

Thomas Aquinas College NEWSLETTER

SUMMER 1981

10000 N. Ojai Rd., Santa Paula, California 93060



SEVENTH GRADUATING CLASS URGED TO PAY PRICE OF FAITH

Theologian Implores Graduates

On Saturday June 6, 1981, Thomas Aquinas College held its Seventh Baccalaureate Mass and Commencement. Monsignor Donal Mulcahy, representing the Archdiocese of Los Angeles, was the principal celebrant of the Mass. Father Joseph Fessio, S.J., Director of St. Ignatius Institute of the University of San Francisco, was the homilist.

In the Commencement ceremony, James Leonard Mills, of West Bend, Wisconsin spoke on behalf of the senior class. Father John A. Hardon, S.J., noted author and theologian, delivered the commencement address. The conferring of degrees upon the eleven young men and eleven young women graduates took place on the campus near the Hacienda building. Both the Mass and Commencement processions were accompanied by the chapel bell.

Parallel of Confirmation with Graduation

The parallel proposed by Senior Class Speaker James Mills between graduation and the Sacrament of Confirmation provides a unifying theme for the speeches delivered at the Commencement. "Just as the Sacrament of Confirmation is a visible sign of the special graces and powers bestowed upon a man, which make him spiritually mature," he began, "so too is this graduation ceremony a visible sign of the special graces and benefits that have been bestowed upon us and which make us intellectually mature."

Intellectual Maturity

This "intellectual maturity" was in turn described by Cardinal Manning's representative, Monsignor Donal Mulcahy, when he quoted Pope Pius XI who said: "The true Christian product of Christian education is the supernatural person who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, the true and finished person of character."

This parallel of Confirmation with graduation developed by the speakers pointed to the benefits of "intellectual maturity" when extended to society. Confirmation, conferred upon those ready to embark upon public life, was suggested as similar to true education which prepares and strengthens the young for public life. Monsignor Mulcahy brought out this point by quoting Cardinal Newman who wrote: "A university training is the great ordinary means to great but ordinary ends. It aims at raising the intellectual tone of society, purifying the national taste, at supplying the true principles to popular enthusiasm and fixing aims to popular aspirations"



Class of 1981

Back row from left: Steve Johnson, Matthew Gebken, Julia Schmitt, Glen Coughlin, Peter Irving, Patricia Ford, Barbara Nacelewicz, Michael Dolson, Joseph Almeida, David Shaneyfelt, Anne Schaeffer, Loraine Ivers, Thomas Cools, James Mills.

Front row from left: John Steichen, Mary Kern, Margaret Boersig, Wendy-Marie Teichert, Suzanne Skrinar, Ann Skahill, Jeanette Langley, Thomas Gerhards.

Go Forth

The social implications of graduation were underlined by James Mills when he said that "corresponding to the form of the Confirmation ceremony which consists of certain proper words, is the form of the graduation ceremony which consists of the President's charge to the graduates." He was referring to the statement of College President Dr. Ronald MacArthur, who said: "You are charged beginning this day, with maintaining, advancing, defending, and protecting your Catholic heritage — its Faith, its Hope, its Charity and all its learning and culture. You must strive in your lives to live for God alone — the Father, the Son and the Holy Spirit — and to insist in season and out of season on the primacy of Peter and the Church he governs"

This charge, Mills said, "is both very inspiring and very sobering. It is inspiring because it calls to mind the words of Our Lord to His disciples when He told them to go and teach all nations This charge is very sobering because it impresses on us the moral obligations we now have to God and to man as a result of the kind of education we have received here at Thomas Aquinas College."

Suffer With Christ

The sobering as well as the inspiring side of this charge was referred to, in fact, dramatically emphasized, in the Commencement address given by Father John A. Hardon, S.J.. Almost as if to follow up on the closing words of James Mills that he and his fellow graduates "must have courage and follow the shining example of the Saints," Father Hardon began his talk with reference to the two most illustrious followers of Christ in our time: Mother Teresa and Pope John Paul II.

Only the day before the Thomas Aquinas College graduation, Father Hardon spoke with Mother Teresa. She had mentioned how the attempted assassination of the Pope had the wonderful effect of uniting Catholics as nothing else could have: truly an act of God. But it was Father Hardon's purpose in his address to share with the graduates his deepest convictions about the teaching of Pope John Paul, for which the Holy Father faces all dangers to follow Christ.

