



THOMAS AQUINAS COLLEGE NEWSLETTER

FALL 1999

— Cardinal-Archbishop of Vienna, Director of Catholic Catechism, visits Campus Cardinal Schönborn Shares His 'Conversion' Story

Christoph Cardinal Schönborn, the Cardinal-Archbishop of Vienna and Director of the *Catholic Catechism*, visited the campus on September 19, during a rare visit to the United States. He said Mass and then spoke to an overflow crowd in St. Bernardine Library, which was specially set up for the occasion.

The Cardinal spoke of his long-standing interest in the College through his friendship with Dr. Michael and Susie Waldstein (Classes of '77 and '78 respectively) formed 20 some years ago in Europe. In 1997, after Pope John Paul II asked Cardinal Schönborn to establish a theological institute dedicated to marriage and family issues, Schönborn recruited Dr. Waldstein, then a tenured professor of philosophy at the University of Notre Dame, to head it up. Dr. Waldstein now serves as President of the International Theological Institute in Gaming, Austria. He accompanied Cardinal Schönborn on the visit to the College.

Cardinal Schönborn surprised many when he spoke of his own conversion to classical theology and especially the theology of St. Thomas Aquinas. (See text of remarks at side.) The Cardinal said he was a young theology student in the turbulent times of the late 1960s when Aquinas and the other great "masters" of the Church were purged from the curriculum and replaced with modern theologians.

Like his classmates, he embraced the changes, but then began to see the hollow effect those changes were having on his peers and on the many who were leaving the priesthood around him. He described his encounter with two different priests who introduced him to the great minds of the Church and led him to see the rich intellectual heritage of the Catholic Faith.

In 1985, following a General Synod of Bishops, Pope John Paul II appointed a commission of bishops to draft a universal catechism of the Catholic Faith. The Commission, in turn, appointed Schönborn as di-



Cardinal Schönborn, Archbishop of Vienna, at the College

rector of the project. Five years later, after receiving comments from around the world, the *Catholic Catechism* was published — an astonishing feat given its scope and content.

In 1995, Pope Paul II appointed Schönborn to the see of Vienna, one of the most troubled archdioceses in the world — a sign of the pope's confidence in him. Schönborn inherited an archdiocese racked with scandal from his predecessor, dissent from his clerics, and apostasy from his people.

Former Reagan advisor William P. Clark escorted Schönborn and Dr. Waldstein on the visit to the College which culminated in a private luncheon at the Hacienda with President Thomas Dillon, Mrs. Terri Dillon and friends of the College.

"Hearing about Thomas Aquinas College was for me like a 'Dream' "

Remarks of Cardinal Schönborn
Thomas Aquinas College, September 19, 1999

I am very happy for the opportunity to visit Thomas Aquinas College. The first time I heard about this College was during a walk with Michael and Susie Waldstein when their son Johannes [class of 2002] was a little boy, in Switzerland. We talked about curricula, and how to study theology today.

By the ways of God's Providence, we were both called to teach. But we had discovered quickly a strong common desire for what is said in the beautiful Psalm 42 — *like a deer longing for the sources of living water* — the sources of living water which have been so covered by and hidden by modern theology. And when we walked in the hills in Switzerland, we discovered that we had in common a love for the great Masters. We wanted to be formed by them, by their wisdom, by their experience, by their lives.

It was then that Michael told me about Thomas Aquinas College, and it was for me like a dream. I thought, "He must be telling me a fairytale. Does a college exist where you really study the great Masters just like that?" I couldn't believe it. This was my dream after experiencing the collapse in theology I had to share with my generation.

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— "Little Flower" to watch over new women's residence hall New Dormitory Dedicated to St. Thérèse of Lisieux

St. Thérèse of Lisieux, whom Pope John Paul II recently named a Doctor of the Church, was invoked to watch over a new women's residence hall dedicated in her name at ceremonies held at the College on September 13. The new hall was completed just in time for students returning in the fall, as the campus population swelled to its record size of 267 students.



Monsignor George J. Parnassus presided over outdoor dedication ceremonies attended by the College community, members of the Board of Governors, and friends of the College. Construction of the 12,300 sq. foot mission-style building was made possible, in part, through generous gifts from Mr. Frank R. Brucker, Mr. and Mrs. Norman Goyette, Jr., the late Michael Carver, and the late Mrs. Kenneth J. Piper.

"Inasmuch as St. Thomas Aquinas represents the mind of the Church, St. Thérèse of Lisieux represents the heart of the Church," said President Thomas E. Dillon. "We therefore thought it particularly fitting to honor St. Thérèse on our campus in this special way." St. Thérèse was a Carmelite nun in Lisieux, France, who died in 1897 at age 24. Her autobiography, *The*

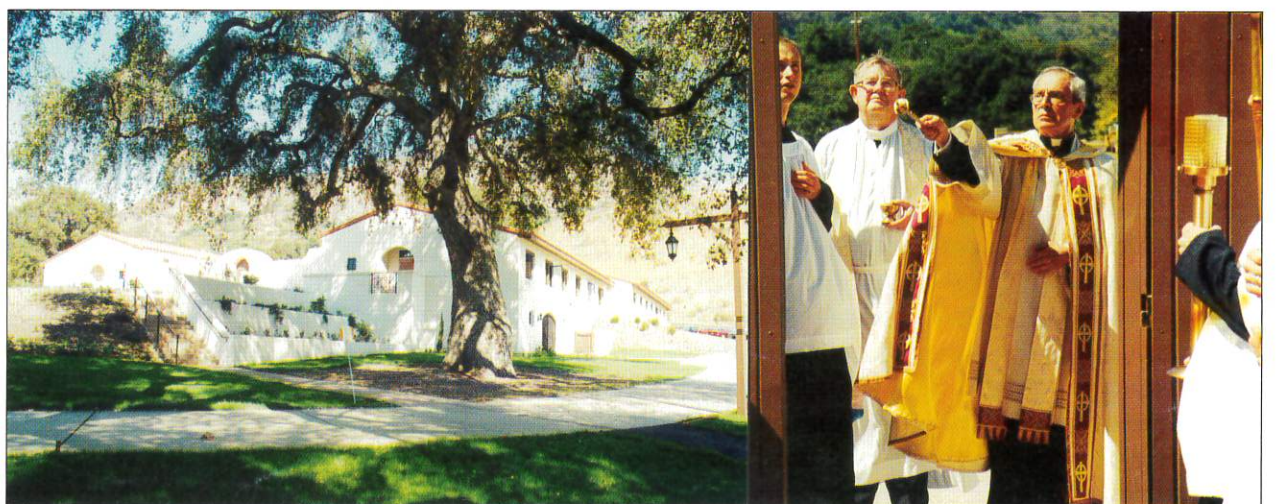
Story of a Soul, is a spiritual classic. In 1925, she was canonized and declared co-Patroness of the Missions.

The 32-room residence hall is the fourth permanent residence hall on campus and houses 64 young women, taken from freshmen through senior classes. Built in California mission-style, the hall will also be used for retreats, seminars, and the summer high school program when the College is not in session.

Peter DeLuca, the College's Vice-President for Finance and Administration, gave special recognition to

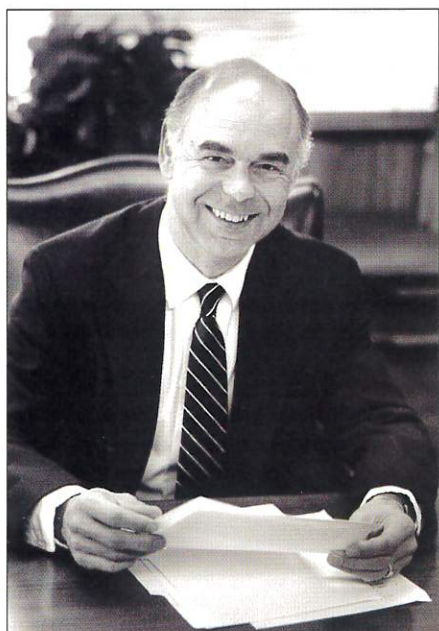
Larry Rasmussen and Scott Boydston of the architectural firm of Rasmussen & Associates, to David Hight, President of HMH Construction Company & Associates, to Maria Paul of J.H. Interiors, and to Mark Laborde of C&S Landscape, Inc.

The dedication ceremonies concluded with a room-by-room blessing in procession led by Msgr. Parnassus, College Chaplains Fr. Micheal Perea, Fr. Bart de la Torre, Fr. Wilfred Borden, and altar servers.



St. Thérèse of Lisieux Women's Residence Hall; Monsignor George J. Parnassus blessing the entryway.

From the Desk of the President



President Thomas E. Dillon

As this issue goes to press, our nation's bishops are meeting to discuss the most important issue facing Catholic institutions of higher learning: implementation of Pope John Paul II's Apostolic Constitution, "*Ex Corde Ecclesiae*." The document the bishops are considering aims to apply *Ex Corde* in all 230 Catholic colleges in America and ensure, as the 1983 Code of Canon Law requires, that "the principles of Catholic doctrine are faithfully observed."

For us at Thomas Aquinas College, these efforts are superfluous. Twenty-nine years ago, this College was founded with the explicit intention of faithfully observing the principles of Catholic doctrine.

In 1969, our founding document, *A Proposal For The Fulfillment Of Catholic Liberal Education*, declared that the Catholic Faith "should be the light under which the curriculum is conducted." We sought to reestablish "the central role the teaching Church should play in the intellectual life of Catholic teachers and students."

We saw no conflict between this and the academic freedom of our teaching faculty. Indeed, we declared our beliefs as Christians that Christ Himself is the Truth, and that if we will be His disciples we will learn the truth and the truth will make us free. (Jn. 8:31-32).

We realized that such a premise would distinguish us from secular colleges. We said that the Catholic College, "if it is to be faithful to the teaching of Christ, will differ from its secular counterpart in two essential respects. First, it will not define itself by academic freedom, but by divinely revealed truth, and second, that truth will be the chief object of study as well as the governing principle of the whole institution, giving order and purpose even to the teaching and learning of the secular disciplines."

In 1990, John Paul II issued *Ex Corde*, in which he proclaimed these very principles to be the foundation of every Catholic university: "Every Catholic university, without ceasing to be a university, has a relationship to the Church that is essential to its institutional identity . . . One consequence of its essential relationship to the Church is that the institutional fidelity of the university to the Christian message includes a recognition of an adherence to the teaching authority of the Church in matters of faith and morals." The correspondence between *Ex Corde* and our founding document is striking. *Ex Corde* stands as a ringing endorsement of our academic mission.

