



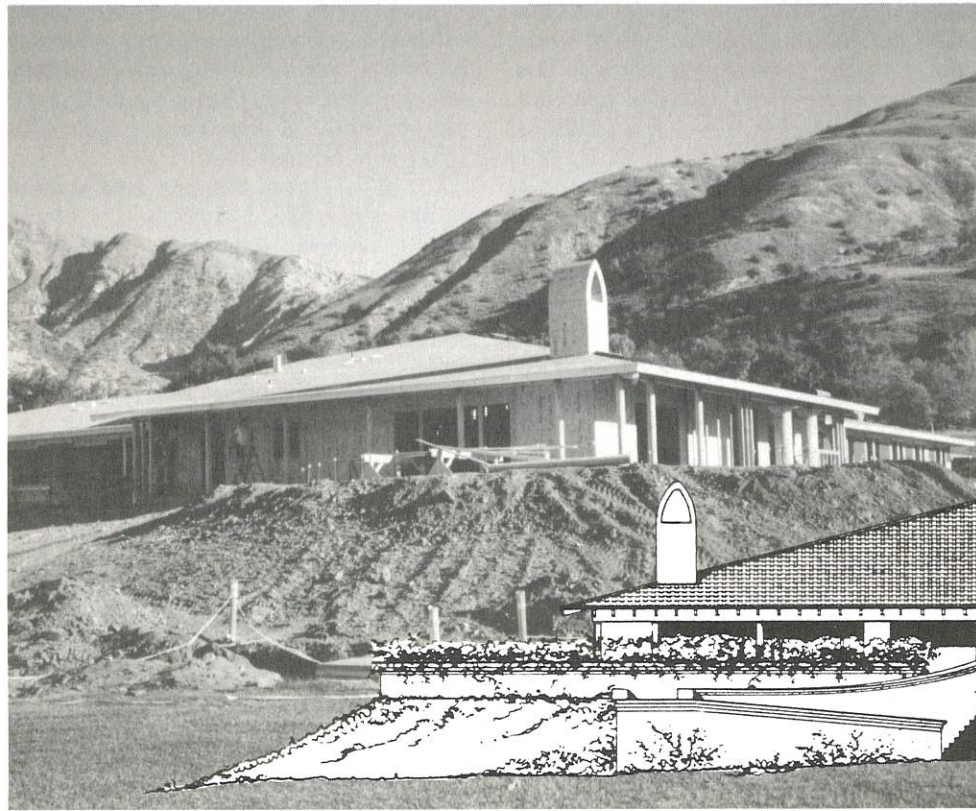
Thomas Aquinas College NEWSLETTER

FALL 1988 - WINTER 1989

10000 North Ojai Road, Santa Paula, California 93060

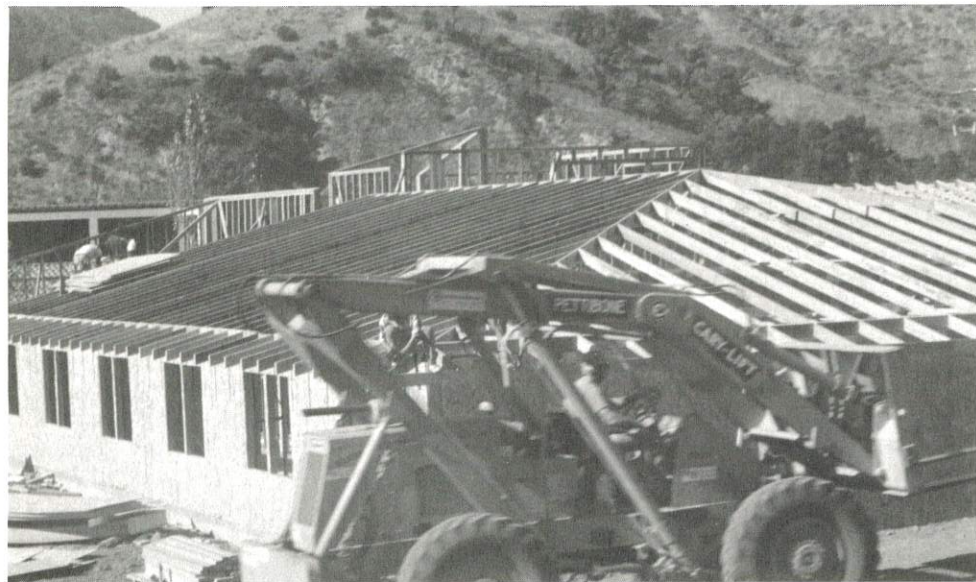
Ceremony To Be Held on April 11

New Student Residence Hall To Be Dedicated



Photos: John W. Blewett; Martin Dale (Class of 1988); John Van Hecke (1990)

The architect's rendering, *inset*, of the new student residence hall shows the main entrance, with the adjacent patio to the left and one of the two wings of student rooms to the right. Shown, *above and below*, under construction, the hall has a commanding view of the campus and surrounding countryside.



