



THOMAS AQUINAS COLLEGE NEWSLETTER

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Cultural Transformation and the Year of Mercy

His Eminence Raymond Cardinal Burke Visits Thomas Aquinas College

As part of the newly proclaimed Extraordinary Jubilee Year of Mercy, His Eminence Raymond Cardinal Burke visited the campus of Thomas Aquinas College on Saturday, January 16, offering words of encouragement to “all who are committed to the educational mission of the College, and thus to the transformation of our culture.”

The Patron of the Sovereign Military Order of Malta, His Eminence arrived on campus in the morning to offer a day of recollection for members of the Order’s Los Angeles location and leaders of its Western Association. He then remained well into the evening, during which he spoke at an All College Dinner, held in his honor, on the subject, “Genuine Catholic Education and its Power to Transform Our Culture.” (See pages 6–7.)

“Throughout his 40 years of service to the Church and the faithful, Cardinal Burke has been a valiant champion of the truth,” said Thomas Aquinas College President Michael F. McLean. “We are delighted by his visit, and pleased by this opportunity to show him our gratitude and appreciation.”

Divine Mercy and Forgiveness

Cardinal Burke began his visit by leading a conference for some 45 Knights and Dames of Malta in Our Lady of the Most Holy Trinity Chapel. In a one-hour talk, entitled “Divine Mercy and Forgiveness,” His Eminence explained that Divine Mercy, though boundless, can never contradict Divine Justice. Moreover, to avail oneself of it more fully, the believer must humbly and persistently seek repentance. Fittingly, the College’s chaplains heard confessions immediately after the talk, while the conference’s attendees prayed the Rosary.

Next the Cardinal served as the principal celebrant at a Votive Mass of the Blessed Virgin Mary. Joined at the altar by Msgr. Sabato Pilato, chaplain of the Western Association of the Order of Malta’s Los Angeles Location and superintendent of high schools in the Arch-

diocese of Los Angeles. “Through the maternal care of the Virgin Mary, we come to understand more fully the extraordinary nature of our ordinary life because it is lived in Christ,” said Cardinal Burke in his homily. “We are led, with Mary, to know God’s call in our lives and to respond, as she did, with an undivided heart.”

Following a luncheon in the campus coffee shop, the Knights and Dames reconvened for an afternoon session in the Chapel. Msgr. Pilato spoke about the many indulgences that His Holiness Pope Francis has made available during the Year of Mercy. The day of recollection then concluded with Adoration of Our Lord in the Blessed Sacrament, followed by Benediction.

Education and Cultural Renewal

That evening, many of those who attended the day of recollection joined members of the College’s Board of Governors and faculty — as well as guests from the Santa Barbara and Ventura/North Los Angeles chapters of Legatus — for a reception honoring Cardinal Burke in St. Bernardine of Siena Library. The group then moved to St. Joseph Commons, site of the All College Dinner and Cardinal Burke’s address.

“It pleases me greatly to address you this evening as a means of manifesting, once again, my profound esteem for the Catholic higher education which is imparted at Thomas Aquinas College,” began His Eminence. The Cardinal first visited the College in 2001 to participate in its 30th anniversary celebration, when he was the Bishop of La Crosse, Wisconsin. He came again in 2010 when, as Prefect of the Apostolic Signatura, he served as Commencement Speaker. “It has been my privilege to know the work of the College for many years now, and to witness how it remains ever faithful to its Catholic identity.”

During his address, in which he examined the role that education must play in renewing the Church and evangelizing the culture, His Eminence repeatedly cited



the College and its alumni as evidence of the good that genuinely Catholic education can achieve. “I have been witness to how graduates of Thomas Aquinas College are effective, joyous, and courageous agents of the transformation of culture in their homes and in their various areas of endeavors,” he said.

Afterward the Cardinal remained in St. Joseph Commons, where he met with students and offered them blessings. “Cardinal Burke was very gracious and generous with his time,” says Dr. McLean. “The not one, but two standing ovations he received are a strong indication of just how appreciative this community was for his visit, his encouragement, and his leadership in the Church.”

“Best College Value”

USA Today, Kiplinger Give College Top Rankings for Academics & Affordability

USA Today

Drawing upon research from the educational data-analytics firm College Factual, *USA Today* has proclaimed Thomas Aquinas College one of the country’s “Best 10 Colleges for the Money.”

The “Best Colleges” ranking identifies schools that have “good outcomes for students,” such as high graduation rates and low student-loan default rates, as well as a “reasonable price tag” for the education they offer. In evaluating the total cost of attending a school, College Factual calculates an “average net price” — tuition minus scholarships and financial aid — and multiplies that amount by the average number of semesters it takes students to graduate. Most Thomas Aquinas students, College Factual reports, graduate in 4.1 years; nationally, the average is closer to five or six years.

“Thomas Aquinas is a small, private school firmly rooted in the Catholic tradition,” reads the College’s profile on the College Factual website. “The school has high freshmen retention and graduation rates, as well as a low student to faculty ratio and a high amount of full time



teachers.... Compared to schools of a similar caliber, Thomas Aquinas is underpriced.”

That the College has been named to *USA Today*’s “Best 10 Colleges for the Money” list is a reflection of its long-standing commitment to value and affordability. Thomas Aquinas College turns no student away on the basis of financial need, and it caps the amount that students are asked to borrow at \$18,000 over four years. Average total debt after four years is nearly half the national average of about \$35,000.

Kiplinger

Kiplinger Personal Finance has ranked Thomas Aquinas College No. 22 on its list of the “Top 300 Best College Values of 2016,” designating it No. 12 among all liberal arts colleges in the United States.

The Kiplinger rankings highlight educational institutions that combine outstanding academics with affordable cost. “We start with a universe of 1,200 schools,” says Janet Bodnar, editor of *Kiplinger Personal Finance*. “So each school on our rankings, from number 1 to number 300, is a best value.” To assess academic quality, the guide examines admission rates, the percentage of students who return for sophomore year, and student-faculty ratios. To measure affordability, it considers sticker

price, financial aid, and average debt at graduation.

Distinguishing itself from most

other college guides, Kiplinger also includes four-year graduation rates among its affordability criteria. Nationwide, just 39.0 percent of American college students graduate in four years, compared to 72 percent of the students at Thomas Aquinas College. As a result, the total cost of education at a typical public or private college — even if its tuition rate is nominally lower than the College’s — is oftentimes higher, because students must pay for two to four additional semesters.

“No single guide can give the full measure of a school, but taken together, the various rankings form a more complete picture,” says Admissions Director Jon Daly. “Our high ratings from the Princeton Review and *U.S. News & World Report*, for example, speak to the College’s academic reputation. Our inclusion in the Cardinal Newman Society and *National Catholic Register* guides reflects our fidelity to the Catholic Church. And the latest reviews from *USA Today* and Kiplinger demonstrate the affordability of our academic program, made possible by God’s grace and the College’s many generous benefactors.”

Kiplinger

Thanksgiving and the Year of Mercy

President Michael F. McLean's Remarks at the 2015 Thanksgiving Dinner

President Reagan's Thanksgiving Proclamation, which we heard just a few moments ago, touched on some themes that are very important in their own right and of particular importance for Catholics right now.

Invoking the proclamation of Grover Cleveland, the President urged Americans to thank God for His mercy and to recognize our dependence on His forgiveness and forbearance — two things which would be impossible were it not for His mercy. In addition, President Reagan urged Americans to temper their gratitude with compassion and mercy for the needy.

As you probably know, last April Pope Francis proclaimed an Extraordinary Jubilee of Mercy, which begins this year on the Solemnity of the Immaculate Conception and will end on the Solemnity of Christ the King, November 20, 2016.

"We need constantly to contemplate the mystery of mercy," said Pope Francis. "It is a wellspring of joy, serenity, and peace. Our salvation depends on it."

Opening the Jubilee on the Solemnity of the Immaculate Conception is no accident. "After the sin of Adam and Eve, God did not wish to leave humanity alone in the throes of evil." "And so," Pope Francis says, "He turned His gaze to Mary, holy and immaculate in love, choosing her to be the mother of man's Redeemer. When faced with the gravity of sin, God responds with the fullness of mercy."



Our Lord Himself stresses the importance of mercy in the parable of the king and his servants: "You wicked servant! I forgave you all that debt because you besought me; should not you have had mercy on your fellow servant, as I had mercy on you? And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart" (Matt. 18:34–5).

"The Church," says Pope Francis, "is commissioned to announce the mercy of God, the beating heart of the Gospel." Let us heed the words of President Reagan and thank God for His mercy. At Pope Francis's urging, let us mark the Year of Mercy by heeding Christ's exhortation that we not judge and not condemn. The Pope reminds us that human judgment looks no further than the surface, whereas the Father looks into the very depths of the soul. Especially in an intense academic community like this, we must remember the harm that can be done

when our words are motivated by feelings of jealousy and envy.

The celebration of mercy is especially urgent now, Pope Francis says, because it is the responsibility of the Church and of every believer to proclaim the Gospel of Christ. "It is absolutely essential for the Church and for the credibility of her message that she herself live and testify to mercy," wrote the Holy Father. "Her language and her gestures must transmit mercy, so as to touch the hearts of all people and inspire them once more to find the road that leads to the Father."

Not forgetting the connection between justice and mercy, the Holy Father reminds us that they "are two dimensions of the same reality." In the words of St. Thomas, "mercy does not destroy justice but in a sense is the fullness thereof." "Divine justice always presupposes the work of mercy," St. Thomas continues,

"Let us thank the Church whose first truth, as Pope Francis says, is the love of Christ, and that we might live well this upcoming Jubilee, ask of Our Lord that He make us ever better vessels of that love. Finally, let us thank Pope Francis himself for reminding us that mercy is the bridge that connects God and man."

"because nothing is due to creatures, except for something pre-existing or foreknown in them ... which things can only be in them by God's mercy."

In his discussion of mercy, St. Thomas, as he so often does, quotes St. Augustine, who said, "Mercy is the heartfelt sympathy for another's distress, impelling us to succor him if we can." In this vein, Pope Francis, in his turn, asks that we rediscover the corporal works of mercy and that we not forget the spiritual works of mercy. We must all do better to comfort the afflicted among us, to forgive one another's offenses, and to bear patiently with one another, especially those who do us ill. As regards external works like these, St. Thomas says, "the sum total of the Christian religion consists in mercy."