Father Hardon divided the teaching into four parts. The first three he called "duties," but the fourth he chose to call an "opportunity." The "duties" are: first, to know the truth revealed by Jesus Christ; second, to realize how desperately the modern world needs Christ; third, to proclaim what Christ has revealed. The fourth papal teaching is to pay the price, that is, to embrace the "opportunity" to suffer with Christ.

"There will be a price because the enemies of Christ are more determined and closer to home than ever," Father Hardon stated. "There was a time when the Gospel prophecies of internal betrayal seemed remote, but how the times have changed!"

Even in this life, nonetheless, Father Hardon did suggest that there are rewards. "The beauty of Christ takes possession of our hearts Our personality literally changes We take on the quality of martyrs," ready to die if needs be, and following the Holy Father, who faces all danger in this spirit, we too will discover "the secret of the true joy in this world."

Following the Commencement, the graduates were joined by their parents, friends, fellow students, faculty, Governors of the College, and a large number of alumni and former students for lunch in St. Joseph's Commons. The College Board of Governors met on campus after the luncheon.

PRESIDENT'S 1981 GREETING AND CHARGE TO GRADS

President Ronald P. McArthur, Ph.D.

Greeting

I am privileged, in the name of all of us at the College, to welcome you this morning to our campus. The beauty of the place reflects the beauty of the souls of our graduates, and it is a fitting background for us, the College Community, to thank you parents, family and friends, who have made it possible for us to help these young people, if even a little, on their way.

You have an open invitation to visit us as you can. The doors are open not only today but everyday, for you have, with us, been partners in the education of those you love. We, on our part, are most grateful for having had the opportunity.

Charge to the Graduates

You are charged, beginning this day, with maintaining, advancing, defending, and protecting your Catholic heritage — its Faith, its Hope, its Charity, and all its learning and culture.

You must strive in your lives to live for God alone — the Father, the Son, and the Holy Spirit — and to insist, in season and out of season, on the primacy of Peter and the Church he governs. You must understand that, no matter what the condition of the world, what the vicissitudes of the suffering Church, what the past has bequeathed you, what the future holds for you, that, in Newman's courageous and hopeful words, "All who take part with the Apostle are on the winning side."

Each of you must live his life so that, when you are to meet your Maker you can say, as did the Angelic Doctor as he received the Eucharist for the last time, "I receive Thee, Price of my redemption, Viaticum of my pilgrimage, for love of Whom I have fasted, prayed, taught and labored. Never have I said a word against Thee. If I have it was in ignorance and I do not persist in my ignorance. I leave the correction of my work to the Holy Catholic Church, and in that obedience I pass from this life."

May God Bless you on your way.

1981 SENIOR THESIS TITLES

Joseph Anthony Almeida
Bridgeport, Pennsylvania
Prelude to a Discussion of Poetry

Margaret Donna Boersig
Kirkwood, Missouri
The Newtonian Influence

Thomas Matthew Cools
Colbert, Washington
Immortality and the Good Life

Richard Glen Coughlin
Quebec, Quebec
Participation and Causality

Michael Howard Dolson
Hot Springs, Montana
Virtual Containment
(To 'be' in a sense and yet 'not be')

Patricia Annette Ford
Downey, California
Whether Public Expression Must Be Censored in Society

Matthew Moore Gebken
Canoga Park, California
The Essential Uncertainty of Prudential Judgments

Thomas L. Gerhards
Portland, Oregon
Homer and Virgil: Opposing Views About How Men Should Attain Their Final End

Peter Joseph Irving
Vancouver, British Columbia
Advertising and Rhetoric: 'Knack' or Art

John Joseph Steichen
St. Cloud, Minnesota
The Path to Newtonian Physics

Wendy-Marie Teichert
Sacramento, California
The Effect of Philosophy on Language: A Consideration of the Poetry of T.S. Eliot

Steven Alan Johnson
Port Huron, Michigan
The Basis of Political Authority

Mary Julia Catherine Kern
Fillmore, California
A Consideration of the Ways In Which Galileo and Newton Use the Infimite In Understanding Motion

