

# THOMAS AQUINAS COLLEGE NEWSLETTER

SUMMER 2000

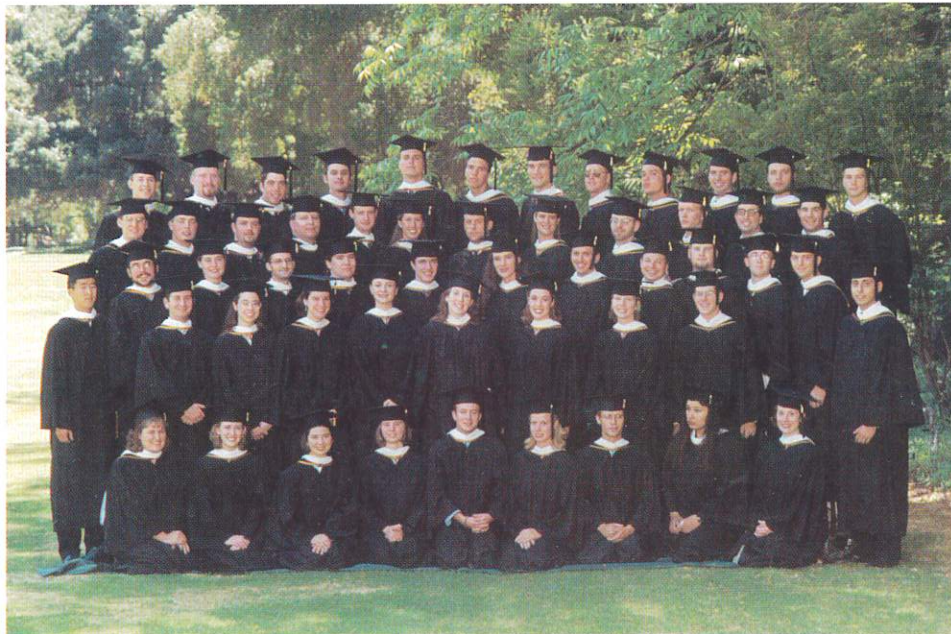
## — Abbot Parker Presides Over Baccalaureate Mass and Commencement Ceremony Jeremiah Denton Addresses Graduating Seniors at 26th Commencement

“The enemy wants to change this from ‘One Nation Under God,’ which we affirm as we pledge our allegiance, to ‘One Nation Without God,’” said Admiral Jeremiah A. Denton to the 54 seniors graduating from Thomas Aquinas College on June 10. The former prisoner-of-war hero was visibly moved as he called the graduates to arms in the cultural war over our nation’s lost religious heritage. (See page 2 for text of his Address.)

More than 1,200 friends, benefactors, and guests were on hand for the Commencement Ceremonies which began with a Latin *Novus Ordo* Baccalaureate Mass officiated by Rt. Rev. Ladislav K. Parker, O. Praem., S.T.D., Abbot Emeritus of St. Michael’s Abbey in Silverado, California. Fr. Hugh C. Barbour, O. Praem., S.T.L., Ph.D., the Prior of the Abbey, was the homilist. (See page 8 for text of his Homily.)

Admiral Denton had been shot down during an aircraft mission over North Vietnam. Over the next seven and a half years he was detained as a prisoner-of-war and, as a senior officer in command, subjected to the worst kind of treatment. His book, *When Hell Was In Session*, recounts those horrors and manifests his strong Catholic faith which sustained him.

On his release, Denton went on to receive numerous military awards and decorations. In November 1980, he became the first Roman Catholic, and the first Republican U.S. senator



The Class of 2000

ever elected from Alabama, where he left a rich legacy of important pro-life, pro-family, and humanitarian aid legislation. He and his wife, Jane, have seven children. Currently, he is establishing a program to provide humanitarian aid around the world through private sector shipping services.

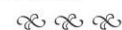
Denton commended the graduates for devoting their lives to learning and the study of truth. “Jesus did say we should come to Him as little children, but He also put us here to know Him. And knowledge – true knowledge – increases the power to evangelize. If you come to Him as educated and enlightened faithful adults, you may lead others to Him. And that’s what we need today if this country is to continue to believe in God.”

Denton told the graduates, who hail from 22 states, Canada, and Bulgaria, that he was deeply proud of his association with the Col-

lege. “It’s like a little diamond, the greatest Catholic college in America,” he said. President Thomas Dillon presented Denton with the St. Thomas Aquinas Medallion for his extraordinary dedication to God and the Church.

Senior Nathan Schmiedicke was chosen by his classmates to give the Senior Address. “In our time at Thomas Aquinas College,” he said, “we found the love of learning in an academically excellent tradition; we found the love and friendship of each other in a peaceful community; and my sincere hope is that we have also found within ourselves that union of the love of learning and the love of others which manifests itself in that holy desire to share the truth we have learned with everyone we meet.” (See page 6 for text of his Address.)

Schmiedicke intends to return to his home of Grand Rapids, Michigan, and to enter the diocesan seminary to become a priest. Ten of his classmates (nearly 20%) are considering entering the priesthood or religious life. Another third are considering options to attend graduate school. Theodore Christov, for example, a native of Bulgaria, will attend Harvard Divinity School this fall, after attending a summer program at the University of Oxford in England. The class of fifty-four graduates is the College’s largest to date.



### Then



Thomas Aquinas College:  
A Proposal, Fairmont Hotel, 1970

On April 25, 1970, more than 450 friends gathered at the San Francisco Fairmont Hotel to support the formation of a new Catholic college: Thomas Aquinas College. Mayor Joseph Alioto introduced the event and Archbishop Fulton J. Sheen and L. Brent Bozell were among the featured speakers.

On May 7, 2000, thirty years later, nearly the same number gathered at the same spot to celebrate what has transpired since that last event: The formation and establishment of Thomas Aquinas College. Archbishop William Levada, who served as Honorary Chairman of the Dinner Committee, was unable to be there as he was attending John Cardinal O’Connor’s funeral in New York. (See tribute, page 9). His assistant, Fr. Thomas Merson, delivered the Invocation instead.

Admiral Jeremiah Denton was the featured

## 30-Year Reunion Dinner Celebrated at San Francisco Fairmont Hotel



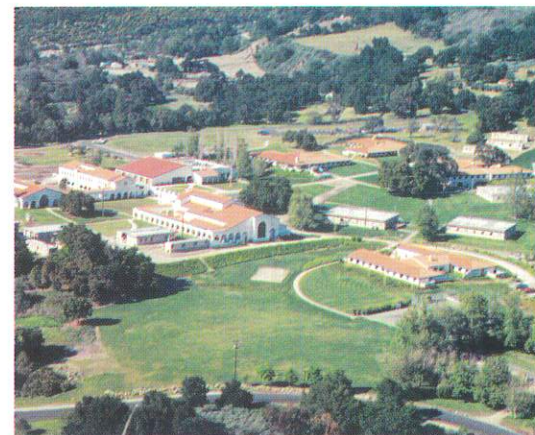
In 1970: Dean John W. Neumayr, Archbishop Fulton J. Sheen, President & Mrs. John Schaeffer and Dr. John Ronald P. McArthur, Archbishop Joseph T. McGucken and L. Brent Bozell, editor of *Triumph* magazine. In 2000: President Tom Dillon, Mr. & Mrs. John Schaeffer and Dr. John Neumayr. Mr. Schaeffer was commended for his work in helping to establish the College.

speaker and gave a moving exhortation on preserving religion in public life. Denton drew insights from his seven years’ experience as a Vietnam prisoner-of-war.

Mary Neumayr, who served as Chairman of the Steering Committee, gave the welcoming remarks and recalled a dim childhood memory when her parents were preparing to attend the first Fairmont Hotel benefit dinner. Her father, Dr. John Neumayr, was one of the founders of the College. Mary graduated from the College in 1987 and is an attorney with the San Francisco firm of LeBoeuf, Lamb, Greene & MacRae.

Dr. John Neumayr then introduced and presented an award to John E. Schaeffer for his work in helping to found the College. Mr. Schaeffer co-chaired the first Fairmont Hotel dinner and became a founding board member of Thomas Aquinas College. He and his

### Now

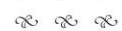


Thomas Aquinas College:  
The Campus, 2000

wife, Jane, later saw all five of their daughters become graduates of the College. He served on the Board until 1996 when he became a Governor Emeritus. He is a partner in the law firm of Cooper, White and Cooper in San Francisco, having earned degrees at St. Mary’s College and College of the Pacific and his law degree at the University of San Francisco.

President Thomas Dillon gave the concluding remarks, observing that the success of the College has been due to the prayers, sacrifices, and gifts of so many people.

A Mass of Thanksgiving preceded the dinner at St. Dominic’s Church. Monsignor John T. Foudy was the celebrant and the Grimm Family Choir provided the music. Following a cocktail reception and dinner at the hotel, guests danced to the music of the Rick Martini Orchestra.



## From the Desk of the President



President Thomas E. Dillon

Remarks given to introduce Jeremiah Denton:  
St. Thomas Aquinas Medallion Recipient

Many times throughout our education here, we reflect on the question: What is a hero? We look at that question through the eyes of pagans – like Homer or Aristotle. And we look at that question through the eyes of the Church – for example, when reading St. Augustine.

“What is a hero?” we dare to ask. It’s a question our society does not like to ask much anymore. People are unaccustomed to thinking about heroism these days. Perhaps that’s because the question harkens to the ultimate issues in life, and people today do not like to think of ultimate issues much. To be a hero, you have to be a hero *for* something.

The twentieth century philosopher Jacques Maritain gives a good account of

why people today may be unwilling to think about what a hero is and why, for the Christian, the question presents profound meaning. “Christian heroism,” he says, “has not the same sources as heroism of other kinds. It has its source in the heart of a God scourged and turned to scorn and crucified outside the city gate.”

“It has its source in the heart of a God scourged and turned to scorn” – this is a powerful reminder of what heroism is ultimately about. Who today wants to think of a God who was “scourged and turned to scorn?”

Our St. Thomas Aquinas Medallion recipient is someone who has had the opportunity to reflect on that question – indeed, to experience that question, in all of its horrible manifestations. He is frequently referred to in public as a “Vietnam prisoner-of-war hero.” But when you talk to him and read his book, *When Hell Was In Session*, you will know immediately that the term “hero” for him means nothing except in reference to the “heart of a God scourged and turned to scorn.”

When Jeremiah Denton’s plane left the ramp of the aircraft carrier *Independence* on July 18, 1965, in Vietnam, he was one among many other pilots just doing his duty that day. Little did he know it would be seven years and seven months before he’d be able to return home after enduring beatings, tortures, malnutrition, and hardship of unimaginable horror – all at the hands of his Communist captors and all because he refused to betray our country.