This Thanksgiving, on the eve of the Year of Mercy, let us thank God for His bounteous mercy to ourselves, to our college, and to our country, and ask Him to make us ever better models of that mercy. Let us thank the Church whose first truth, as Pope Francis says, is the love of Christ, and that we might live well this upcoming Jubilee, ask of Our Lord that He make us ever better vessels of that love. Finally, let us thank Pope Francis himself for reminding us that mercy is the bridge that connects God and man.

Thank you.

2015 Christmas 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 6, 2015, for the annual Christmas Dinner. Honored guests for the evening were the members of the Grimm family, which has given the College, as President Michael F. McLean described it, "the inestimable gift of beautiful and elevating music that they have brought to our Masses, to our concerts and musical productions, and to our social occasions since the very beginning."



1. Associate Director of Gift Planning Robert Bagdazian, Marilyn Kretschmer, and Rex Mohun ('90) 2. Richard Grant and John Given 3. Karen (Stuart) and Dean Brian Kelly (both '88) with Governor R. James Wensley 4. Mr. Wensley; Chairman of the Board of Governors R. Scott Turicchi; Governor Maria Grant; and Governor Tom Sullivan 5–6. Dr. and Mrs. McLean thank Mrs. Grimm and members of the Grimm family. 7. Dr. McLean presents the gift of an icon to Mrs. Grimm. 8. Members of the Grimm Family Singers: Serena (Grimm '87) Mohun; Sarah Kaiser ('02); Marya (Grimm '76) Krestyn; Anita (Grimm '79) Zepeda; Mary (Short '94) Grimm; Margaret (Grimm) Blackwell; and Dan ('76), Ernie ('94), and Bill ('02) Grimm

Senior Reflection

Entering the Battlefield of Ideas

By John Turrentine ('16)

Note: The following essay is adapted from comments made before the Thomas Aquinas College Board of Governors at its November 2015 retreat.



I am the fourth of my family to attend Thomas Aquinas College. My three older brothers are all graduates. The oldest came in 1999, when I was about 5 years old, so I have grown up practically my entire life knowing about the school, and my brothers always brought friends home for vacations, so there were always students from the

College around. From a young age I realized there were some things about them that were really different from anything I had seen before — things that stuck with me, that registered, even when I was so young, and that I still remember today.

Two of those things were, first, how devout the students were. My parish was not full of young Catholics; there weren't very many people either my age or even in the late teens. I didn't know what a young Catholic faith

“From the age of five or six I realized that I wanted to be like the students at Thomas Aquinas College. So when it came time to apply to schools, there was only one on my list. Luckily I was accepted.”

looked like until I saw it in my brothers and their friends. That really stuck in my mind, just going to Mass with them and seeing how they approached the Eucharist and the other sacraments.

The second thing that registered was how kind they were. Being the youngest child, I was generally used to sitting in the corner, watching my brothers play. Once, though, at Thanksgiving dinner, I was by the fire playing when everyone was still at the table talking. One of my brothers' friends came over and sat down and started playing with me. I didn't realize fully then what that meant, but I remember being so in awe that this god among men — this 19-year-old! — was playing with me, and that meant a lot. Another time I somehow convinced a couple of students to let me make a movie with them in it. They spent about three hours being bossed around by a 10-year-old, and took it in great form.

From the age of five or six I realized that I wanted to be like the students at Thomas Aquinas College. So when it came time to apply to schools, there was only one on my list. Luckily I was accepted. But when I came to the College, I was thinking only about the Catholic environment and the friends that I would make. I didn't really appreciate the academic program itself.

Sophomore Year I was asked to be a prefect, and one of the things they tell prefects is that we are meant to be an example. In considering this responsibility, I realized that I was not as committed to the curriculum as I should be. So I took that to heart, and when I tried to commit myself to the curriculum, I realized that it was easy to commit myself to it — because it was amazing.

From Sophomore Year onward I started paying greater attention to what we are doing here. In Junior Year and now in Senior Year, we have been reading St. Thomas, and we have also been reading the modern philosophers. These two very different schools of thought have greatly influenced me. St. Thomas and Aristotle are sort of the

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champions of reality, as it is, and common sense. They have allowed me to see what the foundations of a life well-lived should be. Then, reading the beginnings of the moderns — philosophers such as Rousseau, Hobbes, Kant, and Hegel — has really helped me to see what the modern world is based on, and it's not common sense. It's not reality.

Being able to see both lines, where we should be and where we are, has been incredibly helpful in considering what I will do next. There is a real danger in the modern world; it's a battlefield of ideas. Thomas Aquinas College has helped me recognize that danger, and by resolving back to the champions of reality, it has prepared me to respond to it. So I am hoping to go on to graduate school and get a philosophy degree, then teach, to be one little drop in the ocean to restore Catholic education, to restore it toward sanity. That is a big goal, and though I may not be able to do very much, I will do what I can.

I want to thank all of you for the part you have played in establishing and supporting Thomas Aquinas College. The College would not be here without you. I would not be at the College without you. Without you, I really would not have been prepared for the realities of life — both the sad realities and the joyful ones — because I would not understand, or begin to understand, where we are. Know that I am praying for you, and I am very thankful. God bless.

Mr. Turrentine is from Fairfax, California.

Senior Reflection

Virtue and Friendship

By Milagros O'Reilly ('16)

Note: The following essay is adapted from comments made before the Thomas Aquinas College Board of Governors at its November 2015 retreat.



What brought me to Thomas Aquinas College — some 6,000 miles from my home in Buenos Aires, Argentina — were two of my high school teachers, who were probably two of my favorite people in the world. Both were graduates of the College.

Throughout high school, every time there was a study break, I would

go outside and I would sit with them and just talk about everything. When I considered what I wanted to do after graduation, I thought, “I want to become like those two people.” I wanted to develop my faith the way they had developed theirs, and I wanted to keep it the way I could see they were keeping it in their souls. So I figured this was the place to come.

Four years later, I can better understand what made these mentors the sort of people I wanted to be like — and what made my friendship with them so meaningful.

Everything that we learn at the College is important in its own way, but I think I can speak for all students in saying that we all have our own personal favorite book,

passage, or quotation from the curriculum, something that changed our lives. That is how it was for me. It was a passage from the *Ethics* that I read during Junior Year. In it, Aristotle says, “For we are conducting an examination, not so that we may know what virtue is, but so that we may become good, otherwise there would be no benefit from it.”

We had been reading the *Ethics* for a couple of weeks, and that statement struck me as the truest I had read yet. It is true in regards to Aristotle's concern, which was to explain what virtue is, but it is also true of knowledge in general. Wanting to learn, purely for the sake of acquiring more knowledge, is fine; it is a desire that God puts into our hearts to let us come to know Him. But learning is not *good* unless it makes you better. There is no point in having the confidence to repeat something out loud, to know, for instance, that virtue is the mean between two extremes, if you are not actually working to *become* more virtuous.

“We study the same curriculum. We are discerning our vocations. We are working to develop a strong spiritual life. We are all seeking the same things. We are all striving to become better.”

That quotation from the *Ethics* came at just the right time. I was having doubts about whether I wanted to still be here, if I wanted to continue with the hard work of the academic program. I was terribly homesick. I wanted very much to be at home with my family, and I wasn't.

But in reading that quotation, it became clear to me: Pursuing my education, with all the sacrifices it requires, is worthwhile *if* it is making me a better person. And it is.

It took nearly four years, but by working my way through the curriculum, I came to learn *why* I am here, what is the purpose of what I am learning.

Over that time, I have also learned about the true meaning of friendship. Friendships are stronger when friends are united in what they most want; when they walk together in the same direction. Here, what unites all the students — and is the basis of so many strong friendships — is that we share the desire to become better.

Before coming to the College, most of my friends were peers who were like me. Here, my friends are like what I *want* to be like. They are not merely the high school friends you choose just because they are the most fun to hang out with, or because they happen to be in your class. They are friends because we are walking together toward the same goals. We study the same curriculum. We are discerning our vocations. We are working to develop a strong spiritual life. We are all seeking the same things. We are all striving to become better.

Thank you for your work on the Board of Governors, which makes it possible for us to be here, pursuing this education and forging these friendships. The blessings of Thomas Aquinas College were communicated to me by two graduates who were my high school teachers, and that changed me. My hope is that, after I graduate, I will be like them, and that I will be able to communicate these blessings further.

Miss O'Reilly is from Buenos Aires, Argentina.

“A Sword Against Minority Religious Groups”

Excerpts of the College’s Supreme Court Challenge of the HHS Mandate

On January 4, attorneys from the Jones Day law firm, which is representing Thomas Aquinas College in its Supreme Court challenge of the HHS Contraceptive Mandate, submitted a 96-page brief outlining the College’s legal position. The brief contends that the mandate — which compels religious organizations to facilitate free contraceptive, abortifacient, and sterilization coverage for their employees — violates the Religious Freedom Restoration Act (RFRA), which President Bill Clinton signed into law in 1993. Under RFRA, the state cannot “substantially burden” the free exercise of religion unless it has a “compelling government interest,” and does so using the “least restrictive means” available.

“There are numerous ways that the Government can provide Petitioners’ employees and students with contraceptive coverage. Petitioners do not seek to prevent the Government from doing so,” the brief contends. “Instead, they ask only that they not be forced to take actions that offend their religious beliefs and to act as conduits for the delivery of such coverage.”

The College’s lawsuit against the mandate, originally filed in 2013, is one of seven that the Court will consider in the consolidated case of *Zubik v. Burwell*. Below are key excerpts of the brief that the College’s attorneys presented in advance of oral arguments, which are set to take place on March 23:

The mandate substantially burdens the free exercise of religion.

- “Petitioners’ religious commitments ... motivate them to provide health coverage for the spiritual and physical well-being of their students and employees. Petitioners believe that human life begins at conception, and that certain ‘preventive’ services that interfere with conception or terminate a pregnancy are immoral. Additionally, Petitioners adhere to Catholic teachings regarding ‘material cooperation,’ which prohibits facilitating the wrongdoing of others, and ‘giving scandal,’ which prohibits tempting others, by words or actions, to engage in immoral conduct.”

