service, he entered Saint Mary’s College of California, with plans to become a lawyer. Those plans derailed, however, when at Saint Mary’s he read Plato’s *Apology*, Socrates’ unsuccessful but moving defense of himself against charges of treason and sedition. “It changed my mind,” he said. “I saw then that ideas were important.”

Ideas, then, became his life. Dr. McArthur finished at Saint Mary’s with a Bachelor of Arts degree in 1949, and then attended Laval University in Quebec, where he studied under the famed Thomist Charles De Koninck. He obtained his doctorate in philosophy there in 1952, deeply committed to expounding and defending the teachings of Aristotle and St. Thomas.

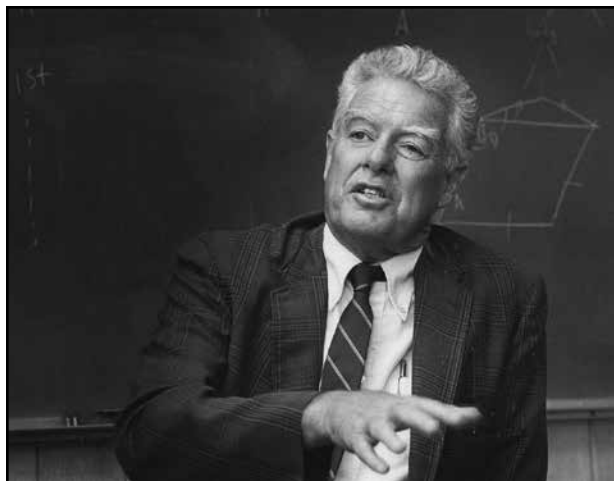
Dr. McArthur then returned to the San Francisco Bay area, serving as an associate professor of philosophy at the San Francisco College for Women until 1958. For the next 13 years, he was a professor of philosophy at Saint Mary’s College and later a tutor in its Integrated Liberal Arts program. He also taught at the University of San Francisco and Santa Clara University.

The Genesis of a College

While at Saint Mary’s, Dr. McArthur formed several close relationships with other philosophy teachers, Mark Berquist, Jack Neumayr, Frank Ellis, and Dick George. He also served as faculty advisor to a student organization of the Intercollegiate Studies Institute from 1961 to 1963, whose representative, Peter DeLuca, had been one of his students.

These six, plus another colleague, U.S. Army Lt. Colonel Bill Lawton, Jr., whom Dr. McArthur met while teaching, were to become the nucleus of Thomas Aquinas College. For some time they had been discussing the plight of modern Catholic liberal education and how they might remedy it, when friends and colleagues proposed that they found a college to implement their ideas.

During the summer of 1968, Dr. McArthur and Mr. Berquist began crafting a document that would reflect



their vision of Catholic liberal education. Dr. Neumayr and another colleague from Saint Mary’s, Br. Edmund Dolan, F.S.C, then made revisions to their draft. In 1969 they published *A Proposal for the Fulfillment of Catholic Liberal Education*, the founding and governing document of Thomas Aquinas College.

The Presidency and Beyond

Dr. McArthur was named the College’s first president in 1970. By the sheer power of his convictions and personality, he attracted an impressive array of supporters and brought the College to life. He recruited faculty members and students, managed scarce funds, entertained guests, spoke at gatherings, courted benefactors, and taught courses across the curriculum, from freshmen through senior year. As the first lady of the fledgling College, Mrs. McArthur offered heroic dedication to the enterprise, opening her home and heart to both guests and students.

As the years went on, Dr. McArthur began to see the fruit of his efforts in the lives of graduates and in their impact on the Church and society. He also saw the College grow in size and reputation. In 1991, after more than 20 years of devoted service, he stepped down as president and tutor. Thankfully, this retirement would prove to be short-lived: In 2002 he returned to the College as a tutor. In addition to teaching, he remained active in research and writing, lecturing, and leading seminars around the country. He also edited *The Aquinas Review*, a scholarly publication of Thomas Aquinas College.

Dr. McArthur remained a member of the faculty until falling ill in 2011. With a heavy heart, he retired from teaching once more prior to the start of the 2012-13 academic year. In a letter to the College’s alumni, he wrote, “It has been my privilege over the years to have had something to do with your lives, and I pray to God it has been good. I know it has been good for me, and can only hope the same for you.”

In recognition of his contributions to Catholic higher education, Dr. McArthur received numerous awards from colleges and universities. In 1985, his alma mater, Saint Mary’s College, presented him with its *Signum Fidei* Award for “outstanding participation in the goals of higher education.” The Heritage Foundation awarded him its Salvatori Award for Academic Excellence in 1993 for “accomplishing the herculean task of founding a new private college ... dedicated to the highest standards of teaching and leadership.” Christendom College presented him with its *Pro Deo et Patria* Medal in 2007 for distinguished service to the Church and nation. And, of course, Thomas Aquinas College honored him as well, presenting Dr. McArthur with its highest honor, the Saint Thomas Aquinas Medallion, at the 1996 gradua-

tion exercises, for which he served as the Commencement Speaker.

A Final Farewell

On the evening of Thursday, October 24, 2013, mourners filled Our Lady of the Most Holy Trinity Chapel to pray for the repose of Dr. McArthur’s soul. At Mrs. McArthur’s request, College chaplain Rev. Cornelius M. Buckley led those gathered in reciting the Joyful Mysteries of the Rosary, and offered his own reflections at the beginning of each decade.

The following morning, three alumni priests offered a Solemn High Requiem Mass in the extraordinary form for their beloved teacher, mentor, and friend. Rev. Sebastian Walshe, O.Praem. (’94), served as priest and gave the homily (see page 5); Rev. Rhone Lillard, F.S.S.P. (’00), served as deacon; and College Chaplain Rev. Hildebrand Garceau, O.Praem. (’78), served as sub-deacon. Tutor Dr. John Nieto (’89) directed the Thomas Aquinas College Schola in the chanting of the Requiem Mass, and Jane Forysth (’11) sang Bach’s *Ave Maria* and Faure’s *In Paradisum*, accompanied by Paul Grimes (’15). Dr. McArthur had personally requested that the extraordinary form be used for his funeral, so as “to introduce people to the dignity, solemnity, and simplicity of the ancient Mass.”

Following the Requiem, a long procession of vehicles left the campus for a graveside service at Santa Paula Cemetery. A luncheon followed in St. Joseph Commons, where Dr. McLean, Senior Tutor Dr. Thomas Kaiser (’75), and two of Dr. McArthur’s fellow founders — Vice President Peter L. DeLuca and Senior Tutor Dr. John W. Neumayr — offered eulogies.

“It is beautiful to contemplate the many fruits of Dr. McArthur’s work,” said Dr. McLean. “How many people came to the College that he helped to found and, as a result, discovered the life of the mind, the gift of faith, or their vocations? How many people are now priests or religious, bringing grace to countless others? How many marriages, families, children, and grandchildren owe their very existence, in part, to the sacrifices he made? Already, we can see quite clearly the world of good Dr. McArthur achieved in his short time on this earth. May he rest in peace.”

Remembering Dr. McArthur:

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From the Desk of the President

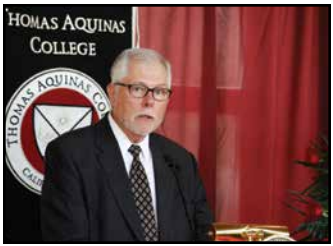
Dr. Michael F. McLean’s Remarks at the Funeral for Founding President Ronald P. McArthur

I had the honor of being a student of Dr. McArthur at Saint Mary’s College in the late 1960s and his friend and colleague over many years at Thomas Aquinas College. With the help of an excellent faculty and staff, I now have the privilege of leading the institution he was so instrumental in founding and of doing my best to maintain its strength and its fidelity to the mission he and the other founders so ably articulated. I am deeply indebted to him for taking a chance on me as a tutor back in 1978, and for the inspiration, guidance, and constant encouragement he was kind enough to provide since then.

I recall returning to a hotel room Ron and I were sharing on a fundraising trip years ago to find him on his knees praying the Rosary. That was a reminder to me that faith and prayer were at the very center of Ron’s life, and that they were the wellsprings from which everything else in his life flowed. Just as he held a crucifix on that long-ago day, so did he hold a crucifix when he died.

Ron’s years at Laval, studying Aristotle and St. Thomas under Charles De Koninck, were very important to the founding of Thomas Aquinas College. Also important were his years at Saint Mary’s College of California, where he taught the great books and became an excellent practitioner of the seminar and tutorial methods. Of even greater importance, however, is the fact that Thomas Aquinas College stands as an expression of Ron’s spiritual life — a reflection of his love for Christ and His Church; his devotion to the saints; and his deep and abiding faith, hope, and charity.

The College’s founding document, *A Proposal for the Fulfillment of Catholic Liberal Education*, of which Dr. McArthur was one of the principal authors, makes it abundantly clear that genuine education must be ordered to the truth and that the truth is ultimately embodied in the Person of Jesus Christ, Who is “the Way, the Truth, and the Life.” “Divine Revelation,” the *Proposal* says, “not only communicates the truth but also designates teachers



to clarify, define, and explain it. Thus, Our Lord told His apostles, ‘Anyone who listens to you listens to me’... On this account, the believer embraces at once Christ as the supreme teacher and the successors of St. Peter and the Apostles as altogether truthful and divinely appointed interpreters of His teachings ...”

On many occasions Ron pointed to the Church’s repeated endorsement of St. Thomas, and its designation of him as the Universal or Common Doctor, to explain why the study of St. Thomas crowns our curriculum. This great saint, then, to whom Dr. McArthur had a strong devotion both because of his piety and his intellect, joins the Church’s principal teachers at the heart of the College, as do some other of its greatest saints — Augustine, Anselm, Athanasius, and John Damascene — to all of whom Dr. McArthur had a great devotion as well.

Just as Christ, His church, and its saints are at the heart of Thomas Aquinas College, so also, naturally enough, is faith. The College’s founding document continues, “Since the Faith liberates the believer from error in his submission to its teachings, it both guides and strengthens his intelligence in the performance of those activities which constitute his very life as a thinker.” For this reason, the founders continue, “the Christian student, because of his faith, can be liberally educated in the most perfect and complete way. ... The religious college quite properly can claim to be the liberal educator *par excellence*, because through wisdom based on faith the student’s natural appetite for the truth can be perfectly satisfied.”

Today we thank the founders, and especially Dr. McArthur, for advancing and defending this robust and compelling vision of genuine Catholic education.