By the good and generous grace of God, he endured it – his faith sustained him. There are many, many things I could relate about what he did to survive, but a couple of little examples show you much of what he did to rise to the occasion. Upon waking every morning, he would go through the Mass, first in Latin, then in English. He would pray the Rosary during his torture sessions. After one particularly rough time, when blindfolded and hand-cuffed to a tree, hanging like Jesus Christ, he felt particularly alone. He tapped out his initials to identify himself to a nearby prisoner and his neighbor responded by tapping out his identifying and consoling initials: J.C.

If all he did was to survive these circumstances thrust upon him, that in itself would make him a hero indeed – someone to emulate, someone who had encountered the heart of a God scourged and turned to scorn. Yet, because of this, he is the first to tell you that the real heroes are those who in their daily lives, like St. Paul, work out their salvation in fear and trembling. Nothing is certain until the final race is over. But there is more to his story.

After he returned from Vietnam, he became the first Catholic elected to statewide office in Alabama, and the first Republican ever to be elected by popular vote to the U.S. Senate. And it is there, as a Catholic statesman, that he championed causes that made him the object of scorn. He defended the unborn and assisted in passing laws to stop funding of abortion. He helped stop funding for school-based health clinics. He sought to have religious freedom protected in public schools. He sponsored humanitarian aid programs to the war-ravaged regions of Central America. And he did many, many, other good things.

You can’t imagine what it’s like to initiate those causes, when daily, constantly, and nationally, you are told you are a fool by the nation’s elite, when the morning papers and the evening news vilify you for what you do – when *Doonesbury* devotes cartoons to attacking you for promoting good and worthy ends. But acting rightly in the face of this sort of scourging makes one a hero as well.

Fortunately, we are not the only ones to have recognized his achievements. I could go on for quite some time, listing his awards and accomplishments. Just a few that highlight his Catholic recognition include: Pope Paul VI’s Silver Medal Award, The Catholic War Veterans Celtic Cross Award, The Knights of Columbus Patriot Award, The Man of the Year from *Morality In Media*, A Knight of the Sovereign Military Order of Malta, and *Crisis Magazine*’s “Man of the Year” Award.

In all the important ways, he is “one of us,” and he knows he is gathered among friends whenever he comes to the College. He has had a great deal of time to reflect on what this country is all about, and what our Founding Fathers meant, and what our country has come to, and what our country can return to. And we are grateful to have his insights. We are profoundly grateful that he has come to Thomas Aquinas College for this special occasion, our Commencement Ceremonies. He has our prayers, our admiration, and our gratitude. ☪

## Admiral Denton to Graduates: “Hammer Them With Truth”



Jeremiah A. Denton addressing the Class of 2000

Following is our abridged version of the Commencement Address Admiral Jeremiah A. Denton gave to the graduates on June 10, 2000.

I am most honored to give a Commencement Speech at this College, which I love and appreciate so much. I was here when your classmate, Angela Baird, died. I’ve been in your classrooms with you. I’ve associated with some of

you in various ways. I am confident that the student body I know so well will contribute more evidence to justify Cardinal O’Connor calling this “the preeminent Catholic college in America.” (See letter, page 9.)

This is Commencement. What are you supposed to Commence? Some of you have your eye on a boy or girl. Some of you have your eye on a job. Some of you don’t know what you’re going to do. One thing I know you’ve learned is that if you have Jesus, you have everything, no matter what! So, you can’t fail, no matter what you do. Whether you are a spouse, priest, nun, entrepreneur, doctor, musician – your success is ensured because it isn’t what you do, it’s why you do it. Whatever you choose to do, you are going to do it for the honor and glory of God and He will love you for that. And you will feel that love for you, everyday, in many ways. So, forget about worrying – you’re going to succeed!

I believe this class has something in common with my graduating class – the one so touted in recent film and story, which graduated into a war-torn world with our outlooks dominated by a single consciousness. Both your class and mine were called to play a part in the survival of our country – the survival of Western Civilization with its Judeo-Christian foundations and blessings. It’s a part that is liable to cause our death, our suffering.

In the prime 50 years of my life, the enemy was, first, the Nazi Pact Nations, and second, the Communist ‘Evil Empire.’ The first war was won militarily at tremendous cost in blood and treasure. The second – the ‘Mostly Cold War’ – was decided more by policies, alliances, and defense spending.

But in both cases, we were involved in a war between an atheistic system and a Christian coalition of nations. The atheists wanted to dominate the world, to enslave its peoples, and in one sense, enslave them to sin. The Christians wanted to maintain freedom under the law of God. Winning those wars was not easy. We barely won both of them, to tell you the truth.

Now, like my graduating class, I believe you are graduating in a time of special challenge. You confront a new war. The enemy is not a foreign power. The enemy is a movement from within this country. Like the cartoon *Pogo* said, “We have met the enemy, and they is us.” The enemy wants to change this

from “One Nation Under God,” which we affirm as we pledge our allegiance, to “One Nation Without God.”

Starting with barring prayer in schools, the Supreme Court has succeeded in implanting the false notion that the First Amendment to our Constitution means this government has nothing to do with God, and God’s laws have nothing to do with our laws.

They’ve removed the laws of God from the halls of justice, the legislative chambers, and the nature and direction of executive policies and programs. We’re becoming – we’ve become – a Godless nation, formally, and we are well on the way to behaving like one. The only thing stopping us is people like you who believe in God.

The Supreme Court ruling, and subsequent court rulings from which this movement stems, are based on a lie. The basic ruling is a lie. The basic ruling that we’re not *One Nation Under God* is a lie. It is just as wrong as the *Dred Scott* decision of the Supreme Court, which declared slaves to be less than men. It is just as wrong as the *Roe v. Wade* decision that declared that a baby in the womb is not life and that it is not murder to take a non-life. The war is about lies. Prevailing lies. Steering, domineering lies.

To win means to be able to establish the truth – that this Nation was indeed established as *One Nation Under God* and cannot survive unless it remains so dedicated. And that’s where you fifty-four come in. You know the truth. God is truth. God made man to know Him, to love Him, and to serve Him in this world and to be happy with Him in the next. You know that the beginning of the process of loving with the heart enough to serve Him with your mind and body requires knowing Him. Here you have taken the opportunity to know God in many ways and through different means.

Now, yes, Jesus did say we could come to Him as little children – but if we come to Him as educated and enlightened faithful adults, we may lead others to Him. And that’s what we need today. We need some action to permit this country to continue to believe in God.

Continued on p. 3



Jeremiah A. Denton receives the St. Thomas Aquinas Medallion from Chairman of the Board William Smith and President Thomas Dillon

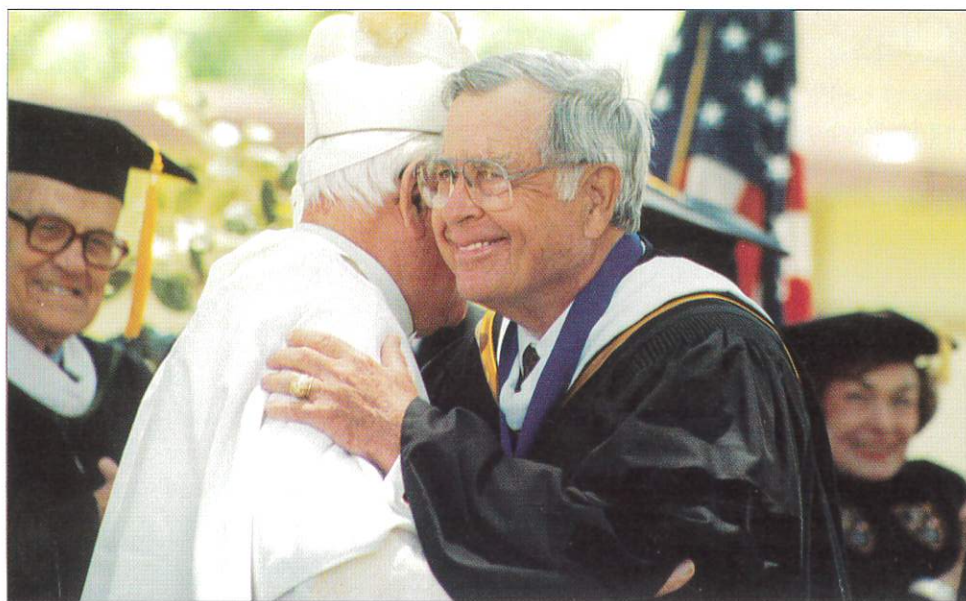
The Lord gave His disciples extraordinary graces for leadership. He shared His physical presence with them and let them see His miracles. He appeared to them after the Resurrection. As He promised, the Holy Spirit came down and gave them the inspirational blessings and bravery of Pentecost Sunday which provided the knowledge and the fire to vault them on their way to their fantastic feats of evangelization. He imparted these blessings that they could teach and testify credibly enough to do their part in establishing His Church and get footing in the world with that Church. He gave the Twelve what they needed.

I say He has given you fifty-four what you need. He has given you the special blessing of an education at Thomas Aquinas and you are eminently qualified to take a part in what I am challenging you to take part in – a part in restoring His law, as the basis of the laws of this country, the leader of the Free World, in this year of our Lord, 2000.

I ask you to make some effort to involve yourselves in a specific way in establishing the truth on this issue – in politics, in the courts, in the media, in education, or even by giving a good example as a husband and father or wife and mother. You must pray desperately, because this situation is slipping by. It is becoming possibly irretrievable.

Let's be clear about one thing. The task is simple. The mission is to establish the truth. We sit by while they hammer us with lies – one television program after another, one story, one novel after another. How can we just sit there and let them call us 'this or that kind of kook' while they proceed to demoralize and atheize the United States? They hammer us with lies; let's hammer them with truth!

The First Amendment protects religion from government, not government from religion. It says so in common words. There's no way you can twist it up to mean what they want to say it means, unless you don't read it. The context of the discussions on this subject during the founding days of this nation explicitly recognizes the importance of religion as being the only sufficiently strong source of morality to permit us to enjoy the luxury of democracy. Morality is truly the only alternative to barbarism, and is required not only



Abbot Ladislav K. Parker congratulates Jeremiah A. Denton as board members look on.

for nations, especially those with democratic forms of government to exist, but for civilization itself to exist.

