



THOMAS AQUINAS COLLEGE SUMMER 1994 NEWSLETTER

The 20th Annual Commencement

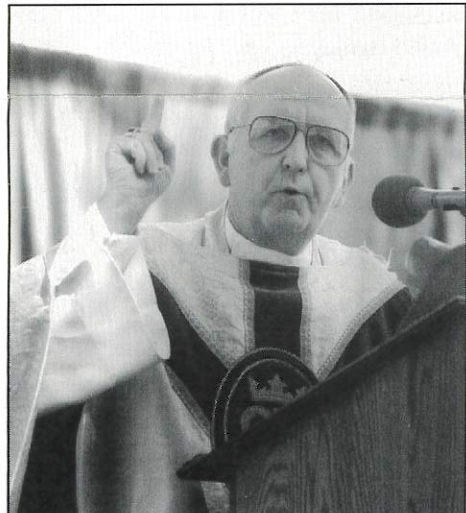
William J. Bennett and Bishop James S. Sullivan Send Out the Graduates with Wisdom and Blessing

ON Saturday, June 11, Thomas Aquinas College graduated its twentieth class since the founding of the college in 1971. The Most Reverend James S. Sullivan, Bishop of Fargo, was the presiding prelate, and the Honorable William J. Bennett, former Secretary of Education under President Reagan, delivered the commencement address.

BISHOP SULLIVAN "Go Forth"

Bishop Sullivan, in his homily at the Baccalaureate Mass, urged the graduates, like the first apostles, to "go forth and preach the good news of salvation in cities and towns and villages."

"You graduates of Thomas Aquinas College," he said, "have had the benefit of a classical education. You have been



Bishop James S. Sullivan

exposed to the great books. You have been taught how to think and to write critically. Your minds have been informed at the same time that the interior lives of your souls have been more fully formed than when you entered here four years ago.

"The formation and information you have received here carry with them, however, sacred responsibilities," the Bishop continued. "You are being sent out from here to do the work of defenders and propagators of the holy faith, to do the work of the holy apostles themselves, because you are the apostles of the now—and you are called to help our

courageous Holy Father evangelize a fallen, fractured world."

Bishop Sullivan characterized the 20th century as "a titanic struggle between those who believe in Christ's one true Church and those who do not, between those who believe in God and those who do not. This century has been a period of anti-theism, of the hatred of God, the hatred of Christ, and the hatred of his Church."

Into such a world, the Bishop said, the graduates must bring Christ's mercy, his love, and his truth. And just as Jesus came as a servant, so they, too, must learn the posture of a servant. "But you cannot incarnate Christ in this world," he continued, "unless you allow him to be incarnate in you sacramentally. You must keep close to Jesus in the Blessed Sacrament."

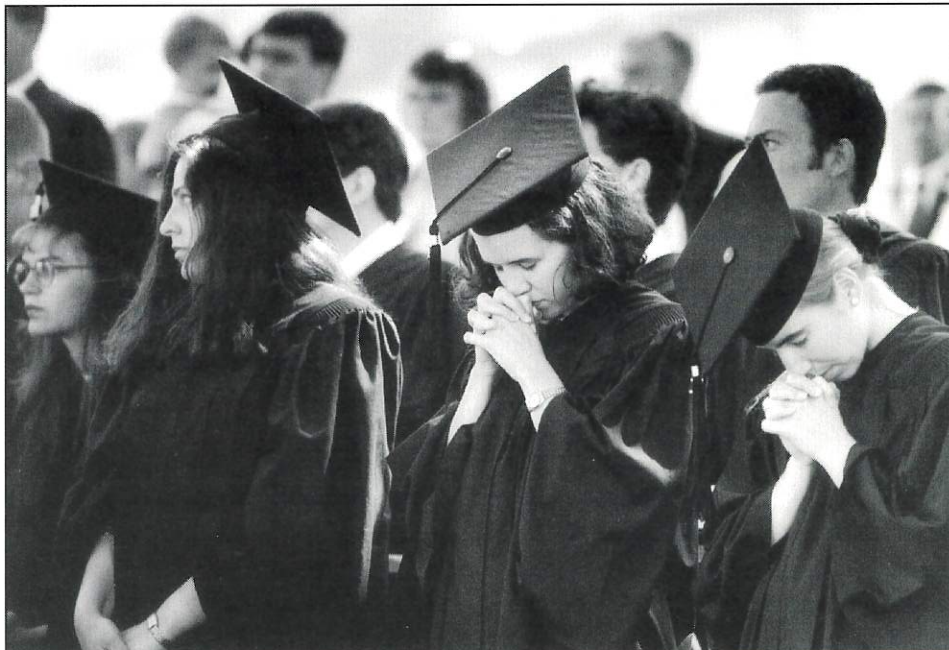
The Bishop reminded the graduates that "If your heart is united to Mary's, out of which our Lord's Sacred Heart was formed, you will be able to enlighten darkened intellects, strengthen weakened wills, and open the door to many hurting hearts."