Jeanette Margaret Langley
Belfast, Maine
The Value of the Science of Ethics

James Leonard Mills
West Bend, Wisconsin
On the Ptolemaic Account of the Double Anomaly

Barbara Mary Nacelewicz
Dearborn, Michigan
Whether Prayer is Necessary for Salvation

Anne Elizabeth Schaeffer
San Francisco, California
Freedom and Necessity in War and Peace

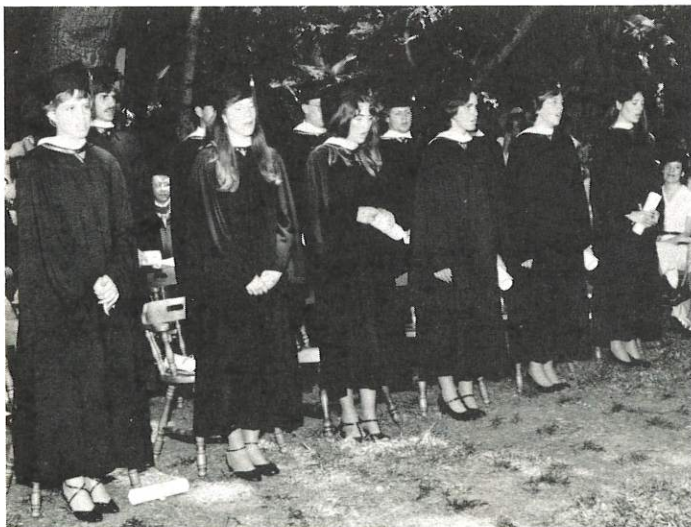
Julia More Schmitt
Lancaster, Massachusetts
Whether Poetry Ought to Be a Part of Liberal Education

David Allen Shaneyfelt
Grants Pass, Oregon
A Defense of Republicanism

Ann Frances Skahill
La Verne, California
The One Eternal Priesthood: A Consideration of the Various Modes of Participation Therein

Suzanne Mary Skrinar
Tacoma, Washington
The True Notion of Citizenship

Loraine Alma Michelle Ivers
La Canada, California
How the Sense of Touch Bears Upon the Intelligence



Graduates sing traditional Non Nobis Domine. The singing of Psalm CXV has been a part of every Thomas Aquinas College graduation.

THE COST OF PROCLAIMING CHRIST: The Message of Pope John Paul II

Thomas Aquinas College Campus
June 6, 1981 Santa Paula, CA

In conversation with Mother Teresa yesterday in New York, we discussed the May 13th attempted assassination of Pope John Paul II. Mother Teresa observed how this savage attempt to kill the Pope has served to unite so many people. "It has brought us together," she said, "in a way that can only be described as an act of God. We are more united as Catholics now than we could ever have been, except for this murderous attack on the life of the Holy Father."

My purpose in the present address is to share with you some of my own deep convictions on the historic importance of the teaching of Pope John Paul especially for today's graduates of Thomas Aquinas College. This teaching can be capsulized in four statements, each of which can serve as one aspect of our subject, namely, "The Cost of Proclaiming Christ: the message of Pope John Paul II." We will call the first three duties and the fourth an opportunity, as follows:

1. The first duty of a person who calls himself a Roman Catholic is to know the truth revealed by Jesus Christ.
2. The second duty is to realize how desperately the modern world needs Christ.
3. The third duty is to proclaim what Christ has revealed.
4. The fourth is to pay the price of this proclamation.

KNOW THE TRUTH

If there is one theme that stands out in documents and addresses of Pope John Paul it is his insistence on the faithful knowing what God has revealed in the person of Jesus Christ. This is no casual recommendation to Catholics who should know the faith. It is an urgent plea of the Vicar of Christ talking in the last quarter of the 20th century, when science has opened up vistas of knowledge that were not even dreamed to exist as recently as 1900; when education has sharpened the critical faculty of millions in almost every country of the world; when the power of the state is organized in what seems like a conscious effort to scandalize the minds of its citizens, through legislation and the media.

Knowing what Christ revealed is much more than knowing the facts of our faith. It means understanding the faith. This probably sounds strange and scandalous to some people. But it is crucially important.