In summing up, perhaps better than anybody, William Penn said, "Men must choose to be governed by God or condemn themselves to be ruled by tyrants." George Washington, in three sentences of his farewell address, said: "Of all the dispositions and habits which lead to political prosperity, religion and morals are indispensable supports."

Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar stature, both reason and experience forbid us to expect that national morality can prevail in the absence of religious principle. That's what we had. That's what we're throwing away.

Not enough people have had the guts to try to tell the truth against the loud babble of those liars who want to adopt sin as their way of life and don't want to be bothered. Too many good guys know the truth, (and I include myself here) but they lack the guts to join the battle, to be embarrassed, to be criticized, and maybe someday to be beat up in the streets or even martyred. Fr. Rutler, in his book *A Crisis of Saints* makes that point clear. He said there's a lot of good people around and we all talk about these things over the bridge table or golf, we gripe about what's going to happen, but we don't do anything about it. We're not willing to stand up and take the guff.

I believe you have the knowledge and the guts. Now go out and do it. No graduating class in the world today is better qualified to do it. Fifty-four graduates at the best Catholic college in the United States of

America faced with this moral problem; don't you see yourselves as having a special place in this somehow?

Because truth is truth. Truth sells. The American people are not what they're being portrayed as by these idiots in Hollywood and New York that are selling us sin. They're good people. Appeal to them. This is an issue that can be won. I believe it's an issue that must be won, or we're going to see a Dark Age here in this Millennium now, worse than the one in the previous two that bracketed them.

The United States has been leading the world for 50 years. We started out well. But we became rich and powerful and fell prey to the words of Jesus' own statement, "It is more difficult for the rich

man to reach heaven than for the camel to pass through the eye of the needle." Absolute power corrupts absolutely. It takes hardship to naturally induce a nation to pray to God.

It takes what the Founding Fathers had, the Colonialists. They came over that ocean fleeing from all kinds of horrors of government, from tyranny. And they had to survive along the coast against the Indians and endure all sorts of hardships. They knew who God was and they knew they depended upon Him. It was in that religiosity that our Founding Fathers found that they would have to pray if they were to survive, and that their experiment in government would survive only if they were to keep praying. But are we going to stay that way?

You're not having to go through the hell that I went through to get to the point that you believe that Jesus is everything. To me, it's almost a miracle to see how far you have come in your minds. And I'm being honored. I feel I'm old and I'm just starting to get to know more people – the longer you live, you know more people – and I'm just lucky to be allowed to associate with you. No one, no groups in the Mystical Body of Christ appeal to me more. There's more joy in looking into your faces and seeing that joy and knowing why it's joy, than there is with any other group. Because you are the best.

This College and its graduates typify our best weapons. I hope some of this class will remember and try. I shall pray for you. Our dead from other wars, fighting for our *One Nation Under God*, will be praying for you. God help you to win back the soul of America.



## 30-Year Reunion Dinner

### DINNER COMMITTEE

- Honorary Chairman:  
Archbishop William J. Levada,  
Co-Chairman:  
Mrs. Frank W. Abbott  
Mr. & Mrs. James L. Barrett  
Mr. & Mrs. Paul Bennett  
Mrs. Jake A. Caruso  
Miss Rosemary E. Donohue  
The Drum Foundation  
Mrs. A. Barlow Ferguson  
Mr. & Mrs. Ivy Lee  
Dr. & Mrs. Henry J. Zeiter

### STEERING COMMITTEE

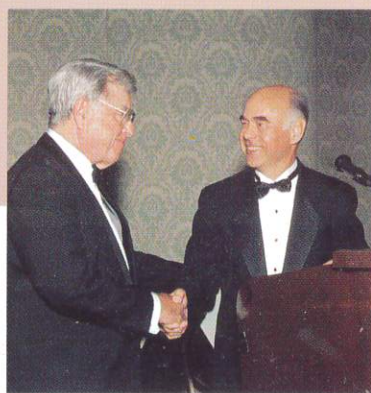
- Chairman: Miss Mary B. Neumayr ('86)  
Mr. & Mrs. James P. Conn  
Mrs. George Forsyth ('81)  
Mr. Gregory J. Labarthe  
Mrs. Virginia Sanseau  
Mr. & Mrs. John E. Schaeffer

### ALUMNI DINNER COMMITTEE

- Mr. & Mrs. Joel Bockrath ('97)  
Miss Nellie Boldrick ('96)  
Mr. Nicholas Cammarota ('84)  
Mr. Tom Cavanaugh ('85)  
Mr. James Fahey ('94)  
Mr. James Halsell ('98)  
Mr. Ken Robinson ('99)  
Mr. & Mrs. Michael Short ('87)  
Mr. & Mrs. William G. Short ('80, '80)



Above: Mrs. Nancy Stretch, Mrs. Joelle Conn, Mr. Joseph Stretch and Mrs. Pat Dawson; Left: Steering Committee Chairman Mary Neumayr; Right: Founding President Dr. Ronald McArthur and wife, Marilyn with current College President Dr. Thomas Dillon and wife, Terri.



Above: President Dillon welcomes Keynote Speaker Jeremiah Denton.



Above: Mrs. Virginia Sanseau, Mrs. George Forsyth, Mrs. Frank Abbott and Mrs. Barrie F. Regan; Right: Dr. Thomas Dillon and Mrs. Barrie F. Regan.

# The Class of 2000 and Titles of Senior Theses



PETER JOHN BACIK  
Durand, Michigan

*We Have No King But Caesar:  
On Whether Tyrannicide Can  
Ever Be Justified*



TERESA ANN BARBARIE  
San Diego, California

*"I Have Called You Friends,  
For All That I Have Heard  
From My Father I Have Made  
Known To You."*



MICHAEL LAWRENCE BEITIA  
Caldwell, Idaho

*From Athens To Berlin In  
Three Easy Steps, Or,  
Antitheses And The  
Substances Who Love Them: A  
Nightmare In Nine Parts.*

JONATHAN ROCKWELL  
BINGHAM  
Augusta, Georgia  
*"Cast Your Burden On The Lord  
And He Will Sustain You": An  
Account Of Projectile Motion In  
Aristotle's Physics*



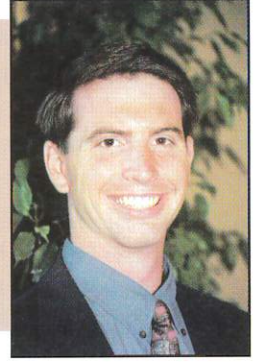
MARY ANN BOUCHEY  
Shawnee, Kansas

*Music's Effect On Man:  
The Role Of Ordered Music  
In The Training Of Youth*



BEAU RUSSELL BRADEN  
Red Bluff, California

*You Have No Idea What You're  
Talking About: An Inquiry Into  
The Logics Of Aristotle And  
Francis Bacon*



BENJAMIN ADAM BURNHAM  
Farmington, New Mexico

*Whether St. Augustine's Notion  
Of Grace As Presented In His  
Anti-Pelagian Works Is  
Consistent With The  
Catholic Faith*



CAROLINE GRACE BURNHAM  
Farmington, New Mexico

*Would St. Thomas Sign?  
A Comparison Of The  
Government Of The United  
States With The Ideal Regime  
Of St. Thomas Aquinas*



MEGAN AILENE CAUGHRON  
Kansas City, Missouri

*To The Heart And Soul Of  
Cartesian Philosophy -  
A Meditation On The  
Regulation Of The Mind*

JAMES MICHAEL CHASTEK  
St. Paul, Minnesota  
*Till The Perishing Of Questions:  
The Songs Of Songs As  
Book Of Wisdom*



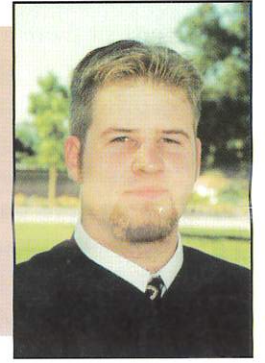
THEODORE KRASSIMIROV  
CHRISTOV  
Rousse, Bulgaria

*A Discourse On Political  
Economy: Its Scope, Method  
And Definition*



STEPHEN FRANCIS CLUCAS  
Phoenix, Arizona

*Whether The Vicious Man  
Can Have True Friendship  
Without Grace*



MONICA ANNE THÉRÈSE  
DESIMONE  
Walnut Creek, California

*"It Is Not Good That The Man  
Should Be Alone": Whether  
Society Is Natural Or By  
Convention*



JENNAYA MYRIAM BRIGID  
DOYLEND  
Kinburn, Ontario, Canada

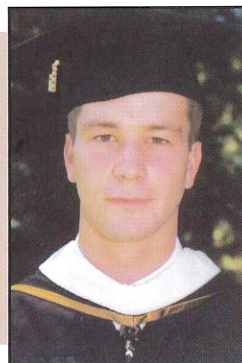
*Whether The Procreation And  
Education Of Children Is The  
Primary Purpose Of Marriage*



PIERRE ANDRÉ FRANÇOIS  
DUMAIS  
Madawaska, Maine

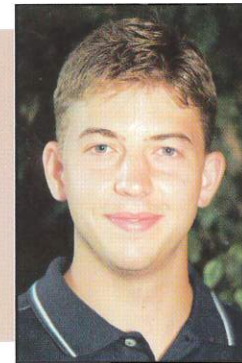
*An Exposition Of The  
Relationship Between Faith And  
Miracles In The New Testament*

WALTER JOHN JOSEPH FAWCUS  
North Vancouver,  
British Columbia, Canada  
*"The Letter Kills And  
The Spirit Gives Life":  
A Consideration Of The Written  
And Recommended Letter*



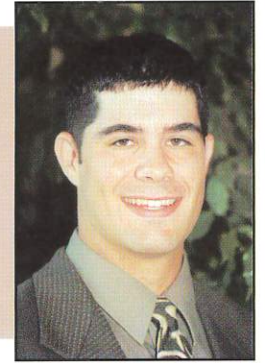
MICHAEL JUDE FERRI  
Pembroke, Ontario, Canada

*Psychology: A Modern Dilemma*



JOSEPH DOMIANE FORTE  
Santa Paula, California

*What Is Heard About Hearing  
Or A Sensational Discourse On  
Intellectual Pride*



CATHERINE MARIA GARDNER  
Santa Paula, California

*Whether The Modern Notion Of  
Religious Freedom Is Properly  
Called "Freedom"*



DENISE CANDANCE GAUCHIER  
Edson, Alberta, Canada

*Socrates, The Symposium And  
Homosexuality! Vice Can Never  
Know Both Itself And Virtue*



