

THOMAS AQUINAS COLLEGE NEWSLETTER

WINTER 1998-1999

— Second Largest Donation in College's History

Fritz B. Burns Foundation Awards \$1.8 Million Grant for Construction of Albertus Magnus Science Hall

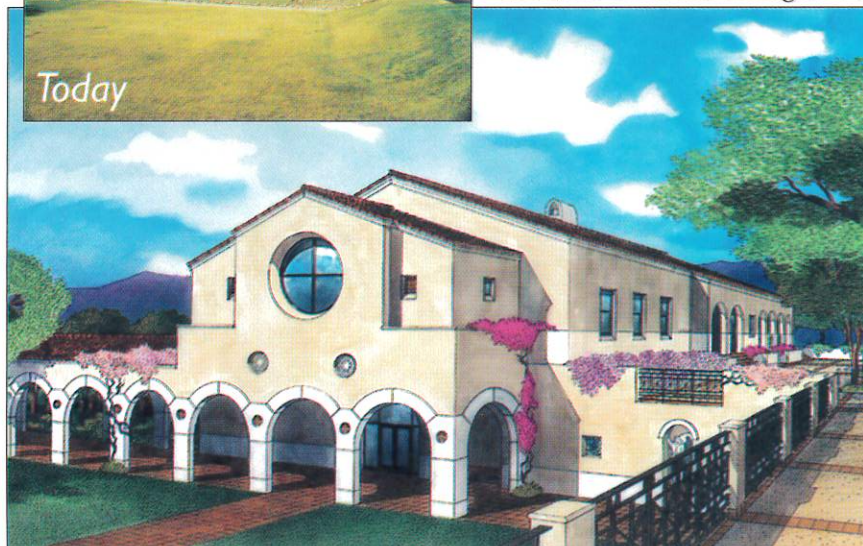
On February 1, 1999, the trustees of the Fritz B. Burns Foundation notified the College that the Foundation had agreed to the College's grant proposal to provide the funds for construction of Albertus Magnus Science Hall. The total amount of the grant comes to \$1.8 million and will be provided in equal installments over six years.

"We are ecstatic," said President Thomas Dillon. "This grant couldn't have come at a more opportune time and is the answer to many, many prayers. We are so very grateful to the generosity of the Foundation trustees. Without their substantial support, this College would not be what it is today."

With the expansion of the student body to 246 students, the College faces an urgent need for more classroom space and for a new building to replace and upgrade its facilities for experimental science. The modular building which currently houses the science laboratories is over 20 years old and had a projected useful life of 10 years when the College acquired it in 1978.

Named in honor of St. Albert the Great, the patron saint of science and the teacher of St. Thomas Aquinas, Albertus Magnus Science Hall will be a 15,000 sq. ft., two-story structure containing five laboratories (two for biology, two for chemistry and one for physics) and four discussion rooms. The two-story naturally-lighted atrium will feature a Foucault pendulum, and the corridors will be lined with display cases for scientific specimens and displays.

The Burns Foundation has been particularly generous to the College over the years, having provided funds for the construction of Blessed Serra Hall, as well as



Architect's drawing of Albertus Magnus Hall

for the College's scholarship fund. The gift for Albertus Magnus hall amounts to the second largest gift in the College's history.

While the Foundation will provide the bulk of the funds for the estimated \$2.75 million Hall, substantial assistance was initially provided through gifts of \$300,000 from the Weingart Foundation, a \$100,000 challenge grant from the Hilton Foundation, a \$100,000 gift from Dr. and Mrs. William W. Smith, a \$25,000 gift from The Richard Carlton Seaver Foundation, a \$25,000 gift from Mrs. Ray Hommes, \$19,000 from Mr. & Mrs. J. Peter Grace, \$10,000 from Margaret Sibert, and \$9,000 from Dr. and Mrs. Henry Zeiter. (Dr. Smith is the chairman of the College's Board of Governors and of the Science Building Committee.)

The building plans, developed by the Ventura, California architectural firm of Rasmussen & Associates, call for a simple, efficient and beautiful mission-style structure that harmonizes with the other buildings on campus. Construction has already begun, and is expected to take nine months, just in

time for the opening of school in September, 1999.

And The Chapel?

We are still seeking funding for the construction of a permanent chapel on campus. While a permanent chapel has always been a high priority for the College, reflecting its commitment to the ultimate priority – the worship of God – the College has been able to establish other permanent buildings on campus to the degree in which funds were specifically available for those buildings and to meet dormitory and classroom needs for a growing student body. It is hoped that funds will be available specifically for the construction of a permanent chapel in the near future, especially as the student body is outgrowing current chapel space.

— College Alumnus to Have Wide Impact

Joseph Cardinal Ratzinger Appoints Dr. Michael Waldstein to Vatican Lectionary Working Group

The editors of the *National Catholic Reporter* thought he was somebody people should know about. They put him on the cover of their September 25, 1998 issue and declared that most of America's 60 million Catholics probably never had heard of him. He will "touch their lives every time they go to Mass." Indeed, "beginning in Advent, when the word of God is proclaimed from American pulpits, it will be a version of the word strongly influenced by the 43-year-old Austrian intellectual." The scholar in question: Dr. Michael Waldstein, a 1977 graduate of Thomas Aquinas College.

Waldstein served on the elite Vatican working group that approved the final version of the American Lectionary, that is, the collection of Bible readings for Mass. The work of the group was pivotal, because it had rejected a number of proposed translations recommended by a group of American scholars appointed by the National Conference of Catholic Bishops. Many of the proposed translations were seen as vehicles to impose a gender-neutral view of Scripture. The Vatican, led in part by Waldstein, made its own independent review of the translations.

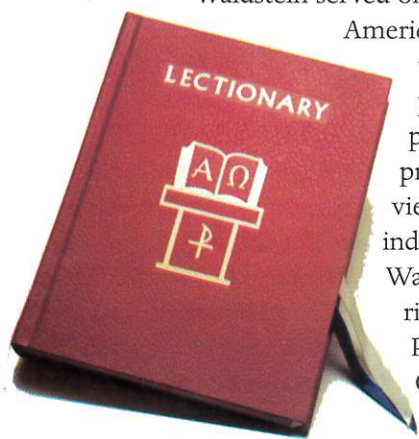
Waldstein is President of the International Theological Institute on Marriage and Family, in Gaming, Austria, an academy initiated by Pope John Paul II himself. Waldstein had befriended Cardinals Joseph Ratzinger and Christopher Schönborn while pursuing his license in Sacred Scripture at the Biblicum (or Institute for Biblical Studies) which he completed in 1984, graduating *summa cum laude*. Cardinal Schönborn had been one of the chief architects of the Catholic Catechism before his appointment as Cardinal Archbishop of Vienna.

Following his graduation from Thomas Aquinas College, Waldstein obtained his doctorate in philosophy at the University of Dallas before heading to the Biblicum. From Rome, he enrolled in the highly-selective Th.D. program in New Testament and Christian Origins at Harvard University. After finishing his doctorate in Theology at Harvard in 1988, he was hired in the University of Notre Dame's Liberal Studies program, where he earned tenure in 1996. He left to assume the helm of the Institute in Gaming, and it was from there that Cardinal Ratzinger asked him to serve on the Lectionary working group.

Waldstein's connections with the College are still strong. He gave a lecture at the College in December, where his oldest child, Johannes, is currently a freshman. His wife Susie (née Burnham) graduated in 1978. They reside in Gaming with their seven children. Waldstein credits the College with giving him the intellectual habits that have allowed him to succeed in modern biblical scholarship. He consulted closely with College faculty in forming the curriculum for his Institute and many graduates of the College have pursued graduate studies there. We should expect him to be on more covers of more periodicals in years to come.



Michael Waldstein (Class of '77), wife Susie (Class of '78) and Baby Andreas meet John Paul II at recent Papal Mass in Austria. (Michael was still on crutches following a skiing accident.)



Alumnae Religious (p.2) • Gala Benefit (p. 5) • William Bentley Ball (p. 7)
Dr. Ronald McArthur (p. 8) • Bishop William Murphy (p. 9)

College Celebrates Alumnae Religious

"Thomas Aquinas College was my 'stepping stone' to responding to the Lord's call and for that reason alone is precious to me. No words can pay tribute to the intellectual formation I received there and which I humbly hope am imparting in some way to my Sisters, students and friends." Sr. Mary Catherine Blanding, I.H.M. ('76), in Wichita, Kansas, expresses what so many women religious feel about their beloved alma mater.



Sr. Mary Gallop, O.S.B.

While many alumnae have tested religious vocations over the years, twelve have taken final vows in the religious life, while four more have taken temporary vows. Currently, two more are postulants.

About half of those who have entered religious life have joined

contemplative cloistered communities, while the other half have entered active orders. The community which has drawn the most so far — five — is the Dominican Sisters of the Congregation of St. Cecilia in Nashville, Tennessee (the "Nashville Dominicans"), a teaching order that follows an austere Dominican rule.

Sr. Mary Aquinas Halbmaier, O.P. ('89), one of the Nashville Dominicans, is currently principal of Our Lady of Mount Carmel School in Newport News, Virginia. She recently helped form a Vocation Team in the Richmond Diocese — the first of its kind there — to work with teenagers and young adults open to priestly and religious vocations. Her hope is that all parishes will have such a team to foster and promote voca-

tions to the Church.

