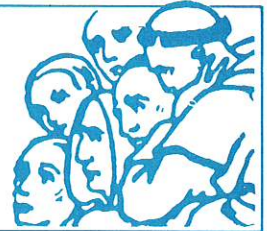




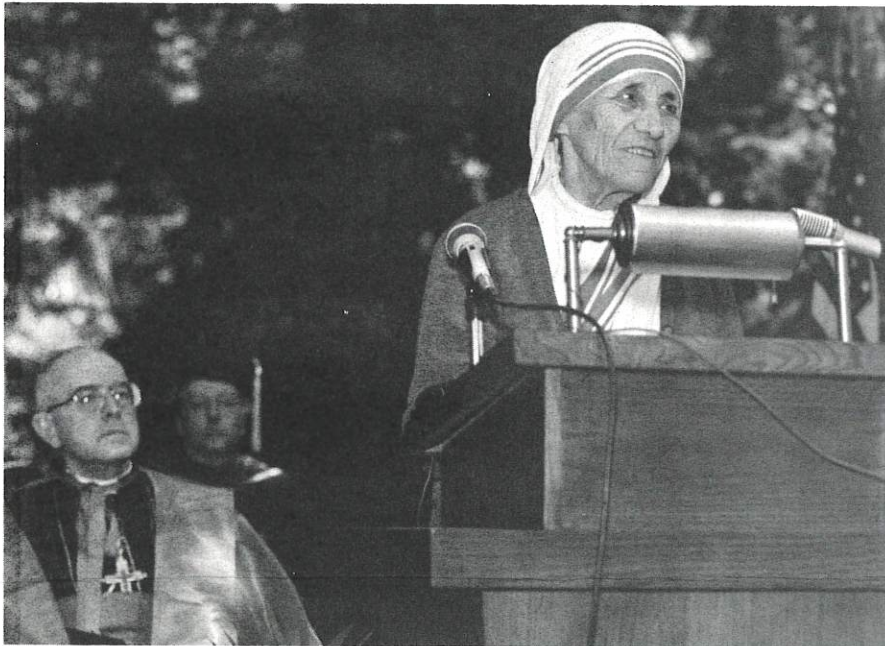
Thomas Aquinas College NEWSLETTER

Summer 1982

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



MOTHER TERESA ADDRESSES THE CLASS OF 1982



"You should light a new light," Mother Teresa of Calcutta told graduating seniors at the June Commencement. Most Rev. Juan Fremiot Torres, D.D., Bishop of Ponce, Puerto Rico, principal celebrant of the Baccalaureate Mass, is seated at Mother Teresa's right.

MOTHER TERESA RECEIVES ST. THOMAS AQUINAS MEDALLION AT COMMENCEMENT

Mother Teresa of Calcutta, one of the most admired and distinguished women in the Church, became the eighth recipient of the Saint Thomas Aquinas Medallion at the Commencement exercises of Thomas Aquinas College on June 5, 1982.

With College President Ronald P. McArthur looking on, Mother Teresa stood quietly beside Thomas Sullivan, Chairman of the College Board of Governors, as Mr. Sullivan read the citation:

"The Governors of Thomas Aquinas College, on behalf of the College community, award to Mother Teresa, M.C., the Saint Thomas Aquinas Medallion as a token of their respect and esteem and to recognize and honor her for her extraordinary dedication to God and the Catholic Church as demonstrated in her life and work. In her overwhelming love of the poorest of God's creatures, she has manifested the deepest meaning of the Gospel and the life lived for Christ through Mary, and has brought that

message through her words and action to a spiritually hungry world."

As Mr. Sullivan was presenting the medallion and the hand-lettered parchment document bearing the citation to Mother Teresa, the entire Commencement assembly of nearly 2,000 persons spontaneously rose to give her an affectionate, respectful, and prolonged standing ovation.

The Saint Thomas Aquinas Medallion was established by the Board of Governors of the College in 1975 as a means of specially recognizing those who have demonstrated by their lives and work an extraordinary dedication to God and the Catholic Church. Its recipient is a practicing Catholic who has exhibited this dedication by unquestioned adherence to the Magisterium and by influential leadership in advancing the teachings of the Church. Presentation of the medallion has become a tradition at the June Commencement.

22 RECEIVE DEGREES IN 8TH COMMENCEMENT

On The Hacienda lawn, the 10 men and 12 women in the Class of 1982 received the Bachelor of Arts degree before an assembly of almost 2,000 persons in the eighth annual Commencement of Thomas Aquinas College on Saturday, June 5, 1982.

The Introit of the Baccalaureate Mass offered that morning prior to the graduation exercises expressed the essence of Commencement Day, 1982: "Spiritus Domini replevit orbem terrarum, alleluia" — "The Spirit of the Lord hath filled the whole world, alleluia."

Mother Teresa of Calcutta, the Commencement speaker, reflected the spirit of the Introit in her address to the graduates. In her counsel to the Class of 1982, she told them to radiate always, as did Our Blessed Mother, the joy of knowing Christ and loving Him. She told the graduates to imitate Mary in hastening to share Him and His love with others, advising them to open their eyes, to truly see Christ in others, and not to hesitate to give Him to others.

