



# THOMAS AQUINAS COLLEGE NEWSLETTER

SUMMER 1999

## — Secretary General of the Synod of Bishops in Rome Addresses Graduates Cardinal Jan Schotte Presides over 25th Commencement

About 1,000 guests turned out on a beautiful summer day to attend an outdoor baccalaureate Mass and graduation ceremonies on the lower lawn of the campus for forty-three seniors of Thomas Aquinas College. Presiding over ceremonies was Jan Cardinal Schotte, the Secretary General of the Synod of Bishops.

### Pope John Paul II: "You have to bring them rosaries from me!"

Cardinal Schotte had delayed joining Pope John Paul II on his historic trip to Poland just so he could come to the College for this event. When the Holy Father asked him to come with him to Poland, the Cardinal told him he couldn't; he had to attend graduation ceremonies at Thomas Aquinas College. The Holy Father then replied, "Oh, I know that place! You have to bring them [the graduates] rosaries from me!"

Cardinal Schotte caught a plane on Sunday morning and went directly to Krakow, Poland to meet up with Pope John Paul II for the remainder of his tour.

During the ceremonies, President Thomas Dillon presented Cardinal Schotte with the Thomas Aquinas Medallion, the highest award that the College gives to honor those individuals who have demonstrated an extraordinary dedication to God and His Church.

Students bowed to kiss the Cardinal's ring as they approached, one-by-one, to receive their



Jan Cardinal Schotte and President Thomas Dillon recess following graduation diplomas and — following the Cardinal's surprise announcement — one of the Pope's rosaries. It was an added treasure for the graduates, who hail from 12 states and Canada.

A whopping 25% of these graduates (11) are considering vocations to the priestly or religious life. Seven others are heading off to graduate school immediately, while nine plan to attend after working to pay down student loans. Another two plan to attend medical school after completing a year of pre-med course work. Six will be teaching in private elementary schools; and two will be in Washington, D.C., engaged in public policy work. The remaining graduates are entering the workforce in various fields.

### Three Foundations Inducted Into Order of St. Albert The Great

Dan Murphy Foundation, Fritz B. Burns Foundation, Ralph M. Parsons Foundation

As part of Commencement Ceremonies, the College inducted three foundations into its esteemed Order of St. Albert the Great. The Order was established last year to recognize those individuals whose generosity to the College has been exceptional.

The three foundations — The Dan Murphy Foundation, the Fritz B. Burns Foundation, and the Ralph M. Parsons Foundation — have been particularly generous to the College.

**The Dan Murphy Foundation** has been a faithful donor to the College since 1970. For many years its annual gifts were a mainstay of the College's financial aid program. Its lead gifts and leadership spearheaded the construction of St. Bernardine Library. Its most recent gift, to establish the Donohue Endowed Scholarship Fund, more than sextupled the College's endowment to provide scholarships in perpetuity for deserving students.

The Foundation, since its beginning, has been a promoter of the very best Catholic initiatives, especially Catholic education and religious life. Receiving the award on behalf of the Foundation were Foundation president Sir Daniel Donohue and his sister and College board member, Rosemary Donohue.

**The Fritz B. Burns Foundation**, also a donor from the earliest years of the College, be-



President Dillon with (l to r) new members of the Order of St. Albert: Sir Daniel Donohue, Rosemary Donohue, Mr. W. K. Skinner, Mr. Edward F. Slattery

gan in 1971 with unrestricted gifts and later provided gifts to fund student scholarships. More recently, the Foundation's gifts have helped adorn the campus with several beautiful buildings, including principal funding for Blessed Junipero Serra Hall, a men's residence and the new Albertus Magnus Science Hall.

Founded by pioneering developer and businessman Fritz B. Burns, the Foundation now carries on his legacy of philanthropy especially to Catholic educational efforts in southern California. Representing the foundation were its vice president, W. K. Skinner and Foundation Trustee Edward F. Slattery.

**The Ralph M. Parsons Foundation** of Los Angeles has generously underwritten the College's student scholarship program with major gifts in 1988, 1989, 1990, 1992, 1996, and 1998. Established by Ralph M. Parsons, founder of the leading engineering and construction firm which bears his name, the Foundation supports programs in education, social welfare, arts and civic activities, and health care. Foundation President Joseph Hurley was unable to attend the ceremony but will accept the award in a private ceremony.

### The Catholic Church for the Third Millennium

By Jan Cardinal Schotte, C.I.C.M.

Cardinal Schotte (pronounced "Scotty") holds one of the most important posts in the Church. He presides over the Synod of Bishops, a forum that Pope Paul VI established in the wake of Vatican II to allow bishops from around the world to come to Rome for what is often weeks at a time to discuss various issues facing the Church and to offer counsel to, and receive guidance from, the Holy Father on those issues.

Cardinal Schotte calls the Synod for each world region or topical issue, sets the Synod agenda, prepares Synod recommendations, counsels the Holy Father on the terms of the Synod, and assists him in preparing the Synod document to be given to Synod representatives.

A member of the Congregation of the Immaculate Heart of Mary, (known as the "Missionaries Society"), Cardinal Schotte is a Belgian native. After serving as head of his religious order, he has worked in continual service for the Holy See, beginning first as an attaché for Pope Paul VI, and then as a member on numerous pontifical commissions, until his ascendancy to the General Secretary of the Synod of Bishops in 1985. He frequently accompanies His Holiness on missions throughout the world and represents the Holy See at various international delegations.

Following is the complete text of his Commencement Address.

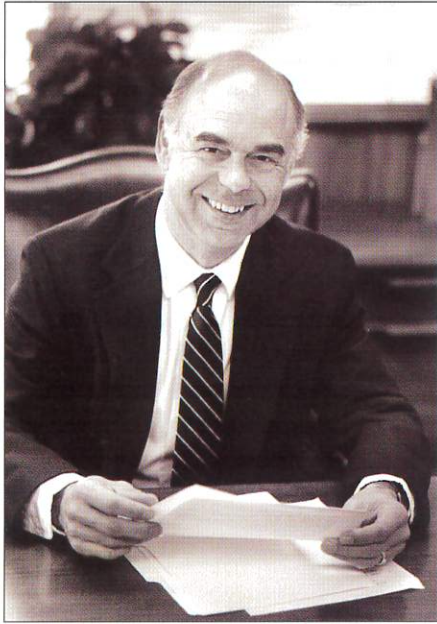
Given the patron saint of this College, Thomas Aquinas, I am sure you are well aware of the following story associated with his university days. Because Thomas always sat in silence listening at the feet of the renowned doctor, Albert the Great, his fellow students were accustomed to call him "the Dumb Ox of Sicily." Before long, this title came to be known by the great master. Recognizing the unusual brilliance of his pupil's mind, Albert broke forth, "You call him 'a Dumb Ox', but I assure you that the bellowing of this ox will become so loud as to resound throughout the whole world!" We all know how those prophetic words came true.

Various aspects of this story can serve as an introduction to my reflections on the Church and her credibility and relevance today. To mention a few, they teach that many find it easier to criticize than to take the time to really get to know another person; that, for one reason or another, people can be mistaken in their perceptions; that the seemingly insignificant and ridiculed, in God's hands, can confound the wisdom of the world, and that a true master is able to look beyond appearances and recognize greatness.

Every period of history has posed challenges for the Church, resulting from the particular circumstances in which she lives. Today, signs are appearing in certain countries and regions of an increasing disappointment with the Church, even to the point of some people

Continued on page 4

## From the Desk of the President



President Thomas E. Dillon

Dr. Thomas Dillon spoke to the Senior Class of 1999 at the annual President's Dinner held on the campus the Wednesday before graduation. Following is part of his talk.

You will find after you leave the College that, because of the kind of education you received here, you will naturally be leaders elsewhere. In fact, because of Divine Providence's gift to you of this education, you have a responsibility to take on the mantle of leadership. Do not shy away from this responsibility, but embrace it willingly and fearlessly, trusting in that same Providence for guidance and strength. Remember, however, to proceed always in charity and humility, so that your leadership is grounded in virtue and is for the sake of the good, and not for the sake of yourselves. To be good leaders you must have the integrity first to be good followers — to be in your daily lives, in little as well as in great things, followers of Christ.

Leaving the College entails leaving a community of friends who care about one another's good, who support one another in striving for intellectual and moral virtue, and for whom the notion of "personal sainthood" is not some antiquated ideal, but one which, when we are at our best, animates our lives.

Whatever may be our failings — and, given original sin, we have a multitude of failings — nevertheless, we want this community to live up to the highest ideals, and the common recognition of these ideals helps us shape our actions and aspirations.

You will soon be re-entering a culture which is more and more hostile to reason, hostile to virtue, and especially hostile to our Catholic faith. Appetite and power seem to rule the day, and there is little thought of eternity. To counter this, you must strive not only to resist the excesses and follies of an alien culture driven to material comfort and sensual pleasure as its highest good, but also to be a leaven in that culture — to help elevate the sensibilities of those around you, to proclaim the truth as you know it, and especially to be a witness to Christ and to the message of the Gospels.

The passage from St. Paul's epistle to the Philippians you selected as your class quote is especially pertinent: "Brethren, I do not consider that I have laid hold of perfection already, but one thing I do: forgetting what is behind, I strain forward to what is before. I press on toward the goal, to the prize of God's heavenly call in Christ Jesus."

Like St. Paul, you must shore up your wills; you must strain forward and keep your eyes on the prize of God's heavenly call. Because you have Christ, you have the greatest help possible. Take prayerful care against slowly and imperceptibly slipping away from the Way, the Truth, and the Life. Guard your imaginations against the false allurements of the world; guard yourselves especially against pride and selfishness, which can turn the good you have achieved here to your own undoing.

I like to direct the graduating seniors each year to the prayer of St. Thomas for after Holy Communion. St. Thomas prays: "May this Sacrament perfect me in charity and patience, in humility and obedience, and in all the other virtues."

As you frequent the Eucharist, may this prayer be yours also, and may you become perfected in the four virtues St. Thomas specifies in his prayer. It is my hope that these virtues will be the mark of our graduates, especially charity and humility, with patience the proof of charity and obedience the proof of humility.

St. Paul's Epistle to the Philippians also urges in various places the practice of the four virtues singled out by St. Thomas, but the epistle makes *humility* a special theme: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Make your own the mind of Christ Jesus, who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

St. Paul goes on to exhort the Philippians to shine as light in the world, and this exhortation certainly extends to us. One way to shine as light in the world, one way to reflect Christ to a world darkened by ignorance and sin, is to heed and revere his Church. We must love the Church and be docile to her; we should be careful not to slip into making ourselves her measure. I would like to close tonight with the words of Cardinal John Henry Newman, who, despite his own tribulations in the Church, had this advice to give: "Trust the Church of God implicitly even when your natural judgement would take a different course from hers and would induce you to question her prudence or correctness. Recollect what a hard task she has; how she is sure to be criticized and spoken against, whatever she does; recollect how much she needs your loyal and tender devotion; recollect, too, how long is the experience gained in 1800 years; and what a right she has to claim your assent to principles which have had so extended and triumphant a trial. Thank her that she has kept the faith safe for so many generations and do your part in helping her to transmit it to generations after you."