John Paul's *Ex Corde* directs the bishops of the world to implement various provisions of the 1983 Code of Canon Law. Some of those provisions appear on this page. In 1996, the National Conference of Catholic Bishops, under *Ex Corde*

Profession of Faith

I, (STATE YOUR NAME), WITH FIRM FAITH BELIEVE AND PROFESS EVERY THING THAT IS CONTAINED IN THE SYMBOL OF FAITH: NAMELY, I BELIEVE IN ONE GOD, THE FATHER, THE ALMIGHTY, MAKER OF HEAVEN AND EARTH, OF ALL THAT IS SEEN AND UNSEEN.

I BELIEVE IN ONE LORD, JESUS CHRIST, THE ONLY SON OF GOD, ETERNALLY BEGOTTEN OF THE FATHER, GOD FROM GOD, LIGHT FROM LIGHT, TRUE GOD FROM TRUE GOD, BEGOTTEN, NOT MADE, ONE IN BEING WITH THE FATHER. THROUGH HIM ALL THINGS WERE MADE. FOR US MEN AND FOR OUR SALVATION HE CAME DOWN FROM HEAVEN: BY THE POWER OF THE HOLY SPIRIT, HE WAS BORN OF THE VIRGIN MARY, AND BECAME MAN. FOR OUR SAKE HE WAS CRUCIFIED UNDER PONTIUS PILATE; HE SUFFERED, DIED AND WAS BURIED. ON THE THIRD DAY HE ROSE AGAIN IN FULFILLMENT OF THE SCRIPTURES; HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE FATHER. HE WILL COME AGAIN IN GLORY TO JUDGE THE LIVING AND THE DEAD, AND HIS KINGDOM WILL HAVE NO END.

I BELIEVE IN THE HOLY SPIRIT, THE LORD, THE GIVER OF LIFE, WHO PROCEEDS FROM THE FATHER AND THE SON. WITH THE FATHER AND THE SON HE IS WORSHIPED AND GLORIFIED. HE HAS SPOKEN THROUGH THE PROPHETS. I BELIEVE IN THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH. I ACKNOWLEDGE ONE BAPTISM FOR THE FORGIVENESS OF SINS. I LOOK FOR THE RESURRECTION OF THE DEAD, AND THE LIFE OF THE WORLD TO COME. AMEN.

WITH FIRM FAITH I BELIEVE AS WELL EVERYTHING CONTAINED IN GOD'S WORD, WRITTEN OR HANDED DOWN IN TRADITION AND PROPOSED BY THE CHURCH — WHETHER IN SOLEMN JUDGMENT OR IN THE ORDINARY AND UNIVERSAL MAGISTERIUM — AS DIVINELY REVEALED AND CALLING FOR FAITH. I ALSO FIRMLY ACCEPT AND HOLD EACH AND EVERY THING THAT IS PROPOSED BY THAT SAME CHURCH DEFINITELY WITH REGARD TO TEACHING CONCERNING FAITH OR MORALS. WHAT IS MORE, I ADHERE WITH RELIGIOUS SUBMISSION OF WILL AND INTELLECT TO THE TEACHINGS WHICH EITHER THE ROMAN PONTIFF OR THE COLLEGE OF BISHOPS ENUNCIATE WHEN THEY EXERCISE THE AUTHENTIC MAGISTERIUM EVEN IF THEY PROCLAIM THOSE TEACHINGS IN AN ACT THAT IS NOT DEFINITIVE.

Excerpts from the 1983 Code of Canon Law Catholic Universities and other Institutes of Higher Studies

Canon 810

§ 1. It is the responsibility of the authority who is competent in accord with the statutes to provide for the appointment of teachers to Catholic universities who besides their scientific and pedagogical suitability are also outstanding in their integrity of doctrine and probity of life; when those requisite qualities are lacking they are to be removed from the positions in accord with the procedures set forth in the statutes.

§ 2. The conference of bishops and the diocesan bishops concerned have the duty and right of being vigilant that in these universities the principles of Catholic doctrine are faithfully observed.

Canon 812

It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority.

Canon 833

The following persons are obliged to make a profession of faith personally in accord with a formula approved by the Apostolic See: *** (7) . . . in the presence of the rector, if the rector is a priest, or the local ordinary, or their delegates and at the beginning of their term of office, teachers in any universities whatsoever who teach disciplines which deal with faith or morals.

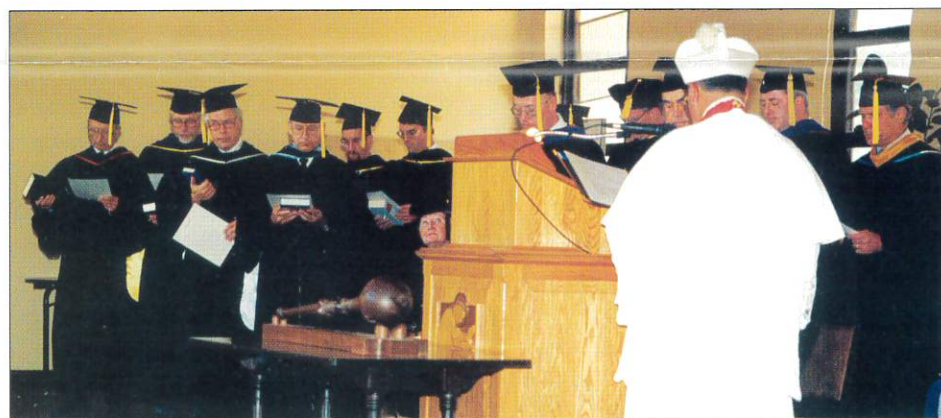
Chairman Bishop John Leibrecht, issued ordinances for implementing *Ex Corde* in the United States. Rome, however, rejected those ordinances, evidently because they were too weak.

In 1998, a revised draft was prepared under the authority of a subcommittee specially appointed to assist the implementation committee. This subcommittee, chaired by Anthony Cardinal Bevilacqua (who presided over our 1998 Commencement ceremonies) submitted that draft for approval to the U.S. Bishops' Conference, which added certain amendments in June of this year. Now this November, the bishops are meeting to consider that draft. By most accounts, the document will be approved in time to meet the Vatican's deadline of 2000.

Thomas Aquinas College has worked closely with our own ordinary, Cardinal Roger Mahony, to implement various aspects of *Ex Corde*. Since 1993, I have been meeting, along with the heads of the three other Catholic colleges in the Los Angeles Archdiocese (Loyola Marymount, Mount Saint Mary's College, and Marymount College) to discuss implementation of *Ex Corde* in our own institutions.

Under the authority of Cardinal Mahony, at our Convocation Ceremonies here on September 13, I myself and the Catholic members of our teaching faculty, as teachers of theology, made the Profession of Faith and took the Oath of Fidelity that you see below. For us, the event was no imposition. It was something we embraced. Since our founding, we have been committed to the truths which these pledges manifest. It is hard for us to see why, as there evidently is among some other leading Catholic colleges, there should be opposition to these pledges.

One thing is clear. Whatever our bishops decide to do with *Ex Corde*, we will continue to provide authentic Catholic liberal education earnestly, faithfully and without apology.



Thomas Aquinas College faculty members declaring their Profession of Faith, led by Rev. Michael Perea, O. Praem., Assistant Dean for Religious Affairs

Oath of Fidelity

ON ASSUMING AN OFFICE

TO BE EXERCISED IN THE NAME OF THE CHURCH

I, (STATE YOUR NAME), ON ASSUMING THE OFFICE OF (STATE TITLE), PROMISE THAT I SHALL ALWAYS PRESERVE COMMUNION WITH THE CATHOLIC CHURCH WHETHER IN THE WORDS I SPEAK OR IN THE WAY I ACT. WITH GREAT CARE AND FIDELITY I SHALL CARRY OUT THE RESPONSIBILITIES BY WHICH I AM BOUND IN RELATION BOTH TO THE UNIVERSAL CHURCH AND TO THE PARTICULAR CHURCH IN WHICH I AM CALLED TO EXERCISE MY SERVICE ACCORDING TO THE REQUIREMENTS OF THE LAW.

IN CARRYING OUT MY CHARGE, WHICH IS COMMITTED TO ME IN THE NAME OF THE CHURCH, I SHALL PRESERVE THE DEPOSIT OF FAITH IN ITS ENTIRETY, HAND IT ON FAITHFULLY AND MAKE IT SHINE FORTH. AS A RESULT, WHATSOEVER TEACHINGS ARE CONTRARY I SHALL SHUN. I SHALL FOLLOW AND FOSTER THE COMMON DISCIPLINE OF THE WHOLE CHURCH AND SHALL LOOK AFTER THE OBSERVANCE OF ALL ECCLESIASTICAL LAWS, ESPECIALLY THOSE WHICH ARE CONTAINED IN THE CODE OF CANON LAW.

WITH CHRISTIAN OBEDIENCE I SHALL ASSOCIATE MYSELF WITH WHAT IS EXPRESSED BY THE HOLY SHEPHERDS AS AUTHENTIC DOCTORS AND TEACHERS OF THE FAITH OR ESTABLISHED BY THEM AS THE CHURCH'S RULERS. AND I SHALL FAITHFULLY ASSIST DIOCESAN BISHOPS SO THAT APOSTOLIC ACTIVITY, TO BE EXERCISED BY THE MANDATE AND IN THE NAME OF THE CHURCH, IS CARRIED OUT IN THE COMMUNION OF THE SAME CHURCH. MAY GOD HELP ME IN THIS WAY AND THE HOLY GOSPELS OF GOD WHICH I TOUCH WITH MY HANDS.

Cardinal Schönborn to College: 'Hearing that you existed made me very, very happy'

Schönborn remarks, from p. 1

I am a typical 1968 man. Yes, I was a revolutionary in my younger years, following the words of Bernard Shaw, "He who is not a socialist at 20 has no heart; he who is still a socialist at 40 has no brain." I experienced the collapse of classical theology during the 1960's.

In about 1964-65, our Dominican House of Studies in Germany introduced Protestant hermeneutics and abandoned St. Thomas Aquinas. In 1968 I came as a student to Paris, in our Dominican House of Studies, which had been a kind of cathedral of Thomistic Studies. Francois Mauriac said in 1954 when this college was in danger, "To destroy (this place) would be as if to destroy one of our most beautiful cathedrals."

I saw that destruction in 1968 and in the following years. It took only a few years to destroy what generations had built up. It was a destruction because the living center was taken out — the living center of theology, a kneeling theology, a theology that trusts the great Masters. Within a few years, classical theology had vanished. It was replaced by a kind of "essay" theology. Essays became the fashion, while the Masters were looked upon with suspicion.

