

"This College is a Great Jewel and Treasure"

Archbishop Roger Mahony Dedicates St. Bernard Hall

The day of April 25 broke glorious on the Thomas Aquinas College campus. The surrounding mountains blazed green from the drought-breaking rains, and a luminous haze lay in their folds. It was a beautiful – a spectacular – day for a visit by Archbishop, now Cardinal, Roger Mahony.

The archbishop's arrival itself was dramatic as he neatly dropped a self-piloted helicopter onto the college's soccer field. As spiritual head of the Los Angeles Diocese, one of the largest in the world, Archbishop Mahony finds his skill as a pilot an indispensable gift in fulfilling his pastoral duties, which this day included the dedication of St. Bernard Residence Hall for men, housing 48 students.

Rev. Gerard Steckler, chaplain of the college, opened the dedication ceremony with an invocation, saying, "Almighty and ever-loving Father, just about one year ago you saw to it, against seemingly impossible odds, that we would begin to erect this residence dedicated to St. Bernard of Clairvaux.

"The building was completed in record time to house the men eager to begin or continue their education in this unique college. We stand before you on this day grateful to you for inspiring our benefactors."

Among those benefactors were Mr. and Mrs. John B. Friedrich, Mr. William H. Hannon, Mr. Ray W. Heffernan, Mr. and Mrs. J. Edward Martin, Dr. and Mrs. Henry J. Zeiter, as well as the Fritz B. Burns Foundation, the Carrie Estelle Doheny Foundation, and the James L. Knight Charitable Trust.

In his introductory remarks, college president Thomas E. Dillon said, "This ceremony is an important milestone in the development of our campus, for St. Bernard Hall is a tangible expression of the growth of our student body.

"The fact that our college is growing is a reflection of the wider reputation that has come to Thomas Aquinas College. This growth and the increased interest in what the college stands for comes at a time when, from every indication that I can see, men and women

everywhere stand in need of what we have to offer."

In his dedication remarks, Archbishop Mahony noted that "all study of the world and human nature that we pursue must have as its final purpose to bring us to the truth and to the worship of the true God. We ask that those entrusted with the education of young people in this institution may show them how to understand the discoveries of mankind in the light of the Gospel so that they will be able to keep the true faith and live up to it in their lives."

Edward F. Slattery, representing the Fritz B. Burns Foundation, spoke briefly on the criteria used to select projects for funding: First, will the project achieve the Foundation's goal, which is the promotion of higher education, particularly Christian education? Second, is the dedication of the people involved sufficient to bring the project to comple-



Photo: Joe Reed

The statue of St. Katharine



Photo: Joe Reed

Archbishop, now Cardinal, Mahony addresses the dedication day crowd.

tion? And third, is the money going to be spent prudently?

Summing up, Mr. Slattery said, "I see all those criteria met here today, and I feel very happy that the Fritz Burns Foundation was asked to contribute to this endeavor."

Next to speak was Frederick J. Ruopp, then chairman of the Thomas Aquinas College Board of Governors. He thanked individuals and foundations, as well as the press, for the part each has played in building up the institution. Always the college spokesman, Mr. Ruopp concluded with, "I assure you that we have plans on the books for next year's building, so if you go away, please don't go too far."

College President Thomas Dillon then reminded the audience that Archbishop Mahony had dedicated St. Katharine Residence Hall for women in April 1989.

"At that time," Dr. Dillon commented, "we thought it would be appropriate to have a statue of St. Katharine standing in her hall, so we commissioned Mr. Charles Kubilos of Oxnard, a wood carver, to sculpt one." Pointing to the statue which had been brought to the speaker's platform, he continued, "This beautiful statue is the result, which I understand won a best of show before it was brought here."

President Dillon then introduced Mr. Kubilos and his wife Gloria, after which Archbishop Mahony blessed the statue.

Lastly, Dr. Dillon presented the archbishop with a book in appreciation of his involvement in the life of the college.

The book, *The Life and Teaching of St. Bernard* by Rev. Ailbe J. Luddy, published in Dublin in 1936, is considered to be the best work in English on the saint.