Remember the parable of the sower in the Gospel who sowed his seed on four kinds of ground, and only the last soil produced any harvest? When the sower came to explain why no fruit was produced in certain kinds of ground, he identified the first nonproductive soil as that which fell by the wayside. They are those, Christ said, who having heard the word of God, fail to understand it. Therefore the devil comes along and steals the word of God from their hearts.

[Full text of the Commencement address by Fr. John A. Hardon, S.J. is printed here.]

Understanding what we believe does not mean full comprehension; what we believe is still revealed mystery. But it should be intelligible mystery and not merely a series of episodes in the gospels, or propositions taught by the church that we have not truly grasped with our minds or thoroughly satisfied ourselves are true before the bar of reason.

The Pope, who is urging us to know our faith, is one of the intellectual giants of our day. He graduated from the Angelicum with the reputation for being the outstanding student ever to finish at that generations-old University of St. Thomas in Rome.

When he tells us to know our Catholic Faith, he knows that otherwise we shall not be a match for the demonic intelligence at work in the world. We shall, in Christ's words, be robbed by the evil one of what we had uncritically believed. Remember, the source of all evil is error; and the safest possession of good is a clear understanding of the truth.

THE WORLD NEEDS CHRIST

Words cannot describe the pathetic need that the modern world has of Christ.

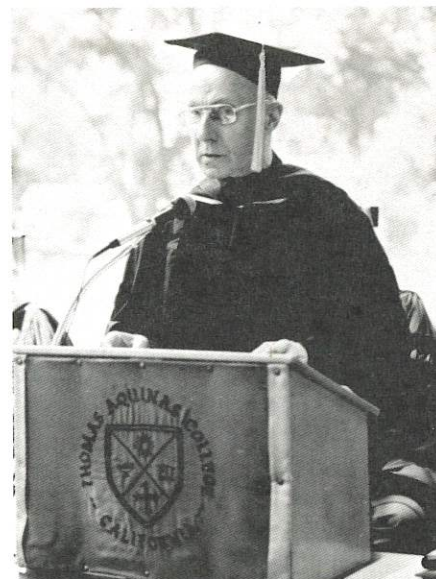
This is something more than the recognized condition of man as a fallen creature who needs a Redeemer. It is the aggravated need of a world that has become intoxicated by its material achievements and, as a result, become master of its own creations. It is a world, too, where Christ is ignored or rejected; it is living in a dream land filled with terrifying spectres of which the drug culture of America is only a symptom.

Words could not be more graphic than those of John Paul II in describing the plight of Christless modern man. He is fearful and worried, he is uncertain and confused, he is groping in the dark, searching for some solution to his problems and some alleviation of his pain.

The record of one hundred thousand registered suicides in our country last year, of 50 million abortions annually throughout the world, of divorce above 50 percent of American marriages. All of these are cold statistics but they reflect the awful plight of so many for whom Christ is a meaningless word or at most a convenient piece of profanity.

Nineteen hundred years ago, Paul told the Romans of his day that without Christ, people become "filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit and malignity," that they become "detractors, hateful to God, proud inventors of evil things, dissolute, without affection, without fidelity, without mercy."

This terrible indictment of men without Christ in the first century has become worse in our century. Why? Because in Paul's day it was mainly a paganism that never knew Christ; in our day it is a paganism that in many cases has rejected Christ. Therefore



Fr. John A. Hardon, S.J.

besides the loss of so many blessings that come from the ignorance of God and His Church, there is now the added loss of divine grace as retribution for sin, for God is not mocked. Man does not turn his back on the Redeemer without suffering for what he does.

DUTY TO PROCLAIM CHRIST

Against this background of the world today, is it any wonder the Pope has made the motto of his pontificate the command, "Proclaim Christ"?

Make Christ known where his name has not been heard before. Make Him better known where He is only dimly understood. Above all proclaim Him in circles and among people who were once believers and because they had not been nourished with the bread of Christian truth, have become estranged even from the God who made them.

I know I am speaking to the right audience and can justify a journey of 3,000 miles to tell you: the world into which you graduates are going is hungry as never before to have you proclaim the height and depth and breadth of the riches of wisdom that are in Jesus Christ.

Gone is the day when this duty might seem to apply only to priests and religious, especially when so many who were consecrated to the Lord have betrayed their master and some have even become agents of the enemy.