I remember feeling as a young student to beware of the Masters (like St. Thomas and St. Augustine) because they are the "super egos" as Sigmund Freud says. You will lose your critical freedom if you give in and are taught by them. I remember how, little by little, the joy and the confidence in the great Masters was destroyed in our hearts and minds. But the substitute was so poor that at the end, in the late 1960's and early 1970's, most of the Dominican Friars left the priesthood at the same time when thousands of other priests and religious were leaving too. It was not astonishing because they had no access to the living sources.

I remember two key moments in my life. In 1967, in a cave of the Dominican House of Studies in France, I met an Orthodox monk. We were a little group of students, 22-23 years old, very young. This Romanian Orthodox monk spoke about the Church Fathers in a way which fascinated us, because he spoke about them as presently living, as minds for our time, not in the archeological way (as we were taught in our patristics courses), as belonging to the past, and seen through a filter of historical critical science. He encouraged us to read the Fathers — not commentaries, but the *Fathers*.

And so we began to study St. Maximus the Confessor, one of the greatest minds in the Greek Church, and one of the most modern thinkers of Christian history. And we later wrote our theses on him. Here was a discovery you could trust, this ancient Master. It was only little by little that we discovered *why* we could trust him.

My second experience was with an old Dominican father who was cast out from the curriculum of studies in 1968 after the revolution because he taught an introduction to the *Summa Theologica*, by St. Thomas Aquinas. Our "Masters" of that time, who had adjusted their minds to the mindset of the time, said "Thomas Aquinas will not enter our curriculum any longer, for us Dominicans."

So I went to see this old father, who had a broken heart — he had taught St. Thomas excellently for twenty years — and I asked him whether he would give private lectures on St. Thomas Aquinas. I didn't know whether others would follow me. In the beginning, I was alone. But little by little we became a larger group and by the end we were twenty. So for four years, every week, we read with him, the *Summa*. One article after another. And it was tremendous. It was one of the gifts in my life and in the lives of those who shared this experience. The living Masters — the Masters — they are present today.

So what is the secret that broke down the wall of suspicion against the Masters and finally against the unique Master? It was, of course, our culture in Germany and Austria which had gone through Nazi ideology, socialist ideology. It broke us and made us distrust any authority whatsoever. We had become disillusioned with the Nazis and with the communists.

But life cannot go on like that. Suspicion comes from a deep fear of surrendering to a master. Of course, if you surrender to a master, you must be sure that he is a master, that he does not mislead you. Whom can we trust more than the saints? The saints are true Masters and our true teachers.

Later, I got the chance to know Hans Von Balthasar personally quite well. He once said, "Among the theologians, only the saints interest me." He had studied many authors. "Only the saints." Why? Because you

looking at reality. Of course, he has his notions, his looks, his system. But he is not *playing* in some system. If you take his hand, he will lead you to look at reality. And you will get a free, well-trained mind, where you can judge for yourself without being led by ideologies. So, this experience was for me a breakthrough and a liberation from this mentality, this attitude of suspicion towards the great Masters.

When Michael told me that there existed, somewhere in the world, a college, in a strange region we know only as the "Far West," Thomas Aquinas College, where they teach the great Masters, where they read the great Masters, I was surprised and very, very happy. Many years later we came together again — he had become a professor at Notre Dame and a father of a large growing family, and I was already an auxiliary Bishop in Vienna — when the Holy Father asked us, the Austrian Bishops, to establish an institute for marriage and family because this topic is among the most urgent topics of today.

So the Austrian Bishops agreed to try it, and after some thoughts and discussions, came to a joint venture with the Franciscan University of Steubenville, in the former Kartause in Gammig, to start with the first year of that institute for marriage and family. But we had no president for it. By some circumstance of Divine Providence, Michael Waldstein accepted the challenge to become the President of this Institute. He had just received tenure at Notre Dame, with a large family and a house there, and had finally settled after a long journey. I admire Susie, Michael's wife, a former student from this college. They had the courage to return to Austria and start this Institute.

From the very beginning it was very clear that the program of this Institute was to be following that great example, *like a deer longing after the sources of living water*, going back to the sources, not for archeological purposes, but believing that the great minds are of all times and that the great saints are the true teachers of every generation, including your generation. Therefore the curriculum continues in the line that is very familiar to your college.

I wish you all God's blessings for your work. I think that in this house, Divine Providence is a word that has a very realistic background. I wish that you are guided on the way of true Christian happiness, which does not mean avoiding the cross. I wish you true Christian happiness.



Cardinal Schönborn directed production of the Catholic Catechism, now in print in 44 languages. Above and bottom left, he speaks to the College community in St. Bernardine Library; below right, accompanied by the Hon. William Clark.

can surrender to them and find your intellectual freedom through their teaching. You do not become an uncritical mind, but you become a truly independent free spirit trained in looking at reality. What the great Masters help us do is touch reality.

That was the great experience with St. Thomas Aquinas. Sometimes it is said that he has a system, that he is a very systematic thinker. But he always is

HOW THE CATHOLIC CATECHISM CAME TO BE

Excerpts from Cardinal Schönborn's Remarks to the College Community, September 19, 1999

Production of the Catechism was truly an event of the Holy Spirit in this century. The Holy Father said that it is a gift from God. I am convinced that it is — not because I was the drafting secretary. It was truly an experiment and a great experience to work on this for the Church, and to receive it now, from the Church.

It was the American Cardinal, Bernard Law, who said at the beginning of the Synod in 1985, 20 years after Vatican II, "The young people in Boston, in Leningrad, and Santiago de Chile, wear the same blue jeans and listen to the same music and dance to the same music. Why shouldn't we express our faith in a common language in a world that has become a global village?" He was asking, why shouldn't the Catholic Church, which is one throughout the world, express her faith through one common document, a source book, a reference book, a compendium of Catholic doctrine?

The idea took fire and in a fortnight all the bishops were convinced that we must ask the Holy Father that such a book be made. And at the end of the synod, the Holy Father said, "Yes, I accept this proposal and we will take steps to produce this book."

So the Holy Father did what is always done when there is something to do: He appointed a commission. This commission was chaired by Cardinal Ratzinger. This was a true blessing that he is really the sovereign and serene master of this work. He has guided it from the very beginning to the very end with great wisdom and calm, and a quiet firmness.

Then what does a commission do when there is work to do? The commission appoints a committee. So the commission appointed a committee of seven bishops who were supposed to draft the text. And what do committee members do when they are supposed to do the work? They look for a secretary. I was asked to be the secretary of this drafting committee. I accepted with joy and fear, but mainly joy, to work with these seven bishops. I admired these seven bishops and their humility. They would produce texts that were sent out to the whole world and like St. Sebastian, they drew the arrows of critique from all over the world.

Little by little the text was worked through and became what it is now. When, after many stages of reading and rereading and redoing text, it became what it is now, we all were very, very grateful. In not more than five years, this enormous work was achieved and that was a miracle. Despite all the critiques, all the dissent, it was possible to produce. Now it is there, a marvelous guide book for the Church.

The College Board of Governors Member in Profile:

The Hon. William Wilson

It all started at a dinner party at some mutual friends' home back in about 1960. William and Betty Wilson met an actor and his wife and the four of them hit it off. Little could the Wilsons have expected that twenty-some years later that actor would be elected President of the United States and that Wilson would become the first U.S. Ambassador to the Holy See in 117 years.

William A. Wilson was born November 3, 1914, in Los Angeles. His father was an engineer in the oil-tool business and his mother a Canadian. He took a mechanical engineering degree from Stanford University and became a registered mechanical and metallurgical engineer in Los Angeles. During World War II, he served as a captain in the Army Ordnance Corps.

He joined Web Wilson Oil Tools, Inc. in 1938, became chairman in 1955, and served there until 1961 when the company was sold to Joy Manufacturing Co. He then became involved in private investments, primarily in real estate in Southern California and in cattle in both the United States and Mexico.

But it was his and Betty's friendship with Ron and Nancy Reagan over the years that was to mark his future. In 1964, at the Republican National Convention, Reagan gave such a stirring nominating speech for Barry Goldwater that several of Reagan's inner circle of friends, including Wilson, thought that Reagan should run for Governor. These friends, who eventually prevailed on him to run, became known as Reagan's "Kitchen Cabinet," and they would continue to consult with him throughout his political career.

Reagan went on to become a two-term Governor for California, and in 1980, seized the Presidency. Wil-



First U. S. Ambassador to the Holy See, William Wilson, is greeted by Pope John Paul II.

son was with him all the way. While Governor, Reagan appointed Wilson a member of the Board of Regents of the University of California, where he praised him as "a man of outstanding integrity and ability who throughout his career has demonstrated that he is vitally concerned with the problems of our society."

After Reagan's election, Wilson and the other dozen or so members of the Kitchen Cabinet assisted Reagan in overseeing some 4,000 personnel selections for the next Administration. Wilson had no intention of government service himself and was planning to return to his many business interests. But Reagan drew Wilson into public service by asking him to serve as his personal representative to the Vatican.

Since 1867, Congress had barred any Federal funds from being used to maintain a diplomatic mission to the Vatican. Franklin Roosevelt liked the idea of having his own personal envoy to the Vatican and started a practice which only a few of his successors observed. Thus in 1981, Wilson began serving as Reagan's personal representative to the Vatican. Congress later repealed the 1867 law, and on January 10, 1984, Wilson was given full Ambassadorial status. Many leading

Protestant groups had opposed his appointment on grounds that it intruded on Church and State separation, even though 106 other nations had formal diplomatic relations with the Holy See.

Wilson served until August, 1986, having spent five years advising, escorting, and entertaining, at the highest levels of the Church and American government. On his retirement, Vatican spokesman Joaquin Navarro-Valls declared the "great personal esteem" the Holy See had for Wilson. Pope John Paul II presented Wilson with the Pope Pius IX medal, a distinction reserved for special envoys.

Wilson returned to Los Angeles and resumed his business interests, serving as chief executive of various companies. His board memberships have included Jorgensen Steel Co., Pennzoil, Disease Detection International, and St. John's Hospital, and he has served as Financial Consultant for Shearson Lehman Hutton. He is semi-retired, serving as Chairman of his own investment firm, San Vicente Investments, Inc., and he advises various smaller start-up companies. He was a member of the Reagans' personal trust from 1972-84.

Betty, his wife of 58 years, died in 1996. They had two daughters, who have produced six grandchildren.

Among his many honors and distinctions, Wilson is a Knight of Malta. He received the Brotherhood Award from the National Conference of Christians and Jews, the Gold Medal from the Red Cross of Italy, and the Theodore Roosevelt Memorial Award from the Navy League. He has also been granted honorary degrees from Assumption College, Barry University, and Pepperdine University.

