

THOMAS AQUINAS COLLEGE NEWSLETTER

SUMMER 2001

– Chicago’s Cardinal Archbishop Addresses Graduates

Francis Cardinal George Presides over 27th Commencement

“You are like a good translation,” said Francis Cardinal George, O.M.I., to graduates of Thomas Aquinas College at Commencement Ceremonies on June 9. Cardinal George, who is at the center of authentic liturgical reform and who serves as the U.S. bishops’ representative to the International Commission on English in the Liturgy (ICEL), gave remarkably candid reflections about the problems with modern liturgical translations and the prospects for restoring a proper focus to the liturgy. (See text of Address at right.)

The Cardinal delivered his remarks shortly before 48 graduates from 16 states, Canada, and Bulgaria received their diplomas and kissed his ring. More than 1,000 guests cheered and rose to their feet to recognize Cardinal George when Thomas Aquinas College Board Chairman, Dr. William Weber Smith, presented him with the Thomas Aquinas Medallion, an award given to those who have demonstrated an extraordinary dedication to God and His Church.

Fr. George Rutler, the popular EWTN host from New York, gave the homily at the Baccalaureate Mass preceding the ceremonies. (See homily reprinted below.) Brian Dragoo, by selection of his classmates, gave the Senior Address. (See page 6.)

A special part of the ceremonies included the induction of Harry G. and Erica P. John and the William H. Hannon Foundation into the College’s Order of St. Albert the Great. Mrs. John received the award on behalf of herself and her deceased husband; Kathy Aikenhead, Executive Director of the William H.



Cardinal George oversees 2.3 million Catholics, 378 parishes, 1,000 diocesan priests, 3,500 sisters, and 19,000 employees in parishes, schools, charities, and other works of the Chicago Archdiocese.

Hannon Foundation, received the award for the Foundation established by her deceased uncle, William Hannon. (See page 2).

“You Are Like a Good Translation”

2001 Commencement Address (Abridged)
by Francis Cardinal George

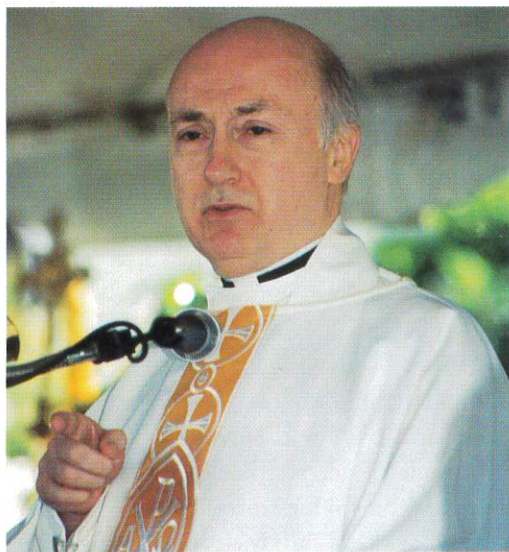
Dear graduates, the education you have received here at Thomas Aquinas College has begun to set you free and will continue to do so to pursue the truth in life, to discern good from evil, to recognize falsehood and destructive ways of living, to live life at the highest level possible: a life lived in communion with God and with all those whom God loves. Where do we encounter and experience this life-giving communion most intensely and see it in ways that are not available without our celebrating the liturgy? Of course, we find it in our gathering precisely to celebrate the Eucharist, to celebrate the mystery of Christ’s saving death and resurrection. And while the Church has made much progress in liturgical renewal in some ways, to establish the necessary connection between liturgy and life still remains the continuing challenge to Catholics everywhere. Without this connection, the faith that establishes Eucharistic communion may be, for you and for me, a source of personal motivation. But it cannot be something that organizes our life, privately and publicly.

It is nearly 100 years since Pope Saint Pius X instructed the Catholic people to make the liturgy the primary and indispensable source from which the faithful derive the Christian spirit. The changes in the liturgy mandated by the Second Vatican Council were not intended to be merely external changes in format and language, but rather, changes in the way the liturgy was to express the mysteries of faith and was to shape the lives of the people involved in its celebration.

Romano Guardini, a great German liturgist, in an open letter to the 1964 German Liturgical Congress at Mainz just a few months after the publication of the Council’s Constitution on the Sacred Liturgy, suggested that the question facing us would be whether we would be content simply to revise text and rubrics and offer better explanations of the meaning of the rites or whether, as he said, we would relearn a forgotten way of doing things, recapture lost attitudes. Guardini and many of the

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– Fr. George Rutler: “The Price of Mediocrity”



2001 Baccalaureate Homily
by Fr. George Rutler

“If any man will come after me, let him deny himself and take up his cross and follow me.”