- “The regulations substantially burden Petitioners’ religious exercise by threatening them with severe penalties for offering health insurance in accordance with their religion. If Petitioners exercise their religion by refusing to submit the required ‘self-certification’ or ‘notification’ document, and instead offer health plans that do not come with what the Government calls ‘seamless’ access to the objectionable coverage, then they will incur massive fines for offering non-compliant health plans. And if they try to avoid the mandate by dropping their coverage altogether, then they will be subject to a different but equally ruinous set of penalties.”

The government’s so-called “accommodation” to the HHS Mandate does not relieve this burden.

- “[T]he mandate forces Petitioners to submit a document that authorizes, obligates, and incentivizes Petitioners’ own insurance companies to deliver the objectionable coverage to Petitioners’ own employees and students by virtue of their enrollment in Petitioners’ own health plans. It then forces Petitioners to act in ongoing violation of their faith by maintaining an objectionable insurance relationship and plan infrastructure through which the coverage is delivered.”

The government has not demonstrated a “compelling interest.”

- “The Government cannot claim any true ‘compelling’ interest in requiring objecting nonprofit religious organizations to comply with the contraceptive mandate, because that mandate is purely a figment of administrative rulemaking. The architects of the ACA did not mandate abortifacient and contraceptive coverage in general, much less in connection with the health plans of religious nonprofits. Instead they drafted the law to require only the anodyne category of ‘preventive care,’ which is why the mandate was imposed through the federal bureaucracy. ... Because the contraceptive mandate for nonprofit religious groups is purely the result of administrative rulemaking, the same bureaucracy that created it could decide to revoke it at any time. And because Congress chose to ‘leave unprohibited’ the option of eliminating that mandate altogether, it cannot possibly be considered necessary to protect ‘an interest of the highest order.’”

- “Granting a religious exemption for Petitioners would not undercut any ‘compelling’ interest because the mandate is already riddled with exemptions. For example, the mandate provides a full exemption for certain religious organizations— those that meet the narrow definition of ‘religious employer’ — that are otherwise indistinguishable from Petitioners. ... The mandate likewise broadly exempts ‘grandfathered’ health plans, which cover tens of millions of people.”

The government can achieve its policy goals via “less burdensome” means.

- “[E]ven if the Government had a compelling need to provide abortifacient and contraceptive coverage to Petitioners’ employees, it could use less-restrictive means to provide the coverage independently of Petitioners’ health plans. Of all the ways in the world to provide such coverage, there is no need to hijack the health plans of religious nonprofits as the delivery vehicle. As this Court has recognized, ‘[t]he most straightforward’ solution would be



Members of the Washington, D.C., Board of Regents and their families outside the U.S. Supreme Court at the 2016 March for Life

for the Government to simply provide the coverage itself for the relatively small fraction of employees who are ‘unable to obtain [it] under their health-insurance policies due to their employers’ religious objections.’ *Hobby Lobby*, 134 S. Ct. at 2780. The Government could easily do so in any number of ways, including by simply allowing the employees and students of objecting religious nonprofits to obtain subsidized health plans (either for contraceptives alone, or full plans) on the existing network of ACA exchanges.”

- “At present, the Government is aware of only 122 nonprofits nationwide who object to compliance with the so-called ‘accommodation’ on religious grounds. ... Even assuming that estimate is low, it is likely that many of the employees and students who choose to associate with those entities will not want or need contraceptive coverage. ... And for the subset who do, the cost of subsidizing such plans pales in comparison to the potential cost of subsidizing the health plans of the ‘34 million workers’ employed by small businesses that are not covered by the employer mandate, *Hobby Lobby*, 134 S. Ct. at 2764, a cost the Government has indicated it is more than willing to bear ... In any event, the cost of any subsidies would certainly ‘be minor when compared with the overall cost of [the] ACA,’ which is projected to ‘cost the Federal Government more than \$1.3 trillion through the next decade.’”

The government has adopted an excessively narrow understanding of religious exercise.

- “As the Government has explained, this exemption is designed to protect only ‘house[s] of worship,’ while excluding their nonprofit charitable and educational arms This new and constricted definition of what it means to be a ‘religious employer’ denies full religious status and protection to clearly religious organizations.”

- “By concluding that only ‘houses of worship’ but not religious charitable and educational institutions should be considered ‘religious employers,’ the Government betrays a distressingly narrow view of the proper place of religious faith and practice in our society.”

The mandate is an assault on the rights of religious minorities:

- “In practical effect, the mandate operates as a sword against minority religious groups, not as a shield to protect women. Instead of respecting the choices of nonprofit Catholic entities and the women who associate with them, the mandate licenses people who reject Catholic teaching to go to private Catholic organizations and force them to provide health plans that violate their deeply held religious beliefs. This is akin to going to a kosher butcher and demanding a side of bacon. It does not protect anyone from harm, but instead licenses people to force a religious minority to abandon its unpopular religious practices in order to cater to the values and desires of the majority.

“And indeed, that would appear to be the very purpose of the mandate. ... [T]he only conceivable purpose of applying the mandate to this small group of objecting religious nonprofits is to force these ‘religious hold-outs’ to bend to the will of the prevailing majority.”

Defending Religious Freedom

President McLean Appears Twice on EWTN to Discuss Supreme Court Suit

Twice in the last few months, Thomas Aquinas College President Michael F. McLean has appeared on *EWTN News Nightly* to discuss the College’s legal challenge of the HHS Mandate, which is now before the U.S. Supreme Court.

“This is one of the defining life issues of our time,” Dr. McLean told anchor Wyatt Goolsby on November 13, 2015. “Since we are committed to introducing our students to the best of Catholic truth, and because we believe that truth really matters, we felt it was important for us to stand against the mandate and do our best to prevail in the battle with the U.S. government.”

Dr. McLean appeared again on the January 12, 2016, edition of the program, where he answered questions about the College’s legal arguments in the case, *Zubik v. Burwell*. “We think, as faithful Catholics, that we ought to be able to practice our faith in a robust and compelling way, and really conduct our business in accordance with the teachings of the Catholic Church,” Dr. McLean told host Brian Patrick. “For years we have provided health insurance to our employees without contraceptive coverage or abortifacient coverage, and our hope is to be able to do the same under the Affordable Care Act.”

During the interview, the Catholic television network flashed various photos of the College’s campus in Santa Paula, California,” leading Mr. Patrick to exclaim, “What a beautiful campus!”



College Update

Recent Events and Happenings

64 Alumni Priests!

On November 8, 2015, the Most Rev. James D. Conley, Bishop of Lincoln, Nebraska, ordained into the holy priesthood of Jesus Christ two Thomas Aquinas College alumni: Rev. Patrick Carter, O.S.B. ('05), and Rev. Peter Miller, O.S.B. ('07). Fr. Carter and Fr. Miller are two of the 11 Thomas Aquinas College alumni serving at Our Lady of the Annunciation of Clear Creek Abbey in Hulbert, Oklahoma.

Among the alumni and friends of the College who traveled to Northeastern Oklahoma for the occasion were President Michael F. McLean, Governor Lloyd Noble II, and Dr. John Nieto ('89). A senior tutor, Dr. Nieto had given the new priests a small foretaste of their monastic life when he taught them Gregorian chant in the College's *Schola Cantorum*.

With these two latest ordinations, the College can now claim — by God's grace — 64 alumni priests! *Deo gratias!*



Rev. Patrick Carter, O.S.B. ('05), College Governor Lloyd Noble, President Michael F. McLean, Tutor John Nieto, and Rev. Peter Miller, O.S.B. ('07)

Esther Wachtell Elected to Board of Governors

The Thomas Aquinas College Board of Governors has elected to its ranks a long-time friend and neighbor of the College, Esther Wachtell. The founder and retired president of The Wachtell Group, a consulting firm specializing in non-profit management with a focus on capital campaigns throughout the Western United States, Mrs. Wachtell is a resident of Ojai and an active philanthropist and patron of the arts in Southern California.

A Phi Beta graduate of Connecticut College, Mrs. Wachtell has an M.A. from Cornell University and has studied at the UCLA Anderson School of Management. She is the founding chair of the Center on Philanthropy and Public Policy at the University of Southern California, president of the Ojai Music Festival, a director of the Museum of Ventura County, and a board member for the Children's Hospital Los Angeles, where she recently completed a term as development chair for a \$1 billion fundraising campaign. Previously she served as vice president/president of the Music Center of Los Angeles County.

Mrs. Wachtell and her husband, Tom, have 3 children and 12 grandchildren. A recent convert to Catholicism, she describes her service on the Board of Governors as an opportunity to deepen her faith and to "extend the College's mission, which is more important now than ever before."

New Books

In honor of his onetime mentor, Thomas Aquinas College tutor Dr. David



Answered Prayers

After four years of drought, some much-prayed-for rain has started falling on Southern California, including the campus of Thomas Aquinas College. The change, resulting from the El Niño weather system, comes as a relief, as the College has struggled with escalating water bills, the threat of fire, and the challenge of maintaining a beautiful campus amid mandatory cuts in water usage. A happy side effect of the recent deluge has been a beautiful sight that had been all too rare for quite some time — snow in the mountains surrounding the campus.

Meteorologists predict significant rainfall through the next few months. Thanks be to God!

F. Appleby has co-edited a new collection of essays that examine the ways in which ancient and medieval societies adapted to new challenges by drawing from their cultural past. The book, *On the Shoulders of Giants: Essays in Honor of Glenn W. Olsen*, is a collaboration of many of the renowned historian's former students and friends, edited by Dr. Appleby and one of Dr. Olsen's daughters, Dr. Teresa Olsen Pierre. It features 10 studies of historical topics — ranging from late antiquity to 19th century Italy — that touch upon cultural matters of tradition, adaptation, renewal, growth, and change.

Meanwhile, Thomas Aquinas College Chaplain Rev. Michael Chaberek, O.P., has published his first book. *Catholicism and Evolution: A History from Darwin to Pope Francis* presents a comprehensive analysis of the Church's magisterial statements about creation and evolution, from the Church Fathers, to the Medieval Scholastics, to the pronouncements of recent popes. Writing for *Catholic World Report*, the esteemed philosopher Rev. James V. Schall, S.J., offers high praise for the work, calling it "tightly argued and carefully researched." *Catholicism and Evolution*, adds Fr. Schall — a longtime friend of the College and a member of its Board of Visitors — presents "a whole new take on essential issues," and demonstrates that "the teachings found in Scripture, in their essence ... shed light on what we have come to know."