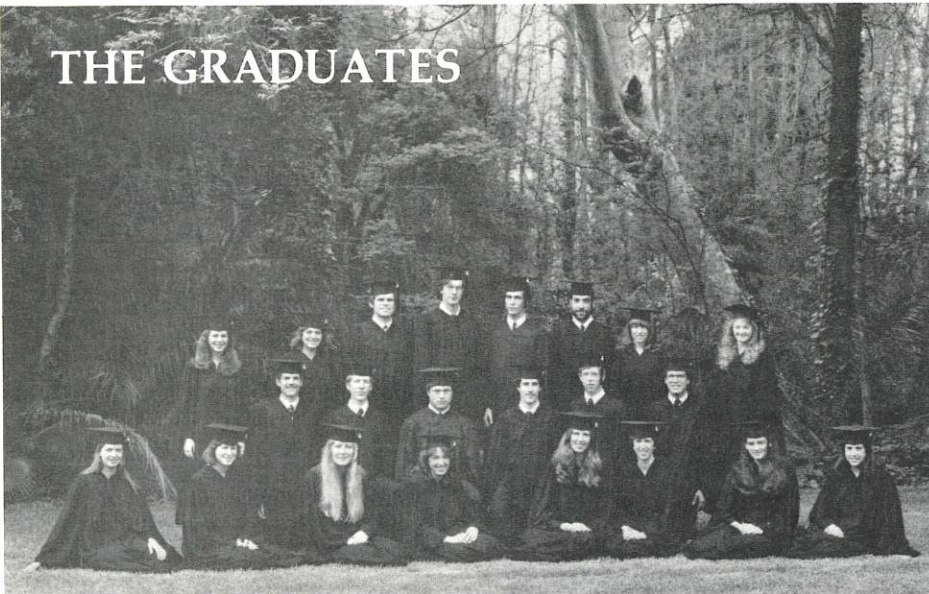
Mother Teresa told the Class of 1982 that to give Christ to others one must have a pure heart which is the fruit of prayer. She reminded them that giving begins with those who are closest to us: our families, our neighbors, the people next door. Mother Teresa said that poverty is not always to be found in a lack of material things, that rejection, the loss of human dignity, of what is chaste, and — above all — abortion are signs of great poverty.

At a press conference following the ceremonies, Mother Teresa urged all to pray more and told of her religious community's reliance on God's Providence: "We have no fund-raising, asking for money. We depend just like the flowers and the birds of the air on the kindness of God."

In concluding his Baccalaureate homily, Most Rev. Juan Fremiot Torres, D.D., Bishop of Ponce, P.R., offered this prayer for the graduates: "May God send His blessings upon you all through His Blessed Mother, the *aquaeductus*. And may you, with their help, ever remain faithful to the foundational objectives of Thomas Aquinas College."

In his charge to the Class of 1982, President Ronald P. McArthur said: "You must strive to live your lives for God..." Rev. Msgr. Donal Mulcahy, who presided at Commencement for His Eminence, Timothy Cardinal Manning, Archbishop of Los Angeles, spoke of Mother Teresa's work as a living of the Gospel message. The spiritual parallel between the exodus of the Israelites and the academic life of the graduates at Thomas Aquinas College was the theme of Mark Bachmann's senior address.

THE GRADUATES



First row, left to right: Wendy Zeigler, Marian Ivers, Carole Schabow, Eileen Woods, Charlotte Lackey, Agnes Zepeda, Lise Moreau, Mary Schaeffer. Second row, left to right: David Cools, Mark Bachmann, Franklin Salazar, Jean Rioux, Anthony Montanaro, John Arnerich. Third row, left to right: Margaret Blewett, Katharine Blewett, Robert Cools, Jr., Nicholas Schmitt, Peter Moore, Roberto Orellana, Tracy Smith, Karen Gallop.

The Class of 1982 with titles of the Senior theses

John Arnerich
Los Angeles, California
Mathematical Physics: Does It Measure Up to the Philosophy of Nature?

Mark Peter Bachmann
Vancouver, British Columbia
Whether It Is Necessary That Sacred Things Used in Worship Be Excellent

Katharine Jo Blewett
Santa Paula, California
The Holy Eucharist: Sacrament and Sacrifice

Margaret Mary Blewett
Santa Paula, California
Obedience and Its Relationship to Charity

David Anthony Cools
Colbert, Washington
The Problems of Causality in Animal Generation

Robert August Cools, Jr.
Colbert, Washington
Integrity of Free Will in Man in Cooperation with God's Causality

Karen Mary Gallop
Winnipeg, Manitoba
The Definition of a Right

Marian Catherine Ivers
Flintridge, California
On Christian Tragedy

Charlotte Marie Lackey
Citrus Heights, California
An Examination of the Causes Which Bring About the Degeneration of Democracy According to Plato and Tocqueville

Anthony James Montanaro
Liverpool, New York
Punishment for Original Sin

Peter David Moore
Carrollton, Georgia
Truth and the "Fine" Arts

Lise Antoinette Moreau
Victoria, British Columbia
Christian Humility: Whether It Is Opposed to Natural Magnanimity

