

# THOMAS AQUINAS COLLEGE NEWSLETTER

## SUMMER 1998

### Anthony Cardinal Bevilacqua Presides Over 24th Commencement

Anthony Cardinal Bevilacqua was appointed Archbishop of Philadelphia in 1987 and elevated to the College of Cardinals by Pope John Paul II in 1991. He has served on several Pontifical Councils, including the Congregation for the Causes of Saints. In the nearly 50 years of his priesthood, he has served with distinction as pastor, professor, chaplain, and attorney. Following is an abridged version of his Commencement Address given on June 6, 1998.

#### The Great Books vs. The 'Mundane Books'

Your institution fulfills what our Holy Father, Pope John Paul II urged Catholic educators to do in *Ex corde Ecclesiae*: "The institution must have a plan for fulfilling its mission, which develops Catholic intellectual tradition, encourages ways to grow in the practice of the Faith, and be of service to the Church." This has been your work for 27 years!

The Great Books curriculum is indeed a great way for you to travel on the "Via Veritatis." This unique educational tool provides a firm foundation, encompassing all epochs of the world of ideas. Your reading list would be the envy of many a scholar on sabbatical. The Socratic method of small group dialogue is a wonderful way to dissect ideas and digest new perspectives. The



Row 1 - Joan DeLuca, Asta Valentinaite, Nicole Wilson, Margaret Berquist, Judith Fogal, Monical Estill, Jamie Mackey. Row 2 - Mandy Fauble, Jane Neumayr, Sarah Halpin, Helena Estrajher, Mary Patricia Barbarie, Daniel Factor, Jared Saindon, Elizabeth Grimm, Kathlene Caughron. Row 3 - Carrie Alexander, Jennifer Danner, Evan Simpkins, Thomas Ellis, Joseph Gardner, John Zarinsky, Eric Maurer, Nathan Ciarleglio, Paul Keating, Tuls Rogers, Audrey Rogers. Row 4 - Joseph Baird, Chad Maclsaac, John Tuttle, Steven Hayden, Michael Bock, Darren Bradley, John Hendershot, James Halsell, John Abraham, John Burnham

Great Books lead you to insights about the meaning of life, the transcendent God of history, and the most important truth of all, your mission on earth to live as sons and daughters of a loving God.

I would like to borrow your "Great Books" for a metaphorical moment. If you look at the world, you see a contrasting literary menu that enjoys great popularity. Let's call them the "Mundane Books." Their banal thinking is often mistaken for greatness.

#### The Book of Majority Thinking

This book begins and ends in the court of public opinion. All actions and values are centered in what "the public" finds acceptable. Opinion polls, call-in talk shows, and media-made feeding frenzies are all accepted as valid ways to the truth. Thus, abortion appears acceptable, because someone trots out a poll claiming a majority of people favor "the right to choose." The Book of Majority Thinking robs the

individual of dignity, denies and diminishes life, and relegates our moral and ethical life to the lowest common denominator. But look around you — it's a societal best seller!

#### The Book of Easy Answers

This book is another best seller and has gone through several printings. It posits that life is hard enough, and one should never have to travel the "via negativa." Sin, selfishness, and evil are explained away as aberrant actions that can be redeemed solely through human insight. Suffering and pain are regarded as "bad energy" to be eradicated as quickly as possible. When faced with the prospect of prolonged, painful illness, one does not seek meaning in suffering, but a quick, painless final exit. Self will and rampant individualism run riot. Convenience supplants compassion, and self-justification replaces self-sacrifice.

#### The Book of Righteous Exclusion

This book is available in limited editions and must be purchased discreetly. It has gone out of print several times, only to resurface with a new chapter and increased readership. Drawing on centuries of experience, this tome tells us that our society is threatened by outsiders. Roman Catholics and immigrants from Europe were viewed as a threat to

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### New Order of St. Albert The Great Honors Exceptional Friends

The College's Board of Governors established the Order of St. Albert the Great this year to recognize those individuals whose generosity to the College has been exceptional. In praising God for gifts He has given, the College sought to acknowledge those whom God has inspired to aid the College by extraordinary sacrifices.

On June 1, sculptor Dale Smith delivered to the campus a seven-foot bronze statue of St. Albert the Great, the teacher and friend of St. Thomas Aquinas. Inscribed in its base will be the names of the members, each of whom received a bronze statuette of St. Albert the Great at Commencement on June 6th. Future members will receive the same honor. Following are brief biographies of the members, arranged in alphabetical order.

**James and Judy Barrett** are owners and operators of Chateau Montelena Winery, Calistoga, California. He was the senior partner in the law firm of Barrett, Stearns, Collins, Gleason & Kinney from 1957 to 1979. He has also served as Director and President of the Napa Valley Vintners' Association and Director of Family Winemakers of California. He was named to the Board of Governors in 1992.

**Dr. Harry and Mrs. Jean Browne** are residents of Reno, Nevada, and New

York. Dr. Browne is vice-chairman of Therapeutic Antibodies, Inc., and clinical assistant professor of pathology at Vanderbilt University School of Medicine. He is a member of numerous professional and scientific organizations. His mother, the late Margaret Browne, was heavily involved with the College, having been a member of the Board of Governors from 1974-1983. Dr. Browne followed in her footsteps, joining the Board in 1985.

**Mrs. George V. Caldwell** of Los Angeles, was first introduced to the

College by the Board Chairman, Dr. William Weber Smith in 1992. A veteran traveler, she also enjoys gardening and avian science. She has generously established the "Phila M. Caldwell Scholarship Fund" through two substantial pledge gifts.

**Carl and Margaret Karcher** are founders of the "Carl's Jr." restaurant chain, which includes more than 600 restaurants throughout the West and the world. Mr. Karcher was a recipient of the College's Saint Thomas Aquinas Medallion in 1985 and has been a

Board member since 1977.

**Francis J. Montgomery** is senior member and retired chief executive officer of Montgomery Management Co., a family real estate management and development business in West Hollywood, California. He has been a College Board member since 1971. His beloved wife, Marion, passed away in March, 1998.

**Henry Salvatori** founded Western Geophysical Corp. oil company (currently Western Atlas) in 1933, and became an expert in seismic methods, a process used in prospecting oil. He was also a champion of conservative causes, a major contributor to the Republican party, and friend to three U.S. presidents. He first became involved with the College in the late 60s and was instrumental in getting the College off the ground. Representing Mr. Salvatori, who died in 1997, was his long-time aide, Miss Merrilu Gordon.

**Thomas P. Sullivan** is president of Jefferson Development Corp., Los Angeles. He has long been active in numerous civic, prolife, and charitable activities. A board member since 1973, he served as chairman for ten years.

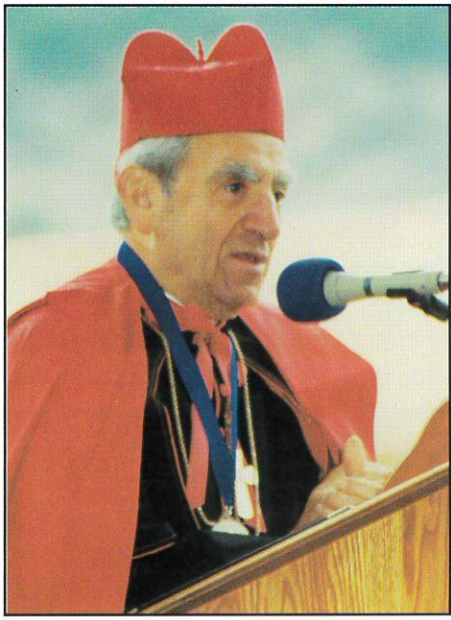
The College would not be what it is today without the outstanding generosity of these individuals.



(From left) Mr. Francis Montgomery, Miss Merrilu Gordon (on behalf of Mr. Henry Salvatori), Mr. and Mrs. Carl Karcher, Mr. and Mrs. James Barrett, Dr. Harry Browne and Mr. Thomas Sullivan.



## Cardinal Bevilacqua to Graduates: "Welcome to the Struggle For the World's Soul"



Cardinal Bevilacqua

Continued from previous page -

America's stability. Giving emancipation to African Americans, or the right to vote to women were all seen as terrible threats to the status quo. This book teaches each generation that it is good to deny full human rights to those whose speech, ethnic heritage, religious practice, or economic status is different from the dominant group. Although its message is tailored to each new generation, it usually focuses on the poor and marginalized, blaming them for any prevailing social problem in society. It will never be featured in the store window as the "Book of the Month," but you can always find a copy in print.

### **The Book of Eclectic Spirituality**

Finally, this book is available in audio tape, as well as in video cassette. It is a spin on that philosophical fad of the 1970s, situation ethics. It is a how-to guide for you to relativize every religious principle around your life situation. It canonizes one's "feelings" as the source and summit of the spiritual life. One makes life decisions, not on the teaching tradition of the Church, but rather on what one *feels* in a given situation. It also encourages the seeker to regard all religious traditions as equally valid. One moves through this spirituality as a gourmand does through a banquet line — curiously sampling cuisines, but eventually unable to enjoy or remember what was ingested.

Do you understand why these are called the Mundane Books? Can you see how their message permeates so much of our society? Let me offer you a comforting thought from the Holy Father in his wonderful work, *Crossing the Threshold of Hope*: "Against the spirit of the world, the Church takes up anew each day a struggle that is none other than the struggle for the world's soul." Welcome to the struggle for the world's soul. You enter this arena of faith with much to give to the Church and the world.

Let me ask you to consider co-authoring some additions to the Great Books. Because of your education here, you will instantly recognize their relevance to the Church and the world.

### **The Book of Integrity**

Words and ideas flower only when put into action. This Book challenges you to be people of principle, not swayed by the tempests of public opinion. Those storms will subside, and afterward, you will serenely breathe in the invigorating air of integrity.

As with all acquired virtues, integrity must be nurtured. A strong prayer

life, along with a humble, open heart that is strengthened through the sacraments, will help you to "know the truth, and the truth will set you free." Integrity in thought, word, and deed will bring you what our Pope calls a "holy stubbornness" so that "like St. Paul, you will proclaim the Gospel to every creature."