Your unworthy preacher comes to this paradisaical valley by way of a part of New York City called “Hell’s Kitchen.” So I preach to you from a universal perspective. St. Thomas More said in *Utopia* that the way to heaven out of all places is of like length and distance. Our Lord spoke of the cross in Caesarea Philippi which is no closer to heaven than this College. But by force of logic we then have to admit, nor is it any closer to hell than this College.

That’s the whole point of what He said to Peter and the apostles in words that Matthew and Mark use almost identically. “If any man will come after me, let him deny himself and take up his cross and follow me.” Do that and, as St. Teresa of Avila used to say, “You are already in heaven on earth.” Don’t do that and you are already in hell on earth.

Our Lord said this right after He had asked His apostles who they thought He was. Peter made his confession of faith, “You are the Christ.” “Blessed are you, Simon Bar Jonah, for flesh and blood have not revealed this to you but my Father in heaven.” Christ here was using more than a rhetorical device but not less than a rhetorical device: “Blessed are you.”

Cicero said the first object of a public orator is to make his audience well disposed. Christ, who is Himself the living Word, disposes His hearers to consider the mysterious realms of eternity. “Blessed are you, Simon Bar Jonah, for flesh and blood have not revealed this to you but my Father in heaven.”

In one of his Dublin lectures on university education, John Henry Newman said, “Neither Livy nor Tacitus nor Terence nor Seneca nor Pliny nor Quintilian is an adequate spokesman for the Imperial City. They write Latin. Cicero writes Roman.” He means that Cicero spoke heart to heart. That was an expression of St. Francis de Sales. Cardinal Newman made that his cardinalial motto.

When Christ speaks to us, the Sacred Heart speaks heart-to-heart, and here then is the interplay of the Love that made all things with all things He has made. The Sacred Heart speaks of the cross. It has been said that the crucifixion of Christ is the only drama in history — not the greatest drama, but the only drama. All our great and little adventures define themselves and become tragic or divinely comic according to how they tie in with the cross. So He says we must take up our crosses, and they only become the way to heaven when we carry them through life along the path pointed out by Christ.

There is a jargon-term for rejecting the cross; it is “self-affirmation.” Peter did not affirm himself, he affirmed Christ: “Thou art the Christ.” Only then could he begin to grasp what he himself was. To deny the self is simply to reject the superficial estimation of who I am.

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Mrs. Erica P. John

The Order of St. Albert the Great was established to recognize those who have demonstrated exemplary generosity to Thomas Aquinas College. These donors have made the needs of the College their own, and because of them the College is flourishing today.

St. Albert was sent by God to be the teacher, friend and defender of St. Thomas Aquinas, who would become the universal doctor and greatest theologian of the Church. St. Albert himself was proclaimed a doctor of the Church and the heavenly patron of all who cultivate the natural sciences.

As part of the Commencement Ceremonies, Mrs. Erica John was inducted, along with her deceased husband, Mr. Harry John, into the Order of St. Albert the Great. Also inducted was the William Hannon Foundation. Executive Director Kathy Aikenhead received the award on behalf of the Foundation established by her late uncle, William Hannon.

Mr. and Mrs. Harry John established the DeRance Foundation in Milwaukee, Wisconsin, and built a phenomenal legacy of generosity to Catholic institutions. Their Foundation helped the College at critical times in its early history. In the mid-1980s, the Foundation provided a financial restructuring of the College's outstanding loans to help the College emerge from the crushing debt incurred in relocating from leased facilities to a permanent campus near Santa Paula.

Mr. Harry John died in 1992. Mrs. John subsequently arranged, through her involvement with the Foundation, to forgive completely the principal amount of the loan and several interest installments. This gift marked the financial turning point for the College.

Mrs. John continues her work for Catholic causes as CEO and Chairman of the Board of the Archdiocese of Milwaukee Supporting Fund. She also serves on the board of Immaculate Heart Hermitage, the Camaldolese monastery in Big Sur, California, where one of our alumni has been called to serve God.

William Hannon was a successful real estate developer in Southern California and a patron of Catholic education in the Los Angeles area. As a sign of his life-long devotion to Bl. Juniper Serra, Mr. Hannon sponsored and oversaw the installation of more than 40 life-size statues of the Franciscan missionary throughout southern California, including one on the College campus. He also sponsored an essay contest on Fr. Serra to inspire Archdiocesan grade-school students.

For many years, he served as president of a foundation established by his friend Fritz Burns. Through the foundation, he helped the College obtain generous gifts for scholarships and for Blessed Serra Hall and Albertus Magnus Science Hall.

Mr. Hannon also assisted the College with large gifts from his own foundation, including a permanent endowment named in memory of his mother, Eugenie B. Hannon, and more recently, a grant to help pay for the construction of St. Therese of Lisieux Hall. As Executive Director of the Foundation, Kathy Aikenhead is continuing the philanthropic work of her late uncle.