Roberto Raul Orellana
Los Angeles, California
That There Are for Man Two Ways in Which Feelings of Guilt Are Good: For Happiness and As Knowledge

Jean William Rioux
Lewiston, Maine
The Principle of Individuation

Franklin Richard Salazar
Englewood, Colorado
A Dialectical Refutation of the Mechanist Theory's Explanation of Life

Carole Elizabeth Schabow
Arcadia, California
The Criteria for Membership in the Church

Mary Kathleen Schaeffer
San Francisco, California
The Procession of Love

Nicholas John Schmitt
Lancaster, Massachusetts
Reflections upon Reflection

Tracy Suzanne Smith
Westlake Village, California
Whether The Tragedy of Hamlet, Prince of Denmark, Is an Aristotelian Tragedy

Eileen Marie Woods
Laguna Niguel, California
A Critique of the Methodology of Liberation Theology

Wendy Anne Zeigler
Strafford, Pennsylvania
Concerning the Dependence of the Mind upon Words

Agnes Mary Zepeda
Forks, Washington
A Refutation of Plato's View of the Government's Role in the Raising of the Young

BISHOP TORRES GIVES BACCALAUREATE HOMILY

"I would not say that we have anarchy in the Church, because many people are obedient and still respect the hierarchy, but there is an undeniable anarchical spirit which does not make the exercise of authority at all easy and which works to the detriment of souls," Most Rev. Juan Fremiot Torres, D.D., Bishop of Ponce, Puerto Rico, said in his Baccalaureate homily at Thomas Aquinas College on June 5, 1982.

Bishop Torres, the principal celebrant of the Baccalaureate Mass of the Holy Spirit, spoke of this anarchical spirit in three areas of Church life in the postconciliar period: morals, catechetics, and the liturgy.

In speaking of the breakdown in morals since the 1960s, Bishop Torres said that the "massive collapse of mores" was to a great extent the result of the rebellion of "fashionable moral theologians" against the encyclical, *Humanae Vitae*.

Bishop Torres said that the revolt in 1968 against *Humanae Vitae* made an accomplished fact of the rebellion against the Magisterium which had been "so efficiently planned for years". The critics of *Humanae Vitae*, he added, succeeded in perpetrating "one of the greatest frauds in the history of civilization", denied the authority of the Pope to interpret the natural law, and the very existence of natural law, and created a moral disarray within the Church.

The bishop stated that the U.S. Supreme Court was very much aware of this disarray in the Church when it handed down its decision on *Roe vs. Wade* in 1973. "I am sure they would not have done it when the Church presented a solid block of uniform moral teaching. Millions of lives of unborn babies have been sacrificed to the pride and worldly spirit of the dissenting theologians."

(Continued on p. 6)

VIDEO, AUDIO TAPES OF MOTHER TERESA'S ADDRESS

In association with Jim Drewry Productions, the College has prepared a full-color broadcast-quality video tape recording the highlights of the 1982 Baccalaureate Mass and Commencement, including Mother Teresa's complete address.

This superb video tape includes the complete dialogue of the press conference which Mother Teresa gave following the graduation. Those who have viewed the tape say it conveys Mother Teresa's message in a unique way.

The tape is available for a donation to the College of \$100.00 per tape. The donation defrays production costs and funds preparation of a video program telling the story of the College.

To order, please write to the Director of Public Affairs, Thomas Aquinas College. Specify Beta 1x, 2x, 3x or VHS 1x, 2x, 3x format. Please make your check payable to Thomas Aquinas College.

Audio cassettes of Mother Teresa's address and of Bishop Torres' homily are also available for \$8.00 for each of these two tapes.

"LIGHT A NEW LIGHT"

The Address of Mother Teresa of Calcutta to the Class of 1982, Thomas Aquinas College

Mother Teresa, M.C., speaks extemporaneously without notes. This verbatim transcript was prepared from tape recordings. Bracketed words have been inserted for clarity.

In this beautiful day that our young people are looking forward to becoming carriers of God's love, let us ask Our Lady to give us her heart so beautiful, so pure, so immaculate; her heart so full of love and humility that we may be able to receive Jesus in the Bread of Life. Love Him as she loved Him and serve Him in the distressing disguise of the poor.

We read in the Scripture that God loved the world so much that He gave His Son as a proof of His love. And Jesus coming to Mary, the most beautiful of creatures, so pure, so holy. She, in accepting Him in her life, immediately, she went in haste to give Him to others.

And that haste today is very appropriate for you, for you, too, have received Jesus and have received of Jesus so many beautiful things from this college.

And now you go out: you also go in haste to give the joy of loving, the joy of sharing, for you have received not to keep but to share.

Share the Joy of Christ's Presence

And what is there to share? What did Our Lady do? When she came into Elizabeth's house — that little unborn child — he was already six months in his mother's womb — that little, innocent, small, helpless child — was the first one to recognize the presence of Christ. And he leaped with joy. Even St. Joseph did not know that Mary had received Jesus. But this little one, so small, so innocent, so helpless. God used that little one to proclaim the greatness of His Son, the presence of His Son.