I pray that God will bless you all, and that he will guide you on your way as you attempt to live out the Gospels and help pass on our faith to future generations.

## Graduation Homilist: Fr. Andrew Koch, O.S.B.

Dave Koch stumbled onto the campus as a freshman in 1982, a self-described "California surfer dude." On graduation four years later, he found his vocation and was called to the St. Benedict Abbey in Still River, Massachusetts. He took solemn vows in the Order of St. Benedict in 1993. Following is our abridged version of his Baccalaureate Mass Homily.

Although St Benedict, in his *Rule for Monks*, makes it clear that it is by no means expedient for monks to be outside of their monastery, I think that he would approve of my being here today. For Thomas Aquinas College is surely, and in the deepest sense, a place where God is sought. Indeed, this is the place that I first learned in earnest about seeking God.

In our day, higher education is commonly conceived of as a place of training for employment, philosophy amounts to a relativism rooted in skepticism, and much contemporary theology begins with a suspicion of Tradition. The Church's view, which this College embraces, is quite different.

Rather, education is a pursuit of truth, a leading out of the darkness of ignorance into the light of knowledge. For the Catholic Christian, pursuing truth does not differ from seeking God, and more particularly, God Incarnate, for Our Lord tells us, "I am the way, the truth, and the life." Philosophy, the love of wisdom, becomes in the New Dispensation, a way of seeking Christ, the Author of all that is true, He Who is Wisdom Incarnate. Theology, beginning with the Church Fathers, becomes the contemplation not of a remote object, but rather the loving gaze of intimate, personal relationship, rooted in the deep trust of our God, Who enlightens us with faith and wants us to call Him "Father." Your four years here at Thomas Aquinas College have specially qualified you to be friends of God.

Through the hard work of grappling with the Great Books, you have taken part in the ongoing conversation about the great ideas concerning God, man, nature, immortality, and salvation; you have entered into society with the men whose thought and labor have built Christendom and sustain our civilization. With the treasures of the Church's intellectual, liturgical, and devotional life as your fonts, you have been nurtured at a true oasis.

How fitting that you are launched full sail from your alma mater today with the Mass of the Holy Spirit. In this Holy Sacrifice, we ask our Almighty Father to fill you with the gifts of which Isaiah spoke, which make the life of virtue you have begun connatural, intuitive. Chief among these gifts is wisdom, which St. Thomas tells us perfects charity, the queen of the virtues; contemplating the very wisdom of God, the wise man can love with God's love. True wisdom enables us to choose the way of love in every situation, at every moment. This is how we can say that charity informs all the virtues, since, as St. Thérèse of Lisieux reminds us with her *Little Way*, we can do everything, no matter how small, out of love.

Our Holy Father John Paul II reminds us that it is in the obedience of the cross that the highest act of freedom is found. In *Veritatis Splendor*, he writes: "The crucified Christ reveals the authentic meaning of freedom, He lives it fully in the total gift of Himself, and calls His disciples to share in His freedom." It is in choosing the cross, in other words, recognizing God's plan for us even in difficulties and suffering, in obedience to the truth, that we become free to serve the Church and so build up the Mystical Body of Christ.

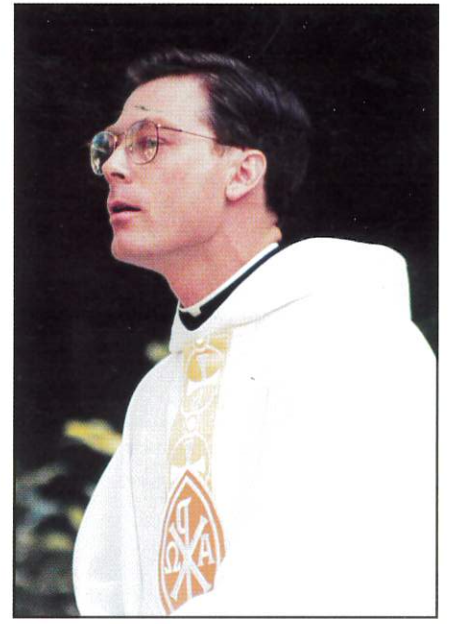
Looking toward the millennium, the Holy Father has spoken repeatedly about the New Evangelization. This is a call for apostles in all the Church's members. Whether as laymen, whom the Pope calls "the leaven and the light of the world" as consecrated religious, "icons of the transfigured Christ," or as priests, "living images of Christ the high priest," the Church needs you to transform the world.

The most effective evangelists are the saints, Christ's special friends, because they preach not only with their words but also with their lives. So often, it is by showing genuine charity that people will open up their hearts to you. As you have learned to read the Great Books, now you must learn to read human hearts, discerning how you might bring others to the truth; so often, we can help illumine minds once we gain trust through the heart. By your Christian joy — there is no such thing as a sad saint! — and by your faithfulness to others, you can help the world to understand that our Heavenly Father is faithful to the marvelous promises He has made to His children.

The gifts you have been given, from your families, through your education, through the Holy Spirit, the gift of God's friendship, these are gifts for the Church.

As St. Cyril of Jerusalem wrote: "The Spirit comes with the tenderness of a true Friend and Protector, to save, to heal, to teach, to counsel, to strengthen, to console. The Spirit comes to enlighten the mind first of the one who receives Him, and then, through him, the minds of others as well."

At the first outpouring of the Holy Spirit at Pentecost, our Blessed Mother was with the apostles. So she is with you. She is our faithful Mother in heaven, our model as Jesus' disciple, and our advocate with Him. Stay close to her and imitate her. She is the ultimate contemplative, she who always pondered the divine truths in her Immaculate Heart, bearing the greatest fruit: first in her Son, and now in you.



Fr. Andrew Koch, O.S.B.  
(Dave Koch, Class of 1985)



Baccalaureate Mass & Commencement were held on the lower campus next to the Doheny Hacienda

# The Class of 1999 and Titles of Senior Theses



THOMAS ANTHONY ALEXANDER  
Pasadena, California

*Education Is Necessary for the Propagation of a Democracy*



PAUL ADRIAN BABCOCK  
Agoura Hills, California

*One Dead and One Dying Soul: A Dialogue Concerning a Secularized Defense of the Ten Commandments*



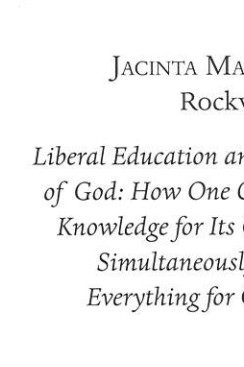
SARAH JENNY ANNE BAIRD  
Ottawa, Ontario, Canada

*The Restoration of Economic Freedom: An Essay Concerning the Crisis in Modern Economic Theory*



KIMBERLEY ANN BERGER  
Yakima, Washington

*Whether One Can Suffer for the Good of Another*



JACINTA MARIE BOLIN  
Rockwell, Iowa

*Liberal Education and the Love of God: How One Can Pursue Knowledge for Its Own Sake, Simultaneously Pursuing Everything for God's Sake*



TRACY LEE COLTON  
Coquitlam, B.C., Canada

*Virtue: Are the Saints Moral? An Inquiry into Whether the Moral Virtues Remain After This Life*



CHRISTINE MARIE DILLON  
Ojai, California

*A Defense of the Position That Knowledge Of Man's Fall Is Necessary For the Best Government*



JONATHAN PATRICK DALY  
Garretson, South Dakota

*The Principle of Subsidiarity: An Important but Neglected Part of Catholic Social Teaching*



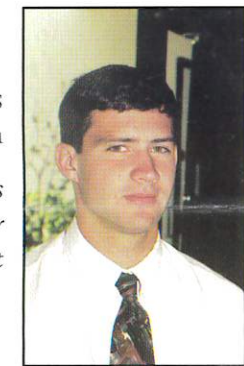
JOHN FRANCIS DESIMONE  
Walnut Creek, California

*I Am! We Should Be!*



JOSEPH DANIEL ENDRES  
Oregon City, Oregon

*Whether Purity of Heart Demands the Gift of Understanding or Only Asks for It*



MARY KAY CECEIL ELLIS  
DePere, Wisconsin

*"On the Contrary:" A Defense of the Compatibility Between Joy and Suffering*



EDWARD PATRICK FERRIER  
Santa Paula, California

*How to Think About Rational Existence or What Happened to Wonder?: The Inscription of the Light-God, Peter Pan, and the Children With Flushed Faces*



ANN PAULA GUPPY  
Winnipeg, Manitoba, Canada

*The Savage and the Social Contract: Is Rousseau's View of Human Nature Compatible With His Political Philosophy?*



JOHN CHARLES FROULA  
Yuba City, California

*Whether It is Ever Moral for a Man to Act in a Way that is Contrary to His Natural Inclinations*



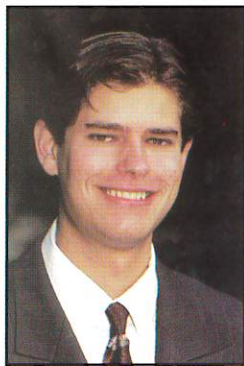
WENDY-IRENE PERSIS GRIMM  
Ojai, California

*To Inquire in His Temple: How the Resurrection of the Body Perfects the Knowledge of the Blessed*



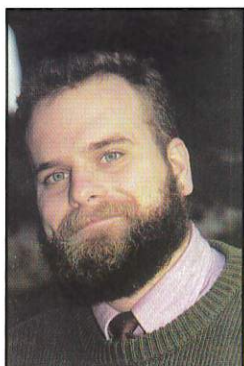
NATHAN ROBERT HAGGARD JR.  
Chatsworth, California

*The Origin of Knowledge*



THOR AUGUSTINE HILANDER  
Garden Grove, California

*How One May Be Good According to Kant and St. Thomas Aquinas*



JOSEPH MICHAEL HAGGARTY  
Wayland, Massachusetts

*Cogito: The Skeptic, the Liar, and "I"*



JEREMY RYAN HOLMES  
Little Rock, Arkansas

*The Attitude of Faith: Allegory in St. Augustine*



## Senior Address: John Finley

John Gerard DeSilva Finley was selected by his fellow classmates to give the Senior Address. His address is as follows:

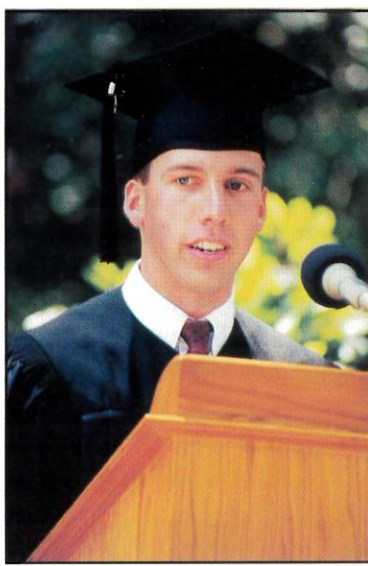
Somewhere down the line, people are sure to ask us graduates: "What was so great about Thomas Aquinas College?" "How did it make you what you are now and was it worth it?" Indeed I would not be surprised if some of our esteemed guests and relatives here today are wondering the same things. In response, much could be said in praise of the education itself — the liberal arts, the Great Books, the Socratic method — and this would all be true, and most likely an understatement. Yet this is probably not the first thing that would come to our minds.