Kathy Aikenhead, Executive Director

Fr. Rutler, Continued from p. 1

... "As St. John Vianney said, 'The Worst Cross Is To Have No Cross.'"

An old maxim holds that when you are all tied up in yourself, you become a very small package, very small. Such smallness is called mere existence. Denial of the self does not deny our existence. (There are some oriental religions that actually do that, and some forms of modern philosophy, too.) Self-denial means knowing we are all things with Christ and nothing without Him. Self-denial turns existence into life. St. Paul says, "It is no longer I who live but Christ who lives in me." Pope John Paul II says, "Become what you are." That is a paradox. But paradoxes exist because there is a heaven as well as an earth.

The noblest thinkers of the ancient pagans understood self-denial. It was the key to the life of the virtues and could be summed up in the timeless ideal of the Golden Mean. The seven sages of Greece understood how life is not lived without following the straight and narrow path of integrity. Horace praised those who loved well the Golden Mean, "Auream quisquis mediocritatem diligit."

This life of moderation is not what we popularly mean by moderation. The classical Golden Mean, which Christ transfigured into a life of holiness, is the choice of the good over the convenient and commitment to the true instead of to the plausible.

Liberal education is tutelage in that golden path. It is liberal by freeing the scholar from the slavery of the lowest common denominator. Any civilization so wrapped up in itself that it settles for the lowest common denominator quickly bottoms out and rarely rises again, and then only at a dreadful cost to souls. This self-absorption instead of self-denial is what William James scorned when he said, "Our colleges ought to have lit up in us a lasting relish for the better kind of man, a loss of appetite for mediocrities."

Virtue, then, is the desire to observe the Golden Mean. Courage is the mean between cowardice and bravado; magnificence, the mean between vulgarity and miserliness; noble pride, the mean between vanity and servility. In the 18th century, Bishop Berkeley called religion the mean between superstition and incredulity.

Like all gold, the Golden Mean is purified by fire. This is the meaning of the cross. St. John Vianney said, "The worst cross is to have no cross." Common place mediocrity is life without a cross, lukewarmness, and moral tepidity. And the Book of Revelation holds up the Laodiceans as examples of that. Check out your Bible commentaries. They will tell you that Laodicea was a prosperous commercial city southeast of Philadelphia. Anachronistic is he who supposes that means Atlantic City. It is not anachronistic for doctors of souls to spot the Laodicean disease in every modern city.

Mediocrity poses as inclusiveness, populism, condescension, tolerance, modesty, empathy with your pain, broad-mindedness, cheerfulness, and even charity. Mediocrity mumbles from the vapors of moral anesthesia that it does feel your suffering. And this is why modern secular humanism has been called charity without a cross. Mediocrity, that kind of mediocrity, is only the etiquette of sloth, a little road by Laodicea to indecision. And as a sadness of spirit, sloth is an offense against charity. Did the Romans crucify Christ? Did the Jews crucify Christ? No. Sloth crucified Christ.



More than 1000 guests came to watch 48 students from 16 states, Canada, and Bulgaria receive bachelor of arts degrees.

Pontius Pilate and Herod Antipas finally became friends when they saw in each other their mutual mediocrity. The encyclical *Centesimus Annus* names the Yalta Conference at the end of the Second World War as a paramount symbol of deadly death-dealing compromise. The pope of that encyclical grew up in a nation crucified because diplomats thought it diplomatically unwise to take up their own crosses.

Christ was crucified millions of times in the 20th century. For every choice of the self over the will of God is a crucifixion of some soul. When Christ looks back on the 20th century and all its glorious inventions, inhumane advances notwithstanding, He surely says, "Get behind me, Satan."

The Golden Mean is the narrow gate to Jerusalem the Golden. Slothful mediocrity is self-indulgence, the choice of choice for the sake of the choosing. Mediocrity has no standard higher than self-justification. It screams the euphemism "pro-choice" to exhaust all moral argument. On such a

bucolic day as this do not think me unmeasured when I say that mediocrity leads to death. Higher voices than mine have called this a culture of death. And that expression seems ridiculous only to the mediocre.

The philosopher Hannah Arendt said that the Nazi architect of so many horrors, Adolf Eichmann, incarnated the banality of evil. He did not look dramatically wicked. He did not speak with the decibels of deep darkness. He was a mediocrity. His system massaged the economic and philosophic conceits of his age.

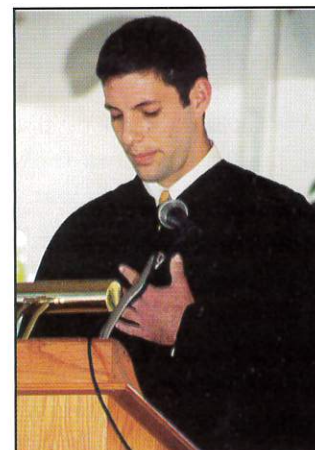
"The lazier people are, the more they will allow mediocrity to serve the government, the courts, the arts, and even the churches."