I am saddened when I think of the zeal of people like the Mormons or Jehovah's Witnesses, of cultists like the Hare Krishna or the Moonies. I ask myself, where are the hundreds of thousands of graduates of our Catholic colleges when it comes to spreading the faith or to advancing the knowledge of Christ on earth?

Needless to say, I would not be saying these words unless I knew to whom I was talking and expected at least a sympathetic hearing.

Addressing the graduates of Thomas Aquinas College, let me remind you that nothing we ever receive from God is to be kept to ourselves alone. Nothing! Absolutely nothing! Everything is given in order to be

(continued on page 4)

Father Hardon (continued)

shared and among the gifts that God gave us, none is more precious, and to be more generously shared than our surpassing knowledge of Jesus Christ.

PAYING THE PRICE

All that we have so far said was only a prelude to the real message that I wish to leave with you today. I want you to not only expect to pay and pay dearly for making the Savior known in the modern world but actually to embrace the prospect of suffering for the name of Christ.

It is no secret that if Christ Himself was rejected by many of His contemporaries in Palestine, we should not expect to fare better in present-day America.

This, in fact, is the hardest lesson we have to learn in life; that truth has never been popular with the masses and least of all when that Truth, in the person of Christ, makes heavy demands on our charity and chastity and cheerful acceptance of the Cross.

What, then, is the price you can expect to pay for proclaiming the God you believe in by your conduct, your speech, and the efforts you make to bring others to the heart of Christ?

You can expect to be ignored and find yourself more than once isolated from the crowd. It would be unfair on my part to not forewarn you that this is bound to occur. I know too many Catholics who have told me how lonely they sometimes feel while holding on to certain truths of faith, or remaining faithful to certain religious practices that others have either not known or had long ago given up. Peer pressure in our conformist United States can be very strong.

You can expect to be criticized for your old-fashioned and out-moded way of thinking, or put down as scholastic, or mediaeval, or preconiliar. What may be hardest to take is that this criticism may come from persons that you dearly love; those perhaps to whom you owe a heavy debt of gratitude. It was not without reason that God foretold that our worst enemies would be those from our own household.

Time was when we used to read those passages in the Gospels and, if not discuss them at least not consider them too practical for our times. Ah, how the times have changed!

What I wish to emphasize however, is more than the obvious: that any firm Catholic in our day in our country in our secular climate can expect apathy and criticism and being considered out of contact with the real world.

That is not all. It is not enough to say that truth, certainly Christian truth, is not popular. It is unwanted. And those who insist on proclaiming it by their language and lives will be opposed.

Here surely we have a paradox. All the while we were saying how much the modern world needs Christ, and how clearly John Paul II is telling us to bring God to a world that is starving for the bread of truth that only He can give.

Yes, but needing God is not the same as wanting Christ. The same people who need to be told that abortion is murder, and sex that precludes children is lust, and the gay movement is not gay at all, but pathetically sad — do not want to hear this language.

The world needs Christ in the person of His Vicar on earth. It needs the strong bond of the Church's authority to insist on the moral law and its faithful observance. At the same time, it resents the intrusion of this authority on its liberty and will crush anyone who dares to stand in the way.

They may at first humor you for saying these things and living them, but if you persist in your convictions they will turn you off. If you still persist, they will turn against you. And if you still persist they will turn loose all the forces of propaganda and publicity and the power of the state to silence you and, if necessary, put you legally out of the way.

But I am not finished yet. This price that we are asked to pay for our proclamation of Christ in word and deed is not only the price of endurance of pain. It is not only the patient acceptance of criticism and rejection, and maybe of open persecution.

What we are also asked is to sacrifice what we personally like and have a natural right to enjoy. In order to confess Christ before men, as He wants us to do, we are invited to give up many things to which we are naturally and legitimately inclined.

We naturally want to have money, and time, and leisure, and comfort, and convenience, and the freedom to just be ourselves. We naturally want ease and praise of others and favor and recognition and all the good things of this life, as they are called. And, provided they are justly acquired, no one should begrudge us these things.

But as the beauty of Christ takes possession of our hearts we become different men and women. Our personality literally changes. We take on the quality of martyrs, who are ready, if need be, to die for Christ. And we acquire a capacity for sacrifice that smiles at logic and rises above the desire for pleasure in this world in order to bring as many souls as possible to the Heart of the Savior that we love.