No, I think our first thoughts would be more of the true happiness that we had throughout our four years here — happiness that had not existed before we came; happiness that may not be matched in its own right for quite a while. Of course, happiness can mean many things, especially here — sleeping, getting off campus, even work study, I believe. But the happiness that we will always remember, the happiness that changed us so much, is not any of these things, but rather all the true friendships we made, and the life we led as a class together.

Now I am sure we were all amazed and possibly wary of one another when we first met, freshman year. And yet before long we had grown to know each other to the point where we could see in everyone a completely different aspect of life, truth, goodness, and often humor. Before long, we knew how much, in many ways, we depended on one another for advice, support, and a right good time.

We will most likely never know how these bonds and this unity came about, to such a degree, with such sincerity, but we do know that we all came here with the same desire: to think and learn about great things. We all wanted to truly know ourselves and how our lives could be of real meaning — rightly ordered with respect to God and man.

And I think this is where the program itself fits in. For we know that these friendships were not built on sand. They were often confirmed or solidified in many amusing ways, but they did not come about like that. We saw in our years here how it was essentially through the common effort to discuss and understand the highest things that we were so closely united. It was about this common effort that our lives revolved together,



JOHN GERARD  
DESILVA FINLEY  
Ojai, California

Senior Thesis:  
*Pilgrim's Progress:  
On the Role of  
Liberal Education  
in the Life of a  
Christian*

and without this, we could not have affected one another as we have.

It seems that in particular the qualities of charity, humor, and sincerity have characterized our approach to the truth and our dealings with each other. Most important among these has been charity — the life of God, where through it, He has come into our midst. In charity, we were able to look for the good in those around us, and take an active interest in their well being. In fact some have taken such an active interest that they are now engaged or married — (though perhaps it is better not to call these cases of charity!).

In this vein, there is no question that humor itself has played a tremendous part in our life at school: teaching us not to take ourselves or others too seriously, and making for a needed balance in the context of intellectual rigor. Yet necessary for both of these, and for any worthwhile inquiry or interaction, has been sincerity, wherein we have tried to remain honest, humble, and true to ourselves.

Now these qualities, which we have seen so exemplified in each other, have not only transformed our lives at school, but have made us better individuals all around, and we must live by them now and in the future. For this day marks as much a beginning as it does an end, and what we have learned in the past is but a preparation and foundation for what is to come.

We stand now at the threshold of a new millennium, and the world around us seems to be changing pretty quickly. At least that's what my contacts on the outside tell me. God only knows what great events, sufferings, and joys will take place in our time. Yet we cannot be anxious, for His Church is our stronghold,

His truth our refuge, and righteousness our salvation. All we must do is embrace these three in our new duties and occupations, trusting in the Lord. And if we bring to our lives the charity, humor, and sincerity that we experienced so strongly at school, how can we fail to love these vocations just as we did in our days here? Indeed, since this has been really a preparation for our true life's work, we can expect even greater joys and blessings based on what we have gained here.

We are ever grateful, then, for those without whom our education would not have happened, and who gave us this opportunity in the first place. Our parents and families particularly have always stood behind us and given so much more than we can ever repay. Also the priests, tutors, administration and staff here have not only imparted this wonderful education, but have been shining examples of how it ought to be lived — directed towards God and those around us. Let us always remember that we have not so much gained possession of the truth itself, but more the freedom to seek it, the ability to recognize it, and an abiding love for it. Thus, we must never close our minds in pretentiousness or pride, but always remain open to the truth, no matter what our situations, no matter who we are dealing with.

Finally, we are always grateful for each other, and the memories, inspirations and ideals that we shared and still have. Though we sorrow at this parting, these will never fade away and can only serve to brighten the days ahead, because if living for the Church in truth and righteousness has been so rewarding for the past four years, why not for those in the future?

So we now take leave of the College and each other in warm gratitude for all we have been to others and all we have become. I can surely speak for everyone of us in saying: "I will miss you greatly." But this gratitude gives rise to hope, for we go on to serve Christ and man in various ways to our utmost abilities. In this purpose, we are confident that what we have received from God and each other will strengthen these abilities, perfecting ourselves and our families.

With hearts uplifted in gratitude for these years at school, and hope for good times and joy in the lives of all here present, let us close with the words of David: "Praise the Lord in his sanctuary, praise him in the firmament of his strength. Praise him for his mighty deeds, praise him for his sovereign majesty. Let everything that has breath praise the Lord. Alleluia!"



### Schotte Address, continued from p. 1

rebelling against her or outright rejecting her. Where contemporary culture in general manifests a certain skepticism towards all established institutions and authoritative structures, the Church seems to be enduring a major portion of this negative reaction, perhaps because people have higher expectations of the Church.

Every generation gives special attention to certain mysteries of the faith which become in turn the subject of public opinion or criticism, and thereby are placed in the public arena for people's reflection. This was true in the past for major questions concerning the Holy Trinity, the person of Christ, supernatural grace, the relation between science and faith, and others. Each new period of history brings new discussions, new conflicts — and sometimes new confusion — but also new growth.

#### The Church under Accusation

Today, all energy and passion seem to be focused almost exclusively on the Church as an institution and on her inner workings at all levels. People are heard to say, "The Church has lost credibility in today's world" or "The Church is no longer relevant." Such opinion is illustrated in certain news media which seem to go to great lengths to cast the Church in a bad light. In view of these negative reactions, however, I would like to ask the question, "Has the Church ever had total credibility with public opinion in any age?" or "Has there ever been a century when the Church, in her poverty and weakness, was truly and totally cherished by every one of her faithful, not to say by the general public?"

Without idealizing the past, one knows that the Church has always endured criticism at every moment in her history from those within the Church as well as

from those outside the Church. Today, as in the past, there are those who find fault with the Church or use painful events in Church life to justify bitterness and defection. And yet, at the same time, those same people cannot totally hide their true sentiments, which are a mixture of frustration and disappointment on the one hand, and, on the other, nostalgia and love for the institution from which they expected so much.

The quarrels people have with the Church, and those among Church members, have a great similarity to conflicts within a family; there is a mixture of love and alienation. In the Church, as in the family, one should not forget that the slamming of doors and the yelling of adults frightens the children and leaves these little ones wondering what is happening; the little ones do not understand.

The Church also has her "little ones," namely, the ordinary faithful who suffer in silence when their Church is attacked and do not fully understand what is taking place. Do people have the right to take these "little ones" hostage for their selfish or superficial motives?

In the Church, as in the family, internal quarrels, breakdowns in communication and problems in relationships always have at their core a subconscious expectation of truth and honesty. What counts, therefore, is not to look at the appearance of things, but at the underlying reality.

#### The Human Side of the Church

It would be presumptuous to pretend that everything in the Church is perfect. Structures and procedures sometimes pose difficulties. Tensions can arise in the exercise of authority. The human weakness of pastors can sometimes be a stumbling block and even

a reason for scandal. However real they may be, such imperfections cannot be sufficient reason to reject the Church. Instead, such failings are associated with the human condition assumed by Christ in the mystery of the Incarnation and ultimately taken upon Himself on the cross.

St. Paul mentions that Christ's death was "a stumbling block for the Jews" (1 Cor 1:23), because they felt it was incredible that someone who ended his life on a cross could possibly be God's Chosen One. St. Paul also taught that Christ's death was "folly for the Greeks" (1 Cor 1:23) because their deities, totally beyond human feeling, would not involve themselves in human affairs. For both the Jew and the Greek, Christ was too human. For some, is that not the same argument today?

The imperfections of the Church's members, whether they be bishops, clergy, or laity, are the Church's continued identification today with the sins of humanity. These she draws to herself so as to apply to them the fruits of salvation. One person has said that if people are scandalized by the human failings of Church members today, they would have been equally scandalized at seeing the bruised and bloodied Christ hanging upon the tree of the Cross. At that time, His divinity was all but covered by His pains and agony.

#### The Sociological Aspect

Related to the above aspects which look upon the Church in too human a way, some insist on applying to the Church a sociological measurement, namely, statistics, opinion polls, majority acceptance, an applause meter, or the ultimate — the Nielsen ratings! Some would hold the Church in esteem solely for her power to have an impact on society and her prestige in the

Continued on page 6

# The Class of 1999 and Titles of Senior Theses



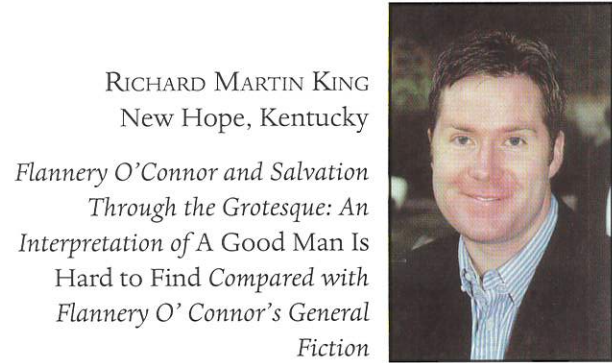
PETER ARNOLD HUNDT  
Elk Grove, Wisconsin  
*The Sun and the Plow: A Treatment of the Intellectual Life in Willa Cather's My Antonia*