That's what made him the tool of the prince of lies whose hell is the unholy hall of half-life where mediocrity is not a little way at all – it's the only way. The acid rejection of the Way, the Truth and the Life. And that is

why the Lord said to Peter, "Get behind me, Satan." For it was Satan who moved Peter in his weak moment right after his exalted confession of faith. He analyzed Christ only according to his own standards of happiness and success. And Peter wanted to prevent Christ from taking up His cross. He was not denying himself, he was denying God.

The doleful days of our culture of death are distinguished in this. For all the words uttered, and never have there been so many, they are almost entirely forgettable. Our age of communication is not an age of communion. The rhetoric of cyberspace speaks heartlessly, not heart to heart as Our Lord spoke in Caesarea Philippi.

In the civil order, after years in public office, it is possible for political leaders to have said nothing lapidary, no phrase worthy of granite, no sentence to be cherished in the national memories valiant, not a maxim decent to great government, nary a motto with which any father could make a brave benediction over his sons or could serve a mother in delighting her daughters.



Baccalaureate Mass Lector Peter Drogin, New Hope, KY

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liturgical pioneers – Lambert, Beaudoin, Josef Jungman, Driedel Hilenbrand from Chicago and others – realized that the external reform of the liturgical text and rituals would not at all automatically communicate the spirit of the liturgy which, in fact, was the spirit that these pioneers in the liturgical renewal sought to recapture for the Church.

To recover this spirit of the liturgy now, we must not only reconcile the dynamic of personal and communal prayer such as we heard a few moments ago. We must also probe deeper into the relationship of the individual to the community and the community to the individual. The core and effect of participation in the liturgy, of establishing through word and symbolic action, our entry into the mystery of Christ's self-sacrifice for

our salvation, is an ever more intense experience of personal conversion which leads us into communion, not only with God, but with others. Full and active participation in the liturgy leads people to embrace the truth, to take up the cross, and to follow in the footsteps of Jesus, throughout every dimension of their lives.

The pastoral problem that the priests and others involved in the ministry of the Church often meet is the kind of segregation of the Sunday Eucharist from everything else that follows the other days of the week. That means, however, if it happens (and it does happen) that the Eucharist has not been celebrated as the Church wants us to celebrate it. The liturgy invites us to a new life and shapes our attitudes towards this life. The liturgy does not merely express who we are and what we believe, but helps us to discover who we are and what we can become in Christ Jesus, Our Lord.

In Jesus' great priestly prayer, in the Gospel according to St. John, just before He surrendered Himself to His death, He addressed His Father, Whom He has told us that we may now dare to call Our Father, and prayed, "I pray not only for them but also for those who will believe in me through their word, so that they may all be one as you, Father, are in me and I in you, that they may also be in us, that the world may believe that you sent me." If we are not one, the world will not believe, which explains, I think very much, why after 2000 years only 20% of the world knows who Jesus Christ truly is from within His body, the Church.

Here there is the emphasis on mission that is bound up in the celebration of the



Leading the National Anthem, Mary Anne Zivnuska, St. Louis, MO

Eucharist itself. Our unity with God is not something simply meant to insure our personal salvation but rather to bring about our being agents of Christ and His witnesses in the transformation of the world. If this is, then, a new world in Christ, then there is a new language. For a world – God's world, and the human world – is always a worded world. The Word that God speaks in His own Trinitarian life, and Who becomes incarnate in the Virgin Mary for our life here and hereafter, need be only one Word, for God is infinitely simple.

We, however, divided as we are in many ways and always finite, need many words to name this world which God gives us as a gift. You spent four years here, particularly in seminars, but also outside of the seminars themselves, listening, reading, talking. You

have learned the importance of words; you have learned to appreciate that if the words are right, then everything else has a good chance of following correctly. Our most important words are always those used in prayer and in the liturgy of the Church. They are our words, but along with symbols and actions, given us and being rooted in the ministry and intention of the Lord, they speak to us of the mysteries we recognize and enter into and probe through the faith.

The language of the Roman Missal which is used for the celebration of the Eucharist in the Roman Rite is, of course, Latin. But now, as a result of the Second Vatican Council's reform, the Roman Rite is celebrated not only in Latin, and I'm glad that you preserve that celebration here, but in many other languages as well, including English, and this, too, according to the will of the Council. It is necessary to word this liturgical world well. But battles over translations have occupied too much of the Church's energy in recent years – so much of our energy, that we haven't looked at the world around us and asked what words must we say there. One cannot have full, active participation in the liturgy unless there is full, active participation in the Church. And one of the great sadnesses of the post-Conciliar world in the Catholic Church is that we have yet to see the new Pentecost prayed for by Pope John XXIII. We cannot rejoice in the fact that two-thirds of the baptized Catholics of this country do not participate in the liturgy.