Speaking extemporaneously, the archbishop said in conclusion, "It really is a joy to be here today. I fly over this way now and then and have seen the building going up. Seeing it today, it adds external solemnity to the wonderful work you do here at Thomas Aquinas College.

"This particular college is a great jewel and treasure in the whole life and the entire apostolate of the Archdiocese of Los Angeles. More and more, people are coming to know about Thomas Aquinas College. They are beginning to realize the wonderful tradition of learning and teaching that is here, as well as the commitment to the Church, especially to the foundation laid down by the Church Fathers and the great minds and intellects of the Church.

"What has been our wonderful heritage for so many centuries is given new life here and is shared even more abundantly and generously with each new generation. I would like to commend all those who participate in the life of the college: the members of the board, the faculty, the administration, and the many, many wonderful benefactors who see in Thomas Aquinas College a unique opportunity to contribute to the life of the Church in a very profound way. You can count on my friendship, my support, my prayers and anything else I can do to assist in the fine work you do here at the college." ■

Thomas Aquinas College
10000 N. Ojai Road
Santa Paula, CA 93060-9980

Address Correction Requested

Nonprofit Org.
U.S. Postage
PAID
Santa Paula, CA
Permit No. 222

Cardinal O'Connor on the College

During the course of his remarks, Archbishop Mahony mentioned a conversation he had had with Cardinal John O'Connor, archbishop of New York, the principal speaker at the college's 1989 commencement exercises.

"Cardinal O'Connor told me how greatly impressed he was by his visit

here and by the entire spirit of Thomas Aquinas College," Archbishop Mahony said. "He rejoiced at being able to be part of this community and said he only wished there were something like it on the East Coast. 'Well, send your students here,' I told him, 'because we're not moving the college there.'"

Properly put, commencement is only a beginning, but for the record-number 37 students who received the Bachelor of Arts degree on June 8, the day crowned four years of intense intellectual effort. At Thomas Aquinas College, the curriculum, the friendships, the social and religious life all combine to create an educational

music, gave convincing witness to the historic sweep and grandeur of Catholic faith and practice.

Rev. William A. Wagner, director of Opus Angelorum, Fatima, Portugal, delivered a tightly reasoned homily directing the graduates to look to Mary as the paradigm of the intellectual life. "A true devotion to the Immaculate Heart

Commencement

a record-sized
graduating class 1991

experience whose depth is likely unmatched in all of America. For the graduates, their families, and friends, commencement is a day of celebration, a capstone on the foundation of reason and revelation laid down during the students' stay.

Rev. Edmund F. McCaffrey, former abbot-ordinary of Belmont Abbey, was the principal celebrant of the Baccalaureate Mass of the Holy Spirit, which opened the day's events. Falling on the feast of the Immaculate Heart of Mary, the well-attended Mass, with its Latin liturgy and solemn and beautiful

of Mary," he said, "is the best protection for the intellectual life of Catholics, but in order to be efficacious, this devotion must actually imitate Mary in the particulars of her intellectual life; and in this matter, we are told that she first consecrated herself to God, that she collaborated with the angels that were sent to her, and that when she did not understand the ways and mysteries of God, she believed and guarded them, pondering them in her heart."

College chaplain Rev. Gerard Steckler gave the invocation which opened the commencement program and was fol-



Senior Anne Milligan receives her diploma.

lowed by graduating senior David Houseal of St. Joseph, Michigan, who delivered the senior address. "Truth," he said, "is not always easy to ascertain. If we wish to come to the truth, we need to approach it with respect, docility, and humility. If we do not become humble, we allow our conceits to limit our vision and capacity and thus remain within the scope of our own meager light - which to us seems a great liberty, but in reality, it is darkness and imprisonment."

William Weber Smith, M.D., recently named chairman of the college Board of Governors, awarded the St. Thomas

Aquinas Medallion posthumously to Sister Eileen MacDonald, I.H.M., who was among the first to respond with all her heart to the founding of Thomas Aquinas College. She used her prayers, counsel, and her most respected name to help the college get its start, and throughout her life, she remained a staunch supporter.