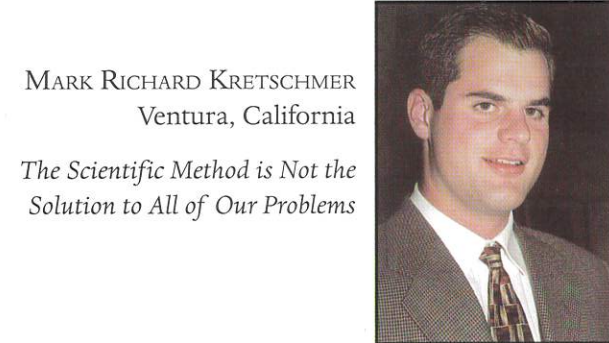
MICHAEL JOSEPH HURLEY  
Pacifica, California  
*Fides Nostrorum Patrum: An Examination of the Patriarchs' Relationship With the Church*



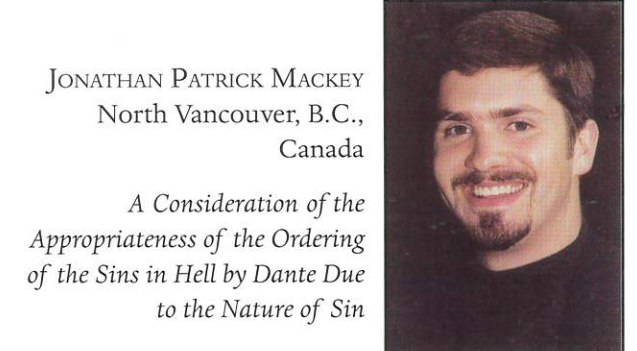
JESSICA CLAUDE-RENEE KELSEY  
Freehold, New Jersey  
*Shakespeare's Julius Caesar: The Tragedy of Marcus Brutus*



RICHARD MARTIN KING  
New Hope, Kentucky  
*Flannery O'Connor and Salvation Through the Grotesque: An Interpretation of A Good Man Is Hard to Find Compared with Flannery O'Connor's General Fiction*



MARK RICHARD KRETSCHMER  
Ventura, California  
*The Scientific Method is Not the Solution to All of Our Problems*



JONATHAN PATRICK MACKAY  
North Vancouver, B.C., Canada  
*A Consideration of the Appropriateness of the Ordering of the Sins in Hell by Dante Due to the Nature of Sin*



CLARA MARIA MATHIE  
St. Catharines, Ontario, Canada  
*St. Augustine's Confessions: Whether the Last Four Books are a Random Stream of Consciousness or a Torrential Flow Unified by a Single Purpose*



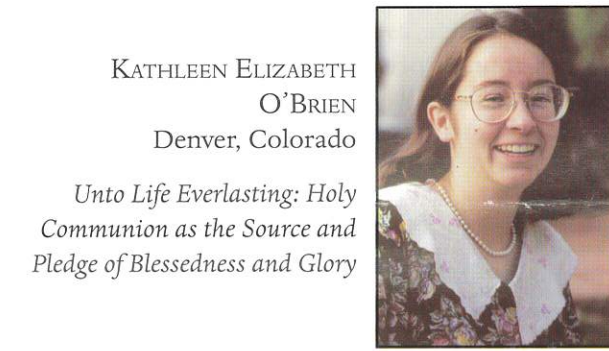
ELIZABETH ANNE MCPHERSON  
Denver, Colorado  
*Fact, Fiction, or Philosophy? An Inquiry Into the Purpose and Nature of The History of Herodotus*



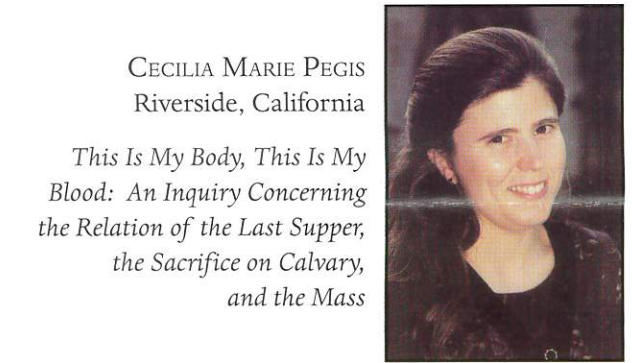
JOHN THOMAS MELLEIN  
Ventura, California  
*Good Soil for the Seeds of Knowledge: The Importance of Manual Labor in the Philosophic Life*



MICHAEL GRANT MIER  
Somis, California  
*Mark Twain Is a Con-Artist . . . and Rightly So: A Thesis Demonstrating That Twain's Motive is to Teach the Good American to Use Rhetoric and Deception in Defense of Good Ends*



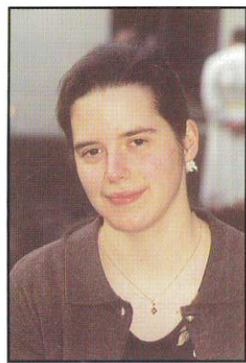
KATHLEEN ELIZABETH O'BRIEN  
Denver, Colorado  
*Unto Life Everlasting: Holy Communion as the Source and Pledge of Blessedness and Glory*



CECILIA MARIE PEGIS  
Riverside, California  
*This Is My Body, This Is My Blood: An Inquiry Concerning the Relation of the Last Supper, the Sacrifice on Calvary, and the Mass*



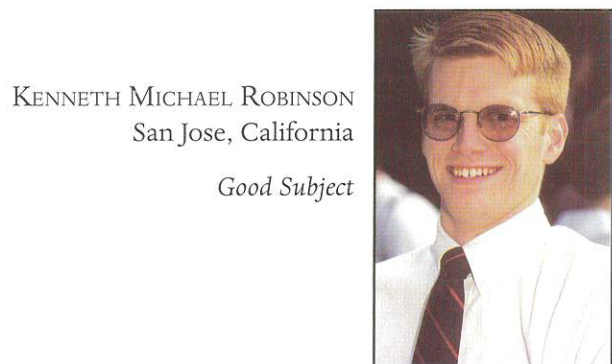
MARIA RANGEL  
Anaheim, California  
*Quam Pluchra es, et Quam Decora, Charissima, in Deliciis: An Investigation of What Kind of Art is Fitting for the Adornment of Churches*



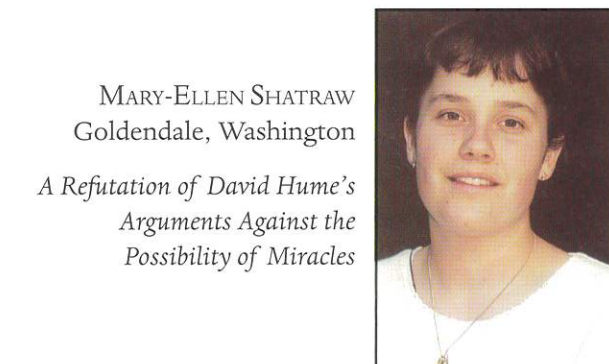
SHARON ELIZABETH RASKOB  
Winchester, Massachusetts  
*Hail, King of Scotland!: An Examination of the Conflict Between Satan and God in Shakespeare's Macbeth*



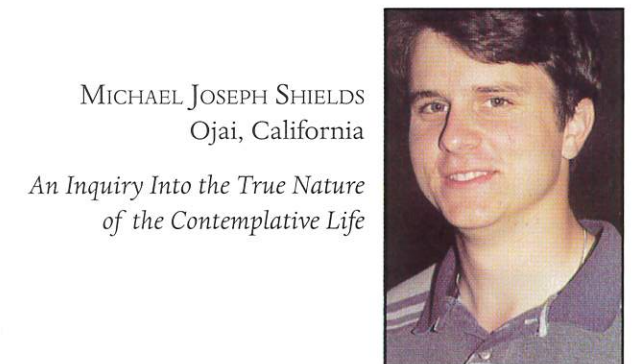
MARIA DEL CARMEN RIBERA  
Huntington Beach, California  
*The Principle of Love: Taking a New Look at the Doctrine of Predestination*



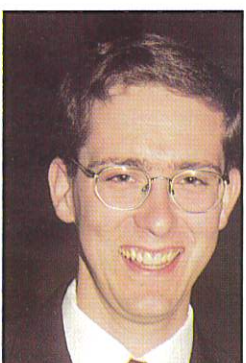
KENNETH MICHAEL ROBINSON  
San Jose, California  
*Good Subject*



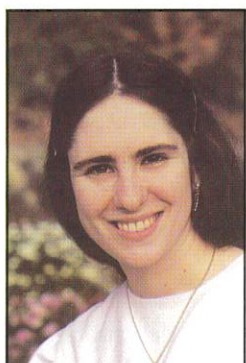
MARY-ELLEN SHATRAW  
Goldendale, Washington  
*A Refutation of David Hume's Arguments Against the Possibility of Miracles*



MICHAEL JOSEPH SHIELDS  
Ojai, California  
*An Inquiry Into the True Nature of the Contemplative Life*



JOSEPH GERARD SUSANKA  
Oak View, California  
*The Ash-Heap of History: Do All Historians Have a Common Purpose?*



MARY BERNADETTE SUSANKA  
Oak View, California  
*"Have You Seen Him Whom My Soul Loves?": An Inquiry Into Man's Greatest Earthly Happiness*



JOSÉ ALBERTO TRUJILLO, JR.  
Fairfax, Virginia  
*Adopted Sons in Divine Sonship*

eyes of people, rather than for her courage in preaching the "foolishness" of a Crucified Christ (cf. 1 Cor 1:23). A shift is taking place in public perception whereby the Church is increasingly being seen exclusively for her apostolic activity on behalf of the needy and oppressed, as a kind of philanthropic United Nations, an institution to help advance economic development or social progress.

Viewing the Church in this manner totally neglects the fact that the Church has a divine nature underlying her human structures and institutions. Though the Church has an organizational system, she is not an instrument of some horizontal humanitarian religion, but first and foremost a community of sinners, saved in the blood of Christ, and therefore, a people dedicated to the worship and praise of God, and because of him, dedicated to the service of others! In over-emphasizing service of others, some can limit the definition of Christian living solely to the obligation of loving one's neighbor. If the Church were nothing more than a philanthropic United Nations, it would follow that her hierarchical structure would be hopelessly out-dated in a democratic society, where all its citizens decide the system of government and continuously adapt the workings of government to the ever-changing circumstances and mentalities of the times.

Perhaps the above understanding could be illustrated in the way many Church buildings are constructed today. In the past, Church architecture was not purely functional, but sought actively to engage the person in approaching the spiritual. The various aspects of the Church building were intended to communicate religious truths and assist the person to communicate with the divine. Architecture was imbued with the mystery of God's presence among his people.

Today, many of our places of worship are constructed as multiple-use buildings. As a result of accordion walls, dividing panels and moveable furniture, the building can be adapted to various functions, becoming at any one time a space for liturgical celebrations, a meeting hall, a concert theatre, an exhibition site, or a marketplace. In such an arrangement, man takes precedence, and the various needs of people become the determining factor in the architectural plan of the building, its basic orientation, and its function. The architectural area is no longer exclusively "worship space," the point of meeting between God and His people. On the contrary, it loses its spiritual significance; the building becomes purely functional, totally identified with the various human necessities of society, or totally focused on the assembly itself.