"Though I did not graduate, the three years I spent at TAC were instrumental in knowing and responding to God's holy will," says Sr. Mary Aquinas. "If I had not attended, I seriously doubt my answering positively Christ's call to be one of His consecrated religious." One of her fellow sisters is also her blood sister, Sr. Thomas Aquinas Halbmaier, O.P. ('84*). Together, they are affectionately called the "Aquinas" sisters, having taken their namesake from the patron of the College they attended. Both women hail from Orofino, Idaho, where the latter was valedictorian of her high school class before coming to the College. Both now brings their talents to teaching high school as well.

Also part of the talent draw to the Nashville Dominicans are Sr. Mary Augustine Brilliant, O.P. ('86*) and Sr. Mary Brigid Burnham, O.P. ('94), who teach at the Community's school in Tennessee. Sr. Mary Brigid



Five Nashville Dominicans: clockwise, I to r, Sr. Mary Brigid, Sr. Thomas Aquinas, Sr. Mary Aquinas, Sr. Mary Augustine, and Sr. Catherine Marie

also speaks to groups around the country about Christ's challenge to youth, and her language skills in Spanish and German have allowed her to travel the world. (She won the outstanding student of German award at Middle Tennessee State University before she had entered the convent). She says that living at Thomas Aquinas College showed her "the great beauty of life in Catholic community," and sees Dominican religious life as the completion of that same life.

If the Nashville Dominicans have enjoyed success in recruitment, it is in no small measure due to the work of Sister Catherine Marie Hopkins, O.P. ('82), who is their Vocations Director. She, in turn, credits the College with having influenced their vocations: "All of us who have benefitted from the spiritual and intellectual formation provided at Thomas Aquinas College are grateful for its influence and acknowledge the direction and abilities a true liberal education provides."

Those who have entered the cloister say the same thing. "Little did I know when I walked onto the campus in 1978 what graces lay before me," says Sr. Mary Colette, P.C.C. ('82*), a Poor Clare nun in Alexandria, Virginia. "Not only did I receive an education for which I can never be grateful enough, but I was privileged to experience the astounding fraternal charity of our college life; and without that experience who knows when or whether the grace of conversion to the Church would ever have come to flower? And that has been followed by the even more unmerited grace of the call to make Profession as a Poor Clare nun. I think I can truly say that TAC provided me with an indispensable formation for life after TAC, as it has done for all us graduates."

Sister Karen Gallop, O.S.B. ('82*), a cloistered Benedictine nun, echoes the same. "I have found this monastic doctrine and simple but penetrating spirituality to be much in harmony with all that

Continued on next page

"... ask the Master of the harvest to send out laborers into his harvest." Luke 10:2

Thomas Aquinas College Alumnae Religious

Final Vows

Sister M. Catherine Blanding, IHM
(Kathleen Blanding '76)
Sisters of the Immaculate Heart of Mary
Hutchinson, Kansas

Sister Maria Kiely, O.S.B. ('77*)
Sisters of the Order of St. Benedict
Monastery of the Immaculate Heart of Mary
Westfield, Vermont

Sister Catherine Marie Hopkins, O.P.
(Mimi Hopkins '82)
Dominican Sisters of the Congregation
of St. Cecilia, Nashville, Tennessee

Sister Mary Colette, P.C.C.
(Wendy Zeigler '82*)
Order of Poor Clares
Mary Mother of the Church Monastery
Alexandria, Virginia

Sister Mary Gallop, O.S.B.
(Karen Gallop '82*)
Solesmes Congregation of the Order of St. Benedict
Monastery of the Immaculate Heart of Mary
Westfield, Vermont

Sister Thomas Aquinas Halbmaier, O.P.
(Laura Halbmaier '84*)
Dominican Sisters of the Congregation
of St. Cecilia, Nashville, Tennessee

Sister Marie Catherine O'Connor O.P.
(Rose O'Connor '84*)
Dominican Teaching Sisters of the Holy
Name of Jesus and Immaculate Heart of Mary
St-Pre du Coeur Immacule, La Celle, France

Sister Mary Augustine Brilliant, O.P.
(Julia Brilliant '86*)
Dominican Sisters of the Congregation of St. Cecilia
Nashville, Tennessee

Sister Marcella Isaacson, M.C.
(Maggie Isaacson '86*)
Missionaries of Charity
St. Louis, Missouri

Sister Mary Juliana Schmitt, O. Cist.
(Louise Schmitt '86*)
Cistercian Nuns
Valley of Our Lady Monastery
Prairie Du Sac, Wisconsin

Sister Mary Aquinas Halbmaier, O.P.
(Susie Halbmaier '89)
Dominican Sisters of the Congregation of St. Cecilia
Nashville, Tennessee

Sister Mary Brigid Burnham, O.P.
(Ann Burnham '94)
Dominican Sisters of the Congregation of St. Cecilia
Nashville, Tennessee

Temporary Vows

Sister Maria Matthia, O.H.C.
(Tina Langone, '75*)
Canons Regular of the Holy Cross
St. Anthony's Convent, Vancouver, B.C.

Sister Maria Basilea Ivers, O.H.C.
(Marguerite Ivers '88*)
Canons Regular of the Holy Cross
Roma, Italy

Sr. Marie of the Incarnation
(Laurie Siegmund '92)
Carmelite Monastery,
Lake Elmo, Minnesota

Sister Mary Teresa of Jesus, O.C.D.
(Lauren Lewis '96)
Order of Discalced Carmelite Nuns
Monastery of the Little Flower,
Buffalo, New York

Postulants

Sister Jennifer Cabaniss, O.P. ('97*)
Dominican Sisters of the Congregation
of St. Cecilia, Nashville, Tennessee

Sister Therese Ivers ('01)
Order of Discalced Carmelite Nuns
Monastery of the Little Flower
Buffalo, New York

Lay Consecrated Vocations

Melanie Lemmon ('80)
Numerator, Opus Dei
Los Angeles, California

Maria Reinagel ('87*)
Regnum Christi
Legionaries of Christ, Providence, Rhode Island

Joan Kingsland ('88*)
Regnum Christi
Legionaries of Christ, Providence, Rhode Island

* Denotes alumni as graduate

The background picture of Sr. Marcella, M.C. (Maggie Isaacson, '86*) was taken by the Associated Press and distributed nationwide on its wire services on January 28, 1999, during Pope John Paul II's Mass at the Trans World Dome in St. Louis on the previous day. The picture is reprinted with permission.

Home Schooling Author/Consultant



Laura Berquist

Fifteen years ago Laura (née Steichen) Berquist ('75) started homeschooling her six children. Quietly. Unassumingly. She never dreamed that her experience would lead to a hot-selling book, a consulting business and more speaking invitations than she can handle. But it has.

Laura Berquist and her husband, Marcus, one of the College's founders, had decided when their children were small to pursue the homeschooling alternative. She had come across Dorothy Sayers' essay, *Lost Tools of Learning*, which describes the development of learning in children. The book resonated with her own ideas about education, but lacked references to specific curriculum materials. "I knew how my

children should learn, but I didn't know in detail what they should read for science and history and so forth," she said.

So she started experimenting. She found what worked and what do not. She was drawn to classical texts.

In 1994, fellow schoolmate Margaret (née Boersig) Mason ('81) invited Laura to speak on classical education at a homeschooling conference in Virginia. Margaret asked her to prepare a hand-out in advance. "I got carried away," Laura says. "My outline kept getting longer and longer; with pages of recommended works for each grade level, it became a book."

She also re-read Sayers' essay and found, through her lived experience, how perceptive it was. She wanted to share those insights with others. She attended the conference and brought along *Designing Your Own Classical Curriculum*, a book that included the curricular particulars that Sayers' essay lacked.

Her first homespun publication sold two thousand copies quickly. Bethlehem Books then marketed her book and by its third printing had sold 5,000 more. Ignatius Press recently took over its publication with an expanded section on high school

curricular. By Christmas, 1998, just two months after release, sales were above 2,000. Her book even won third place in a reader's poll of their favorite homeschooling book in *Practical Homeschooling*, the flagship magazine of the bustling homeschooling movement.

Laura is surprised by the book's success. "It's all common sense. Much of what's in there is what people are doing anyway," she says.

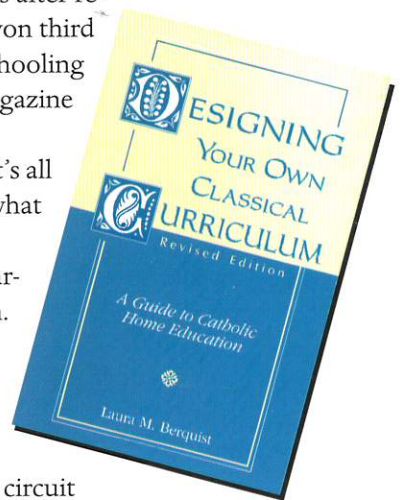
"People forget that the primary end of marriage is the procreation and education of children. That means the things you are moved to do regarding the education of your children come from the grace of the sacrament. Education is really a charism of the marriage sacrament."

Laura soon hit the homeschooling lecture circuit and was featured on EWTN. She was besieged with calls from people who wanted practical advice. A professional educator who ran a secular independent-study program convinced her to develop a similar program where she could offer homeschooling consulting services.