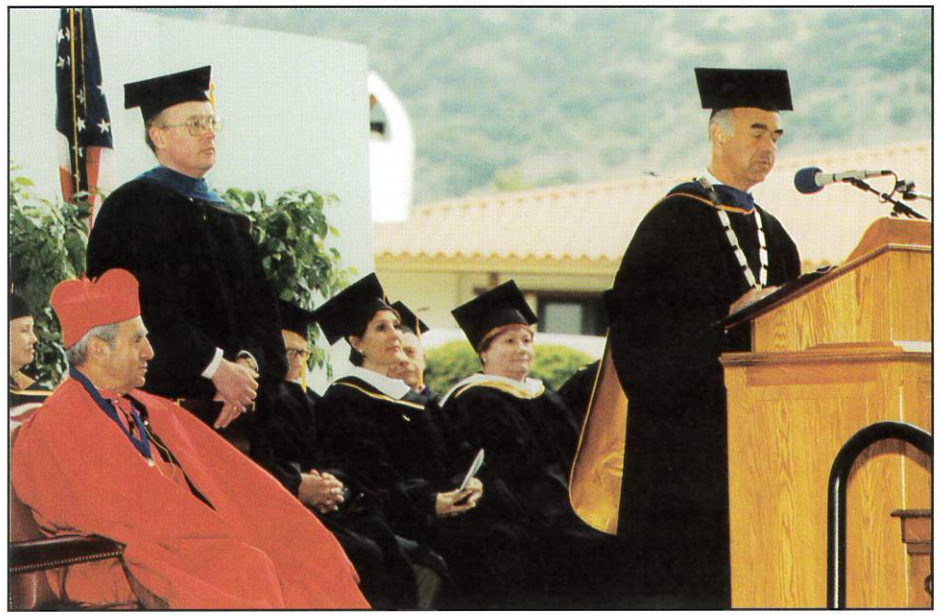
### **The Book of Evangelization**

As we approach the millennium, this book is paramount. Your years here have led you to the Ultimate Truth, the revelation of God in the person of Jesus, and the mission of salvation He continues through the Catholic Church. This is the "Good News," the Gospel you are called to witness and proclaim.

In *Ex corde Ecclesiae*, the Holy Father stresses the crucial piece that evangelization plays through education: "Each institution must have a plan for fulfilling its mission to evangelize." You must now formulate your own plan for evangelization. Pope John Paul II also reminds us that "integration of faith with life is essential." Show the world that Jesus is Lord and invite others to share in His life of grace. You are sent by God, and like St. Paul, you will find that "In Him who is the source of my strength, I find strength to do all things."

### **The Book of the Beloved Community**

The Beloved Disciple (John), as you know, cared for Mary and stood at the foot of the cross. He was the first disciple at the empty tomb. He is also a model for the Church as the Body of



Dean Glen Coughlin, standing at left, and President Tom Dillon

Christ. What he did for Jesus, Mary, and the disciples, we are called to do by our Christian vocation.

Today's society ardently desires this book. You have had the privilege to experience different forms of community here — spiritual, academic, social, and common interest. Now you must go forth and build up the Church community for the Kingdom of God. The Church calls all without exception to her life-giving font of faith.

Yet, barriers of prejudice, poverty, racism, and rejection keep many apart from our Church. Our actions and attitudes towards others enter the mystery of our relationship with God. Racism is a sin that diminishes that sacred union. As Catholics, we must embrace all people as beloved disciples.

### **The Book of Your Life**

The last book is the most important book. It has many chapters yet to

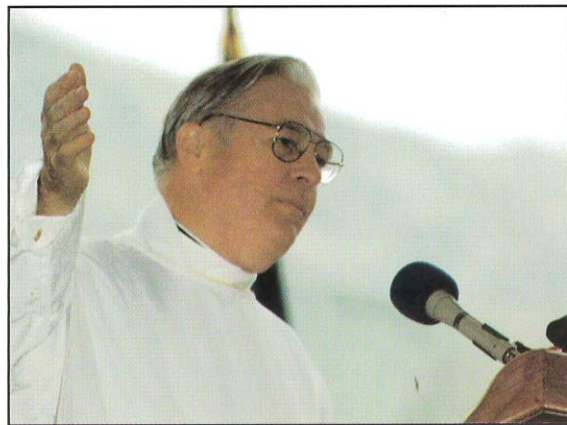
be written. It is scrolled in deeds more than words; its illustrations are the life experiences you bring to bear as editor. Ultimately, it is God who is the final author of your Book. Thus, with Jesus as your guide, you have the chance to bring forth a truly great work. Listen to the advice St. Paul, the seasoned writer, offers as you begin your new chapter:

*"Do we need letters of recommendation to you or from you? You are our letter, written on our hearts, known and read by all, shown to be a letter of Christ administered by us, written not in ink, but by the spirit of the living God, not on tablets of stone, but on tablets that are hearts of flesh"* (2 Cor. 3:1-3).

May you always be the letter of Christ — by your integrity, in your witness to the Gospel, and as a beacon of hope, inviting all to know, love, and serve Jesus.



## Baccalaureate Homilist, Msgr. Eugene Clark: "Be Evangelists!"



Monsignor Eugene Clark

Currently pastor at St. Agnes Parish in New York City, Msgr. Eugene Clark is widely published in the Catholic and secular press. He was personal secretary to two Cardinals and Director of Communications for the Archdiocese of New York. Following is our abridged version of his Baccalaureate Mass Homily.

We are to be evangelists. But how are we to speak to people in the next millennium? You are going to be living among people who still believe the great Enlightenment thesis — that this world is self-sustaining and that by your thinking, you may win happiness and be proof against the great losses of life.

You and I have within us, by the grace of Baptism and Confirmation, the Holy Spirit Himself, the power of God, if only we will draw upon Him. When we speak to others about what we know to be the truth, they will pay very little attention to us, but they will know that something is being communicated to

them of tremendous value.

You must first show how pleased you are with what you have. We are truly happy with the Eucharist and are stunned to realize we are truly forgiven our sins. These are marvels of the Lord's goodness to us and we must show the joy in our lives. If we don't speak about or show our delight, we are hiding the truth.

We also thank the Lord for all His Creation. We thank Him for the moral, the generous, the beautiful. Those are His very special gifts to us and we hold them as great interior joys. We must let others know this even if it causes us stress and temporary embarrassment.

But we must remember, as evangelists, that as we love the truth of Christ, we love *all* truth. And if we love all truth, we must purify ourselves of prejudice and desired conclusions. We must welcome outside criticism. Sometimes our enemies may tell us wonderful things, and we must evaluate those things carefully and see whether our intentions are pure. Beg the Lord to guide you in your search for philosophic truth because all truth belongs to Him.

Let me make three earnest requests of you. First, interpose these two comments at your next cocktail party or other such gathering. When people begin to talk about the failures of society and people, you should say: "There is no reform without morals — not ethics, not democracy, not progress, not anything." If, at some other point,

people begin to talk about "love," say: "You know, selfish instinct will overcome love without the help of God." You may be asked to leave at that point. If not, you might mention that prayer and the Sacraments help you a lot. You'll surely be asked to leave at that point. And you'll never be invited back, but that has its own benefits too.

Second, you must restore the art of serious dispute, lest we have no way of talking to other people. You must restore the Christian virtues of civility, personal dignity, and honor in your arguments and discussions with others. Your opponent is the neighbor that Christ sent you to take care of. You need to say, "I love you; I treat you with respect — I think you're crazy, but I am always civil." Much can be said about civility as a great expression of Christian charity.

Finally, all of you should teach children catechism. Millions of children are not being taught catechism. We need to restore catechetics for all sorts of reasons. It also does you a world of good to teach it, because it refines your mind and gives you insight about people.

I have every confidence that from your education here you have developed some level of sophistication. I ask you to use that sophistication to discover how best to maintain the unfailing signs of Christ's life within you so that you may show others what their prospects are when they turn to Christ. May the Holy Spirit guide you and reward you in eternal life.