In 1988, he joined the Board of Governors of Thomas Aquinas College; he chairs its Finance Committee. Two years ago, he escorted College President Tom Dillon and his wife, Terri, on a trip to meet the Holy Father, Cardinal Ratzinger, and others in the Vatican.

An Interview with William Wilson

Q. Would you have ever guessed where the Reagans would end up?

No. Even his famous Goldwater speech had come as a surprise to me. We had gotten along well because of our love for horses. I knew he was of strong character and high ideals, but I didn't anticipate his political future. But after that speech, a little group formed around him and urged him to run for governor, which he did. During his second term he appeared at the '76 Republican Convention as a "favorite son candidate," and we thought, "Gee, he has a shot at the Presidency." By 1980, there was so much enthusiasm going for him around the country that, in spite of what the papers were saying, we knew he was going to win.

Q. At what point did you consider working for his Administration and entering political life?

I never did. After I served on the transition team in 1980-81, I planned to go back to L.A. I really didn't want any government post and I didn't seek one either. Shortly after I returned home, Ron called one night and asked me if I would consider being ambassador to Mexico. I told him I didn't think it would be a good idea because of my business interests there over the years. He agreed and we hung up.

About an hour later, he called back and said, "How'd you like to be my personal representative to the Vatican?" He told me the history behind it and said that, while I could have an office and a place to stay through the State Department, I would have to cover all my travel and other expenses. I put my hand over the phone and asked Betty what she thought. She lighted up and said, "Let's go!" So we did.

Q. What was your initial reaction to being there?

I had an audience with Pope Pius XII after World War II, but that was such a different experience than representing the U.S. President to the Vatican. I thought, "What am I doing here?" At first, I had to remember that I was only a personal representative, and not an Ambassador, and so I insisted that we spend less than half of our time in Rome so it didn't look like we were trying to be what we weren't.

There is no end to parties, receptions, cocktails, and dinners there. You immediately start getting invitations from all of the other ambassadors to the Vatican. It gets to be a rather complex problem determining

who to invite or whose party you need to attend. Our 4th of July reception would have 400 people in attendance and take up virtually all of our annual entertainment budget.

Also, when you invite people from the Vatican, you always get bachelors so you have to be attentive to that. And seating protocol is a big concern. You have to know which Archbishop or Cardinal outranks another one. When you invite a Cardinal, you always invite his secretary. Then if you invite other Ambassadors and their wives you have to figure out how to seat them along with clergy. The Romans also have two kinds of titles that have been handed down through generations, one kind from King Victor Emmanuel, and the other from the Vatican. That means you sometimes have to figure out how to rank, say, a prince from Italian lineage with a prince of Church lineage.

Q. Much has been written about Reagan's collaboration with the Pope in working to tear down the Iron Curtain. What is your assessment?

A lot of it has been exaggerated. Carl Bernstein and Marco Politi's book [*The Pontiff*] is overstated. Several years before it came out, Bernstein called me from New York, and wanted to talk about an article he was preparing for *Time*. He was working up a theory that

there was a secret pact between Reagan and the Pope to bring down communism. I told him there was no such pact. I sat there during all the meetings between the Holy Father and the President or [CIA Chief] Bill Casey, [Defense Secretary] Cap Weinberger, or [Secretary of State] George Schultz, and I know there wasn't anything like a pact between them. Bernstein wrote the article anyway, and *L'Osservatory Romano* vehemently denied it. Bernstein left *Time* shortly thereafter and started work on his book.

Q. How did serving as envoy effect your spiritual life?

It enhanced it a great deal. We had so many occasions to attend Mass with the Pope. It is always an amazing and emotional experience to be in his presence. Having the chance to count so many wonderful clerics — from the highest to the lowest ranks — as personal friends also enhanced my appreciation for the Church and our faith. You could see the effect on others too. There was a Japanese ambassador who came to Rome as a Shinto, but left as a Catholic.

Q. Did you ever face any tensions in representing American interests to the Vatican?

Yes, a few times. It was always difficult when I would have to escort some rep from the State Department who wanted to justify to the head of the Congregation for the Family about U.S. family planning policies. You're not going to get a warm welcome, as you might imagine. Also, we were having our problems in Central America at that time, and it was difficult to explain our policies there to the Secretary of State, knowing that the Church was concerned about the efforts of so many religious there. But we certainly agreed on more things than we disagreed on.

Also, I remember having to hand-deliver a message to Cardinal Casaroli, the Secretary of State, telling him that the Congress had just passed a resolution criticizing the Vatican for not having formal diplomatic relations with Israel. I didn't think it was right for us to be telling the Vatican what it should do with respect to its own foreign policy decisions, and I felt very awkward about having to deliver that message.

Q. How did you come to be involved with the College?

[Fellow Board member] Rosemary Donohue put me onto the College. I was attracted by the curriculum and could see it was educating students, while maintaining a religious atmosphere. I am very pleased to be involved and do whatever I can to help.



Alumni Profiles

Mark Langley ('89): Education Specialist

Wendy-Marie Teichert ('81): Humanitarian Worker

Imagine reforming the entire public school system. Imagine that public schools everywhere gave children a classical education and a fully-integrated character program through highly-interactive teachers who provide individualized attention. Mark Langley (class of '89) imagines such a system. More importantly, he is helping to build it as Curriculum Development Manager for the Boston-based educational management organization known as "Advantage Schools."

"I'm lucky to be here. It's a perfect fit for me," says Langley who assists in preparing curricula and teaching texts for the elementary, middle, and soon-to-be high school charter schools that Advantage is setting up throughout the country.

Advantage was founded in 1996 by various education reform leaders from Massachusetts who sought to operate public schools around the country, primarily in urban settings, under states' charter laws and outside the constraints of public schools. They wanted schools that would attract parents and teachers seeking an alternative to current public and private school options. They were goal-driven; they wanted to promise and deliver results. And they wanted to do it at a profit.

In just three years, Advantage has secured \$35 million in private equity capital which it is using to open 25 new urban charter schools in cities nationwide this fall and in 2000, and to expand eight schools already in operation. Advantage's schools follow the trend of charter schools nationwide. Two years ago, 400 charter schools were in operation; today there are over 1,000. Next year that figure will double.

Typically, local parents or community leaders will form the school by requesting a charter from a state, which then allocates money per child attending the school. Advantage then manages the school under contract with the local board. Currently, Advantage manages 16 schools serving almost 10,000 children in nine states and the District of Columbia.



Mark and Stephanie (née Schmitt) Langley with Anna, Margaret, Rose & Sarah. Mary and Christine have since joined the family.

Early results look promising. In San Antonio, Texas, for example, kindergartners scored better than 94% of their peers nationally in reading on the Iowa Test of Basic Skills, after just seven months in their Advantage-managed school. Indeed, unlike most public schools, Advantage boasts that all of its students will be reading by the end of Kindergarten. Advantage also designs tests to ensure its teachers are teaching the right materials the right way.

In developing curricula, Langley and his superiors at Advantage rely on the fundamental principle that there are specific and definable things that students should know. The Advantage curriculum is much in line with the recommendations that E.D. Hirsch makes in his popular "Core Knowledge" books (books like "What Your 3rd Grader Should Know"). But whereas others have set forth goals only generally, Langley aims to "flesh out" the details, providing teachers with detailed and concrete lessons in every subject. "We're basically trying to set a minimum standard or catalogue of everything our students should know, and then script out a plan for teachers to ensure that it's all communicated effectively."

Langley explains that public schools, too, can adopt the same curricula and teaching methods that Advantage develops — and they often do, after first loudly protesting the presence of a charter school in their vicinity. But public schools are usually constrained by bureaucracies and teachers' unions. State standards, he says, wield a surprisingly high degree of influence on education, because the test makers design their tests around those standards. "Loose or indefinite standards can make for widely-varying curricula, which can be very good or very bad. Our program aims to provide definite, concrete curricula that test-makers can point to and say, 'That material needs to be tested.'"

What I particularly like about this program," says Langley, "is that the founders here are determined to make classical education work not only because of its intrinsic merit but also because it is a smart business approach. They see that kids really learn to think better this way and that the results are measurable. Plus you see signs of a renaissance occurring in the inner city. You can't underestimate the impact on the surrounding neighborhood when you've got 500 kids studying Latin in uniforms."

Langley is no stranger to the classroom. For nine years before he came to Advantage, he taught middle school and high school as Assistant Headmaster at Trivium School, in Lancaster, Massachusetts, a school founded by his father-in-law on the classical and Socratic model. Needless to say, that was a good fit for him, too, having married his classmate from Thomas Aquinas College, Stephanie Schmitt. Together, they raise six children in nearby Sterling, Massachusetts.

Langley came across the job at "Advantage" while applying for a teaching position at one of its charter schools. Advantage hired him for the curriculum position instead. "They saw that I had gone to Thomas Aquinas College and had a real understanding of classical education. There is not a day when the impact of the College on me escapes what I'm doing here. We spend a great deal of time thinking about what should be taught and how the mind comes to know. My superiors really see the value of classical education in this. If not, we would be just another school making tall claims about teaching kids to think."

Shingling houses in the war-torn region of Bosnia-Herzegovina is an unlikely setting for a Montessori catechist/graduate-student botanist. But that was the setting for Wendy-Marie Teichert (Class of 1981) in June.

Call it impulse; call it Providence. One day Teichert was looking at photos of fleeing Kosovars and thirsty children reaching through a train window for water. She wanted to do something about it. She had a natural love for the region, having traveled to Medjugorjia several times before in years past.

Then she saw a flyer from the St. David's Relief Foundation: "How are you going to spend your summer vacation?" St. David's, a non-profit organization which imports everything from goats to Gerbers into this war-torn region, invited her to come to Bosnia for two weeks building houses that had been destroyed. She enlisted.

Thirty hours after departing from her home town of Sacramento, California, and linking up with 35 other volunteers at JFK Airport in New York, Teichert found herself among a throng of villagers in the town of Bodariste (Boh-dah-REESE-tah) in northeastern Bosnia, close both to the Croatian and Serbian borders. They escorted the humanitarians to a local restaurant where they served up a generous meal of soup, fish, and potato salad.

Seven years previously, on May 1, 1992, the village became a battleground when Serb tanks started coming up the hill. The villagers scrambled to defend themselves in a three-day siege, which left eight dead. Over the next four years, 57 villagers died defending their homes. As families fled to safer havens in Croatia and Austria, the population of 1200 dwindled to 37 families. Today, it has grown back to about 700 residents, thanks in part to groups like St. David's which have built homes for people to return to.