ROBERT THEODORE IGNATIUS  
GAUVAIN  
Anchorage, Alaska

*A Chronic Case Of Place: An  
Explanation Of Natural Motion  
Of Bodies Through Relativity*

# The Class of 2000 and Titles of Senior Theses



GLEN ELDON GOODRICH  
Santa Paula, California

*Atoms, Sensation And  
Whatnot*



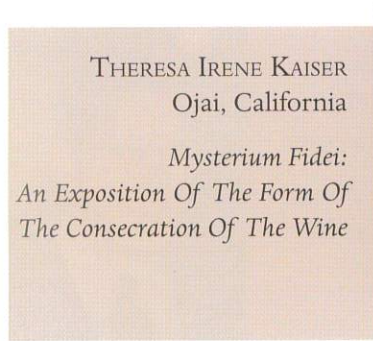
NONA MARIE HAGGARD  
Chatsworth, California

*The Perfection Of Woman  
Through Motherhood*



NORRIS ARCHER HARRINGTON  
Memphis, Tennessee

*A Comparison Of The Consent  
Of The Governed In The  
Declaration Of Independence  
With The General Will Of  
Rousseau's Social Contract*



THERESA IRENE KAISER  
Ojai, California

*Mysterium Fidei:  
An Exposition Of The Form Of  
The Consecration Of The Wine*



THOMAS JOSEPH KAISER  
Ojai, California

*The Declaration Of  
Independence And  
Constitutional Interpretation*



MARGARET MARY KING  
New Hope, Kentucky

*The Unity Upon Which  
Lycurgus's Government Was  
Established Was Unnatural*



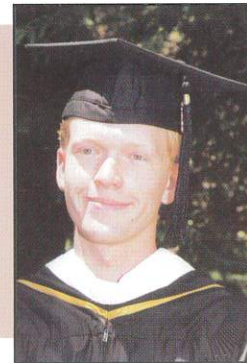
JAMES CHRISTOPHER  
KRAUTMANN  
Jefferson City, Missouri

*The Habits Of Our Youth In  
Aristotle*



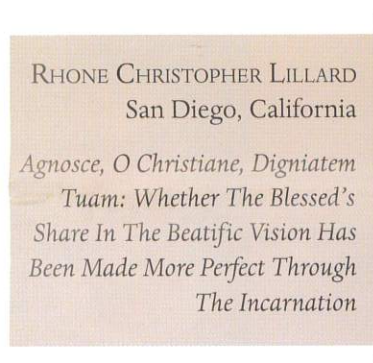
JOSEPH BYUL LEE  
Portland, Oregon

*The End:  
How Charity Perfects The  
Virtues*



JUSTIN MICHAEL CHARBEL  
LEFEVRE  
Rapid City, South Dakota

*Some Reflections Of Wonder In  
A Mirror: De Requisito Mirando  
In Philosophiam*



RHONE CHRISTOPHER LILLARD  
San Diego, California

*Agnosce, O Christiane, Digniatem  
Tuam: Whether The Blessed's  
Share In The Beatific Vision Has  
Been Made More Perfect Through  
The Incarnation*



JAMES BENJAMIN LIMEHOUSE  
Rutherfordton,  
North Carolina

*Deo Vindice: A Question Of  
Sovereignty And The Right Of  
Secession In The American  
System*



SHANNON MARIE MCALISTER  
Coon Rapids, Iowa

*Mary,  
Prayerful Mediatrix  
Of All Grace*



GLENDON DAVID  
MC CARTHY  
Ojai, California

*A Christian Guide To Civil  
Disobedience*



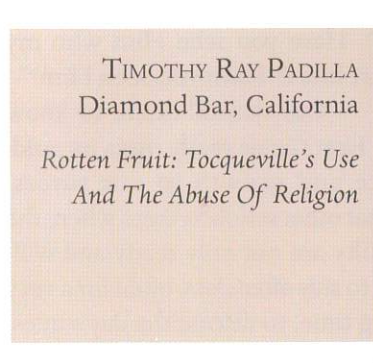
JOSHUA MICHAEL VINCENT  
MOREY  
Mercer Island, Washington

*"As He That Serveth": A Defense  
Of The Necessary Role Of  
Social Inequality In The Polity*



EILEEN MARIE O'BRIEN  
Denver, Colorado

*Blessed Are The Poor: A  
Consideration Of Whether The  
Poor Man Can Attain Happiness  
In This Life*



TIMOTHY RAY PADILLA  
Diamond Bar, California

*Rotten Fruit: Tocqueville's Use  
And The Abuse Of Religion*



PAUL DANIEL PEDRY  
Casper, Wyoming

*Be Perfect Even As Your Heavenly  
Father Is Perfect*



JONATHAN ERIC PETERS  
Whittier, California

*Morality In Music*



EMILIO DANIEL RANGEL  
Anaheim, California

*Orabitis Me, Et Ego Exaudiam  
Vos, Jeremias 29:12: An  
Investigation Of How  
Petitionary Prayer Is Compatible  
With The Immutability Of God*



MATTHEW DANIEL REISER  
Oxnard, California

*Deviant Lines: Whether A Curve  
May Be Defined By An Equation*



ANDREA ROHTER  
Santa Barbara, California

*Love, Lust And Shakespeare:  
Whether Shakespeare's View Of  
Love And Friendship Parallels  
That Of Aristotle's*

## The Class of 2000 and Titles of Senior Theses



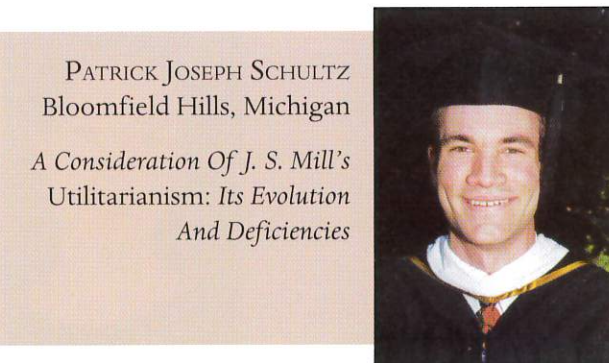
MARIE CATHERINE SALE  
Red Bluff, California  
*The Hatfield's, McCoy's And Locke: The Role Of Private Property In John Locke's Second Treatise Of Government*



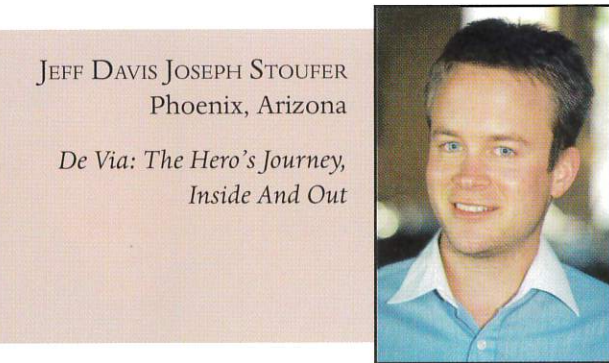
BREIER WILLIAM SCHEETZ  
Seattle, Washington  
*Water, A Baby, And The Kingdom Of God: An Investigation Of The Fate Of An Unbaptized Infant*



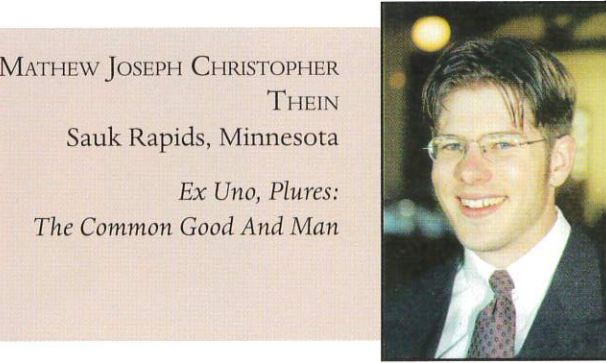
NATHANAEL SCHMIEDICKE  
Greenville, Michigan  
*Ancient Prophecy, Ancient Vocation: The Book Of Tobit As A Messiah-Allegory*



PATRICK JOSEPH SCHULTZ  
Bloomfield Hills, Michigan  
*A Consideration Of J. S. Mill's Utilitarianism: Its Evolution And Deficiencies*



JEFF DAVIS JOSEPH STOUFER  
Phoenix, Arizona  
*De Via: The Hero's Journey, Inside And Out*



MATHEW JOSEPH CHRISTOPHER THEIN  
Sauk Rapids, Minnesota  
*Ex Uno, Plures: The Common Good And Man*



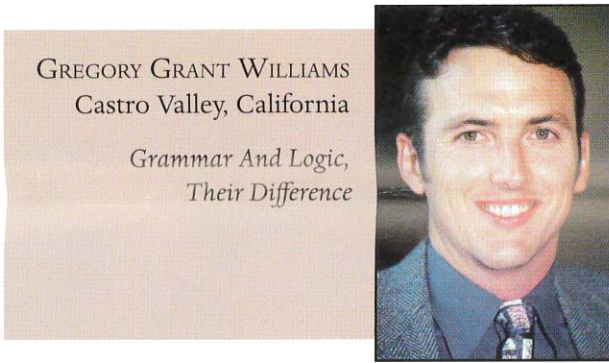
BRIAN PETER FRANZ TITTMANN  
State College, Pennsylvania  
*The Certainty Of Faith: A Consideration Of The Certitude Of Faith In Comparison To Reason*



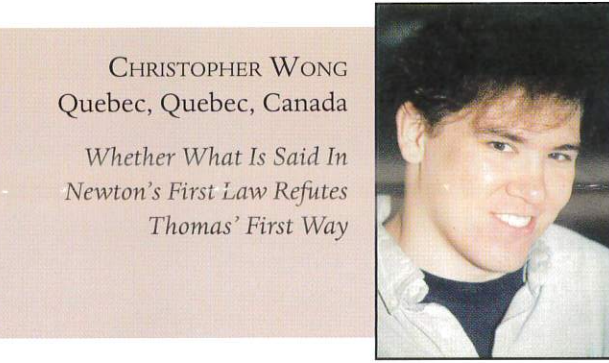
TAMARA ANN TWADDLE  
Joshua Tree, California  
*"I See Another Law In My Members, Fighting Against The Law Of My Mind": Whether Natural Knowledge Of Original Sin Is Possible*