Student's Essay Earns Honors in National Contest

Just before leaving for Christmas Vacation, Thomas Aquinas College junior Jonathan Culbreath received some happy



Jonathan Culbreath ('17)

news: His essay, "The Marian Vocation of the Philosopher," was named the sole runner-up in the 2015 Father Michael J. McGivney National College Essay Contest, spon-

sored by the Pontifical John Paul II Institute for Studies on Marriage and Family at The Catholic University of America.

The annual essay contest asked students to reflect upon a quotation from the 1998 encyclical *Fides et Ratio*, in which Pope St. John Paul II described a "deep harmony" between "the vocation of the Blessed Virgin and the vocation of true philosophy." Contestants were to submit an essay "commenting on the significance of Mary for philosophy," including a discussion of "how Mary sheds light on the relationship between philosophy and theology."

Mr. Culbreath hopes to pursue advanced studies in theology after he graduates in 2017, and then teach the subject at the college level. His essay is available via the College's website.

Alumna Attorney Leads Defense of Journalist who Exposed Planned Parenthood

When David Daleiden of the Center for Medical Progress first devised his plan to expose Planned Parenthood's practice of harvesting and selling the organs of aborted babies, he knew he would need legal advice. So the undercover journalist turned to San Francisco's Life Legal Defense Foundation and its co-founder and vice president, Katie Short ('80). Mrs. Short and others helped Mr. Daleiden to prepare for the inevitable legal challenges and to navigate the myriad laws in several jurisdictions.

Nearly three years later, that effort proved to be a tremendous success, drawing national attention to Planned Parenthood's gruesome practices and fueling a Congressional movement to strip the abortion provider of federal funding. Predictably, the abortion industry's premier trade group, the National Abortion Federation, struck back with a federal lawsuit in the U.S. District Court for the Northern District of California designed to ruin Mr. Daleiden and suppress his findings. The young filmmaker has therefore turned to Mrs. Short once again, asking her founda-

tion to defend him against a fevered legal onslaught.

A home-schooling mother of nine children, Mrs. Short now leads Mr. Daleiden's *pro bono* defense team. "The case has extremely high stakes for all participants," says Mrs. Short's husband, Bill ('80), a fellow attorney. "Please pray for Daleiden, the project, Katie, and the rest of the legal team, and encourage others to do so as well."



Katie Short ('80), attorney for David Daleiden of the Center for Medical Progress, at federal court in San Francisco

New Video Series Features Chapel

Last January, a 12-member crew from Dr. Scott Hahn's St. Paul Center for Biblical Theology visited campus to shoot video for an upcoming DVD series, *The Bible and the Virgin Mary*. That series is now available for purchase via Lighthouse Catholic Media.

The Bible and the Virgin Mary is one of six parts of the St. Paul Center's acclaimed *Journey through Scripture* study series. It is a joint production of Skyrocket Pictures and Falling Upwards Productions, whose president, Lannette Turicchi, is the wife of R. Scott Turicchi, chairman of the Thomas Aquinas College Board of Governors.

During the filming of the series, Linda Kane Hitchcock, art director for the project and chief creative officer of Skyrocket Pictures, explained, "Aesthetically, the Chapel was the most perfect place for our discussions of the Virgin Mary. The cleanliness of the environment allows the viewer to focus on what is being said, while still understanding that we're in this beautiful, majestic space."

Genuine Catholic Education and its Excerpts from the Address

Note: Below are excerpts from the address that His Eminence Raymond Cardinal Burke, Patron of the Sovereign Military Order of Malta, delivered at Thomas Aquinas College on Saturday, January 16, 2016. For full text, audio, and video of the address, please see thomasaquinas.edu/CardinalBurke2016.

It pleases me greatly to address you this evening as a means of manifesting once again my profound esteem for the Catholic higher education which is imparted at Thomas Aquinas College. It has been my privilege to know the work of the College for many years now and to witness how it remains ever faithful to its Catholic identity.

I speak of Catholic education as a complete education, that is, the development of reason through the competent imparting of knowledge and skills within the context of the Faith, that is within the context of the study of God and of His plan for us in our world as He has revealed Himself and His plan to us — and therefore the development of faith. Pope Pius XI, in his encyclical letter *Divini Illius Magistri*, described a Catholic or Christian education with these words:

The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism...

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

“I speak of Catholic education as a complete education, that is, the development of reason through the competent imparting of knowledge and skills within the context of the Faith, that is within the context of the study of God and of His plan for us in our world.”

In my regular contact with Thomas Aquinas College I have always been most deeply impressed by the tireless effort to impart just such a complete education. It is only such a complete education which can transform our culture. I have been witness to how graduates of Thomas Aquinas College are effective, joyous, and courageous agents of the transformation of culture in their homes and in their various areas of endeavor.

Addressing you this evening I wish to express my deepest esteem for Dr. Michael McLean, the president; for the

tutors; the administrative staff; the Board of Governors; the benefactors; and for all who are dedicated to the work of Thomas Aquinas College. It is my hope that my presence and words may in some small way contribute to the continued and increased inspiration and strength of a work which is essential to the transformation of our culture.

“In proposing these reflections tonight, I have wanted to honor what I know to be the truly Catholic education imparted at Thomas Aquinas College.”

The Christian in the World Today

As Christians today we find ourselves in a completely secularized society. Pope St. John Paul II in his teaching on the mission of the lay faithful in the world reminded us, in an unmistakable manner, that many today, even in what were once Christian countries, live as though they have no relationship with God and no knowledge of His plan for us and for our world. To remedy the situation, the saintly pontiff observed, “a mending of the Christian fabric of society is urgently needed in all parts of the world.”

In a similar vein, Pope Benedict XVI in his 2010 Christmas Address to the Roman curia, reflecting on the grave evils which are destroying us as individuals and as a society, and which have generated a culture deeply marred by violence and death, described a relativism in contemporary moral theology called proportionalism or consequentialism, which has generated profound confusion and outright errors regarding the most fundamental truths of the moral law. It has led to a situation which, in his words, “morality is replaced by a calculus of consequences, and in the process, it ceases to exist.”

If, therefore, the irreplaceable moral order, which is the way of our freedom and happiness, is to be restored, we must address with clarity and steadfastness the error of moral relativism, proportionalism, and consequentialism, which permeates our culture and has also entered, as Pope Benedict XVI reminded us, into the Church.

We must respond today with ever greater enthusiasm and engagement to Our Lord’s command at His Ascension, “Go therefore and make disciples of all nations.” Before the challenges of living the Faith in our time, Pope John Paul II recalled to our minds the urgency of Christ’s mandate given to the first disciples and given no less to missionaries down the Christian centuries and to us today. He declared, “Certainly the command of Jesus: ‘Go and preach the Gospel’ always maintains its vital value and its ever-pressing obligation. Nevertheless, the *present situation*, not only of the world but also of many parts of the Church, *absolutely demands that the word of Christ receive a more ready and generous obedience*. Every disciple is personally called by

name; no disciple can withhold making a response: ‘Woe to me, if I do not preach the gospel’ (1 Cor. 9:16).”

We take example from the first disciples, from the first missionaries to our native places, and from the host of saintly brethren who have given themselves completely to Christ through the Christian centuries, calling upon the help and guidance of the Holy Spirit to purify themselves of any rebellion before God’s will, and to strengthen them to do God’s will in all things. Before the great challenge of living the Christian faith today, we with them draw courage from the promise with which Our Lord concluded His missionary mandate, “Lo I am with you always, until the close of the age.”

The Service of the Family in the Transformation of Culture

The great challenge which confronts the whole church confronts in particular the Church in the first cell of her life, the family. It is the challenge which Pope John Paul II described in his apostolic letter *Novo Millennio Ineunte* at the close of the Great Jubilee of the Year 2000. He described it as “the high standard of ordinary Christian living.” Pope John Paul II taught us the extraordinary nature of our ordinary life because it is lived in Christ and therefore produces in us the incomparable beauty of holiness. He declared, “The time has come to re-propose wholeheartedly to everyone this *high standard of ordinary Christian living*: the whole life of the Christian community and of Christian families must lead in this direction.”



Seeing in Christian families the fruit of the daily conversion of life to Christ, by which the family members strive to meet the high standard of ordinary Christian living, the culture will discover the great mystery of ordinary life upon which God daily showers His ceaseless and immeasurable love.

Pope John Paul II taught us clearly that the way to meet the challenge of the high standard of ordinary Christian living is found in the Gospel and in the living tradition. He reminded us that it is the same program of Christian living as it has always been in the Church, the program of holiness of life.

Regarding Christian marriage and the family and the call to evangelization, in his



1981 post-synodal apostolic exhortation on the family, *Familiaris Consortio*, he declared that “the Christian family, in fact, is the first community called to announce the Gospel to the human person during growth and to bring him or her, through a progressive education and catechesis, to full human and Christian maturity.” Christian education, in the family and in the school, introduces children and young people in an evermore profound way into the tradition, into the great gift of our life in Christ and the Church, handed down to us faithfully in an unbroken line by the Apostles and their successors.

Recognizing the irreplaceable, evangelizing power of society and the whole of society, the Church is even more impelled to devote herself to safeguarding and fostering the truth of married and family life. In our Christian witness and apostolate, we must give special attention to the sanctity of marriage, to the fidelity, indissolubility, and procreativity of the marital union. A truly Christian home is necessarily a sign of contradiction in today’s society. We must, therefore, inspire courage in Christian couples to give the witness to the truth about marriage and family, which our culture so sorely needs. We must help Christian homes to *be* the domestic church according to the ancient description, “the first place in which the Catholic faith is taught, celebrated, and lived.”

Lifting up their hearts to the heart of God, parents and children are purified and strengthened to live their relationships with each other in pure and selfless love. Pope John Paul II made this clear in his encyclical letter on the Gospel of Life, *Evangelium Vitae*, declaring, “As part of the spiritual worship acceptable to God (cf. Rom 12:1), the Gospel of life is to be celebrated above all in daily living, which should be filled with self-giving love for others. In this way, our lives will become a genuine and responsible acceptance of the gift of life and a heartfelt song of praise and gratitude to God who has given us this gift.”