Along with some skilled carpenters, Teichert was there to help any way she could. "For me, it was challenging to so much as hang a picture," she quips. Teichert joined up with people from all ends of the country, contractors and farmers, students and teachers, engineers, nurses, accountants and friars, all with the common desire to help, and all sporting grey baseball caps that read "Roofs across Bosnia."

A ten-minute bus ride through lush meadows brought the group to Dubravice (Doo-brah-VEETZ-a), where every other house was crumbling and pocked by bullets and shrapnel. Land mines still covered the area. This is where St. David's would build for the summer.

The group would rise before dawn to beat the heat. The more knowledgeable roofers would attach the flashing and line up the first row of shingles. Neophytes then followed. By 7:30 a.m., breakfast would arrive, after which roofing recommenced. Throughout the day, workers would take half-hour shifts in the Chapel, praying for the work of the day. They would break for Mass at midday, have lunch, and then work until just before dark. "I had to keep telling myself that I wasn't doing this because it was fun," said Teichert.

Racial tensions still existed there, but Teichert saw signs of hope. "The Muslim men sweated alongside the Catholics, and joined us in our meals and invited us to theirs," she said of her experience in the town which was evenly divided between Croats and Muslims. "On the other hand, locals did admit that if the U.N. troops weren't there, they'd be seeking retaliation against the Serbs."

At the end of their stint, the group had roofed seven houses and one church. The villagers showed their appreciation by throwing them a pig roast. Teichert, the roofer, then returned to become Teichert, the teacher.



Wendy-Marie Teichert, center



Wendy-Marie Teichert in Bosnia

Teichert got her Montessori license in 1985 and taught at schools in Mesa and Phoenix, Arizona until 1991. Concurrently she trained with the Catechesis of the Good Shepherd, a Montessori-based catechesis which helps children to encounter Christ. "A child's love of God is connatural to a child," she said. "Once you cultivate that, the moral life follows; the moral life is an extension of that relationship."

She returned to California and now dedicates her teaching to the Catechesis (and to tutoring college chemistry), having helped form some

200 3-6 year-olds in her career. "Teaching is one of those jobs where there are a lot of parts that aren't in the job description. There are moments when you have to do more than is expected. But those are the moments when I most feel like a teacher." In addition to teaching, she obtained a natural history degree at Santa Barbara City College and is pursuing graduate-preparatory work in botany at Cal-State University at Sacramento. "Plants and kids — I guess it's my contribution to the growth industry," she laughs.

Teichert has also been involved in a host of other activities. She is a big promoter for Immaculate Heart Radio, which just opened a station in Sacramento, and she plays in the Sacramento Recorder Society. She enjoys drawing, gardening, and free-lance writing for Catholic publications. The *St. Anthony Messenger* will be publishing her article on her Bosnia experience in January or February.

Freshman Class Brings Student Body to Record Size

— Four Stories of Four Students: From China to Key West

With the enrollment of 86 Freshman (49 men and 37 women) into the College this fall, the College swelled to its largest student body ever – 267. Admissions Director Tom Susanka is particularly pleased with the Freshman class. “These students are among the very best we have ever seen,” he said.

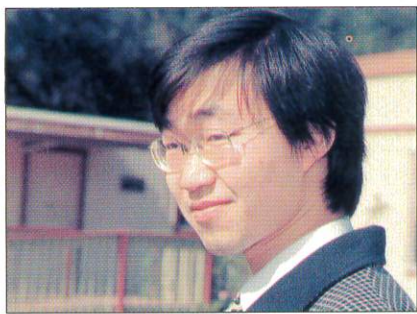
The average SAT score of this year’s freshman class is 1278, which puts them in the top 10-15% of the nation. Thirteen students received recognition for exceptional academic merit from the National Merit Scholarship Corporation and other scholarship agencies.

While about half came from private schools, the other half came divided between public schools and homeschools. Twenty-nine freshmen (34%) attended 24 colleges or universities and 13 community colleges. Three have bachelor of science degrees and one, a masters of science degree.

While each of the Freshmen deserves a separate profile, the stories of the following four students show the varied circumstances under which young men and women are drawn to the College.

Hui Liu

(“Hway Loo”) is the first Chinese national to attend the College. “Culture is the basis of everything. I’ve been growing up in China for 20 years, but



Hui Liu

now I want to enrich my mind, to absorb the thinking of Western Culture. I could see that this College was one of the best places to do it.”

Born and raised in Shanghai, Hui was a gifted young student in some of China’s best schools. He became a top student, having received many awards in English, computer programming, and painting. He was admitted to Shanghai International Studies University without having to take the entrance examination, one of the most highly-coveted waivers in the Chinese educational system. He excelled there also, receiving academic scholarships and serving as chief editor of the university’s magazine.

But after two years of pursuing a major in finance, he wasn’t challenged enough. “I watched a lot of American movies,” he confessed. So he began looking into liberal arts colleges in the United States, where he could read the great thinkers of Western Civilization. “Aristotle, Shakespeare, Freud, Marx, – I had heard their names before and wanted to read them,” he said.

He came across Thomas Aquinas College on the web. “I thought I would be challenged here and would be best exposed to the Western Culture. You study the essence of Western Culture. I also thought the discussion method was amazing too.”

Hui’s parents sent him here, their only child, at great sacrifice. China’s Cultural Revolution in the 1960’s and ’70s prevented his parents from having much of an education. They placed their hopes on educating him. When he was 7, his father sent him to an evening school to learn English. He excelled and developed a thirst for Western culture. “My father never smokes or drinks and my mother never buys any expensive clothes so they can help finance my education.”

After one month, he already sees a difference. “My

past two years I was just memorizing. This college actually forces you to think to an extreme extent. I have great gratitude for the financial aid that is offered here to make it possible for me to be here.”

Like Hui, Matthew

Goulding also knows about sacrifice. An accomplished violinist from Harvard, Mass. Goulding turned down studying at the renowned New England Conservatory of Music and left a full-ride academic scholarship from Northeastern University to come here. After one year at Northeastern and another year taking night courses at Harvard, he just wasn’t satisfied. “I didn’t think I was learning anything,” he said.



Matthew Goulding

He credits his experience at those colleges with his decision to come here. He received a classical education at Trivium School in nearby Lancaster, where he had been a National Merit Scholarship Finalist. “I didn’t realize how important that kind of education was until I had been away from it.”

Already, Matthew feels challenged and at home in his new college environment. “My friends back home ask me how I can be at a place without any majors or minors. I try to tell them how impressive it is here that the curriculum and studies really unify the campus.”

He still keeps practicing the violin daily. “I do it because I love it. Who knows, maybe someday something will come of it. It’s a nice complement to my classical studies.”

Like Matthew, **Jennifer Ahern** became attracted to the College only after going somewhere else. Jennifer was raised in Leominster, Massachusetts and upon graduating from high school as a National Merit Finalist decided to follow in her father’s footsteps at a well-known Catholic university.



Jennifer Ahern

But within her first year there, she was scandalized by the moral lives of so many of her fellow students. “There was so much ‘fooling around’ going on and without any thought that their actions were inconsistent with their faith. And there was nothing taught there to make them think there would be any such inconsistency.”

In addition, she didn’t think the liberal arts program in which she was enrolled was rigorous enough. “What intrigued me about TAC is that it had a rigorous curriculum and was totally Catholic. Had I not gone to another college first, I wouldn’t have appreciated the moral rules here as much. The curfew rules and the rules against opposite sex dorm visitation – I had been exposed enough to the ‘real world’ and much of it is detrimental to a good college experience.

Jennifer had always liked reading and discussing books and philosophy. She had been active in her parish and school choir, and loved art and drawing. She left behind one sister and six brothers in her parents’ new home of Harrisburg, Pennsylvania. She has adapted well to her new surroundings and is taking Greek on the side.

“I like having the same members in each class. You get to bond with them very quickly and because you have the same free time, you continue having great discussions with them and with your tutors outside of class. And the social life is much better than I had expected. There is no end of fun things to do outside of class.”

From the remote southeast tip of the United States comes **Merrill Roberts** of Key West, Florida, a National Merit Finalist who turned down a full-ride scholarship at Florida State University to attend the College. During the summer of his junior year, Merrill was at the tail-end of a six-week program at an FSU Young Scholars Program sponsored by the National Science Foundation when his mother called to tell him that Thomas Aquinas College still had room for him to attend its High School Summer Program in August. He rushed in his application and jumped on a plane to California.



Merrill Roberts

It was everything he had hoped for. He had settled on going to a “Great Books” college because he wanted to read “what all of the best minds in history have to say about all of the important things in life.” “People are always saying, ‘Yeah, I always wanted to read that book.’ I didn’t want to be that way. I figured that even if I were to find the time later in life to read those books, a personal reading would give me only a shadow of the knowledge and understanding to be found discussing it here.”

But Merrill wanted to do that against a Catholic background. “There’s always some angle that people might take in reading a book, and I wanted to do it at a place I could trust. When I went to that Summer Program, the reality of the place was overwhelming. ‘Awesome’ is the only word I can think to use.”

Merrill finished his senior year at Key West High School, graduating as Salutatorian, and drawing acclamation from his teachers who said that rarely have they had the opportunity to teach such a talented student in so many areas. He starred in several drama productions, sang in his school and parish choir, and played on the varsity tennis team. Active in his parish, he taught CCD for four years and was a lead altar server.

Throughout his senior year, his heart was still set on going to the College. “The way of learning here excites and intrigues me; I don’t believe I want to learn any other way. The whole atmosphere is so conducive to the nurturing of your intellectual and spiritual life. I had just spent six weeks at FSU, and when I came here, I said, ‘Yes!’ To take four years at the front end of my adult life and read about all of the important things in life is exactly what I want to do.”

One Key To College Admissions’ Success: Good Recruiters

— Fifty Percent Increase in Applications

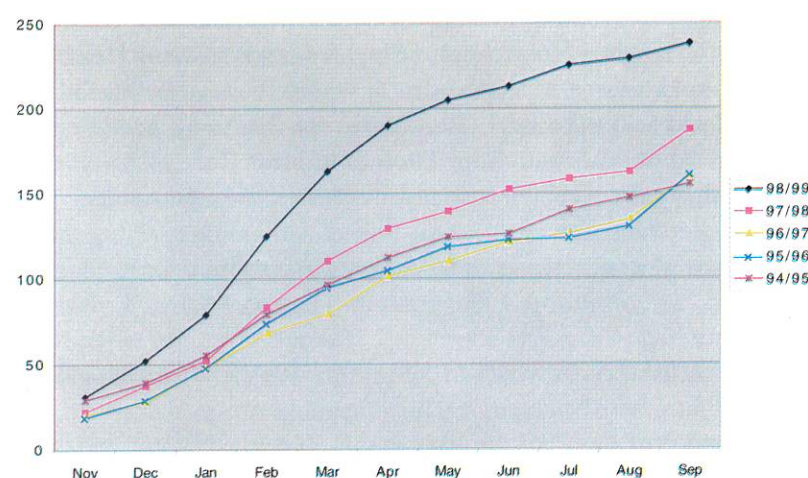
What explains a 50 percent jump in applications for admissions to the College? Good advertising? A good web page? Quick word of mouth? A high rating from *U. S. News & World Report*? Children of alumni coming of age?