The two thus formed Mother of Divine Grace School, which has grown in just three years to include 700 students from 250 families across the country and Europe. Ten other experienced homeschooling consultants work for her. She has since cut down her speaking engagements to about 8 per year.

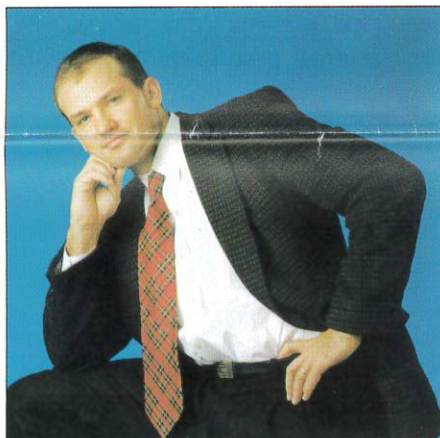
Ignatius Press is publishing a second book of hers this Spring: *The Harp and Laurel Wreath – Poetry and Dictation For the Classical Curriculum*. "The book contains the poems recommended in my first book. It also has a section designed for older children who can see the power and beauty of language and so can understand and appreciate poetry and verse," she says.

Naturally, Laura's work aims to bring students to the College, and her own children are proof of her success. Her oldest, Margaret, graduated from the College last year, and John and Theresa attend now. It's safe to say more than just her children will follow.



Public Policy Analyst

It's *GOOD MORNING AMERICA*, and ABC's Lisa McCree is in the home of two male homosexuals who have just adopted a beautiful baby boy. It's Christmas, they're chatting amiably about the joys of parenthood, and the baby is gurgling in the background. Lovely setting. Millions of Americans are watching. Now the network needs to switch to someone who objects to homosexual adoptions. Enter, from remote studio live, Steve Schwalm ('87), Senior Policy Analyst for Cultural Studies at the Family Research Council. It's an ugly job, but someone's got to do it.



Steve Schwalm

Thanks to Schwalm, thankless jobs are getting done. "We're one of the few organizations in America that is willing to take on the gay lobby," he said. "It's a leper issue. No one wants to touch it."

Over the past two years at Family Research Council (FRC), Schwalm has been immersed in 'leper issues.' As senior writer/analyst for the FRC, Schwalm focuses on federal policies relating to the family and other social institutions. Naturally, this gets him involved in such heated issues as homosexual activism, domestic partner benefits, AIDS, corporate sponsorship, media bias against family issues and non-discrimination employment policies.

Schwalm writes op-eds for the nation's newspapers, conducts media interviews, lobbies members and staff on Capitol Hill on legislation, Presidential nominations and public policy strategy, prepares policy papers and other material for FRC's publications and otherwise serves as a clearinghouse of information to the world at large on the aforesaid issues. His work has appeared in *The New York Times*, *USA Today*, *The Wall Street Journal*, *The Washington Post*, *San Francisco Chronicle*, *Time* and *Newsweek*, among others. Plus, he has been interviewed by the major networks, including CNN and National Public Radio.

Last year, for example, he debated Jocylyn Elders, President Clinton's former Surgeon General, on the Fox network's *Hannity & Colmes* news show. The subject: Condom distribution in public schools. "The topic was particularly hot," Schwalm said, "because it occurred in the wake of [actress] Sharon Stone's recent comment that parents should keep a box of condoms in the house where their children could sneak them."

Media bias, hate mail, rigged interviews, and stacked debate panels is what Schwalm is usually up against. Yet he takes inspiration in his work. "We are on the cutting edge of a spiritual battle that will determine the shape of our culture. All of us here need prayer."

Indeed, even promoting a positive position draws intense opposition. "Some of the greatest hostility we faced was when we promoted our 'Truth and Love Campaign,' which contained a beautiful, positive message." The nation-wide campaign on which he advised, and which ran under full-page ads in major newspapers, sought to offer help to homosexuals who wanted to change their behavior. "The message of Christ definitely comes to divide," he says.

Yet Schwalm's work is not negative. "What we're fighting for is God's beautiful plan for the family, in which men and women are literally 'made for each other,'" he says. "It's through marriage that men and women participate in God's plan of creation, providence, and sanctification. We offer something positive – a message of hope, not hatred."

Schwalm came to Washington, D.C., following his graduation from the College because he was interested in public policy on the social issues. "Having the sound liberal education from TAC makes you see that these issues are the most important issues and that influencing public policy is one of the most direct ways to affect those issues."

Schwalm has settled in at the FRC after running the gamut of jobs in Washington. He was a staff member of the Senate Republican Policy Committee, an analyst at the Heritage Foundation, a news editor/writer for the weekly *Human Events* and Oliver North's monthly *Frontlines* and most recently a producer of Armstrong Williams' television show, *The Right Side*, on the NET.

Schwalm is married and lives in suburban Washington, D.C. Pray for him.

Continued from previous page:

I received at the College. For it aims at contemplating and entering into the great mysteries or realities of our Faith and thereby to be ever more assimilated to them – and through them to Christ Himself."

This year Sr. Gallop was granted the rare opportunity to study Gregorian Chant and Theology in two monasteries of the Solesmes Congregation in France for one year, where she has been exposed to the world's greatest practitioners of Chant. Previously, she herself had taught Chant at her abbey in Vermont, in addition to serving as novice mistress giving courses in theology and helping initiate novices to the Benedictine way of life. She had developed her love for Chant while at the College.

Three alumnae belong to lay consecrated movements. One, Maria Reinagle ('87*), a lay consecrated member of Regnum Christi, a ca-



Maria Reinagle, R.C.

nonically-established movement under the auspices of the Legionaries of Christ, says: "Looking back, I can see the hand of God. It was at the College that I fell in love with the Church, and now my life is dedicated to serving Her. TAC convinced me of the need for intellectual leaders who can shape the course of history and have a definitive impact on society. Now my mission is to kindle that love in others and to form more leaders who can transform society."

All of the alumnae religious feel a debt of gratitude toward the College. As Sr. Mary Kiely, a fellow Benedictine of Sr. Gallop, says, "It would be a privilege and an honor to do anything I possibly could to contribute to the good of TAC – to help the students love the intellectual life and the spiritual treasures of the Church so dearly that they cannot bear to live without them."

The College Board of Governors, Member in Profile:

ROSEMARY E. DONOHUE

Rosemary E. Donohue was born the oldest of three children to her father, a prominent New York / New Jersey physician, and her mother, the daughter of the famed jeweler, Adolph Walter. Ms. Donohue thus came from third generation Irish Catholics on her father's side and fourth generation German Catholics on her mother's side. But her mother died when she was four years old, leaving her father to raise the three young children alone. He saw to it that his children (Rosemary, Eugene, and Daniel) received the best Catholic education available in New York and New Jersey.

On graduating from high school, Ms. Donohue entered the world of fashion, attending the famed Parson's Fashion School of Design in New York City. She thereafter worked at Hahne & Co. in New Jersey, where she advanced in merchandizing and ascended to the position of Buyer in various departments of high-end fashion clothing.

In 1954, she traveled to California to attend the wedding of her younger brother, Daniel, to Ms. Bernardine Murphy, the daughter of Antoinette and Dan Murphy, a prominent California philanthropist and industrialist. Rosemary, Daniel, and Bernardine formed a deep bond. At Bernardine's suggestion, Rosemary decided to leave her fast-paced New York life behind her and move West to be near them. Her other brother, Eugene, had since relocated to Illinois, where he followed in his father's footsteps in the practice of medicine.

But she didn't quite slow down. Instead, she be-



Rosemary E. Donohue

friend Sister Fidelis, the administrator of St. Vincent's Hospital in Los Angeles, who asked her to head up the hospital's Personnel Department during a critical period of reorganization. Thus began Ms. Donohue's involvement with the Daughters of Charity (who ran St. Vincent's), and which would continue throughout her life. Ms. Donohue thereafter moved to San Francisco to work with the Daughters' outreach program for unwed mothers in the early 1960s. She got involved in Republican politics and took over as head of the San Francisco headquarters for the Goldwater presidential campaign in 1964. But she missed Daniel and Bernardine and decided to return to Los Angeles after the campaign and devote her life to philanthropic activity.

By then, Daniel and Bernardine were busy managing The Dan Murphy Foundation, which they had

established in 1957 in memory of Bernardine's father to promote important Roman Catholic and other philanthropic causes. So helpful to the Church was The Dan Murphy Foundation that His Holiness Pope John XXIII conferred on Bernardine the title of "Papal Countess," the only title given to an American during his pontificate. Several years later, His Holiness Pope Paul VI conferred on Daniel the title, "Gentleman of His Holiness," the highest award bestowed on a layman in the Church, and the first such Award ever given to an American.

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

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

Among its philanthropic activities over the years, The Daniel Murphy Foundation has been particularly generous to Thomas Aquinas College, having helped build St. Bernardine Library and having launched the Endowed Scholarship Fund. Active with the College since the 1970s, Ms. Donohue has served on the College's Board of Governors since 1986, and in 1997, became Chairman of the Board's Trusteeship Committee.

Q. You have been blessed with the opportunity to meet many Cardinals and bishops in the Catholic hierarchy over the years, including three popes (Their Holinesses Pope Pius XII, Pope Paul VI, and Pope John Paul II). How have those experiences influenced your own faith?