May 12: President and Mrs. McArthur and Carl N. Karcher break ground for the residence hall. November 1: Sir Daniel J. Donohue, president of the Dan Murphy Foundation, tours the building site with Dr. McArthur.



On April 11, 1989, Thomas Aquinas College will reach another milestone. With Most Reverend Roger M. Mahony, Archbishop of Los Angeles, presiding, the College will dedicate its new student residence hall and a major step forward in the development of the campus will have been taken.

The new hall, the College's first permanent student residence, is the second permanent building the College has constructed. The first was St. Joseph Commons, dedicated on May 23, 1979.

The new hall which will house 44 women students is being constructed in early California-style architecture — with red tile roof, white stucco exterior walls,

with carrels for quiet study. Clerestoried windows will admit daylight to the lounge, study rooms, and lobby.

The building will also include luggage storage and utility rooms, a bicycle storage room with outside access, pantry, and laundry facilities. Bathrooms are provided between each two student rooms. A fire-sprinkler system has been installed throughout and the residence includes special facilities for physically-handicapped students.

Construction has been under way since September following ground-breaking ceremonies on May 12. On that day, President and Mrs. Ronald P. McArthur with Carl N. Karcher — member of the Board of Governors and

Rasmussen and Associates

and semi-circular patio — and will harmonize with the plan to develop campus buildings in a modified mission style.

The 10,050-square-foot building has been made possible by gifts from the Dan Murphy Foundation, Los Angeles, the Fred B. Snite Foundation, Chicago, and other donors. Designed by the architectural firm of Rasmussen and Associates, Ventura, Calif., it is being built by HMH Construction Co., Camarillo. The building is expected to be completed in March with occupancy scheduled for April.

The air-conditioned residence includes 22 two-student rooms; a lounge with a high, beamed ceiling and tile-accented fireplace; and two study rooms, one with a discussion table and typing and computer stations, the other

national chairman of the President's Council — turned the first spadeful of soil.

Frederick J. Ruopp, chairman of the Board of Governors, presided at the ground breaking which was preceded by a Mass offered by Most Reverend G. Patrick Ziemann, Auxiliary Bishop of Los Angeles, Santa Barbara Pastoral Region, and a luncheon.

On November 1, Sir Daniel J. Donohue, president of the Dan Murphy Foundation, the principal donor of building funds, lunched at the College and toured the building site. At the luncheon with members of the Board of Governors, faculty, and students, Sir Daniel spoke on the importance of Catholic education and told the students, "You are the future of the Church."

14th Commencement: American Ambassador to Vatican Outlines U.S. Policy Position

In an address centered on what he identified as the world-wide resurgence of religion and its implications for Communist societies, Frank Shakespeare — the U.S. Ambassador to the Holy See — said at the College's 14th annual Commencement on June 11 that the United States has a three-point policy regarding religion in Communist societies.

"We press hard," Mr. Shakespeare told the 30 members of the College's largest graduating class, "on three points: the appointment of bishops, the right of religious institutions to educate their followers in the faith and the right of those who practice religion not to be discriminated against in employment."

"These goals are very difficult to attain," Ambassador Shakespeare said, "because they go like an arrow to the heart of the Communist system."

The ambassador — who came from Rome — gave the Commencement address — noted that religion is the Communists' Achilles heel and said that the essential difference between the Communist societies and the Western world is "a fundamental difference in perception about the nature of man, the nature of God, the nature of the state, and the relationship among the three."

Most Rev. Glennon P. Flavin, Bishop of Lincoln, Neb., principal celebrant of the Baccalaureate Mass and presiding prelate

at Commencement, told the graduates: "You have received an excellent education, and this Thomas Aquinas College education will go with you...you will preach the Gospel by the example of your own lives as well as by your participation in the act of apostolate."

In his Baccalaureate Mass homily, Rev. John J. Hardon, S.J., professor of dogma and fundamental theology, St. John's University, Jamaica, N.Y., reminded the Class of 1988 that they are the "Marian Year graduates". Speaking on Mary's faith, he said: "Keep Jesus on your mind and, like His mother, you too will have a strong, undying faith." He said that we can imitate Mary's faith by living it.

"We, the Class of 1988, feel most keenly that the accomplishments of these past four years are not ours," David Quackenbush said in his Senior Address. "What we have become here has been given to us and our response to this gift is a gratitude of the heart deeper than words can express," he added.

Audio tape cassettes of the 1988 Baccalaureate Mass and Commencement may be ordered from the Director of Public Affairs: Cassette #1, the Baccalaureate Mass; Cassette #2, the Commencement ceremonies, including Ambassador Shakespeare's address. A \$1.50 donation is requested for each cassette. Please make your check payable to Thomas Aquinas College.