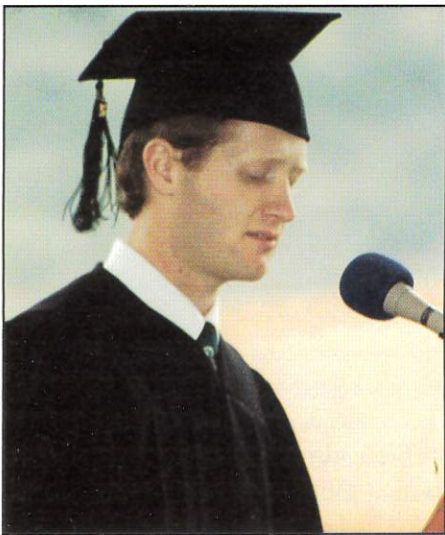




## Graduates of The Class of 1998 and Titles of Senior Theses

<p style="text-align: center;"><b>John Bishop Sam Abraham</b> Camarillo, California <i>On the Importance of the Principle of Divine Providence in the New Science of Giambattista Vico</i></p>	<p style="text-align: center;"><b>Monica Maria Estill</b> Ojai, California <i>Art and Morals: A Defense of St. Thomas' Claim that... "poets lead us to something virtuous through a becoming representation."</i></p>	<p style="text-align: center;"><b>Chad Angus MacIsaac</b> Porterville, California <i>Whether Achilles is a Tragic Hero</i></p>
<p style="text-align: center;"><b>Carrie Leigh Alexander</b> Pasadena, California <i>The Justification for the Catholic Devotion to Mary</i></p>	<p style="text-align: center;"><b>Helena Maria Regina Estrajher</b> Rijeka, Croatia <i>"And If I Should Have... All Knowledge, and All Faith, so That I Could Remove Mountains, and Have Not Charity, I Am Nothing."</i></p>	<p style="text-align: center;"><b>Jamie Elizabeth Mackey</b> North Vancouver, British Columbia, Canada <i>"Man is a god to man." The Ethical Implications Arising from Francis Bacon's Rejection of Aristotle's Natural Science</i></p>
<p style="text-align: center;"><b>Joseph Michael Baird</b> Spokane, Washington <i>Morality in the Modern Age: An Essay Concerning the Modern Misunderstanding of the Basis for Morality</i></p>	<p style="text-align: center;"><b>Daniel Bliss Factor</b> St. Petersburg, Florida <i>The Significance of Christ's Words to His Blessed Mother in the Gospels</i></p>	<p style="text-align: center;"><b>Eric Sean Maurer</b> Hampton, New Hampshire <i>Whether Political Rhetoric is of Benefit to the City</i></p>
<p style="text-align: center;"><b>Mary Patricia Barbarie</b> San Diego, California <i>"In Many Ways Human Nature is in Bondage:" Three Accounts of the Psychology of Sin</i></p>	<p style="text-align: center;"><b>Mandy Ann Fauble</b> Meadville, Pennsylvania <i>The Relationship of Ethical Doctrine to Epistemological Doctrine</i></p>	<p style="text-align: center;"><b>Jane Marie Eaton Neumayr</b> Thousand Oaks, California <i>Who is a Citizen? The Importance of the Rational Principle in Political Life</i></p>
<p style="text-align: center;"><b>Margaret Ann Berquist</b> Ojai, California <i>Who Created Inertia, God or Newton?</i></p>	<p style="text-align: center;"><b>Judith Marie Fogal</b> Anchorage, Alaska <i>Whether Suffering Always Comes as a Punishment for Personal Sin</i></p>	<p style="text-align: center;"><b>Audrey Marie Rogers</b> Portland, Oregon <i>The Two Richards</i></p>
<p style="text-align: center;"><b>Michael David Bock</b> Vancouver, Washington <i>Holy Communion: Necessary for Individual Salvation</i></p>	<p style="text-align: center;"><b>Joseph Patrick Gardner</b> Nampa, Idaho <i>Whether the Purpose of Civil Law is to Instill Moral Virtue in Men as a Whole</i></p>	<p style="text-align: center;"><b>Tulsi Leif Rogers</b> Portland, Oregon <i>An Investigation into the Proper Relationship Between the Church and State</i></p>
<p style="text-align: center;"><b>Darren James Bradley</b> Powell River, British Columbia, Canada <i>"A prince learns not his lesson from a book." Le Cid: The Education of a Prince</i></p>	<p style="text-align: center;"><b>Elizabeth Joan Grimm</b> Pasadena, California <i>Bare Ruin'd Choirs: A Consideration of the Role of Music in Catholic Worship</i></p>	<p style="text-align: center;"><b>Jared Andrew Dillon Saindon</b> Seymour, Wisconsin <i>Socrates the Teacher or Whether Learning is Recollection: A Critique of the Argument in Plato's Meno</i></p>
<p style="text-align: center;"><b>Jonathan Albert Burnham</b> Lewiston, Maine <i>Newton: On Whether Lemma 1 and Proposition 1 Render Newton's Principia an Invalid Science</i></p>	<p style="text-align: center;"><b>Sarah Elizabeth Halpin</b> South Pasadena, California <i>Marriage: A Natural and Political Institution</i></p>	<p style="text-align: center;"><b>Evan Michael Mary Simpkins</b> Sacramento, California <i>Are the Categories in a Predicament? An Aristotelian Critique of Pure Reason</i></p>
<p style="text-align: center;"><b>Kathlene Anne Caughron</b> Kansas City, Missouri <i>"For He hath given His angels charge over thee; to keep thee in all thy ways." The Role of Guardian Angels in Man's Salvation</i></p>	<p style="text-align: center;"><b>James Anthony Halsell</b> Santa Maria, California <i>"You are my friends if you do what I command you." John 15:14 How Man, From Being a Friend of His Fellow Man, Becomes the Friend of Christ</i></p>	<p style="text-align: center;"><b>John Louis Aquinas Tuttle</b> Salem, Oregon <i>The Criminal Must Pay: Punishment For the Sake of Retribution</i></p>
<p style="text-align: center;"><b>Nathan Michael Ciarleglio</b> Waterbury, Connecticut <i>Power and Limits in Herodotus' History</i></p>	<p style="text-align: center;"><b>Steven Elden Hayden</b> Soldiers Grove, Wisconsin <i>Whether Aristotle's Account of Incontinence in the Nicomachean Ethics is Sufficient or Two Good Horses are Better Than One.</i></p>	<p style="text-align: center;"><b>Asta Valentinaite</b> Kaunas, Lithuania <i>Can I Do What I Want? An Investigation of Tolstoy's View of History and Free Will</i></p>
<p style="text-align: center;"><b>Jennifer Regan Danner</b> Jefferson, Oregon <i>Is Despair Natural?</i></p>	<p style="text-align: center;"><b>John Douglas Hendershot</b> Fullerton, California <i>The Fat-Bellied Sausage: An Examination of the Curvature-Theorems in Isaac Newton's Principia</i></p>	<p style="text-align: center;"><b>Nicole Kathleen Wilson</b> Dublin, Ohio <i>The Pestilence That Stalks in Darkness: An Examination of the Causal Connection between Sin and Illness</i></p>
<p style="text-align: center;"><b>Joan Elizabeth DeLuca</b> Ojai, California <i>Laughing Matter: A Thesis Concerning the Causes of Laughter</i></p>	<p style="text-align: center;"><b>Paul John Keating</b> Bayport, Minnesota <i>The Declaration of Independence and the Spirit of American Law</i></p>	<p style="text-align: center;"><b>John Harrison Zarinsky</b> Marina del Rey, California <i>In Defense of the Declaration: An Argument for the Unalienable Rights and the Moral Imperative of Limited Government</i></p>
<p style="text-align: center;"><b>Thomas Quinn Ellis</b> De Pere, Wisconsin <i>Fear and Trembling, Wisdom and Beatitude: A Consideration of the Compatibility Between Divine Causality and Free Will</i></p>		

### 1998 Class Speaker: Steve Hayden



*The class of 1998 selected Steve Hayden to give the Senior Address. Steve plans further studies in engineering and a career in architecture. The following are excerpts from his Address.*

"The time of my departure is at hand. I have fought the good fight, I have finished my course." These words of St. Paul are fitting for our class. We may have fought the fight, but we did not escape without our share of casualties.

Graduating into the world, I feel as if we are heading from safe ground into battleground. This has, in a way, been our boot camp. We have not reached

the fullness of knowledge or virtue but we have made a good beginning.

Our Lord tells us that, "Every one to whom much is given, of him will much be required." This is a frightening thought, when I think of all that has been given to us in the past four years. We have been given what only the aristocracy in previous ages had: The leisure to study the liberal arts.

Let us not concentrate on how to change the world, but on how to change ourselves and be good. Our Lord says, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to the house. Let your light so shine before men, they may see your good works and give glory to the Father who is in heaven."

We should therefore first perfect ourselves in our own stations. If we are continuing on in school, we should seek to be the best students we can be. If we

are working, we must do our best, whatever our profession might be. If we also pray and receive the sacraments often, we will be doing what is best for ourselves and be an example for others around us.

Since we have been given a beginning in how to think well, we should also continue our pursuit of the truth. We must not allow ourselves to be dragged down by the things of this world; we must lift ourselves up to the higher things.

Furthermore, we must remain docile to the truth. There is always a temptation to love an idea because it is one's own rather than because it is true. We must not let pride close our ears and eyes to the truth.

We have a great responsibility to the Church. We ought to involve ourselves in our local parishes, giving to them from the bounty which God has given to us, especially from the gifts that He has bestowed upon us here.

If we succeed at living well, then we will be like that light upon a stand. Our example, combined with our knowledge of the Faith, may cause others to seek us out for guidance. But we must not think of ourselves as masters, whose knowledge far surpasses that of others. We must be humble. It was our first parents' pride which the serpent used to bring about the Fall. Let us then join with those who seek us out for help in a joint search for the truth. Advancement toward the truth is more certain when two are seeking, and each is willing to admit ignorance or error.

Most of all we must be obedient. It may have been through pride that our first parents were tempted, but it was through disobedience that they fell. St. Ignatius admonishes us that, "All the Church's commandments should be spoken of favorably, our minds being always eager to find arguments in her defense, never in criticism." We must read and follow the councils of the Church. They will guide us to do and teach what is right.

If we are obedient, and pursue truth with humility and charity, we will not likely be led astray. However, without these, we are destined to go the way of all things of this world, to certain destruction.

### Graduate Notes -

John Hendershot (*left*) and Nicole Wilson (*center*) both scored in the 99th percentile of the Law School Aptitude Test (LSAT), giving them virtual pick of the nation's law schools in which to enroll. This fall, John will attend the University of Chicago Law School, while Nicole will attend Duke University School of Law in Raleigh, North Carolina.

James Halsell (*right*) was recently hired from a field of 80 candidates to serve as the Director of Alzheimer's Patients at one of Aegis Corporation's facilities, located in Pleasant Hill, California. He will have charge over 75 patients, half of whom suffer from Alzheimer's Disease. At the same time, he will pursue a Master's Degree in Nursing Home Administration at one of the nation's top graduate nursing programs, St. Mary's University in Moraga, California.





## The College Board of Governors, Member in Profile: JAMES L. BARRETT

Jim and Judy Barrett are owners of Chateau Montelena in Calistoga, California. Jim opened the winery in 1972, after having founded a successful law firm in Los Angeles. Although the winery had been established in 1882, it had long since abandoned commercial wine production when Barrett took it over.

But Barrett shortly brought the winery to international prominence. In 1976, nine of the most respected wine judges in Paris, France, tasted 20 wines from unmarked glasses. They picked Barrett's 1973 chardonnay as "best" over the white Burgundies (along with a fellow Napa Valley winemaker's Cabernet Sauvignon, which bested the Bordeaux). This marked the first time in history that California wines had bested



Judy & Jim Barrett

acknowledged world-class wines. As a Time Magazine feature declared: "... the unthinkable happened: California beat all Gaul." Barrett was quoted world-wide as saying: "Not bad for kids from the sticks."

Barrett's wines have gone on to receive high international praise since then, and his winery is consistently rated among California's best wineries for overall quality. Robert Parker of The Wine Advocate says, "What one gets from Chateau Montelena is textbook, quintessential Napa Chardonnay and Cabernet Sauvignon. This is a splendid winery at the top of its game." Barrett's vineyards also produce a top-rated Zinfandel. Tours and tasting are available year-round.

Barrett was elected to the College's Board of Governors in 1992 and was recently inducted, with his wife, Judy, into the Order of St. Albert the Great.

**Q.** Jim, you practiced law for a few years. Can you tell us a bit about what your practice was like?

**Jim:** I graduated from UCLA [the University of California at Los Angeles] in 1946 and subsequently from Loyola University Law School in 1949. This was right at the beginning of the Korean War, and so I was recalled into active duty with the Navy for two years, where I served on a submarine [the USS Sea Devil] in the Pacific Theatre. When I left the Navy in 1951, I started practicing law in Los Angeles. It was a modest general practice which developed into the specialized practice of shopping center development. In 1959, we formed a law firm known as Barrett, Stearns, Collins, Gleason & Kinney, which at its peak had 26 lawyers plus support staff. It was a dynamic time and a great time to be a lawyer.

**Q.** But, that's only the start of the story, isn't it?

**Jim:** I decided I wanted to do something different. I think it was my guardian angels that pointed me in the right direction. (Laughing). I started thinking about possibly getting into the wine business. So about 1969 I started looking around the Wine Country in Northern California, checking out old wineries and plots of land. In 1972, I bought Chateau Montelena and decided to give it a go.

I stayed with the law firm for about eight years and commuted back and forth between Southern and Northern California because I wanted a place to punch a notary seal if the winery went flop. By 1980, I was satisfied I was going to make it, so I said "Adios" to the law firm. I then went into the wine business full-time and never looked back. We've been blessed with tremendous success.

**Q.** The two of you there work as a team, don't you?

**Jim:** Yes, absolutely. She makes all the decisions and I do the grunt work. It's worked out very well.

**Judy:** I'm glad he likes to see it that way!

**Q.** Judy, you are a lawyer, too. Have you been using those skills in the wine business?

**Judy:** Not really. I graduated from Loyola Law School much later than Jim and passed the bar in 1979, but never practiced. But I did get to use that education, serving as the Respect Life Coordinator for the Santa Rosa Diocese for about six years. I found my background in Constitutional Law tremendously helpful.

**Q.** What sort of activities were you involved in?

**Judy:** Generally running the diocese-wide program, working with parishes to help promote Respect for Life and covering all of the life issues, from abortion to euthanasia. I also set up various educational programs, as well as the Project Rachel post-abortion and reconciliation programs, and did presentations, talks, and legislative alerts.

**Q.** Owning a winery seems like everyone's dream. Has the wine business been a dream for you?

**Jim:** Well, anyone who goes into the wine business with their heart and not their head gets in big trouble real quick. It's an extremely complicated activity — the most highly regulated business in the country. Most people don't realize that wine has been part of our civilization for at least 8,000 years, but that doesn't stop bureaucrats from trying to regulate it and tax it to death.