I don't know how I can begin to describe that. We always try to act as our faith leads us, but there is something very powerful about being in the company of the representatives of Christ. You see that our Church is a Church of people, and it makes you think of how our Lord has used people throughout time to spread the Gospel to all nations. It is wonderfully inspiring to see so many great spiritual men trying their best to lead people to God and carrying out the mission of Christ on earth. I've been honored beyond words to meet so many of them.

Q. What do you see happening in the Church in the next few years?

This is still God's world, and He will be with us until the end of time. The Church has lived through many forms of persecution, but we have to remind ourselves of what our Holy Father keeps saying: "The Church is guided by the Holy Spirit and Christ the Lord will not fail us." His Holiness Pope John Paul II, throughout his pontificate, has constantly exhorted bishops, priests, and the laity to evangelize. It's up to us then to so evangelize.

We have many trials left to endure, and I just don't know what's going to happen to our own country. We may not even have a country in 50 years. We've become like ancient Rome when it fell. You can't build a country with families that are being so divided, or when the Ten Commandments are so seriously neglected. Where are the teachers - where are the parents - who will teach our children right from wrong? If they come from anywhere, they will come from the Church. And if the Church can't produce them, then God help us.

Q. You do see bright spots in the Church today, though, don't you?

Most certainly. There are many great religious orders and seminaries, both here and around the world,

starting to produce good holy men and women who are seeking to establish Christ's will on earth. We're also seeing a great number of conversions occurring in Africa and in parts of Asia due to the inspiring work of our missionaries there. Time will tell how all of this turns out.



Flanked by columns of Cardinals, archbishops, and bishops, Rosemary Donohue, a "Grand Dame" of the Catholic Church, represented her brother, Sir Daniel Donohue, last summer, at the Rector's Dinner for the benefit of the Pontifical North American College in Rome. To her left is the Honorable Lindy Boggs, American Ambassador to the Holy See. Behind her is Mr. Richard A. Grant, Jr., Secretary-Treasurer of the Dan Murphy Foundation.

Q. You put great stock in education?

Yes. Education - which includes moral training and discipline - is so critically important, but it has to start in the home. You have to have it if society is to survive. If you don't have it, then you get the frightening situation we have today. This is why our Holy Father speaks so powerfully on the institution of marriage and the sacredness of the family.

Q. You've been involved in the life of the College for 22 years now. How did you become involved?

Back in 1978, I went to a talk at the Jonathan Club in Los Angeles given by [founding president] Ron McArthur. I could see that he had a great idea and that he really was promoting an authentically Roman Catholic college. I heard what he had to say, I met with [then Director of Development] Dennis Koller and talked some more, and I could see that what they were offering was so desperately needed for our times. And they were so enthusiastic. Later, as I became more involved, I could see they were doing a great job with

the students. You could actually see that a genuinely Catholic education was giving young people a foundation on which to rebuild society. I have been strongly committed ever since then.

Q. You are Chairman of the Board of Governor's Trusteeship Committee. How do you see the work of that committee?

Our Board has been blessed with a number of talented members over the years who have a great deal of business experience and the means of seeing that the College becomes fully developed. More recently, in fact, we've been able to attract still more accomplished people from the outside world who are bringing their great business acumen to bear on important business decisions that the College faces. My goal is to see that we continue to attract such people. I'm not going to be around forever, and I am greatly relieved to see these younger members come on the Board and continue this great work.

Q. What do you see in the future of the College?

The College has a great future. It's graduating well-educated young men and women and has made great progress in the few years since it was founded. The students are disciplined and have been trained to think and reason so well that it's no surprise they are wanted by the best universities throughout the world. I certainly hope there will be more Thomas Aquinas Colleges in the future. As soon as the College reaches capacity, I think it will be time to start anew someplace else. I wish to see that happen soon. I feel like all of these students are my children - my special brood.

Q. Do you have any present projects you are working on for the College?

I continue to work closely with President Dillon on personnel matters and in promoting the College in many different areas. Also, I hope to be able to put my fashion design skills back to work by designing concert robes for the choir. But we'll see how that goes (laughing).

* * *

— Irish Eyes Were Smiling at Beverly Wilshire Gala Event

Tenor Frank Patterson Serenades College Friends

Hailed as Ireland's "greatest living tenor," Frank Patterson sang his way into the hearts of about 500 guests and friends of Thomas Aquinas College at a gala concert and dinner dance at the Regent Beverly Wilshire Hotel in Beverly Hills. The black-tie event, "An Evening Celebrating Thomas Aquinas College," took place on February 3 under the patronage of Suzanne Mayer, The Dan Murphy Foundation and William and Joan Clark of Paso Robles.

Emcee Daniel Grimm (the College's Vice-President for Development and General Counsel) opened the evening. Msgr. George Parnassus, pastor of St. Victor's Church in West Hollywood, gave the invocation and blessing. Suzanne Mayer, Chairman of the Dinner Committee, welcomed the guests and thanked those who helped make the event such a success. She is the daughter of M.G.M. founder, Louis B. Mayer, and has long been involved in many educational efforts.

William P. Clark, who served as Secretary of the Interior and National Security Advisor under President Reagan, introduced Frank Patterson, after congratulating the College for its achievements. Mr. Patterson's



Frank Patterson

"Faith of our Fathers," is the biggest selling album in the history of Ireland. The video version was broadcast by PBS during its record-setting fund drive in January. Mr. Patterson also played featured roles in several films, including "Miller's Crossing" and "Michael Collins."

A main course of filet mignon, asparagus and

selection of traditional Irish melodies and American popular songs enthralled the audience. He was accompanied, beautifully, by his wife, Eily O'Grady, on piano and Irish harp. Mr. Patterson has recorded 33 albums in six languages, many of which have turned platinum, gold, and silver, and his recent

pommes dauphine followed the concert. Mr. James L. Barrett, president and founder of Chateau Montelena Winery in Calistoga, California, led a toast to the College and its benefactors with his 1996 Calistoga Cuvee. He praised his "heroes," the founders of Thomas Aquinas College, and gave a moving tribute both to his own immigrant family and to his adopted family of College "spiritual alumni."

Sir Daniel J. Donohue, president of The Dan Murphy Foundation, a major benefactor of Catholic charities in Southern California and around the world, praised the College for delivering an education faithful to Catholic teaching.

President Thomas Dillon concluded the formal program by thanking the guests profusely for their assistance to the College and their commitment to Catholic liberal education.

Ireland then gave way to Dixie when College Governor Tom Sullivan and his "T.S. Dixieland Band" set the ballroom in motion with dancing couples. Proceeds from the event went to aid the College in providing scholarship assistance to needy students.



Hon. William P. Clark greets Frank Patterson and Eily O'Grady; Monsignor George Parnassus, St. Victor's Church; Sir Daniel Donohue, Dan Murphy Foundation; Mr. James Barrett, Chateau Montelena



THE COLLEGE GRATEFULLY ACKNOWLEDGES
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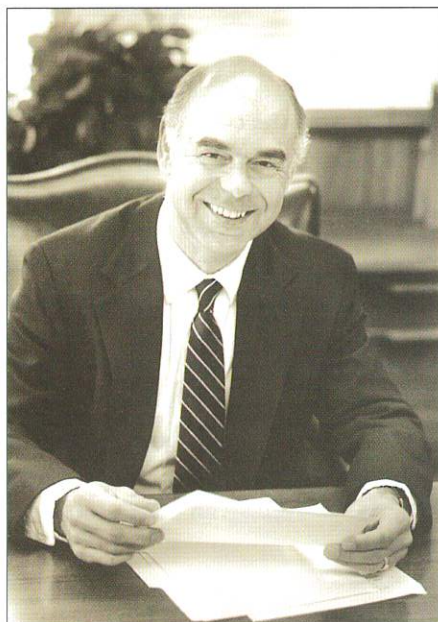
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The Dinner Committee and Friends [L to R]: Rose Grimm, Jacqueline Slay (College Events Coordinator), Maria Grant (Flowers), Merrilu Gordon (Publicity), Suzanne Mayer (Chairman), Elaine Mills (Hospitality & Seating), Dan Grimm (Vice-President, Development), Dawn Matthias (Hospitality & Seating), Thomas Dillon and wife, Terri Dillon.

From the Desk of the President



President Thomas E. Dillon

Following is the Convocation Address given by President Thomas Dillon to the Freshman class on September 14, 1998:

This summer, I took part in a seminar on Jean Jacques Rousseau's essay concerning the origin of inequality among men, one of the works read in our curriculum. Rousseau holds a number of unsettling positions in that text, but perhaps none is more remarkable than his view that reason, which he credits with helping to have civilized man, has ruined the human race. As he puts it, "the state of reflection is a state contrary to nature, and the man who meditates is a depraved animal."

This disdain for reason and for the reflective life seems, unfortunately, to characterize our age, as the natural order of things

seems to be turned upon its head. Appetite is favored over reason, feeling over understanding, and sentiment over truth. We can see all around us how much the intellect has become an instrument of appetite and speech the slave of desire. What is true is what works, and we dare to say whatever we need to say to obtain what we want. Even the universities, whose mottoes usually display the Latin word *veritas*, now no longer know what the word means, having succumbed to the allurements of the expedient, as, one after another, they have offered themselves up to the false gods of deconstructionism and political conformity.

All of this, of course, stands in stark contrast to a tradition that reaches back at least as far as an inquiring Socrates, dialoging in the groves of the academy; a tradition that has been sustained by great thinkers such as Aristotle, St. Thomas, and Newman, among others—a tradition that has, in fact, underpinned our civilization.