We thank God for giving Dr. McArthur the *faith* which kept him strongly committed to this vision, enabled him to help the College remain true to its mission over many years, and to rally, with great wit and rhetorical power, all who heard him — students, faculty, friends, and benefactors — to the College’s cause and the at once arduous and joyful pursuit of Catholic liberal education.

We thank God for giving Dr. McArthur the *hope* which, in the face of every adversity, kept him always focused on our final goal — the vision of God — and

which made it possible for him, and his dear wife, Marilyn, to venture forth — I am sure with fear and trembling — to found, establish, and preserve a college.

And, finally, we thank God for giving Dr. McArthur the *charity* which enkindled in him the love of Christ and the desire to do good for generations of students and faculty. This he did by being such an important part of a program and community ordered to virtue, the country’s common good, and the love of God.

Those of us who follow in Dr. McArthur’s footsteps will forever pray that we may imitate him in these virtues and, as well, in *humility*, which St. Thomas says is the first of all the virtues. I can say with certainty that Ron found numerous ways to keep *me* humble — the dunce cap he gave me at the dinner inaugurating my presidency, for example, (a dunce cap I see in my office every day) is a constant reminder of my own frailties and his sense of humor. Thank you, Ron, for that.

In his own humility, Ron always insisted that whatever good he achieved was really the work of God, and he frequently deflected to others any praise he received for his own accomplishments. In humility, too, he knew that this college, however good it might be, was always capable of doing its work better, and that with God’s help, must always strive for the best in teaching and learning.

The humble pursuit of virtue, of course, is not the duty only of us who labor at the College, but is, as I am sure Ron would remind us, the duty of all, especially Christians. This so that, when we are to meet our Maker, we may join with St. Thomas in saying, in words that were close to Dr. McArthur’s heart:

*“I receive thee, price of my redemption, viaticum of my pilgrimage,
For love of whom I have fasted, prayed, taught, and labored.
Never have I said a word against Thee.
If I have, it was in ignorance, and I do not persist in my ignorance.
I leave the correction of my work to the Holy Catholic Church,
And in that obedience I pass from this life.”*

In Memoriam

William Hugh McInerney, 1924 – 2013

When Bill McInerney died of cancer on November 12, it was after 64 years of marriage to his beloved wife, Mary; six decades as an attorney and 42 years as a member of the Thomas Aquinas College President’s Council. “Bill was a man of commitment,” reflects President Michael F. McLean. “He was a very good and very loyal friend.”

Born in Los Angeles, Mr. McInerney lost his father shortly after birth. In the seventh grade he lost his mother as well, and moved to be with family in Oakland, where he would remain for the rest of his life. While attending college in the late 1940s, he met and dated Mrs. McInerney, during which time the couple developed a great love for Catholic education. They wed while Mr. McInerney was a law student, and went on to bless the world with 4 children and 15 grandchildren.

Upon graduating from the University of California, Berkeley, Boalt Hall School of Law in 1950, Mr. McInerney worked in the Alameda County District Attorney’s Office before entering private practice. He was a founding member of the law firm of McInerney and Dillon, working there until his retirement in 2013. He focused



his practice on construction law, representing some of the nation’s largest contractors.

A faithful and active Catholic, Mr. McInerney was generous to numerous educational and charitable endeavors. Most recently, he and Mrs. McInerney led the effort to establish an Order of Malta free medical clinic for the poor at Oakland’s Christ the Light Cathedral. Additionally Mr. McInerney served as corporate counsel for the Sisters of the Holy Names of Jesus and Mary, chairman of the Board of Directors of Hanna Boys Center, chairman of St. Anne’s Home of the Poor, and a member of the Board of Regents for Saint Ignatius College Preparatory. A Knight of Malta, he brought *malades* on 23 pilgrimages to Lourdes.

The McInerneys first learned about Thomas Aquinas College through their friend John Schaeffer, a founding member of the Board of Governors, in the late 1960s. “John’s enthusiasm about the College was appealing to us,” Mr. McInerney remarked in a 2010 interview. As time went on, “We became more attached to Thomas Aquinas College,” and a decades-long friendship took root. The McInerneys joined the President’s Council at the time of its founding. The couple also regularly participated in the College’s annual Great Books Seminar Weekends.

“We will miss Bill’s cheerful presence at those weekends,” says Dr. McLean. “We pray for the repose of the soul of this dear friend and for the consolation of Mary and their beautiful family.”

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Rev. Richard T. McCue – August 28
Legacy Society Member

Cornelius Edward Collins – November 4
Father of Sean ('79), Kathleen Satterwhite ('81), and Michael (College business manager); grandfather of Nicholas ('11), Jean ('13), Liam ('13), Paul ('14), Bridget ('16), and Mary ('16)

Joan Jorgensen – November 5
Legacy Society and President’s Council Member

Portia R. Loughman – November 6
Mother of Patrick ('78) and mother-in-law of Michele (Grimm '81)

Rev. Roger Bonifas – November 11
Legacy Society Member

Seamus Robert Reilly – November 11
Son of Lawrence M. Reilly, member of the Greater Los Angeles Board of Regents

William H. McInerney – November 12
President’s Council Member

Rev. William W. Harnischfeger
November 14
Legacy Society Member

College Wins Initial Case Against HHS Mandate

Prayers Needed as Government Appeals Ruling in Federal Court

Last October Thomas Aquinas College joined in a lawsuit against the U.S. government alleging that the HHS Mandate that compels all employers — even Catholic ones — to participate in the provision of contraceptive, abortifacient, and sterilization coverage to their employees violates the First Amendment of the U.S. Constitution and the Religious Freedom Restoration Act. On December 20, 2013, Judge Amy Jackson of the U.S. District Court for the District of Columbia ruled in the College's favor, entering summary judgment on the College's behalf and issuing a permanent injunction barring the U.S. Government from enforcing the mandate against it.

Having thus prevailed, the College may continue providing comprehensive health insurance in accordance with Catholic teaching — for now.

On January 17, 2014, the government appealed Judge Jackson's ruling to the Circuit Court of Appeals for the District of Columbia. Pending the outcome of the appeal, the injunction that protects the College from the HHS Mandate is in jeopardy, although it remains in effect for the time being.

In her ruling, Judge Jackson found that because of the manner in which Thomas Aquinas College self-insures, the challenged regulations of the HHS mandate would have forced the College to help facilitate access to contraceptive and abortifacient services. Since the College testified that access to such services is contrary to its

“In the case of a self-insured entity like Thomas Aquinas, the newly enacted regulations fall short of the mark.... [T]hey compel the organization to take affirmative steps — to do something — that is in conflict with the tenets of its faith. And therefore, defendants are enjoined from enforcing the mandate against Thomas Aquinas College.”

— Judge Amy Jackson
U.S. District Court, District of Columbia

Catholic principles, the Court found that the regulations substantially burden the College's free exercise of religion, and thus issued the permanent injunction.

“In the case of a self-insured entity like Thomas Aquinas, the newly enacted regulations fall short of the mark,” said Judge Jackson in her ruling. “Since the accommodation imposes a duty upon the religious organization to contract with a willing third-party administrator that will arrange for the payments for contraceptives, they compel the organization to take affirmative steps — to do something — that is in conflict with the tenets of its faith. And therefore, defendants are enjoined from enforcing the mandate against Thomas Aquinas College.”

The reason the College self-insures dates back to

1994, when the State of California enacted a law requiring insurance companies to provide contraceptive benefits. In order to avoid furnishing unethical coverage — while at the same time remaining in compliance with the law — the College became a member of the Reta Trust. A “self-funded benefit trust,” Reta provides for only those benefits that “are in compliance with the Ethical and Religious Directives for Catholic Health Care Services published by the National Conference of Catholic Bishops.” Thanks to this arrangement, for nearly 20 years the College has been exempt from the California regulation — and now from the HHS Mandate.

The Court, however, denied relief to the College's co-plaintiffs in the lawsuit, most notably the Archbishop of Washington (D.C.) and The Catholic University of America. Those institutions are appealing their ruling to the U.S. Court of Appeals for the District of Columbia.

“While we are delighted with Judge Jackson's initial ruling concerning Thomas Aquinas College, we regret that our co-plaintiffs did not also receive relief,” says Thomas Aquinas College President Michael F. McLean. “And we are disappointed that the government has appealed our ruling, again placing our religious freedom in doubt. We pledge our continued prayers and support for the Archbishop of Washington, The Catholic University of America, and all our co-plaintiffs, and we ask that all of the College's friends continue to pray that we will be successful in securing our religious liberties.”

College Update

News from the Campus and Beyond

College Flash Mob Goes “Viral”

Bringing the joy of Advent and the promise of Christmas into the marketplace, more than 100 Thomas Aquinas College students descended on Ventura's Pacific View Mall on the first Saturday of December for a choral “flash mob.”

After nonchalantly gathering around the mall's central lobby, the students simultaneously burst into song. They began with “Joy to the World” and “Silent Night,” and then concluded with “O Holy Night.” The mall's surprised customers and employees delighted in the performance, stopping whatever they were doing to take in the music, to sing along, and to cheer wildly afterward.

Shortly thereafter the College posted a student-produced video of the “flash mob” to its web page and YouTube channel, and the video quickly spread across the Internet. Over the next two weeks, it generated more than 40,000 views and landed on dozens of blogs and other websites, including those of the Cardinal Newman Society and the Catholic News Agency. EWTN also featured the impromptu performance on the December 12 edition of its *World Over* program. “It was a flash mob of a festive sort inside a Los Angeles mall this past weekend,” reported host Raymond Arroyo, adding, “even Santa got in on the spirit.” The video is available via the College's website at thomasaquinas.edu/flashmob2013.

Vocations Visits

Over the last few months four religious communities — the Capuchin Franciscans, the Marian Sisters of Santa Rosa, the Nashville Dominicans, and the Sisters of Life — have visited Thomas Aquinas College to meet with students who are discerning vocations to the religious life.



Historically about 10 percent of the College's graduates enter the priesthood or religious communities. Five members of last year's 91-member graduating class, for example, have already entered seminaries or religious orders, and Head Chaplain Rev. Joseph Illo anticipates that several current students will follow suit.

“Usually we will get about 15-20 students at each one of the vocations presentations, which is a good, healthy number,” Fr. Illo reports. “Vocations directors love to come to the College for that reason.” The College looks forward to a visit from the vocations director of the Archdiocese of Los Angeles in the spring semester.