He concluded by asking each graduate to remember that "I can do all things through him who strengthens me" (Phil 4,13) and to "Let your light shine before all that they may see your good works and give glory to your Father who is in heaven." (Matt 5,16)

Bishop Sullivan, who earlier served on the Bishops Committee for the Liturgy (NCCB) for twelve years, has, in the last several years, returned to his interest in the liturgy and is concerned especially by the apparently widening gap in the United States between the belief of the Church and public prayer. He sees catechesis and evangelization, in particular vocation catechesis, as the primary challenges facing the Church today.

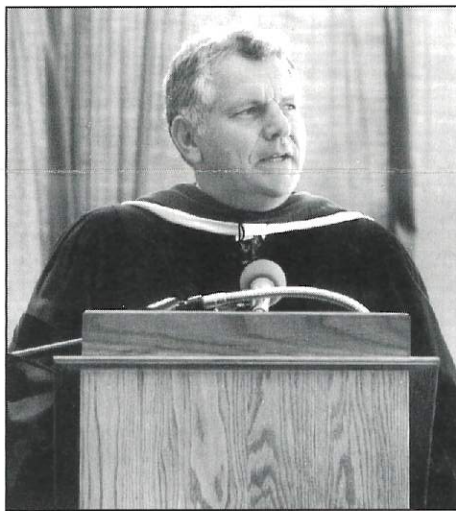
WILLIAM J. BENNETT "We Admire Your Courage"

William J. Bennett, who first emerged on the national scene in 1981 as head of the National Endowment for the Humanities under President Rea-



All photos pages 1 & 2, Tim Teague

gan, was a particularly apt choice for commencement speaker. As a freshman at Williams College in 1961, he was introduced to Plato's *Republic* by a professor who, as Bennett has written, "knew how to make the text come alive. Before we knew it, my classmates and I were ensnared by the power of a 2,000-year-old dialogue. And once I was caught up in that enterprise, there was no turning back."



William J. Bennett

The experience Bennett describes is one common also to the students and faculty at Thomas Aquinas College. They, as did he, engage the greatest minds of our tradition in a setting that makes the texts "come alive." As a result, a remarkable and well-founded rapport existed between commencement speaker and audience.

Bennett began his address by saying that "the reason I came here and accepted the invitation today was, first, to tell you how much we admire this institution—how much we admire your courage, your very good institutional imitation of David standing up to the Goliaths of accreditation and nonsense.

"It is an odd thing," he continued,

"that an institution like this, an institution that believes the purpose of education is to save the soul and enlarge the mind, should be in trouble with the accrediting authorities. It is your candor about it that has gotten you in such trouble. May you stick to that candor, Mr. President, ladies and gentlemen of the faculty, and the board and the students, because it has earned you the respect and admiration and affection of more people than you will know. In addition to that, you are Catholic. Just how many sins against modernity are you going to commit out here?"

"My second and my real task," Bennett went on, "after congratulating this institution for its courage, is to be your speaker and to offer advice to you on your entrance into other parts of the real world. After all the profound and deep and important things you have heard this morning"—this in reference to the baccalaureate homily by Bishop Sullivan and the senior address by Edward A. Walsh—"I want to offer you some advice. You may think it's simple, perhaps pedestrian, perhaps commonplace. But things may be good, even if commonplace, as I have found out in a life of public policy. They may be true even if they are simple, as I have found out in a life of education."