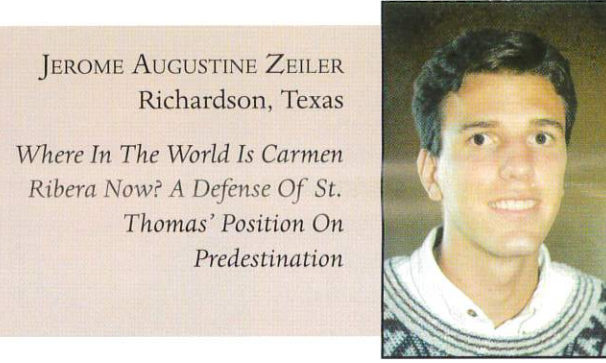
JENNIFER WADE  
Walla Walla, Washington  
*"Everyone Who Loves...Knows God": An Inquiry Into St. Thomas Aquinas' Account Of Infused Wisdom*



GREGORY GRANT WILLIAMS  
Castro Valley, California  
*Grammar And Logic, Their Difference*



CHRISTOPHER WONG  
Quebec, Quebec, Canada  
*Whether What Is Said In Newton's First Law Refutes Thomas' First Way*



JEROME AUGUSTINE ZEILER  
Richardson, Texas  
*Where In The World Is Carmen Ribera Now? A Defense Of St. Thomas' Position On Predestination*

### Senior Address: Nathan Schmiedicke

*Nathan Schmiedicke was selected by his classmates to give the Senior Address during Commencement Ceremonies on June 10. Schmiedicke intends to enter the seminary for his native diocese of Grand Rapids, Michigan. Following is the text of his Address.*

One of the things we learn here at Thomas Aquinas College is to look for the deeper meaning in everything. Now sometimes—like when you're listening to your 80's station on the radio and you hear, "What's love got to do, got to do, with it?"—you may have to look very deep to find the meaning. However, having read Joseph Lee's Senior Thesis about how love perfects the virtues, I am confident that I can answer the question quite simply: Love has *everything* to do with it.

All of us are here today precisely because we loved something. In our time at Thomas Aquinas College, we found the love of learning in an academically excellent tradition; we found the love and friendship of each other in a peaceful community; and my sincere hope is that we have also found within ourselves that union of the love of learning and the love of others which manifests itself in that holy desire to share the truth we have learned with everyone we meet.

When we first arrived here, I think a good many of us were more than a little worried at times that our Admissions Director, Mr. Susanka, had pulled a fast one on us, especially in those early days of Euclidean Geometry and Freshman Theology when we weren't really sure whether a point was that which had no part, or whether arguing about the Bible with our classmates was that which had no point. Even so, it was remark-

able to see how quickly we cohered as a class. Arguing with other sincere and intelligent men and women about those things which matter most—about everything from religion and language to math and the natural sciences on a daily basis—forms an exhilarating bond—even between people who do not always agree. (Or, in some cases, as in Mr. Beitia, who do not ever agree!)

After learning in Freshmen Language that the word "student" comes from the Latin *studere* [to be eager for], I remember telling my friends and family at home how wonderful it was to be going to a school where everyone was actually a student—even the tutors. A universal and rather contagious enthusiasm for the truth about everything, from the life of the lowliest insect to the motion of the highest stars, and ultimately to the Uncaused Cause of all of these things, pervaded our endeavor to know. Now, admittedly, studying the works of the greatest minds of Western Civilization about the greatest ideas and the greatest things was not always the greatest fun. The work-load was burdensome at times and even the subject matter could be a little tedious. (Unless, of course, you happened to be our classmate, Shannon McAlister, in which case nothing is ever tedious; she's eagerness incarnate). But still, we kept at it and kept on, probably stopping once in a while to look at ourselves and think, "Why am I doing this?"

I think that many of us found the answer to this question in the example of our tutors, whose own love of wisdom fathered forth the desire for the life of wisdom in us. Just as with St. Thomas, who received in

some measure his great desire to understand "being" from his teacher St. Albert the Great, so with us, it was as if we had received from our tutors the seed and first fair flowering of a voice that would not let us rest, but kept on saying in our hearts and minds: "Have you seen Him whom my heart loves? Have you seen Him? What is this Being Who etches little images of Himself all across the cosmos and Who fills the Earth in a special way with creatures who imitate Him—even in His Knowing and His Loving? Have you seen Him who my heart loves? Have you seen Him?"

Our natural desire to know the First Cause really owes its guidance and growth to our tutors. What other school is there where the faculty are not only ready and willing to stay after class, often for a very long time, to discuss the day's questions with students, but where the teachers also join the students on a regular basis at mealtimes to continue the conversation? The keen and personal interest that the tutors took in us and our questions, along with the wonderful discussions that this led to remain, in my mind, as one of the most important aspects of the daily life of the College. The good habits of thought and discussion that we received owe themselves as much to our interaction with our tutors as to ourselves.

Good conversations and our tutors, however, were not all that kept us here and kept us going, especially in that first year. The prevailing atmosphere of peace and the real friendships that we fostered here played an important role as well. Although probably not all of us would be willing to admit it, we sensed almost immediately upon arriving here a rather certain, inde-



Nathan Schmiedicke, Senior Speaker

finable wholesomeness in the people we met and in the peacefulness of the community. We knew something very good was going on here, beyond the obvious good of the curriculum, but we did not necessarily know, at first, what it was. Only later did we begin to see the immense, but quiet, efforts and generosity of so many of the benefactors and staff as the solid foundation of that good. Without the genuine purity of heart and sincere charity of so many people here, this College would not be half of what it is. The kind of peace that is necessary for learning would not be possible here.

Hidden as we are out here among the hills of Southern California, I am often reminded when I think of this fact, of the words to a song which was the favorite of some young students in Hitler's Germany, who started an underground, intellectual resistance to Hitler's regime during World War II, eventually at the cost of their lives. The translation of the song says:

Close eye and ear awhile  
Against the tumult of the Time.  
You'll not still it or find peace  
Until your heart is pure.

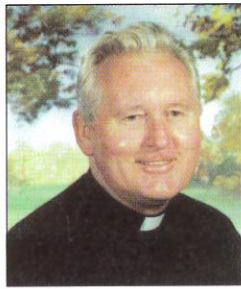
We all expressed in action, in our choice to come here and to keep coming back, the same thing that the song expresses in words. We were seeking something solid, and still, an intellectual refuge of sorts amidst a truly tumultuous Time. We were seeking a kind of peace, which was not merely freedom from external distraction and misdirection, but something that went soul-deep and manifested itself by an interior receptivity to the truth and by that humble attentiveness which makes one able to listen both to Nature and to Nature's God, to be measured by reality, rather than to make oneself the measure.

Toward the end of Sophomore year, I sat after dinner one evening with a man who is graduating today, and whose monologues at the dinner table were rightly considered to be one of the great wonders of the Western World. I have never forgotten what he said to the small group of us there with him that night. With a kind of awe in his voice, he looked around at us and said, "It took me two years. Two years! But now, I am finally ready to listen. I am ready to be a disciple." Discipline is freedom. Obedience to the Truth is peace.

At first, this man had probably only seen this peace in others, but like all of us, time brought him to find it in some measure for himself, especially as aided by the truly virtuous example of so many people here, and by the vibrant liturgical and sacramental life which imbues every aspect of the College's life.

Now, to say that many of us found peace is still not to say that we have been completely without our own trials while we were here. During our Sophomore year, one of our dear chaplains, Fr. Thomas Conn, died after suffering a long, drawn-out battle with cancer. Less than a month later, a very lovely, in fact, a simply beautiful young woman in our class, Angela Baird, died in a hiking accident just a few miles northeast of here. Both of these events could have been very destructive, but because of the strength we have in this community, from our shared Catholic Faith and because of the blessing of God, both of these trials of sadness produced an almost miraculous fruit of even greater charity and real joy among all of us.

Fr. Conn would never let students leave his hospital room without a smile on their faces. I remember him lying on his back, a mere sliver of the man he once had been, barely able to move at all. He took the opportunity to smile weakly and tell me that since they had revoked his driver's license, he had decided that he was just going to have to go out and buy a skateboard. He would conclude every visit by giving everyone a blessing,



Fr. Thomas Conn and Angela Baird

though he could only just manage to raise his arm to make the sign of the cross. And just as he ended each visit by bestowing a final blessing, so he ended his life; he is still a blessing for us.

When Angela died, something similar, but in many ways even more remarkable, took place. I wish that all of you here could have witnessed the transformation that took place on this campus. From the time we first heard about the accident, through a long night of listening to a rescue helicopter fly back and forth over our heads, until about two in the morning when Dr. Dillon announced the sad news of her death, the chapel was filled with students on their knees before Jesus in the Blessed Sacrament, praying for her. Only later did we find out that in praying for her, we had also been praying with her. What a miracle of God's grace this strong, Catholic young woman was, who prayed the Rosary for her father and for the unborn children in danger of death from abortion, while she herself lay broken and dying. Inspired by such generous and self-forgetful love, all of us suddenly looked at one another, as if for the first time, with a renewed reverence and respect for the goodness and personal dignity and beauty present in each other.

This greater appreciation for the worth of others had long-lasting and tangible effects. Probably the most noticeable effect was that quite a few members of our class recognized so much beauty and goodness in each other, that they ended up as one of the half-dozen or so engaged or married couples. My suspicion is that there are a good truckload or so more who are still contemplating such a move. I know you're out there.

It is to these couples, in a special way, that I attribute the choice of our class Saint, and I commend them for their choice. It was not an accident that we chose the Father of the Holy Family to be our special patron. St. Joseph is not only a model of the loving husband and father, but also a shining example of that third kind of love I spoke of in the beginning, the love which synthesizes the love of learning with the love of others. The natural setting for this kind of love is the family, where the mother and father love and teach their children. Whatever St. Joseph learned, he used for the good of others. This man, who received messages from Angels and who dreamed prophetic dreams, never speaks in the Gospels. He is a personification of one who is ready to listen and then to act in accordance with God's commands, using what he has learned for the good of others. To open oneself up to the truth, to learn the most important and difficult things in order to share them with others for their own good, is an incredible act of charity.

Perhaps it is just because I happen to be the son of a farmer, but I cannot help being extremely happy when I see things grow and come to fruition. When a man and a woman unite in the Sacrament of Matrimony and are blessed by God with children whom they raise and educate to know, love and serve God, the best of fruit has been produced. Another person who loves God has come to be. The spiritual children that we

bring forth in this life will be one of the very best arguments we can make when we stand in the gateway and have to give an account of ourselves to God.

And so, before I close, I want to remind everyone here of something they may have forgotten, or may never have seen as being particularly significant. We are the class of the year 2000! By what I believe to be a special mark of divine Providence, we are graduating in this year which our Holy Father, John Paul II, has honored by naming it a Jubilee Year. He has placed great hope in this year, which he sees as the gateway, not only to the third Christian millennium, but also to the new evangelization. Since he has always had the unbounded hope and confidence of a true father for his true children in us, the young people of the Church, let us listen to his constant exhortation to "be not afraid."