Alumna Brings Together 50,000 “Friends of Pope Francis”

On March 13, 2012, the day of His Holiness Pope Francis' election to the Chair of St. Peter, Megan Baird ('02) launched a Facebook page dedicated to the new Holy Father. “Initially, it was a small project that I wanted to do during Lent in memory of my mom, who died of cancer in 2007,” explains Miss Baird, an assistant manager for the Fort Worth Library system. “My mom would have loved this new pope.”

Since then, Miss Baird's online tribute has grown into something much, much larger. In less than a year the page has

received more than 55,000 “likes.” Friends of Pope Francis, which is “devoted to the spiritual support of our new Holy Father and the Church,” invites visitors to “leave messages and prayers of support for him.” Its feed contains many of the already iconic photos of Pope Francis visiting with the faithful, notable quotations, and prayers for his ministry and well-being.

As its readership has expanded so, too, has Friends of Pope Francis' mission. “The page has broadened in scope to honor our Catholic faith and the wise words of Catholics and previous popes and saints,” Miss Baird writes. “For Pope Francis himself said, ‘Christ is the center; not the Successor of Peter.’ It would be appropriate, then, to put focus on the Faith of the Church as well.”

Freshman Wins Award for Choral Composition

At its December concert, the Los Robles Master Chorale named Giorgio Navarini ('17) the winner of its 2013-4 Young Artist Choral Composer Competition for his original Christmas carol, “The Christ Child.” Mr. Navarini had the honor of hearing his composition performed by the 100-member choir, and the Chorale's director, Lesley Leighton, presented him with a generous award.

The music for “The Christ Child” employs “elements of Gregorian chant ... to invoke the depth, mystery, and ethereal joy of the Nativity story,” says Mr. Navarini. The lyrics are drawn from a poem by G. K. Chesterton.

Mr. Navarini has been composing choral pieces since the age of 15 when, as a high school student in his hometown of Pleasanton, Calif., he joined his church choir. Intending to pursue a musical career, he gave little thought to attend-

ing Thomas Aquinas College, seeking instead to study music in England. “I had no interest in coming here,” he says. “I thought this was just a school where you read books and don't learn any practical skills” — a belief that was dispelled when he attended the High School Summer Program prior to his senior year. “I realized that, at the College, you're learning the best skill, which is to use your mind.”

Halfway into his freshman year, Mr. Navarini now sees the College's classical curriculum as the perfect complement to his musical instruction. “The way that this education trains you how to think allows you to apply it musically, or toward whatever you may be doing,” he says. “For example, I recently read a very old book about singing, and I was able to understand it much more clearly because of the way we read texts so critically here and come to understand them.”

At the College he also finds no shortage of collaborators. “There are so many talented and engaged people at this school with whom I can work to create and perform music.”

Indeed, Mr. Navarini is a member of both the Thomas Aquinas College Choir and Chrysostomos, a student choral group. Additionally he has formed a men's barbershop octet that had its first performance on a Friday night in early December, singing several Christmas carols at the City of Ventura's annual tree-lighting ceremony. The next day he was in Ventura again, where he led some 100 of his fellow students in a choral flash mob at the Pacific View Mall. (See story, above.)

“Giorgio is the youngest winner ever of this competition at 19 years of age,” proclaims the Los Robles Master Chorale's website. “What a talent in the making!”

Life Beyond Graduation

College Hosts Series of On-Campus Career Talks

In an effort to assist students in their post-graduation plans, Thomas Aquinas College's Office of Career Advisement hosted a series of professional-development events over the course of the fall semester. "We brought in a number of professionals from throughout Southern California to share their wisdom and experience," says Director of Student Services Mark Kretschmer. "The idea was to give our students not only a sense of the career opportunities that are available to them, but also the networking and advice — personal, professional, and spiritual — that will help them in their careers."

While stressing that the College's unique academic program is intended to be an education for the whole person, and not merely job preparation, Mr. Kretschmer noted that employers are often eager to hire Thomas Aquinas alumni. "We have found that the critical thinking, communication skills, and ethical discernment that a liberal education fosters are highly desirable in the marketplace," he explains. "These talks therefore provide the perfect complement for our soon-to-be graduates: first-hand knowledge derived from years of experience."

The informal gatherings, which took place over the course of several afternoons, featured the following guests:

The Hon. David L. Belz

Superior Court Judge of the Orange County Superior Court
A co-founder of the St. Thomas More Society of Orange County, Judge Belz offered advice and encouragement to students who are interested in pursuing legal careers. "He stressed that our nation needs good lawyers," recalls Mr. Kretschmer. "Although there may be many



Students discuss careers in medicine with Drs. Tracy Muscari and Keith Shonnard.

lawyers out there, there is always a need for *good* ones, and for people who have been well formed and liberally educated to practice law."

Patrick Six ('09)

Account Executive, DDB
A graduate of the College and the Catholic University of America's Master's Degree in Business Analysis program, Mr. Six took questions from students who are considering applying to business school. He also shared his insights and experiences from working at an international advertising firm in New York City.

Justin Schneir

Partner, SGB•NIA Insurance
A member of the Thomas Aquinas College Greater Los Angeles Board of Regents, Mr. Schneir spoke about the necessity of hard work and developing trust —

between employers, employees, and clients alike — for achieving success in business. SGB•NIA, whose founder and director, James Scanlon, is also a College regent as well as the parent of two alumnae, has helped several students launch their careers with summer internships.

Patrick Laurence ('96)

Senior Associate, Murtaugh Meyer Nelson & Treglia LLP
Sean Murray ('97)
Partner, Knobbe Martens Olson & Bear LLP

Two young graduates who are successful attorneys, husbands, and fathers in Orange County, Messrs. Laurence and Murray offered their insights into navigating a legal career and balancing the obligations of work and family. They also spoke of the importance of choosing one's career carefully and maintaining high ethical standards.

Drs. Tracy Muscari and Keith Shonnard

Physicians and the parents of two current Thomas Aquinas College students, the Shonnards met with students who are exploring medical careers. The couple discussed the advantages of attending medical school on a military scholarship and the importance of practicing moral medicine.
"We are so grateful to our speakers, who took time away from their busy schedules to be with our students, and who have provided great guidance and example," says Mr. Kretschmer. For the spring semester, he is planning additional talks as well as a career-strategies workshop that will focus on job discernment, résumé- and cover-letter writing, and interview preparation.

A Time for Gratitude

College Honors Founding President and Benefactors at Christmas Appreciation Dinner

Many of the dear friends who have given generously to Thomas Aquinas College and its students over the years gathered in downtown Los Angeles on December 8 for the annual Christmas Appreciation Dinner. There they enjoyed excellent food, fine music, and good company, plus a tribute to the man whose leadership made the gathering — and the College itself — possible.

Although the evening marked the first such event to be held since the October death of Founding President Ronald P. McArthur, Dr. McArthur was very much there in spirit. The guest of honor was his wife, Marilyn, "the first lady of Thomas Aquinas College," who, for the better part of 40 years, served the institution and its students tirelessly.

Beginning the night's tribute to the McArthurs, President Michael F. McLean quoted from the Book of Proverbs, saying "A worthy woman who can find? For her price is far above rubies. The heart of her husband trusts in her, and he shall have no lack of gain. She does him good and not evil all the days of her life." He then went on to add, "Marilyn is that worthy woman of the Bible and the great blessing of Ron's life. They met at the San Francisco College for Women, when Marilyn was a student in one of Ron's classes. When they married, they couldn't have known then what the future would hold for them — and the many hundreds, and now thousands, of alumni who would become their spiritual children."

Calling Mrs. McArthur "a blessing to all of us associated with the College," Dr. McLean played a video "farewell" to her late husband on behalf of the College and all those who loved him. (The video is available via Dr. McArthur's memorial page on the College's website, thomasaquinas.edu/mcarthur.)

In keeping with the theme of gratitude, Dr. McLean also took a moment to recognize two other longtime benefactors of the College:

The Dan Murphy Foundation: Noting that the Dan Murphy Foundation's "first grant came to us in 1970, and then in nearly every year since that time," Dr. McLean

called the Los Angeles-based philanthropy "a true partner with the College over these many years, sharing in our milestones along the way and providing so magnificently for our students and our campus." Representing the foundation was its president, Richard Grant, and his wife, Maria, a member of the College's Board of Governors.

Irene and Mark Montgomery: "Mark has been a member of the Board of Governors since 2004, but his and Irene's friendship with the College started long

before then," remarked Dr. McLean. Mr. Montgomery's father, Francis, was among the College's earliest board members, and "Mark and Irene have continued his legacy of outstanding generosity with their own magnificent giving, much of it for financial aid for our students."

The evening concluded, fittingly, with seasonal music: Vocalists Jane Forsyth ('11) and Martin Zepeda ('13), accompanied by Paul Grimes ('14), performed selections from Handel's *Messiah* and led guests in singing traditional Christmas carols.



Scenes from the Christmas Appreciation Dinner: 1. Dr. and Mrs. McLean honor Governor Maria O. Grant and her husband, Richard, president of the Dan Murphy Foundation. 2. The McLeans honor Governor Mark and Irene Montgomery. 3. Marilyn McArthur 4. Chairman of the Board of Governors R. James Wensley 5. Vocalists Jane Forsyth ('11) and Martin Zepeda ('13), accompanied by Paul Grimes ('14).

Remembering Dr. Ronald P. McArthur

Funeral Homily: “Farewell, Christian Soldier”

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

When Dr. McArthur asked me to preach the homily for his Requiem Mass, he said I had one condition: I was not to say anything nice about him. I promised him I would denounce him from the pulpit. He liked that.

The Gospel for this Requiem Mass is taken from the account of the raising of Lazarus. In that account, the beloved disciple mentions three times that Jesus loved Lazarus.

The first time is when Martha and Mary sent to Jesus, and they said: “Lord, the one whom You love is sick.”

The second time is when Jesus hears the news, and St. John notes: “Now Jesus loved Martha and her sister and Lazarus.”

And the final time is when Jesus wept: “So the Jews said: ‘See how He loved him!’”

Leaving aside the more profound significance of these three attestations of Jesus’s love, an obvious truth is this: St. John saw the need to constantly draw our attention to the simple fact of Jesus’s love for one who has died and His love for those who are close to Him. In the face of death, in the face of our own death and the death of those who are close to us, we need to be reassured that God loves us, especially since His love is revealed in actions which we often misunderstand as indifference.

St. John says, “Now Jesus loved Martha and her sister and Lazarus. So when He heard that he was sick, He remained for two days in the place where He was.” Why would Jesus do that? Why would one who loved Lazarus delay in coming? Why is that an expression of His love?