Moreover, wineries have all of the normal problems associated with any business — and then some after all. Wine-making is an agricultural enterprise,

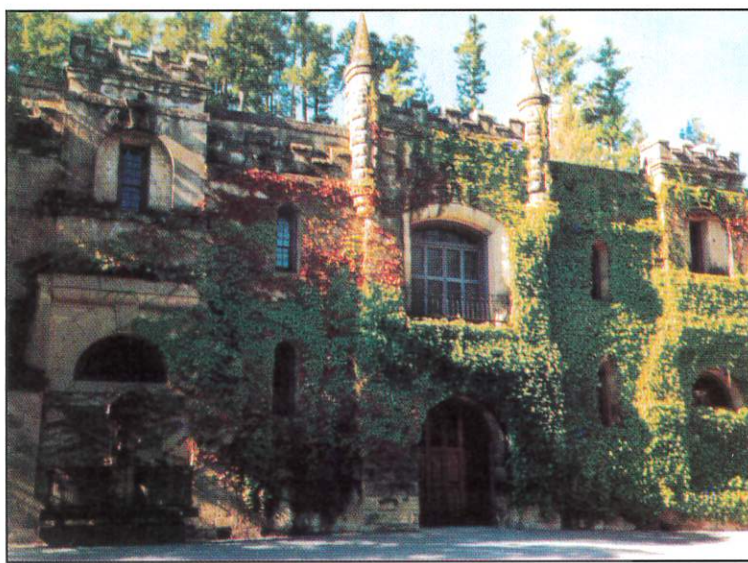
which means that things are always interesting. Disaster lurks a-waiting any year. Also, the competition is incredible. Wine is produced world-wide — in France, Italy, Germany, you name it — and they all consider the United States as their major market. However, our winery has a very narrow high-end market niche, so if we don't make too many mistakes, we should be okay. It's such a highly complicated business, I wouldn't advise anybody to get into it — unless they have very deep pockets.

**Judy:** God has been very good to us.

**Q.** How so?

**Jim:** Well, to give you an example, when I first saw Chateau Montelena, the only thing here was a beautiful old winery building, mostly occupied by ghosts and spiders. The vineyards were run down with about fourteen different varieties of pedestrian grapes, none of which would make very good wine. So we started over growing grapes from scratch. It turns out that the piece of ground we have here is a special, rare, and unique piece of land for growing Cabernet grapes — rare even for the Napa Valley, which itself is recognized as a special place to grow exceptional grapes.

I didn't plan that. I had no idea that our vineyard would be as extraordinary as it is. I'd love to say that I had figured it out from the start, but I didn't. Others might call it fortuity or serendipity, but I know



The Barretts' Chateau Montelena Winery, one of Napa Valley's finest

it was God who was good to us. Like I said, my guardian angels took care of us. Everything has gone wonderfully here. The explosion of fine wines occurred and we just happened to be at the right place at the right time.

**Q.** Tell me how you got involved with Thomas Aquinas College.

**Jim:** I had been on the Board of Regents at Loyola Law School and on the Alumni Board at UCLA, where I was its General Counsel for a couple of years. This gave me a lot of exposure to what Loyola and UCLA were doing after I'd been in school there. I saw some very bright technocrats being produced, but not much else. And UCLA, of course, was turning out wonderfully-educated people as specialists, but for philosophy and theology? — forget it. So, Judy and I were looking around for some way we could become active and helpful because we had come to realize that our Church and society are in deep trouble, and we didn't want to roll over and play dead in our own little comfortable shell. We could either *carpe diem* or give it up.

**Judy:** One of the things that was really a turning point

was when we started evaluating Catholic schools and seeing the sort of things they were promoting. We would be astounded to see some Catholic colleges giving awards to people who were notoriously pro-abortion, just because they had excelled for some other reason. And we would see them establishing Chairs for something like "Feminist Hebrew Studies," while at the same time turning away Chairs for Catholic subject-themes, such as on Natural Law.

**Jim:** About that time, we saw a little ad in *National Review* about the College. Judy said, "Let's call them and get some information." We did just that.

**Judy:** I called and talked to [Admissions Director] Tom Susanka on the phone, and said, "Gee, we're kind of interested in knowing about your school." I had a nice chat with him and he sent us information about the College. The rest is history.

**Q.** Tell us a bit more of that history.

**Jim:** The College offered its first Summer Weekend Great Books Program, and we decided to attend. We were hooked. We thought, "This is exactly what we've been looking for!" We came to see that this College could be a "lever to move the world." For us, TAC is a spiritual, cultural, and intellectual oasis in a cultural wilderness. I believe we are living in what I call the American "Dark Ages." For Judy and me, this College is a small bright beacon in a sea of ignorance and neo-barbarism. Judy and I could go on and on about this, because we have tremendous confidence in the bright, articulate young men and women that are, and will be, graduating from here. These are young men and women committed, morally and spiritually, to fighting for the good of our society and a sound Catholic Church in America. We believe Thomas Aquinas College is vitally important to the future of our society and the Church.

**Q.** What do you think are some of the greatest challenges the College will face over the years.

**Jim:** The battle is an ongoing one. I think these are perilous times we live in — dangerous to the extreme. But stop and think about it — what's new? The battle for the minds and souls of men has been going on ever since Adam and Eve — and will go on to the end of time. So through the ages the good guys in this ongoing

warfare have needed leaders, defenders. Champions. And God provides. In the darkest times throughout history, these champions have appeared. The College simply has to stay true to its founding, and champions will appear — indeed, they are appearing already. I truly believe that the College affects profoundly all those who come in contact with it and its alumni, and that its graduates will be a powerful force to change people's minds, attitudes, and lives for the better in our society.

**Q.** What books have you read lately that you'd recommend?

**Judy:** Jim and I are avid readers of Ignatius Press. I think we probably buy enough books to help pay one-quarter of his [Fr. Joseph Fessio's] rent there! Lately, I've really enjoyed two of Louis DeWohl's books, his historical novels on St. Catherine of Siena [*Lay Siege to Heaven*], and on St. Augustine.

**Jim:** I'm reading *The Eclipse of the Sun* by Michael O'Brien and *The Drama of Atheist Humanism* by Henri De Lubac. Also, we were both very much taken by Michael O'Brien's *Father Elijah*.



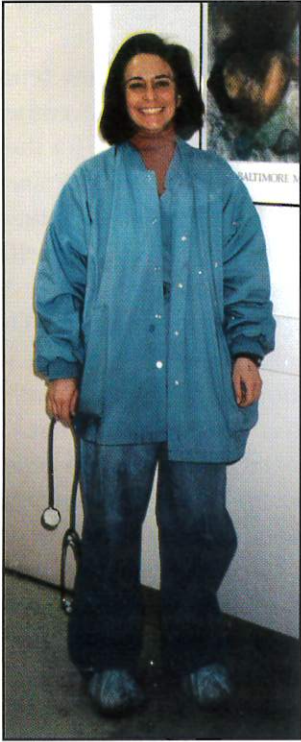


# Alumni Profiles

## Anesthesiologist

"Everyone serves God in one's own little way; I'm just doing mine this way." Not every medical doctor might characterize her work this way, but this is how Dr. Nadine St. Arnault ('78), a Denver anesthesiologist, conceives of her own professional stature.

For the past five years, Dr. St. Arnault has specialized as an anesthesiologist for a medical group covering five Denver-area medical facilities. She is a member of the American Society of Anesthesiologists and the Colorado Society of Anesthesiologists.



Nadine St. Arnault, M.D.

She likes anesthesiology because "it allows me to be kind to people in a tiny way." "I come into a case, allay a patient's concerns about 'going under,' administer some drugs, monitor the patient's progress throughout the surgical procedure, and then I'm done." Actually, she does a little more than probably most of her peers. "I also pray for my patients and for my procedures at daily Mass every morning."

As a woman physician, Dr. St. Arnault is proud of the special strengths that women can offer to medicine. "As a general rule — and this is not 100%, because there are always many exceptions — women are more attuned to the emotional needs of a patient than men are," she notes. "Patients are afraid of all sorts of things when they are going asleep for surgery: Will they recover? Will they feel the surgery? — and women can attend to these fears and offer compassion more easily than men. Patients' needs are not just medical, they are emotional and spiritual too."

Yet, because her contact with patients is more limited than other physicians, Dr. St. Arnault often must suffer as a silent witness to inappropriate medical care, particularly involving 'end of life' issues. While she is greatly disturbed by the ominous push toward euthanasia, she also sees problems in the attitude of many who refuse to "just let people go." "People get cheated out of an opportunity for healing broken relationships with family members and friends when they are on death's door and are wheeled out of ICU for yet another round of surgery. It's not right to be operating on 'dead people,'" she says. "There's a time to live and a time to die. Problems often arise when patients or their families, or even some in the medical profession, refuse to face the stark consequences of human mortality."

As much as medicine and morals mix, Dr. St. Arnault is vigilant about not participating in any morally-objectionable surgeries. She will not assist in surgeries for abortion, artificial fertility, sterilization, or sex changes. Flexible scheduling arrangements have allowed her to avoid any conflict.

Dr. St. Arnault had a life-long desire to go into medicine, but she took a detour due to her love for philosophy. After graduating from the College in 1978, she obtained a Masters in Philosophy at Laval University in Quebec, Canada. But she eschewed the prospect of a teaching career and decided to head into medicine "if I was to avoid waitressing the rest of my life." She took pre-med courses at Indiana University and thereafter entered its medical school. Her talents enabled her to return to her native home of Denver, where she did two years of surgical residency before entering anesthesiology.

But the love of ideas she will always have with her, and she is grateful to the College for having exposed her to "the beautiful, the exquisite — things worth knowing for their own sake." "Attending the College," she says, "was like smelling the fragrance of an intellectual garden." "It's been 20 years [since I was there] and I still delight in thinking about those great ideas."

If stripes could be earned for combat duty in the politics of Washington, D.C., Bill Howard ('77) would have a sleeve full of them. For the past 17 years, Howard has been at the front lines of many battles where law and politics collide.

Since 1990, Howard has served as Senior Litigation Counsel for the Justice Department's Office of Immigration Litigation. His work involves him in a wide variety of class-action and individual Federal suits on "counter-terrorism" and national security projects.

His cases are the kind that end up on nightly news, as he defends the government's position to exclude aliens who are a threat to national security, are involved in terrorist-related activities, or are convicted of serious crimes. "The work is extremely interesting," he says, "but unfortunately it's all classified, and so I can't really tell you about it."

Before Howard began litigating against terrorism, he had served under appointment by President Ronald Reagan as General Counsel to the U.S. Commission on Civil Rights, when it was a hotbed of controversy. Howard therefore knows there's truth in the old saw about the difference between terrorists and liberal ideologues — you can negotiate with terrorists.

Howard fought to serve Reagan's interests in promoting equal opportunity and opposing rights based on group membership — a position greatly at odds with the powerful civil rights establishment. Howard was protected by Civil Rights Chairman Clarence Pendleton, who had promoted him through the ranks at the Commission from staff attorney in 1984 to General Counsel in 1987.