Martyrdom and sacrifice are not familiar terms in the vocabulary of modern man. But they are precious words on the lips of those like our Holy Father, who have discovered the secret of true joy in this world. It is the joy that comes to those who are convinced that Jesus is God; who are convinced that so many are deprived of this knowledge of Christ; who are compelled by their faith to share Christ with everyone even with those who may not be willing to listen, and above all, who are committed to proclaim the Master at no matter what cost to themselves.

May I close with a prayer for the graduates.

"Lord Jesus Christ, Son of the Living God who came into the world to save mankind from sin and hell:

"Give to these graduates of Thomas Aquinas College a deep faith in Your Divinity, a great sympathy for a world that is starving for You, a strong zeal to make Your Name known, and above all such a consuming love of Your Sacred Heart that they will accept whatever trial that profession of faith may require, and sacrifice whatever earthly satisfaction You may want them to make in order to please You.

"This we ask through the merits of Your Mother and Our Mother, Mary. Amen."



Senior Speaker James Mills

SENIOR ADDRESS

By James Mills

Rev. Monsignors, Rev. Fathers, Members of the Board of Governors, Faculty Members of the College, Fellow Graduates, Parents, and Friends of the College:

Just as the Sacrament of Confirmation is a visible sign of the special graces and powers bestowed upon a man which make him spiritually mature, so too is this graduation ceremony a visible sign of the special graces and benefits that have been bestowed upon us and which make us intellectually mature. And just as the sacrament of Confirmation has its own particular matter, the Chrism with which one is anointed, so too does this graduation ceremony have its own particular matter, the diploma which we shall soon receive. And corresponding to the form of the Confirmation ceremony which consists of certain proper words, is the form of the graduation ceremony, which consists of the President's charge to the graduates.

This charge is both very inspiring and very sobering. It is inspiring because it calls to mind the words of Our Lord to His disciples when He told them to go and teach all nations, and that if one would seek the heavenly life he should follow after Him who daily labored to build His Father's kingdom on earth. This charge is sobering because it impresses on us the moral obligations we now have to God and to man as a result of the kind of education we have received here at Thomas Aquinas College. This obligation not only consists in our becoming "a light unto the world" spiritually, but also in our becoming "heralds of the truth" intellectually. Each one of us realizes that he is charged with the task of fulfilling this obligation to the best of his abilities. This task will be impossible to fulfill without your prayers and the divine assistance of God.

Holy Mother the Church in her wisdom requires that her children be well prepared for the reception of Confirmation by giving them a certain amount of special instruction. Here at Thomas Aquinas College we too are well prepared to accept the responsibilities expected of the intellectually mature. Over

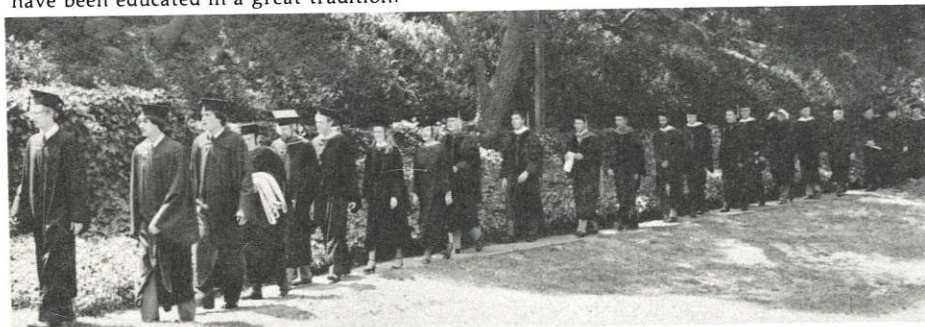
(continued on page 6)

Msgr Mulcahy Represents the Archdiocese

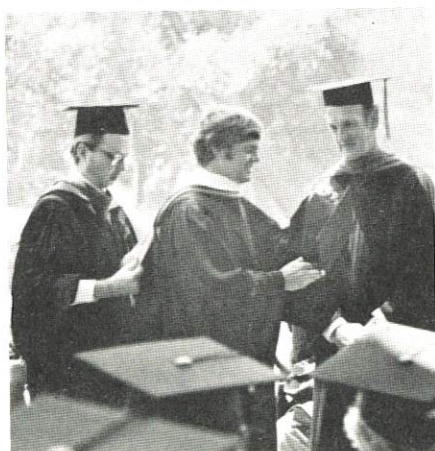
Monsignor Donal Mulcahy, from Our Lady of the Assumption Parish in Ventura, was the representative for Cardinal Manning at the Thomas Aquinas College graduation. He presented the degrees to the graduates and gave a brief address in which he congratulated the graduates and their families "for taking advantage of the unique educational opportunity of this College." "You graduates," he said, "have immersed and steeped yourselves in a great tradition, in an educational preparation for life here and hereafter in such a manner to form yourselves into true Christians and useful citizens."