And let us take with us when we leave here, the truly glorious goods we have received, and share them in our daily humble lives with the world that is literally dying for lack of them. Let us not be conformed to an



Theresa Kaiser of Ojai, California, sang the National Anthem.

age obsessed with sterility, both of body and of spirit, and which is missing the entire point of the universe and the voice of the Church, both of which are calling out, "Do not be afraid to fall to the earth and die. You will come to life again in the fruit you bear for the Lord God." So many are looking for some kind of heaven among the things of

earth, but have failed to find that one only thing of earth that is also truly heaven, which St. Joseph found in Bethlehem: Jesus, our Incarnate Lord. We will never rest in heaven unless that same Jesus has first found a resting place in us, here and now. As that heaven comes to be in us, He will be the light that others see, our inner joy will be our message to them. Look, then, to Christ and take with you, to share with others, the heaven you have found in Him.

I spoke earlier of the peace which all of us have enjoyed here, but if there is to be any peace for ourselves, or our world in the future, it must be that peace which surpasses all understanding; that hidden peace which is found only in the heart of Christ and His Church. No other peace can last. Take with you, then, when you leave here, the Peace of Christ.

The gloom of the world is only an effect of the fact that we still see darkly, as through a glass. Behind this gloom, yet within our reach, is the hope-filled joy of seeing the triune, all-loving God face-to-face. Take with you that joy!

And so, in closing, remember that when we leave here, we cannot yet say with full completeness what St. Paul said to Timothy: "I have fought the good fight, I have run the race; I have kept the Faith." We have only made a good beginning and have still to retain that wonder which makes us delight, like little children, in the Truth that keeps us running toward that goal. The more we long for the finish line, the harder we should strive while we are still here to make our earthly home a more perfect image of our true native land in heaven. And when, please God, we stand together on that day beyond all days, then will the seeds we have sown in tears make us sing when we present the fruit of all our labor to the Lord of the Harvest. On that day, truly, there will be laughter in our mouths; on our lips there will be everlasting songs.

And so I leave you, yes, with the words of St. Paul, but in the imperative: My brothers and sisters in Christ, fight the good fight and fight hard. Run the race with your heart faithful to the goal. And always, and whatever happens on this adventure of life, hold fast to the Faith.



Some of the more than 1200 who gathered to celebrate Commencement.

# Homily for the Baccalaureate Mass

The Very Reverend Hugh C. Barbour, O. Praem., S.T.L., Ph.D.

Fr. Barbour, O. Praem. is the Prior of St. Michael's Abbey in Orange, California. Following is the Baccalaureate Homily he gave for the Mass of the Holy Spirit as part of Commencement Ceremonies on June 10, 2000:

Down in adoration falling  
Lo! the sacred Host we hail,  
Lo! o'er ancient forms departing  
Newer rites of grace prevail;  
Faith for all defects supplying,  
Where the feeble senses fail.

The words of a hymn most familiar to us is the *Tantum Ergo* – one which surely, a number of times, if not countless times, you have sung or heard sung even here – the words of the Angelic Doctor. *Faith for all defects supplying, Where the feeble senses fail.*

When St. Thomas was a little boy, a very little boy, he was in bed with his little sister in a cradle by a window. A flash of lightning entered the room and took her life and saved his, as he startled and moved, obviously from such a tremendous, sudden, frightening object. Ever after, in his life, when there was a thunderstorm, or a tempest, St. Thomas would cross himself, or he might even lay his head on the table of the altar if he was in the church, and he would repeat over and over, "God has become man. God has died and has risen." *Faith for all defects supplying, Where the feeble senses fail.*

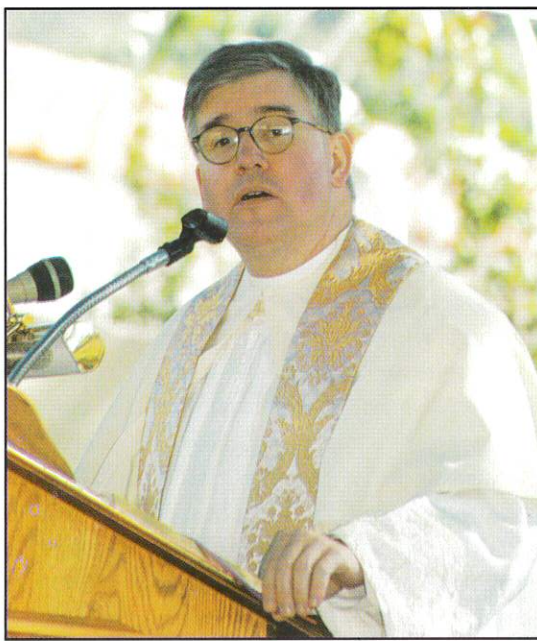
We know why it is that God revealed to us truths that exceed the capacity of our human reason, our unaided human reason. In addition to truths which He revealed on account of our fallen state, which we could have come to know on our own, He revealed truths which exceed our understanding, that utterly surpass the state of this present life. Why did He do so?

Well, the first answer is very simple and serene and makes eminent good sense from our perspective, as well as, of course, from God's. If we were only in this life to know such things as can be known by our unaided human powers, then we might be led to think that that good, that end which God has established for us for the perfection of our nature and for our beatitude, would be something proportionate to the things which we find in this world.

And so, God revealed, as St. Thomas teaches us in the fifth chapter of the first book of his *Summa* against the Pagans, against the Gentiles. He says that in order that we might desire and tend with zeal towards an object that utterly exceeds the state of this present life, God revealed to us truths which we cannot know on our own – indeed, truths so profound that we cannot even discover with our human mind the inner reason for these truths, their plausibility seen from within the way we know things of science, of human science.

God revealed Himself to us so that we might desire Him as He really is, as one of whom the Apostle speaks when he says, "Eye has not seen, nor has ear heard, nor has it entered into the heart of anyone what God has prepared for those who love Him" – that is, for those who desire Him and tend towards Him with zeal, knowing that what He is and what He holds in store for us, utterly exceeds all that we could ever experience or come to know or learn by our own discovery or learn from another.

But, this reason, as helpful as it is and certainly as enlightening as it is, as we pursue studies which are academic – and surely all of the students here, both those graduating and those who still have a ways to go, recognize that they can learn a great deal from the fact that everything that they learn which is good and true and beautiful, that everything which is worth striving for doesn't even approach the majesty, the sublimity, and the capacity to satisfy the divine mysteries once seen face to face – but this reason is a reason for revelation which would have been the case even had we never fallen, even had our first parents never – for them and for us – placed our human nature universally in such a sorry state that we no longer live forever, that we no longer know and penetrate the secrets of nature by particular gifts given by God; that we no longer have that inner harmony and integrity between our understanding and our passions because of the Fall – lost, lost to us.



Rev. Hugh C. Barbour

Even had there been no Fall, there would have been revelations of truths that exceed human reason. For God, being very good indeed, always intended these things for our benefit, that we might see Him as He really is. But given our fallen nature, revelation takes on an even more important (from a practical point of view), even more urgent and necessary, crucially necessary aspect. For, I put it to you today, that as you have discovered in the past, so you will know even more in the future, the principal difficulty, challenge, and, of course, occupation of our life is not to come to know the things we can know, or even to come to know them very well, but to overcome ourselves – the three-fold concupiscence: the concupiscence of the flesh, of the eyes, and of the pride of life. It is these things against which we must struggle our whole life through.

*'Faith for all defects supplying,  
Where the feeble senses fail.'*

– St. Thomas Aquinas

And this is really and truly where the victory is to be won. For although it is necessary that we know in order to desire, it is not enough for us poor fallen creatures, sons and daughters of Eve. There has to be a healing and saving grace that lifts us up from our state and gives us the victory over our passions. Our senses, which are our friends, the friends of our nature through which we receive all that we know in some way or another, become the source of disturbances of memories, imaginations, impressions, the source of passions which will trouble us all our life long.

We are not so fortunate as St. Thomas to have had so innocent a life that the only passion we read of him struggling against was a perfectly understandable passion, the remembrance and the cognitive awareness of judgment of an experience which certainly exceeded the limits of human nature – exceeded the capacities of toleration of a little child's intellect and memory. His struggle was one against a fear long remembered.

But where did he find the consolation for this struggle? In the dogmas of the faith there is a perfect, pure, pristine reason in his reaction to his fear of thunder and lightning – a fear so much like that of the smallest child and yet existing in the wisest, most angelic, most universally sound of human minds and hearts. "God has become man. God has died. God has risen from the dead." This was the consolation for the defect of his senses, for that disorder in his passions, in his memory.

The Christian life is a battle. Job said it and it is so true. Our life is a warfare, and a spiritual one, for the Apostle tells us that we are not warring just against flesh and blood, our own inner difficulties, but also those sources of temptation which transcend our own selves and which are malicious. But first of all, if the battle is to be won, it has to be won by our steadfast profession of faith in the face of all that would keep us from our final goal. All that we know will be of no avail if we do not overcome ourselves.

The great St. Augustine, the perfect example of

this, understood that fact so well. And his conversion to the one and Catholic faith was not one only of his mind, but a conversion of his heart and of his sensibility. The truths of our faith, those which are most profound, provide our understanding but also our passions with the remedy which can lead us to eternal life and everlasting happiness and satisfaction in a supreme good. For it is the Cross, after all, which St. Thomas tells us, is the most difficult of the mysteries of faith – difficult, that is for our understanding – that God could take upon Himself a human nature and endure every sort of suffering for our salvation – this is a mystery beyond our comprehension.

And yet, in it is found the remedy for our every ill – the humbling of our mind with that wisdom which is foolishness to the world; and the healing of all of our faculties through Our Lord's five precious Wounds, His Heart open to both give and to receive that which His creatures need and that which they long to return to Him. Someday, sooner or later, maybe sooner for some, later for others, we will finally reach eternal life by the grace of perseverance. We will reach that day on which we will be judged according to our works by the merciful eyes of God.

St. Thomas reached that day in an extraordinary way. For on St. Nicholas Day, in the middle of the 13<sup>th</sup> century, in the chapel of St. Nicholas, where St. Thomas said Mass every day in Naples, that great Saint, that giver of gifts to children, gave through his intercession, that gift which is of all gifts, the greatest; not just the good, but the supreme good. And after St. Thomas saw that, as he was celebrating the mysteries of the Passion in sacrament, he said, "In comparison to what I have seen, all that I have written appears to be but straw. I can write no more." And he put his writing utensils away.

