

NEWS OF THOMAS AQUINAS COLLEGE

JUNE 1974

THE CHRISTIAN COMMUNITY OF LEARNING

Liberal education aims at knowledge of the truth. The truth, like justice or liberty, is a common good and is only reached by many working together. A college of liberal education, then, must be a community of men working together to attain the truth. The existence of such a community requires a bond of natural friendship among its members. This means that each must genuinely desire that his friends come to a knowledge of the truth. Thus, teachers and students will come together for the sake of a goal which transcends their private desires and which they work together to reach.

Understanding this principle, the founders of Thomas Aquinas College endeavored to establish methods of teaching and an organization of the college which would minimize competition and division among faculty, students and administration. This accounts for many of the noticeable differences between Thomas Aquinas College and other institutions. Its small size, the absence of the usual ranks and departments, the elimination of student government, the use of the Socratic or tutorial teaching method, the high ratio of teachers to students, and many other distinctive aspects of the college are, at least partially, explainable in terms of this principle.

With the completion of its third year, the college is clearly successful. Genuine liberal education does go on and the college has become a community of friends seeking the truth together. But Thomas Aquinas College set out to be much more. Its founders hoped to establish not merely a community of learning but a Christian community of learning. They did not merely aim at liberal education but at Catholic liberal education, not only at a knowledge of the truth which human reason can discover but at a knowledge of the Truth which is also the Way and the Life. Such a community cannot be established or maintained by any human agency, however wise. No plan of organization would be sufficient. A Christian community of learning requires more than the natural virtue of friendship. It requires the supernatural virtue of Charity, which is a free gift of the Holy Spirit: a grace brought to fruition through the prayer and sacrifice of many who, believing in Jesus Christ, are guided and helped by His Church.



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This, too, has taken place. By the Grace of God, Thomas Aquinas College has, in some measure, become a Christian community of learning bound together not only by friendship but by Charity. This community is not limited to students and teachers. It extends to all of you who participate in it by prayer and sacrifice. We all thank God and pray that He will perfect and sustain this community as a part of that greater Body which it serves and which is One, Holy, Catholic and Apostolic.

Peter L. DeLuca
Vice President

PRESIDENT SPEAKS ON "LIBERAL EDUCATION AND THE PRESERVATION OF POLITICAL ORDER"

In an address to members of the President's Council on April 9, 1974, Dr. Ronald P. McArthur outlined the relationship between classical liberal education and the preservation of a free society. He pointed out that education comparable to that offered at Thomas Aquinas college was the basis of Western Civilization until modern times. He particularly emphasized the similarity of the curricula of the schools attended by this nation's Founding Fathers and that offered by Thomas Aquinas. The meeting was graciously hosted by Mr. and Mrs. Patrick James Kirby at the Annandale Golf Club in Pasadena.

On May 13, 1974, Dr. McArthur's lecture was extensively quoted on the editorial page of the *Wall Street Journal* (see enclosed). It has generated considerable interest in many quarters. The full text of Dr. McArthur's lecture is available from the college office.

NEW VISITORS APPOINTED

President Ronald P. McArthur has announced the appointment of five new members to the Thomas Aquinas College Board of Visitors. The Board is a group of prominent men from various walks of life who believe in the college and its program. They visit the campus annually to give the president and the governors the benefit of their comments and suggestions. While on the campus, the visitors frequently serve as participants in the Friday evening lecture series.

The new members are as follows: Dr. Balduin Schwarz, former chairman of the Department of Philosophy at the University of Salzburg and currently president of the international Catholic lay organization, Pro Fide et Ecclesia; Fr. John Hardon, S.J., Professor of Theology at the Bellarmine School of Theology in Chicago; M. Stanton Evans, Editor of the Indianapolis News and prominent columnist, radio commentator, author and lecturer; H. Lyman Stebbins, national president of Catholics United for the Faith, a lay organization working for fidelity to the Church, and prominent natural law philosopher, Dr. Peter J. Stanlis of Rockford College, Illinois.

ADMISSIONS DIRECTOR CONCLUDES SUCCESSFUL TOUR

Dennis Koller, Director of Admissions, recently returned from a fifteen day trip to seven different cities in the East and Mid-West. Mr. Koller spoke to interested groups of parents and students and it is his judgment that the trip was "highly successful." Upon his return, Mr. Koller said, "It goes to show that there are many people thirsting for news of such a college. Our job and the job of all the friends of the school is to conscientiously spread the word of its existence and purpose."