According to Socrates, "the unexamined life is not worth living." Aristotle, too, affirms that "all men by nature desire to know," and that we should strain every nerve to live in accord with our highest faculty, reason. For St. Thomas, man's good consists in knowledge of the truth, particularly the highest truth. Following this idea, John Henry Cardinal Newman teaches that the proper end of an institution of higher learning is the cultivation of the intelligence, so that truth can be apprehended and understood.

As we are poised to open a new academic year at Thomas Aquinas College, it is worthwhile considering the following words of Cardinal Newman in his classic work, *The Idea Of A University*, since they well apply to this College:

"A university, taken as a bare idea, and before we view it as an instrument of

the church, has this object and this mission: it contemplates neither moral impression nor mechanical production; it professes to exercise the mind neither in art nor in duty; its function is intellectual cultivation; here it may leave its scholars, and it has done its work when it has done as much as this. It educates the intellect to reason well in all matters, to reach out toward the truth, and to grasp it."

We see in Cardinal Newman's words why the cultivation of the intelligence is so important—because it prepares us to reach out for and grasp what is true. The proper work of this college is indeed, as Newman put, to educate your intellects to reason well in all matters, because the good we wish to prepare you for is the apprehension of the **truth**.

In enrolling at Thomas Aquinas College, you are standing with those who affirm that truth exists, that it is the proper object of our minds and that knowledge of the truth, especially the highest truths, perfects us in our very nature.

None of this is to say that the attainment of truth will be easy, or that your quest for wisdom will not be fraught with difficulties. The purpose of a liberal education, however, is to leave aside concerns that are servile and transient and instead, by giving free rein to your wonder, to pursue what is genuinely liberating and enduring.

As we set out on our quest for the truth, it is good to heed St. Thomas' advice in his letter to Brother John: "Do not try to plunge immediately into the ocean of learning, but go by way of little streams, for difficult things are more easily mastered once you have overcome easier ones." It is just this that we propose in our program of liberal studies—to begin with the little streams—and we must be especially careful not to presume to know more than we do. The road to the truth can be arduous indeed, and we must be thoroughgoing in our consideration of the matters taken up in our curriculum.

Now, it is a longstanding tenet of Catholic learning, to which this College is certainly committed, that the human intellect is capable of discovering many truths by its own natural powers. Nevertheless, perennial Catholic wisdom holds that there is a distinction between faith and reason, and between those things which are known by reason alone and those things which are held by faith.

In the liberal arts and sciences studied in our curriculum, we will indeed use our natural reason to explore the crucial questions in the various disciplines. The great advantage of Catholic education, however, is the assurance that, with regard to questions which are of supreme importance to us as men, we are not left on our own to wander in the dark. Rather, we have the light of Christ and the guidance of his Church. "If you make my words your home," says our Lord, "you will indeed be my disciples; you will learn the truth and the truth will make you free." This, of course, is a tremendous blessing—a blessing we should all be most grateful to have received.

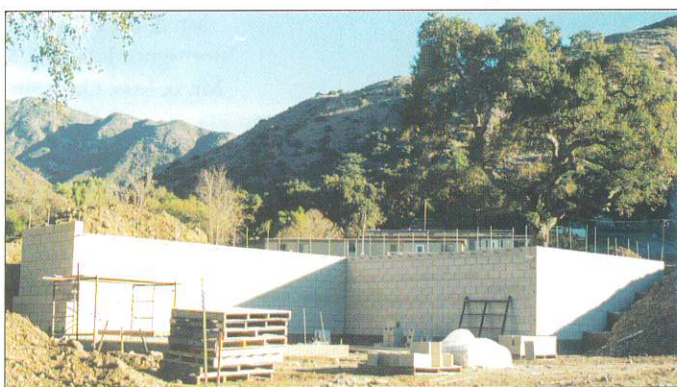
Let us, then, begin this academic year with confidence and hope that, as we apply ourselves to the noble task before us, we will indeed advance toward truth and wisdom.

Cardinal Schotte to Preside Over 1999 Graduation



Mrs. Terri Dillon, Cardinal Jan Schotte and President Thomas Dillon in Rome. Cardinal Schotte, the Secretary General for the Synod of Bishops in Rome, will preside over the Baccalaureate Mass and Graduation ceremonies at the College on June 12, 1999. Originally from Belgium, Cardinal Schotte (pronounced Sko-teh) oversees the assembly of bishops representing the Catholic episcopate, having the task of helping the Pope in the governing of the universal Church by rendering their counsel to him. He also served on the commission for the approval of the Catholic Catechism. This will be Cardinal Schotte's first visit to the campus.

Dorm Construction Progresses



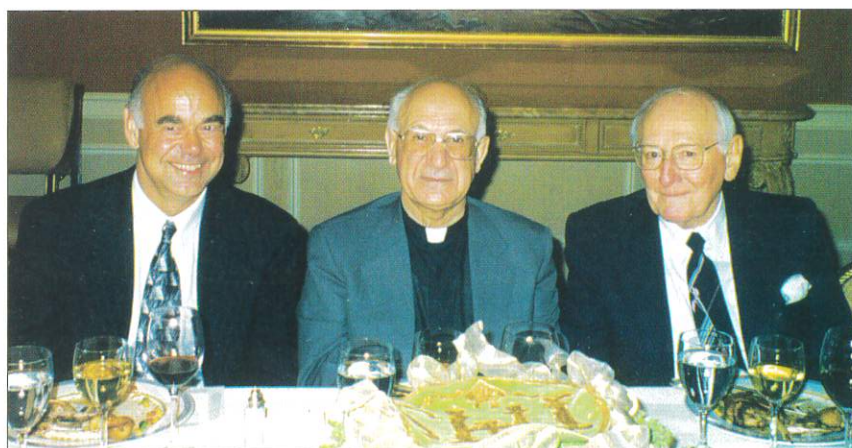
The basement of the new women's dormitory begins to take shape. The dorm, which replaces the old '100 Dorm' module, is expected to be completed by the summer, 1999.

Hannon Foundation Aids Scholarship Fund



William H. Hannon, founder of the William H. Hannon Foundation, hands a check to College Vice-President Peter DeLuca for an endowed scholarship fund in memory of his mother, Eugenia B. Hannon, in the amount of \$100,000.

Bishop Pittau Honored



President Dillon, Bishop Joseph Pittau, S. J., and Sir Daniel Donohue of the Dan Murphy Foundation at a Los Angeles dinner fêting Bishop Pittau, who was appointed to the Congregation for Catholic Education. Bishop Pittau is also President of the Gregorian University in Rome.

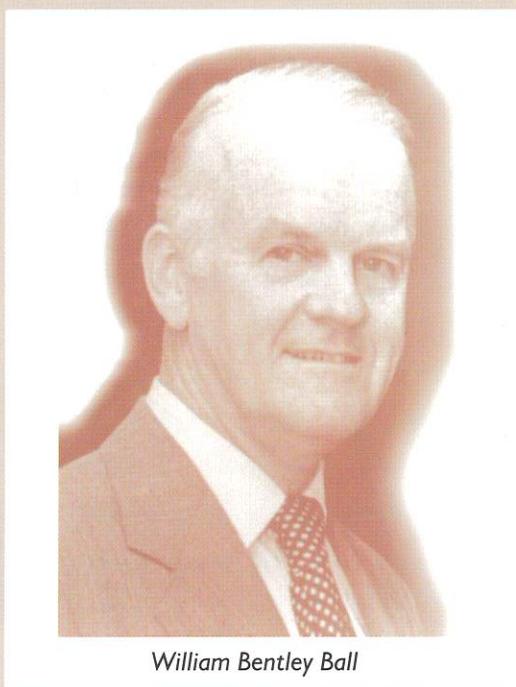
In Memoriam

William Bentley Ball, one of the nation's foremost Catholic constitutional lawyers and a member of the Thomas Aquinas College Board of Governors, died on January 10, while on vacation in Florida. Mr. Ball was 82.

Mr. Ball served in the U.S. Navy in World War II and received his law degree from the University of Notre Dame in 1948. After working in the legal departments of W.R. Grace & Co. and Pfizer, Inc., Mr. Ball taught constitutional law at the Villanova University School of Law from 1955 to 1960. He then served as General Counsel to the Pennsylvania Catholic Conference for the next eight years, after which he formed the Harrisburg, Pennsylvania, law firm of Ball, Skelly, Murren & Counsel, where he continued to represent the Conference until his death.

One of Mr. Ball's first and most notable cases was the Supreme Court case of *Wisconsin v. Yoder*, in which the state of Wisconsin tried to force Amish children to attend school until they turned 16. He won that case and later went on to serve as counsel in 24 other constitutional cases before the Supreme Court. He was chief litigation counsel in constitutional litigation before the supreme courts of 12 states, the lower courts of 17 states and many federal courts. He appeared before Congressional committees numerous times on a wide variety of issues relating to religious freedom and constitutional law.

His articles appeared regularly in *Crisis*, *First Things*, *Saturday Review*, *Teachers College Record* and law reviews,



William Bentley Ball

and he was the author of several books, including *Whose Values? The Battle For Morality in Pluralistic America* (Servant 1985) and *Mere Creatures Of The State? Education, Religion, And The Courts* (Crisis Books, 1994).