The truth is that Jesus could have prevented Lazarus’s death even without being there bodily, as He did with the son of the centurion. Yet Martha and Mary desired the consolation of His sensible presence, thinking that their brother died because He Who is present everywhere by His divinity had not been present there by His humanity. They were in error.

God wants us to trust Him completely, even — and especially — when we do not sense His presence, even when it seems that He is not with us. Jesus once told St. Catherine of Siena, “Nothing you have done, nothing you are doing, and nothing you will do pleases me as much as when you believe that I love you.” The culminating moment of this trust is the moment of our death, and we need to trust that Jesus loves us. This trust at the moment of our death is simply another name for the grace of final perseverance.

Gratitude, Even in Death

Since God permits death as an expression of His love for us — it is a manifestation of His love for us when we die — then it follows that we ought to thank God even as we come to mourn the death of one so dear to us. Now is the time to thank Him.

We ought to thank God first of all for the blessings He has bestowed upon each one of us through the life of Dr. McArthur. Who here in this church has not received some great good, be it wisdom, or friendship, or even just that paternal affection he was so well known for? Who is it who has not received some great good from God through the life of Dr. McArthur? But the time comes for all of us to return home to our Father, Who made us, and so we ought to thank God also for his death.

Every human soul is created immediately by God from His infinite love. Jesus once said: “Father, You have loved them even as You have loved me” (Jn. 17:23).



“Now it is time to say goodbye to a dear friend: one to whom we owe so much more than gratitude and tears. Take your rest, dear friend. The time of labor and toil is past. Farewell, Christian soldier. The dangers and fears of this present life have given way to the security and peace of eternity.”

Stop and contemplate the significance of those words! The Father loves us with the same intensity of love with which He loves His only and eternally begotten Son. The way St. Thomas once put it is that God loves us so much that, if He could, He would make us to be God to Him.

And so God has the first claim on every human person, and each person is on loan to us from God, no matter how dear they have become to us through the course of a long life. Jesus said to His Apostles before He left them, “If you loved Me you would rejoice that I go to the Father” (Jn. 14:28). Ron would say the same thing to us: If you loved me, if you wanted what was truly in my best interest, then you would rejoice that I return to my Father Who made me. Yet the gifts which God bestowed upon us in and through Dr. McArthur are not definitively taken from us at his death. God does not give to take away. When He gives, He gives forever. We who have faith in Christ, in the power of His resurrection, hope for a definitive and eternal reunion with all those whom we love in Christ.

Returning Love for Love

In the meantime, we must console one another by constantly remembering that those who live in Christ, who have followed His teaching and way of life, will rise again incorruptible, eternally youthful, perfect, and forever happy. But even if we have firm confidence that our



brother will rise with the saints on the last day, we do not presume to think that he has no need of our prayers and sacrifices now. Indeed, it is now more than ever that we are indebted to return love for love.

God wants to give us His entire self. There is no part of Himself that He does not want to give us, and so there is no obstacle to our love for Him that He permits to remain in our hearts. God is our perfect and entire happiness, the good which perfects every part and aspect of our being. It is precisely because God is the good which we truly desire in every one of our actions, even the slightest, that we cannot be happy unless we love God with our whole heart, our whole mind, our whole soul, and our whole strength. But we, poor creatures that we are, spend the greater part of our lives loving God in part, loving Him by halves. Ron dwelt in his house of clay for 89 years, so we have good reason to believe that he could use our help.

In the book of Maccabees, we read that Judas Maccabeus “acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin” (2 Mac.12:43-45). And in the Song of Songs we read, “Love is stronger than death” (Sg. 8:6). We have a natural sense that we are somehow able to come to the assistance of our loved ones, even after death. The word of God confirms this. Our love is able to reach through the veil and do good for Ron by our prayers and sacrifices on his behalf.

By the mercy of God, we have not only our own poor prayers and meager sacrifices to offer for the soul of our dear brother, but something immensely more pleasing to God: the sacrifices and satisfaction made by His Son, first of all in the Holy Mass, and secondly in the form of indul-



gences granted by the Church in view of the excess merits of Christ and His Mother and many of the saints. These are the means which we must employ most of all to assist the soul of Dr. McArthur. Out of the debt of gratitude and friendship we owe to him, I ask each one here to promise to try to

obtain one plenary indulgence for his soul.

One of the biographers of St. Thomas relates this little known story about the saint. Apparently, after he died, when his confreres were being interviewed about his holiness of life, not one could speak about him without shedding tears. He was such a dear friend to them.

And now it is time to say goodbye to a dear friend: one to whom we owe so much more than gratitude and tears. Take your rest, dear friend. The time of labor and toil is past. Farewell, Christian soldier. The dangers and fears of this present life have given way to the security and peace of eternity. Like Jesus we have loved you, Ron, and it is right and fitting that with Jesus we weep. The dark vale of this life shall be darker still now that you live among us no longer. Yet your passing makes us more eager for the resurrection of the righteous, that definitive reunion of love. We long to hear the last trumpet and the voice of the Lord Jesus bidding us to come: Come to the Father. Amen.

Rev. Sebastian Walshe, O.Praem. ('94), is a professor of philosophy at St. Michael's Abbey Seminary in Orange, Calif. To read the complete text and hear audio of this homily, see thomasaquinas.edu/mcarthur.

From the Eulogy of Peter L. Deluca

Tutor, College Co-Founder, and Vice President for Business and Administration

I first met Dr. McArthur when I was a junior in college, about 52 years ago. He was teaching me Aristotle’s ethics, junior philosophy, at Saint Mary’s College. Like most of you, I was captivated by his enormous energy and his enormous enthusiasm. He was more alive than most people. He loved, loved the truth. He was a lover of wisdom, but there are many lovers of wisdom. He also had been given the gift that made him a great teacher: If he loved something, you loved it, too, if you were in the same room. It was that gift that changed my life, because in that class I became a lover of the things that he loved, and necessarily of him....

Dr. McArthur told me once something that has stayed with me, and that is that an intellectual tradition has to be a *living* tradition. It cannot just exist in the books. There has to be a community, an intellectual community that has a common body of doctrine at its core. That was why there had to be established a true Catholic intellectual community. That was why he wanted to found the College. He knew perfectly well that this college would never educate more than a few people, and he knew that it would be pretentious to think that he knew how to turn around civilization. But he thought that to do the right kind of thing and to spring the intellectual tradition of the Church forward into a living community was absolutely essential to whatever else Providence wanted to do with it.



From the Eulogy of Dr. Thomas Kaiser (’75)

Senior Tutor

I am a member of the College’s first class. The confidence that Dr. McArthur displayed about the value of the program he was starting is what gave me the confidence I needed to commit myself to this new college. He made it clear to me that his confidence did not come from the fact that it was *his* idea; what he was proposing was a tried and true form of education that had been the tradition in the Catholic Church since the Middle Ages. His confidence came from the teaching Church. ...

I can honestly say that if it hadn’t been for Dr. McArthur, I may not have stayed in the program. As students, most of us go through periods of doubt about whether all the hard work is really worth it. The fledgling program and student life on campus had their hitches and glitches. But, through all of this, Dr. McArthur was like a father to us. He took a personal interest in each one of us. He made it clear how much he appreciated the fact that we came to the College. ...

“Ideas have consequences,” he would remind us. There was a great need for young men and women to be educated according to the wisdom of the Catholic tradition and, as the Church most strongly recommends, the wisdom of St. Thomas and the tradition on which his philosophy and theology are based. What better way to stem the tide of errors of our time than to teach students the truths that can be known by natural reason and those that

have been revealed by God through His church, to teach students about the compatibility of faith and reason? Students need to be aware of errors ancient and modern, to know where the mistakes are made, why they are made, and how to correct them.

Dr. McArthur’s hope was that, armed with the Faith, with the beginnings of wisdom in natural and Divine things, and a love for God and His church, our graduates would be a force for the good in society. I dare say this is why most of us came to the College; we wanted this education so that we could be a leaven to society and defend the Church. And this was so no matter what walk of life we chose: whether it was in the Church as a member of the clergy or a religious order, or in academia, or any other walk of life.

From the Eulogy of Dr. John W. Neumayr

Senior Tutor and College Co-founder

By the end of the 1960s, we began to think something had to be done, and we didn’t know what to do. None of us had been in the field of founding colleges. We didn’t know the first thing about it. The idea of starting your own college was almost unthinkable until, as a matter of fact, some people whose opinions we trusted encouraged us to do so. ...

I cannot help but think that Thomas Aquinas College would not have come into existence had we not had the leadership of Ron McArthur. His presence, his talent, his persona, his enthusiasm carried that whole movement. Then finally it happened, and I would say that between God and Ron McArthur, the College is here today. I understand that God is the universal and primary cause of all these things, but in choosing Ron McArthur as His instrument, He chose very well.

From a Letter to Mrs. McArthur from the Most Rev. Edward J. Slattery

Bishop of Tulsa

All of us must thank God for having given Dr. McArthur both a prophetic vision of Catholic higher education, as well as a very generous heart. May Dr. McArthur continue to support Thomas Aquinas College with his prayers.

From a Letter to Dr. McLean from Brother Mel Anderson, FSC

President Emeritus, Saint Mary’s College of California

My admiration for Ronald P. McArthur commenced in 1949, when I was a mere freshman at Saint Mary’s College. Ron had been selected as the valedictorian of his class, the Class of ’49, and I was awed by and duly impressed with his address as well as his voice, bulk and enthusiasm. ...

In the early 1970s Ron asked for an official “leave of absence” so that he could devote full time to the establishment of his vision of what a Catholic college ought to be. I was pleased to grant him that leave, with misgivings that we would lose Ron as a faculty member, but with the hope that he would be successful in his noble quest. During his first year of leave he requested a second year. Likewise, I was pleased to grant that as well. ...

[Ron was] a man of vision, courage, deep devotion to Holy Mother Church and excellence in Catholic higher education. May the angels bring Ron into the presence of God with alacrity.

From the Rosary Reflections of Rev. Cornelius Buckley, S.J.

Chaplain

The birth of Jesus is an event that took place in the lives of poor people. What we read in Luke’s account says it all. Mary gave birth to a son, wrapped Him in swaddling clothes, and laid Him in a manger because there was no room for them at an inn. Today the Lord calls us into the lives of the poor, a message Pope Francis never seems to tire of repeating. But the poor are not only those broken by economic distress. To hear the message of

this mystery of the Rosary is to be attentive also to those who suffer the ignorance of Christ’s love for all. To hear the cries of those who live without hope, without joy, of those who are the prisoners in the jails created by the all-pervasive dictatorship of relativism.