“Well, all of those things have been helpful,” says Admissions Director Tom Susanka. “But I have to give the credit to our recruiting staff. They zero in on prospective students and really represent our College well. It just proves the adage that there is no touch like a personal touch.”

Over the previous four years, the rate and volume of applications held fairly steady with an average of 160 applications received. But during the 1998-99 academic year, applications shot up 50% to 240 applications.

“I’m very proud of our team. They work long hard hours and know how to effectively communicate our mission.” Susanka’s team last year included David Houseal (’91), Greg Lay (’94), Sarah Sims (’97), and Joe Baird (’98).

Applications Received



Mark Belnick, Maria Grant, Paul Griffin III Named to Board of Governors; Bowie Kuhn, to Board of Visitors

The Thomas Aquinas College Board of Governors has added three members over the past year: Mark A. Belnick, Maria O. Grant, and Paul E. Griffin, III. The Board also added Bowie Kuhn to its Board of Visitors. "I am extremely pleased with these appointments," said President Thomas Dillon. "Each of these individuals will profoundly affect the advancement of the College in the years to come."

Mark A. Belnick is Executive Vice President and Chief Corporate Counsel of Tyco International Ltd., which he joined in September 1998 after nineteen years as a partner of Paul, Weiss, Rifkind, Wharton & Garrison. A Fellow of the American College of Trial Lawyers, Mr. Belnick has extensive litigation and counseling experience in a wide range of commercial matters. His clients at Paul, Weiss included Merrill Lynch, the National Association of Security Dealers (NASD), Woolworth Corporation, American Express Company, The Coca-Cola Company, Pennzoil, and H.J. Heinz.

In 1985, Mr. Belnick served as Chief Counsel to the NASD Select Committee on Structure and Governance leading a review which produced a major reorganization of the NASD and the Nasdaq Stock Market. He was one of Pennzoil's principal lawyers in its successful litigation with Texaco arising from Texaco's acquisition of Getty Oil. He led the defense of Salomon Smith Barney in the largest nationwide class action ever brought under the Civil Rights Laws, involving claims of sexual harassment and discrimination.



Mark A. Belnick

He was chief defense counsel for Michael Milken in the mammoth civil litigations relating to Mr. Milken's tenure at Drexel Burnham and was principal negotiator of the complex settlement that resolved some 180 securities and antitrust suits. In 1987, he served as Deputy Chief Counsel to the U.S. Senate Iran-Contra Committee.

Mr. Belnick received his A.B. degree, *cum laude*, from Cornell University in 1968 and his J.D. in 1971 from Columbia Law School, where he was a Harlan Fiske Stone Scholar. He has lectured in the Continuing Legal Education program at Columbia Law School, where he is a member of the Board of Visitors.

Maria O. Grant is an Overseer at the Huntington Library, Gardens and Art Collections and a tour guide at the Huntington Library and the Norton Simon Museum. She has been affiliated with the Huntington Li-

brary since 1985, having served as a Docent, and as Chairman of the Overseers' Marketing Committee, Chairman of the Overseers' Education Committee, and research assistant in American Art and 19th Century Photography.

She obtained her B.A. in history from Stanford University in 1966 and a Masters in education there the following year. After continuing graduate work in African History, she married Richard Grant and settled down to raise two daughters. During that time, she remained involved in parish and community affairs, serving as a confirmation teacher and CCD teacher, and from 1972 to 1981 was a Board Member, Treasurer, and President of the Pasadena Mental Health Association. From 1981 to 1984, she worked in Training, Sales Support, and Data Base management for Computerland of Pasadena.

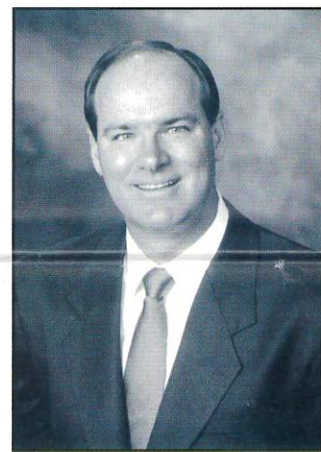
She and Richard have long been active in charitable and philanthropic efforts. They are both active members of St. Andrew's Parish in Pasadena, where she serves as a lector. Maria has also been on the board of Mayfield Senior School, a private school in Pasadena, and the Don Bosco Technical Institute, which helps disadvantaged youths acquire trade skills. She also has chaired the Technical Support Committee for Las Madrinas (Children's Hospital Los Angeles Guild).

Paul E. Griffin, III, is a fifth generation home-builder, and as President of Griffin Industries, is responsible for all areas of the company's operations from strategic planning to daily operations. He joined the company upon graduating from UCLA in 1979 and has been involved in all aspects of the development business, including market analysis, site selection, entitlement processing, marketing and finance.

In 1985, he was responsible for the development of over 5,000 houses. One of his projects then was a 324-unit condominium project in Pacoima, which won the Gold Nugget Award as the best affordable housing project in the Western United States at the 1990 Pa-



Maria O. Grant



Paul E. Griffin, III

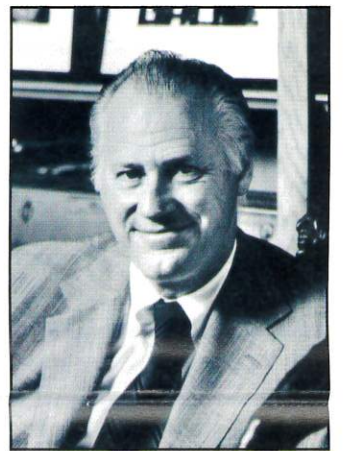
cific Coast Builder's Conference. Another of his projects was an office building that houses the regional headquarters for Carl's Jr. restaurants.

He has been recognized by his peers with several awards at the National Association of Home Builders and the Pacific Coast Builders Conference as a leader in customer service and quality assurance. He received the 1995 Gold Nugget Award for architecture with his development of the Lang Ranch, a 369-lot, \$100 million joint venture in Southern California, and his development of a 415-unit project in Simi Valley was named project of the year by local and regional marketing associations.

Mr. Griffin was named the Building Industry Association's Builder of the Year in 1997, and has served on the boards of the LA/Ventura Building Industry Association, the Sales and Marketing Council, Habitat for Humanity, and the Urban Land Institute Affordable Housing Committee. He has also been active with the Christian Coalition, UCLA Chancellor's Associates, Catholic Big Brothers, the Heritage Foundation, the Lord Acton Institute, and Legatus.

Bowie Kuhn was Commissioner of Major League Baseball from 1969-1984, having been named Sporting News "Man of the Year" in 1983. Currently, he is the president of two different sports consulting firms.

He obtained his B.A. from Princeton University cum laude in 1947, and his law degree from the University of Virginia in 1950. For the next nineteen years he practiced law and became partner in the New York firm of Willkie Farr & Gallagher. In 1969, he went on to become the second longest-standing Commissioner in professional baseball history.



Bowie Kuhn

His educational and community service interests are many. He is or has been a trustee of the New York Medical College, Franklin & Marshall College, Jacksonville University, and Franciscan University of Steubenville; he is an advisory board member to the newly-founded Ave Maria Institute in Ann Arbor, Michigan. He has also been a director of the Jackie Robinson Foundation, the Baseball Hall of Fame & Museum, and the International Tennis Hall of Fame.

He has received honorary degrees from St. John's University and Greenville College. His book, *Hardball, The Education Of A Baseball Commissioner*, was republished in 1997.

College Inaugurates The Legacy Society

From its very beginning, the College has been blessed with a continuous stream of donors who share our vision of authentic Catholic liberal education. These wonderful donors have given generously of their immediate financial resources to help establish and develop the College.

According to President Thomas Dillon, "This College has come to be only through the grace of the Holy Spirit and the past support of our benefactors. We want to build on what has already been established, and we need to look to the future. To do that, we are forming The Legacy Society so that generous individuals who share our vision of Catholic liberal education will be able to make testamentary pledges now that will provide for our future needs."

The Legacy Society aims to initiate a wide-ranging campaign to attract future gifts from donors through their Will, Charitable Trust or Annuity, Pooled Income Fund, Life Insurance, or other tax-deductible vehicles. These "deferred gifts" will allow many people with modest estates to make a substantial gift to the Col-

lege while still providing for their families.

The Legacy Society is the College's way of honoring those who have included the College in their Estate Planning through any of these means. Members of The Legacy Society will share in a special way in the prayers of the whole Thomas Aquinas College community. Each week a special Mass will be offered for the intentions of The Legacy Society Members. Benefactors who have already provided for the College in their Estate Plans will be acknowledged as the Founding Members of The Legacy Society.

Experts estimate that \$10 trillion will transfer from the senior generation to their children over the next two decades. With the launch of The Legacy Society, Thomas Aquinas College is on the way to permanent establishment. The success of our effort will make the College financially secure for generations of students to come.

We invite all our Thomas Aquinas College friends to join our Founding Members and become Members of The Legacy Society by including the College in your Estate Plan.

For more information, contact John Q. Masteller, Director of Development, (805) 525-4417.

THE LEGACY
SOCIETY



Friday Night Lecture Series

A Leo Strauss Primer
by Herbert E. Hartmann, Jr., Ph.D.

Dr. Herbert E. Hartmann, Jr., has been a Tutor at Thomas Aquinas College since 1993. He previously served as Assistant Professor and Instructor in Philosophy at Loyola University of Chicago, and had also taught at the University of St. Thomas and the University of Toronto. For several years, he managed his family's electrical supply company in Chicago, Illinois. He obtained his B.A. from Beloit College in 1972, and his doctorate in philosophy from the University of Toronto in 1979, from which he had also obtained a masters degree. Following is our abridged version of a lecture he gave at the College on April 23, "Leo Strauss, St. Thomas Aquinas, and the Natural Law."

Leo Strauss was born in 1899 in Hesse, Germany. He fled the Nazis and came to the United States where he taught at the University of Chicago from 1949 until his death in 1968. His major works included: *Natural Right and History* (1952), *Thoughts on Machiavelli* (1958), and *The City and Man* (1964). His works and his teaching have made him one of the most influential thinkers of the 20th Century. He left a profound mark on the Academy, as many of his disciples – colloquially known as "Straussians" – continue to develop and apply his thought and works.