Ronald P. McArthur, president emeritus of Thomas Aquinas College, delivered the commencement address (see below), after which current college president Thomas E. Dillon conferred the degrees. Rev. McCaffrey offered concluding remarks in which he contrasted Mary, the Madonna of Jesus, humble, loving and obedient, with the video Madonna, sacrilegious and impudent. "Embrace the Madonna of Jesus," he said, "and you will become holy and go to heaven."

President Dillon delivered the traditional closing charge to the graduating class, saying, "You are charged, beginning this day, with maintaining, advancing, defending, and protecting your Catholic heritage - its faith, its hope, and all its learning and culture." The graduates responded with the customary singing of *Non Nobis Domine* (Psalm 113), and a final blessing was pronounced by Rev. Vincent Young, assistant chaplain of the college.

A day was ended, and a lifetime had begun. ☐

You Have Lived Here Intensely

Following are excerpts from Ronald McArthur's commencement address.

You have, here at this college, spent four years of your lives in the attempt to see things as they are, and so you have lived more intensely here than you may ever live again. Your education should not be a preparation for that lesser world of human action; rather, that world of action, of human affairs, should itself point to the philosophic life, the examined life which Socrates claimed was the only life worth living.

All we do practically - in our private lives, our social lives, our political lives, our artistic lives - must be based upon nature and the order we find there. We can indeed use natural things, subject them to our legitimate governance, enhance them through our skills, but we cannot abuse them, consider them as worthless in their own right, and dispose of them as we wish. Only by using them rightly will we succeed as men, for we are not, finally, their master; we are, in fact, a part of that very natural order, even if a higher part. Reason teaches us, then, not only to reject the errors which have wreaked so much havoc, but also to resist them energetically as the circumstances of our lives permit.

Though the life of reason, the examined life, is indeed the life worth living, and though we have in our time here pursued that life, there is another life which transcends it, a life by which we are raised above it infinitely, a life which encompasses in its perfections everything purely natural. It is, of course, the supernatural life, and it should command most of our attention.

We are Catholics; we are baptized; we receive the sacraments. Through them we have, because of the infinite mercy of God, been raised by his grace to an intimate participation in his very nature. We are, then - though not of our own nature - as gods. We are blessed with the theological virtues of faith, hope and charity, the infused moral virtues, the

gifts of the Holy Spirit, and countless actual graces. We live the intimate life of the Trinity. "To live happily," says St. Augustine, "is not to live according to reason, for that would be to live according to a human standard. To live happily is to live according to the mind of God."

Since, however, God is the cause of the natural as well as the supernatural, the higher life should never contradict the lower; and so we find it. That higher life should elevate and complete the lower; and so, again, we find it in the intellectual life. Let Newman teach us here, with a cogency and beauty of language quite beyond me:

"Christianity [Newman says], and nothing short of it, must be made the element and principle of all education. Where it has been laid for the first stone and acknowledged as the governing spirit, it will take up into itself, assimilate and give a character to literature and science. Where Revealed Truth has given the aim and direction to Knowledge, Knowledge of all kinds will minister to Revealed Truth....But if in education we begin with nature before grace, with evidence before faith, with science before conscience, with poetry before practice, we shall be doing much the same as if we were to indulge the appetites and passions, and turn a deaf ear to reason....But reverse the order of things; put Faith first and Knowledge second; let the University minister to the Church, and then the classical poetry becomes a type of Gospel truth, and physical science a comment on Genesis or Job...."

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

And if we are asked what possible good could come to the world of this seemingly frivolous venture (remembering that our modern world rejects the supernatural as its poison), we can answer: The good that would come would be the same good that is, in fact, our heritage - our Christian civilization. The first Christian civilization gave us the universities, the hospitals, the elimination of slavery, the wider distribution of private property, charitable institutions, great art, great music, great buildings, the sense of dignity of each person, a heightened role for women, the diffusion of education to all classes. I could go on, but safe to say, the light of learning, seen in this light - the light of the Gospel - would be an immeasurable help to the quickening of a civilization once great but now suffocating in its own fumes, themselves the residue of the furious attempt to transform ourselves into gods while knowing in our hearts that everything is, finally, futile.