Let us reflect, then, on this mystery of how Ronald McArthur heard the cries of these poor in his time, and how he responded. Let us ask him to intercede for us on how we can collectively make the world more human, more hopeful, more joyful, more Christ-like.

From a Letter by Dr. Kevin Roberts

President, Wyoming Catholic College

He was a magnanimous and important man in the world of Catholic higher education, and the impact of his thoughts and efforts are felt to this day. I can confidently say that Wyoming Catholic College would not exist today were it not for Ron’s passion and commitment to a much larger, wide-reaching cause. He was a guiding light in the vital task of reforming and strengthening Catholic education everywhere, and the many faithful educational institutions that exist throughout the country today are a testament to his vision.

But Ron’s impact on those around him was far deeper and far more personal than the many worthy philosophical and institutional contributions for which he will doubtless be remembered. He was, first and foremost, a wonderful mentor and friend, and a deeply committed Catholic. The many lives he touched and enriched during his time among us stand as a true testament to his greatness, and those who knew him well will hold these moments just as dear.

The entire Wyoming Catholic College community grieves with you, and sends you our prayers and support.

From a Letter to Mrs. McArthur from Raymond Leo Cardinal Burke

Prefect, Supreme Tribunal of the Apostolic Signatura

Although I can only imagine the profound sorrow which is yours at parting with the earthly company of Ronald, I trust that you are deeply consoled by his fidelity to Holy Mother Church, by his practice of the Faith, and by his tireless devotion to Catholic higher education, especially as the founding president of Thomas Aquinas College. May the Blessed Virgin Mary, Gate of Heaven, intercede for his eternal rest and lead him now to his lasting home.

It was a gift from God to know [Dr. McArthur] and to communicate with him from time to time. I esteem him greatly. Be assured that I will remember the intention of Ronald’s eternal rest in my prayers, especially at the Holy Mass.



Dr. McArthur

& Recollections



By Richard J. Wall, Jr.

President's Council Member

I am not an alumnus of Thomas Aquinas College, which did not yet exist when I matriculated at the University of Notre Dame in the fall of 1968. The College came to my attention, however, immediately following the 1976 Commencement Address by my law professor, Dr. Charles Rice, who returned to Notre Dame enthusiastic about Thomas Aquinas College and its important mission. It was only when I first visited the College, at its original campus for the 1977 Commencement, that I finally met Dr. McArthur and fully understood the significance of what Dr. Rice had told me.

That initial meeting with Dr. McArthur was the beginning of a 35-year relationship that deeply affected my own life. For the first 30 of those years, my encounters with Dr. McArthur were entirely

outside the classroom. My wife, the former Miss Margaret Blewett ('82), told me, however, that some of the very best things I would learn from Dr. McArthur would come in the classroom. For that reason, she signed us up for Dr. McArthur's courses on various topics offered during the last few summers of his life. I treasure those classroom hours spent with Dr. McArthur. He truly was as great a teacher as he was a man, which says quite a lot about Dr. McArthur.

By Laura (Steichen '75) Berquist

In 1971 I went to a brand new, very small, liberal arts college in Southern California. I am from Minnesota, and I was already registered to attend college elsewhere. My parents had read about Thomas Aquinas College, just starting that fall, in *National Review*, and they were intrigued. All three of us went to visit.

At that point I didn't know what classical education, liberal education, or the liberal arts were. But I did know that my first quiz had an important result. Almost the first thing Dr. McArthur said to me was, "So, Laura, what is the best part of you?" (A test, I thought, *already*.) "My mind?" "That's right," Dr. McArthur replied. (Whew!) "And," he went on to say, "what is the best thing you can do with your mind?" (*Another* test question!) "Think about God?" I replied.

I don't know exactly where that reply came from, because, candidly, I wasn't in the habit of thinking much about God at that point in my life, but Dr. McArthur liked it. He said, slapping me on the back, "Good, good, good! And are you going to come here and do that with your mind?" I thought to myself, "Well, that's not what I had planned when I came here, but it *does* seem like the right thing to do." And I said aloud, "Sure!"

That conversation changed my life. I owe Dr. McArthur a debt that can never be repaid, and I know I am only one of many.

By James Montanaro ('77)

I think of the encounter each of us will have with the good Lord at the end of our lives, and I remember Jesus's words that He will judge us on our charity toward others. I think of many hungry young men and women such as myself whom Dr. McArthur generously fed with the truth of Jesus Christ, entrusted to His church. And I cannot help believing that Dr. McArthur's encounter with Jesus was a happy one.

By Rev. Edward Hopkins, LC ('80)

In a real way I owe my vocation to the priesthood in great part to Dr. McArthur — not only because of the college he founded, where I would first hear the call, but also because he always encouraged me in the right direction to pursue this call. He did it respectfully and sometimes even with his characteristic humor: ("Ed, slow down, you're going to kill one of those girls the way you are swinging them around on the dance

floor!") He spoke from the heart with great sincerity when he encouraged me, especially as graduation drew near. Thanks to him and, of course, to others, I found God's call in spite of myself. That alone is a gift for which it is hard to ever be sufficiently thankful.

By Karen Gallop ('82)

As a freshman on the new campus in October 1978, I recall a big man with big boots tramping through the mud among the temporary buildings, encouraging us all with his big voice and even bigger heart.

I am reminded of the extreme generosity and the hospitality of our late and great Dr. McArthur and his wife, Marilyn, who welcomed many of us foreign students around their table at the Hacienda for events such as Christmas or Easter, when we were far away from our countries and families. I will never forget their kindness and goodness. Now it is Dr. McArthur's turn to be seated and served at the eternal banquet of the Lamb and to drink the new wine of the Kingdom. R.I.P.

By Peter Lemmon ('85)

After my wife Jackie's passing in 2005 — when my whole world was crashing down around me — Dr. McArthur and I would have dinner every week. One night, when it was clear I was particularly plunged in darkness, he said, "Focus more on Him and what He has done for you and less on you and what you are suffering." That may seem obvious to most, but this was crucial for me at the time. He went on: "Get the crucifix before you, and just keep your eyes on Him at all times." But Ron was not above recognizing your suffering either; he didn't try to belittle it or pretend it didn't hurt you. He acknowledged it, and as a result, helped you let Jesus sanctify it.

Ron was a giant in my life and in so many others. We are his and Marilyn's children, and we are the luckiest kids on Earth!

By Irene (Cervantes '88) Hacke

I remember, on numerous occasions, when Dr. McArthur was asked to speak on some subject. He frequently began by saying, "Alright, look, I don't know anything, do you hear? I really don't know anything. No, really. But I do know this ..." Then he would give us pearls of wisdom that touched the very depth of who we were and what we knew of God and of what is good. He was always constant in giving us the truth, and in wanting us to be good, not only for the purpose of going out to do good in the world, but to be good for our own sakes. And this love for us caused us to genuinely love him in return.

By Pater Edmund Waldstein, O.Cist. ('06)

Dr. McArthur was a big man, a strong man; he had a warm and passionate heart, and all the vigor and dash of a warrior. And all these strong faculties and virtues in him were ordered and harmonized by the rule of reason. Reason in Dr. McArthur was truly "that capability and god-like reason" (to speak of McArthur is almost inevitably to quote Shakespeare), not pettifoggery or mystification, but "such large discourse, looking before and after," and it did not fust in him unused. Dr. McArthur's life was truly *political* in his own sense of the word: that is, a life ordered by reason toward the true good as a common end. ...



His example showed that the rule of reason does not destroy the other faculties and passions of man, but rather ennobles them. He understood that just as all human things have to be made subject to reason, so all things whatever have to be made subject to God. And he saw very clearly that just as reason does not destroy the other faculties of man, so subjection to God does not destroy the powers of creatures, but rather grounds, enables, and ennobles them.... The re-subjection of all creatures to God in Christ is not violent, but answers to the deepest desires of creation itself. The curriculum that Dr. McArthur helped to establish at Thomas Aquinas College flows from this insight, since it orders all human knowledge to theology.



By Sophia Mason ('09)

Graduate Student, Catholic University of America

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He was the biggest man on campus. He was so big that when he slapped you on the back you had trouble not falling over. His laughter was booming and infectious; his humility was tremendous. Excepting those traits, he nearly fit the profile of Aristotle's magnanimous man. But he would have been the last person to think so. ...

When I came to the College as a freshman, Dr. McArthur was about 80. He'd taught my mother 30 years before, and he remembered her enthusiasm — and he seemed to have decided to look after me. When I tentatively asked him to direct my senior thesis — tentatively, the way you'd ask Stan Musial to give you batting tips — he responded as if I'd done him the honor in asking. That's how Dr. McArthur was.

By Marina Olson ('11)

My favorite class of the entire curriculum was my first St. Thomas class with Dr. McArthur. I cannot open the *Summa* without hearing him teach us that the only way to read Thomas is line by line. That is still the way I read him. I take objections seriously, because Dr. McArthur taught me to do so. I study theology because he taught me how to worship God in it. I learn my philosophy because I want to understand St. Thomas as well as I can. In short, that class has been one of the most formative classes in my entire education.

More important, Dr. McArthur also taught me that even if I have all knowledge, if I do not have love it profits me nothing. He taught me to be humble in the face of such intellectual giants, and to have an even greater humility in the presence of the Word of God, Who is truth. He showed me what faith is, and what that assurance of things hoped for looks like.

I can never repay the gifts he has given me. I graduated from Ave Maria with my M.A. in theology in December. I would be neither the scholar nor the human being I am today if I had not had Dr. McArthur as a teacher, and I am so grateful that God providentially allowed me to be his student.

The True Leader

Dr. McArthur in His Own Words

On Leadership

“St. Thomas tells us that we can best achieve our eternal destiny by using this world well. The prudent application of those opportunities made available to us can best be accomplished through the use of reason. The true leader in any scheme or plan is the intellectual leader, who enlightens those whom he leads, and who stirs up a community feeling for what is desirable and obtainable.”

— Valedictory Speech, Saint Mary’s College, 1949

On Ideas and Their Consequences

“We Americans tend to be very practical and to be uncomfortable with ideas. Yet we are, in the long run, ruled by them; they have tremendous power over us, and more so when they are neglected or ignored.”

— “Toward the Restoration of a Christian Order,” 1975

“The good man may fail if he acts *against* his conscience, but the man with the false conscience fails whether he obeys or disobeys his conscience. There is no way that false precepts can help us, unless our ignorance of the right principles is wholly invincible; but even then our actions will always be against nature, and they will take their toll.”