In his courses and his books, Strauss made certain great thinkers of the past come alive and speak to us with a renewed power and freshness. His first and invariable principle of hermeneutics was this: To try to understand these authors from the past as they understood themselves. Strauss often asserted that an author's work does not always mean what it appears to mean on a first superficial reading. Strauss insisted that the phenomenon of authorial intention is far more complex than has been traditionally understood. He thought that the most important task for a reader is to determine an author's intentions in a given work. This often meant departing from the surface meaning of a text without abandoning the idea that an author's intentions should ultimately govern our reading of his work.

Of course, the principal evidence of an author's intention is the work created. Thus, Strauss always began his analysis by asking first a literary question: What kind of work is it – how is this text to be read? As he put it: "One must pay as much attention to the *how* as to the *what*. At any rate to begin with one must even pay greater attention to the 'form' than to the 'substance,' since the meaning of the 'substance' depends on the 'form.' One must postpone the most serious questions (the philosophic questions) in order to become engrossed in the study of the merely literary question."

For Strauss, this beginning literary question is merely the beginning; it does not concern the *substance* of a scholar's work. And even then, the question is not merely literary:

The literary question, the question of presentation, is concerned with a kind of communication. Communication may be a means for living together; in its highest form, communication is living together. The study of the literary question is therefore an important part of the study of society. Furthermore, the quest for truth is necessarily, if not in every respect, a common quest, a quest taking place through communication. The study of the literary question is therefore an important part of what philosophy is. The literary question properly understood is the question of the relation between society and philosophy.

Thus for Strauss, a work is necessarily social because it is a work of communication with others. Writing is an act of man the political animal. Moreover, because interpretation is a quest for truth, the study of the *how* is also a study of the truth. Writing is an act of man the rational animal. A literary work, if it is to be understood on its own, must not be interpreted merely on its own, in isolation. Rather, it must be seen as it is, as a social and philosophical act. Thus the work should be analyzed within its social and political context. For Strauss, the context is essentially a part of the text because the text is a work of a man, and every

human work has an end which shapes and determines the work. *Scribere est agere* (to write is to act). Communication of truth, because of the human condition, is not a simple matter, but one of great complexity.

Strauss realized that there are and have been different kinds of authors and texts and therefore there can be no single, universal, hermeneutic method. Every literary work is a particular, determinate, unique act or work which requires the reader to take into account the highly specific circumstances or contexts in which the work occurs. Each human act has its own intention. Coming to understand that intention is essential for learning the teaching of the work. But even though each work is unique, each work, if it is a great work, teaches truths important and accessible to everyone willing and able to make the effort to understand.

Strauss cautions us that the interpretation of great minds involves analyzing unique acts of communication on their own terms. This is not a science, but an art. It requires us to take account of the highly specific contexts in which these works were produced. And it requires a special talent in the reader. Not all readers will have the required tact, judgment, and prudence.

Strauss cautions us to read an author differently when we know the author is writing under conditions of political and religious intolerance and might face imprisonment, exile, and even death for expressing thoughts that contradict or question the established and authoritative opinion of their community.

If this were all Strauss had said, there would be little controversy associated with his name. But Strauss applied these hermeneutic principles to certain works only after he made certain judgments about the particular conditions under which certain authors wrote. He urged us to see that the social and political conditions we live in are very different than those Plato, Maimonides, Locke, Spinoza and Rousseau lived in.

We live in a liberal democracy. Writers are free to say what they mean. We do not worry that our thoughts or speech will cost us our job, let alone our lives. We therefore expect that every writer will be expressing ideas candidly and openly. Because of this expectation, we readers get lazy. Strauss cautions us, however, to read an author differently when we know the author is writing under conditions of political and religious intolerance and might face imprisonment, exile, and even death for expressing thoughts that contradicted or questioned the established and authoritative opinion of their community.

For example, we should take note that Descartes altered his work after he found out that Galileo was having problems with the authorities. Plato appears to write so as not to suffer the fate of Socrates. Locke took great precautions in his publications before, and especially after, the political execution of Algernon Sidney. In fact, all of Locke's major philosophical works, except his *Essay on Human Understanding*, are published anonymously. Machiavelli never submitted his political works for publication, but circulated them in the underground. It would not be prudent to read these authors as if they were expressing themselves with the kind of freedom and openness we have become accustomed to in contemporary writing.

Strauss once summarized his views in this way: Philosophy or science, the highest activity of man, is the attempt to replace opinion about all things by knowledge of all things; but opinion is the element of society; philosophy or



Dr. Herbert E. Hartmann, Jr.

science is therefore the attempt to dissolve the element in which society breathes and thus it endangers society. Hence philosophy or science must remain the preserve of a small minority, and philosophers and scientists must respect the opinions on which society rests. To respect opinions is something entirely different from accepting them as true. Philosophers or scientists who hold this view about the relation of philosophy or science and society are driven to employ a peculiar manner of writing which would enable them to reveal what they regard as the truth to the few, without endangering the unqualified commitment of the many to the opinions on which society rests.

Although most writers will be respectful of society's opinions, a few writers will be genuinely philosophical and will question the opinions and pieties of their day. For Strauss, then, philosophers as philosophers are subversive of their society, but as authors they must write so as to be taken as conventional, or perhaps even eccentric, bumbling, or esoteric. At the very least, they must be seen as harmless. These are the authors Strauss studies, philosophers or scientists who in addition to an esoteric teaching available to all, also possess an esoteric teaching which "discloses itself only to very careful and well trained readers after long and concentrated study."

Strauss believes that while almost all readers will stay on the surface of a text, the great author knows that some readers will be able to start on the surface and then "read between the lines" to arrive at the esoteric teaching:

Persecution then, gives rise to a peculiar technique of writing, and therewith to a peculiar type of literature, in which the truth about all crucial things is presented exclusively between the lines. That literature is addressed, not to all readers, but to trustworthy and intelligent readers only. The fact which makes this literature possible can be expressed in the axiom that thoughtless men are careless readers, and only thoughtful men are careful readers.

One disciple of Strauss clarifies: "As difficult as this task may sound, the great factor working in favor of the would-be esoteric writer is the tendency of the conventional reader to assimilate whatever he reads to what he already believes."

Reading done by these thoughtful few is not a passive experience. It is not the case in reading the works of great authors that the writer does all the work and the reader does nothing. The reader must not just passively absorb the meaning that is in the text. The reader must follow the flow of the narrative, or compare arguments, or analyze the metaphor, analogy, or image. The reader must work out the author's clues, work through the author's silence, fill in the gaps, and compare lists or arguments. The reader actualizes and activates the meaning of a text. Insights are acquired only after effort and only with experience and skill.

Plutarch, in his history of Alexander, reports that Aristotle supported this sort of thinking. In fact, on one occasion Alexander had chastised his former teacher when he heard reports that Aristotle had publicized his oral or esoteric teaching. Plutarch records that Aristotle "speaks, in his excuse for himself, of these doctrines as in fact both published and not published." What he gives Aristotle to say, in effect, is that, "I have written and I have not written." The evidence verifying the truth of this statement is manifest to every freshman here who is forced to labor under reading his *Catagories*.

What have we learned from our brief excursion to the land of Strauss? These words of the master himself may help: "At the very least the observations I have made will force historians sooner or later to abandon the complacency with which they claim to know what the great thinkers thought, to admit that the thought of the past is much more enigmatic than it is generally held to be, and to begin to wonder whether the historical truth is not as difficult of access as the philosophic truth."



The Death of Darwinism by George Sim Johnston

George Sim Johnston is a New York writer whose works appear frequently in such places as *The Wall Street Journal*, *Crisis*, and *First Things*. He is the author of "Did Darwin Get it Right?: Catholics and the Theory of Evolution." Following is our abridged version of an article published in the June, 1995 issue of *Lay Witness*, from which he gave his lecture to the College on April 16, 1999.

No book has so profoundly affected the way modern man views himself than Charles Darwin's *Origin of Species*, first published in 1859. The notion that man is the product of a blind, materialist process which did not have him in mind is part of the intellectual air everyone breathes. Even Catholics can get into difficulties when they try to reconcile the creation account in *Genesis* with what they suppose science has demonstrated about the origin of living things. The unfortunate result is a kind of schizophrenia that deems the first chapter of *Genesis* to be both the inerrant word of God and a scientific embarrassment. In confronting a theory like Darwin's, Catholics should anchor themselves in the proposition that there can be no real conflict between faith and science. The danger occurs when scientists trespass into theology, or vice versa.

Although it is seldom aired in public, there is a sharp debate among scientists today about almost every aspect of evolutionary theory. The controversy is not over evolution *per se*, but over the means by which it happened. The crux of the issue is not evolution, but teleology. Either life forms came about by blind chance or they did not. Darwin's theory of natural selection is the only one available which purports to explain how *homo sapiens* and other species are exclusively the result of natural forces. This is why the debate over Darwin's theory, and not evolution itself, is so important. It is Darwin's theory, moreover, and not another, which is taught in our schools. And the fact that most writing on the subject does not make the crucial distinction between "evolution" and "Darwinism" simply muddles the issue.

Darwin's theory in a nutshell is that organisms produce offspring which vary slightly from their parents, and natural selection will favor the survival of those individuals whose peculiarities (sharper teeth, more prehensile claws, etc.) render them best adapted to their environment. Darwinian evolution, then, is a two-stage process: random variation as to raw material, and natural selection as the directing force.

Once he struck on this theory, Darwin spent much time observing pigeon breeders at work near his home in Kent. The first fifty pages of the *Origin* are mainly about pigeons, which often surprises (and bores) readers. Darwin noticed that through selective breeding, pigeons could be made to develop certain desired characteristics: color, wingspan, and so forth. Darwin extrapolated from these observations the notion that over many millennia species could evolve by a similar process of selection, the only difference being that the "breeder" is nature itself, sifting out the weakest and allowing the fittest to survive. By this simple process, Darwin claimed, some unknown original life form floating in the primordial soup evolved and diversified into the vast array of plants and animals we see today.

But a crucial point has to be made here, one that has been made often by Darwin's scientific critics. What Darwin observed in the breeding pens is micro-evolution. Micro-evolution refers to the small changes that occur within a species over time. Such evolution is common. For example, people are generally taller today than they were a hundred years ago. The varieties of finches that Darwin saw on the Galapagos Islands are another example of micro-evolution. With no direct empirical evidence, Darwin claimed that over long periods of time these micro-changes could result in macro-evolution, which consists of really big jumps—from amoeba to reptile to mammal, for example. This is where his theory runs into problems which are still not resolved in the minds of many scientists today.