[L]et's talk a little about East-West. In my view, the essential difference between the Communist societies of the East and the Western world is not about economic consideration or theory; it is not about military power; it is not about politics; it is not even about culture or tradition. At root, it is about one thing: a fundamental difference in perception about the nature of man, the nature of God, the nature of the state, and the relationship among the three.

We may be drifting from it, we may not be holding to it very well, but the root of the West is the Judeo-Christian tradition. All of our statecraft, all of our way of life — in its initial forms — is a derivative of some aspect of the Judeo-Christian tradition...

In the Communist societies, the fundamental premise is man without God. That is seldom focused upon or discussed in today's world. We talk about differences in military power, about the best economic system, about who can produce the most materially, about human freedom. But the essential difference is on first things... the nature of God and the nature of man.

Let me share with you a few personal experiences with Communist societies and the way they treat religion. In 1968, I became the director of the United States Information Agency which has to do with press, culture, education and so forth. I visited Hungary and it happened that at that time I was the highest ranking United States government official to have been there since World War II.

As I arrived, the ambassador met me at the airport. He showed me my schedule while we were sitting in the back of his car. There was a blank in the schedule. It said: "10:30 private meeting, an hour-and-a-half." I said, "What's that?" The ambassador pointed to the driver — be-

The Honorable Frank Shakespeare, American Ambassador to the Holy See and former ambassador to Portugal, has had a distinguished career in communications. For 19 years, he was with CBS where he became president of CBS Television Services. He has also served as director of the U.S. Information Agency, president of RKO General, Inc., and chairman of Radio Free Europe/Radio Liberty. In these columns, *Viewpoint* presents excerpts from Mr. Shakespeare's Commencement address to the Class of 1988 on June 11. The complete text of his address appeared in the October, 1988, issue of *Vital Speeches of the Day*.

Photo: Milt Sims



Viewpoint

cause the driver is always a KGB type — and said, "We'll talk about that later at the residence."

When we arrived at the residence, I asked, "What is that meeting?", and he said, "That's with Cardinal Mindszenty" and added: "You know, we don't normally permit anyone to visit Cardinal Mindszenty, but in this special circumstance, and since you represent the new Nixon administration, you ought to chat with him."

Some of the younger people here may not be familiar with Cardinal Mindszenty. His case was very important at that time, but has sort of faded in history now. Cardinal Mindszenty was Primate of Hungary in 1948-1949, when the Communists took over. They threw him in prison where he stayed until 1956. Then, for a period of 10 days, the Hungarian people again tasted freedom. They revolted and overthrew the Communist apparatus. One of the very first things they did was to go to the prison, break it open, ... take out this old man, Cardinal Mindszenty, put him on their shoulders, and carry him around. Of course, the Hungarian people thought in those euphoric days that they would have freedom, but the West did not respond. They lost their freedom nine days later when the Soviet Union sent in the tanks.

The minute the people in Budapest heard that the Russian tanks were coming, they knew the jig was up. What to do with the Cardinal? They went to the United States embassy, knocked, and when someone opened the door they pushed in the Cardinal and slammed the door.

Fortunately, the American ambassador's personal office was a two-room suite with a bath. The embassy staff put the Cardinal in the suite thinking he might be there for two or three days — that was in 1956. When I arrived, 13 years later in 1969, the Cardinal was still in the two rooms. Here was a man who had lived in prison from 1948 to 1956, and then lived restricted to two rooms in the United States embassy from 1956 to 1969.

Here is what the Cardinal told me...

He said, "[W]hen you go to the churches, you are going to see that they're open. Some of the churches look well and are kept well. Some have been refurbished. You'll see people in them, going to Mass, and so you'll say, 'Well, this isn't such a bad deal, the churches are open, they look in good repair, and people are going to Mass.'" The Cardinal went on, "Now, that's what it looks like to a tourist, but let me tell you what it's really like. We have two seminaries, down from 13. Every candidate going into those seminaries must be approved by the Communist authorities. One cannot enter unless the Communist state authorities approve because it's higher education. In their view, that's a gift of the state and you can't get a higher education unless they okay you. Their decision takes into account the service of your family to the Communist party." The Church has veto rights, of course, but you do not get into the seminary unless you are specifically approved by the state. The state makes sure that there are fewer graduates each year than the number of priests who are dying, so that the Church is gradually strangled. When one graduates from the seminary as a priest, he is licensed by the state to an individual parish. He cannot say Mass or substitute in any way for an ailing or missing priest in a nearby parish because he is not licensed there. The only priest in Czechoslovakia who may substitute for another priest in a church is the 89-year-old Cardinal. That is why he is so rarely in Prague... because he has to run around a country of 15 million people.