— “The Natural Law: The Remembrance of Things Past,” 1995

“You have to take modern philosophy seriously. It is not a joke, and the effect that it has had is destructive. It is destructive in our political life, in modern culture. Those modern positions take a long time to get from some professor’s classroom onto the street, but they get there, and therefore you have to take the moderns very, very seriously. And it is instructive to take them seriously, because the human mind learns through contraries.”

— Dialogues with Ralph McInerny, 2007

On Catholic Liberal Education

“A man’s first duty is to be a good member of his society, and he can do that only if he is a rounded, well-developed man. His special job in that society will be done as well as he is generally developed, for he must see the role of his work in the broader view of the whole. It is the duty of education to prepare men in that way.”

— Valedictory Speech, Saint Mary’s College, 1949

“Our aim must be to do the will of God and to seek Him ever more fervently. And that must be the aim of Christian education. Hopefully such an education would have as one of its effects the producing of men and women who would go out into life, who would go into the professions, who would go into the various jobs and enterprises open to them, and who would be a leaven to the world, the salt the world needs so badly. But I say again that this can only be done if we do not seek first those ends but seek first the truth, God, Christ.”

— “The Crisis of the Catholic College,” 1970

“Our education, then, as Christians, is not so much the completion of natural knowledge as it is the elevation of the whole life of learning so that we can render the marvelous truths we accept by faith more intelligible to the human intellect, draw conclusions from them, show their compatibility with natural knowledge, and give witness to those very truths by defending them against all adversaries.”

— Thomas Aquinas College Commencement Address, 1996

“All of learning, intellectually, should be ordered to understanding the Scriptures. There should be nothing that is studied by the Catholic that is not ordered to that. I do not mean that there are Catholic mathematics and Catholic chemistry. But I mean that those disciplines should be seen as somehow being guided by the teach-



ing Church, being guided by the higher disciplines, and being ordered to the higher disciplines, so that the highest discipline for us on earth, theology, can be enriched.”

— “Address to the Students of Thomas Aquinas College,” 1996

“All our human activities are based upon our natural inclinations and the desires they elicit. Among those desires is the desire to know. It is the desire which shows that we are raised above the whole universe of things beneath us, which we can know while it can never know us; it is the desire which is a sign of our immortality, and a sign that any human soul has a dignity greater than the whole of creation inferior to it. It is the desire which, as it is satisfied, renders us Godlike in the only way which is legitimate by nature. St. Thomas demonstrates that, when Aristotle begins his *Metaphysics* by stating that ‘all men by nature have a desire to know,’ he is giving the first step of a proof that the natural desire to know is a desire to see God as He is in Himself, the fulfillment of which is the Beatific Vision. That natural desire to know, that desire to see God, is both the reason for and the justification of traditional liberal education.”

Thomas Aquinas College Commencement Address, 1996

On the Great Books

“One cannot read the cherished books of Western civilization as simply of historical and humanistic interest without betraying their authors, whose principal purposes, by and large, were through their writings to speak not historically, but rather philosophically, proposing universal truths, abstracting from the here and now.”

— “Thomas Aquinas College,” *Triumph Magazine*, 1970

“All of us have presuppositions that we don’t even know as presuppositions, and we think they’re just as true as the air we breathe. But they are presuppositions, and if we do not study those ancient books and take them seriously, then what we do is get locked in our own presuppositions, think we understand things truly when in fact those presuppositions color our whole lives.”

— “Thanksgiving Dinner Address,” 1986

“All of us, at some time, come to the point where we see ourselves measured by things better than ourselves. You’ll never have that chance reading textbooks. You will have that chance reading great books.”

— “Talk to the Students of Thomas Aquinas College,” 2001

On Discipleship to St. Thomas

“All teaching should serve the truth, and so no teacher (except God Himself) should direct the gaze of his student toward himself. Any true teaching should lead the

learner to become more and more reliant upon his own powers, and to think things through for himself. This is the effect St. Thomas has on those who take him as their master.”

— “The Study of St. Thomas,” *Lay Witness*, 1991

“The Church, in addition to having the means of salvation through the Sacraments, is also a teaching church, and it has made pronouncements about teaching and learning, about which theologians to follow, about how to follow them, and about the spirit of learning. We took these to be authoritative in the same way that we took other aspects of our religion to be authoritative — these would be our measure. Since the Catholic Church taught us that St. Thomas Aquinas, the Angelic Doctor, is the Common Doctor of the Universal Church, we could not conceive of trying to educate without being his disciples. We wanted, then, to crown our endeavors with the study of his works.”

— Dialogues with Ralph McInerny, 2007

On Thomas Aquinas College

“We are dedicated to genuine education, and we exist for the good of our students, and through them, for the good of our Church and our country. We read and study the great classics, the great works, and we become able to use our minds well in the various sciences and disciplines. While we are not experts in the sciences, we are yet able to deal intelligently with all of them; and we are prepared for the rest of our lives to become wiser and better as we become older.”

“Liberal Education & the Preservation of the Political Order,” 1974

“What I learned from the students is you cannot make this education work unless it works in a Christian community, and that means a community where the Mass is important, the Blessed Sacrament is important. The Sacraments *in toto* are important. Prayer is important. Sacrifice is important. The concern must be to Christianize ourselves, to keep Christianizing ourselves, to become closer and closer to God.”

— “Talk to the Students of Thomas Aquinas College,” 2000

“We wanted a college that was seriously intellectual. We wanted, as such, to frame a curriculum that would be possible but demanding. At the same time, we wanted it to be deeply Catholic, which is impossible without a serious curriculum to match. People can have good will and be very good people, but there is no education unless the mind is developed. It is possible to have an institution with Catholic rules, a Catholic demeanor, good Catholics as teachers and students, yet fail to educate. This is what we wanted to address.”

— “The Founders Look Back,” 2011

“I was told by people who were not opposed to me, ‘Listen, what you want to do can’t work. It’s really good but it can’t work in this world.’ And I remember, we talked about that, and we said, ‘Well, if it can’t work in this world, it can’t work in this world, but nobody knows that it can’t work in this world until somebody tries to do it in this world.’ And it *did* work in this world. It’s worked quite well.”

— “Celebrating 40 Years with the Founders,” 2011

“I have been convinced for many years now that the school we started has become better since it began. The commitment remains alive, and the tutors are, as a teaching faculty, beyond the scope of what we ever imagined. All it takes to keep the school wedded to its mission is to do the one same thing we have always done and to do it as best we can.”

— “A Message to the Faculty and Staff,” 2012

Senior Testimonials

Students Speak to Board of Governors at Fall Retreat

By Andrea Florez ('14)

Thank you for having me here today. I am a non-traditional senior. I started school at Thomas Aquinas College when I was 30. Now, as a senior, I am 34. So I have had a little bit of a longer path to get here.

I grew up in Northern California near Sacramento in a small, historic mining town — Auburn. Mine is a very small family by the College's standards: just one younger sister and my parents. I grew up going to public school, and when I was getting close to graduation, I knew that I was not ready for college. It just was not in my plan. So I was going to work, move out of my parents' house, and stick with that for a while to see what came my way.

After just a couple of years, I started working for a prominent Chinese family in Sacramento, the Fat family. They have a number of restaurants in the area. I worked as a hostess, a waitress, and eventually as a manager and then as an administrative assistant to their director of operations for about four years. I helped with opening new restaurants and remodeling older ones and all sorts of projects coming up in that work. I really enjoyed working for the family.

All the while I was also volunteering pretty heavily in youth ministry. I had been blessed in high school to have a wonderful youth group and knew that I wanted to help with it once I was out of high school. When I was 25 I was offered a position as a youth minister in a parish a little bit north of Auburn. I took that, and a couple of years later, I moved on to

"Being away from studies for so long and coming to college was a challenge, but I surprised myself. Although I never considered myself a particularly intellectual person, I have found that I am capable of much more than I had thought."

a parish in Chico. Youth ministry was my passion. It was just something that I loved. I had some amazing opportunities — mission trips to Mexico, World Youth Day in Europe, retreats, times with teenagers and their families. It was something that was close to my heart and still is.

I had no intention of leaving until I took a vacation to Southern California in April of 2010. I was visiting some friends, and while I was at Mass I knew very clearly that God was calling me away from my ministry. I didn't know where I was being called to, but I went back and gave notice at my job, as well as to my roommates.

I started looking for positions in Southern California. I really thought God was calling me to do the same ministry that I was doing in up north, but all those doors started closing. So I went back to prayer and discernment, and little by little, through some friends and through prayer, I started looking at colleges.

I had always known about the College, but I didn't have a clear understanding of the academic life or the way the College was formed. I spoke with Admis-

sions Director Jon Daly on the telephone, who invited me down to visit. I sat in on classes and just fell in love. Coming here for the first time, like most people, I was taken aback by the beauty of the campus. Then, sitting in on classes and speaking with the students and understanding the sorts of conversations going on here — and the sort of life that people are living — was very attractive to me. So in a matter of about four months I had quit my job, moved out of my house, sold all of my things and moved to Southern California about two weeks before the start of the academic year. I have not regretted it; it has been a wonderful experience.

Living here has not been without its struggles. It is different being an older student at times. Being away from studies for so long and coming to college was a challenge, but I surprised myself. Although I never considered myself a particularly intellectual person, I have found that I am capable of much more than I had thought. There have been so many blessings along the way that the hardships kind of fall to the background. The blessings of the academic life, the blessings of the community, and the friendships — being with people that you see really striving for holiness in their life — makes you want to do the same.

All of that, of course, would not be possible without the Board of Governors helping to direct the College, and it also would not be possible without the generosity of our benefactors. Because I am an older student, my parents do not contribute to my education. Financially, it would not have been prudent for me to leave my



"The blessings of the academic life, the blessings of the community, and the friendships — being with people that you see really striving for holiness in their life — makes you want to do the same."

job and go back to college were it not for the College's commitment to financial aid. So I am very thankful for your hard work and for the generosity that you show to the students.

Thank you very much for the opportunity to speak to you today, and thank you for all that you do.

Miss Florez is a senior from Chico, Calif.

By Brian Murphy ('14)

I would like to begin by thanking you. Of course, I will be thanking you throughout the next five minutes, but I have also been asked to talk about why I came to the College and about my experience here. So, to begin: I have known about the College since forever. My parents came here 20 years ago. They graduated back in 1988-9, which is why I *didn't* want to come to Thomas Aquinas College when I was in high school. I was a 16-year-old rebellious kid, and I wanted to do my own thing.