You who have, in your years here, struggled to understand classical texts in their original languages, can appreciate the problems of liturgical translation. The first translations of the Roman Missal in the late 1960s, the translations still being used in our celebration of the liturgy in English, were done far too quickly, probably with good intent. But they have been heavily criticized, even by the International Commission on English in the Liturgy itself, which is why they have redone the Sacramentary. They did not adequately capture the Latin original, and a new document on authentic liturgy issued just a few weeks ago from the Holy See presents



Chairman of the College's Board of Governors, Dr. William Weber Smith, presents the Cardinal with the 27th Thomas Aquinas Medallion.

"Only if, like a good liturgical translation, we are faithful to the original, to the image of God stamped in us through baptism, so that we are like Jesus Christ and yet understandable to everyone we meet, only if, like a good celebration of the liturgy, our actions are witnesses to God's own transcendence and to our own future eschatological banquet, only then is liturgy good and are our lives holy."

advertisers and politicians work to create phrases and words that influence people to buy products and to make choices.

As a public language – and this is important – as a public language, American English has self-censored many references to God in the past generation or these references to God have been deleted from public discourse by court order. And you can see the way in which new immigrants, when they come from a culture that has

been shaped in dialogue with the Catholic faith, in a while, even when speaking their first language, they begin to censor themselves. When the Mexican people and others from Latin America come to Chicago and other places, the first two years they continue to say "Gratias a Dios," and after a few years, it becomes simply "Gratias."

Languages have developed differently in relationship to historical and social circumstances. We are much more linguistically self-conscious now, and that is very good. Yet language is and must be more than the construct of any one generation or any single group. We just heard that from your class representative, quoting Chesterton: "Language puts us in contact with people

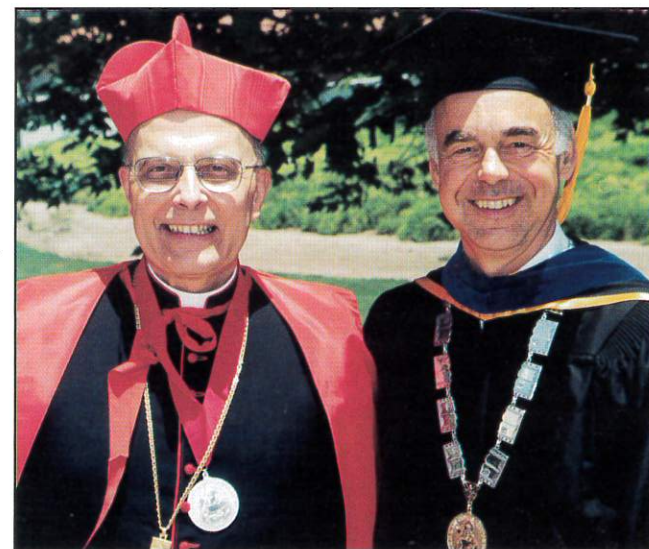
long dead." And therefore, linguistic manipulation which severs these connections, is a first cousin to human genetic engineering and just as morally ambiguous.

Therefore, we recognize because of this sophistication in understanding the way in which words do shape our world, that language can hide as well as disclose truth. The way in which a language is structured enables us to see some things more easily than others, and that is indeed the source of much of the difficulty in the great discussions around liturgical language, particularly when, for pastoral reasons, we want to see that this language is as inclusive as possible. And yet we cannot do that – and most Bishops, being kind men, are sensitive to that – we cannot do that by sacrificing the fidelity, a fidelity which isn't even possible unless you have a linguistic idiom which is able to make a distinction between individuals and natures.

You studied the classical thinkers, you studied Catholic theology and you know how Trinitarian and Christological theory depend upon an absolute necessity to distinguish between individuals and natures so that we can predicate natures and therefore can talk about the mysteries of faith. An idiom that says that the world is composed not of individuals and natures and collections of individuals, but only of individuals and collections of individuals, is not an idiom that is capable of expressing the Catholic faith, nor able to be used for translating the Roman missal. And that is very often the case as we start to discern what is a good translation and what isn't. It comes down to "what is this idiom able to express?" And very often, in the kind of language that now is politically correct, we have an idiom that is, in itself, intrinsically incapable of expressing the mysteries of our faith.

Celebrating the liturgy makes us not only more self-conscious about language; liturgy also moves us to express in action what it is that unites us to God and therefore to one another, and what it is in our action that either permits us or prevents us from living joyfully the mission Christ gives His people here and living most joyfully with Him forever. The original liturgical movement of the past century insisted on this relationship between celebrating the liturgy and creating a new world, transforming this world in which we live. You are to come to the altar, to receive the Lord, to listen to the inspired word of God, not just when you read it by yourself in personal prayer, important though that is, but to read it as it is proclaimed in the liturgical assembly, which is where it is explained in a normative way for all of us.