This is already happening in the many difficult acts of selfless generosity, often humble and hidden, carried out by men and women, children and adults, the young and the old, the healthy and the sick. In this regard it is important to make clear the relationship between the New Evangelization regarding human life and the practice of the virtues of purity, chastity, and modesty — those virtues which permit us to love in a pure and selfless manner. Respect for human life is related essentially to respect for the integrity of marriage and the family. The restora-

s Power to Transform Our Culture

of Raymond Cardinal Burke



Good parents and good citizens must be attentive to the curriculum which schools are following and to the life in the schools, in order to assure that our children and young people are being formed in the human and Christian virtues, and are not being *deformed* by indoctrination and the confusion and error concerning the most fundamental truths of human life and of the family, which will lead to their slavery to sin and, therefore, profound unhappiness, and to the destruction of culture.

At the heart of a solid curriculum is both respect for the dignity of the human person and for the tradition of beauty, truth, and goodness in the arts and the sciences. So often today, a notion of tolerance of ways of thinking and acting, contrary to the moral law, seems to be the interpretative key for many Christians. According to this approach, one can no longer distinguish between the beautiful and the ugly, the true and the false, the good and the evil. The approach is not securely grounded in the moral tradition, yet it tends to dominate our approach to the extent that we end up claiming to be Christian while tolerating ways of thinking and acting which are diametrically opposed to the moral law revealed to us in nature and in the Church's teaching, especially the Sacred Scriptures.



Cardinal Burke with President and Mrs. McLean and R. Scott Turicchi, chairman of the College's Board of Governors

Charity alone must be the interpretative key to our thoughts and actions. In the context of charity, tolerance means unconditional love of the person who is involved in evil, but firm abhorrence of the evil into which the person has fallen. All education should be directed to forming the students in the charity by which the mind and heart respond to the beautiful, the true, and the good as God has created us to do.

Fundamental to the Catholic life of virtue is the understanding of human nature and conscience. At the heart of the deplorable cultural situation in which we find ourselves is the loss of the sense of nature and of conscience. Pope Benedict XVI addressed the question with respect to the foundations of law in his address to the Bundestag during his pastoral visit to Germany in September 2011. Taking leave from the story of the young King Solomon on his succession to the throne, he recalled to political leaders the teaching of the Holy Scriptures regarding the work of politics. God asked King Solomon what request he wished to make as he began to rule God's holy people. The Holy Father commented, "What will the young ruler ask for at this important moment? Success – wealth – long life –

destruction of his enemies? He chooses none of these things. Instead, he asks for a listening heart so that he may govern God's people, and discern between good and evil (cf. 1 Kings 3:9)."

"The arts and the sciences are most fully taught to students within the context of the divine order, which the same arts and sciences ponder and express."

Pope Benedict XVI then asked how we know the good and right, which the political order, and specifically the law, are to safeguard and promote. While he acknowledged that, in many matters, the support of the majority can serve as a sufficient criterion, he observed that such a principle is not sufficient for the fundamental issues of law, in which the dignity of man and of humanity is at stake. Regarding the very foundations of the life of society, positive civil law must respect nature and reason as the true sources of law. In other words, one must have recourse to the natural moral law which God has inscribed upon every human heart.

Referring to a text of St. Paul's letter to the Romans regarding the natural moral law and its primary witness, the conscience, Pope Benedict XVI declared, "Here we see the two fundamental concepts of nature and conscience, where conscience is nothing other than Solomon's listening heart, reason that is open to the language of being."

Further illustrating the sources of law in nature and reason by making reference to the popular interest in ecology as a means of respecting nature, he observed, "Yet I would like to underline a point that seems to me to be neglected, today as in the past: there is also an ecology of man. Man too has a nature that he must respect and that he cannot manipulate at will. Man is not merely self-creating freedom. Man does not create himself. He is intellect and will, but he is also nature, and his will is rightly ordered if he respects his nature, listens to it and accepts himself for who he is, as one who did not create himself. In this way, and in no other, is true human freedom fulfilled."

What Pope Benedict XVI observed regarding the foundations of law and the concepts of nature and conscience points to the fundamental work of education, namely to develop in students a listening heart, which strives to know the law of God and to respect it by development in the life of the virtues. The arts and the sciences are most fully taught to students within the context of the divine order, which the same arts and sciences ponder and express.

Conclusion

Education — which takes place first in the home and is enriched and supplemented by truly Catholic institutions of education, Catholic schools — is directed fundamentally to the formation of good citizens and good members of the Church. Ultimately it is directed to the happiness of the individual, which is found in right relationships and has its fulfillment in eternal life. It presupposes the objective nature of things, to which the human heart is directed, if it is trained to be a listening heart. It seeks an ever-deeper knowledge of the true, the good, and the beautiful. It forms the individual to this fundamental pursuit throughout his or her lifetime.

"May God inspire and strengthen all at Thomas Aquinas College in the work of forming listening hearts in the students who are the hope of our future."

In proposing these reflections tonight, I have wanted to honor what I know to be the truly Catholic education imparted at Thomas Aquinas College. At the same time, I have wanted to encourage, as much as I am able, all who are committed to the educational mission of the College, and thus to the transformation of our culture. May God inspire and strengthen all at Thomas Aquinas College in the work of forming listening hearts in the students who are the hope of our future.

Thank you for your kind attention. May God bless you all, and please, in your kindness, remember me in your prayers.



After the All College Dinner held in his honor, Cardinal Burke meets with students and offers blessings.

tion of respect for the integrity of the conjugal act is essential to the future of Western culture, the advancement of a culture of life.

In our society, there is a confusion about the meaning of human sexuality which is reaping a harvest of profound personal unhappiness, often to the point of the breakdown of the family, of the corruption of children and young people, and ultimately of self-destruction. Disordered sexual activity, sexual activity outside of marriage, and the constant and potent false messages about who we are as man and woman — served up by the communications media — are the signs of a desperate need for a new evangelization. We must witness to the distinct gifts of man and woman, to be placed at the service of God and His holy people through a chaste life.

The *Catechism of the Catholic Church* reminds us that the so-called moral permissiveness rests on an erroneous conception of human freedom, and that the necessary precondition for the development of true freedom is to let oneself be educated in the moral law. As is clear from the above considerations, individual freedom and the freedom of society in general depend upon a fundamental education in the truth about human sexuality and the exercise of that truth in a pure and chaste life.

The *Catechism* goes on to observe, "Those in charge of education can reasonably be expected to give young people instruction respectful of the truth, the qualities of the heart, and the moral and spiritual dignity of man." For the Christian this entails education and holiness of life and in the respect owed to the inviolable dignity of self, body and soul, and of others as oneself. Such education must first take place in the family and then be sustained in the institutions which work with parents for the Christian education of their children.

I must observe here that I am constantly impressed and really deeply moved to meet so many families that are close to this college, where the parents were educated here, and then they have had numerous children educated here, all seeking this formation in Christ, this coming to maturity in Christ, which then permits us to give a true service of the family and then the whole of society.

The Place of Education in Forming a "Listening Heart"

For the sake of our young people, we must give particular attention to the fundamental expression of our culture, which is education.

In Memoriam

Rosemary Donohue, 1918–2015

After 97 years of a life spent in generous service to the Catholic Church, Rosemary E. Donohue passed away on November 13, 2015. That date is fitting, as it is the feast of America's first saint, Frances Xavier Cabrini. Like Mother Cabrini, Miss Donohue was a champion of education, healthcare, and religious communities —



and a spiritual mother to many. “Through her personal generosity to various causes and as a trustee of the Dan Murphy Foundation, Rosemary Donohue was one of Southern California's great philanthropists,” says Thomas Aquinas College President Michael F. McLean. “Not only was she, personally, a loyal benefactor of the College, but with her support, the Foundation was also particularly generous to the College. It helped us to become established in the 1970s and to build up our campus in the following decades. We encourage all to join us in praying for the repose of Miss Donohue's soul.”

The oldest of three children in a German-Irish Catholic family, Miss Donohue was raised in the New York/New Jersey area in the early years of the 20th century. Her mother died when she was four years old, and so her father, a physician, raised the couple's three young children alone. Upon graduating from high school, Miss Donohue attended the famed Parson's Fashion School of Design in New York City. She then began a remarkable career in fashion merchandising with leading New York City retailers, including Lord & Taylor, where she established herself as a visionary of fashion trends.

In 1954 Miss Donohue traveled to California to attend the wedding of her younger brother Daniel to Bernardine Murphy, the daughter of Antoinette and Dan Murphy, a prominent California philanthropist and industrialist. Rosemary, Daniel, and Bernardine formed a deep bond. Shortly thereafter, at Bernardine's suggestion, Rosemary decided to leave her fast-paced New York life behind to be near the couple. On the West Coast, she provided custom fashion design services to leading Southern California social figures. Her unique and instantly recognizable haute couture designs — known for exquisite fabrics, trim, and decoration — were admired and copied by many.

It was around this time that Miss Donohue befriended Sr. Fidelis of the Daughters of Charity, who administered St. Vincent's Hospital in Los Angeles. Sr. Fidelis asked her to head up the hospital's personnel department during a critical period of reorganization. Thus began her involvement with the Daughters of Charity, which would continue throughout her life.

Miss Donohue moved to San Francisco in the early 1960s to work with the Daughters' outreach program for unwed mothers. She got involved in Republican politics and took over as head of the San Francisco headquarters for the Goldwater presidential campaign in 1964. When



Sir Daniel and Rosemary Donohue with His Eminence Jan Cardinal Schotte and President Thomas E. Dillon at Commencement 1999

the campaign came to an end, she found herself missing Daniel and Bernardine, and therefore returned to Los Angeles, where she would devote the rest of her life to philanthropic activity.

By then Daniel and Bernardine were busy managing The Dan Murphy Foundation, which they had established in 1957 to promote important Catholic philanthropic causes. So helpful to the Church was the Foundation that Pope St. John XXIII dubbed Bernardine a “Papal Countess,” the only such title given to an American during his pontificate. Several years later, Bl. Pope Paul VI conferred on Daniel the title, “Gentleman of His Holiness,” the highest award bestowed on a layman in the Church, and the first such award ever given to an American.