... There are 13 dioceses in Czechoslovakia; 10 of them are without bishops. Why? Because the state reserves the right to approve every bishop and it has not approved any new bishops in years. This situation may be changing at the moment, but there are 10 dioceses without bishops. The remaining three dioceses are headed by two bishops over 75 and a Cardinal who is 89. The state quietly strangles the number of seminary

dress of the men?", and I said, "Yes." He told me, "Well, Mr. Ambassador, you know that if you are a regular churchgoer in Czechoslovakia, you can't hold anything but a manual job, because the state controls all the white-collar jobs. If you are what they call a practicing believer, you're finished with any white-collar job. The men that you saw in that church may be some of the smartest, ablest men in Czechoslovakia but they clean streets because they want to go to church. Such men may have an even heavier burden. Their children may never get into a university or technical school because they are from a family of believers. The children may pay a fierce price because their parents go to church. So, the men that you saw in that church included some very noble souls."

Summarily, if any of you visit Czechoslovakia, a beautiful country, you may go into a lovely church, attend a Mass, and wonder, "What's the big deal about religion here?" I want you to know the other side of the story.

... When I was assigned Ambassador to the Holy See, I took two weeks to visit Central America, a heavily Catholic region that is important to the United States — an area... where a Marxist-Leninist government has been established in Nicaragua.

By coincidence, I was in Nicaragua on the Feast of the Immaculate Conception. I happened to be watching television on December 7, the eve of the festive Immaculate Conception Day, a big event in that country. Television carried live, in prime time, an event in the capital, Managua. It was a fiesta involving children being given gifts, exactly as our children might receive gifts at Christmas from Santa Claus. In the background, there were statues of Mary amidst pines. Mothers with children were in long lines. The cameras focused on the long lines and went in tight as the kids came to the head of the line to get their gifts. What do you suppose the gifts were? Brightly painted wooden machine guns and daggers. That is what they were giving the children in front of the statue of Mary on prime time television at the festive feast of the Immaculate Conception in Managua. Can you imagine the symbolism, the degradation, the meaning, the planning of that? The Sandinistas originally sought to crush or diminish the celebration, now they are more sophisticated and seek to coopt it.

Let me close with some observations about the position taken by our country in discussions on religious freedom with officials of Communist states. We press hard on three points: the appointment of bishops, the right of religious institutions to educate their followers in the faith and the right of those who practice religion not to be discriminated against in employment. We press these points in every appropriate forum... in the President's meetings in the Soviet Union... in George Shultz's meetings with Shevardnadze and others... in the Vienna human rights talks.

We say bishops should — must — be appointed. People have a right to religious leadership. The appointment of bishops in places like Lithuania, Czechoslovakia, Ukraine, is essential. We say it is not sufficient just to let parents give their children religion at home. If one is to develop mature religious belief, the religious institutions must be permitted to teach, to educate. And, of course, discrimination in employment against those who go to church is abhorrent.

These goals are very difficult to attain because they go like an arrow to the heart of the Communist system. As citizens, you can help by stressing with your Senators and Congressmen that it is vital in our relations with Communist societies that we do not just focus on economic, political, or military issues... that we keep the heat on religious freedom. As a nation that grew out of the Judaic-Christian tradition, we must maintain, in our dealings with Communist societies, that the human right of religious freedom is essential.

"This Special Place"

To give you an idea of the reputation of this special place: Shortly after I received the honor of the invitation to come here, I was talking one day with Cardinal Baum. Cardinal Baum is the former archbishop of Washington, D.C., and is now in the Pope's Cabinet as what we would call the secretary of education. He supervises, for the Pope, Catholic education all over the world. One day I was walking with Cardinal Baum and mentioned, purely in passing, "Eminence, I am going to California shortly to deliver the commencement address at a small college there, Thomas Aquinas." He stopped in his tracks, turned to me, and said, "That's an important thing you're going to do and at a very important place." The identification was instant — stopping in his tracks to say that Thomas Aquinas was a special place to which to come.

From The Honorable Frank Shakespeare's Commencement address to the Class of 1988

I talked with Cardinal Mindszenty. He told me of the tragic situation of the Church at that time in Hungary... what it meant, symbolically, that they could take a cardinal or a bishop and just throw him in prison — leaving the Church leaderless, the Catholic people demoralized.

Today, Communist authorities are more sophisticated. They no longer operate in such a blunt fashion but they remain atheistic with a vision of man without God. We are rooted in the Judeo-Christian tradition. If we do not focus on the importance of that difference, they do. They know that religion is the Achilles heel for them. In the beginning, they treated religion with overt brutality. Today, they are far more sophisticated. How do they treat it today?