You should see yourselves, as a result of this experience, as a priestly people,



President Dillon observed it was no small coincidence that the Holy Father appointed a missionary such as Cardinal George to a large urban American city for the purpose of fostering the Holy Father's New Evangelization.

The Class of 2001 and Titles of Senior Theses



AMANDA SUSAN ATKINSON
Tehachapi, California
*For the Love of God:
A Reconciliation between
Christ's Commands to Love God
and to Love Our Neighbor*



JOHN CHARLES BERQUIST
Ojai, California
*Quod Possibile Est Non Esse,
Quandoque Non Est:
An Examination of a Premise
of the Third Way of St. Thomas*



THERESA MARIE BERQUIST
Ojai, California
*The Successful Monarchy:
Common Good of the People
or Selfish Desires of the Ruler?*

JOSEPH FRANCIS XAVIER BOLIN
Rockwell, Iowa
*"Come, Follow Me!": Whether
Long Deliberation is Required
Before Choosing to Enter the
Religious Life*



ERIK ANE BOOTSMA
Baker City, Oregon
*Eyes Which See:
That Architecture
Leads Men to Virtue*



TIRSA CHRISTINE BUTLER
Shelton, Washington
*The Prince: Does Machiavelli
Give Good Advice that a Pagan
Prince or Even a Christian
Prince Might Follow?*



CARL STEPHEN KIM CAIN
Garden Grove, California
*De Persona et Naturis:
An Exposition on the Doctrine
of the Mode of Union of the
Incarnate Word in the Light
of St. Thomas Aquinas*



JAMES BRIAN CAMPBELL
Ojai, California
The Proper Use of Analogy

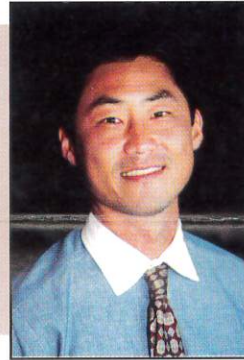


JONATHAN TODD CARLIN
Lufkin, Texas
*An Examination of John Locke's
Use of Right, Its Connection
with Thomas Hobbes' Definition
of the Same, and What Follows
from this Connection*

JEANNE MARIE CHIRDON
Lakewood, Ohio
*Tamar, Rahab, Ruth, Bathsheba,
and Mary: Prophetesses of the
Most High—The Significance of
the Five Women Mentioned in
Matthew's Genealogy of Christ*



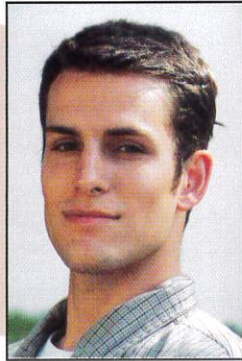
DANIEL LEE AUSTIN CHUNG
Los Angeles, California
*Catholic American:
Are Catholicism and Democracy
Compatible?*



ZACHARIAH ABRAHAM CLARK
Binghamton, New York
The Mediatrix



MARY CATHERINE CONKLIN
Mt. Angel, Oregon
*Dolor Quaerendus?
—or, "No Pain, No Gain"?*



SAMUEL RICHARD CURPHEY
Zanesville, Ohio
*"The Second Best Thesis on
Humility Ever"*

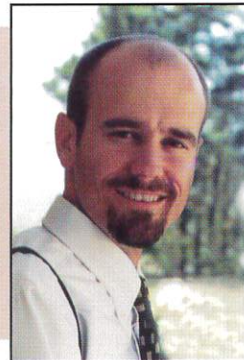


BROOKE ELIZABETH DAVIDSON
Jefferson City, Missouri
*The Heart in Scripture: An
Incarnation of the Will*

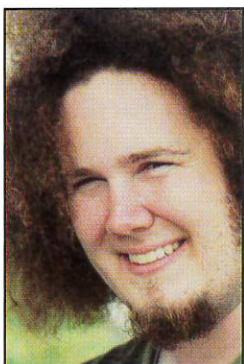
PETER MARK DENNIS
Philadelphia, Pennsylvania
*Thou Shalt Not Invest in
Qualcomm: An Investigation
into the "Science" of
Practical Rationality*



BRIAN PAUL DRAGOO
Tucson, Arizona
On Mathematical Beauty



PETER GERARD DROGIN
New Hope, Kentucky
*An Inquiry into the Wisdom
with Which God Reveals
Himself to Man and with
Which He Keeps Himself
Hidden from Man*



CHRISTIAN DAVID FELKNER
Garden Grove, California
*Sin, Grace, and Damnation as
Seen in Macbeth*



PATRICIA MARIE FERRI
Pembroke, Ontario, Canada
*"It's My Choice!": Exposing
the Man-god Syndrome— An
Inquiry into Pope John Paul II's
Notion of True Freedom*