Countess Bernardine died unexpectedly in 1968, leaving Sir Daniel to carry on the work of their Foundation. Sir Daniel thus invited his sister, Rosemary, to serve on the Foundation's board with him.

In 1984 Miss Donohue was honored as a Lady of the Equestrian Order of the Holy Sepulchre of Jerusalem and was promoted to Lady Commander in 1997. His Holiness Pope John Paul II also conferred on her the honorary Cross *Pro-Ecclesia et Pontifice* medal. In 1993 Miss Donohue became one of 13 women in the world, and one of the first Americans, to be honored as a Dame of the Pontifical Order of St. Gregory the Great.

“We always try to act as our faith leads us, but there is something very powerful about being in the company of the representatives of Christ,” she once said of her extensive work with so many princes of the Church. “You see that our church is a church of people, and it makes you think of how Our Lord has used people throughout time to spread the Gospel to all nations.”

The Dan Murphy Foundation and Miss Donohue became active with the College shortly after its founding. “I went to a talk at the Jonathan Club in Los Angeles given by [Founding President] Ron McArthur. I could see that he had a great idea,” Miss Donohue recalled in 1998. “As I became more involved, I could see they were doing a great job with the students. You could actually see that a genuinely Catholic education was giving young people a foundation on which to rebuild society.” Miss Donohue joined the College's Board of Governors in 1986, and in 1997 she became chairman of its Trustee-ship Committee.

For more than 40 years the Dan Murphy Foundation has been tremendously generous to the College. Its annual gifts have been a mainstay of the College's financial aid program, and its Donohue Endowed Scholarship Fund more than sextupled the College's endowment to provide scholarships in perpetuity for deserving students. The Foundation has also provided lead gifts and leadership to spearhead the design and construction of St. Bernardine of Siena Library and Our Lady of the Most Holy Trinity Chapel. In gratitude, the College inducted the Foundation into the Order of St. Albert the Great in 1999.

Miss Donohue retired from the Board in 2010 and, by resolution of her erstwhile colleagues, was granted emeritus status in honor of her many years of exemplary service. “The College has a great future,” she remarked nearly 20 years ago. “I feel like all of these students are my children — my special brood.”



Rosemary and Sir Daniel Donohue at the College's 25th Anniversary dinner in 1996

IN MEMORIAM

Eternal rest grant unto them, O Lord.

Helen Meier

March 26, 2009

Legacy Society member; grandmother of Mary (Benigar '01), Louis ('11), Patrick ('15), and Margaret ('17) Conklin

Richard Alden Apt

November 25, 2011

Legacy Society Member

Zora Juraco Apt

March 31, 2014

Legacy Society Member

Philip Meier

June 11, 2015

Legacy Society member; grandfather of Mary (Benigar '01), Louis ('11), Patrick ('15), and Margaret ('17) Conklin

Elsie Marie (Klink) Beekley

August 26, 2015

Legacy Society Member

Rev. Jacob Jerome Schumacher

September 28, 2015

Legacy Society Member

Rosemary Donohue

November 13, 2015

Emeritus Member of the Board of Governors

Dr. Dominique A. Martel

November 8, 2015

Father of Michel ('76), Charles ('77), Denise (Trull '80); grandfather of David ('13), Thomas ('15), and Benjamin ('19) Trull

Francois Auguste Cavanagh

November 29, 2015

Legacy Society Member

Stephen Chavez ('87)

November 20, 2015

Brother of Phillip ('86), Monica (Stoutz '92), and Katherine (Kratz '97)

Andy Shapiro

December 10, 2015

Husband of Mary Ann (Halpin '79), father of Caecilia ('16)

Florence Hnatko

December 12, 2015

President's Council and Legacy Society Member

Mary Lou Koch

December 21, 2015

Mother of David Koch ('85)

Patricia M. Erickson

December 27, 2015

Mother of Rev. John Paul Erickson ('02)

Margaret J. Langley

December 28, 2015

Mother of Annette ('79), Jeanette (Roberts '81), James ('85), John ('85), Stephen ('87), Mark ('89), and Michael ('90); grandmother of Edward ('12), Catherine ('13), Rose ('13), Mariana ('14), Sarah (Wood '14), David ('15), William ('15), Aaron ('16), Margaret ('16), Anna ('17), Thomas ('17), Clare ('19), and Mary ('19)

Matthew Reiser ('00)

February 2, 2016

Husband of Sharon (Raskob '99)

Marking Milestones

Celebrating 30 Years of Leadership from Social Services Pioneer Maureen Gahan ('76)

“A parent calls me and says, ‘Maureen, I don’t know what to do. I am at the end of my rope. I have been called to the school three times this week. They’re suspending my child. What am I going to do?’”



It is a “repeating story,” says Maureen Gahan ('76), one she heard thousands of times during her recently concluded tenure as the founding director of Milestones Clinical and Health Resources in Bloomington, Indiana. The story typically begins when a child first goes to school, and intellectual disabilities or mental-health problems start to surface — or become unmanageable. “Parents notice that one of their children may not be developing the same way their others did, or the child has trouble in school. Nobody knows what to do.”

For the last 15 years — the second act of a remarkable, three-decade career as a social-services executive — Miss Gahan worked to find answers for families struggling with mental-health disorders or intellectual disabilities. On September 30, that career came to an end, as Miss Gahan retired as the director of Milestones, a job that, at one time, she never would have imagined for herself, at an institution that would not have existed without her initiative, in a field that, though not her first choice, proved to be her calling.



Maureen Gahan ('76) with one of her Milestone clients ...

Back to School

A social-services pioneer, Miss Gahan showed hints of her trailblazing ways as early as 1972 when, as a 24-year-old college graduate, gainfully employed as a medical technician in New York City, she boldly chose to seek a *second* undergraduate degree. Moreover, the college she opted to attend was only one year old. It was on the other side of the country. It had just 26 students and no accreditation, no alumni, and no permanent campus.

“Catholics United for the Faith was promoting the establishment of Thomas Aquinas College, and I went to one of their events,” she says. She remembers watching an address from Dr. Ronald P. McArthur, the College’s founding president. “I listened very carefully to what he had to say, about how there is a truth and we can come to know it. I was not so sure about that, so when he was finished, I started a debate with him. You can imagine how that went.”

The debate may have gone poorly for Miss Gahan, but its outcome was a blessing. Inspired by Dr. McArthur’s vision of Catholic liberal education, she was one of 36 students to enroll in Thomas Aquinas College’s second class. She thrived in the College’s academic program, engaging in the life of the mind, the great books, and the study of the arts and sciences. Upon graduating she entered a doctoral program in history and philosophy at Indiana University. Five years later, after completing her coursework, she envisioned a future in higher education — until Providence intervened.

Life’s Work

“I am very drawn to the marginalized,” says Miss Gahan. “I think it’s a huge mystery, the circumstances

that some people are born into, people with intellectual disabilities, people who are born blind, deaf, or who cannot walk. That is a mystery to me, but they are creatures of God and have value and worth and dignity, even if they are not valued in our culture and society’s terms.”

Serving the marginalized, she began to discern, would be her life’s work. “I was interviewing for teaching positions at liberal arts colleges, and I thought, ‘No, I don’t think this is the path God wants for me.’ I remember very clearly praying, and praying, and praying, and I realized that even though academic life was very appealing to me, my true vocation was probably in social action.”

In 1984 Miss Gahan took a job with Stone Belt, one of Indiana’s oldest and largest service providers for individuals with developmental disabilities. There she helped to establish and operate group homes for the mentally handicapped, quadrupling the number of homes in the program by 1997. Around that time, “the model for caring for adults with intellectual disabilities was changing,” she says. “People were getting more independent. So I started a residential program to assist people in getting their own apartments.” By 2000 she would oversee an annual budget of \$10 million and a staff of 500.

Through her work at Stone Belt, Miss Gahan became aware of a vast but largely unmet social need. “I recognized there was a huge demand for mental health services for the population I was serving, adults with developmental disabilities,” she says. “Their cases are complicated, and local mental health centers wouldn’t see them. There was really no place for them to go.” So she decided to create one.

Milestones

In 1994, while still managing Stone Belt’s Community Living Services program, Miss Gahan began studying for a clinical degree in marriage and family therapy at the Christian Theological Seminary in Indianapolis. After graduating *magna cum laude* in 2000, she established a small outpatient clinic for adults with intellectual disabilities as well as for another underserved population — children.

“Treating children is not a way to make money in medicine,” Miss Gahan explains. “The populations that we aimed to serve — children, teenagers, adults with intellectual disabilities — most are on Medicaid, and the reimbursement for Medicaid is the bottom of any reimbursement scale in medicine.” Moreover, treating these populations requires specialized training. “How do you assess somebody who is nonverbal? How do you assess a 4-year-old or a 5-year-old? Lots of people can assess people who have usual ways of communicating and reporting, but we were focused on handling these kinds of hard cases.”

As a result, very few mental-health professionals offer the sort of service that Miss Gahan was now making available, and the pent-up demand proved overwhelming. “We were getting calls from everywhere. Families would travel from all over the southern part of the state, often driving for as long as three hours to come to us,” she recalls. “So I put together a business plan, and I went to the agency, and I said, ‘I would like to expand this program.’”

At the time of the Stone Belt clinic’s opening, Miss Gahan, along with several clinical staff, began providing services in a small rented office. Within five years, the clinic — now rebranded as Milestones — would occupy its own building and employ two full-time psychiatrists, 10 licensed therapists, and

10 licensed social workers. Miss Gahan relinquished her duties as Stone Belt’s residential director, and eventually stopped seeing patients, in order to devote her energies to administering the clinic. Milestones, meanwhile, developed an expertise in treating a wide range of disorders, including anxiety, obsession-compulsion, and attention-deficit.

Today Milestones assists more than 2,000 patients per year. “We care for children, some as young as eight years old, with bipolar disorder, children who have psychoses, who are traumatized, abused, neglected. We treat a lot of that here,” Miss Gahan observes. “What is wonderful is the resiliency of children and the hope, watching them get better and get well. A student who couldn’t go to school or sit in the classroom is now going to school; a child who had 10 rituals he had to go through before getting on the bus, which he often missed, now knows how to not have OCD rule his life.”