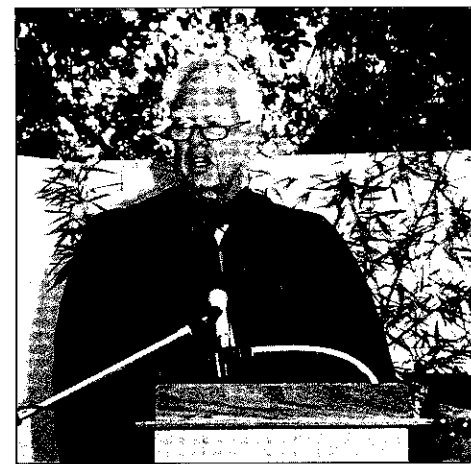
You graduates can help this modern world because you share, in some sense, its aspirations but are free from the distortions which cripple it. All the aspirations of modern man spring from a wild and feverish distortion of the Gospel. They are an attempt to realize by natural means what is given only supernaturally.

- Modern man wishes to be god-like. He can be, but only by grace, that pristine gift from above.
- Modern man wishes to rule. He can, but only by first living the cross.
- Modern man wishes to be immortal, to cheat death. He can, but only by the resurrection, a miracle itself the result of Christ's own miraculous rising.
- Modern man wishes to affirm his supreme dignity. He can, but only because Christ died for him and made of him an adopted son of God.
- Modern man wishes to give significance to the natural world as shaped by his activities. He can, but its deepest significance lies in its elevation by the Incarnation and, by extension, the sacraments, where men as well as the elements cause grace in our souls.

• Modern man wishes to belong, to feel important. He can, but most perfectly in the Christian family, the Christian commonwealth, and especially in the Church, the very body of Christ.

Maximus the Confessor sums it up when he says, "Man is a creature called to be by grace what God is by nature."

To seek supernatural perfection through a life of contemplation is not a retreat from this world but rather its greatest affirmation. And through our Holy Church, we have the means to live, as Toynbee calls it, "the personal pursuit of holiness." We have as our companions



*"You Graduates
Can Help This
Modern World"*

President Emeritus
Ronald McArthur

God, the Blessed Virgin, the myriads of angels, the blessed in heaven, the souls in purgatory, and all those on earth who are united to God by grace.

Could you not, then, in concert with them, bring into every area of your lives the benefits of these four years? Would this not be a tremendous contribution to our world, and could we not expect God to bless your endeavors a hundred-fold? ☐

The Class of 1991 with Titles of the Senior Theses

LYNN MARIE BROWN

Bardstown, Kentucky
See How They Love One Another: On Christian Friendship as Compared with the Perfection of Natural Friendship

MARK RICHARD COOLS

Spokane, Washington
All Creatures Exist for the Sake of Man: A Justification from Reason

PAUL JUSTIN COSGROVE

Merrick, New York
On Catholic Aspects of the Principles of American Democracy: A Reflection of Political Anti-Catholicism

MICHAEL JOSEPH COUREY

Stockton, California
The Theory of Historical Causality According to Leo Tolstoy

MICHAEL PETER DALE

North Vancouver, British Columbia
Hamlet: He Drove Them All Crazy

DANIEL PATRICK DAVIDSON

La Fayette, New York
An Understanding and Criticism of the Proper Relationship Between Man and the State

JOSEPH PETER DE KROON

San Francisco, California
A Geometrical Synthesis of the Three-Line Locus Problem

THOMAS MATTHEW DILLON

Santa Paula, California
A Critique of the Seventeenth Amendment in Light of the Federalist Papers

JANINE LORETTE DUCHARME

Vancouver, British Columbia
The Holy Sacrifice of the Mass: A Refutation of Martin Luther

RICHARD ANTHONY ELLIS

Lancaster, California
The Fall of Nature: An Examination of the Effect of Original Sin in Creation

TIMOTHY PAUL FORTIN

Fort Washington, Maryland
Love's Two-edged Sword: On the Compassion of the Blessed Virgin Mary

MARC ALLAN GARNEAU

Delta, British Columbia
Aristotle on the Immortality of the Soul

MELISSA ANN GORDON

Nogales, Arizona
De Offensione Contra Deum

STEPHEN PAUL GRUNDMAN

Rio Dell, California
Whether the Elect Are Sons of God by Adoption

JODY LYNN HAAF

Abbotsford, British Columbia
On the Friendship to Which Man Is Called with His Guardian Angel