TIMOTHY JOSEPH FURLAN
Geneva, Ohio
*The Memoirs of the Blind:
A Portrait of Modernity and
Other Ruins*

The Class of 2001 and Titles of Senior Theses



DIANE ELAINE GELM
Richmond Heights, Missouri

*If You Would be My Disciple,
Prepare for War—What Kind
of Peace is it that Jesus Christ
Offers His Followers?*



BRIAN JOHN GERRITY
Lakewood, Colorado

*Knowledge is Power: An Inquiry
into why Francis Bacon Holds the
Primacy of the Practical over the
Theoretical, and How It
Necessitates a Departure from
Aristotelian Science*



MARY RACHEL GISLA
Sacramento, California

*Virtuous King, Vicious Prince,
and a Viable State: An
Investigation into the
Practicality of the Political
Philosophies of St. Thomas
and Machiavelli*

JAMES AUGUSTINE GRAY
San Jacinto, California

*“Render Unto Caesar
What is Caesar’s”
—or, It’s Good to be King*



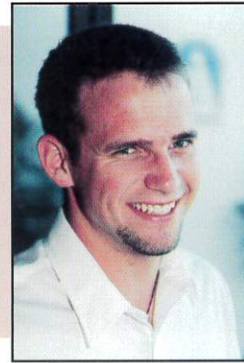
JOSEPH PAUL HATTRUP
Cottonwood, Idaho

*The Eternal City:
An Investigation into the Nature
of the Mystical Body of Christ
and the Teaching of Vatican
Council II*



JACOB RAYMOND HEAL
Snowflake, Arizona

*The Before and After of Motion:
A Comparison Between the
Newtonian and
Aristotelian Accounts*



MARY IRENE HERMAN
Astoria, Oregon

*God Became a Man to Teach Us
About the Father: An
Investigation into How Man was
Restored to the Image of God*



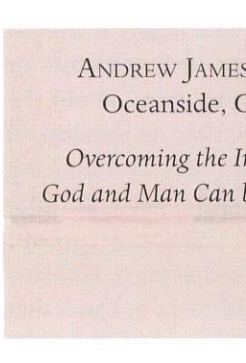
DANIELLE LORRAINE HIGDON
Los Angeles, California

*From Minis to Muumuus:
Finding the Golden Mean—
A Modest Investigation*



ELIZABETH CHERYL JACOBSON
Simi Valley, California

*The Joyful Saint: On the
Development and Proper Place of
Humor in the Life of a Christian,
with its Relation to Hope, Joy,
and Suffering—A Study in Purely
Dialectical Form*



ANDREW JAMES JIMENEZ
Oceanside, California

*Overcoming the Inequality:
God and Man Can be Friends*



ROY DOUGLAS JOHNSON
Wenatchee, Washington

*Drowning the Book: Concerning
the Structure and Purpose of
T.S. Eliot’s Poem
The Wasteland*



MICHELLE NICOLE LEFEVRE
Rapid City, South Dakota

*Kant’s Categorical Imperative:
Moral Find or Failure?*



JENNIFER ERIN MARTIN
La Cañada, California

Is Macbeth a Tragedy?



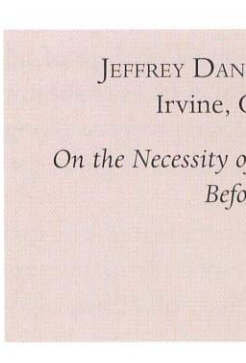
RORY EUGENE MCKNIGHT, JR.
Santa Paula, California

*Recalling Plato’s Meno: A Look
into the Implicit—or, Socrates Died
for Your Sins: Reflections on Plato’s
Ethical Thought—or, Plato: A
Psycho-socio-politico-philosophical
Paradigm for Aristotle*



MIHAIL IVANOV MIHAILOV
Cherven briag, Bulgaria

*Symbolism in Contemporary
Arithmetic and the Meaning of
the Symbols*



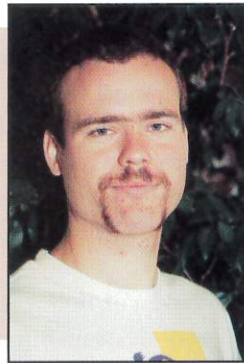
JEFFREY DANIEL NEILL
Irvine, California

*On the Necessity of Clothing
Before the Fall*



ANDREW LABIB NUAR
Manassas, Virginia

*The Sacrifice of Christ:
It is Enough, Isn’t It?*



ERIC GABRIEL PAGET
West Sammamish, Washington

Will You Sin?