“I am very drawn to the marginalized. I think it’s a huge mystery, the circumstances that some people are born into, people with intellectual disabilities, people who are born blind, deaf, or who cannot walk. That is a mystery to me, but they are creatures of God and have value and worth and dignity, even if they are not valued in our culture and society’s terms.”

Through it all, she says, her goal was never merely to help patients. “My purpose was always to empower them, to support them, to let them figure out what they can do, to find their own path in life, their own vocation, to learn their value and their worth.”

The Right Time

With the nature of healthcare changing rapidly under the Affordable Care Act, and after 30 years of relentless, 50 to 100-hour workweeks, Miss Gahan has concluded that now is “the right time to let others take over.” In honor of her retirement, Stone Belt held not one, but two celebrations in September — the first for her colleagues, the second for her clients and their families, as a way for so many to express their deep gratitude.

As she looks back, she considers the path *not* chosen, as well as the similarities and differences between the career she once planned for herself and the one that God planned for her. “For a while I thought that maybe I would come back and teach at the College, because that was the breadth of my intellect and my ability,” she reflects. “So it is very interesting to me that, rather than becoming a scholar, I ended up working with people with intellectual disabilities.” Albeit in a different manner than she had once expected, she was still engaging in the life of the mind.

Although she did not undertake a career in liberal education, Miss Gahan regards her experience at the College as nonetheless integral to her many accomplishments. “One is called to where one is called, and once you determine that it is your true vocation to do something, everything else falls into place,” she says. “Thomas Aquinas College had everything to do with my ability to do what I have done professionally, to be able to think, to write, to articulate, to clearly state a position, to analyze. I am very grateful for that.”

As for her future, she is undecided. “I would like to take some time to pray and to think about this next stage,” Miss Gahan says. “Retirement, for me, is a major change, but I have a pretty good discernment process. I pray, I meditate, I think, I seek the counsel of others, and I remain open to the will of God. So that’s what I am going to do for the next six months.” What trails God asks her to blaze next remain to be seen.



... at her retirement party in September.

“The Truth has Power Within Itself”

An Interview with the Most Rev. Thomas J. Olmsted

Note: The Most Rev. Thomas J. Olmsted, Bishop of Phoenix, was Thomas Aquinas College’s 2015 Convocation Speaker.

Do you have any advice for schools such as Thomas Aquinas College and Catholics in general as we try to witness to the truth of marriage and family in a hostile culture?

I think it is very important that we learn how to present the teaching about femininity, masculinity, and marriage in as persuasive a way as possible. We will always have certain people who do not want to listen, but there will always be someone who will listen in the midst of a crowd. I think we need always to make an effort to do that because the truth has power within itself. It does not depend on our energy or on anything else; we must simply have the courage to say the truth. It has its own inner power.

We need to do our best to present the good news of God’s plan for man, for woman, and for marriage — and then to leave it out there for it to have its own impact on people’s lives. I think your students here are very articulate in speaking the truth. That is a great gift for the Church right now. If we can continue to remind them that whenever they present the truth, they should present it with charity and confidence, it will have its own impact in its own time.

“Your students here are very articulate in speaking the truth. That is a great gift for the Church right now. If we can continue to remind them that whenever they present the truth, they should present it with charity and confidence, it will have its own impact in its own time.”

When I became a priest, I remember very well in my first three years that the people I really wanted to change seldom did. And many that I ministered to, whom I was not really thinking about, were changed! It is amazing how God changes people’s lives, in His own time and way.

In the coming years, our institutions — and we personally — will be challenged on these things. We don’t know exactly how that will happen, or how it will come. But I think we need to be wise, and just continue to present things as they are. What we should talk about is not homosexual marriage, because there really is no such thing. That’s a misnomer. What we should talk about is God’s plan for marriage, and the re-definition of marriage, which is really a falsification of it. You cannot redefine what God gave us. It is a reality; we did not create it. Whenever we talk about marriage we should talk about it as God does in the Sacred Scriptures, and as all of history has done, by and large, until the last few years.

Some years ago you made a decision to change the place of the Sacrament of Confirmation in the order of the sacraments, placing it prior to the Sacrament of First Holy Communion. What was your reason for doing this, and how did you go about it?

First of all, I consulted with the priests, religious, and catechists of the diocese and told them a few things I wanted them to consider. The first was that it seemed to me children already in third, fourth, fifth grade, and certainly by sixth grade, were being forced to make serious decisions about using drugs, about what they would be seeing on television, and other things, and that they needed the Holy Spirit to make these kinds of decisions. Secondly, I said, if you look in the documents of the Church, they do not say that Confirmation should be done after First Communion. The order that one finds listed is always Baptism, Confirmation, and then the Eucharist. That is the full initiation into the Church, and that was the order nearly always followed until Pope Pius X lowered the age for children to receive First Com-



munion. I also gave them a statistic: Twelve years ago, less than 40 percent of Catholics were confirmed. Adult Catholics! If we wait until they are in high school, the majority of them will never get confirmed. That means they live without the help of the Holy Spirit, that is, the full grace of the Holy Spirit, in their younger years but also continue much later in life without Confirmation.

So the priests and religious of the diocese, as well as deacons and catechists — people engaged in the preparation of young people for First Holy Communion — gave it some consideration, and they came back and unanimously recommended that I return to the original order. They looked at what was happening in other places, they studied the theology of it, and they looked at the psychological reasons.

I was never convinced that the psychology should be the primary reason, because if you ask people why Confirmation happened later, they would usually say, “Because that’s when young people make decisions, so you need to wait until they can choose for themselves when they can really understand.” My response is that we never fully understand the Eucharist. And there is a danger here, too, when Confirmation is given later: It can become like a graduation, as if once one receives the Sacrament of Confirmation, he doesn’t have to go to Church again.

An even bigger problem for me was Pelagianism. There is a great danger that we would think that the sacrament depends more on us than on the gift of God’s grace. Many Confirmation programs had built into them that the young person had to do so many service hours, and if he didn’t do that, he would not be confirmed. So it was as though one was earning the graces of the sacrament — and insofar as that thought could creep in, it did. In some cases, it seemed to me, it was running directly contrary to the grace of God and the sacraments.

Not too long ago there was a religious sister at a hospital in your diocese who helped to procure an abortion for a patient. Would you recount what ensued?

Yes. I confidentially informed her that by her action she had incurred excommunication upon herself; she then made that public. I also officially declared that the hospital where this occurred was no longer a Catholic hospital because it refused to allow the bishop to be the ultimate determiner of right and wrong about what it did. The truth was that I could not be sure that they would follow the ethical and religious directives of the Catholic Church. It was a huge tragedy, and it is the last thing I wanted to have to do. But it seems to me that it is a real scandal if we do not do what we should be doing when we call ourselves Catholic.

At this time, more than in any other in the history of the Church, we need good, Catholic healthcare that is loyal to the Church’s teachings and can show — by both practice and conviction — the rich wisdom of the Church with regard to the dignity of each human person in the most fragile moment, from the beginning of life to the end of life. It is badly needed right now.

The Church is very helpful in this and has very clear and wonderful ethical and religious directives. They are updated every few years when new medical procedures come along that we have not had to face and think about before. And we are blessed to have the National Catholic Bioethics Center run by Dr. John Haas, which is a great consultative center for anyone on these issues, especially Catholic healthcare organizations.

You are a member of the Jesus Caritas Fraternity. What is this organization and what is its mission?

In my first few years of being a priest, I learned about the Jesus Caritas Fraternity and several things about it attracted me. One was the simple commitments you had to make. First was the commitment to do an hour of Adoration every day. The second one was to live a simple life. The third one was to gather with other brother priests once a month for a fraternity day — an hour of Adoration together, some Scripture sharing, a social and fraternal meal, and then a review of life. A review of life is when we share about something in the past month that has had a real impact on our relationship and our love for Jesus Christ.

These are opportunities to be among brothers with whom there is an atmosphere of trust that grows over time, and to perceive how Christ is at work in your life, or how maybe you are resisting His work in your life. And it has a huge impact in your life because we believe that Christ changes our lives. He came to redeem us and change us. So it helps you grow in your confidence that Jesus loves you and that He is at work in your life. It is built around deepening your own contemplative prayer, building dedication to Christ in the Eucharist and Adoration, and growing in deep fraternal love for one another. It is not built on natural friendships. Rather, the five or six priests in your fraternity come because they all want to make a commitment to these basic things and to deepen their love for Jesus Christ. That is why it is named after the Latin words *Jesus Caritas*. That is its aim.

“If our young people pray, our Lord will tell them, because the heart of prayer is listening, opening yourself to God. That is why I think here at Thomas Aquinas College you have so many young people responding to religious and priestly vocations — because your worship is central.”

What do you do to encourage young men and women in the Diocese of Phoenix to discern their vocations?

Vocations are a great mystery. How God calls us, and how we hear Him, is the great mystery of faith. But we know that Jesus Himself called people by name. The Apostles are listed that way: There was Peter and Andrew, and they were washing their nets. And there was James and John, the sons of Zebedee, and they were working with their father. Scripture tells us exactly their names. So we have to be very personal, and we have to engage young people and invite them to consider whether Christ is calling them. It is not a matter of persuading them; it is rather helping them to grow in a confidence that God has a plan for them, and that it will be the best thing for their lives.

Then we have to promote ways to help them learn to pray. If our young people pray, our Lord will tell them, because the heart of prayer is listening, opening yourself to God. That is why I think here at Thomas Aquinas College you have so many young people responding to religious and priestly vocations — because your worship is central. Your chapel shows that. The reverence of your Masses shows that. Prayer is the way in which we seriously open ourselves to God. I think that’s the most important thing.

Illuminating God’s Handiwork

Why We Study William Harvey

By Dr. Brian T. Kelly ('88)

Note: The following remarks are adapted from Dean Brian T. Kelly’s report to the Board of Governors at its May 15, 2015, meeting. They are part of an ongoing series of talks about why the College includes certain texts in its curriculum. To read the rest of the series, see thomasaquinas.edu/whywestudy.