FOUR PIECES OF ADVICE

"I Recommend Practical Optimism"

"My first piece of advice to you; if you can, try to like life. Be good humored about your mortality. I don't mean that you should like all parts of the world or that you should be happy with all parts of your life or condition, but my advice is that your attitude be one of optimism, engagement, and in-

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Gratitude to the Fritz B. Burns Foundation for Its Continued Support

The Fritz B. Burns Foundation of Burbank, Calif., has awarded Thomas Aquinas College a grant of \$250,000 to be used for student financial aid. This gift brings the foundation's total giving to the college to \$1,300,000, a sum which has been of immense importance in enabling the college to fulfill its mission of providing Catholic liberal education.

This figure, however, does not tell the whole story, for both Fritz B. Burns, who established the foundation and who died in 1979, and Mr. William H. Hannon, current foundation chairman, have played a personal role in the development and support of the college.

Fritz Burns was a man of remark-
...continued page 3

terest. And that's largely under your control.

Writing about disappointment, my favorite novelist George Eliot once wrote, "Everything depends, not on the fact of disappointment, for they will come, but on the nature affected and the force that stirs it."

So let disappointment, when it comes—which it will—stir you. It's practical optimism that I recommend to you. Now you may wish to be a theoretical pessimist. There's a lot of evidence for theoretical pessimism. That is, you may wish to believe, as I believe, that in the end, in the long run, in the real long run, that all here is dust and ashes, and that our common enterprises, our institutions, our plans and schemes will be as nothing. That is the Catholic view.

As Isaiah says, and he's sort of an old Catholic, "All our works are nothing, our molten images are empty wind." In the end, of course, that's true. There is support for theoretical pessimism. But practically, and operationally, you shouldn't bring such an attitude to your tasks in the short run, in the run which



is the compass of your life. I recommend that there you should use practical optimism. It is my belief that you live only one life in this body—in this world, at least—and therefore I think you should go about your business with some measure of enterprise, and of seriousness, of good humor, and of interest. But by recommending interest in this life, I don't mean to recommend, as the Joseph Schlitz Brewing Co. did some years back, that you only go around once, so grab for all the gusto you can. I'm not talking about grabbing for gusto. I mean living well, because living well really is good revenge.

You see, if you think about it, living well, living with your convictions, and with engagement, and with interest, is an attitude to which there is simply no reasonable alternative. Cynicism, griping, a state of chronic disappointment and complaint about the world, is no way to have life work for you or to live it. And those who start out feigning cynicism soon get it for real. Cynicism corrodes, it corrodes passion, it corrodes the heart, it corrodes commitment. So take into your enterprises what E. M. Forster called pluckiness, a pluckiness of spirit. Take goodwill and, for Pete's sake, take a sense of humor.

Now against my view, the French poet Baudelaire, whom you have all read—he was always gloomy—Baudelaire said once, "Life is a hospital in which each patient believes he will be better if he is moved to another bed."

This is very French. It is very

gloomy, and I believe very wrong. I believe there are more things in life to be affirmed than to be scorned and depressed about. But if you are a scorner by nature and you wish to scorn or be depressed about something, then scorn and be depressed about indifference. Hate indifference. Use your learning and passion to defeat it.

"Approach Your Work with Passion"

My second piece of advice is a corollary of the first. Look forward to work, and approach your work with passion and engagement. Among my contemporaries I have found over and over again that those who like what they do from day to day are much happier than those who do not like what they do,

"IT IS IDEAS WHICH MOVE MANKIND"

Excerpts from the Senior Address of Edward A. Walsh

AS graduates of Thomas Aquinas College we have been given the foundations of wisdom and the special charge of promoting and preserving the intellectual tradition of the Church. We should not consider this mission to be an occasion of pride, however. We do not guide and rule the Church as does the head, the holy Magisterium. Rather, we seek to illuminate the supernatural truths of revelation by the light of natural reason.

Plutarch and Tolstoy were right about what moves the whole of mankind. It is not simply great men, nor is it the will or spirit of the people, but the ideas which find expression in great men and take hold in the minds of people which move mankind.

The modern view of man's nature has slowly progressed from the exalted heights of rational animal to the ignoble status of root producer—and from there, perhaps, down to the most base of all states, the seeker of sensual pleasure.

Most men agree that a civilization is a community of men united for the good of the whole in accordance with the nature of man. But if the nature of man is simply to act and produce, our civilization becomes a striving for technology. Has mankind, in this

century, grown gentler? Has the spirit of charity taken hold in the hearts of men? Our times scream aloud to condemn our civilization of technology with a resounding NO!