After quoting Pope Pius XI and Cardinal Newman on traditional Christian education, he went on to say that "those who are educated according to the principles laid down by these great authorities on Christian education are firmly anchored in objective reality, both on the natural and supernatural order, and are not tossed about on the turbulent waters of subjectivism, at the mercy of every whim and passion."

"It is my understanding of Thomas Aquinas College that you have been schooled here in this tradition. It is the tradition which sees Catholicism not merely as a creed but as a culture, a set of values that see life as a unified whole. This was the all pervasive Catholic attitude of life in the Middle Ages, unimpeded by outside forces, that produced the great masterpieces of art, literature and architecture that have come down to us. These masterpieces, whether of beauty or of pure intellect, reflected the daily lives of the people, but were refracted through the medium of genius. You have aligned yourselves with this cultural heritage. You have been educated in a great tradition."



Graduation Procession proceeds from Hacienda to commencement lawn area.



Senior Tutor Marc Berquist, Dean John Neumayr place hood on graduate Thomas Cools.

FATHER HARDON RECEIVES MEDALLION

Mr. Thomas P. Sullivan, Chairman of the Board of Governors, made the following presentation.

In 1975, the Governors of Thomas Aquinas College established the St. Thomas Aquinas Medallion as a means by which the College may recognize and honor those who have demonstrated by their life and work an extraordinary dedication to God and to His Church.

It is the considered judgment of the Board of Governors that Reverend John A. Hardon, S.J., exemplifies just such dedication.

As Research Professor at the Jesuit School of Theology in Chicago, Professor at the Institute For Advanced Studies in Catholic Doctrine, St. John's University, New York City and Vice-President of the Institute on Religious Life, Father Hardon has achieved great distinction as a priest, author, lecturer and educator.

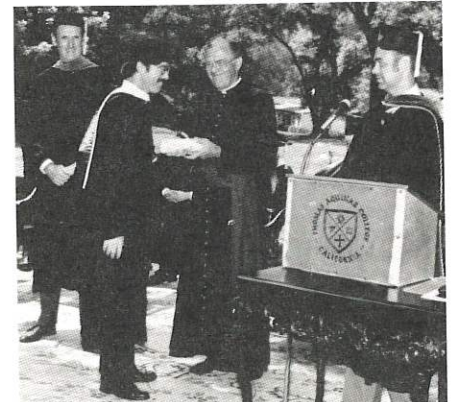
Since his entry into the Jesuit Order in 1938 he has lectured and taught at numerous schools of theology and published many major books on theological questions as well as pastoral matters. Father Hardon labors tirelessly for the Faith and particularly for the good of religious communities in America, and has for many years served Thomas Aquinas College as a member of the Board of Visitors.

Therefore, the Governors of Thomas Aquinas College, on behalf of the whole College community, and as a small token of our respect and appreciation, have unanimously resolved to present to the Reverend John A. Hardon, S.J., the St. Thomas Aquinas Medallion for the year 1981.

Graduation Day Scenes



Former student Cathy (Ford) O'Donnell talks with Fr. Thomas McGovern, S.J., of the College faculty.



Thomas Gerhards receives diploma from Msgr. Donal Mulcahy, Archdiocesan representative.



Fr. Harry M. Neely, O.S.A., Msgr. Donal Mulcahy, and Msgr. John Gallagher, Thomas Aquinas College Chaplain.



Graduates Loraine Ivers (left) and Glen Coughlin (right) celebrate with President Ronald McArthur following Commencement ceremony.



Graduation day luncheon in St. Joseph's Commons.

New Dean Appointed

Dr. John W. Neumayr, Dean of the College since its beginning in 1971, resigned his position at the end of the school year.