I told my parents that, and they said that I should at least go check the College out. So I did. I came to the High School Summer Program between my junior and senior years, and doing so was one of the best decisions I have ever made. I left the program with no doubt in my mind that this is where I wanted to come for college.

During those two weeks, I saw the students here, and I recognized and they had an inner peace, confidence, and joy. I could not tell exactly why this was so, but I wanted the same for myself. That was one of the reasons that I came, but I think the main reason that the Summer Program won me over was because it was one of the first times in my life that I really enjoyed going to class.

For high school I had gone to a Catho-



"I have met so many great people here who have inspired me and who I know will be my friends for life."

lic, all-boys school, where we had eight, hour-long classes each day. For each class, you would sit there and take notes as the teacher lectured, then go home and memorize those notes, then spew the notes back on the test — and get an A. That's all there was to it, and it was very boring. I wasn't challenged. I remember during the Summer Program classes that, for once,

I was not checking my watch every five minutes to see when class would end. I enjoyed what I was doing. It was engaging, and that made me realize that I would like to come to this college.

I left the Summer Program, applied, and — thankfully — was accepted. Since then, I have never regretted my decision to come to the College. My time here has been an absolute blast. I came in with pretty high expectations, and they all have been exceeded. My time at Thomas Aquinas College has been wonderful. I have grown so much in so many different ways, especially through the academic program. I will be the first to admit that I am not the smartest kid at the school, but I have surrounded myself with great people. The tutors are awesome, and my friends have helped me a lot in the classroom.

Speaking of friendships, one of the things that I love most about Thomas Aquinas College is the friendships that you form here. I am actually writing my senior thesis on friendship because I have met so many great people here who have inspired me and who I know will be my friends for life. For this fact alone I am highly appreciative.

I am also appreciative of the faith life of the College. I am fortunate enough to have grown up in a solidly Catholic family, but I can honestly say that at the College my faith has been cemented, and I

"I came to the High School Summer Program between my junior and senior years, and doing so was one of the best decisions I have ever made. I left the program with no doubt in my mind that this is where I wanted to come for college."

am unbelievably grateful for that. I am so grateful to all of you and everyone who has made this education possible for me. I only hope that I have appreciated my time here as much as I can. I realize that it is slipping away fast.

As for my post-graduation plans, I have long been interested in business, and I have been offered a job in New York City working for the Mediterranean Shipping Company. So that is likely what I will be doing next. As I said, though, my faith has grown here, and so I am also considering some seminaries, too. I will probably go back home and start working, and then see where God takes me.

Thank you all again. I love this school, and I am very grateful for the opportunity that I have had here.

Mr. Murphy is a senior from Cheshire, Conn.

Natural Law and the Nation’s Founding

An Interview with the Hon. Diarmuid O’Sannlain

On November 8, 2013, Thomas Aquinas College hosted a lecture by the Hon. Diarmuid O’Sannlain as part of the St. Vincent de Paul Lecture Series. Judge O’Sannlain is a United States Circuit Judge for the Ninth Circuit. Audio and video from his lecture are available at thomasaquinas.edu/oscannlain.

Q: Would you please tell us about the lecture you gave at the College?

Judge O’Sannlain: The title of the lecture is “The Trojan Horse in the City on the Hill.” It is a lecture on the erosion of natural law from the time of the Declaration of Independence. It discusses some essential natural law features of the Declaration of Independence, and goes into that in some detail, and then talks about their application today — or maybe I should say their *mis*application today. The lecture reflects upon the fact that the Declaration, which was signed in 1776, entirely embodies the notion of the founders that there are some external fixed principles of morality. I think that we have departed from that notion somewhat in the last 200 years.

Q: Would you say that the proliferation of positive law, especially in the last 50 years, created a sense that law is what one says it is, or whatever a majority says it is?

Judge O’Sannlain: Oh yes. The Declaration of Independence says that consent of the governed is a necessary ingredient in the evolution of law. The problem is law based on pure consent without the context of “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights.” If you forget those, and you just look at it from a purely consensual standpoint, whatever the majority decides to do must be OK because a majority said so. That is one of the problems that we are living with today, and in my lecture I try to deal with that and tease out the underlying issues.

Q: Why is it important to understand the natural law?

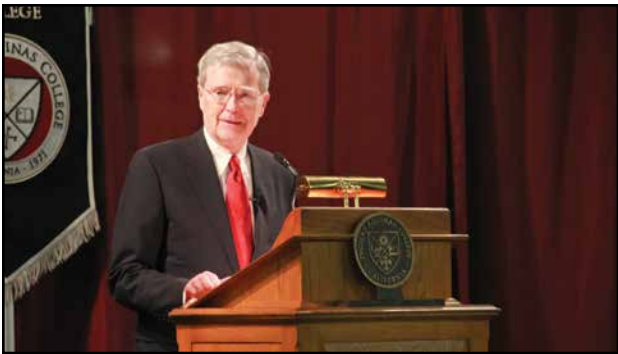
Judge O’Sannlain: Well, I come at it from the standpoint of a lawyer and a judge, and when we talk about law — whether it is natural or whatever other sources of law you want to discuss — it is really in terms of trying to decide what that inheritance means to the legal structure of our country. From a theological standpoint and as a Catholic, I think it is simply a reminder that there are certain fixed principles that we understand from our faith, and these will help us in how we conduct our daily lives. They are not going to tell you whether driving on the left side of the road is better than driving on the right side of the road. That is a matter that is within the total discretion of the community to decide for the common good; people will agree to follow one rule or another.

From the legal standpoint, it is important to understand that these principles are rooted in Aristotle and in some of the great thinkers that have come down through time, such as John Locke or Thomas Jefferson, who authored the Declaration. This is part of our heritage. Some in the country would like to discard all of that and say, “Well that is all passé. It’s not even worth talking about.” I just do not feel that way. I think it is part of our patrimony, and we have to address it. We cannot ignore it.

Q: Who are your heroes? Whom do you admire? Who are models for you?

Judge O’Sannlain: Well, first my parents. Also, in my chambers in Portland I have a copy of the Holbein painting of St. Thomas More when he was Chancellor of England.

From a perspective in jurisprudence, I am closest to the Frankfurter school of traditional analysis. The Frankfurter school is very much in support of judicial restraint. In other words, you recognize that the federal courts are courts of limited jurisdiction. They are not meant to solve all the problems of the country. They are meant to



decide cases and controversies, as the Constitution tells us in Article III. Justice Felix Frankfurter was a strong proponent of this approach, but over the years since he was on the Court, the Court has drifted — especially during the time of the Warren Court — toward a much more, let’s say, permissive approach to federal jurisdiction. The Court has since become involved in issues that ought to be decided by the Congress. I am on the side of the approach that we, as judges, should not be taking positions on issues that are not squarely presented to us. We should be very reluctant to make new law. Now, as a practical matter, we have that power, but I guess I am on the side that Frankfurter was, that even though we have that power does not mean we have to exercise it.

I certainly have influences as well that I think about, but I do not really focus on that quite so much. It is nice to know that there are people out there who have led the way, and I am trying to do my best to carry on.

Q: One hears this argument — that, since circumstances and times change, the Constitution must also change in order to accommodate the current need. What do you think of that position?

Judge O’Sannlain: Well, the Constitution was designed to *avoid* change. It is the document that survives, and as far as it continues to survive without amendment, it could be eternal. It is meant to be the fixed basis upon which our governmental structure is based. If, in time, we take a different view in terms of what we want our government to do or not to do, we can amend the Constitution. That is the way to do it. I do not support the idea that it is up to the courts to be constantly amending the Constitution. I do not support the idea that we should be looking for new rights that we can sort of divine from the Constitution. If it is not supported by the text of the Constitution itself, I do not think courts should be involved in that kind of effort.

Q: When and how did the country stop thinking of the Constitution in this way?

Judge O’Sannlain: Oh my, that is a very, very important question. I suppose we took a left turn after World War II with such decisions as the *Everson* case and others that interpreted the role of religion in this country. We had for over 100 years lived perfectly comfortably with the interpretations in that area until things began to change in the late 1940s and into the 1950s. Justice William Brennan had a major impact on the American judiciary in bringing a whole new perspective to what the role of courts ought to be. He was just the opposite of Justice Frankfurter. In fact, Frankfurter and Brennan had many skirmishes over the years that Frankfurter sat on the Court (Brennan was there much longer), and there was a real tension there. But Frankfurter lost and Brennan won, and that brings us to where we are now.

Q: Is there a way to put the genie back in the bottle?

Judge O’Sannlain: Yes, but you would probably have to do it incrementally, little by little. I think the current majority of the Court is trying to do that, but it is still relatively fickle because the majority could change with the retirement or the death of a current member of the Court. Then everything would depend upon his or her replacement.

It is not an ideal system, but it is the one we have, and one which I strongly support. We just have to do

our best to follow the approach that makes sense. That’s the reason why I support the natural law foundation as a reminder that some things do not change, and that is perfectly OK. We do not have to have change for the sake of change. If we do have change, let the Congress make the change, not the courts. The courts are designed to be the least dangerous branch of government. That comes right out of “The Federalist Papers.”

Q: How important is civic virtue in our political order?

Judge O’Sannlain: I spoke about that in my lecture. There was a certain understanding in our nation’s founding that we were all men of good faith, and women of good faith, and committed to doing what is best for the common good. You do not hear those terms anymore these days. We talk about “my rights” and “What are you going to do for me?” or “What is the government going to do for me?” This is a total flip-flop. The Constitution was designed to be a restriction on government, so as to prevent the government from doing things to me and to you. Now the discussion has been reversed. I do not think that is healthy for a country.

Q: Can education help to bring about those men and women of good faith needed for the proper functioning of a democratic government?

Judge O’Sannlain: Certainly, and on that note I want to congratulate Dr. McLean and the entire administration on the magnificent work that is going on at this college. I was privileged to go into some classes, and I was impressed. I was really taken by the way the students show leadership inside the classroom. The tutor is there, but he or she appears to be someone who steers the discussion. The classes are small — 20 students or so — and they are propelled by the discussion that the students bring. I think that is terrific.