The idea of freedom has also fallen prey to the false opinions of our times. If man's nature is to produce, then freedom consists primarily in the capacity to produce. This accounts for the state of our modern universities: A liberal education has become a producer education, and the university has become a place of job training and political activism rather than of learning.

In contradiction to the world, we know that our final end is the beatific vision, and our highest activity is to know, love, and serve God. Here, at Thomas Aquinas College, we seek the common good in accordance with man's nature as rational animal, with the help and perfection of the sacraments which elevate our life to the supernatural. Here, too, we are truly free, for our freedom consists not in doing what we want to do, but in wanting to do as we ought.

even if the latter make twice, three times, or five times as much money as the former. Think of your work, your life's work, in terms of what you know and what you love, and try to expand the number of things you know and love.

There are blessings, ladies and gentlemen, blessings to be won in this way, blessings from work that cannot be won from idleness or leisure. The great books have long taught that work kills fewer hearts than boredom and idleness do, and modern medical science bears this out. Perhaps for some of you your first job may not be the one you really want. You will now see what a liberal arts education means in the marketplace. That happened to me. I found myself in Hattiesburg, Mississippi, shortly after graduation.

The idea that every person should be able to choose the job he wants is in fact, as history goes, a very new idea and still a relatively rare reality. So if that's your situation, the only reasonable thing to do is to make the best of it. But while making the best of it, don't let your passions dry up. Don't lose the passion to do what you know and what you love. We are at our best when we do that which we know and which we love.

In one of my favorite movies, *Chariots of Fire*, the great runner Eric Liddle

tells us that he loved to run, and he talks about it in this way: "When I run," Liddle says, "I feel God's pleasure." I think all of us have the opportunity to feel God's pleasure through us, but only if we are willing to stay at it. To be at one with one's work, whatever it is, is important. Find your valued place, and in doing so, take your time. Do not expect to know at 25 or 28 or even 30—I'm 50 and I'm still not sure of my plans.

Beware the Pursuit of Happiness

Third, let me talk a tiny bit about an old issue philosophers dealt with, the philosophers you read here, but has now become a modern obsession. If everybody had read the old philosophers, it probably wouldn't be such a modern

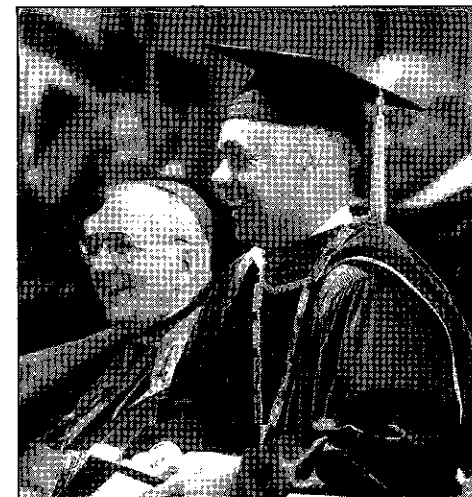
jumping into your lap. So forget pursuing happiness directly. Pin your hopes on other things: on understanding, on work, on learning, on family, on loving, on faith, on God. Focus on the things that matter most. Forget pursuing happiness. Pursue other things, and with luck happiness will come to you.

I'm almost finished. But I'm not going to close by saying I resign from life or the world now belongs to you and no longer to me. I'm not that much older than—well, yes I am—but I'm not that much older than the faculty. And I do not plan to retire—I'm having too much fun working. I plan to be up and around and causing some more trouble in the years to come, perhaps even causing some trouble with you all against common opposition. In fact, you and I and most of the rest of us here will still be trotting around the planet for more than a few more years, and I hope to see you all in the fight for the things that we believe in.

"Keep an Open Mind"

But finally one very brief last thought, a fourth and final piece of advice. It is about your minds, your minds which have been so well developed here on this wonderful campus. This advice is very simple. Here I offer the wise words of the Maharani of Jeypore. She said once to her children, "Children, keep an open mind. An open mind is an excellent thing. But don't keep your mind so open that your brains fall out."