Historians count William Harvey as one of the crucial figures of the scientific revolution, which lasted from about the time of Copernicus until Newton, roughly the 16th through the early 18th centuries. His discovery that blood circulates through the body is one of the most important in medical history. He was a contemporary of Galileo, Francis Bacon, Descartes, Hobbes, Kepler, Gilbert, and Boyle, and knew many of them personally. Indeed, he was a fellow student of Galileo’s at the University of Padua and was Bacon’s personal physician.

Harvey was a liberally educated and well trained doctor. He studied the classics deeply and was granted medical degrees from both Cambridge and Padua. He began a very successful medical practice in London, where in 1615 he was also granted the prestigious position of Lumleian lecturer on human anatomy. In 1618 he was appointed physician to King James I and later served in the same role for Charles I. He even helped to rescue the royal family during the Battle of Edgehill in the English civil war. He kept copious notes on his anatomical observations through dissection and experiment. In 1628 he published a relatively short book called *On the Motion of the Heart and Blood in Animals*. There was significant resistance to his claims in the medical community, and it is even said that his practice suffered because his reputation was immediately tarnished. But this treatise won him a place as one of the great figures in the history of medicine.

In our freshman Natural Science tutorial we read this book along with his later *Anatomical Exercises on the Generation of Animals*.

“Because he is closely associated with this historic explosion of scientific development, Harvey is often hailed as a modern who helped to free the world from the shackles of superstitious allegiance to scholasticism and Christianity. But on closer inspection this view cannot stand.”

The Aristotelian Physician

Because he is closely associated with this historic explosion of scientific development, Harvey is often hailed as a modern who helped to free the world from the shackles of superstitious allegiance to scholasticism and Christianity. Indeed, you can get a sense of this by looking to the edition of his work on the motion of the heart and blood that we use. If you look inside you will notice that it is put out by Prometheus Books, a company committed to publishing in the areas of “atheism, humanism, and critical thinking.” But on closer inspection this view cannot stand.

Take for example the following passage from his *Exercises*: “We acknowledge God, the supreme and omnipotent creator, to be present in the production of all animals, and to point, as it were, with a finger to his existence in his works” (Exercise 54). By shedding light on the works of nature, Harvey saw himself as illuminating God’s handiwork.

Although modern science tends to be viewed in sharp

contrast to Aristotle and the scholastics, Harvey certainly saw himself as a scientist in the traditional mold of Aristotle. The reintroduction of Aristotle’s treatises to the Western world in the 12th and 13th centuries generated significant interest in natural science. Yet even though Aristotle was one of history’s greatest natural philosophers, he was still subject to the limitations of his time and observations. Scientists in Harvey’s time had tools that Aristotle did not, e.g., Galileo’s telescope. So while Aristotle laid out very sound general conclusions in natural philosophy, many of his more particular conclusions were highly speculative and even mistaken. We now know, for example, that there are more than four basic elements, and that bodies of different weight fall at practically the same speed.

Part of the difficulty with Aristotle’s genius and consequent authority was that lesser minds adhered to him and his conclusions slavishly. This was not true of Harvey. Although many of his scientific confreres simply rejected



Aristotle, Harvey studied him carefully as a master, accepting his general principles and methodology. He was not so foolish, however, as to think that Aristotle could make no mistakes when it came to particular conclusions. This is very clear from the beginning of Harvey’s

Anatomical Exercises on the Generation of Animals. One of the very first things he does is to reject an Aristotelian conclusion as “erroneous and hasty.” But this is quickly followed by a careful treatment of the “one road to science,” which draws heavily on Aristotle’s logical and physical works. Harvey says that we must proceed “from things more known to things less known ... and universals are principally known to us, science springing by reasonings from universals to particulars; still the comprehension of universals by the understanding is based upon the perception of individual things by the senses.”

So for Harvey, as for Aristotle, the true natural scientist must be prepared to make abstract arguments but must always root abstractions in thorough and careful observations. I highly recommend an excellent treatment of this question in an article by Dr. Herbert Ratner that can be found in the third volume of *The Aquinas Review* (thomasaquinas.edu/review).

Matters of the Heart

Let me just present the briefest sketch of at least part of Harvey’s argument that the heart causes blood to circulate. The most influential view that he had to contend with was Galen’s notion that the liver and the heart both sent blood forth to the various parts of the body; the heart by way of the arteries, and the liver by way of the veins, where the blood was completely consumed. There was no notion of blood returning to the heart; it merely went forth and was used up.

Now Harvey contended, through many kinds of arguments and experiments, that this could not be an accurate account. One of the most striking was his observation that showed that the blood vessels are not occasionally but constantly filled with blood. He further observed and measured the quantity of blood that came forth in a pulse when an artery was cut. From this he was able to make conservative calculations that 540 pounds of blood passed through the arteries in one day. If the Galenic account was correct then the human body would have to produce and use up 540 pounds of blood each day. Could you imagine how much food and drink we would have to consume if we were required to produce 540 pounds of fresh blood daily? On the other hand, if the blood is moving in a circle, then the heart is pumping out the same blood over and over during the course of one day.

(Here I am reminded of the Confederate General John B. Magruder, who stymied General McClellan into a long and costly delay by marching his troops into camp in a circle. He marched them in and then snuck them out and marched them back in again.)

By means of ligatures Harvey was able stop the flow of blood in the arm. By blocking and then releasing the artery he was able to see that the artery carries blood toward the extremity of the arm. By blocking and releasing the veins he was able to show that the veins carry blood back from the extremities toward the heart. All of this gives a concrete sense of the circle or circuit of the blood’s motion. Harvey summarizes at the end of chapter eight, “The artery is the vessel which carries the blood from the heart to the body at large, the vein of the present day bringing it back from the general system to the heart; the former is the conduit from, the latter the channel to, the heart; the latter contains the cruder, effete blood, rendered unfit for nutrition; the former transmits the digested, perfect, peculiarly nutritive fluid.”

In teaching this portion of the natural sciences, we try to imitate Harvey’s approach by dissecting a sheep’s heart, which is large enough to show forth the principal chambers, vessels, and valves of the heart. Though it is not part of the syllabus, the students invariably find a spontaneous volunteer to perform the flow of blood experiment with a makeshift ligature. Usually one of the young men will remove his belt and put it around a classmate’s arm.

Harvey is particularly interesting to us because he shows the fruitfulness of the perennial philosophy in natural science.

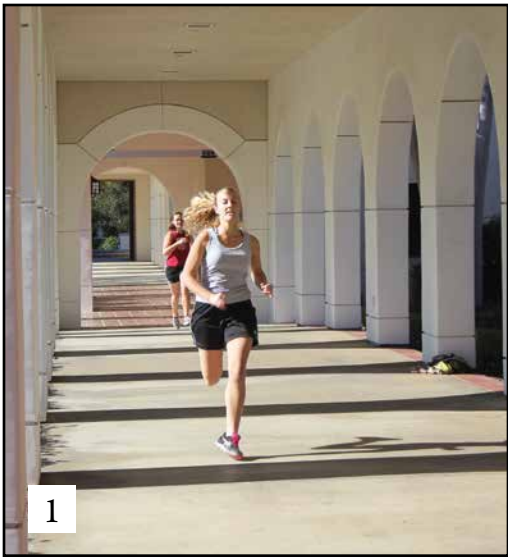
St. Vincent de Paul Lecture and Concert Series

Endowed by Barbara and Paul Henkels

Highlights from the Last Quarter

- The College gathered on November 13 for a Thanksgiving concert, in which the **Thomas Aquinas College Choir** performed Bach’s Cantata No 21: “*Ich Hatte Viel Bekümmernis*” and various motets and carols of the Christmas Season. The string section of the chamber group performed Charpentier’s “Noels for Instruments.”
- On November 20 **Dr. Glenn Arbery**, an associate professor of Humanities at Wyoming Catholic College, delivered a lecture entitled “Achilles and the Truth of Poetry.”
- On January 15 **Dr. Glen Coughlin**, a senior member of the College’s teaching faculty, presented the first lecture of the new year, “Charity in St. Thomas.”
- To mark the celebration of its patron’s feast day on January 28, the College invited **Rev. Thomas Joseph White, O.P.**, an associate professor of systematic theology at the Dominican House of Studies, to give the lecture, “How Does the Resurrection of Christ Illumine Human Reason? From Joseph Ratzinger to St. Thomas Aquinas.”
- Periodically members of the faculty present on-campus “tutor talks,” informal lectures followed by question-and-answer sessions. On November 6 **Dr. Patrick Gardner** presented “Love that Reaches into the Abyss: Dante, the Pope, and the Mother of Mercy.” On January 20 **Dr. Travis Cooper** spoke on the subject, “Job, Alyosha, and God’s World.”

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



CAMPUS
LIFE

1. Inspired by a classic scene from Chariots of Fire, students take turns sprinting, in pairs, around the academic quadrangle, beginning and ending by St. Bernardine of Siena Library. 2. Following a much-needed rainfall in early January, a rainbow appears over St. Joseph Commons. 3. Thomas Aquinas College students lead the way at the Walk for Life West Coast in San Francisco. 4. The Rhetoricians, who chose Star Wars as their theme, celebrate their victory in the annual St. Thomas Day contest of Trivial & Quadrivial Pursuits. 5. Librarian Viltis Jatulis hosts seniors at a Russian tea party, like the ones they read about in Leo Tolstoy's War and Peace. 6. During finals week, Chaplain Rev. Michael Chaberek, O.P., blesses students with a relic of the College's patron, St. Thomas Aquinas. 7. Students in Dr. Phillip Wodzinski's Junior Music tutorial sing hymns in the rotunda of St. Thomas Hall.

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

Weekdays	Saturdays & Civic Holidays	Sundays & Holy Days
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 www.thomasaquinas.edu/calendar

Don Rags.....	March 1–3
Solemnity of the Dedication of Our Lady of the Most Holy Trinity Chapel.....	March 7
Lecture: “Friendship of Man and Woman according to Aristotle and St. Thomas” Dr. John Cuddeback, Professor of Philosophy Christendom College.....	March 18
Student Triduum Retreat.....	March 24–26
Easter Recess	March 24–30
Spring Concert: The Thomas Aquinas College Choir	April 8
Anniversary of the Death of College President Thomas E. Dillon.....	April 15
Second Semester Examinations.....	May 7–13
Commencement 2016	May 14

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