He assisted a number of pro-life and religious liberty groups, including the American Family Institute, the Human Life and National Family Planning Foundation, and the National Federation for Decency. He also sought to forge alliances with Catholics and Evangelical Christians and was one of the signers of the

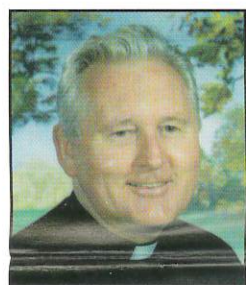
much-discussed statement, *Evangelicals & Catholics Together: The Christian Mission in the Third Millennium*. He also edited the book *In Search Of A National Morality* (Baker Books/Ignatius Press 1992), which sought to explore common ground between those of orthodox Christian beliefs.

Mr. Ball became fast friends with Thomas Aquinas College when he came to give a lecture on Constitutional law in 1992. Over the next several years, he provided valuable assistance to the College in a controversy involving the accreditation initiatives of the Western Association of Schools and Colleges and its attempts to impose cultural diversity standards on college curricula. His love for the College endured, and in 1996 he accepted an invitation to serve on the College's Board of Governors, a magnanimous commitment in view of the many worthy organizations and institutions clamoring for his attention.

"A model of Christian charity, William Bentley Ball was also the legal giant of our times for Christians everywhere," said President Thomas Dillon, who attended his funeral in Harrisburg, Pennsylvania. "The College is profoundly grateful to this champion of religious freedom not only for the achievements he won for so many, but for his commitment to authentic Catholic liberal education and to Thomas Aquinas College in particular." Mr. Ball's family directed that memorial contributions be sent to the Pennsylvania Pro-Life Federation or to Thomas Aquinas College.

May he rest in peace.

College Community Remembers Anniversaries of Angela Baird and Fr. Thomas Conn, S.J.



A little more than a year ago, the campus was reeling with two back-to-back tragedies: The loss of beloved chaplain Fr. Thomas Conn, S.J., and sophomore Angela Baird. Their deaths, within three weeks of each other in the fall of 1998, left a profound impact on the College community and on others and were commemorated in anniversary Masses for each this past fall.

Fr. Conn, who was remembered for his great pastoral charm and wit, was seen as continuing his chaplaincy on behalf of the College, but in different surroundings. The legacy of his work lives on through a project established by the 1998 Senior Class to promote mission fieldwork in Mexico, where Fr. Conn had once served. Donations are taken up in memory of Fr. Conn and used for the benefit of basic needs in the poor regions of Northwestern Mexico.

Similarly, the remarkable story of Angela Baird, who died following a hiking accident and who had offered her suffering for the unborn, continues to be told. Articles on her life appeared throughout the national Catholic press, and Catholics United for Life in New Hope, Kentucky, has prepared a brochure to recount her life story and to expound her other work on behalf of the unborn.

Many individuals throughout the country still contact the College, seeking to obtain more information on her life, and one priest, Fr. Pasquale Toscano, in Enfield, Connecticut, has undertaken a personal mission to spread Angela's message far and wide. In memory of her death, a great number of students went to an abortion clinic in nearby Ventura to lead a prayer vigil, which many students continue to do on a regular basis.



Wilfred L. Von der Ahe, 88, co-founder of Von's Grocery Co. and noted philanthropist, died on November 20, 1998, in Los Angeles, California. A leader in the grocery industry, Mr. Von der Ahe was also supportive of many Roman Catholic causes and institutions, and had been a member of our President's Council since 1978.

He was a Knight of Malta, a Knight Commander of the Order of St. Gregory, and in 1992 received the Cardinal's Award from the Los Angeles Archdiocese. He is survived by his wife, Mary Jane, and their four children, 18 grandchildren and 13 great-grandchildren.

Victor Puccetti, 74, of Jacksonville, Oregon, died on January 27, after suffering from a bout of brain cancer. Mr. Puccetti was born in Pittsburgh, Pennsylvania, and served in the Air Force from 1948-52. He married Helen Wise in 1950, worked as a surveyor for Hughes Aircraft and was on the team that sent the first astronauts to the moon. He then settled in Medford, Oregon, where he worked as payroll master for the lumber industry until his retirement in 1980.

He and Helen were among the founding supporters of the College, and their daughter, Patricia ("Pip"), was in the 4th graduating class. A staunch defender of the Catholic faith and a great lover of classical music, Mr. Puccetti was admired for his eloquent letters to the editor and his influence on many young people.

He is survived by his wife, Helen, a brother, a sister, and two daughters, Catherine Gooley and Pip Donahoe of Chatham, New Jersey.

James J. Feeney, 72, of Ojai, California, died on December 21. Feeney had worked as an insurance broker, but his real passions in life were opera and the Catholic Church. Born in New York City, he grew up playing and singing at Irish dances. He married Grace

in 1956, and the two nurtured their love of classical music and opera over the years, collecting a wall-to-wall, ceiling-to-floor, treasure trove for classical music and opera cultists and historians. His collection includes everything from 78s to CDs to videos on classical and opera performances by artists such as Eleanor Steber, Leontyne Price and Lauritz Melchior, all neatly labeled and displayed. He donated this stunning collection to the Thomas Aquinas College library.

Feeney was also the past chairman of the Los Angeles Archdiocese's speaker's bureau and gave talks on the Shroud of Turin. For many years he was involved at St. Sebastian's parish in Santa Paula, where he taught catechesis and coordinated the church's altar boys. He was said to have lived his whole life for others.

He is survived by his wife, Grace and a son and daughter-in-law and grandchildren.

Laura Louise Heinz, 68, daughter of Theodore and Laura Karcher, died on February 5. A native of Anaheim, California, she was a corporate officer of Heinz, Investments, Inc. She is survived by her husband, Carl, a brother, and two sons and a daughter. Mr. and Mrs. Heinz have been long-time supporters of the College. Her funeral Mass was held on February 10 at St. Boniface Church in Anaheim, and she was buried in Holy Sepulcher Cemetery following.

George Forsyth, 49, died on February 7, after a brief bout with liver cancer. George was the Executive Director of the Catholic Campaign for America in Washington, D.C., and was married to Anne (née Schaeffer) Forsyth, a 1981 graduate of the College. A native of Houston, Texas, George obtained his bachelor's and master's degrees from the University of Houston, and was a doctoral student at Claremont Graduate School in California where he also taught

political science. While in California, he served as the Executive Director for the California chapter of the Catholic League for Religious and Civil Rights.

In 1988, he joined the U.S. State Department as a foreign service officer, where he was sent to several posts throughout the world, including Mali, Trinidad, Tobago and the Dominican Republic. After ten years, he returned to the United States and worked at the Heritage Foundation in its Development Office, and then came to the Catholic Campaign in 1997.

George is survived by his wife, Anne, and their two children, Jane (10) and Michael (8), as well as by his mother and a brother. George spent his final days in the home of Anne's parents, Mr. and Mrs. John Schaeffer, in San Francisco. John Schaeffer is one of the founding members of the College's Board of Governors and all five of his daughters graduated from the College.

Fr. Joseph Fessio, S.J., said George's funeral Mass on February 11, in St. Cecelia's Church in San Francisco (in the same church in which he had married George and Anne 14 years before). A memorial Mass was held for George on March 11, at the Forsyth's home parish, St. Michael's, in Annandale, Virginia.

Please also remember . . .

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FR. JOHN J. BRICKLEY, Britt, Iowa

DR. WILLIAM MARRA, New York, New York

CHARLES C. MITCHELL, Riverside, California

FR. WILLIAM MOST, Manassas, Virginia

JOYCE MARIE RUOPP, Los Angeles, CA

DR. JOHN M. SOMMERNDIKE, Orange, CA

Lecture

Reflections On Thomas Aquinas College

Dr. Ronald McArthur is the Founder and President Emeritus of Thomas Aquinas College. He currently resides in Placerville, California. The following is our abridged version of an address he gave on November 7, 1998, at the annual dinner of the Southern California Alumni Association in Ventura, California.

Since my memory takes me back so often to the College, I habitually reflect upon the course of its life, upon its importance and the role it can yet play in the fortunes of the Church and the society it is her duty to convert, all the while hoping that hindsight affords, with the passage of time, an assessment which might be clearer and truer than the vision with which I at least began our venture.

I have come to see that Thomas Aquinas College is true to its principles when, and only when, it is ordered to that wider community we know as the Mystical Body – when it is intentionally joined to all the saints both living and dead. The College should serve the Church and should exist primarily for that reason. The intellectual life must never be torn away from the building up of the Lord's kingdom; it should never become an idol, to be worshiped in its own right.