I am confident, dear graduates, that Thomas Aquinas College has insured that your brains will stay in. My congratulations to you. I look forward to your company for the next 50 years or so. Good luck to all of us. God bless you. Thank you very much. ♪



Bishop Sullivan and President Dillon

A FINAL WORD FROM THE BISHOP

Following the presentation of the diplomas, Bishop Sullivan gave his concluding remarks. "This is my first visit to this beautiful college," he said, "and I have to admit that I am deeply moved at what I do see—what is taking place. I just wish that this could be shared across the country so that many homes, many people could see what is happening here. I can just imagine God looking into the lives of each one of you—looking into your minds at this moment and seeing what has happened to them, how they have expanded and have grown, how your personalities have become enhanced, how you remain such wonderful friends, how you were selected to come to a college that teaches what Jesus came into the world to teach, where you find a faculty so dedicated and so loving and so concerned.

"Keep it up," the Bishop said, "continue on, don't change. Just one word of wisdom, just this: The best form of spiritual exercise is to touch the floor regularly with your knees." ♪

THE CLASS OF 1994 WITH TITLES OF THE SENIOR THESES

Renee Diane Alexander
Arlington, Washington
"And the Will of Zeus Was
Accomplished": A Defense of Homer as
a Theologian

Jennifer Mary Andersen
Tacoma, Washington
The Saints as Our Examples: What
About Them Should We Imitate?

David William Augros
Merrimack, New Hampshire
Necessary and Contingent Causality in
the Philosophy of Nature

Ann Maureen Brown
Bardstown, Kentucky
Whether Aristotle's Position on Public
Education Is Contrary to That of the
Catholic Church

Mathew Kial Caughron
Kansas City, Missouri
Why the Experimental Sciences Are
Dialectical

Nicole Alexandra Cronin
Visalia, California
A Comparison of Alexis de Tocqueville's
American Democracy to Aristotle's
Polity

Luke Braden Culley
Chatham, New York
"I Would Not Serve Madness...":
Dostoevsky's Treatment of the Problem
of Evil in *The Brothers Karamazov*

Shelby Alan Curry
San Francisco, California
A Close Examination of Aristotle's
Argument That the Soul Is Separable
from the Body

Steven Craig Daly
Sterling, Massachusetts
The Lincolnian Exposition and
Interpretation of the American
Founding

K. Kinga Dobozy
Powell River, British Columbia, Canada
In Light of St. Thomas: A Discussion of
Why Women Cannot Receive the
Sacrament of Orders

Francis Emmanuel Edmilao
Langley, British Columbia, Canada
The Virtue of Sensuality

James Thomas Fahey, Jr.
Saratoga, California
Einstein's Fountain of Youth: An
Absurdity for Newton and Aristotle?

Robert John Francis Fromageot
Highland Mills, New York
On the Nature and Consequences of
the United States Constitution in Light
of the Political Teaching of the Catholic
Church

Sarah Celeste Gisl
Sacramento, California
Whether External Goods Are
Necessary for the Natural Happiness of
Man

Michael Joseph Goyette
El Segundo, California
Rules for the Sexual Censorship of
Literature

Ernest Pinamonti Grimm
Pasadena, California
The Passion of Christ as a Model of a
Christian Life

Henry Joshua Hidley
Ojai, California
Culpability: A Consideration of the
Justice in Punishment

Michael John Horton
Pasadena, California
A Defense of the Primacy of Euclid's
Fifth Postulate

Peter Andrew Kay
Madison, New Jersey
Political Authority in *Henry V* and
Henry VI, Parts I, II, and III

Adele Marie Keeler
Centralia, Washington
Whether Inequality of Property Is
Natural to Man

Chrisztina Emese Elizabeth Kowalski
Simi Valley, California
On the Reasonableness of the Catholic
Doctrine of Original Sin

Gregory Scott Lay
Garden Grove, California
What Is the Subject of Logic: Words,
Thoughts, or Things?

Joseph Patrick Lyons
Portland, Maine
Adam Smith and the Invisible Hand: An
Investigation of Nature and the
Principle of Self-Interest as Causes of
the Good of Society

Hope Maria Martin
Mission Viejo, California
Whether Catholic Citizens Have an
Increased Moral Responsibility to Be
Politically Active in a Degenerate
Political Regime

Bart Anthony Mazzetti
Wilmington, Delaware
The Mirror up to Nature: A
Consideration of the Fidelity an Artistic
Imitation Ought to Have to Its Original

Bruce Michael McCaughey
Suitland, Maryland
The Virtue of Poetry

Mary Elizabeth McNamara
Fairview Park, Ohio
The Immateriality of the Intellect

Paul Joseph Meyer
Oshkosh, Wisconsin
Whether the Statistical Character of
Physical Laws Derives from the Natural
Beings Themselves or from Our Mode
of Knowing Them