Three weeks ago, I went to Czechoslovakia and spent six days there. I called on the old Cardinal in Prague — he is 89 years old — and said, "Eminence, what is it like for the Church in Czechoslovakia today?"

applicants and quietly strangles the Church leadership.*

I visited Bratislava, Czechoslovakia's second city and the heart of Slovakia. On a Tuesday I went to a six o'clock Mass at a church that held perhaps 500 people. There were about 450 people attending that Mass, on an ordinary Tuesday evening. You could almost feel the fervor in that church... Perhaps 60 percent of the congregation were women; 40 percent, men; there was a substantial number of young people, about the age of today's graduates. Curiously, all the men wore lumber jackets or overalls or that sort of thing. Wearing a tie and jacket, I was the best-dressed man in the church. Later, I commented to an officer at our embassy: "I was astonished that the church was so full and also at the dress." He interrupted and said, "At the

*Note: Three new bishops were consecrated in Czechoslovakia on June 11-12, 1988. Nine of the country's 13 dioceses remain without ordinaries or Vatican-approved administrators.

The Class of 1988 With Titles of the Senior Theses

Mark David Allen
Goleta, California
Bleed, Bleed, Poor Country: An Investigation of the Problem of Tyrannicide

Patricia Marie Barry
Surrey, British Columbia
Whether Man Naturally Achieves His End

Maureen Gabriel Cassidy
Eugene, Oregon
Does Kant's Critique of Knowledge Provide an Explanation of Error?

Irene Mary Cervantes
Whittier, California
Seeking a Better Understanding of the Mystery of Faith

Martin Charles Postgate Dale
North Vancouver, British Columbia
Aristotle and Cicero on Friendship: A Comparison

Cynthia Catherine DeLuca
Ojai, California
The Distinction between Common and Proper Goods

Germaine Yvette DuRocher
Boulder, Colorado
Will God Indeed Dwell in This House: An Answer to Solomon's Question

Angelica Vibiana Ellis
Lancaster, California
A Consideration of Man's Natural Mode of Knowing According to Descartes, Locke, Hume, and Aristotle

Marilyn Teresa Ellis
Lancaster, California
Education As Seen in Light of Man's Nature and Natural Perfection: A Critique of Montaigne's View of Education

Edward Louis Froelich
Corona, California
The Boundary of Reason Is the Beginning of Faith: An Investigation of the Most Holy Trinity

Frank James Gebken
Canoga Park, California
Don Quixote: Sage or Fool?

James Edward Isaacson
Lake Forest, Illinois
Moby Dick: An Attack on Religion

Margaretha Marie Therese Ivers
Flintridge, California
On the Necessity of Christ's Passion

Brian Thomas David Kelly
Elmhurst, Illinois
Why Some Bodies Move Always and Naturally Upward and Others Downward, While Others Again Move Both Upward and Downward: Aristotle's Account

Joan Shirley Kingsland
North Delta, British Columbia
Whether It Is Possible for a Square to Exist Equal in Area to a Circle

Michael James Letteney
San Mateo, California
Whether the Natural Phenomena Alone Are Sufficient to Suggest Evolution as the Cause of Organic Diversity

Joseph Vann McCoy
Mount Airy, North Carolina
Wonder and Eternal Happiness

John Patrick Mills
West Bend, Wisconsin
A Consideration of the Characters of Hector and Achilles in the Iliad and What Homer Is Telling Us Through Them

Photos: Milt Sims;
John Van Hecke (Class of 1990)



Dean Thomas E. Dillon, right, presents the Class of 1988 as President McArthur prepares to confer the degrees.

Teresa Elena Bernadette Sisneros
Santa Fe, New Mexico
Man's Final End

Susan Eva Stong
Birmingham, Michigan
The Naturalness of the State and Its Relation to Man's Social Nature According to Aristotle

Karen Denice Catherine Stuart
Galveston, Texas
The Role of the Family in the State

Lori Anne Sullivan
Glenview, Illinois
The Priesthood of the Laity: A Call of the People



After receiving his hood and diploma, each graduate knelt to kiss the ring of the presiding prelate.

Commencement



His Excellency Most Rev. Glennon P. Flavin, Bishop of Lincoln, Neb., was the principal celebrant of the Baccalaureate Mass on June 11. Rev. Msgr. John F. Gallagher, left, and Rev. John A. Hardon, S.J., right, were among the concelebrants.

Paul Martin Moeller
El Cajon, California
"Laughter Is the Best Medicine": On the Causes and Conditions of Laughter

Martin Ignatius O'Hara
Blair, Wisconsin
A Critique of Newtonian Space and Place

Mary Louise Orlowski
Vancouver, British Columbia
A Metaphysical Exposition on the Materiality of Separated Substances

David Jean Quackenbush
Woodinville, Washington
A Critique of the Method Proposed by Francis Bacon for the Development of Art

Conrad Alexander Saturnino
Camarillo, California
The Second Ethical Root: The Corporation and Its Effect on a Democracy



Irene Cervantes, Tom Sullivan, and Brian Kelly reflect the happiness that everyone felt on Commencement Day.