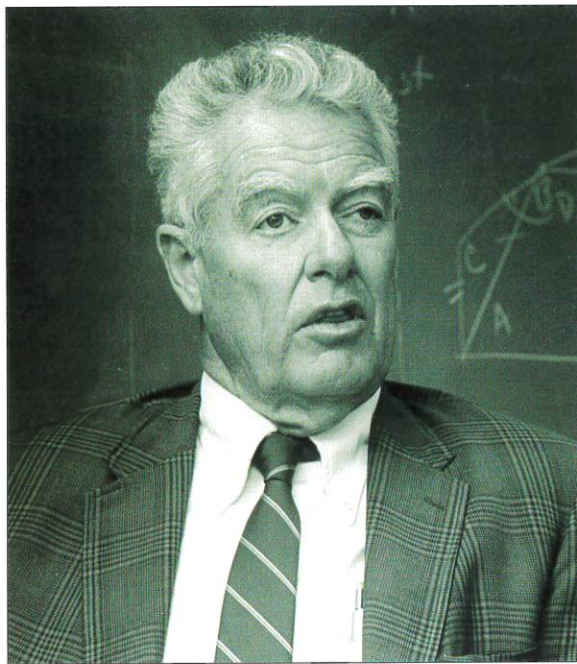
Indeed, the College will continue to succeed – given the curriculum, good tutors, good students and a dedicated administration – in the measure in which the liturgy and the sacramental life are alive on campus, and the Holy Sacrifice is the center of the day, not only to sanctify but to teach daily the splendor of the New Law, Who is Christ Himself. Liturgical worship is not an adjunct to the life of learning; it is rather the other way around. We study and learn so that we might be more fully members of the Church, and live her life more deeply. This is, of course, the teaching of St. Paul, and I had read it many times without much profit. Only now do I see how his teaching works out in the life of the school.

It becomes crucial, if we are to serve the Church, that we understand that it is not a sect, equal with other sects under a canopy of a widened Christianity which entertains contradictories as if they were a strength. It is the Mystical Body of Christ, the vehicle of salvation, and the guarantor in its own sphere of the truth about God and man; it protects and preserves the sacraments, the means of salvation, and it is the repose of The Sacrament of the Altar, the Blessed Sacrament, without which it would die. It will tend by its very nature to form any civilization in which it exists, to form civilization itself where there is none, and to resist any culture which opposes the great natural and supernatural truths it is bound to uphold and promulgate.

The Church did not bring about Christendom with the cathedrals, the universities, the hospitals, the art, the literature, the philosophy, the theology, the canon law and the ever-growing conviction of the dignity of each person because it became, abruptly with Constantine, the state religion. It happened mainly because the Church “is his body, the fullness of Him who fills all in all” (Eph. 1:22-23), which brought forth as a mother the saints and scholars, the leaders and the numberless holy souls who determined the shape of the world they inhabited, and because the Chair of Peter was recognized as the sheet anchor of the truth in faith and morals, with the keys to that kingdom which gives an ultimate purpose to all temporal life.

If our battle is “with principalities and powers,” and if it is waged with prayer and sacrifice, it is nevertheless waged with ideas as well, and so the right use of the intellect becomes indispensable if we are to live out the promises of our baptism, build up the Church, defend the faith and do some real good in the world.

St. Thomas' doctrine of the relation of faith and reason is the doctrine of the Church; when you deny it you do not have Catholicism. Yet, the compatibility of divine faith and reason is rudely contested by those we call “moderns,” and who are quite willing to be so called. To be modern is to be part of a wholly new venture, but not only that; it means at the same time to be consciously opposed to something called “antiquity.” The modern conceives the mind as constructor, as maker, and looks to an infinite future of endless projects, where man will become the master of nature and the creator of values. This venture demands the



Dr. Ronald McArthur

undoing of the instinctive subordination of the intellect to the pre-given object of its inquiry, by making the very intelligibility of the object depend upon the mind. What, then, we learn from the object is what we have already inserted into it. This philological stance is a decision, and it has been made with the conscious rejection of the ancients, who are characterized as holding that the intellect is measured by its objects. This great difference is not only a battle of the books, for the result of that battle is the modern world. This world rejects anything as given, from the objects of inquiry, to any authoritative revelation; its very objects are the result of our own projections. There is, as a consequence, no possible knowledge of the outside world as it exists in itself, nor any possible faith which is distinguishable from the articulations of our own wishes and desires.

The College will continue to succeed – given the curriculum, good tutors, good students and a dedicated administration – in the measure in which the liturgy and the sacramental life are alive on campus, and the Holy Sacrifice is the center of the day, not only to sanctify but to teach daily the splendor of the New Law, Who is Christ Himself.

In the face of modernity and its spirit, the Church must still give direction to all those of good will. This task is greater than the original task she faced in her early days in the Roman Empire, for modernity has no gods better than man, no articulated temporal good, no common apprehension of even the obvious, no conviction that the human mind can even know anything. The modern world, which Mortimer Adler many years ago contended was born sick, is consciously in opposition to the Church. The Church for its part has fought a series of rearguard actions in a long drawn-out war, sometimes winning but more often losing, and with those losses she has found herself on the fringes of a society which prides itself as the greatest of civilizations, but which she has herself formed. But no matter the exertions of the popes, the willingness of the Church to extend herself and her resources for the good of modern man; she is ever more alone, with very few friends.

The repudiation of the Church is, in my mind, the greatest of all the tragedies of modern times, and the cause of so many others. It is all the worse because it has gone hand in hand with the assault against the natural use of reason. The restoration of that natural use is necessary if our Faith is ever to become again more than a religion among many—a sect. Such a restoration cannot happen by a kind of enthusiasm which attempts, by its energy and liveliness alone, to combat the evils of our time. It has been a long road to our present demise, and if God wills us to become again sane, it will be a long way back. And it demands that the Christian live, as he is able, within the full life of

the Church – live, that is, in the harmony of faith and reason.

Herein lies the importance of the liberal arts, and the studies which become possible, if acquired. These arts are not necessary for a given soul to lead a decent life and become a good Christian, even a saint. They are, however, necessary for the health of the Church. There will be no Catholic revival, no evangelization of this sophisticated society, if there are not some Catholics, and more than just a few, who are liberally educated, who are philosophically and theologically alive, and this across the board – bishops, priests and laity. Only with a rebirth of the intellectual life which takes its bearings from the reality which is first of all undisturbed by the intellect, and from the teaching Church, can there be any corporate hope for a world which could foster a good human life and help towards the salvation of souls.

It is inconceivable, to me at least, that any Catholic would lend himself to the full flourishing of the intellect without discipleship to St. Thomas. That discipleship, however, is not easy. It demands discipline, especially in the acquisition of the liberal arts, and it progresses in steps. Not surprisingly, therefore, it is universally ignored. Specialization, however, breeds isolation, and isolation ideology, and ideology obscurantism. Only the patient concern for the works of intelligence in different subjects makes any intellectual community possible. There can be no serious concern about a perennial wisdom without an ability to judge whether conclusions follow from principles, whether principles are well established, whether they are certain or probable, whether inductions are well conducted, whether a given discourse is rightly conceived for a given subject, and so on. The aim in education is not to become clever, but to get finally to the truth by way of a common effort – the way Socrates so well shows us, the way Aristotle proceeds in his works. Failing this there can be no philosophy worth the name, nor any theology as well. Without the requisite propaedeutic, wisdom becomes impossible, and philosophy and theology sterile.

I think now, as I reflect on the college, that it performs one of the most important tasks in the Church, for it attempts to put the intellect on the right path by aiming towards Aristotle's educated man. No matter how much it falls short, how many are the weaknesses of everyone in the community, the College is the only Catholic place I know of which attempts to educate its students, which does not attempt a short cut, does not attempt what our mentor, Charles De Koninck, used to call “science for young men in a hurry.” It does not claim that it can in four years bring forth accomplished philosophers, let alone theologians. But it does claim that those of its students who are attentive to their studies will be able to read the most important authors, make something out of them, and begin to sort out the various ways the mind proceeds to get at the truth. In so doing it maintains that the objects of its studies determine the methods of discourse, and not the other way around. This means that truth, wherever found, is the adequation of the mind to its objects, and not something constructed. This attempt to direct seriously its students on the road to Christian wisdom is itself a great venture, and any success a great achievement.

While we will not be a St. Thomas, a Plato, an Aristotle, or Fathers and Doctors of the Church, we have, because of the College, been elevated to participate in an intellectual life they have bequeathed us, and we can as such become more fully members of the Mystical Body. We can educate our children more coherently, direct ourselves and others to a fuller appreciation of the Gospel, continue to speak among ourselves and with others on a level proportional to human dignity, and be a leaven, no matter how seemingly insignificant, which, God willing, will help the Church, and consequently our civilization and our country.

I have been edified by so many of you who have in your short lives given the examples of the faithful Christian in the society at large. I urge you to hold fast to what you have gotten from the College, to continue to learn, and to recognize that the many good things you can do which seem trivial and inconsequential will in the end help build up the Body of Christ.

The Catholic University and the Social Teaching of the Church

Bishop William F. Murphy, D.D., S.T.D., is the Vicar General and Moderator of the Curia in the Archdiocese of Boston, Massachusetts. Bishop Murphy has published and lectured extensively on the social teaching of the Catholic Church. Following is our abridged version of a lecture he gave at the College on November 20, 1998.

There's little doubt about the triumph of secularism, if not throughout these United States, at least in the American Academy. No one can say how long this triumph will last, but it's there. And it's there because, to a certain extent, it corresponds to one of the deepest strains in the American experience, namely the kind of individualism that has marked the history of this confident country from its very beginning, which has been enshrined in a number of images such as the rugged cowboy on the frontier, the plucky lad who worked himself up from rags to riches and the single person who changes the course of history. I'm not saying that there's no merit in these images, but there's a strain in the American experience that can overemphasize the individualistic to the point that it can become anti-social. And that strain has championed a brand of individualism that has made it possible for egoism, selfishness, hedonism and the break-down of a civilized society to be more easily attained and, once arrived at, even more easily maintained.