And this, the joy of the presence of Jesus, you must be able to give wherever you go. But you cannot give what you don't have. That's why you need a pure heart, a pure heart that you will receive as a fruit of your prayer, as a fruit of your oneness with Christ. And a pure heart can see God and if you see God immediately — immediately — you begin to love one another. That's all Jesus came on this earth to give us, that good news: "Love as I have loved you; love one another as I have loved you."

How wonderful it is to think that we all, all have been created for that purpose. We have not come into this world just to be a number. They say that we have many numbers in India. But we are not numbers. We are children of God. We have been created for a purpose, for greater things: to love and to be loved.

The Tenderness of God's Love

And, therefore, that good news Jesus came to give us and that good news you must carry out, you must bring into the world where you are going to move in now. What good news? That God loves you and that you want to love others as He loves you, tenderly, lovingly.

And how do we know that God loves us? There is a very beautiful word in the Scripture in Isaiah where He says: "I have called you by your name, you are Mine. Water will not drown you — fire will not burn you — I will give up nations for you. You are precious to Me. I love you. And even if mother could forget her child, I will not

forget you. I have [carved] you in the palm of My hand." How wonderful it is, the tenderness of God's love for us. And it is this that you have to carry out in the world of today.

This expectation your parents, your relations, your friends, even the whole world, is expecting: that you be that light. The light that Jesus said: "I am the light that you must lit — I am the truth that you must speak — I am the joy that you must share — I am the life that you must lead — I am the love that you must love." Go with that: the joy of loving.

You must experience the joy of loving. And how do you experience that freedom? You need to be free to love; that means have a clean heart. And this is my prayer for you: that you become real carriers of God's love, in tenderness and love.

Do Not Be Afraid to Love

Do not be afraid. Do not be afraid to love. Even when suffering comes, humiliation comes, pain comes, success comes, joy comes. Remember, you are precious to Him. He loves you.

And this is something that today when we are brought together to proclaim: the joy of being loved and the joy of loving.

We hear so many terrible things happening. But never lose heart. We always — thank God — I can smile. At least you can smile if nothing else.

I never forget one day I met a lady who was dying of cancer and I could see the way she was struggling with that terrible pain. And I said to her, I said, you know this is but the kiss of Jesus, a sign that you have come so close to Him on the cross that He can kiss you. And she joined her hands together and said: "Mother Teresa, please tell Jesus to stop kissing me."

This is the joy of suffering, the kiss of Jesus. Do not be afraid to share in that joy of suffering with Him because He will never give us more suffering than we are able to bear. I have seen that again and again with our poor people.

The Joy of Sharing

We deal with thousands of people, people who die of hunger, of disease, people who die of loneliness, of being unwanted, unloved. And I have never yet heard one of them complain or curse.

Once I picked up a man from the street, from an open drain, and I took him to our home and he did not shout, he did not blame anybody, just said: "I have lived like an animal in the street, but I am going to die like an angel, loved and cared [for]." Two or three hours after, he died with a big smile on his face — that was tenderness and love that came to him through the hands of those young sisters.

Now, in our congregation, we have about 70 young American sisters who have joined and who are completely so totally dedicated and through that taking care of the lepers, of the dying, of the crippled, of the unwanted, of

the shut-ins and so on. And there is so much joy, that sharing and joy. Because Jesus wants us to be happy; He wants us to give that joy. "That My joy be with you." And He had more reason to be unhappy because we are loved by God Himself even in suffering; it is not a punishment, it is a gift of God.

Prayer Is Your Strength

And so I think these days when you are — after so many years — four full years you are prepared — I hope you have learned to pray. And if you have learned to pray, that is your strength, that is your joy. And through this life of prayer make sure — the fruit of prayer is always the deepening of faith. And the fruit of faith is always love and the fruit of love is action. We must put our love for Jesus in the living action.

How do we do that? If we do it with Jesus, if we do it for Jesus, and if we do it to Jesus, then we know that we are with Him because He has said so.

This is not an act of faith, to believe that I am doing it to Jesus. Jesus has said, "Whatever you do to the least of My brethren, you do to Me."

And also the condition — in our last day when we come face to face with God, we are going to be judged by what we have been to Him. And He says: "I was hungry, you gave Me to eat; I was naked, and you clothed Me; I was homeless and you did it to Me." There is no imagination, no you make.

Our Need for the Eucharist

Just as we believe that two and two make four — we don't need to believe that; we know it is like that. So [it is the] same when Jesus has said "You did it to Me," that presence. And to be able to do that, we need the Eucharist, we need Jesus in the Holy Communion, we need the Bread of Life. That's why Jesus made Himself [the] Bread of Life to satisfy our hunger for His love and then He makes Himself the Hungry One so that we can satisfy His hunger for our love.

A few months ago, I had to go to Delhi and one of the ministers was the top man in social work and he said: "Mother Teresa, you and we are doing [the] same social work. But there is great difference between you and us. We do it for something and you do it to somebody."

You young people: remember, do it to somebody. That man, that woman; my brother, my sister: somebody. Jesus is distress in disguise.