Thomas Michael Sullivan
Washougal, Washington
The Truth Shall Make You Free: A Refutation of the Marxists' Position on Freedom

Christopher Allen Wilson
Delta, British Columbia
The Tale of the Grand Inquisitor: World Within a Story

Lisa Francine Ziglinski
Kansas City, Missouri
Don Quixote: Comedy or Tragedy?

"Your program fully meets the requirements of a superior baccalaureate degree."

"If one judges a college by the quality of its students, then my experience with your students offers ample testimony of the excellence of your institution."

"If performance means anything, Thomas Aquinas College is doing something exceedingly right."

These assessments of the College and its graduates were among those the Dean's office received from facul-

Our Curriculum and Graduates Receive Praise

By Thomas E. Dillon, *Dean of the College*

ty in graduate and professional schools around the country in the fall, 1987.

In preparation for the November, 1987, visit of the Western Association of Schools and Colleges accrediting team, we wrote to 38 faculty members at postgraduate schools where two or more of our alumni have studied. They were asked to assess the academic program at Thomas Aquinas and the intellectual formation and

academic performance of the College's graduates. The 30 replies we received universally gave high praise to the College's curriculum and to the academic competence of our alumni.

Representative of the assessments of our program of studies are these from G. B. Tennyson, professor of English at UCLA, and William E. Carroll, professor of history at Cornell College in Iowa. Dr. Tennyson stated: "I am convinced that Thomas Aquinas is on the right track in its approach to education, and that its program is an exceptionally strong and effective one."

"The texts you read, the dialectical discourse in your classes, the habits of mind you celebrate, are in the best tradition of liberal learning," wrote Professor Carroll.

Ralph McNerny, director of the Jacques Maritain Center at the University of Notre Dame, spoke of the well-defined academic program at Thomas Aquinas.

Those responding to our survey commended our alumni for their ability to reason, superior writing and analytic skills, and desire for knowledge.

William B. Allen, professor of government at The Claremont Graduate School, reported: "Certainly, in

our program, your graduates have consistently ranked among the best students."

Everett C. Olson, emeritus professor of biology at UCLA, commented on "the breadth of education and understanding of the ways of learning" of the College's alumni, and Charles M. Young, associate professor of philosophy at The Claremont Graduate School, observed that the Thomas Aquinas graduates he has taught have been "intellectually serious, eager to learn, and willing to work hard. They have received first-rate intellectual training."

Noting that Thomas Aquinas graduates are well prepared for graduate work in law and anxious to explore academic challenges, Douglas W. Kmiec, director of The Thomas J. White Center of Law and Government of the Notre Dame law school, remarked that "your students exhibit a seriousness of purpose and a true dedication to the welfare of the community."

The responding faculty consider our alumni mature and well-balanced, diligent, passionate about discovering the truth, the possessors of intellectual integrity. Charles E. Rice, professor of law at Notre Dame, said directly: "Thomas Aquinas graduates are the best, period, paragraph."

In recent conversations with Thomas Aquinas College freshmen and sophomores, it is apparent that the promises of the College — to the students' great satisfaction — are indeed carried out.

Thomas Aquinas College is devoted to Catholic liberal education and its Great Books curriculum is presented in tutorials rather than through classroom lectures. These tutorials can only be successful if the

Catholic and it is this union — academic and spiritual — which makes the school such a rich and fertile field for the thoughtful student.

Freshman Lauren Bowes of Virginia says she "expected a college where people were really interested in education, in learning for the sake of learning. My hopes have been more than fulfilled at Thomas Aquinas."

Sam Schmitt, a freshman from Massachusetts, believes that the tutorials are the right method through which to study the Great Books. He is able, he says, to understand the material fully and finds that in class he can get his "points and objections out on the table and that is very satisfying."

Many students at Thomas Aquinas have attended college elsewhere and they are often the College's most enthusiastic advocates because they have a basis for comparison. For example, Grace Heon — a freshman who received a degree in literature and mathematics in her home state of Colorado — states that had she known of Thomas Aquinas earlier she would have come here following high school. She is impressed that, unlike the students at her former college, those at

Thomas Aquinas are "speaking, contributing, and trying to find the answers."

Grace adds that classes at Thomas Aquinas "can sometimes be exhausting but it is good in that you have to think through the material yourself and then convince others of your analysis, which is not the easiest thing to do."

For sophomore Ed Wassel of Alaska and many other students, the academic and spiritual life cannot be separated at Thomas Aquinas: "I noticed," he reports, "that as I started to order my spiritual life I became more organized in my daily life and the classes and studying became more significant."

Ed credits the Catholic nature of the College with strengthening and nurturing his faith. "Because there are so many students participating," he comments, "it is very easy to get into the habit of attending Mass daily and saying the Rosary each evening."