Another aspect of the forces that have shaped our culture today is the very strong influence of Enlightenment thought on our Founding Fathers and on the cultural molders of the American experience. The sense that human beings could construct an ordered and intelligent world totally of their own design and set up a rationally justified society in which the individual would live and work according to the dictates of enlightened reason has been also one of the strains at the heart of the history of these United States.

The difficulty with the whole Enlightenment approach in today's society is that it's been found out. The crisis in the academy these past 25 years, a crisis that has entered the life of the Church, our courts, our social customs and mores, has come about because people discovered that the Enlightenment ideal simply doesn't correspond to reality. Sadly, however, what is being proposed by them is as bankrupt as the claims of an earlier generation. Deconstructionism coupled to subjective hermeneutics in discipline after discipline has succeeded only in breaking down what was already corrupt. It has not, and cannot, succeed in proposing an alternative that is intellectually rigorous, satisfying and true. We have to then ask ourselves if we have an alternative that seeks truth as the means to integrate the whole person and makes of the academic enterprise a total experience so that we can begin to propose, or at least work towards, a society of truth, goodness, beauty, and love.

I'm sorry to announce that most "Catholic" universities not only do not commit themselves to this way. Most, in fact, mirror the predominant Zeitgeist. But the only viable alternative to this bleak society is to have a truly Catholic commitment to the truth in academia.

Now the Church, through John Paul II, has highlighted this way in an extraordinary document, *Ex Corde Ecclesiae*, which sets forth the shape and content of what the university must be. The Holy Father underscores time and again through this exhortation that the priority of the commitment to truth is the distinguishing mark of the University, indeed as the only justification for the University. And what distinguishes that commitment from others is the conscious engagement within the Catholic academic world to, as he says, the noble task of "seeking to integrate the truth." This search must proceed from the conviction that truth includes the whole person (including the spiritual dimension), all of creation (including God's design for it), and ultimate reality, (which is God himself). Thus, if we come up with an hypothesis about the human person or about creation, or about God, that leaves out essential, constituent, substantial aspects of the data, then we have to go further until we come up with a vision of truth that is intelligent and intelligible to others.

This search for truth provides the content of a



Bishop William Murphy

person's personal growth in an unending and ongoing formation that discovers God as ultimate truth. Thus increasingly, the Catholic intellectual lives in what the Scripture calls the "holiness of truth." The Catholic university then is a place of freedom of inquiry, called to a continual renewal of itself, as both university and Catholic. It interacts with the culture and does not hesitate to dialogue with other cultures. It encourages interdisciplinary efforts that illumine the worlds of nature, person, and God. It becomes the place where the Good News is lived and the fullness of life is encountered, affirmed, and made available to all those who chose to participate.

But there's no academic blueprint for us to follow in doing this. We must be as committed as our predecessors were to the search for truth, even while we know that the ultimate truth, God, has been revealed to us in and by Christ Jesus. We must use the hermeneutical tools proper to each discipline, and embark with as much rigor and intellectual honesty as anyone

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else does in the fields of our expertise. And we must be willing to test our own hypotheses in the academy for their adequacy as being intelligent and intelligible "accountings of the data" of our research in whatever field we find ourselves.

I suggest to you that the social teaching of the Church offers us some insights that would be paradigmatic for the Catholic academic enterprise. As you know, modern Catholic social doctrine today is normally traced to Leo XIII's great encyclical, *Rerum Novarum*. This extraordinary piece of writing allowed successive pontiffs (Pius XI, Pius XII, John XXIII, Paul VI, and now John Paul II) to develop a body of principles based on truths about the human person that can be applied into society for its common good. The source of these truths can be found in the Scriptures and in the lived tradition of the Church. Because this doctrine is not an ideology, but an intellectual search for the truth about the human person from within the perspective of moral theology, it is properly within the subject of university study and subject to the criteria of an academic discipline in its own field. It bears four characteristics as proof that this is so.

First, the body of principles that make up social teaching are concerned first and foremost with what is true – what is true about the person; what is true about the person in society. It concerns a theological discipline that seeks to present an hypothesis about the human person that can be validated. It's aim is not so immediately to give us answers as it is to deepen our grasp of what is real and true.

Thus, when Pope Paul II reflects on human rights as being grounded in the inherent dignity of the human person, he gives a grounding to, and an understanding of how, human rights should be explicated in

society today. While everyone might agree on what human rights are – such as in the Universal Declaration of Human Rights which this year celebrates its 50th anniversary – few may agree on what makes those human rights as they are. The Holy Father aims to help us understand the "why," and that then becomes the search for truth which is at the heart of Catholic social thinking.

Second, Catholic social teaching is historical. Like other disciplines, it deals with issues proper to it with a sense of the historical dimension of its enterprise. Again, when Leo XIII was faced with the challenge of whether Catholics could take part in free associations of workers, the paradigm that Catholic Sociologists had presented previously that of the medieval guild. But the alternative to that was the Socialist proposal of class warfare to create a classless society, and a class warfare which, of course, is anti-family, is ultimately anti-person. In grappling with these alternatives, the Pope could see the limitations of the medieval guild because of the changed historical situation. What he forged managed brilliantly to steer between the old-fashioned medieval guild and the very modern pernicious reality of socialism. He moved the Church beyond the narrowness of previous answers to a deeper understanding of the realities in a changed situation.

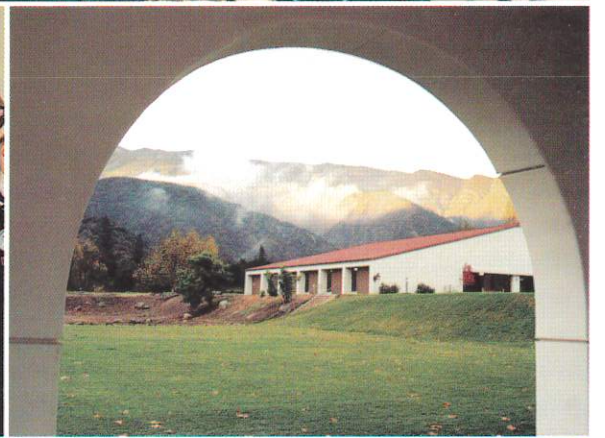
Similarly, Catholic social teaching on private property has developed extraordinarily from Leo XIII through Pius XI and Paul VI and as now seen within the context of the universal creation of all reality. And the same can be seen to be happening with the Catholic notion of solidarity, which began with Pope John XXIII, was developed by Pope Paul VI, and then turned into doctrine by Pope John Paul II, who allowed us to see the implications of solidarity in different circumstances due to certain historical realities.

The third characteristic of Catholic social teaching is that it is interdisciplinary. It's enriched by the valid insights of other sciences and seeks to be in dialogue with them. Clearly such teaching is in need of philosophy. But it's not limited to philosophy. It also relies on history, sociology, and even psychology.

Finally, the discipline of Catholic social teaching is eminently pastoral. It's not a kind of white tower exercise in theory. Ultimately, it aims by its pursuit of the truth to offer people a way to apply those insights for their own good and for the good of society. At the same time, it is not a blueprint that has answers to everything, nor is it a political party or an interest group. But it's an invitation to see whether these insights should become the basis for our practical judgments.

Pope John Paul II outlines these same four characteristics in his discussion of the Catholic academy in *Ex Corde Ecclesiae*. He sees that the Catholic academy is the place par excellence to search for truth. It builds upon, but is not limited by, the truths that have formed a living corpus of academic endeavor. It is committed to the full truth about the human person in all dimensions, including the social or the transcendent. It seeks truth for its own end and as a means to illuminate the realities of our lives, as it participates in and is conditioned by the historical realities of our times and disciplines.

In an American academic scene marked by secularism, pragmatism, modernity, and post-modernity, the human person is constantly being deformed and misunderstood. The exclusion of a transcendent understanding of the person has led to all kinds of ideological excesses. We do not need to imitate the cultural elites. Indeed, we do so at the peril of our minds and souls. We can offer an alternative, so long as we remain intellectually rigorous and demanding as our peers, and so long as we are committed to the whole truth as the end of our several tasks and disciplines. This is critically necessary for the Catholic College to flourish and for the Church to continue being a beacon of truth and hope for all peoples to make true judgments and sound choices. It is needed for the life of the world. For as the Pope says to us in *Fides et Ratio*, "Only within this horizon of truth will people understand their freedom in its fullness and their call to know and love God as the supreme realization of their true self."



Clockwise from upper left: Students perform skit at Halloween Party; Snowy mountains viewed from the library; Christmas choir concert; Winter scene; TAC men help host the Feb. 3 Benefit; Halloween Dance; Choir concert, led by Stephen Grimm.



Apply Now to Enroll in 1999 Summer High School Great Books Program

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Cost for the program is \$675, which includes tuition, room and board.

For more information on the program, or for an application, call the Admissions Office, (805) 525-4417.



Calendar of Events

St. Thomas Day Lecture March 5
Dr. Duane Berquist, Assumption College

E.L. Wiegand Distinguished Lecture March 26
Dr. Robert Sokolowski, Catholic University

Easter Benefit Dinner/Dance April 9
New York City

Friday Night Lecture April 16
George Sim Johnston, Author, New York

Friday Night Lecture April 23
Dr. Herbert Hartmann, on the *Ethics*

Friday Night Lecture May 7
Dr. Jeffrey Bond, on *Hamlet*

Friday Night Concert May 14
Fr. Basel Sarweh, Cellist

Please call to confirm these dates.

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