Love Begins at Home

And how do we have to do that? Where does it begin, this love? At home. And how does this love begin? [The] family that prays together, stays together. And if you stay together, you will love one another as God loves each one of you. As Jesus wants us to love one another. Not in sadness, but in joy. To think that I can love God in my brother, in my sister. It is a wonderful thing.

Only we must come to know. Do we know the poor of this beautiful country? Maybe the poor are in our own family. Maybe we have somebody sick, somebody old, somebody feeling very restless, somebody feeling very lonely. Do we know that?

Here in the United States, our sisters are working and it is surprising: there are not hungry people, maybe, though we are feeding a big number of people in New York

(Continued on p. 4)

Mother Teresa: "Light a New Light" (continued)

— but, still, not so many in Washington and other places. It is not that hunger of Africa, of India, where people sometimes die of hunger, but a terrible hunger for love, a terrible loneliness, a terrible rejection that is a much greater hunger.

Rejection: Loss of Human Dignity

Nakedness is not only for a piece of cloth, but nakedness is a loss of that dignity, human dignity: the loss for what is beautiful, what is pure, what is chaste, what is virgin. Loss. Homelessness is not only [for] a house made of bricks — homelessness is being that people are completely forgotten, rejected, left alone, as if they are nobody to nobody.

I never forget, one day I was walking down the streets of London and there I saw a man. The way he was sitting, the way he was looking, he looked the most rejected man that I have ever seen. So I went right near him and I took his hand and shook his hand. And my hands are always very warm except here they are a little bit cold.

But I shook his hands and then he said: "Oh, after so long a time, I feel the warmth of a human hand." And his face was quite different. There was joy, there was sunshine in his eyes. I can't tell you the change that came on that man's life just with that simple shaking of the hand, the warmth of my hand. This is felt.

Abortion: The Greatest Poverty

Now you young people must go out with that — with searching eyes: go in search and find. Maybe in your family; maybe next-door neighbor. Find. There are many people here in the States.

To me, the greatest poverty is that abortion: the fear of the child. The child must die; the child must be killed so that we don't have to feed one more child, we don't have to educate one more child. Terrible! Terrible! Mother could murder her own child! Terrible! It is the sign of great poverty and so, open your eyes, come to know.

One evening, a man came to our house and said: "There is a family with eight children that have not eaten for a long time. Do something for them." And I took some rice and the mother took [it] — I could see from the eyes of the children — God knows how long they had not eaten — their eyes were simply shining with hunger, and big black lines under their eyes. And the mother went out with the rice and when she came back, I asked her: "Where did you go? And what did you do?" And she said: "They are hungry also." Next-door neighbor. She knew they were hungry. I was not surprised that she gave but I was very much surprised that she knew because in a sorrow like that, in suffering like that, very often we have no time to think of others. And yet this tremendous woman had the courage to love like that, great love.

Learn from the Poor

This is something that we have to learn from our poor people: they are very great people. You don't know what is hunger. You have never experienced that. But one day, I picked up a child, six, seven years old, from the street and I could see the pain of hunger in her face, so I gave her a piece of bread and then I saw the child eating the bread crumb by crumb. I said: "Eat, eat the bread." And then she looked at me and said, "I am afraid

when the bread will be finished, I will be hungry again."

See, that little one, so small, has already tasted the pain of suffering, the pain of hunger. And this is what I want you, you who are going out into the world: open your eyes.

Many young people come to Calcutta to share in the work — many. From different universities, from different colleges, they come and spend two weeks, one month, according what they are able to make. And there each one of them they come, share the life of prayer with us in our congregation and we have adoration every day, so for one in the evening.

"I Saw but I Didn't Look"

So they come — especially want to work in the room for the dying and they come with us and they always say the same thing: "At home, I saw but I didn't look. You have taught me to see and to look. Now I go home and I am sure I will find the same, I will find people who need my tender love and care — all of them."

A girl — a university girl who was in her final examination — Ph.D. in Paris University. She came also. Before examination, she wanted to spend one month working with Mother Teresa in the room for the dying. She was always very occupied and so on. But then one week before, one day she came to our house and she put her hands around me and she said: "I found Jesus." I said, "Yes, where did you find Him?" And she said, "I found Him in the room for the dying." And I said to her: "What did you do with Jesus when you found Him?" And she said: "I went to confession and Holy Communion after 15 years." Then I said to her: "What else did you do with Jesus when you found Him?" And she said: "I sent a telegram to my parents and told them I found Jesus." So beautiful.

See: she came, she saw, she looked, and she did. This is what you go out with that determination — to give Jesus like Mary. When Mary came into the room with Elizabeth, the little one leaped with joy. Your presence should bring that in your own family first. The joy of that presence of Christ, the joy of purity, the joy of that real sharing.

Love with a Virgin Heart

It is very beautiful that a young man loves a young woman and a young woman loves a young man. That's a beautiful creation of God. But make sure that you love with a clean, with a pure heart, that you love with a virgin heart. And that on the day of your marriage when God makes you one — as in the Scripture we read that they cleave together and they become one — on that day that you can give to each other a virgin heart, a virgin body, a virgin soul — that is the greatest gift you can give to each other.

A few days before I left Calcutta, a young man and a woman came to our house and just two days before that they had got married. And they gave me a big amount of money to feed the people because we cook for 7,000 people in Calcutta every day, so these good young people gave me the money to feed the people.