Some might object to this assessment and quote a line from St. Irenaeus, "The living human being is God's glory." Where this is indisputably true, it is only part of the quote from St. Irenaeus. He later adds: "But the meaning of man's life is to see God." We risk forgetting the ultimate aim of all human existence, and in doing so we reduce Christian hope to an all inclusive but worldly utopia. Instead of placing our trust in the power of Jesus Christ to transform the human heart and to renew the Church, we rely exclusively on the efficiency of our programs. To avoid difficulties, one must always look at the Church properly, from two perspectives — human as well as divine.

### The Incarnation and the Church

The Church exists in the world and the world is present in the Church. Whatever tensions exist in the world, they have their effect also in the Church. We know that the Church cannot escape from the disturbances of the world, since it is subjected to the laws of history. And yet, we delude ourselves in dreaming of a Church with a peacefulness likened to the still surface of a tranquil mountain lake.



As Secretary General of the Synod of Bishops, Cardinal Schotte is one of the Pope's most trusted advisors and is responsible for implementing Papal directives throughout the world.

The Infinite God became man. Jesus Christ was born in Palestine, as a member of a Semitic people, in a small country, occupied by the Romans. He spoke the Aramaic language and walked the roads and byways of His land. He totally experienced the human condition, except sin. The writer of Hebrews recalls, "Therefore, he (Christ) had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted." (Heb 2:17-18). In short, Jesus Christ was totally incarnate.

The Incarnation, however, is not limited to Christ's earthly years; it is a lasting and enduring reality. God's Plan is that the mystery of the Incarnation continue in the Church, which is the Mystical Body of Christ. That Church is vulnerable as was her Lord; that Body is made up of sinners. This is known by everyone, yet people continue to have an idea of the Church which expects her to be beyond all human weakness and tension, passing through history as a hot air balloon floats over the prairies and the mountains. People dream that, like the balloon, she will be able to regulate her ascent and descent according to the obstacles along the way. They envisage the Church as if the Son of God never walked the earth. They see the Church exclusively as divine!

### The Church as the Body of Christ

Saint Paul, on his way to Damascus, came face to face with the mystical identification of Christ with His Church. The Book of Acts, Chapter 9, relates that Saul, still breathing threats and murder, set off to persecute the disciples of the Lord (cf. Acts 9:1). During his travels, a bright light causes him to fall from his horse, and he hears the words: "Saul, Saul, why do you persecute me?" And Paul asks: "Who are you?" And he receives the response, "I am Jesus whom you are persecuting." How could Jesus, the Head, remain silent when His Body was being persecuted?

This mystical experience leads to Paul's conversion and determines his whole mission as an Apostle. He comes to a knowledge of the unity of the Church. He travels from one community to another, driven by the urgency to build up the unity of the Church

through union with her Lord.

During his imprisonment, he moves from concern for the organic unity of the Church to a deeper vision: that all the local communities of Christians comprise a single Body, the Body of Christ, where reconciliation is offered to Jews and pagans alike and where the people are brought together through intimate union with God and wholesome concern for man. His letters to the different Christian communities abound with forceful images: the Church is the Temple of God, the Body of Christ and the Spouse of the Lord. To the Ephesians he delivers the key to his vision of the Church: "Christ loved the Church and sacrificed Himself for her to make her holy" (Eph 5:25). Have we not lost this profound vision of the Church?

As mentioned above, too often people limit their idea of the Church to one single aspect. Concentrating only on the external, institutional reality makes the Church too human, while putting an emphasis on her invisible, internal reality makes the Church too divine. This same reasoning was operative by those who wished to put Christ to death. The Scribes and the Pharisees judged Christ as too divine, "We have a law, and by that law he ought to die because he has made himself the Son of God" (Jn 19:7); the Roman court judged him as too human, "We found this man perverting our nation and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king" (Lk 23-2). And on both counts, he went to the Cross. How many people do the same today to the Church, by judging the Church exclusively from one perspective, and not viewing the total picture?

Like her Lord, however, the Church stands firm and will not perish. She will continue to be that mystical reality of human and divine elements. Rejecting the Church as a whole or in part will not diminish her or change her nature. Passively belonging to the Church is, however, not sufficient. Every day each of her members must seek to express love for her and sustain her because she is and always will be the Body of Christ, divine and incarnate. With this full and complete understanding of the nature of the Church various aspects and elements characterizing Church life take on their true significance. However, the Church's credibility and relevance can once again suffer, if a true balance and proportion are not respected in viewing the Church and her teachings. I like to refer to the problem as one of "zooming in."

### "Zooming in"

One of the more exciting developments in modern photography is the availability of the zoom lens. It allows for instant isolation of details that are blown up into close-ups. "Zooming in" on a square centimeter of human skin can make it look like a piece of orange peel and a potato skin becomes a moonscape. Concentrating on such a small detail, detached from its wider background, has the potential of leaving it a free-standing object or turning it into something it is not. Without the necessary wider perspective, the resulting details are meaningless. This would be an "unnatural" use of the "zoom lens," because the object was not intended to be viewed in this manner; it is the whole which is important.

This improper use of the zooming technique can also apply to some people within our Church who place an inordinate focus on one or another aspect of the Church or her message or moments in her history, with the result that these aspects lose their true meaning because they are detached from the whole. The same happens in the case of Sacred Scripture. By taking sentences from the Gospel out of context, their meaning is distorted. In such a way, persons often adapt them according to a biased frame of mind or to the fashion of the moment. By wrongly "zooming in" on parts of Scripture or Church teaching, any subjective interpretation can be called up and given the appearance of truth.

In the present climate of anti-Church or anti-Pope sentiment, an amazing anthology of teachings and Scripture quotations are being used to justify criticism of the Church and her leaders. A typical example regards the compassion or mercy of Jesus. Particular quotations from the Gospels are invoked to extol compassion as the litmus test for the credibility of Pope and Bishops in their teachings and pronouncements. Mercy and compassion are being propounded as the



Cathy Walsh, Class of '80, honored by her former elementary school students (l. to r., Michael Shields, Edward Ferrier, Christine Dillon, John Mellein, Joseph and Mary Susanka, and John Finley), whom she had taught in nearby Ojai. Some were her students from kindergarten through 5th grade.

miracle prescription for all the ills besetting the Church today. These terms are used to justify all sorts of wrong-doing, particularly with regard to respect for human life in such evils as abortion, reproductive rights and euthanasia. Mercy and compassion have been "zoomed out" of context! How could compassion be true compassion, and mercy be true mercy, if there is no longer any law to be observed, or any sin to be forgiven, or any conversion of heart to be achieved? How can compassion be extolled as the paramount pastoral attitude, when the transcendence of God and his law is no longer acknowledged?

#### Ways for Overcoming the Crisis

No single recipe exists for overcoming these difficulties. When the Apostles complained about their inability to cure a boy, Jesus responded that such ineffectiveness can be overcome only through fasting and prayer (cf. *Matt 17:21*). What was needed was prayer in union with that of the Lord Jesus. This is also true today. But other ways are important as well. On an occasion such as this, as graduates face the future and the rest of us seek to fulfill our vocations in life, the following five recommendations seem to have particular relevance.

1. *Read The New Testament Daily.* Only the reading of the New Testament — without "zooming" — will lead to a discovery of the true nature and meaning of the mystery of the Church. St. John the Evangelist and St. Paul have particularly moving insights into the Church. The beautiful passages of these two men on the love of Christ and the love of His Church were not written in times of success. St. John wrote while in exile on Patmos; St. Paul wrote the most optimistic of his letters, the Letter to the Philippians — often called the "Epistle of Joy" — while in prison in Rome. Times of trial and adversity can serve to acquire a true understanding of the Church's nature.

2. *Be Realistic.* The Church has received her mission from the Lord Himself. She cannot change her basic mandate. Especially in troublesome times, she must consistently proclaim the truth about her nature and her mystery, even when that message does not appeal to the masses. Scripture reminds us that when the Lord announced the Sacrament of the Eucharist, He lost the masses (cf. *Jn 6:66*). This fact, no doubt, hurt Him deeply, but He knew that His mission was not to be a King of bread for the masses, but "to give His life as a ransom for many" (*Matt 20:28*). The Church is totally dedicated to the service of this mystery, in the past, today and always.



Cardinal Schotte greets graduate Nathan Haggard of Chatsworth, CA.

3. *Cultivate A Sense Of Prayer.* No one can enter into the deeper meaning of the Church's mystery without a willingness to learn and be receptive. Understanding and loving the Church cannot take place if a person nurtures attitudes of self-sufficiency and pride. What is needed is humility. A true Gospel-inspired humility consists in a person recognizing the need of redemption. Without this humble spirit, achieved in prayer, people run the risk of seeing themselves as their own redeemer.

Prayer brings an awareness of dependency on God

and a need for the Church, the Sacrament of Salvation. Prayer leads to a trust in the action of the Holy Spirit and in His power to constantly renew the Church. By not praying, a highly critical attitude of the Church and an absence of a much needed critical attitude in one's life can come about. Such a want leads to impatience with the Church and complacency in personal matters. Prayer is part of the faith life of Thomas Aquinas College, and it must remain part of your daily lives. Never can there be any excuse for not praying every day.

4. *Believe In Unity.* The highest example and source of the mystery of the Church's unity is the unity of the one God in the Trinity of Persons, the Father, Son and Holy Spirit (cf. *Unitatis Redintegratio*, 2). The unity of the members of the Church derives from this communion. Through Baptism the Christian becomes a participant in this communion. Jesus prayed for the unity of His disciples in these words: "Father, keep those you have given me in your name, so that they may be one as we are one" (*Jn 17:11*). The unity of Christ's followers in the Church is a divine hallmark which makes it possible for all to believe in the redemptive mission of Christ. This unity must not be confused with a popularly defined "common ground, with the common denominator in the different positions defended in discussions, nor with the precarious juxtapositioning of differences. Unity consists in the common search and acceptance of God's Will. Believing and working for that kind of unity builds up the Church.