"Pendleton suffered greatly for his views, but heroically and without complaint," says Howard. "The civil rights groups vilified him especially, because he was an African-American committed to a color-blind society." Suffering without complaint soon became a virtue of Howard's.

Of the eight Commissioners, four were appointed by the President, four by the Democratic-controlled Congress. "I was at the eye of the hurricane," Howard

## Justice Department Lawyer



William J. "Bill" Howard, J.D.

says. But in 1988, Pendleton died unexpectedly, and in 1989 a nervous Bush Administration came to power and appointed new Commissioners who abandoned the policies that Howard had been charged to defend. Howard was then left not in the hurricane's eye — but twisting in the wind. Howard thereafter found haven as a career attorney in the Justice Department's immigration division.

Howard had gone to Washington shortly after graduating from Notre Dame Law School in 1980. He sees how "much of the beating our culture takes emanates from D.C." But it doesn't discourage him. Quoting from Pope John Paul II, he observes: "What an extraordinary hour of history we have been granted to live in. What important tasks Christ has entrusted to us. He is calling each of us to prepare the new springtime of the Church."

Howard currently lives in suburban Herndon, Virginia, with his wife, Trese, and their two children, Will (age 10) and Christy (age 8). In addition to their parish activities, the Howards are active in running Holy Family Academy, an independent Catholic elementary school.

Looking back, Howard is quick to credit his time of formation at the College. "The College made me a far better Catholic, far better citizen, far better attorney, and far better husband and father." He says, "My four years at the College were absolutely fabulous — there is no other school like it anywhere."

## Real Estate Appraiser



Kenneth Kaiser, Ph.D. and family

Ken Kaiser ('78) loves to meet up with people who whine, "What's a classical liberal arts education good for?" "Do you mean, 'according to its fair market value,' its 'base adjusted historical value,' or its 'intrinsic value?'" he fires back.

If his response leaves his examiner nonplused, it's because Kaiser happens to know what he is talking about. For the past 13 years, Kaiser has specialized in real estate appraisal analysis and presently directs policy on real estate appraisal practice nationwide.

Kaiser is the Vice-Chair of the Appraisal Standards Board, located in Washington, D.C. He serves on the Board along with five other individuals who are selected from more than 100,000 licensed and designated appraisers nationwide.

Service on the Board is not simply an honorary position. The Board has the sole responsibility to interpret and amend the Uniform Standards of Professional Appraisal Practice which is enforced by all states and federal banking regulatory agencies. The opinions and rulings expressed by this Board become state law and are adopted by most local jurisdictions. Kaiser is two years into his first three-year term and is eligible to serve one more consecutive term.

Kaiser garnered his experience while working for

Glendale Federal Bank in Glendale, California, where he supervised all of the bank's commercial and residential real estate valuations which covered the bank's offices throughout California, Florida, and Washington. Kaiser also worked with the bank's legal counsel, providing expert testimony and pre-trial support for several landmark cases, where he was recognized for his critical analysis and problem solving capabilities by executive management and federal regulators alike. He now runs his own private practice in real estate valuation and testimony and is a frequent guest speaker throughout the country.

Kaiser came to the world of appraisal analysis unexpectedly. He was working on his Ph.D. in Political Philosophy and American History at Claremont Graduate School — which he eventually completed — when he started doing real estate appraisals on the side. "It was kind of mundane, but I had to pay bills," he says. He had been doing odd jobs teaching college courses in philosophy, logic and ethics, and serving as headmaster of a private boarding school.

But as much as he liked teaching and philosophy, he realized he wasn't "cut out for the sandals, socks, and long-hair crowd that you find at your average university" and found appraisal work to be sufficiently lucrative. He took a different path.

Kaiser had followed his older brother Tom to the College from their hometown of Bakersfield, California, after Tom had excited him about the College's demanding program. He was ready for such a change, he says, because "I came directly out of high school having majored in football and duck hunting."

"The benefits I received from the College and the tutors there are too numerous to count," he says. "Great things enrich one's life in every way."

One of those "great things" was meeting fellow schoolmate, Patti (née Grimm) ('79), whom he married. They now have ten children and reside in Duarte, California. Ken and Patti enjoy hiking and fishing with their children in the High Sierras. For this real estate appraiser, no price can be put on that. ❁❁❁



## POW Hero/Statesman Jeremiah Denton Edifies College Community

On July 18, 1965, squadron commander Jeremiah Denton was shot down on an aircraft mission over North Vietnam. Over the next seven years and seven months, Denton was detained as a prisoner of war and, as the most senior officer in command, subjected to the worst kind of treatment. He had spent over four years in solitary confinement, a record previously unmatched in American military history. On his release, he went on to receive numerous military awards and decorations. His years of imprisonment are documented in his book *When Hell Was In Session*. In November 1980, Denton became the first Republican U.S. Senator, and the first Roman Catholic, ever elected from Alabama, where he left a rich legacy of important pro-life, pro-family, and humanitarian aid legislation. The father of seven children, he currently resides in Theodore, Alabama with his wife, Jane. The following is our abridged version of his President's Day Address, given at the College on February 13, 1998.

A salute means something in the military, and I salute all of you, with the most sincerest I've ever given. What's taking place at your College is a perfect remedy for what has gone wrong with our country and our Church. When I got out here and saw your program, after all of the colleges I've seen around the country, I thought, "It's perfect!" You are looking for the truth and you are figuring it out for yourselves with the help of your great tutors here.

I, too, have been in the same struggle for truth as you have been since about 1973, when I returned home after nearly eight years away. My struggle began with the cultural shock I received the first night I was home. The difference between July 1965 and February 1973 would be hard to describe to you. You can't imagine what it was like to see the change in morality as seen in magazines, music lyrics, movies, and television. Since then, I've seen that this nation has been trying to ignore truth, it's own foundations, and what it takes to keep a civilization together.

How hard do you think it is for a professional military officer, a Naval Academy graduate, brought up in Catholic schools, to be placed in an atheistic, totalitarian, communistic prison to react when they grab you by the shirt and say, "You're going to betray your country — we're going to torture you,?" It's easy. You spit in their face. Do you remember the one about St. Lawrence? When he was being broiled, he smiled and said, "Turn me over, I'm done on this side." I found out that's possible. I'm not saying that they can't torture you and make you want to kill your mother just so you can avoid the pain. But you can learn to rely on nothing but the grace of God.

Prayer — when you're hurting and in a place 48 inches by 48 inches — is a door. It was night when they first moved me in there. The lightbulb was about five watts. They would keep it on day and night. There was no window, just a door, and above the door was a black steel plate with holes in it. So all day you were in 48 inches by 48 inches to romp around in. Jesus was my brother and companion by then. I said, "Lord, I've got claustrophobia, if I stay in here this night, I'm going to go crazy." Well, I was in that cell for over two years and was never happier in my life. I learned that God is; Jesus is; Mary is. Devotion to the Sacred Heart, prayers like the rosary — they work! You can feel God responding. I learned you don't need anything but Jesus. When you have Him, you have everything! And if you don't have Him, you have nothing — no joy, no happiness. I'm not bragging or exaggerating when I tell you this. I'm telling you this from my conscience, because if I didn't say it, I'd be a liar.

I was the first military prisoner to get four years of solitary confinement in the history of our military. But after you pray enough, what better company can you have? Some of you probably know that from your



**The Honorable Jeremiah A. Denton**

own lives, so it's not to be commended or considered exceptional if a guy does a thing like that. The more you pray, the more answers you get. The more thanks you offer, the more grace you get. That's why your College is still here. The odds of it succeeding were probably pretty small. But what were the odds that 12 guys in the year 50 A.D. were going to convert the sophisticated Roman Empire through their untutored mouths — without any tapes or movies, with nothing except their words! Isn't that enough proof of the validity of our faith?

We're celebrating Presidents' Day. We are supposed to commemorate the gift our Founding Fathers gave us. I'm discomfited in addressing this subject when I see how this country is destroying itself. I did a lot of thinking about this in jail, so let me give you my Joe Six-Pack view of the Founding Fathers.

The single most important reason for the goodness of America resides in this country's effort to deserve the title: "One nation under God." But for the last 50 years or so there's been an increasingly successful effort to eliminate that as our basic national principle. Yet that founding principle is what has really made our system work. As imperfect as our country has been, that principle was the indispensable for-



Left, Denton, in April, 1966, during an interview with a Japanese reporter, as he blinked the word "Torture" in morse code, tipping off intelligence authorities about North Vietnamese treatment of U.S. POWs. Right, Denton, speaking to a world-wide audience, on his release from captivity at Clarke Air Force Base in the Philippines on February 12, 1972.

mula for government by our Founders.

Our system was not unlike that which had progressively taken place in Europe. The Judeo-Christian Western world was coming along with more and more aspects of democracy. Then we had our Revolutionary War. Practically speaking, we achieved much more democracy in our government. But, formally speaking, we rearranged the progression of the Divine Right. Where it once went from God to King to people, now it went from God to people to government. Suddenly, government was seen as a servant of the people. The inalienable rights were transmitted directly from God to the people. This was a major, formal, political change. That was the real revolution.

These Founders had a remarkable vacuum of experience in which to explain to the world why they were breaking away from Great Britain. The last time anybody thought about that kind of democracy was in Athens, and it didn't work.

Socrates concluded that democracy wouldn't work because human nature doesn't permit sufficient self-discipline or compassion among the citizenry. If we all have rights, we start scrambling around like a bunch of rats, stepping on each other and being subjected to demagoguery. In the relative freedom of democracy,

Socrates saw that the tendency for unfair self-indulgence is likely to become too strong to admit sufficient consideration for the common interest. Experiments with democracy since his time proved him right.

Our Founding Fathers knew this and saw they could only get enough self-discipline and compassion one way: From morality. And the only reliable source of morality is religion. There is no culture without a cult. Religion, granted, is sometimes superstitious, sometimes it's diabolical, crazy, and counterproductive. But sometimes it isn't. Sometimes it lends itself to nation-forming, to governmental process. This is the case with Christianity. A believing Christian thinks that if he doesn't love his neighbor as much as he loves himself, if he doesn't keep the Ten Commandments, or doesn't love God with his all, he's going to end up in the Smoking Section. There is the margin. If you have a sufficient property of compassion or self-discipline, democracy will work. But without God, without morality, we become a bunch of rats again. And that's where we're headed now.

So what did our Founding Fathers say? They pledged, with the utmost reliance upon Divine Providence, their lives, portions, and sacred honor. They based our government on the premise that all human beings are created by God and endowed by Him with inalienable rights. It used to be required reading in about the fourth grade to read George Washington's *Farewell Address*. Listen to the way he says it: "Of all the dispositions and habits which lead to political prosperity, religion and morals are indispensable supports." He goes on to caution us: "Whatever may be conceded to the influence of refined education of minds of peculiar stature, both reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle." How come we don't print that every day on the front page of every newspaper in the United States, or at the beginning of every TV program? You can say that we need morality for self-discipline and compassion, but where's the morality coming from? Reliably only from religion. What better religion is there in the history of mankind than Christianity?