Anthony Joseph Myers
Phoenix, Arizona
Poetry: An Agent Cause to the
Philosophic Life

Shireen Maria Peerzada
Exeter, New Hampshire
The Eternal Beauty Reflected in Man
to the Glory of God: Dante's Gracious
Guides

Bernard Thomas Joseph Damian Pegis
Riverside, California
Whether Life Support May in Any
Circumstance Be Withdrawn from a
Terminally Ill or Comatose Patient

James Theodore Price
Linden, California
Whether a Constitution Is the Proper
Cause of Evils in Political Life

William Conway Scholl
Kansas City, Missouri
Kant, the Conception and Problem of a
Priori Knowledge, or Kant and the a
Priori Sin Thesis

Joseph Burton Seeley
Cincinnati, Ohio
An Unwitting Traitor: Locke and the
Demise of Western Philosophy

Mary Regina Short
Ridgefield, Connecticut
Whether It Is the Intellect or the
Appetite That Moves Man

Vincent Terreri
Santa Ana, California
"Whatsoever You Hold Bound on
Earth...": An Inquiry into the Holy
Father's Authority to Make
Pronouncements on Political and
Economic Matters

Raymond Joseph Tittmann
State College, Pennsylvania
A Defense of Aristotle's Induction
against Rene Descartes' Objection That
the Senses Err

Jason Cronbach Franz van Boom
Vista, California
The Fine Arts and Sensible Form

James Dominic Valentine
Bellevue, Nebraska
A Vindication of the Ways of Milton

Silvia Vasquez
Whittier, California
A Comparison of St. Augustine to St.
Thomas on Man's Substantial Nature

Edward Alan Walshe
Pasadena, California
Whether Potency and Act Are Better
Known Than Motion

Burns Foundation, continued from page 1

able foresight and generosity. He attended the University of Minnesota and Wharton School of Finance and Commerce, and after serving in World War I as an Army lieutenant, he came west and settled in Los Angeles. Mr. Burns rightly perceived that California would be the focal point for economic development in 20th century America.

For the next 50 years, Mr. Burns and his associates, including Mr. Hannon, changed the face of California with a series of well-conceived and well-executed residential, commercial, and industrial real estate developments. They were master builders on a grand scale.

Burns had a genuine love of California and a deep appreciation for her history. His wife, to whom he gave much of the credit for his success, was the former Gladys Guadalupe Carson, a descendant of Juan Jose Dominguez, who had come to Alta California with Gaspar de Portola in 1769.

Because Mr. and Mrs. Burns were generous in their support of numerous Catholic institutions and projects, it was natural that the founders of Thomas Aquinas College would approach them for help in establishing the college. The

couple responded with open hearts and hands and were among the college's original benefactors. Because of his vast experience as a builder, Mr. Burns also served on the campus planning committee, and Mrs. Burns graciously opened their home for a fund raising event in support of the college.

At the time of Mr. Burn's death in 1979, Cardinal Manning said that "Fritz Burns was a unique blessing given by God to Southern California. His charitable programs touched the lives of countless people, and he asked nothing in return."

What Cardinal Manning said then remains true today: Through the Fritz B. Burns Foundation—with William Hannon as its chairman—the lives of countless people are still being touched.

Mr. Burns had an especial concern for education, and the foundation's current giving reflects this, with Thomas Aquinas College as one of the chief beneficiaries. The foundation has given substantial amounts both for the construction of buildings and for the support of students.

Like Fritz B. Burns before him, Mr. Hannon has taken a personal interest in



Left to right: William Hannon, Chairman, Burns Foundation; Thomas Dillon & Peter DeLuca, Thomas Aquinas College; Robert Vaughan, Trustee, Burns Foundation

the college. The day after his first visit to the campus in the 1980s, he sent a private donation to the college with a note saying, "I was very thoroughly impressed with the methods under which you operate the college and the type of students that you are educating, as well as the service they are doing for the country."

Since that time, Mr. Hannon has continued to support the college with his private funds, and in the summer of

1993, he gave the school a life-sized bronze statue of the Blessed Junipero Serra, which has been placed at the center of campus. From his wealth of practical experience, Mr. Hannon has also offered much useful advice concerning the next phase of building planned for the college.