St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

- On November 8 the **Hon. Diarmuid O’Sannlain**, United States Circuit Judge for the Ninth Circuit, presented a lecture entitled, “The Trojan Horse in the City on a Hill.”
- Periodically members of the faculty present informal lectures, followed by question-and-answer sessions, on campus. These late-afternoon gatherings afford an opportunity for tutors to speak on some topic of particular interest to them and to share their thoughts with other members of the community. On November 13, **Dr. Elizabeth Reyes** presented one such tutor talk, “A Gigantic Bug Project: Ishmael’s Attempts to Classify Whales in Melville’s *Moby-Dick*,” and on December 4, **Dr. Andrew Seeley** spoke on the subject, “Hamlet and the Problem of Conscience.”
- **Rev. Kevin Flannery, S.J.**, Dean of the Faculty of Philosophy and Ordinary Professor of the History of Ancient Philosophy at the Pontifical Gregorian University, visited campus on November 22. His lecture was entitled, “Two Factors in the Analysis of Cooperation in Evil.”
- The College gathered on December 7 for the Advent Concert, in which the **Thomas Aquinas College Choir** performed Josquin Des Prez’s *Missa Pange Lingua*, George Philipp Telemann’s *Concerto for Trumpet in D* (adapted for solo violin and orchestra), Tomas Luis de Victoria’s *O Magnum Mysterium*, and traditional Christmas carols.

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

Catholicism and the New Evangelization

An Interview with Rev. Robert Barron

On October 18, 2013, Thomas Aquinas College hosted a lecture by Rev. Robert Barron as part of the St. Vincent de Paul Lecture and Concert Series. The rector and president of Mundelein Seminary, University of St. Mary of the Lake, Fr. Barron is best known for his work as the creator and host of the Catholicism documentary series that has appeared on PBS and EWTN. Audio and video from his lecture are available at thomasaquinas.edu/FrBarron.

Q: What prompted you to make the *Catholicism* series?

Fr. Barron: Cardinal George asked me to do work in evangelization; so I started doing sermons, and did some video retreats, but I always dreamed of a big project. What would be the grandest thing to do? My inspiration really was Kenneth Clarke’s *Civilization*, a show from the 1970s that brought forth and showed the beauty of Western civilization. I thought, “Why not that for Catholicism”? Ours is not only a truthful religion, but a *beautiful* religion, so why not show it?

Q: Why was it important to make something that was not only true but beautiful?

Fr. Barron: Because anybody under 40, under 50, is geared much more to a video world. So, if you are looking at how to get that generation back, you have to go to video. It is also one of my convictions that it is better to start with the beautiful, especially in our culture today. If you begin with the true or the good, hackles go up; defenses go up. The beautiful, I wager, is less threatening. Just look at Chartres. Just look at the Sistine Chapel. Just look at Mother Teresa’s nuns in Calcutta. I am not telling you what to think or how to behave, I am just saying, “look.” The wager is that the beautiful will lead you to the good and the true.

Q: In this way it seems you may have anticipated what appears to be a theme of Pope Francis’s pontificate.

Fr. Barron: Yes, I have been very struck by that. I think he is right. You lead with the merciful face of Christ. You lead with the outreach of grace, because the Church is all about conversion and discipleship. You will eventually get to the great doctrinal truths and moral demands, but it’s probably best to begin with the gracious smile of the merciful Christ. If we lead with finger-wagging and moralizing, or if we lead with doctrinal clarification — especially in the postmodern West — we will meet a lot of resistance.

I remember Cardinal George came to Mundelein Seminary, where I am rector now, and he addressed the students. He said, “You are the John Paul II generation, and I praise you because you are very interested in the truth about doctrine and laws. Always remember this, though: You should never just drop the truth on someone and then walk away. What you have to say is, ‘I hereby commit myself to walk with you as you struggle to integrate the truth I show you.’” That struck me as really right. Yes, we love the truth, but we love the sinner who receives the truth, and we have got to be willing to walk with him or with her.

Years ago a wise person said to me, “Criticize people precisely in the measure that you are willing to commit yourself to help them deal with what you are criticizing. If you have zero commitment to that, then zero criticism. You have a mild commitment? Then mild criticism. If you are totally committed to helping that person, then critique all you want.” I always thought that was good pastoral advice.

Q: We hear often about the New Evangelization, and now you have a new series about it. Can you say what that is? How is this evangelization new?

Fr. Barron: The New Evangelization is the same as the old evangelization in the measure that it is the declaration of the Lordship of Jesus. That is what evangelization always is, from Paul to today. You invite people to find



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life in His body, the Church. Now what is new about it? I go back to Bl. John Paul II in Port au Prince in 1983, when he used the term for the first time in a speech. He said the New Evangelization has to be new in ardor, new in expression, and new in method. That little triplet has helped me a lot. We must regain our *ardor* for the Faith, find ways of *expressing* difficult doctrines that people today can find acceptable, and use the new methods of communication available to us.

Q: In what ways do today’s audiences have trouble receiving the Gospel?

Fr. Barron: There are three or four major blocks that people have to the Faith today. One of them is religion and violence. A lot of the new atheism is a post-9/11 phenomenon. To me, that is no accident. September 11 stirred up this old Enlightenment prejudice that religion is irrational, therefore it is violent. That is something we have to be aware of as we evangelize.

Then there is the corruption in the Church. Everyone and his brother on the Internet knows, believe me, about inquisitions, crusades, witch hunts, and — to bring matters up to date — sex abuse, and so on. OK, fair or unfair, all of those are complicated issues. But a lot of people today are just struck by that, and they will say, “Who are you? You’re a Catholic priest. The Catholic Church is so corrupt. It has such a terrible history. Who are you to tell me what to do?” That is a serious obstacle.

Another one is religion and science. Everyone out there in Internet-land thinks that religion is the enemy of science; religion is trying to thwart the progress of the sciences; religion was the dark superstition out of which science emerged, etc. But we all know that the issue is much more subtle and complex than that. In fact religion had a lot to do with the emergence of the sciences.

Q: Does the supposed tension between *faith and science* speak to an even greater false dilemma — the supposed tension between *faith and reason*?

Fr. Barron: Yes. Jesus Christ is the *Logos*, the incarnation of the divine mind, which is available, apparent, in all the sciences and to some degree in all the cultures. Pope Emeritus Benedict, in his famous and controversial Regensburg address, made an important point, that whenever you move away from the *logos*-centered religion to more of a voluntarist understanding of God, you have trouble. If the stress is placed upon the sovereignty

of the divine will and the absolute nature of divine power, you end up with an illogical and non-*logos* religion that will lock you in to a more sectarian framework.

Instead, we can and should say “yes” to the sciences in the measure that they embody the *logos*. We can and should say “yes” to the arts in the measure they embody the *logos*. Catholicism at its best has always been able to do that, and today it is really necessary.

Q: What part does Catholic education play in the New Evangelization?

Fr. Barron: It is huge. My generation was very poorly formed. We did not get the density and intellectual richness of the Faith, and so we had nothing to give. We were unable to evangelize the next generation. It drove me crazy when the new atheists came onto the scene. They were great evangelists for their perspective: smart, articulate, public, willing to enter into a debate. How sad, it often struck me, how few there were to come forth from our side that could meet them with the requisite enthusiasm, intelligence, and passion.

One reason why I like this place so much is that I think Thomas Aquinas College is forming a new generation of warriors. I met a lot of them last night, which was very edifying to see — these young kids who are in love with the Scripture, and the great tradition, and Aquinas. Good! We need them. We cannot retreat to the sidelines. We cannot cede the new arena to the atheists and their minions. We need to fight.

Q: St. Thomas obviously played a big role in your life, so perhaps you think he needs to be in every life in a certain way. Why might that be?

Fr. Barron: He is the *Doctor Communis*, as your statue out here on the front of your chapel says. He is the Common Doctor, the great universal teacher of the Church. He is recommended in all the great magisterial documents, and he should be informing our universities and our seminaries as well. There is a clarity about Aquinas. There is a thoroughness, an intellectual rigor, all of which make him this Universal Doctor. So, yes, bring him to the floor. Learn him well. Then set up a dialogue with the contemporary culture.

Q: How important is it to know Aristotle prior to studying St. Thomas, or as you study St. Thomas?

Fr. Barron: It is very important to know Aristotle. You cannot really get Thomas without Aristotle. His vocabulary, his conceptual system is largely borrowed from Aristotle. Having said that, I want to be cautious about it. I do not want to reduce Aquinas to the level of a clever medieval commentator on Aristotle. Thomas is so much more than Aristotle. As one of my professors at Catholic University once said, St. Thomas speaks a fractured Aristotle-ese. That is, he speaks in the language of Aristotle, but it has been fractured by the weight and novelty of the Gospel. Aristotle cannot bear the weight of full Revelation. So learn Aristotle, absolutely, but then realize how wonderful it is that the weight of revelation actually breaks Aristotle, and you find a whole new vocabulary. That is Aquinas.

Q: With regard to your work at the seminary, what do you find is needed now to form young men for the priesthood?

Fr. Barron: I find what is needed now is this focus on the New Evangelization. I try to convince our seminarians that maintaining a parish will always be necessary, but it is not enough today, when 75 percent of Catholics do not go to Mass. When a priest is assigned to be a pastor, Canon Law does not say he is concerned for the Catholics in the parish. It says he is concerned for *all the souls* in the parish, not just the nice people that come to Mass on Sunday and come to parish programs. That means *everybody*: Protestant, Catholic, non-believer, atheist. His job is to care for all those souls. His job is to evangelize.



CAMPUS
LIFE

Scenes from the fall's flag-football tournament: **1.** Brian Schardt ('16) charges across the open field. ... **2.** ... Fans form a "victory tunnel" for the winning team ... **3.** and spectators watch from the sidelines. **4.** The student choral group Chrysostomos performs at its December concert. **5.** The Dominican Sisters of Mary, Mother of the Eucharist, visit the campus to speak with young women about the religious life. **6.** Philip Tarr ('14) reads "The Night Before Christmas" to faculty members' children at the Christmas Dance. ... **7.** Members of the campus barbershop octet warm up before performing at the City of Ventura's annual tree-lighting ceremony.

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; please call in advance to confirm Mass times.

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

Calendar of Events

For more information, please see thomasaquinas.edu/calendar

All-College Seminar.....	February 14
Presidents' Day	
No classes / office holiday	February 17
Presidents' Day Lecture: Dr. Vincent Phillip Muñoz	
Tocqueville Associate Professor of Religion and Public Life	
Associate Professor of Law	
University of Notre Dame	February 21
Fifth Anniversary of the Dedication of	
Our Lady of the Most Holy Trinity Chapel.....	March 7
Order of Malta Lenten Retreat	March 8
Easter Recess	April 17-23
Spring Concert	
The Thomas Aquinas College Choir	April 25
Commencement	May 17

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