5. *Live A Eucharistic Spirituality.* The Second Vatican Council referred to the Liturgy as the source and summit of the Church's life (cf. *Sacrosanctum concilium*, 10). The Church is forever young because through the celebration of the saving mysteries of the Lord's passion, death and resurrection, she is constantly revitalized. At Mass, the Church's members experience the most sublime moment of union with the Lord attainable in this earthly life, and receive the pledge of eternal union at the heavenly banquet. Through these saving mysteries, the Church's members view their Christian vocation better and are given the strength to fulfill it in the Church and the world. It stands to reason, then, that the Liturgy is an indispensable part of the Christian life, requiring a proper formation. In this way, there will be eliminated an excessively horizontal or sociological view which consists in wrongly looking at the Mass as simply an act of the assembly gathered, or viewing the priest as simply a "presider" over the assembly, or seeing the altar as simply a table for a meal. Instead, by adding the vertical or divine dimension, the Liturgy, particularly the Mass, is rightly seen as Christ's act of worship to His Father, which goes beyond the group gathered. In this way, the words and gestures of the Mass are understood not to be the possession of the individual priest nor of the assembled worshippers, but a part of the patrimony of the Church, which needs to be faithfully respected and passed on intact to succeeding generations. At Mass, because the priest acts in the name of Christ, he stands before the assembly as mediator with God. And in virtue of Christ's act of loving surrender to the Father on the cross, commemorated in the sacred rites, the altar is a place of sacrifice.

This real presence of Christ at Mass through the consecration of the elements of bread and wine continues outside of Mass in the same Sacrament, where Christ in the Eucharist becomes the center and focal point of the community of believers. It is not difficult to understand, then, that a parish — or a college

— becomes a true community when it is a Eucharist-centered community, a community which properly celebrates the Eucharistic Liturgy and is dedicated to Adoration of the Blessed Sacrament. A Eucharistic spirituality is the unmistakable sign of true sons and daughters of the Church.

These five ways cannot be separated; they form a unity. The Church needs to be looked at realistically, as the Lord has established her. She has both divine and human elements which need to be properly viewed. Understanding the Church cannot be achieved without true prayer; not the prayer in which we tell God what He should change in the Church, but the prayer in which God manifests His design for the Church; not the liturgical prayer through which the community is manipulated, but a liturgy in which praise is given to God; not the prayer rooted in a superficial and partial reading of the Scripture that justifies each group's interpretation of the Church, but a prayerful reading of Scripture in which the true Church is revealed.

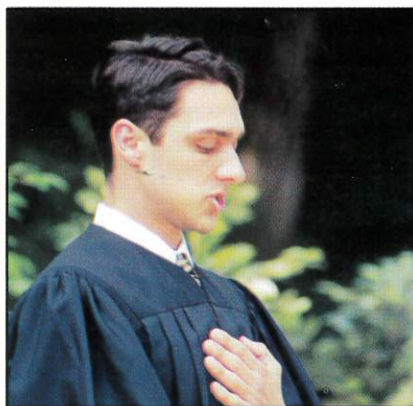
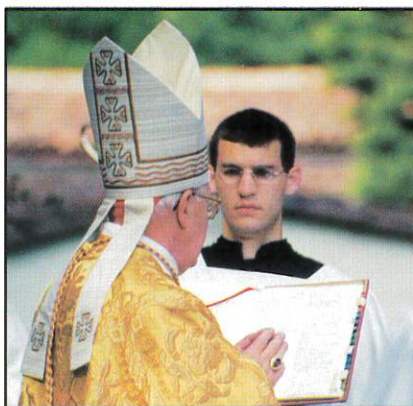
Just as Thomas Aquinas was misunderstood by his classmates, was misjudged for his ponderous silence which made others think he was dull, and was ridiculed because of the bodily imperfection of being overweight, the Church often-times is mistreated and misunderstood by those who do not take the time to go to the heart of her identity and meaning. In the final analysis all difficulties in the Church must be viewed from the perspective of faith. The Holy Spirit is the power, Christ is the Light in understanding and loving the Church, and in avoiding the trap of ideological biases which are destructive of everything the Church is called to be.

Like St. Albert the Great, people are to look beyond appearances. The Church is indeed relevant, for it is Christ who established her as the Sacrament of Salvation. The Church is and will remain credible because she offers her members the courage which comes not from intellectual pride but from the humble acceptance of the power of prayer in and through the Lord Jesus Christ.

At this the last commencement exercise of the Second Millennium at Thomas Aquinas College, we are all aware that the students of today are educated here to be the witnesses for Christ in the Third Millennium. Let there be no doubt about it: the Third Millennium needs the Church and needs faithful and committed Catholics who will make a difference in the life of the Church and in the world with all its many challenges.

To you, Graduates of the Class of 1999, I say: Be such Catholics who make a difference wherever the Lord will lead you; be men and women who refer to God rather than their own ego; who are focused on the Lord Jesus, rather than on the trends of the day; who trust in the guidance and strength of the Holy Spirit, rather than in technology and efficiency. The future belongs to God, yes, but also to you, provided you walk with His Son Jesus, speak His Word and live His Life.

☪ ☪ ☪



Clockwise from upper left: Cardinal Schotte leads Baccalaureate Mass, Junior Jonathan Bingham, Augusta, GA, acolyte; John Tom Mellein reads the Scripture; Ken Robinson recites the Pledge of Allegiance; and Maria Rangel sings the National Anthem

## Personnel Changes on Faculty



**John Quincy Masteller**  
Director of Development/  
Assistant General Counsel

**John Quincy Masteller** recently joined the College as Director of Development/Assistant General Counsel. After graduating from the University of Notre Dame in 1975, "Quincy" became involved in Iowa politics by serving U.S. Senator John Culver of Iowa, first in Washington as legislative assistant, and later in Des Moines by running the Senator's Iowa operation.

In 1977 Quincy joined his father in founding a hotel and restaurant management company which serviced numerous properties in Iowa, while also obtaining an MBA from Drake University working nights. Law school soon beckoned and he attended St. Louis University School of Law where he was Note and Com-

ment Editor of the Law Review and graduated in 1982.

Quincy was law clerk to Judge Carl Gaertner, Missouri Court of Appeals, for a year and thereafter joined the law department of Emerson Electric Company, a Fortune 500 company in St. Louis. As Senior Attorney at Emerson, he managed product liability litigation across the country and handled numerous corporate mergers and acquisitions for the company. While at Emerson, Quincy met his future bride, Katie Blewett (Class of '82), on a business trip to Los Angeles. In 1990 Quincy left Emerson for California and joined the Ventura County law firm of Lowthorp, Richards, McMillan, Miller, Conway & Templeman in Oxnard, becoming a partner in 1994. He specialized at Lowthorp, Richards in business/corporate law and estate planning. He also has performed pro-life legal work assisting in the defense of the sidewalk counselor defendants in the Santa Barbara Planned Parenthood cases.

Quincy is a founder and Director of Saint Augustine Academy, a private independent Catholic middle and high school in Ventura. He is a Director of the Oxnard Rotary Club and has been active in his parish's Knights of Columbus and in Opus Dei. He and Katie live in Santa Paula and are the proud parents of two boys and two girls.

"My first connection with the College was my wife, Katie, but I now have rich friendships with many of the tutors and alumni. I am always edified by their exemplary knowledge and love of the Faith," Quincy says. "I am privileged to have the opportunity to help secure the financial future of this great institution for the good of the whole Church."

Mr. Masteller now forms a trio of lawyers on staff at the College, along with **Dan Grimm** and **Dave Shaneyfelt**. Dan Grimm supervises the Development Office as Vice-President for Development and General Counsel. Meanwhile, Dave Shaneyfelt, who has been serving as Director of Development, has been appointed to a previously-unfilled position, Director of College Relations. While Quincy will focus on planned giving development for the office, Dave will assume responsibilities for publicity and advertising, as well as continuing responsibilities for publication of the College Newsletter, direct mail programs, and other community outreach and development endeavors.

Beyond the rarified air of academic pursuits lie buildings, grounds, and concrete things. That's the world of **Tom Mellein**, who for the last 17 years has helped ensure that abstract classroom discussions can exist by keeping physical plant operations in order.

In recognition of the level of responsibility he has and of his dedication to the College, Mellein was recently promoted to Facilities Manager by President Dillon. Under the polity of the College, his new position makes Mellein a member of the Faculty. "His good judgment about so many things is particularly valued here at the College," said Vice-President for Finance and Administration Peter DeLuca. "This appointment gives appropriate recognition to all Tom does to make this College possible."

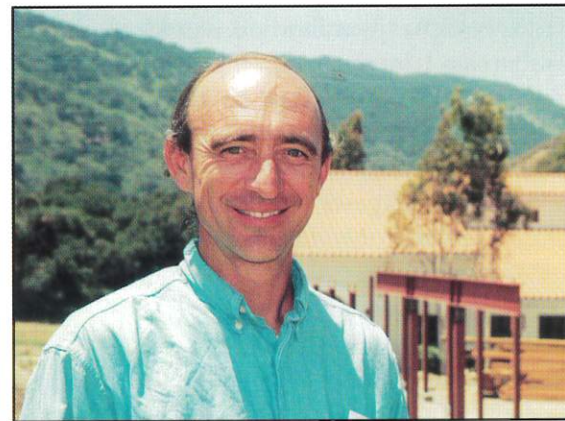
Mellein came to the College in 1983, after having come to know various families of the College through parish life in nearby Ojai. "I was very happy working in an electrical shop with my father-in-law, but Norm DeSilva [who was then a tutor, but who later succumbed to brain cancer] kept urging me to come work here. I eventually did, and I really can't convey the gratitude I have for the College and for what it's done for me and my family," he said. "I'm still thankful to Norm, and feel his presence here every day."

Mellein grew up in Ojai, the 5th of 14 children. He now has ten children of his own (four boys and six girls). His oldest, John Tom, graduated from the College in June and is entering the Western Province of the Dominicans this fall. His daughter, Jenny, is entering her junior year. More children promise to follow them.

Mellein directs a staff of three full-time employees and, through them, a crew of more than 60 part-time student workers. He manages everything from building and grounds maintenance to government inspections for environmental health, fire and safety, and sanitation. He supervises the work of numerous outside contractors and is the College's on-site representative for the construction of new buildings.

More than once has he been tempted with the lure of other lucrative job offers, including one to be a building manager for Paramount Studios, but he turned them down. "I'd be richer, but I wouldn't be happier," he said.

But as valued as he is to the physical aspect of the campus, so also is he valued to the many students with whom he comes in contact and who look to him as their mentor. "I've been so fortunate to see so many great things happen in the lives of students here," he said. "A lot of them come in as freshman and are away from home for the first time. I try to tell them what a great gift their parents have given them and how fortunate they are to be here. You find that you have a lot of great opportunities to give helpful advice."



**Tom Mellein**, Facilities Manager at site of new  
St. Albertus Magnus Science Hall

## In Memoriam

**Lucille Dugan**, formerly of San Francisco, died on September 1, 1998, in Sioux Falls, South Dakota after a lengthy illness. The College was only recently notified of her death when her executors called to advise of her substantial bequest to the College. A long-time employee of the Pacific Bell Telephone Co. in San Francisco, she is survived by one sister. She was buried in Coleridge, Nebraska.