Couple the intellectual vitality of the Great Books curriculum with the eternal truths of the Catholic faith and the result is a college which is truly ordered to man's good. "The spiritual and the academic are operating together here," Grace Heon concludes: "This combination is not just a great idea, it is a reality."

College Unites the Academic and the Spiritual

By Richard Probasco, *Class of 1991*

students are well prepared and fully participate in the lively discussions characterizing them. Since much of the success of the academic program depends on the students, the College admissions office searches for prospective students who, as admissions director Thomas J. Susanka says, "like to ask questions about life and science and art, and who aim at understanding the truth about those topics."

The College is rigorously academic and intrinsically

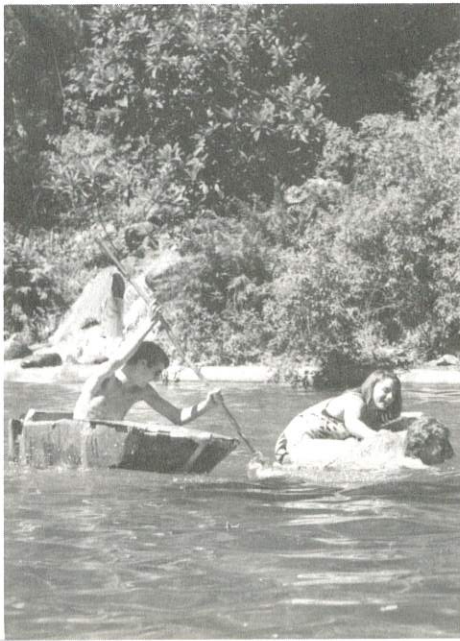
Snapshots

The 1988-89 College year began on September 12 with more ceremony than in previous years. The first-day program included a procession of students and faculty, below, to Mass and, after Mass, an all-College convocation at which President McArthur opened the academic year and Dean Dillon introduced the Class of 1992.

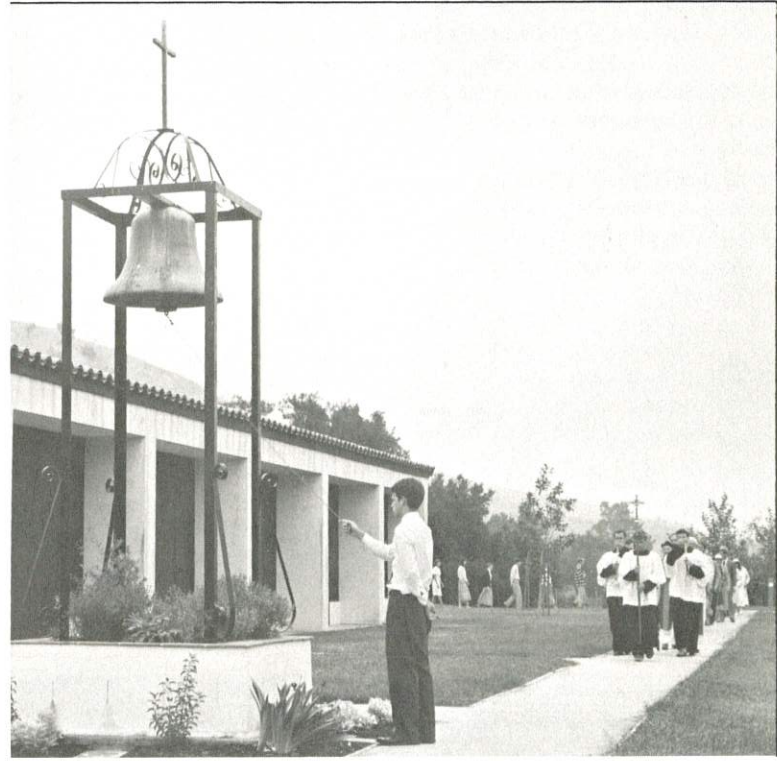
Photos: Martin Dale (Class of 1988); Paul Raab (1978); John Van Hecke (1990)



John Damiani (1984), Nick Cammarota (1984), and Phil Carey (1986), from left, were among the alums returning for Alumni Day on May 21. The alumni seminar on St. Thomas Aquinas' discussion of the Beatitudes was the focal point of the day.



Everyone on campus joins in the Alumni Day events: The undergrads' cardboard boat races, above, require ingenuity and the faculty won the basketball tourney.



Former Ambassador Elected to Board

By Michael F. McLean
Vice President for Development

William A. Wilson of Los Angeles, the first United States ambassador to the Holy See, was elected to the Board of Governors of Thomas Aquinas College at the board's quarterly meeting in October.

Mr. Wilson was the American ambassador to the Holy See from 1984 to 1986. He served as President Ronald Reagan's personal envoy to the Vatican from 1981 to 1984 before full diplomatic relations were established between the United States and the Vatican.