President Ronald P. MacArthur, in anticipation of Dr. Neumayr's resignation, appointed a Faculty Committee to recommend a new Dean. The committee recommended unanimously Dr. Thomas E. Dillon, and Dr. MacArthur presented that recommendation as his own to the Board of Governors at their meeting on June 6th. The Board appointed Dr. Dillon as the new Dean of the College effective as of that date.

Dr. Neumayr remains on the Board of Governors and as a tutor at the College. He was commended by the Board for his part in founding the College, for his work as Dean, and for his role as tutor. Subsequent to his resignation, the faculty elected Dr. Neumayr to a three-year term on the Instruction Committee, where he will be able to continue in his role as a director of the academic program at the College.



John W. Neumayr



Thomas E. Dillon

Admissions Notes

Even as recruitment for the 1981-82 Freshman class nears its conclusion for the beginning of classes on September 8, 1981, an extensive recruitment program for the 1982-83 academic year has already been undertaken. Experience has shown that many students who have enrolled at the College through the years did so following a visit to the campus or after speaking in their own homes with a representative of the College.

As part of the 1982-83 student recruitment program, the College will employ for the first time several of its graduates to assist the Director of Admissions. These graduates will provide for prospective students and their families who might not be able to visit the College, an introduction to the school through personal contact with someone who has experienced the entire program. They will correspond regularly with the Director of Admissions and with interested students, parents, teachers, and Religious.

Working in coordination with the Director of Admissions, the graduate representative will travel as necessary to interviews, high school visits, and "college-nights" which they have arranged. They will discuss in detail the school's principles, curriculum, and way of life, as well as its admissions and financial aid policies.

The graduate assistants will begin their activities in September, 1981, and will thereafter be available for visits. As appropriate, inquiries about the College or specific requests for an interview will be referred by Director of Admissions Thomas Susanka to a graduate representative for appropriate follow-up correspondence. Mr. Susanka will also be traveling to various areas during the year and will meet with prospective students and their parents as arranged by the graduate assistants.

Anyone who wishes to apply for admission, or who may know of an interested or qualified student who cannot visit the campus, should write or call the Director of Admissions to arrange for a meeting with one of the school's local representatives.

Mills Address (continued)

the course of four rigorous years we have read and discussed the original works of some of the greatest minds the world has ever known. We have been skillfully guided and taught how to reason correctly. We have been trained to seriously consider every aspect of an individual's thought in order that we might obtain any truth which may be contained in those thoughts, whether explicitly or implicitly. Most importantly of all, we have been taught to regard Holy Mother the Church as the greatest teacher here on earth. She alone will always remain a citadel of truth and wisdom in the midst of an ever changing world. Thus, because of the rigorous studies we have pursued, each of us may rightly claim to be true disciples of such great men as St. Thomas Aquinas, St. Augustine and Aristotle. The education we have received here will enable us to continue in the development of the intellectual life just as the graces received at Confirmation enable one to continue in the development of the spiritual life.

In Memoriam

James A. Heilman, Jr.

1954 - 1981

A Requiem Mass was said on campus for James A. Heilman, Jr. on July 15, 1981. Jim, a Freshman in 1981-82, had withdrawn from the College at the end of the first semester because of a recurrence of the cancer which had troubled him earlier and of which he died July 14, 1981.

Prior to entering the Thomas Aquinas program, Jim had already earned a master's degree in German from Duke University. He was also a recent convert to Catholicism. During the brief time he was a member of the College community, Jim earned the respect and admiration of the faculty and his fellow students because of his scholarship, subtle sense of humor, and his great charity.

The College family extends its deepest sympathy to Jim's parents and will continue to offer prayers for the repose of his soul.



James A. Heilman, Jr. 1954 - 1981

Thomas Aquinas College Student Appears on Television

The day after the United States Supreme Court ruled that the men-only draft is constitutional, Christina Andres participated in a discussion of the decision on public television's McNeil-Lehrer Report. Miss Andres, who is a senior at Thomas Aquinas College this year, spoke in support of the court's decision.

She had been involved in the Supreme Court hearing itself, being one of a group of young women who filed a brief with the Court in support of the law. She spoke well during the discussion, doing a very able job of defending her position and refuting the contrary one.