But our Founders also lived some hypocrisy. They said that all men are created equal even though they didn't treat them all equally. They never could find a practical way to handle the slavery issue. They knew in their hearts it was wrong, and we ultimately had to fight a war to get the issue straightened out. Here's what Lincoln said caused the Civil War, and think about whether this

applies today:

*"We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in number, wealth, and power as no other nation has grown. But we have forgotten God. We have forgotten the Gracious Hand which preserved us in peace and multiplied and enriched and strengthened us. We have vainly imagined in the deceitfulness of our hearts that all those blessings were produced by some superior wisdom and virtue of our own. Intoxicated with broken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us."*

Isn't this applicable today? Yet, you can't talk about it in Congress without being looked at as if you're "off." Today's crisis is deep. Have we ever in our history had such a clash between traditionally believing, substantive Americans and this current Administration in the history of the Country? Our people are not being told the truth by the media, by those controlling most of our education, by our culture, or by many politicians. Students, you have your work cut out for you. The rest of us think you can do it. God bless you!





Fr. John Hardon, S.J., is one of the most widely-recognized spiritual leaders of our time. The author of the Catholic Catechism, and numerous other books and articles, Fr. Hardon travels the world giving retreats, spiritual direction, and lectures. The following is our abridged version of his talk at the College on March 28, 1998, entitled, "Writing and the Spiritual Life."



Fr. John Hardon, S.J.

Very few people understand the value of writing. St. Augustine did. He said: "I am one of those who write because they have made some progress, and by means of writing, make further progress in the spiritual life."

The Proverbs praise the value of writing. "Nature's chief masterpiece is writing well," says one Proverb. Another says, "Look into your heart and write." To insure that the revealed word of God would be written, God invented the alphabet. Except for the inspiration to write, we would not have the Sacred Scriptures. What is the Bible except the inspired word of God but in written form?

My purpose here is to help you see why writing is such a blessed asset of the spiritual life. To be convinced of the value of writing, if only a few words every day, is to have made a giant stride on the road to sanctity. My advice to you can be summarized in one word, in the imperative mood: WRITE! My comments hope to explain to you: Why?

Writing disciplines the mind. Left to ourselves our thoughts are nothing less than a jungle filled with wild animals. Our most important duty in life is to master our minds, to control our thoughts. There's no sanctity, no salvation, unless we learn to control our minds. Writing provides a pathway for the mind. It gives direction to our thinking. It enables us to master the most difficult part of our nature, our thinking.

Every thought leads to a desire. Every desire leads to an action. Every action leads to a habit. Every habit shapes our character. And our character determines our destiny. It all begins in the mind.

Writing is also a wonderful way of growing in intellectual humility. In explaining why more people do not write, Cardinal Newman says, "I have to read what I have written, I must look at myself as I really am." Writing is a mirror of our minds. And what we see, we blink at, and say, "What fool wrote this?" Writing makes me see the vagueness of my thinking, the inconsistencies of my logic, the triviality of my life — and the experience is humiliating. Of course the road to humility is humiliation.

The deepest humiliation is being humiliated in our own eyes. I've encouraged many, many people to write. The single main reason why more people don't write, especially for publication, is pride. Writing is a proved way of lowering oneself in one's own estima-

tion. There is no way known for more surely and effectively growing in humility than by writing. In God's mercy, I have published many books. I don't know a single book that I have ever published which did not have at least one, sometimes several, stupid mistakes.

Writing provides us with a record of the graces we have received. How grateful we can be to the people who have done favors to us. But by writing we keep a record of the inspirations and illuminations that God gives us. This is why some of the great saints of history have written so much. We shall love God only as deeply as we realize how good God has been to us. Gratitude is a bedrock of love. The deepest gifts that God gives us are the graces with which He illuminates and inspires us. At the same time, writing helps keep us humble by giving us visible proof of our own weakness and folly.

"We must write to have in our memories what God wants us to remember."

Writing also cultivates the memory. A good memory is one that remembers what should be remembered and forgets what should be forgotten. By writing down our thoughts, and especially our spiritual experiences, we make a strong act of the will to remember what we have written.

It is a good idea to begin collecting sayings of the masters of the spiritual life as a powerful aid for deepening our own spiritual resources. Whatever is memorized becomes part of the treasury of our mind. We have nothing on our minds except what we have memorized. Our memorized thoughts contribute to everything we think, say, or do for the rest of our lives. We can think only with what's in the mind. And what's in the mind is in the memory. Not just words; not just letters; but ideas. And the surest way of remembering ideas is to write them out.

Writing also provides us with a moral inventory. St. Ignatius stressed the importance of keeping a diary of our conduct. It shows how serious we are about overcoming our failures. The last thing we want to

admit are our failures. What fools we mortals can be. Keep a record of your folly! -It is good for your humility. Writing as a moral inventory shows how honest we are about growing in the virtues we need.

Why is writing to keep a moral inventory so important? It gives us the opportunity of looking back over the progress, if any, that we have made in our imitation of Christ. Oh, how forgetful we can be of our failings. Keep a record! Finally, keeping this moral inventory in writing makes us conscious during the day of what we plan to put down in some written form at the end of the day. You hear something. You read something. I'd better put that down in writing!

Writing in the spiritual life is so important to cultivate the art of speaking. St. James in the third chapter of his letter says, "Every kind of beast and bird, serpents, and the rest, is tamed by mankind. But the tongue no man can tame — a restless evil, and full of deadly poison" (James 3:7-8). The Apostle does not mean that we cannot tame the tongue; what he means is that we cannot tame it alone. We need the constant help of God and God will give us the grace to tame these wild beasts if we do our part. A most valuable way of taming our tongue is to write down our thoughts while saying a prayer before we start writing, as we write, and after we have written, to obtain the divine light to see what God wants to say and the divine help to say it. People who do this, go a long way in taming their tongues as God wants them to.

We have the grace required to write down our thoughts, and thereby have a major contribution to mastering our speech. Too often we speak without first thinking. But we cannot write without thinking. We can babble all kinds of nonsense in speech. The most important faculty to master in our lives here on earth is the faculty of speaking. Again, quoting the Apostle James, "Anyone who does not offend in word, he is a perfect man" (James 3:2).

Lastly, we should write for the practice of charity in sharing our souls, for charity is sharing with another person what I have to enrich that person whom I love. What is our dearest possession? Those gifts of the spirit that the Holy Spirit has so generously given us. If I'm to share these gifts of my soul with others, I must acquire as much grace, as much of God's wisdom as I can, by reading, by prayer, and by self denial. It would be a good idea if we started keeping a written record of past experiences, interesting episodes, uplifting sentiments, whether our own or those we receive from others.

What is the deepest hunger of the human heart? It is for the truth. What is the deepest thirst of the human soul? It is for God's love. What God in His wisdom and love has shared with us, keep a record of that. Share that wisdom and love with others by writing it down and thus you'll be practicing that one virtue on which your and my salvation depends: Charity.

IN MEMORIAM

**Diane Ruth Downey**, died on February 13, 1998, in Los Angeles, California. She was the first President of the National Board of Ladies of Charity and Past President of the Los Angeles Orphanage Guild and the Nine O'Clock Players of the Assistance League. She was a member of the Social Service Auxilliary, St. John of God Women's League, the Order of Malta, and the Order of the Holy Sepulchre of Jerusalem. She is survived by a niece and great nephews.



**Steven A. Johnson**, age 44, Class of 1981, died on March 22, 1998, at his home in Houston, Texas, following a battle with a deadly



strain of hepatitis. He entered the College, having obtained a bachelor's degree in philosophy from Grand Valley State University, in Allendale, Michigan, his native state. Following graduation from the College in 1981, he pursued a doctorate in philosophy from the University of St. Thomas in Houston for several years, but health and financial reasons forced him to suspend that pursuit and to work as a Systems Support Administrator at a small manufacturing firm. Steve had remained close with his classmates at the College over the years and was known for his great love for good books and classical music and for his charm. He is survived by his mother, Mary, and three brothers.

**Marion H. Montgomery**, wife of Board of Governor member, Francis Montgomery, died on March 26, 1998, in Los Angeles, California. Mrs. Montgomery was involved in many philanthropic endeavors over the years, and, with her husband, Francis, was a friend

of the College since its founding. She was a Dame of Malta and a Lady of the Holy Sepulchre. In addition, she was a member of Social Service Auxilliary, the Los Angeles Orphanage Guild, and St. Anne's Auxilliary. She had seven children, four of whom survive her. She was interred at Calvary Cemetery, following her funeral Mass at St. Victor's in West Hollywood

**Theodore ("Ted") Young**, age 71, died on April 14, 1998, in Santa Fe, New Mexico. Having received his Ph.D. in philosophy from Indiana University, Dr. Young was a professor of philosophy from 1964-93 at Grand Valley State University and author of the 1985 book, *Completing Berkeley's Project: Classical v. Modern Philosophy*. A long-time friend of the College, Dr. Young lectured here in 1979, hav-



ing succeeded in encouraging three of his students (including Steve Johnson, featured above) to pursue studies here. He retired in Santa Fe with his wife of 38 years, Marilyn, who survives him, as does a son, daughter, and sister.

Also please remember -

**Bernard Borden** - Halifax, Nova Scotia (brother of College Chaplain Fr. Willfred Borden)

**Joseph Dillon** - Daly City, CA (cousin of President Thomas Dillon)

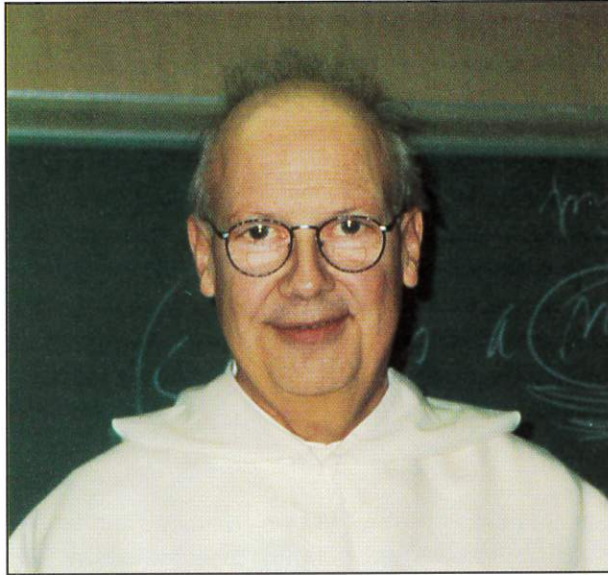
**Michael Lillard** - McMinnville, OR (father of student Rhone Lillard)

**Carlyle Montgomery** - Ojai, California (brother-in-law of Office Manager Celia Montgomery)

**Juanito Manaquil** - San Diego, CA (father-in-law of Bookkeeper Rudy Velasco)



Fr. Lawrence Dewan, O.P., is Professor of Philosophy at Collège Dominicain, in Ottawa, Canada. The following is our abridged version of his lecture to the College community on March 6, 1998:



Fr. Lawrence Dewan

In the 19th century, scientists thought the universe was infinite and static. But in the 1920s, astronomers discovered that the universe is expanding, with galaxies rushing away from each other. This became the basis of the well-known “Big Bang” theory, according to which the entire universe came into existence, about fifteen billion years ago, in a gigantic explosion.