And I said to them: "Where did you get so much money?" And they said to me: "Mother, before our marriage, we decided

that out of love for each other we will not buy wedding clothes, we will not have a wedding feast, we will give you the money." And I said, "Why, why did you do that?" Because that is unheard of in India, especially in a Hindu family. Marriage is a very important part of their lives. And they said they wanted to give something very special to each other: "We loved each other so tenderly and we wanted to give something special to each other." This is a love, a greater love.

Light a New Light

So my prayer for you is that you go in the world today with a virgin heart, with a virgin love, and give that love to all you meet. Your presence should [light] a new light in the lives of the people.

When our sisters went to Yemen, in a Muslim country, completely Muslim, there is no church, no nothing there, and the governor of that place wrote and said: "The presence of the sisters has lit a new light in the lives of our people." This is something that you also —

Go forward with the joy and keep the joy of loving Jesus in your hearts and share that joy with all you meet especially with one another and with your family.

And through this love for each other you will grow in holiness. Holiness is not the luxury of the few. It's a simple duty for you and for me. So let us grow in that holiness so that one day we will be all one heart full of love in the Heart of Jesus.

Pray for Us

And you also pray for us, the sisters and the brothers. We have consecrated our lives to love Christ with undivided love and chastity through freedom of poverty, in total surrender and obedience.

And in our congregation we take a fourth vow of giving wholehearted free service to the poorest of the poor. By this vow, we are specially bound to the people who have nothing and nobody and also fully depend on Divine Providence.

We accept [no] government grants, no salaries, no church [supplements], we are just like the flowers of the field and the birds of the air. We depend on Him fully and He has been a wonderful Father to us and to our poor people.

We deal with thousands and thousands and thousands of people and we have never had to say "I'm sorry we don't have." It's always been there. So you pray that we don't spoil God's work, that it remains His work.

Religious Life: A Great Gift

And you help your children when God calls them to join in giving their lives to God, to [the] priesthood or to religious life. Be grateful to God for his great gift, for this is something very special because God is asking your child to belong to Him totally and to give Him the all for Him.

So let us pray together for our poor people that God's love may be shown to them through each one of us.

Make us worthy, Lord, to serve our fellowmen throughout the world who live and die in poverty and hunger. Give them through our hands this day their daily bread and by the understanding love give peace and joy.

PSALM 113 BACHMANN'S THEME FOR 1982 SENIOR ADDRESS

Mr. Mark Peter Bachmann, Class of 1982, gave the following address during the June 5th Commencement exercises:

A devout monk of the desert once informed the great St. Athanasius that there is a psalm appropriate to every occasion. This occasion is no exception. We find in Psalm 113 considerations appropriate to the celebration that brings us together on this campus today.

This psalm reflects upon a journey: the exodus of the people of Israel from a land of exile to a land of blessings. The Psalmist calls attention to those blessings lavished by the hand of a merciful God upon His chosen people:

When Israel came forth from Egypt,
the house of Jacob from a people of
alien tongue,
Judah became His sanctuary,
Israel His domain.

Similarly, we, the graduating class, having "come forth" from a world which speaks in a tongue largely foreign to the accents of Christ and His Church, and having embarked upon a journey some four years ago, have since received great benefits from the hand of God. In this tranquil setting, God has deigned to make of us, in some sense, His sanctuary and domain. For a sanctuary is a place where the Holy Lord dwells, and a domain a place where He reigns, and God is said to dwell and reign where He is known and loved in men's hearts.

For four years, we have been favored to live in conditions which are conducive to growth in the knowledge and love of God. Four years were we granted to devote our time and energy to learning about God and the things of God with an intensity which, for most of us, will never again be possible. These same four years, we have been privileged to live in a community in which the discovering and accomplishing of God's will is of primary concern, a condition found rarely in our strife-ridden twentieth century.

The journey of the Jews, however, was attended not only with the benefits of Divine Providence, but also with manifest marvels, which marvels the Psalmist proceeds to mention:

The sea beheld and fled,
Jordan turned back.
The mountains skipped like rams,
the hills like the lambs of the flock.

In like manner, our years at Thomas Aquinas College have been attended with marvels, but of a different kind. For the sea, the river, and the mountains to which the Psalmist refers are barriers most formidable. And they find their counterpart in the numerous and varied barriers in the intellectual life which proved insurmountable to many an intelligence greater than ours. The efforts of such minds have issued either in error, or in that despair of knowledge which is skepticism; yet we believe that in our four years we have indeed successfully traversed these obstacles and made some sure progress in our search for the truth.

How can this be, we ask, wondering with the Israelites:

Why is it, O sea, that you flee?
O Jordan, that you turn back?
You mountains that you skip like rams?
You hills like the lambs of the flock?

But the answer is plain to them and they respond immediately:

Before the face of the Lord tremble,
O earth,
before the face of the God of Jacob,
Who turned the rocks into pools
of water,
the flint into flowing springs.