There are two places to look for verification of Darwin's theory: the fossil record and breeding experiments with animals. If Darwin's theory is correct, the fossil record should show innumerable slight gradations



George Sim Johnston

between earlier species and later ones. Darwin was aware, however, that the fossil record of his day showed nothing of the sort. Enormous discontinuities exist between major animal and plant groups. He entitled his chapter on the subject, "On the Imperfection of the Geological Record." He hoped future digging would fill in the gaps, which he admitted to be "the gravest objection to my theory." Enormous quantities of fossils have been dug up since, and, if anything, they make more glaring the gaps which troubled Darwin. Stephen Jay Gould, the Harvard biologist, calls this lack of gradual change in the fossil record the "trade secret" of modern paleontology.

The fossil record shows exactly what it showed in Darwin's day—that species appear suddenly in a fully developed state and change little or not at all before disappearing (99 out of 100 species are extinct). About 550 million years ago, at the beginning of the Cambrian era, there was an explosion of complex life forms—mollusks, jellyfish, trilobites—for which not a single ancestral form can be found in earlier rocks. A man from Mars looking at the fossil record would say that species are replaced by other species, rather than evolve into them. Paleontologist Stephen Stanley writes that "the fossil record does not convincingly demonstrate a single transition from one species to another."

Scientists once said that evolution is so slow that we cannot see it; now they say that it is so fast that it is invisible.

There are other serious problems with classical Darwinian theory. Among them are the fact that scientists see very little "struggle for survival" in nature (many species tend to cooperate and occupy ecological niches which do not compete); the fact that all the major body plans we see today in animals and insects appeared at once in the Cambrian era, a fact which does not fit Darwin's model; and that many species like the lungfish have not changed at all in over 300 million years despite important shifts in their environment, which flatly contradicts the constant fine-tuning Darwin attributed to natural selection.

Darwin himself was increasingly plagued by doubts after the first edition of the *Origin*. In subsequent editions, he kept backing off from natural selection as the explanation of all natural phenomena. Darwin's unproven theory nonetheless became dogma in the public mind.

Yet, there was sharp scientific opposition from the start. As Swedish biologist Soren Lovtrup points out, most of Darwin's early opponents, even when they had religious motives, "argued on a completely scientific basis." Most of these critics did not reject evolution *per se*, but rather Darwin's explanation of evolution. In the decades following Darwin's death in 1882, his theory came increasingly under a cloud, and throughout at least the first third of our century, biologists did not believe in Darwinism.

The great irony is that the Scopes trial in 1925, which the American popular imagination still regards as putting to rest the whole case against Darwin, took place against this background of general dissent. The scientific issues were never properly discussed at that trial; a fossil tooth was proffered as the remains of something called "Nebraska Man," which later turned out to belong to a pig; and William Jennings Bryan made the mistake of allowing his fundamentalist beliefs to be ridiculed in court by Clarence Darrow, who was a kind of "Village Atheist" raised to the national level. The Scopes trial proved nothing about the scientific validity of Darwin's theory, but it did plant in the American mind the notion that in the debate over evolution the only available choices are "Bible-thumping" fundamentalism and Darwinism.

Because of the obvious shortcomings in Darwin's original theory, the so-called "synthetic theory" emerged in the 1930's. This theory incorporated genetics, molecular biology, and complicated mathematical models. But it remained completely Darwinian in its identification of random variations preserved by natural selection as the driving force of evolution. Julian Huxley, the chief spokesman for the synthetic theory, claimed that Darwinism had "risen Phoenix-like from the ashes." But the synthetic theory had as many problems as classical Darwinism and over the next forty years its supports fell away one by one. In 1979, Stephen Jay Gould echoed the sentiments of many scientists when he declared: "The synthetic theory . . . is effectively dead, despite its persistence as textbook orthodoxy."

Since the synthetic theory originally arose in response to the collapse of classical Darwinism, where does that leave us today? "Punctuated Equilibrium" would be the reply of the average biology teacher or science columnist. This is the famous hypothesis which Gould and Niles Eldredge came up with in the early 1970's, when they and other paleontologists began to insist that the gaps in the fossil record must be taken at face value. According to this theory, small groups of animals break off from the herd, migrate to peripheral locations "at the edge of ecological tolerance," and mutate very rapidly into "hopeful monsters" who then replace the old herd. Because the changes occur so quickly, there is no fossil evidence—which means that the theory can be neither proved nor disproved. Scientists once said that evolution is so slow that we cannot see it; now they say that it is so fast that it is invisible.

Besides the punctuationists, there are two other evolutionary camps today: those who cling to classical Darwinism because they say there is no better explanation for the origin of species (a position which is metaphysical rather than scientific), and those who reject Darwin entirely, including a well-known group of "cladists" at the American Museum of Natural History. An anti-Darwinist biologist there once summed up to me the situation of evolutionary theory today: "We know that species reproduce and that there are different species now than there were a hundred million years ago. Everything else is propaganda."

The Catholic Church has never had a problem with "evolution" (as opposed to philosophical Darwinism, which sees man solely as the product of materialist forces). The Church has never taught that the first chapter of *Genesis* is meant to teach science.

Pius XII correctly pointed out in the encyclical *Humani Generis* (1950) that the theory of evolution had not been completely proved, but he did not forbid that the theory of evolution concerning the origin of the human body as coming from pre-existent and living matter—for Catholic faith obliges us to hold that human souls are immediately created by God—be investigated and discussed by experts as far as the present state of human science and sacred theology allows.

In his catechesis on creation given during a series of general audiences in 1986, John Paul II stated that "the theory of natural evolution, understood in a sense that does not exclude divine causality, is not in principle opposed to the truth about the creation of the visible world as presented in the Book of *Genesis*." He hastened to add that "this hypothesis proposes only a probability, not a scientific certainty."

The Church's quarrel with many scientists who call themselves evolutionists is not about evolution itself, which may or may not have occurred in a non-Darwinian, teleological manner, but rather about the philosophical materialism that is at the root of so much evolutionary thinking. The Church insists that man is not an accident; that no matter how He went about creating *homo sapiens*, God from all eternity intended that man and all creation exist in their present form.

Catholics are not obliged to square scientific data with the early verses of *Genesis*, whose truths—and they are truths, not myths—are expressed in an archaic, prescientific Hebrew idiom. And they can look forward with confidence to modern scientific discoveries which, more often than not, raise fundamental questions which science itself cannot answer.



Clockwise from upper left: Freshman Lucy Zepeda signs in on Convocation Day as Assistant Dean Brian Kelly and her father, Board Member Andrew Zepeda (class of '79), look on; Albertus Magnus Science Hall is well under construction; senior Beau Braden huddles with freshman brother Buck on the "gridiron"; senior Mary Bouchey (L) and freshmen Theresa Bock and Mary Jane O'Brien at the freshmen Soirée; senior Dom Forte rushes for intramural yards.

Great Minds Reach Across Time to Talk to Teenagers *by Jim Bemis*

James Bemis writes a weekly column for The Los Angeles Daily News. His September 8, 1999 column is reproduced by permission of The Los Angeles Daily News.

Can a modern teen-age girl find happiness in a summer college program where students aren't allowed to bring their CDs, boom boxes or televisions?

Can she learn to love a university environment with a dress code requiring women to wear skirts or dresses and men shirts with collars to class? One whose etiquette obligates students to call each other Mister or Miss in the classroom when addressing each other?

Answer: an unequivocal yes. Or, as my 17-year-old daughter puts it, it was awesome!

My daughter, Marisa, just returned from a great books seminar for high school students by Thomas Aquinas College in Santa Paula. Forty-six students lived in the dorms, attended classes given by college tutors, and otherwise worked and had fun on campus just like students at other colleges.

Like other college students, that is, with one big difference. Instead of the watered-down gruel served up by most higher education institutions, students in TAC's summer program study Plato, Sophocles, Euclid, St. Thomas Aquinas, Shakespeare, Thomas Jefferson and C.S. Lewis. Not books about these important authors or modern interpretations of their works, but the texts themselves are read and discussed - students

meet the authors face-to-face, so to speak.

Here, great minds reach across the chasms of time to speak directly to these young people, stimulating educating and delighting in ways only books can.

Political philosopher Michael Oakeshott said the primary purpose of education is to initiate the young into the conversations of their ancestors. Nowadays, though most universities ignore this basic obligation, treating students as mere economic units, future contributors to America's GNP, coldly viewing young people as bodies with their heads severed from their hearts.

Not so at TAC, where the student is looked on as a whole person in possession of a head and a heart. This is best exemplified in the civility and dress codes maintained on campus, recognizing the true nature of young men and women and their innate love of honor, nobility and charity. It is only through prolonged contact with the corrupting influence of modern culture that these finer instincts are trampled on and finally lost.

TAC preserves Oakeshott's idea of a university, teaching students to listen to and understand their predecessors' conversations, and later, perhaps, to contribute voices of their own. From this training, young people learn how to think, how to determine their own ends and destiny. Education then becomes an exciting quest for truth and beauty, one that's fired great imagi-

nations in the past and fires imaginations still.

So in arriving at TAC, Marisa entered a world of its own; one with particular rhythms and urgencies. Contemplating the questions absorbing great minds for centuries, she discovered she held much in common with these prominent names from the past, finding herself unafraid to grapple with Plato or challenge Abraham Lincoln. All the world's current obsessions shrink back to their proper — that is, tiny — proportions. For this brief, illuminating period, she raised her head above the immediate and found it thrilling.

She met teen-agers from 16 states and British Columbia — raised in regions a world apart, yet just like her. She fell into a fast friendship with her roommate, Mary, from the dairy country of Wisconsin, soon growing to love the entire class and — to her surprise — the tutors and prefects too. At the dinner-dance on the final night, there were hugs, kisses, tears — and "let's always stay in touch."

After two weeks, it was time to come back to the mundane world of work, parents and old friends. The moment I saw her, though, I realized this was the same girl, yet different somehow — more mature, self-confident, wiser in a way that's hard to measure. All I know is that whenever she talks about the program, her eyes, illuminated by the light of 6,000 years of human wisdom, shine much brighter than they did before.

Calendar of Events

Advent Choir Concert December 3
Bach Magnificat in D

Friday Night Lecture February 25
Dr. Paul Rahe, Harvard University

St. Thomas Day Lecture March 10
Fr. Hugh Barbour, St. Michael's Abbey

Friday Night Lecture March 24
Dr. Robert George, Princeton University

Please call to confirm these dates.
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