Someday those feeble senses, defective with all their effects, will be enlightened, healed, lifted up, risen, glorified and will share in the redundancy of that vision which is complete and perfect happiness. Our life after college, during, before, the whole span of it, is ordered toward this and this alone, if we would be truly wise. So let us resolve today to seek those things which do not pass away in whatever it is that we do – and to seek above all to find in the faith, in the mysteries of the faith, the consolation, the power, the healing, the solution to all of our human weaknesses, which, I can assure you, you have only begun to appreciate.

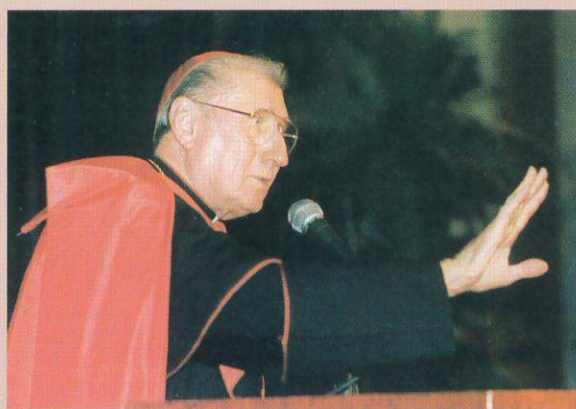
That verse, which I read at the beginning, precedes the conclusion of that hymn – the conclusion which promises us Eternal Life in the vision of the Blessed Trinity. This is the point of today's celebration. And indeed, as I love to repeat from time to time, all of us here will understand and see one day, this day, in the light of an eternal day and will recall in the providential judgments of God the words that were spoken and the inspirations given, those graces actual and efficacious. And so, in view of that happy day when we will recall to our great benefit and joy, God willing and with our cooperation, what we do here today, let us set our hearts wholly on the truths of the faith that St. Thomas expounded so well but which, by God's mercy, his own experience superseded so utterly that he could work no more.

I'll conclude with some words of a disciple of St. Thomas, one who, also like him, shared abundantly in the understanding, penetration, enjoyment of the mysteries of faith and who knew what it was to overcome the obstacles of the senses in order to receive a higher light. St. John of the Cross writes this. And these words could be in fact a profession of faith, a concrete one, for each one of our graduates to be – a statement of what is truest about life and a statement about all of life's experiences in the light of those truths which utterly exceed anything of which we have had experience or will experience. St. John of the Cross writes this: "Mine are the heavens and mine the earth. Mine are the people, the righteous are mine, and mine are the sinners. The angels are mine, and the Mother of God is mine. And God Himself is mine and for me. For Christ is mine and all for me. What do you ask for, what do you seek, my soul? All this is yours and it is all for you."

Amen.      ❧   ❧   ❧



## John Cardinal O'Connor



Cardinal O'Connor speaking at the College's 25th Anniversary Dinner, Nov. 5th, 1995.

The Cardinal, whose strong defense of the life issues made him such a focal point of opposition, was able even in death to command those who had opposed him to recognize the importance of those issues. Following Cardinal Bernard Law's eulogy praising Cardinal O'Connor for his opposition to abortion, euthanasia, and capital punishment, a two-minute standing ovation compelled such pro-abortion stalwarts as President Clinton and wife Hillary, Vice-President Al Gore, Mayor Rudolph Giuliani, and Governor George Pataki to rise for the occasion.

Cardinal O'Connor's friendship with Thomas Aquinas College dates back more than a dozen years when he first met founding President, Dr. Ron McArthur, during the latter's trip to New York. The Cardinal gave the Commencement Address at the College in 1989, where he was awarded the St. Thomas Aquinas Medallion.

His visit to the campus had greatly exceeded his expectations. Before coming, he had read two of the senior theses and was amazed at the level of achievement of the students writing them. He was troubled that he had not known more about the College previously. But after the visit, as he later said, he came away "even more astonished by what I saw, by what I listened to in discussions with students, and in exchanges with faculty members that I met." He came away "deeply, deeply impressed," and willing to help out the College however he could.

In 1995, the Cardinal was the College's keynote speaker at its 25<sup>th</sup> Anniversary Dinner at the Regent Beverly Wilshire Hotel in Los Angeles. He commented that the College was "a most critically-needed college in the United States" and thanked all of those who had brought it into existence. "If everyone reflected the great mind of Thomas Aquinas, what a culture this would be!" he said.

His appearance at the dinner revealed just how deeply committed he was to Thomas Aquinas College. Following the celebration of a Pontifical Mass at St. Patrick's, he had taken a direct flight from New York to Los Angeles, where a waiting car whisked him to the hotel ballroom with the dinner in progress. He gave the address, mingled briefly with the guests, and then jumped back in the car and rode back to the airport where he took a "red-eye" flight home. He was needed to say the funeral Mass of a friend the following morning. He could have understandably declined to come to the anniversary dinner.

Just a year ago, in April, the Cardinal was the guest speaker at the New York Athletic Club for a dinner honoring local benefactors. He said that the College "seems to me to be making an extraordinary contribution to the life of the Church in the United States. I am not speaking simply of the multitudinous vocations to the religious life and to the priesthood that come from there – that's a marvelous contribution in itself – but to the intellectual stimulation that ultimately leads the student to the truth, with great sincerity, with great intensity. This cannot but one day be indescribably beneficial to the Church."

Noting the problems that Catholic colleges face in implementing Pope John Paul II's Apostolic Constitution, *Ex Corde Ecclesiae*, "I thank God that there is a place like your College, where *Ex Corde Ecclesiae* is a foregone conclusion — that no one has to ask, 'How do we apply *Ex Corde Ecclesiae* to our educational venture?' – because the educational venture is already an explication and a reflection of *Ex Corde Ecclesiae*."

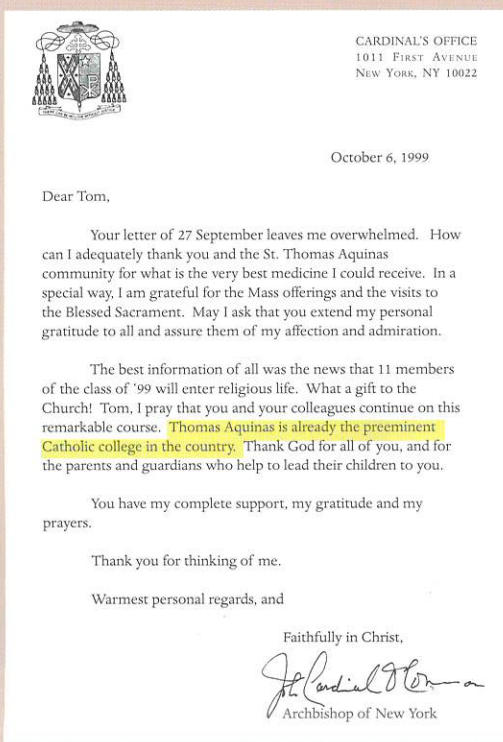
When news of the Cardinal's condition reached the College Community last Fall, a large spiritual bouquet was assembled and sent to him. His thanks was profuse: "Thomas Aquinas is already the preeminent Catholic college in the country." As late as February of this year, he reiterated his thanks to Dr. Tom Dillon who had sent him another Mass card and note on the occasion of his 80<sup>th</sup> birthday, just three months before his death from a brain tumor.

In his remarks at the New York Athletic Club, the Cardinal said he hoped that there would always be a Thomas Aquinas College. But he thanked the College with words, that in retrospect, could fittingly be applied to him: "Your contributions to the Church and the world are marvelous to behold."

May John Cardinal O'Connor rest in peace.

Last fall, knowing that he was not long for this world, Cardinal John O'Connor wrote to President Tom Dillon to thank him for the prayers of the College community. "It was the very best medicine I could receive," he said.

On May 3, 2000, Cardinal O'Connor, 80, died of a brain tumor. More than 3,500 mourners packed New York's St. Patrick's Cathedral to pay homage to the nation's most prominent Catholic prelate.



"Each of us must find our own way to honor God, and find that path He has set for us. But, we are certainly meant to be more than just the socially and financially elite among Catholics, as so many mistakenly perceive us to be." William E. Simon knew, when he was addressing his fellow Knights of Malta, (reprinted in the October 1994 issue of *Crisis* magazine), that he was called to something much higher than a distinguished career in banking, government, and philanthropy. He was called, fundamentally, to be a servant of Christ.

But it was not until after he had tried to grasp – indeed, did grasp – the brass ring that he fully understood this call. Simon achieved a pinnacle of success in the eyes of the world that only very few will ever see.

After heading the government and municipal bond departments at Salomon Brothers in New York City, Simon was appointed Deputy Secretary of the Treasury in 1973 and later that year became the nation's first "energy czar" at the height of the Arab oil embargo. In 1974, President Nixon appointed him Secretary of the Treasury, a post Simon held for three more years under President Ford.

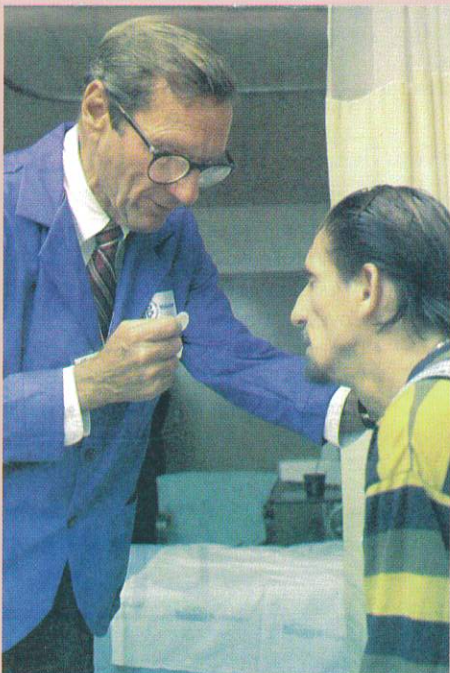
After leaving government, he launched a series of successful business enterprises designed to capitalize on emerging business trends. His two best-selling books, "A Time for Truth" (1978) and "A Time for Action" (1980), served as a blueprint for conservative economics that was to govern during the Reagan years. In 1979, he became a pioneer in mergers and acquisitions and later founded an investment banking firm, and then a merchant bank with international offices, William E. Simon and Sons, which he formed with his two sons.

He also served on the board of over thirty companies, including Xerox and Citibank. He also was a member of the U.S. Olympic Committee for more than 30 years and oversaw the Summer Games in Los Angeles as president of the USOC. He was inducted into the U.S. Olympic Hall of Fame in 1991.