Interest in the Big Bang is popular for several reasons. One reason is that it panders to human nature’s “you are there” syndrome, in which we all seem to crave to be eyewitnesses of historical events. Indeed, scientific investigation has become more and more an archaeology of reality. With the radio telescope, we are, as it were, “witnessing” cosmic events on a time scale hardly before imagined.

Even philosophically, the idea that the universe has a finite duration going towards the past, with an origin in an infinitely dense condition, harmonizes interestingly with the religious conception of the creation of the universe, when God said on the First Day: “Let there be light!” Might we not be able to “witness” the creation event itself?

I wish to do two things: First, caution against over-enthusiasm those who would use the Big Bang in their presentation of religious doctrine; and, second, sketch the metaphysical pathway to the existence of a God.

The first problem is that the original creation event would be unidentifiable by me, even if I were a witness to it. Suppose that God had allowed me to be on some sort of “observation pod” which made it possible for me to “look on” at a Big Bang. The problem is: How could I possibly “see” it? Creation is not a *change*; there is no “before and after” situation. Because it is an absolute beginning, it is not properly a “physical happening.” Rather, “creation” means an act such that, because of it, there is now a domain of physical happenings. It is not as if there were a doorway marking the passage from the realm of “nothing” to the realm of “being,” and that we could watch as a creature literally “walked into” being. On the contrary, experiment and observation pertain to real “comings and goings” or “this *turning into* that.”

Again, imagine not the creation of the entire universe, but a mere particular act of creation. Suppose that God were to allow us to witness Him create a dog right before our eyes. The dog suddenly appears. But could we say that we had “witnessed a creation event?” Could we be sure that the dog had not been produced from pre-existent matter? Could we say that it was anything more than the production of a dog in an unusual way? To say that no matter had been used, one would have to be able to verify empirically the total absence of matter. But *nothing* is not something empirically verifiable. All one can say is that one has failed to find any preexistent matter.

The outlook of Thomas Aquinas is most important in this matter, because his demonstration of the existence of God does not depend on whether a Big Bang occurred. He thought it was impossible to establish, by philosophical investigation, that the universe had a beginning. Instead, he undertook to prove that, even if the universe has always existed, it can still be shown to require an absolutely first cause, a unique being, intelligent, creative, providential.

To do this, St. Thomas distinguished the question of the *dependence* of beings as beings on a productive cause from the question of the *duration* of the beings which are caused. The view that material reality might have no temporal beginning he regarded as compatible with the entire dependence of that reality on a higher being, a cause of beings as beings. Philosophy cannot resolve whether past duration is limited or unlimited. But philosophy can come to definite conclusions about the issue of total dependence.

St. Thomas’ “Five Ways” in favor of the existence of a God manifest this distinction. Not all of his Five Ways arrive at God known under the aspect of “Cre-

ator.” The one way which most unmistakably presents us with a Creator is the Fourth. It concludes that there exists something maximal from the viewpoint of being, which is the cause of being for all beings. This is what I mean by a “Creator.”

Interestingly, the First Way, which views things in the light of the changes which take place in them and arrives at God under the title, “Unmoved Mover,” does not arrive at God viewed *as a Creator*. Instead, it arrives at God as the Cause Of All Change. But remember, creation is not a change. “Change” supposes a subjected thing, an underlying thing, which already exists, and on which the cause works. “Creation” supposes no already-given underlying subject. Proving God’s existence through His causing *change* is distinct from proving His existence through his causing *beings* to exist.

Indeed, that God can be known not only through being, but also through change, is important because

**Proving whether God exists  
does not depend  
on whether a  
Big Bang occurred.**

so much of the discussion of the God’s existence related to the Big Bang concerns God giving being to things.

When thinking about the existence of God, most people use “the wrong shape.” For many reasons, most people tend to imagine or picture the problem of the existence of God using a horizontal line representing time. We look back in time, along the line towards the past, hoping to catch sight of, at the very least, the line suddenly petering out. We may not see God way back there, but we might at least catch sight of nothing!

We must, however, replace this picture with another. Imagine a coat hanging on a hanger, the hanger being held up by a hand. The line we are concentrating upon is a vertical line — from coat up through hanger towards hand. This picture has the desired “shape,” the concept of “this hanging on that.” The dependence of the effect on the cause is the sort of relationship which is found in the coat, relative to the hanger, and in the hanger, relative to the hand.

To understand the coat-hanger-hand situation, you must know that coats, left to themselves, tend to be on the floor. Then you appreciate that it is because of the hanger that the coat has the feature expressed by the words: “being up high.” If you are to appreciate the dependence of the hanger on the hand, you must, similarly, know that, left to itself, the hanger would also be on the floor. Then you grasp that the hanger has the feature: “being up high” from the hand. So also you see that the causal domination of the hanger over the coat belongs to the hanger only inasmuch as it is under the influence of the hand. It is this sort of appreciation of reality, as actually given at any moment,

which is discussed in the Aquinas’ Five Ways. The horizontal view of past history is *not* the “shape” of the argument.

The First Way — the proof of the Unmoved Mover — concentrates on the changes that take place in things. The argument does not take an interest in motion or change as something that has to be “kept going” over a period of time, or as something that requires a push to “get it going.” The entire interest is in change as the feature of a given item, and as requiring that its subject (that is, the thing the change occurs in) be intrinsically “incomplete.”

For example, the change called “learning” is something which can only occur in a being, in this case a person, who does not already actually know. Only such an as-yet-incomplete subject can be the thing in which change takes place. So seen, it intelligibly requires the contribution of another being, one which somehow possesses the required completeness.

It is the understanding of change as intrinsically dependent on something other than the precise item undergoing the change that is at work in the argument. God is ultimately presented as the only adequate explanation for change. The First Way therefore has a kinship with the Big Bang theory because it is the most “physical” of the Ways.

However, I am more interested in the line of thinking presented in the Fourth Way, from the degrees of perfection in things. In the Fourth Way, we consider form itself in its *universality*. We consider goodness, truth, perfection, and being. They are what Thomas calls “universal form” [*forma universalis*]. They are *maximally communicable* — they “get into everything,” we might say. Their universality is not merely “extensive” (that is, touching a great number of things), but “intensive” (saturating, as it were, everything they touch). However, they are common or universal “according to priority and posteriority.” They present themselves in *gradation*. This is their typical *formal* appearance.

It is this gradational formal unity, which, as available to our observation, remains *indefinite* (or “open”) in its ascent towards the more and more perfect, that constitutes the properly metaphysical field of inquiry.

In addressing the *createdness* of reality, St. Thomas uses the image of a house in winter, with a little warmth felt at the front door, greater warmth as one goes inside, even greater warmth as one advances to the next room — with the judgment that a *furnace* radiating all this heat is present somewhere within. He urges us to consider observable reality as *graded*. In that way, the createdness of reality will be seen.

This, then, is the *imagery*, (the “shape,” so to speak) proper to the Fourth Way. For here, we are asked to see grades of goodness, truth, nobility, and being. If these grades are capable of having more and less of the nature of goodness (and truth and nobility and being), we can judge that there exists a veritable “furnace” of goodness (and truth and nobility and being) in reality. And this is what is meant by a God.

St. Thomas says that we can see goodness in particular things, as those things show themselves as having in their own right the status of a goal or end arrived at, something possessing its own intrinsic perfection. But then we also see, inasmuch as they fit into a larger whole, their having the level of goodness called “the useful,” as serving, in some way, a more perfect reality. This presentation of the things we most readily know is just the sort of outlook which leads to the existence of such a Supreme Good. It is our reflection on the goodness of our eye, the goodness of our brain, and the goodness of the two together as a team — it is that sort of reflection which sets us off on the pathway St. Thomas calls “the Fourth Way.”

My aim has not been to present a proof of the existence of a Creator. It is the more modest one of suggesting the shape that such thinking must take. If we are looking for human knowledge which has thoroughgoing certitude, the appropriate shape is not the one which sends us on a quest for the initial cosmic event — the Big Bang. It is the one which sets us to contemplating present reality in its hierarchy of goodness and fullness of being.





Dr. Michael Behe is a professor of biochemistry at Lehigh University in Bethlehem, Pennsylvania. He attracted a great deal of attention with his 1996 book, *Darwin's Black Box*, which presented the difficulties of Darwinian evolution in explaining the development of the cell. Following is our abridged version of his lecture at the College on May 8, 1998, entitled, "Science Stumbles Upon Design."

In 1828, the German chemist Friedrich Vollerg heated ammonium cyanide in his laboratory and was amazed to see that urea was produced. This was the first demonstration showing you could get a biological material from a non-living substance. It shattered the distinction between life and non-life and essentially opened the doors of the study of life to science.

In that 170 years or so since Vollerg's experiment, we have learned much about the science of life. What have we concluded from our studies of life and progress in science in general? Basically two conflicting strains of thought. The first is represented by Richard Dawkins, a professor of zoology at Oxford University, who believes that the universe has, at bottom, no design, no purpose, no evil and no good - nothing but pointless indifference.

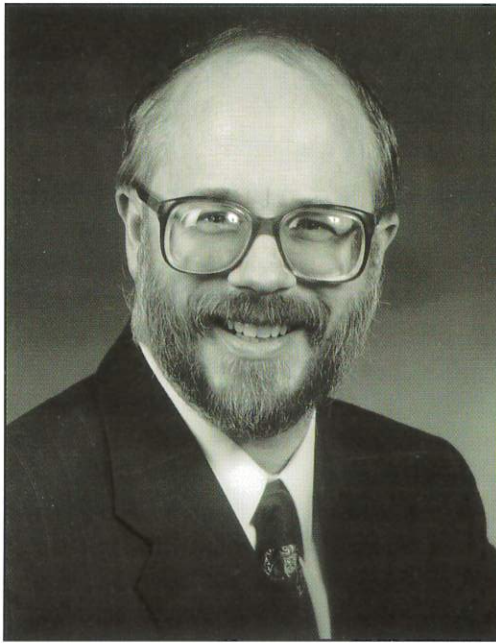
The second is represented by Cardinal Joseph Ratzinger who has written a book entitled, *In the Beginning, A Catholic Understanding of the Story of Creation and the Fall*, in which he wrote: "Let us go directly to the question of evolution and its mechanisms. Microbiology and biochemistry have brought revolutionary insights here. It is the affair of the natural sciences to explain how the tree of life in particular continues to grow and how new branches shoot out from it. This is not a matter for faith, but we must have the audacity to say that the great projects of the living creation are not the products of chance and error. They point to a creating reason, and show us a creating intelligence, and do so more luminously and radiantly today than ever before." I think Cardinal Ratzinger is on the correct track and Professor Dawkins is not.