In announcing Mr. Wilson's election to the Board of Governors, board chairman Frederick J. Ruopp said: "Mr. Wilson's wealth of experience in business, education, and foreign affairs is a major addition to the resources of the board."

A businessman and rancher, William Wilson serves on the boards of directors of Pennzoil Company, Jorgensen Steel Company, and St. John's Hospital Corporation (Santa Monica, Calif.), and is a consultant for the investment banking firm of Shearson Lehman Hutton. A graduate in engineering of Stanford University, he was a member of the board of regents of the University of California for 16 years. Mr. Wilson has been a member of the Knights of Malta since 1980.

Alumni Association Formed Last Summer

By Angela Grimm
Class of 1985

In a banner year for expansion, the College community has added yet another asset. This time not a building or new equipment, but a human resource: the Thomas Aquinas College Alumni Association.

Under the leadership of Andrew Zepeda (Class of 1979), several Los Angeles-based alumni met last summer to form a steering committee for the association. The committee has elected officers pro tem, adopted bylaws, established fund-raising goals and strategies, and has laid the groundwork for chapters of the association to be formed in other parts of the country.

The alumni association launched a pledge drive with the goal of raising \$50,000 for the College's operating costs for the 1988-89 fiscal year. So far, the drive has brought the alumni more than halfway toward that goal.

Perhaps the most visible activity of the association is the *Alumni Newsletter*, produced under the technical direction of Jerry Stets (1980) and edited by Angela Grimm (1985). The publication will appear three times a year with news about the association and the activities of individual alumni.

The mission statement of the alumni association is as follows: "The Thomas Aquinas College Alumni Association exists to assist the President in developing Thomas Aquinas College. The Association's specific functions shall include fostering Catholic liberal education among the alumni, fund raising, assisting with student recruitment, and career and education guidance of current students and alumni."

Nearly \$654,000 in Foundation Grants Have Been Received Since Last Spring

By Laura J. Halbmaier
Assistant Development Officer

Since last spring, Thomas Aquinas College has received \$653,900 in foundation grants to be used for development and operating expenses, in the building and student financial aid programs, and as unrestricted gifts.

In the spring, 1988, a grant of \$250,000 for development and operating funds was approved by the Dan Murphy Foundation of Los Angeles. In August, the Fritz B. Burns Foundation, Burbank, Calif., granted the school \$150,000 for construction of a classroom building and in November the Marcellus L. Joslyn Foundation of San Diego gave the College \$12,000 for the building program.

Also in November, two foundations awarded Thomas Aquinas funds for the student financial aid program: The Ralph M. Parsons Foundation, Los Angeles, granted the College \$200,000 for student financial aid in 1988-89 and the Dr. Scholl Foundation, Chicago, made an award of \$20,000.

In addition, the Joslyn Foundation — which in 1975 established the Marcellus L. Joslyn Memorial Loan Fund for Thomas Aquinas students — pledged to contribute approximately \$20,000 to this fund each year for the next five years.

Since July, unrestricted gifts have been received from the Achille Levy Foundation, Ventura, Calif., \$1,900; George T. Cameron Educational Foundation, San Francisco, \$1,500; Di Loreto Foundation, Roslyn Heights, N.Y., \$2,500; Drum Foundation, San Francisco, \$15,000; and Pacific Western Foundation, Downey, Calif., \$1,000.

In commenting on these grants, President McArthur said: "The College is deeply grateful for the generous support of these

foundations. We rely on gifts for a large portion of our operating costs and for the entire building program."

In recent months, officers of two foundations visited the College. Several trustees of the Fritz B. Burns Foundation met on campus with members of the Board of Governors and administration in July. In the fall, the College expressed its gratitude to Sir Daniel J. Donohue, president of the Dan Murphy Foundation, during his visit to the campus on November 1. Dr. McArthur presented Sir Daniel with a 1964 Roman Missal as a token of the College's appreciation for the support which he and the Dan Murphy Foundation have given Thomas Aquinas since the College was founded.

Your Prayers Are Requested

Please pray for the repose of the souls of Mr. Frederick O. Ruopp, Van Nuys, Calif., father of Frederick J. Ruopp, chairman of the College's Board of Governors; Chauncey D. Stillman, Armenia, N.Y., former member of the Board of Governors, life member of the President's Council; and the following members of the President's Council: Mr. Bernard F. Flynn, Los Angeles, long-time friend of the College; Mrs. Armin J. Sibbell, West Los Angeles, grandmother of Roberto R. Orellana (Class of 1982); Mrs. Mary Ann Wallen, Los Angeles. Please remember in your prayers the souls of Miss Teresa Devereux, Portland, Ore., benefactor of the College; Mrs. Mary Louise Janeway, Los Angeles, mother of Mrs. William W. Smith, President's Council member; Mrs. Sophia Smith, mother of Dr. William W. Smith, member of the President's Council.