But three experiences changed his life: (1) volunteering in the food line at Covenant House in New York City, where he learned "there are countless youths in our cities who have never known love and do not know how to accept it;" (2) making a pilgrimage with his family to Lourdes, and finding, as he told his son, Bill, Jr. after

attending Mass in the underground cathedral: "That is the closest I've ever felt to heaven on earth," and (3) serving as a Eucharistic minister to people with AIDS and other terminal illnesses.

It was this latter experience that would come to occupy a significant amount of Simon's energies over the last eight years of his life. Thousands of destitute patients, from the Terence Cardinal Cooke Health Care Center in East Harlem, NY, to the St. Francis Medical Center in Santa Barbara, California; were touched by him over the last eight years, as he would pause to pray, hand out a rosary, administer the Eucharist, and douse a patient's forehead, cheeks, and arms with water from Lourdes. A fellow volunteer said that 90% of those whom Simon visited never knew who he was.



John Abbott Photography

Simon found that in giving he received: "I cannot tell you how many times I have come away from my visits in these hospitals wondering if I have given the sick and infirm half of what I have taken away from them." His motive was simple. "I try to comfort them, I try to console them. I try to let them know a friend is by their side." But even the humanitarians do as much. Simon did more. "And I pray to our Lord that He will manifest His love to them through me – whether through my touch, words, or smile. I want them to feel that special peace that is beyond all understanding – the peace from knowing that where they are going there is something infinitely better than the pain and grief in this troubled world they leave behind."

Since 1977, Simon served as president of the John M. Olin Foundation. He is reported to have given away more than \$80 million in his lifetime. He made plans to give away the rest of his fortune of more than \$350 million through the help of his seven children. Simon always considered such staggering amounts in context: "It can't compare with Corporal Works of Mercy, which are infinitely greater. My Eucharistic ministry is the most important thing that I do and have ever done."

In 1997, he gave a \$500,000 matching grant to Thomas Aquinas College. His visit to the campus the following year confirmed his growing affection for the College. As recently as March, he wrote President Dillon to say that the College "reflects the mind of the Holy Father on issues pertaining to Catholic education, and you should be very proud of all you have accomplished there."

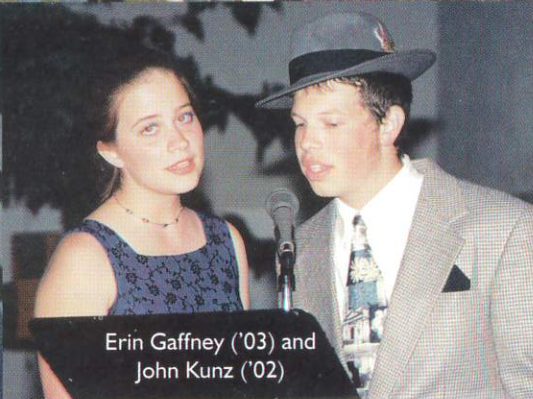
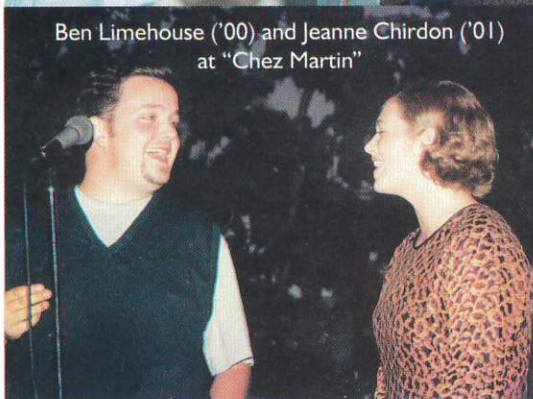
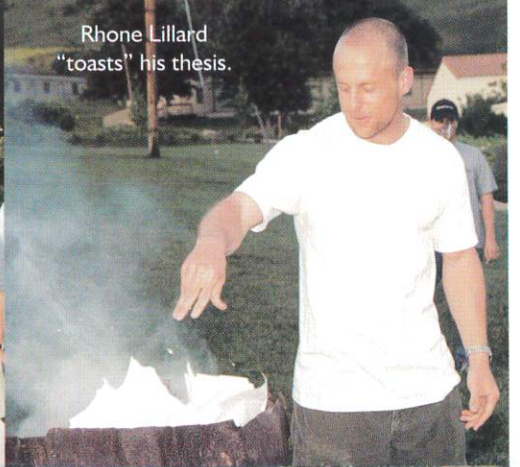
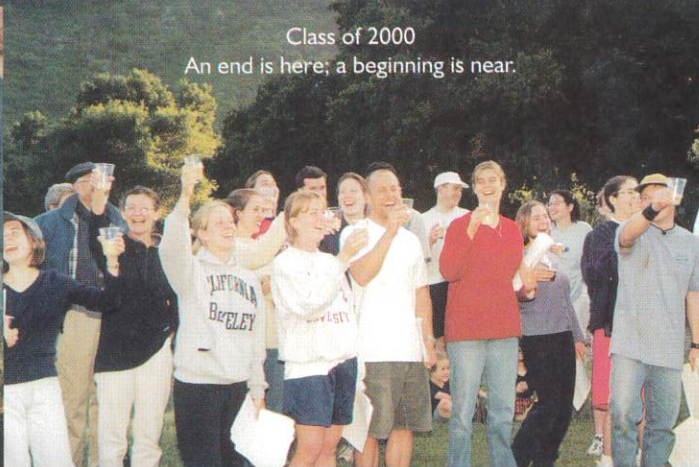
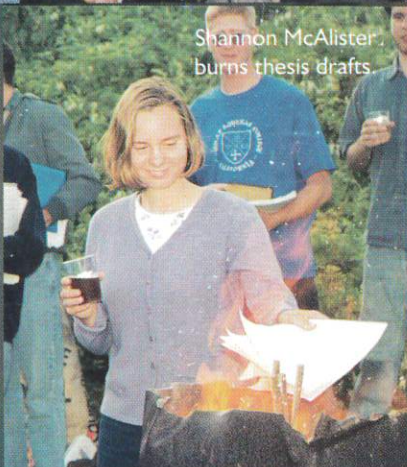
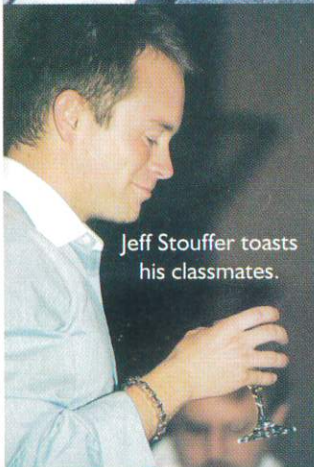
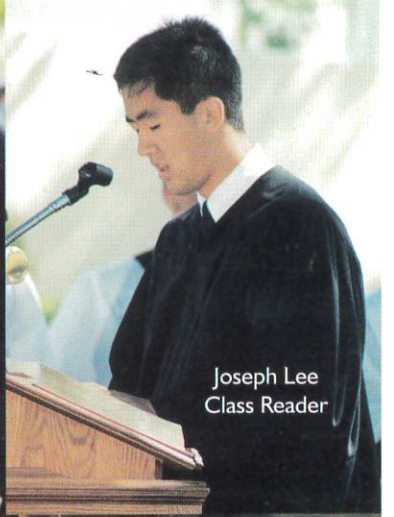
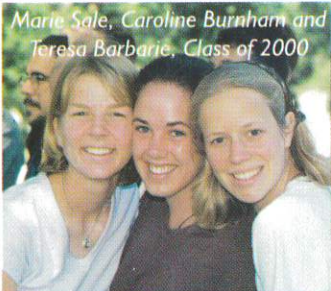
Simon died on June 3, at age 72, from complications relating to pulmonary fibrosis. His funeral was held at St. Patrick's Cathedral, almost one month to the day after Cardinal O'Connor's own funeral. May Bill Simon rest in peace.

## William E. Simon



William E. Simon with Dr. Thomas Dillon in the College library, March 25th, 1998.

# Commencement Week Activities



## Providing A Legacy From Your IRA

Suppose you owned an asset that carried the warning label: "75% tax due upon death."

Shocking? Impossible? Not if the asset is your IRA, Pension, 401(k) plan, or other retirement account. A combination of federal "death taxes" and state and federal income taxes can virtually confiscate your lifetime retirement savings. Consider the following:

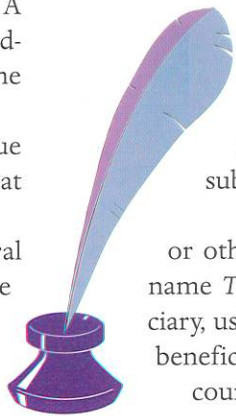
- **Federal Estate Tax.** The full, date-of-death value of retirement savings is subject to federal estate tax at rates as high as 55% (estates over \$3 million).

- **State and Federal Income Tax.** Both federal income tax and state income tax (depending on the place of residence of your heirs) will be due on death benefits from an IRA or other plan – costing as much as 40% or more. Remember, the funds in your IRA are only "income tax deferred," not tax exempt, during your and your spouse's lifetime.

- **Generation-Skipping Tax.** Benefits that pass to grandchildren and others may be subject to severe transfer taxes.

Many of these taxes can be *postponed* when retirement assets pass to a surviving spouse who then estab-

lishes a "rollover IRA." But an expensive visit from the tax collector ultimately lies ahead when death benefits from retirement savings pass to *your other heirs*. A better option? *Leave your retirement account to benefit Thomas Aquinas College – and preserve your retirement savings free from tax!* Leave other assets to your heirs which are not subject to such confiscatory taxes!



### THE LEGACY SOCIETY

It's simple to make a gift of an IRA or other retirement account at death. Just name *Thomas Aquinas College* as death beneficiary, using the appropriate forms. If no death beneficiary is named for your retirement account, you can change your will or living trust so that retirement assets are specifically designated to pass for the benefit of *Thomas Aquinas College*.

For more information on how you can leave your retirement account as a legacy to Thomas Aquinas College, contact John Q. Masteller, Director of Development, at 805-525-4417.

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## Calendar of Events

Convocation Day, Classes begin.....	September 11
Friday Night Lecture, Dr. Paul O'Reilly .....	September 15
Friday Night Concert, Juana Zayas, Pianist .....	September 29
Friday Night Lecture (to be announced).....	October 20
Friday Night Lecture, Christopher Bruell .....	November 10

Please call to confirm these dates.  
805/525-4417 • FAX 805/525-0620

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

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