In our education, God has manifested His power no less surely, if in less striking ways. For if He had not given us that superior light of Faith which has ever guided our studies at Thomas Aquinas College, our endeavors would have been thwarted almost certainly by one or another of those errors into which others, guided solely by the natural light of reason, have fallen. In addition, God has brought us here under the tutelage of such great teachers as Aristotle, St. Augustine, and St. Thomas Aquinas, whose steps reduced the barriers before us. As their disciples, we have made a good and solid beginning in all branches of learning.

It is right and fitting, then, that we, the graduating class, having arrived at the end of our sojourn here, should presently take up in song the Psalmist's next words:

Non nobis, Domine, non nobis,
sed nomini Tuo da gloriam.

Which is to say:

Not to us, O Lord, not to us,
but to Thy Name give the glory.

Yet God has not wrought these wonders apart from the instrumentality of His human agents. Accordingly, we take this opportunity to thank publicly and officially Dr. McArthur and the other founders of the College who have toiled to keep this school in existence, and our tutors, who have shared their knowledge so generously and enthusiastically and who have borne our mental lethargy so patiently. We also extend our sincere gratitude to the benefactors of the College, to both those who have prayed and those who have paid for our well-being. Finally, we thank our dear parents for the personal sacrifices they have accepted for our education. And we beg our bountiful God that He render to you all what we cannot return.

The Israelites' journey to which the Psalmist refers terminated in a permanent abode. Ours it is, however, to disband now and return, so to speak, to the land of Egypt; but different, for we trust and believe that because of our sojourn here we return equipped to discern and to judge, to communicate to whatever degree we can, the truth we have learned and the charity we have shared.

Therefore, taking Almighty God as "our help and our shield", we now turn confidently to whatever Divine Providence shall appoint next for us, chanting with glowing hearts the Psalmist's glorious finale of praise:

Heaven is the heaven of the Lord,
but the earth He has given to the sons
of men.

It is not the dead who praise the Lord.
But we who live bless the Lord
both now and forever. Amen.

COMMENCEMENT 1982



Thomas P. Sullivan, Board of Governors chairman, presents the St. Thomas Aquinas Medallion to Mother Teresa as President McArthur looks on.



With Sr. Priscilla, M.C., superior of the Missionaries of Charity in New York City, Dr. McArthur, and Thomas P. Sullivan (not shown), Mother Teresa met the press.



"Non nobis, Domini, non nobis, sed nomini Tuo da gloriam." The words of Psalm 113 rise again in song at the close of Commencement.



The afterglow lights every face as graduates and faculty exchange congratulations and farewells at Commencement's end.

FIRST ALUMNI DAY: "A GREAT SUCCESS"

More than 60 graduates and former students attended the College's first Alumni Day held on Saturday, May 15, 1982. They came from states as far away as Washington and Indiana and included members of each of the seven graduating classes from 1975 to 1981.

The Class of '81 brought the greatest representation, 11, while the Class of '75 proudly showed off the largest delegation of potential TACers, 12 children. Happily, the faculty and many current students joined in the day's activities so the alumni had an excellent opportunity to get to know the "new" students.

The homecoming celebration began with Mass in the Commons chapel, the chapel itself being the only thing different for most alumni. The Latin, the reverence, the chapel veils, Monsignor Gallagher, all remained as remembered. A multi-course brunch followed, with great conversation, of course, being the best part of the meal. Certain topical questions recurred throughout the day, such as "Can you believe Mother Teresa is really coming?", "Did you finish reading seminar?" and "Where is Fr. McGovern?"

The after-brunch conversations would have lasted well into late afternoon if it had not been for the beautiful, sunny day beckoning everyone outside to participate in or watch the various sporting activities. The first scheduled event, the Faculty-Alumni basketball game, proved that nothing changes at Thomas Aquinas. Mr. Shields unleashed his patented outside shot and Dr. Dillon his "alley-ooop" lay-ups. Dr. Neumayr came late, and the alumni "braggadocio-ed" their way out of embarrassing misplays. Yet once again, the alumni emerged victorious, led by high-scorers Dave Shaneyfelt ('81) and Tom Walsh, M.D. ('78).

Races, softball games, and volleyball matches followed. Many alumni (eager to prove that time had not diminished their physical prowess) competed, but the younger student hosts captured all the blue ribbons. "Of course, they had time to practice," complained one alumnus.

The afternoon flew by and many alumni found it difficult to tear themselves away from their games for dinner, but the smell of charbroiled steak, hot dogs, chili, and keg beer on The Hacienda lawn soon had everyone in the chow line. After dinner, the alumni squeezed in a few more volleyball games before seminar.

Seminar sections had been assigned earlier in the day, with Tutors Ronald McArthur, Michael McLean, and Carol Day leading Section A, and Peter DeLuca, Richard Ferrier, Thomas Dillon, and Lawrence Shields leading Section B. Anticipating the fact that many former students are now parents of small children, the College arranged a full evening's entertainment for the youngsters, complete with student-babysitters, games, cartoons, movies, and popcorn. The alumni could then enjoy two hours of undisturbed cogitation.