The students of the college, its faculty and staff, are truly grateful to Mr. Burns, the foundation he established, and to Mr. Hannon. ❧



Progress on St. Bernardine Library: With Special Thanks to the Dan Murphy Foundation

Construction on the building is proceeding rapidly. Most of the structural steel is in place, brickwork has been laid, the cement slabs have been poured, and much of the wood framing has been completed. St. Bernardine library should be fully functional by the spring of 1995.

It is the custom of the college, as a Catholic institution, to name its buildings in honor of saints to remind students, faculty, staff, and all those who visit that, like the saints, they must per-

severe, keep their gaze elevated, and resist the temptation to substitute this world's goods for those of the next.

St. Bernardine of Siena, born in 1380, is known as the people's preacher and the apostle of Italy. He was the greatest preacher of his time. It has been said that he inaugurated one of those rare periods in history when the rule of Jesus made visible progress in society.

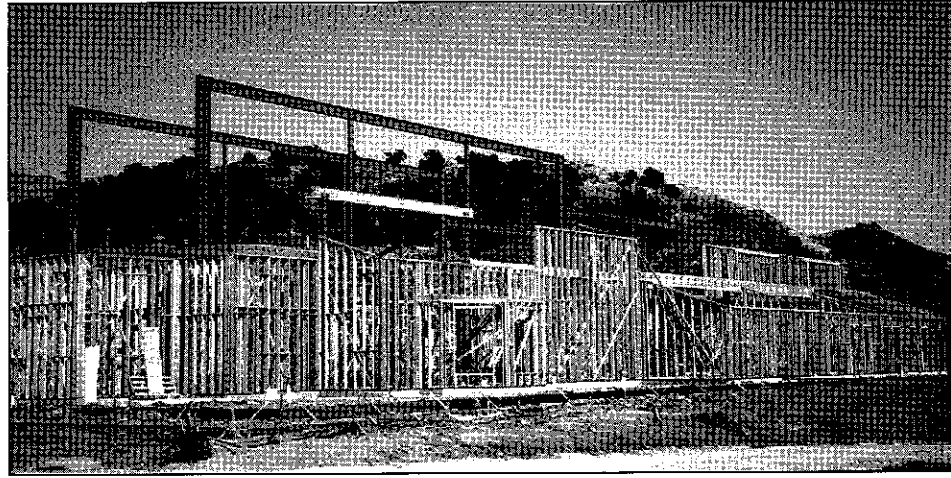
For many years he journeyed on foot, preaching up and down Italy, in churches and in the open, to crowded

assemblies and often at great length. His apostolate was singularly fruitful. The reason for his success was, above all else, his personal holiness.

Devoted to the life of the mind as well as the spirit, he introduced, as vicar general of the friars of the Strict Observance, the study of theology and Canon Law as part of the regular curriculum. St. Bernardine was canonized by Pope Nicholas V in 1450. ☞

Pictured above is the torso of the life-sized statue of St. Bernardine of Siena which will stand prominently in the entryway of the new library that bears the saint's name. The statue will be placed atop a base which will incorporate in its design the names of the library's benefactors, chief among whom are Sr. Daniel Donohue and the Dan Murphy Foundation.

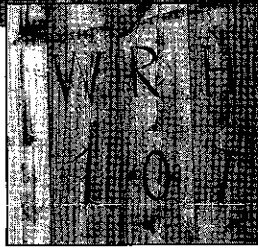
The Dan Murphy Foundation has committed \$1.5 million of the nearly \$2.5 million cost of construction. The foundation's original \$1 million bequest was conceived as a memorial to Countess Bernardine Murphy Donohue, Sir Daniel's wife. It was Sir Daniel himself who arranged for the donation of the statue of St. Bernardine to the college.



The Carved Spanish Ceiling Arrives



Three trucks arrived on campus carrying the 17th-century carved Spanish ceiling—still packed in the original crates bearing the initials of William Randolph Hearst. Several crates were opened, revealing beautifully carved and painted pieces of wood awaiting, after 60 years' storage, reassembly in St. Bernardine Library. This magnificent ceiling is a gift from Mr. and Mrs. William P. Clark of Paso Robles, Calif.



In Memoriam

Please pray for the repose of the souls of: FRANK ELLIS, a founding member of the college's Board of Governors, whose personal and professional life was intimately intertwined with that of the college.