THOMAS GERARD HART

Milford, Iowa
On the Relationship Between Divine Mercy and Divine Justice

ROBERTO TOMAS HELGUERA

Buenos Aires, Argentina
Love Thy Neighbor as Thyself: A Defense of the Common Good

DAVID LAWRENCE HOUSEAL

St. Joseph, Michigan
The Dance of David: The Dance of Heaven

JAMES EDWARD HUMMEL

Green Bay, Wisconsin
How the Union of Husband and Wife Reflects the Union of Christ and the Church

MICHAEL KEVIN JOST

Lake in the Hills, Illinois
Whether Man is Political by Nature

ROBERT GEORGE JOST

Lake in the Hills, Illinois
On the Necessity of Construction in the Science of Mathematics

EUGENE DAVID KEATING

Bayport, Minnesota
A Critique of the Newtonian View of the Void

ELIZABETH MULLINS KERR

San Francisco, California
Whether the Experimental Scientist Necessarily Denies the Existence of Forms and Eschews the Use of Logic

BARBARA CHRISTEL KRAUSE

Ojai, California
The Sign of Jonas

DANIEL JOSEPH KULDA

Orange, California
The Method of the Science of Ethics

BRIAN THOMAS MAK

Vancouver, British Columbia
Whether Man Has a Natural Relationship to Society According to Hobbes' Account of Obligation in Leviathan

JENNIFER ELISABETH MATHIE

St. Catharines, Ontario
Beatrice: An Interpretation of Her Role in the Allegorical Journey of Man's Soul

ANNE MARY MILLIGAN

Glenside, Illinois
Whether the Founding Fathers' Conception of Justice Was Hobbesian

RICHARD FRANK PROBASCO

Carmel, California
An Examination of Socrates' Defense in Plato's Apology

JORGE MARTIN RAGNI

Los Angeles, California
A Justification for the Ciceronian View that Friends Should Share Their Sorrows

DONNA COLLEEN SLADKY

Waterford, Wisconsin
The Ordination Between Church and State

HEIDI EILEEN TITTMANN

State College, Pennsylvania
Alexis de Tocqueville's Defense of American Democracy

CHARLES ANTHONY VAN VLIET

Abbotsford, British Columbia
On the Truth of the Premiss Omne Quod Movetur ab Alio Movetur

EDWARD JOSEPH WASSSELL III

Anchorage, Alaska
An Ancient Paradox: Free Choice of Man in the Hand of God

PAUL GERRARD WERNET

West St. Paul, Minnesota
A Criticism of Martin Luther's Doctrine on Justification

JAMES CHRISTOPHER WRIGHT

Cypress, California
The Natural Argument Against Abortion

DANIEL JOSEPH ZIGLINSKI

Kansas City, Missouri
Maritain's Proof of God's Existence: A Sixth Way?



Photo copyright L'Osservatore Romano

Father Hopkins kneels before Pope John Paul II.

Father Edward Hopkins Ordained by Pope John Paul II

In a solemn, yet joyous, ceremony held early this year in St. Peter's Basilica, Rome, Father Edward Hopkins (Class of '80) was ordained a priest in the Legion of Christ. Also ordained were TAC alumni Kermit Syren, Barry O'Toole, and Edward's brother Peter. The four were among the 60 Legionaries ordained by the Pope on the 50th anniversary of the foundation of the order. Father Hopkins' years at Thomas Aquinas College were an important part of the journey that led to Rome, and below he describes how the college helped prepare him for a vocation.

Fr. Hopkins: I don't think anyone can attend Thomas Aquinas College without considering, at least briefly, a religious calling. When I entered as a freshman, I had never, ever considered a vocation, but before the end of my first year, it had become more than a possibility. By studying everything from physics to theology – under the guiding light of faith – new horizons began to appear for me. The world made sense, and so did my life at the college. There was order; there was beauty; and there was a plan that I could appreciate and somehow cooperate in. We discovered higher things, not as mere ideas but as something real and attainable.