**Erik von Kuehnelt-Leddihn**, 90, died on May 26, 1999, in Austria. The internationally-known author/lecturer/essayist was a member of the College's Board of Visitors. For thirty-five years, he penned a regular column in *National Review*. Of him, publisher William F. Buckley said, "His mind was more fully stocked than that of anyone I have ever known. Not merely in the \$64,000 Question sense, the wandering scholar who can tell you the dates of the Second Peloponnesian War. K-L would tell you why those years particularly mattered!, and by the time the salad was served, he'd have got around to analyzing the impact of the war on the thinking of Aquinas *after* he had assimilated Aristotle."

He wrote Buckley shortly before he died asking for prayers for an operation on his aneurysm. He said, "I am spiritually ready to meet the Lord; on the other hand I am at the top of my productivity." But Our Lord thought he had been productive enough. A Knight of the Order of Malta, von Kuehnelt-Leddihn was buried with a solemn Requiem Mass in his native Austria.

**Virginia Galvin Piper**, 87, died on June 14, 1999, in Paradise Valley, Arizona. Mrs. Piper was born in Glen Ellyn, Illinois, and became interested in philanthropy in the 1950s when she was married to Paul V. Galvin, the founder of Motorola, Inc. Upon his death in 1959, Mrs. Piper became the chief administrator of the Paul V. Galvin Charitable Trust through which she promoted many student scholarship and community programs.

She was once quoted as saying, "In our own lives, here in the world, we all have an opportunity to do 'good things' on a daily basis for others." She reflected that concern throughout her life. In 1997, she made a sizeable gift to the College toward the construction of the new women's dormitory.

She is survived by a sister and her sister's son and family. A memorial Mass was celebrated for her at St. Francis Xavier Catholic Church in Phoenix.

**Earl C. Swanson**, died on May 2, 1999, just before his 88th birthday. He is the retired chairman of Andersen, Corp., the company located in Bayport, Minnesota, that specializes in window-making. He started at the company at age 16 as a temporary apprentice draftsman and personal secretary to President Fred Andersen. He became like a second son to Andersen, who once had cut his own pay during the Depression so he could increase Swanson's wages to an equal amount. Swanson later became Andersen's pick to succeed him as president and board chairman.

Over the years following, and even after his retirement in 1986, Swanson became known for his philanthropy, presiding over two of the Andersen Family Foundations. "I try to do my part," he said in 1996. "The world has been pretty good to me, and I think I ought to make a small return." Through the Andersen Foundation, Mr. Swanson directed substantial gifts to the College for scholarship assistance.

He is survived by his wife Nyda, one son, one daughter, six grandchildren, and two great-grandchildren. His funeral was held at Trinity Lutheran Church in Stillwater, Minnesota.

### Please Also Remember

- Regis Factor** (Father of Dan Factor '98\*)
- Harry and Estelle Fitzgerald**, Portland, Oregon
- Katherine Grove** (Sister of Stan Grove '97\*)
- Elise John** (Daughter of Mrs. Harry John)
- Cynthia Lawton** (Daughter-in-law of Board member William & Mrs. Lawton)
- John Schuck** (Son of John and Barbara Friedrichs)
- Dr. John Senior**, Lecompton, Kansas
- Felicitacion Torres**, Glendale, Arizona  
(Grandmother of the Aguinaldo family)



## Mark Barrett Leads Independent Counsel Ken Starr's Team Against Whitewater Figure Susan McDougal



AP/Wide World Photos

Barrett fields questions from reporters on the steps of the Federal courthouse in Little Rock, Arkansas, during the trial.

"How many of you have had an acquittal?" asks Mark Barrett (Class of '79) to a room full of career prosecutors before whom he had been asked to speak. Most of the prosecutors raise their hands. "How many of you, after that acquittal, have had the President of the United States publicly congratulate your defendant?" No one stirs. Barrett then raises his hand. "That'll give you some idea of the political dynamic at work in my case," he says.

What would be unthinkable in the mind of a veteran prosecutor was what happened to Barrett, whom Special Prosecutor Ken Starr had asked to represent the Office of Independent Counsel in proceedings against Whitewater figure Susan McDougal. "Prosecutors always wear the white hats going into a courtroom," says Barrett. "Here, the tables got turned on us."

Barrett has a sanguine view of the matter, even though the Little Rock, Arkansas jury returned an acquittal of one charge of obstruction of justice and deadlocked on two other charges. "We knew going into this case it would be an uphill battle," he said. "But we really didn't know what kind of blood-bath this would be until we got our jury questionnaires back."

In conducting voir dire of the 400 members in the McDougal jury pool, Barrett's team found a disturbing consensus: Most of the jurors had good feelings about the defendant and bad feelings about Ken Starr. As one of the pro-prosecution jurors confirmed to Starr's team after the trial, a solid block of jurors wanted McDougal acquitted at all costs. And it was Ken Starr's negative image, as crafted by the White House spin team and Clinton supporters, that gave McDougal's attorney the hook.

"This was extremely hard for me to take," said Barrett. "Ken Starr is a man of extreme great faith, and I don't say that lightly. He is unfailingly courteous and deferential to others. Here we are in defense of a very serious law, and McDougal's lawyer is comparing us to the Nazis! I couldn't believe that people would say these things, much less that they would believe them. But the jurors took the bait. They were looking for anything to acquit her on."

Barrett had been serving as an Assistant U.S. Attorney in Denver, when a friend recommended him to Starr's team. Barrett began in April, 1997, and was assigned to the OIC's office in Little Rock where he was instrumental in getting a felony criminal plea from former Arkansas Governor, Jim Guy Tucker and his co-defendant for dealings in a sham bankruptcy proceeding.

Barrett was then assigned to the Susan McDougal matter. McDougal had spent 18 months in jail for refusing to testify to a Federal grand jury about her dealings with her former business partners, Bill and Hillary Clinton. Barrett had been her examiner on her second and final grand jury appearance in April, 1998, and was lead counsel to try her on the obstruction of justice charges last March.

Most attorneys on Starr's team served one year. Barrett stayed on for 25 months. "I couldn't just leave

in the middle of the case; I really owed it to Ken to stay on. The case kept getting continued and I had to ride with it," he said.

While Barrett was working up to 16-17 hours a day in Little Rock — and at times in Washington, D.C. — his wife Nan (Class of '78) was forced to raise their four daughters at home in Colorado alone and wait until weekends to see him.

Would he have done it all over again? "Probably not, because of the impact on the family," he said, now back in the U.S. Attorney's Office in Denver. "I don't regret the trial result for a minute. I was terrifically honored that Ken had entrusted it to me. They say you learn more from your losses than your victories," said Barrett, who until then had been undefeated in two dozen federal criminal jury trials.

"I'm still trying to unpack the whole experience. The people I worked with were of exceptional high quality, both in legal acumen and character. These were people who genuinely saw this as a very serious matter affect-

ing the public interest and were working under extremely difficult conditions. It was a real honor to be working with them. For me, dealing with the historic issues involved and seeing what was at stake was remarkable. I'm glad I had a ring-side seat to it all."

## Fr. Mark Moriarty, 27th Alumni Priest

Mark Moriarty came to the College planning to be a doctor like his father. He achieved his goal in a way. After graduating from the College in 1995, he went directly to the seminary in his native Archdiocese of St. Paul-Minneapolis and was ordained a priest this past May. He's now a doctor of souls.

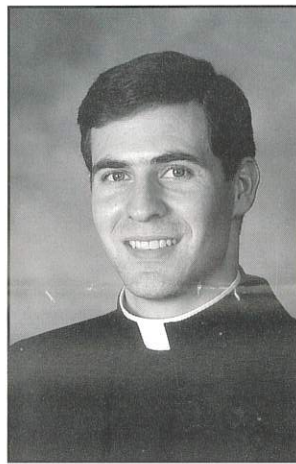
Fr. Mark had decided to test his vocation after having found himself enriched by the intellectual and spiritual life at the College. "Many things contributed to my vocation," he said. "I owe a great deal to the chaplains who were there during my time at TAC, Fr. [Wilfred] Borden and Fr. [Gerard] Steckler. The whole college life there has a way of cultivating the love of truth and the mysteries of our faith so well."

Having grown up in a Minneapolis suburb, Fr. Mark was eager to return to the area and work as a priest. "I felt called to serve back home around the people I knew and the culture in which I had grown up," he said. "The idea of being a parish priest — a jack-of-all trades — was something that seemed to fit my character and abilities. What a challenge it would be, I thought, to be a teacher, a leader, and a priest for God's people."

He now embraces that challenge as Associate Pastor at St. Hubert's Church in Chanhassen, about 40 minutes southwest of Minneapolis. He serves a growing parish of 2,400 families along with one other priest and two deacons. Along with general parish responsibilities, he is in charge of marriage preparation and training for First Confession and First Communion, something he particularly enjoys. "I especially love those two Sacraments," he said.

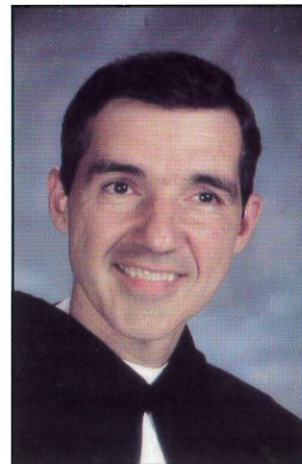
Serving as a priest in this day and age is no small feat. "There are great opportunities available to promote the Sacrament of Reconciliation," is the way he puts it. "My biggest challenge is, how can I give without counting the cost?"

"I really pray I'll grow in the gift of celibacy that I've been granted. This is the year dedicated to God the Father. And insofar as I have just acquired my own priestly fatherhood, I so earnestly want to see people reignite their relationship with their Father in Heaven." Just what the doctor ordered.



Fr. Mark Moriarty

## Fr. Garceau Named Pastor and Local Superior



Fr. Jim Garceau

Fr. Jim Garceau, C.R.I.C. (Class of '78) has just been named Superior of his local community (the Canons Regular of the Immaculate Conception) and Pastor of his parish, St. Francis of Assisi, in the Silverlake District near Hollywood, California.

As Superior of his community, he will have direction over the spiritual lives of the priests in his community. He also travels

to Rome annually to serve on his community's personnel board, the General Council. As Pastor, he takes charge over a parish of 1,500 families in a mostly Latino community with a large Philippino presence. He previously served as Associate Pastor of that parish since 1992.

His order, the Canons Regular, plays a vital role in parish life because it aims to promote the Liturgy of the Hours among the laity. One thing that Fr. Garceau seeks to establish at his parish now that he is pastor is an increase in Eucharistic adoration.