RUSSELL KIRK, a founder of the modern conservative movement who served ably and effectively on the Board of Visitors of the college.

DAVID BURNHAM, who entrusted to the college his greatest treasure, five of his children.

MRS. ED WILSON (*Joyce*), the mother of Kathleen Wilson, a senior at the college.

MRS. PAUL ARNERICH (*Mary*), who, with her husband, supported the college since its inception in myriad ways.

DAVID GRIMM, the 32-year-old brother of the 14 Grimm children who have attended the college.

PATRICK HANNON, a supporter of the college and brother of William Hannon, Fritz B. Burns Foundation.

MRS. RICHARD WALL (*Brigid*), who, along with her husband, was a member of the college's President's Council.

JOHN CORNYN, JR., who for many years was a supporter of the college.

College Honors 5 Members of the Board of Governors

AT an all-school dinner held May 12 on campus, five members of the college's Board of Governors, Lt. Col. William S. Lawton, Jr., J. Edward Martin, Francis J. Montgomery, John E. Schaeffer, and Thomas P. Sullivan, were honored for their outstanding service to the college. As President Thomas E. Dillon pointed out in his introduction, "To be on the Board of Governors is a very heavy burden because, finally, the responsibility for the whole school rests with the board members."

"All five of the men honored tonight," he continued, "have served on the board as volunteer members for over 20 years. Truly, they have borne the burden of the founding of the college and have guided it through what occasionally were very difficult times."

While presenting each honoree with an engraved granite plaque on which was mounted a sterling silver reproduction of the shield of the college, President Dillon offered personal comments on what has made each man's service so effective. "Col. Lawton," he said, "has been especially helpful in his willingness to introduce the college to his many friends."

"J. Edward Martin," President Dillon said, "was instrumental in soliciting funds to get the college going in the very first year. Late in the summer of 1971, it still looked bleak for opening our doors in September, but through the direct intervention of Mr. Martin, we were able to do it, so we all owe him

a considerable debt of gratitude."

In accepting his plaque, Mr. Martin commented, "Peter DeLuca first approached me in 1969 with the notion that ideas have consequences and that a school needed to be founded to teach the good ideas necessary to counter all the bad ideas floating around. That's the concept we sold to others, and that's what Thomas Aquinas College has remained to this day."

"Francis Montgomery," President Dillon said, "was one of the college's first friends in Southern California. He introduced Dr. McArthur to Cardinal McIntyre, and it was through that introduction that the college received the approbation of the cardinal and was able to come into the Archdiocese of Los Angeles and operate as a Catholic college. And over the years, he has been a faithful major donor. So, again, this is another board member to whom we owe our very existence."

"Thomas Aquinas College is the best investment I ever made," was Mr. Montgomery's succinct reply.

Although family obligations kept John Schaeffer from attending the awards dinner, President Dillon commended him. "John Schaeffer's tireless efforts to promote the college from the very beginning," he said, "the considerable financial sacrifices he and his family have made to support the college over many years, and his wise counsel on the board, have earned him the heartfelt gratitude of the college."



Back row from left: Bill Lawton, Ed Martin, President Dillon, Francis Montgomery, Tom Sullivan; Front row from left: Betty Martin and Marion Montgomery

"Thomas Sullivan, who served as the chairman of the board from 1975 to 1985—which were difficult years—faithfully performed his duties and never shirked the difficult decisions that had to be made," President Dillon said. "He has been a generous donor to the college, has solicited many additional gifts, and has made considerable personal sacrifices for the school's good."

Mr. Sullivan, whom President Dillon also characterized as having a good sense of humor, responded, "The best claim to fame I have for the merchandise I ever bought for the college is this carpet [here in St. Joseph Commons]. It's been here for 16 years and still looks good."

President Dillon concluded by pointing out that the Latin scripture en-

graved on the plaques given to the men translates as, "Ye also as living stones are built up a spiritual house."

"We should keep this in mind with regard to the college," he said. "In the long run we are to build a spiritual house, with Christ as the cornerstone. We are here to know and to serve God, and the college is ordered to that good, a good which could not be achieved without the work of the Board of Governors. And for that we are very thankful."

What is likely to be best remembered by the men who were honored, and by their wives, is the genuine gratitude the students showed the members of the Board of Governors, in whom the students recognized a spirit of self-sacrifice and devotion to the college. ☞