The pursuit of truth, the struggle to capture it, the fear of being overwhelmed by the immensity of the task, and then the satisfaction and pure joy of understanding and possessing truth – which leads to an uncontrollable desire to communicate it; all this is very much like discovering and responding to a vocation. Through this process, spiritual things became real for me, and for the first time I learned to enjoy them. It is like a foretaste of heaven to appreciate things as good in themselves, to see order, to know truth and love it, and to teach it to others.

Only a truly Christian community can nurture vocations. Thomas Aquinas College does not produce vocations, but it does give God the environment and instruments through which he can reveal and foster the vocations of those whom he has chosen from all eternity. What impressed me most on my first visit to the campus was a true spirit of Christian charity; it was a sign of authenticity. These were good people trying to do good things. Their joy and friendship seemed natural.

Once I became a student, I found that the unity of the academic program and its ambitious aims, undergirded and brought to life by a dedicated group of tutors, inspired all of us to live our faith. Truth is something that must be lived, not just known, so the faith we brought with us was fostered in every way.

Needless to say, such a community spirit was both founded upon prayer and led to prayer. Not just the studies, but also the beauty of the natural surroundings generated a natural upwelling of prayer and devotion by the students. We gathered together to pray the rosary and spend time in silence before the Blessed Sacrament; we assisted at Mass, with some of us even serving. The marvel is that none of this was required; it came spontaneously from our hearts. And in all this, we were encouraged by the administration. I am sure that without such a life of daily prayer, I would not have been able to find or follow my vocation.

After prayer, what helped me most were the people making up the community. I found in my tutors and fellow students the support that is so vital to someone pursuing a vocation. In their very lives – their charity and wisdom, their authentic interest in others, their passionate and selfless dedication – I saw something profound. These were ordinary people living extraordinary lives. If they could do it, so could I.

Finally, life at Thomas Aquinas College was a beautiful foreshadowing of religious life – not that I ever reflected upon that then. But having experienced at the college so many elements proper to religious life, I have not had any great surprises or difficulties in adjusting to life in the Legion.

As freshmen, we discovered that each of us had an amazing story to tell about how we had come to this particular college. Accidents, coincidences, unexpected events – something greater than ourselves had brought us. We felt called to be at the college, and this knowledge humbled us. I still believe today that God, in some mysterious way, calls young people to Thomas Aquinas College. It was there that I became aware of my vocation and received the necessary support to go and test my call with the Legion of Christ. I hope and pray that many others will do the same. ☒

Marie George, Class of '79, Wins Machette Award

The American Catholic Philosophical Association announced that TAC alumna Marie George has been selected as this year's winner of the Machette Award. The award is given to that philosopher under 35 years of age whose paper is judged best among those chosen to be read at the association's annual conference. To have one's paper read is honor enough, as the selection process is highly competitive; to win attests to genuine competence in the field of philosophy.

Those competing for the award may write papers on any topic, the sole restriction being a maximum length of 15 pages. Miss George chose to write on "Wonder in Poetry," a not unlikely topic given her intellectual formation. "But philosophy does begin in wonder," she stated emphatically in a recent conversation, "and I try to awaken this wonder in my students."

The students to whom she refers are undergraduates at St. John's University in Jamaica, New York, where Miss George teaches the core-curriculum classes offered by the philosophy depart-

ment. "In my classes," she said, "I use material and techniques very similar to what I experienced at TAC. Because my courses are mandatory, a lot of students go into the classroom thinking they'll be boring, but then they realize, 'Wow, there's a whole different way of looking at the world! There are all kinds of interesting problems we should take a serious look at.'"

When asked about the benefits of having attended Thomas Aquinas College, Marie answered: "The best thing I received from TAC was a certain understanding of Aristotle and St. Thomas, the philosophers with the greatest degree of truth; and this I got from teachers who really understood the two philosophers' thought and who could relate their ideas to common experience. So many modern commentators don't know the first thing about Aquinas and Aristotle; in fact, they maintain the exact opposite of what they were trying to say."