The seminar on Plato's *Statesman* was unanimously acclaimed the highlight of the day. To return to the classroom, with Plato under one's arm, and to sit around the familiar tables, with the same classmates and

tutors of many years ago, was like a trip back in time. It was stirring to be discussing Plato's ideas in language and logic that everyone in the room understood and to discover that the alumni had not lost the habits of thought and discourse that they had acquired at TAC.

A special moment came with the news that while the essence of the cherished College life was being recaptured in Santa Paula, 16 alumni were holding an Alumni Day seminar on the *Statesman* in Washington, D.C.

Dean Dillon summed up the feelings and expectations of all in saying: "Our first Alumni Day has been a great success and we plan to make it an annual or biannual event. We hope that many more of the College family will join us in the years ahead."

Maggie Ford Grimm
Class of 1979

Bishop Torres' Homily (Continued from p. 2)

Focusing on neo-modernism and catechetics, Bishop Torres said that the modernists' most destructive work has come in catechetics and religious education. He observed that "hundreds of thousands of parents everywhere witness with pain how their children lose their faith after having been exposed to modernist catechetics."

Noting that the ideologues of the new modernism are many and that "they are everywhere", Bishop Torres said that judging from their works they long ago lost the Catholic faith and "are merely going through the motions". "I am fully aware," Bishop Torres told his audience, "that almost everyone who comes under the influence of neo-modernists and neo-modernism comes out of the experience with a weakened faith, if not with a total loss of it."

Regarding the liturgical revolution, Bishop Torres agreed with James Hitchcock's view that the abrupt changes in the liturgy preceded today's crisis in faith. He warned that "every priest who begins to play with the liturgy sooner or later suffers a crisis of identity followed by one of faith." He said that they begin to play with the liturgy "because the Mass as a memorial, as a re-enactment of the mystery of our supernatural redemption, no longer makes any sense to them."

After drawing attention to contemporary liturgical "travesties", Bishop Torres said that the small seminary in the Diocese of Ponce is a consolation for him. There, the students take great pride in knowing the details of ceremonies and "enjoy doing their part to produce a reverent, orderly and beautiful liturgy."

Copies of Bishop Torres' address are available upon request.

YOUR PRAYERS ARE REQUESTED

Please pray for the repose of the souls of: Mrs. Cleve B. Bonner, of Flintridge, California, who, with her husband, was a member of the President's Council... Mrs. Philip Chandler, of Pasadena, California, who was a President's Council member... Rev. James P. Donohue, Hanson, Massachusetts, Miss Ellen Ann Lewis, Brookline, Massachusetts, and Mr. Louis S. Wheeler, North Hollywood, California, donors to the College.

THOMAS AQUINAS RECEIVES FIRST BEQUESTS

Thomas Aquinas College has received the first bequests in its 11-year history, Senior Vice President Peter L. DeLuca announced recently. A gift of \$250.00 has been received from the estate of Miss Ellen Ann Lewis, formerly of Brookline, Mass. In his will, Rev. James P. Donohue, formerly of Hanson, Mass., left a bequest of \$5,000.00 for the College. Miss Lewis had been a donor to the College since 1979. Fr. Donohue was a generous benefactor of the College library.

On behalf of the College community, Mr. DeLuca expressed gratitude for these gifts and said that the College chaplain, Rev. Msgr. John Gallagher, has offered Mass for the repose of the souls of Miss Lewis and Fr. Donohue.

COMMENCEMENT COVERAGE INCLUDES RADIO, TV

"Look at the suffering here, begs saintly nun" — "Abortion assailed by Mother Teresa" — "Mother Teresa's prayer: 'Be carriers of love'". These were the headlines as Mother Teresa's Commencement address at Thomas Aquinas College was reported in the press in June.

The *Los Angeles Times*, in a major feature, called Mother Teresa's address "an affecting talk" and the *Los Angeles Herald Examiner* headlined its front page summary of the speech, "Mother Teresa's appeal for more love". *Catholic Twin Circle* called the address "words of joy, water to our parched hearts", while *The Wanderer* reported Mother Teresa's emphasis on the union of prayer and action and our need for the Holy Eucharist.

National Catholic Register noted Mother Teresa's call to ask "Mary, our Mother, to give us a heart that is beautiful and pure". The *Camarillo (CA) Daily News* said: "It was such a simple message, so easy to say — yet so difficult to carry out." The *Ventura (CA) Star-Free Press* wrote: "At Thomas Aquinas College, Mother Teresa of Calcutta showed why she is revered all over the world."

Mother Teresa came to the campus to speak to the Class of 1982, but through the news media she was addressing a national audience. Reports of her talk and the Commencement were carried on major wire services, including Associated Press, on Los Angeles area television news, as well as on network radio news.

Press reports included coverage of the College's objectives and course of study. *The Wanderer* quoted Bishop Torres' praise of the College as being "among the very, very few which remain unswervingly loyal to the Magisterium of the Catholic Church."

The *Daily News*, a leading metropolitan Los Angeles daily, described the school's curriculum and educational purposes. In reporting Mark Bachmann's senior address in a special feature, the *Santa Paula Daily Chronicle* said that the College "bears the name of the greatest theologian of the Catholic Church". Of the College choir and its singing on June 5, *The Ojai Valley News* observed: "Their voices seemed to awaken a calm, quiet joy."