His busy schedule includes the regular regimen of Masses, weddings, funerals, confessions, and other sacraments, as well as giving spiritual retreats and conferences through the Confraternity of Catholic Clergy and serving as Chaplain to the Fr. Kolbe Missionaries of the Immaculata. He also serves as Vocations Director for the California division of his order.

## Ken Kaiser Appointed Chair of International Appraisal Standards Committee

Ken Kaiser, (Class of '78), was recently appointed Chair of the International Standards Committee in Washington, D.C., the governing body of appraisal standards professionals in the U.S., of which Kaiser is a member. The Foundation promulgates the Code of Appraisal Standards which government and private organizations look to in determining property valuation standards.

Kaiser's six-member Committee will aim to develop international standards concerning property appraisals and to help U.S. citizens provide professional appraisal services in non-U.S. areas. "There are about three or four different appraisal standards used internationally, and they don't always agree," he explained. "The question is whether one standard should apply."

The issue has great importance to countries formerly under the Communist system, he said, because it essentially concerns the all-important issue of taxation. "You have to have good standards for defining the market value of property or you run the risk of treating people unfairly."

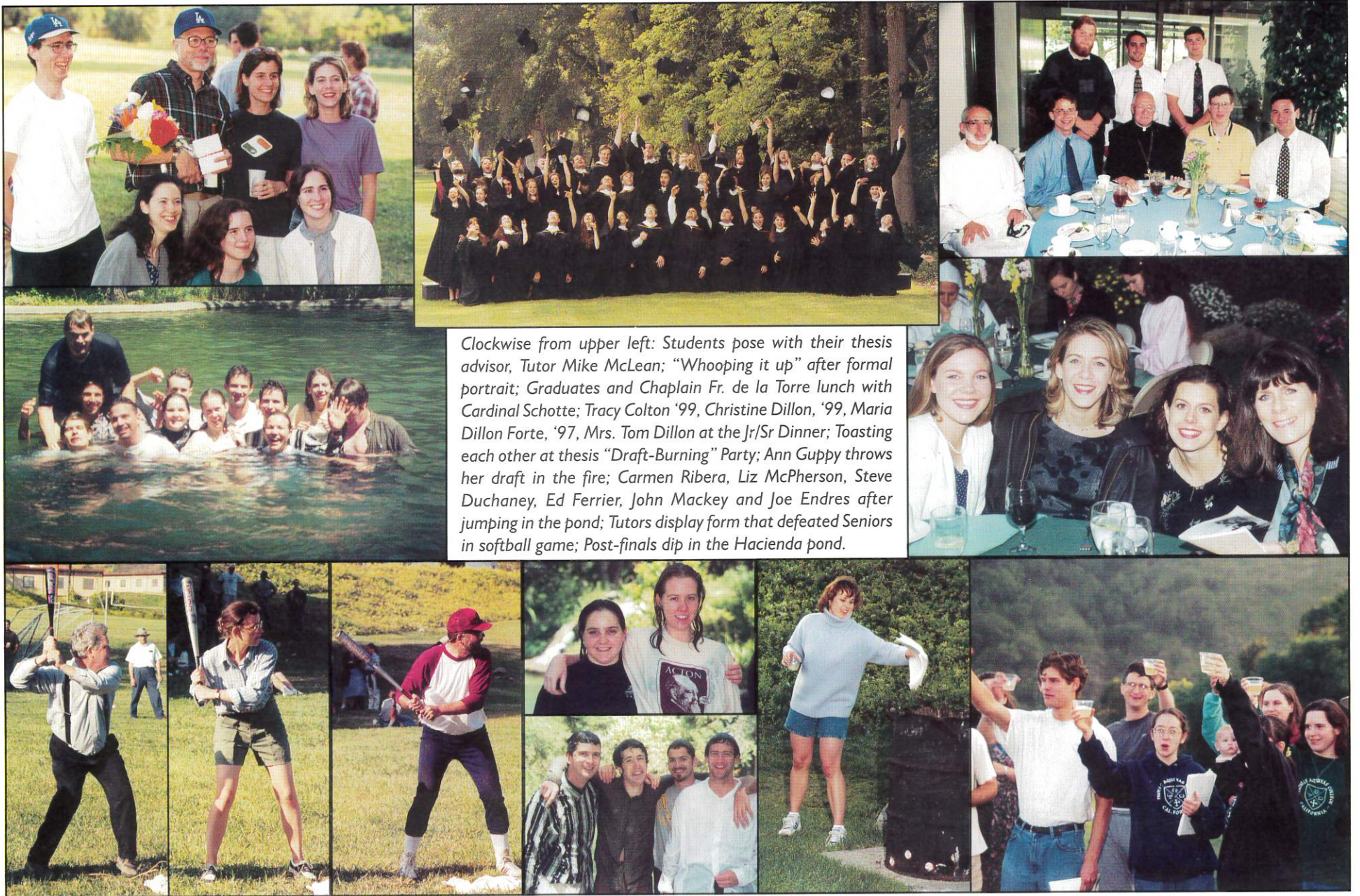
The large American accounting firms, he said, are following this issue particularly closely because of the different ways in which foreign countries treat property ownership interests. "Our standards are generally viewed as the premier set of standards, but we don't want to necessarily push our standards on to other countries."

Kaiser's Committee will begin development in this area and seek to reach accord with the international appraisals community. In addition, he will continue to have responsibilities issuing the Code of Appraisal Standards, a comprehensive set of standards.

Kaiser has also been busy setting up, along with fellow alumnus George Krestyn (Class of '76) and George's brother Ivan, an Internet-based startup company, E-appraisal Inc., located in Westlake Village, California. The company plans to provide automated valuation service for real estate professionals, lenders, and homeowners nationwide next year.

Kaiser obtained his Ph.D. in Government and Economics at Claremont McKenna University. He and his wife Patti (Class of '78) are expecting their twelfth child.

# Commencement Week Activities



Clockwise from upper left: Students pose with their thesis advisor, Tutor Mike McLean; "Whooping it up" after formal portrait; Graduates and Chaplain Fr. de la Torre lunch with Cardinal Schotte; Tracy Colton '99, Christine Dillon, '99, Maria Dillon Forte, '97, Mrs. Tom Dillon at the Jr/Sr Dinner; Toasting each other at thesis "Draft-Burning" Party; Ann Guppy throws her draft in the fire; Carmen Ribera, Liz McPherson, Steve Duchaney, Ed Ferrier, John Mackey and Joe Endres after jumping in the pond; Tutors display form that defeated Seniors in softball game; Post-finals dip in the Hacienda pond.

## Meeting College Students Dispels Stereotypes *by Jim Bemis*

James Bemis writes a weekly column for the Los Angeles Daily News. This column appeared in the March 7, 1999 edition and is reproduced by permission of the Los Angeles Daily News.

Last weekend, I spoke at Thomas Aquinas College's Career Day, addressing students on becoming a writer. This encounter proved so inspiring, so motivating, and so illuminating that some deeply held viewpoints were changed forever.

Like mine, for instance.

As I drove onto campus, I was still thinking about my presentation. I planned to stress that there's only one reason to become a writer: to tell the truth. We're so accustomed now to dishonesty - from our leaders on down - that it seems odd to even talk this way. But any other motivation eventually corrupts the writer's soul - the only thing he or she has worth preserving.

Using Alexander Solzhenitsyn as an example, I had hoped to show that the writer's work of serving as the conscience of his people has a long and honorable lineage. Writers must say the things that need to be said, no matter what the consequences. Sometimes this means being a lone voice - like Jeremiah - crying in the wilderness.

Suddenly, I had reservations about calling for old-fashioned idealism in our cynical age. Everybody knows today's youth are depressingly vulgar and jaded, interested only in hedonism and worldly things. Who would respond to appeals for honor when dishonor pays so well?

A simple incident changed my mind. Sitting in the cafeteria with TAC professor Andrew Seeley, I noticed a large textbook, "The Works of Aristotle," near his elbow. "Doing a little light reading?" I asked.

"No," he said, "it probably belongs to a student who'll come back and get it later."

I glanced around. Books lay unattended on several tables. Against the wall was a large wooden frame with dozens of square, open cubbyholes. Most were filled with books, jackets, calculators, and other school items.

It suddenly dawned on me - these kids weren't worried about other students stealing their things. Talk about honor!

I decided to give my presentation as planned. Megan, a student from Kansas City, Mo., escorted me to a classroom. I asked how she came to TAC.

"I'm the sixth in my family to attend," she said. "My oldest brother came here first. Whenever he'd come home, he was so smart and full of knowledge that he'd win all our arguments. The rest of us decided we wanted what he had and so we've all come here too."

There is something extraordinary going on at TAC, where students study the Great Books. The campus seems permeated by a special light: It's as if you're raised up onto a sunlit peak in those hills above Santa Paula, and one breathes air so pure that you can't imagine ever again descending down into the polluted atmosphere below. In an ideal world, we

wouldn't have to.

Following my speech, I answered questions and talked with students. One had written two novels and wanted to get them published. Another composed poetry and wrote for an Internet magazine. Yet another was writing a novel and needed a cure for writer's block. They couldn't have been more delightful to talk to.

Of Hollywood's multitude of sins, none is greater than the degrading, warped stereotypes of youngsters in countless silly movies: Mindless drudges with small intellects and large libidos. Most movie teen characters nowadays show little ambition beyond seeking their next coupling, drunken binge, or drug-induced high.

Sadly, people's impressions are formed by these images. You find out how wrong these notions are, though, by being around young people. Every student I met at TAC was bright and energetic, full of optimism and virtue. Each had a clear sense of identity and purpose: They knew who they were, and why they were there.

After I wrapped up my presentation, the students gave me a small ovation. Whatever little encouragement I offered them, though, pales in comparison to what they gave me: hope for the future.

As they left, each one stopped and politely thanked me for spending time with them. It should have been the other way around.

### Calendar of Events

- Convocation Day, Classes Begin ..... September 13
- Friday Night Lecture ..... September 17  
Dr. Michael Paietta
- Friday Night Concert ..... October 1
- Friday Night Lecture ..... October 8  
Dr. Thomas Slakey
- Friday Night Lecture ..... November 19  
Dr. James Carey

Please call to confirm these dates.

805 / 525-4417 • FAX 805 / 525-0620

[www.thomasaquinas.edu](http://www.thomasaquinas.edu)



### THOMAS AQUINAS COLLEGE

10000 N. OJAI ROAD  
SANTA PAULA, CA 93060-9622

ADDRESS SERVICE REQUESTED

Nonprofit Org.  
U.S. Postage  
**PAID**  
Thomas Aquinas  
College