Asked about her goal as a philosopher, she replied succinctly, "To understand the universe." And what would she do with that understanding? "Think about it," she answered with a wry smile and serious intent, revealing herself a true child of the college. ☒

ON CAMPUS

A Weekend Away With the Great Books: A Thoughtful Vacation

by Michael F. McLean
Vice President for Development

A dozen friends of Thomas Aquinas College attended the college's second annual great books seminar weekend, held July 19-21.

Lively discussions focused on political and theological issues, with Alexis de Tocqueville's timeless analysis of modern democracy, *Democracy in America*, the topic of the opening seminar. Participants were led to consider carefully the strengths and weaknesses of democratic government and the effect of democracy on our manners and morals. De Tocqueville's discussion of the role of religion in democratic society was of special interest to participants.

For most of those who attended, Saturday morning's seminar provided their first encounter with the writings of St. Thomas Aquinas. Articles from his *Summa Theologiae* concerning the priesthood of Christ provided participants with an opportunity to examine the essential nature of priesthood and to look at Jesus Christ as a model for all priests. Included in St. Thomas' observations, participants noted, was a profound meditation on the stages of the spiritual life and on the mystery of the Incarnation.

Saturday evening's seminar developed into a consideration of the nature of prudence and the character of great political leadership. The political writings of Abraham Lincoln were the topic of dis-

cussion, and all who attended were edified and instructed by the wisdom Lincoln used in dealing with the great moral evil of slavery while preserving the union.

Participants this year included Jim and Judy Barrett of Calistoga, Don and Rita Swartz of Palos Verdes, Henry and Carol Zeiter of Stockton, Byron and Nancy Pinckert of Long Beach, Dorothy Joslyn of Malibu, Phil Cronin of Visalia, and Dr. Harry Browne of Nashville with his son Douglas from Oregon. Seminars were led by faculty members Thomas Dillon, Kevin Kolbeck and myself. Faculty wives Terri Dillon, Michelle Kolbeck and Lynda McLean also participated.

At Sunday's closing brunch, held at the home of college president Dillon, the enthusiasm of the participants was evident. "I was a little nervous about coming at first," Carol Zeiter said, "but now I'm going to tell all of my friends. The weekend was fabulous, more than I had ever hoped for."

Next year's summer seminar weekend is tentatively scheduled for July 17-19, and I would encourage all who are interested to begin making their plans now. The sheer beauty of the college's location, the excellent food and fellowship, and the joy to be found in the intellectual life all combine to create an extraordinary weekend. Call Jackie Slay in the Development Office, 1 (800) 634-9797, to receive an informational brochure which will be available later this year. ■

Adler and Art: The Friday Night Lecture Series

"For more than 50 years, Mortimer Adler has been a strong advocate of great books education, and it is true to say that without his leadership, without his determination to defend what he believes is the best kind of education, this college would not be possible."

With these words, college president Thomas Dillon introduced Mortimer J. Adler, who, as part of the Friday Night Lecture Series, spoke April 10 on the topic of "Art and the Great Books." Dr. Adler began his lecture with the proposition that there are no great ideas in either paintings or pieces of music because neither expresses its content in the language of everyday speech. Nevertheless, there are musical compositions and paintings which can rightly be called great because, in common with great books, they are characterized by a certain inexhaustibility; that is, they can be profitably heard or viewed over and over again.

To rank paintings or musical compositions, one needs a proper understanding of the unique non-narrative languages in which these works are expressed. Whether this understanding can be taught occasioned a spirited discussion among Dr. Adler and the students and tutors. In any case, the study of paintings or musical compositions in themselves is not a fit task for colleges like Thomas Aquinas, Dr. Adler maintained.

But that music has an important part to play in the life of the college was made abundantly clear on Friday, May 17, with a concert "celebrating the bicentennial anniversary of Mozart's birth into life everlasting," as the publicity put it. The all-Mozart concert featured performances by the 27-voice Thomas Aquinas



Maria Berquist and Sam Schmitt play Mozart.

College Choir, conducted by TAC alumnus and professional musician Stephen Grimm, assisted by student Peter Kay. Joining the choir were members of the Los Angeles Master Chorale, the choral adjunct of the L. A. Philharmonic.