This conflict all goes back to Darwin's publication of the *Origin of Species* in 1859. Darwin promised to explain something that nobody else had: How the great complexity and variety of living things could be produced solely by the action of natural laws without any guidance whatsoever. His theory was that natural selection works on random variation.

But Darwin never tried to answer all questions. In contemplating complex biological systems, Darwin faced what we call a "black box," that is, a system or a machine that you might find interesting, but you don't know how it works. You can't see inside it, or even if you can see inside it, it's so complicated you can't figure out how and what it's doing. To Darwin and to his contemporaries, the cell was a black box. It did interesting things, but nobody had the foggiest idea how it worked.

In the past 50 years, science has made tremendous progress. Things that Darwin thought would be simple have turned out to be much more complex than anybody had imagined. How do we know if they're too complex to be explained by Darwin's theory? Darwin himself tells us: "If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous successive slight modifications, my theory would absolutely break down." What kind of a system can't be formed by numerous successive slight modifications? For starters, something that is *irreducibly complex*, or has the quality of *irreducible complexity*. Irreducible complexity is a fancy phrase that stands for a simple concept. It just means you have a system comprised of interactive parts, all of which are necessary for the function of the entire system. If you take away one part, the system won't work anymore.

Irreducible complexity can be understood even by reference to some ordinary things. A mouse trap has a number of parts: A wooden base, a tightly wound spring with extended ends to press against the base, and a hammer connected to the spring so that it



Dr. Michael Behe:  
*Darwin's Black Box*

smashes the mouse, and a holding bar which holds the hammer back after being inserted into a catch. You can't have a mouse trap without these parts. If you take away the holding bar or the spring, you don't have a mousetrap that works even half as well as it used to. You've got a broken mousetrap.

Irreducibly complex systems cause a big problem for Darwinian evolution. If you wanted to construct such a system by a Darwinian gradualistic process, how would you do it? How can a mousetrap evolve, as it were, from piece to piece when all the pieces are necessary as a whole for the mousetrap to work?

An example of Intelligent Design at work!



"That's why I never walk in front."

A mouse trap is one thing, but it's not a biological system. And there are many, many cellular biochemical systems that are irreducibly complex. Consider, for example, the bacterial flagellum. It is quite literally an outboard motor that bacteria use to swim with. It has a "propeller," a "drive shaft," a "universal joint," a "rotary motor," a "starter," a couple of "bushing" proteins, and this isn't even the half of it. About 50 different proteins are required for a flagellum to work in the cell. Take away any one protein or any one part and the flagellum won't work.

So, what are Darwinian scientists saying to account for such irreducibly complex biological systems? Take a look at the prestigious *Journal of Molecular Evolution*, established specifically to investigate how evolution might have taken place at the molecular level.

In the past ten years, the journal has published about a thousand articles. And yet not a single article included a detailed study of possible Darwinian roots for the step-by-step evolution of complex molecular systems, such as the flagellum. Virtually all of the articles concerned something called "sequence analysis," which is the comparison of the amino acid sequence of a protein in one species to that in another. Potentially such an analysis can tell you how related given organisms are, but it cannot tell you how molecular machines, such as a bacterial flagellum, might have been put together, step by Darwinian step. To do that, you have to do experiments, to build models,

and so forth. And those simply haven't been done.

My point is that if you look at these complex systems, they appear to be purposely designed by an intelligent agent. This conclusion is completely empirical; it is based solely on the physical data along with an appreciation for how we conclude design in our everyday lives.

Consider this "Far Side" cartoon (see insert). Everybody looks at it and immediately realizes that this trap was designed. How so? Because you see a number of different parts interacting with each other to produce a function that none of the parts by themselves can produce. Essentially you're looking at irreducible complexity. The point is that you can apprehend design from the inner actions of the system itself, even though questions like Who? What? When? Where? and Why? may require further investigation.

Everybody seems to agree that many systems are enormously complex and currently unexplained. But scientists seem reluctant to conclude intelligent design. Why not? At least part of the answer is that they think it implies something beyond nature. Intelligent design has strong philosophical and theological implications, and scientists are uncomfortable with that.

But a theory with strong theological implications can nonetheless be a good scientific theory. What's more, intelligent design theory in biology corresponds to what we're seeing in the other branches of science.

For example, in theories regarding the origin of the universe, very fruitful scientific theories have been advanced even though they have theological implications. Most people forget that the "Big Bang" theory is only about 70 years old. A lot of people thought the Big Bang theory had strong theological implications, as if it was the Creation Event. But scientists have been able to defend or critique that theory in spite of whatever theological implications may exist.

The same thing is true regarding what is called "anthropic coincidences," a general name given to features of the universe that physicists have noted seem to be suspiciously fine-tuned to allow the existence of life. Physicists tell us the numerical values that nature has assigned to the fundamental constants, such as the charge of the electron, the mass of the proton, and the Newtonian gravitational constant require an accuracy of  $1:10 \times 10^{123}$ . A common sense interpretation suggests that there are no blind forces at work in nature. Essentially, physicists are making an argument for intelligent design based upon physical data.

Finally, consider what has been occurring in studies of the chemistry of the origin of life. In 1952, Stanley Miller took a mixture of gases (methane, ammonia, hydrogen, and water vapor) and sparked them for a week. At the end of the week he saw he had produced some amino acids. This electrified the scientific community because amino acids are the building blocks of proteins. Scientists imagined that perhaps a process could be found to make nucleic acids the same way and we'd be on our way to seeing how the first cell could have been produced by undirected processes. But time has not been kind to Stanley Miller's hypothesis, as he himself has readily and recently admitted. No experiment whatsoever supports his hypothesis. Thus, despite the efforts of 45 years, we aren't any closer to understanding how a living cell could have been formed by undirected processes than we were in 1952.

In short, the idea of intelligent design based on biochemical work is not all that surprising. All the branches of science seem to point to the conclusion that something beyond nature was required to initiate it and to assure that life was on its way.

Science stumbles upon design because none of these results was anticipated, much less welcomed. Although it's discouraging that many biologists are reluctant to embrace a theory of intelligent design, I remain optimistic that in the not-too-long term, more and more will come to see that it's a good scientific theory worth pursuing. My optimism arises mostly from the progress of science itself. Scientists are realists, at least over the long term.

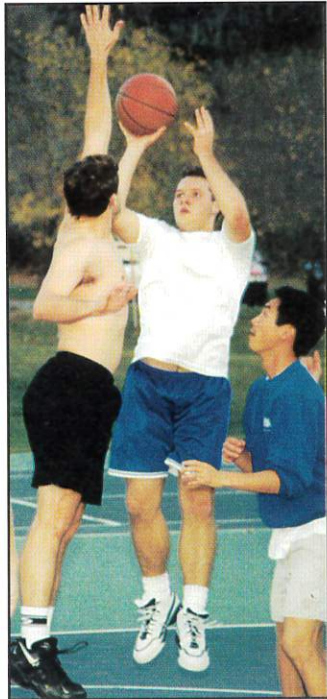




## Student Life at a Glance



Liz Grimm "takes one"



Basketball Tourney



John Tuttle toasts his class at the Senior Farewell Dinner



Cast members following production of Shakespeare's 12th Night on April 18



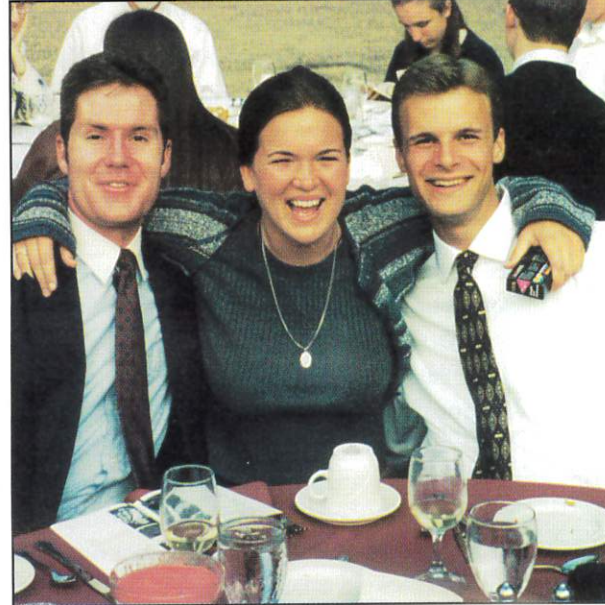
'98 Graduates



Asta Valentinaite at the Senior Farewell Dinner



Some members of the Soccer Team following the Alumni Day tournament: Row 1 - Andrew Nuar; Row 2 - Josh Clark, Brian Tittman, Dale Foster, Josh Morey; Row 3 - Chad MacIsaac, Roy Johnson, Walter Fawcus, Joseph Lee, Doug McCauley. They lost to the Alumni.



Richard King ('99), Jen Danner ('98), and Michael Bock ('98) enjoy the Junior-Senior Dinner

### Of Graduates Earning Humanities Ph.D.s, Thomas Aquinas College is Ranked No. 1 in Nation

Thomas Aquinas College was recently ranked No. 1 in a study of U.S. colleges whose bachelor degree recipients went on to earn a Ph.D. in the Humanities. The category of Humanities includes History, English, Literature, Philosophy, Theology, and other miscellaneous humanities subjects.

The study, conducted by researchers at the University of Wisconsin — Madison, calculated the percentage rate at which bachelor degree recipients subsequently received Humanities doctorates during the ten-year period of 1986 to 1995. To be included in the study, the institution must have awarded at least 100 bachelor degrees during that period and have had at least three such degree recipients earn a Ph.D. in Humanities.

Thomas Aquinas College led the list at a rate nearly *three times higher* than the best of the rest of the field. The list is as follows:

College	Rate
Thomas Aquinas College	9.62
Reed College	3.40
Bryn Mawr College	3.26
St. John's College (Annapolis)	3.11
Swarthmore College	2.96
Yale University	2.75
Bennington College	2.37
Amherst College	2.27
Oberlin College	2.21
Haverford College	2.02
Wellesley College	1.94
University of Chicago	1.90
Lawrence University	1.86
St. Meinrad College	1.82
Harvard University	1.81

In another grouping by the same researchers, Thomas Aquinas College was ranked **8th in the nation** for the rate at which its graduates go on to receive Ph.D.s in Psychological and Social Sciences. The College was exceeded only by Swarthmore, Shimer, Reed, University of Chicago, Bryn Mawr, Oberlin, and Pomona colleges.

### Calendar of Events

- Sept. 13 Convocation Day  
School Year Begins
- Sept. 18 Friday Night Lecture  
Peter DeLuca III
- Nov. 6 Concert  
Cellist Fr. Basil Sarweh & Friends
- Nov. 20 Friday Night Lecture  
The Most Reverend William Murphy
- Dec. 4 Advent Concert
- Feb. 3 Gala Benefit Concert and Dinner  
with Frank Patterson at the  
Beverly Wilshire Hotel.

Please call to confirm these dates.

805/525-4417 • FAX 805/525-0620

We are on the web at  
[thomasaquinas.edu](http://thomasaquinas.edu)

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