In regard to the 1974-75 freshman class, Mr. Koller urges anyone who is seriously interested to act quickly if he wishes to become a part of the school this year. Only a few of the available places still remain.

LECTURE SERIES CONCLUDES

The 1973-74 lecture series provided a stimulating added dimension to the academic program. Students and faculty heard sixteen Friday evening lectures on a broad range of topics. Speakers and their subjects included Fr. Raymond Schoder, S.J. on "The Varied Splendor of Medieval Art"; Salzburg philosophy professor, Dr. Balduin Schwarz

on "The Importance of Thomas Aquinas in our Times"; Fr. John Hardon, S.J., Chicago theologian, on "Process Theology: Its Principles and Its Purposes"; Dr. Herbert Ratner, prominent Catholic physician and professor of medical ethics, on "The Learned Professions"; natural law philosopher, Dr. Peter J. Stanlis, on "The Natural Law from Plato to Burke"; (Rtd) Major General Elias Townsend on "World Perspectives" and Fr. Stanley Parmesano, O.P. on "St. Thomas and our Contemporary World."

While these lectures are open to the public, and the schedule is available from the office, the college does not widely publicize the events beforehand because severe space limitations make it impossible to accommodate the large attendance which might thereby be generated.

SCHOLARSHIP FUND STILL MODEST BUT GROWING

Vice President Peter DeLuca reports that the new St. Thomas Scholarship Fund announced in the January newsletter has received contributions totaling \$10,415. This fund is established in support of the college's extensive financial aid program for deserving young people. It offers an opportunity for those who believe in the work, but who are not already supporting it to lend what assistance they can in a very important area. They can, at the same time, help to demonstrate a broad base of support for the institution. Participants are asked to contribute an amount equal to one per cent of their annual income. The contribution can be made either in the form of a monthly pledge or on an annual basis. Contributions should be sent to the attention of Mr. DeLuca and designated for the St. Thomas Scholarship Fund. All contributions to the college are, of course, tax deductible.

AUXILIARY SPONSORS AREA TEAS

When Thomas Aquinas College was founded a series of Sunday afternoon teas were held throughout the Los Angeles area to acquaint interested people with the goals and purposes of the then new college. The Thomas Aquinas College Auxiliary is now sponsoring another series of teas to offer people an opportunity to hear what progress the school has made and to introduce it to their friends.

Dr. and Mrs. Frank J. McEntee and Dr. and Mrs. Carl Doria hosted the first two of these events in their homes on April 21 and May 19. Others will be announced as they are scheduled. The college is most grateful to the members of the Auxiliary, and to those who are willing to act as hosts, for making possible these very important programs. Anyone interested in joining the Auxiliary or in offering their home for such an event should contact Mrs. Charles Frank (213) 986-1439.

Notable & Quotable

Dr. Ronald P. McArthur, president of Thomas Aquinas College, in an address to a businessman's association in Pasadena, Calif.:

Our Founding Fathers were liberally educated. . . . Hamilton and Jay attended Kings College, now Columbia, while Madison attended the College of New Jersey, now Princeton. They studied, while there, the various arts and sciences which cultivated the intellect and they partook of a required curriculum. . . .

They read and studied the original sources and the greatest commentaries on them. They were made to acquire a certain mastery of their materials and they were made to *think* about the things they studied. They were further made to take part in serious disputations before they could graduate. They were actively engaged as disputants in questions such as these: "Whether All Men By The Law of Nature Are Free?" and "Whether a Man Ought To Go to War Without Being Persuaded of the Justice of His Cause?". . . .

Madison went on . . . to gain a Masters Degree in Theology and Hebrew. Jay also gained a Masters Degree with a thesis on "The Usefulness of the Passions," and after a distinguished career which included a time as Chief Justice of the United States, spent his retirement studying and writing on the Biblical Prophecies. He was, in fact, the president of the American Biblical Association. And you know, I'm sure, that Franklin was a great Newtonian physicist and that Jefferson had many intellectual interests beyond politics:

While I have only touched upon the education of three of our Founding Fathers, I could speak in the same way about many more. My point is that while we cannot explain by their education the native genius of these great men, we *can* explain by it their contribution to our country, for their education was at once the best education for citizenship in a republic and the best preparation for the life of intelligence, a life for the sake of which the life of politics goes on.