The choir performed selections from the Coronation Mass; Adoramus te, Christe; Graduale: Sancta Maria; and Ave Verum, with solos by L. A. Master Chorale members Samela Aird Beasom, soprano; Kyra Humphrey, contralto; Steven Harrison, tenor; and Mark Beasom, bass.

Instrumental works performed by TAC students preceded the choral presentations. Sam Schmitt and Maria Berquist played the Sonata in D major for piano duet; Laura Mohun and Anne Marie Brooks performed the Duetto no. 1 for two flutes; Sam Schmitt played the Sonata in F major for piano solo and accompanied both Philip Miscovich on the Concerto for clarinet and orchestra and Robert Fromageot on the Andante and Rondo in C major for flute and orchestra.

The music was superb, a rewarding compliment to Mortimer Adler's lecture, wonderfully drawing the ideas expressed the previous month into the realm of experience. ■

You Can Go Home Again: Alumni Day at Thomas Aquinas

Jesus' words, "I came that they may have life, and have it abundantly," found ringing confirmation at the college's tenth annual Alumni Day held Saturday, May 18, on the college campus. The day began with Christ's gift of himself in the Eucharist, imparting supernatural life to those who attended the 10 o'clock Mass. The abundant life of the mind flourished in the seminar discussions of James Madison's remonstrance, "Against Religious Assessments." The exuberance of the physical life was played out in the various games and activities. And everywhere there were children, that most powerful and elemental sign of God's gift of life. Overlying it all was the shared experience of life at the college, itself a complex mix of intellectual, spiritual and emotional abundance.

The day's activities moved from the opening Mass to a meeting of the Alumni Association chaired by President Andrew Zepeda. The main topic of discussion was the necessity of raising the level of alumni support. Alumni are the lifeblood of any school, and given TAC's relatively small alumni pool, each person's contribution, whether money or time, is vitally important.

This year's Alumni Day seminar, held in the new classroom building, was divided into two sections to accommodate the people attending. Laura Berquist (Steichen, Class of '75) said that the reading—a remonstrance written by Madison to oppose state support for teachers of the



TAC alumni David and Angelica (Ellis) O'Reilly with their year-old son Dominic

Christian religion—"offered an opportunity to discuss an interesting topic with people sharing a common intellectual formation."

Madison's first argument, "that religion or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence," led to a lively and detailed discussion. The seminar, Mrs. Berquist reported, "concluded with agreement that although some of the ideas in the remonstrance have led to mistaken views about the separation of church and state, generally the arguments are reasonable and are of the sort that elevate and even ennoble political discourse."

The afternoon was filled with games pitting students against alumni, alumni against faculty, faculty against students and every other possible combination, with the common denominator being fun.

The day was rounded out by a barbecue and ice cream social, trailing off into a TAC hallmark, conversations into the night. For those who attended, Alumni Day was a reminder that although memories of the college are precious, the habits of mind and formation of character acquired here are a lasting gift, a part of the abundant life promised by Christ. ■

Your Prayers Are Requested

Please pray for the repose of the souls of the following persons:

Fritz J. Baumgarten, college benefactor.
Msgr. John P. Connolly, benefactor.
Donald T. Manion, M.D., benefactor.
Fr. Vincent Miceli, friend of the college.

Colin G. Clark, member of the college Board of Visitors. Prof. Clark, an economist, was a convincing advocate of the view that people represent the greatest economic resource of nations. Thus, attempts to limit population tend toward poverty, not wealth.

Most Rev. Nicholas T. Elko, college Board of Visitors. Archbishop Elko's many activities included work among Iron Curtain peoples and priests. His vivid descriptions of his travels in Communist countries left a lasting impression on a generation of TAC students.

Philip Burnham, a staunch supporter of the college whose vocation of kindly service freely given touched innumerable lives.

Upcoming Events at TAC

October 25
Lecture: Marcus Berquist
November 8
Lecture: Robert Bart on Caravaggio's "The Calling of St. Matthew"
November 15
Lecture: Philip Chandler on Dante

November 21
Lecture: Ralph McNerny
November 23
Presidential Inauguration of Thomas E. Dillon
December 6
Christmas Concert