JENNIFER ELENA PAGET
West Sammamish, Washington

*Mission Incorruptible:
A Treatise on the Church Christ
Founded*



VIRGINIA MARIE PERROTTA
St. Paul, Minnesota

*The Age of Reason:
A Student of Modern
Philosophy Questions the
Authority of Her Father*



MATTHEW JOSEPH PETERSON
Little Meadows, Pennsylvania

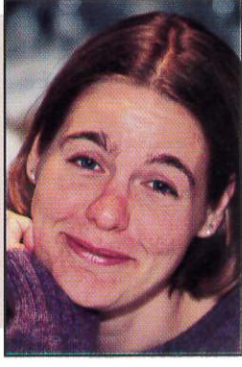
In Defense of Beauty

The Class of 2001 and Titles of Senior Theses



MICHAELA THERESA ROBINSON
San Jose, California

*Poetry: Mirror of Truth
—An Investigation of the Nature
and Purpose of Poetry*



RACHEL ANGELA SHUNK
Sacramento, California

*“Seventy Times Seven”: A
Consideration of the Origins
of Human Forgiveness and Its
Role in Church and Society*



MATTHEW WADE SIMINGTON
Monument, Colorado

*On the Commensurability of
the Straight and the Curved*

REBEKAH LENOR SIMS
Ridgefield, Washington

*“He ain’t heavy . . .
he’s my brother”:
An Understanding of the
Gift of Suffering*



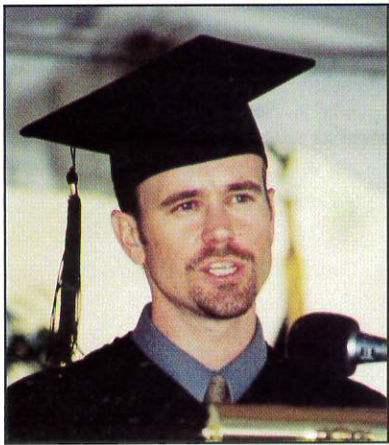
JEROME PATRICK SPOETH
St. Paul, Alberta, Canada

*Pro-Life Semantics
and Responsible Parenthood:
Whether Responsible Parenthood
Implies Regulating Birth*



MARY ANNE ZIVNUSKA
St. Louis, Missouri

*Descartes’ Deity:
An Investigation into the Proof
for the Existence of God in
Descartes’ Fifth Meditation*



*Dragoo entered the College with a
master’s degree in engineering.*

2001 Senior Address (Abridged) by Brian Drago

How fitting that we mark this momentous occasion, this calling of our graduates into the world, with the Holy Mass, which is the greatest of the public prayers of the Church, and at the same time contains the greatest of the sacraments!

Our class patron, St. John Vianney, the Curé of Ars, spoke fervently on the virtues both of public prayer and of the sacraments. He praised public prayer such as the Rosary, the *Angelus*, and especially the Mass itself even over private devotion, saying, “Private prayer resembles straw scattered here and there over a field; if it is set on fire, the flame is not a powerful one; but if you gather those scattered straws into a bundle, the flame is bright, and rises in a lofty column towards the sky: such is public prayer.”

How wonderful it is to be Catholic, we who pray the Holy Mass together the world over every single day. Our prayers certainly are a bright flame rising to heaven to be heard by God the Father, and to be answered. It is obvious to me that He has answered the common prayers of the College, not only materially, with the new construction, but also spiritually, with the conversions of so many souls who come into contact with the College.

The Curé of Ars is an especially appropriate patron for our class in a certain respect, as we are now prepared to go out into a seemingly uncaring and unconverted world. The parish in the town of Ars in France had much in common with our contemporary culture when the Curé arrived there in the cold February of 1818. Abbé Trochu, his well known biographer, described the situation at Ars: “Here under his very eyes, were a thousand occasions of sin . . . [b]lasphe- mies, profanation of the Sunday, dances and gatherings at taverns, excursions and meetings in private houses at night, immodest songs and conversations – all these evils must be lumped together in a common reprobation.”

This description of these goings-on might seem somewhat tame to our corrupt times, but they were fueled by substantially the same sins that we must face every day in our world, and especially in ourselves. The subtleties and nuances of the sins may have changed in our day, but the sins themselves, of course, remain fundamentally unchanged: pride, envy, lust, gluttony, and the rest. Moreover, the Holy Father reminds us often of the words of his predecessor, Pope Pius XII: “The sin of the century is the loss of the sense of sin.”

On the face of it, it might seem that leaving this beautiful haven of holiness to go out into such a sinful world might fill one with a certain sense of despair. But not us – not the graduates of Thomas Aquinas College. Instead, our labor of the past four years has countered the effects of our society by helping us to see things as they really are – truly hopeful. Thomas Aquinas College imparts this hope to its graduates in two particular respects: through the education itself, which I believe is unparalleled, and through the spiritual life, which is irreplaceable not only for our salvation, but also for our formation and sanctification here on earth.

How does this College, through the education it provides, give hope where others fail to do so? By providing access to the minds of those who through the centuries have been part of the twenty-five hundred year-old “Great Conversation” of Western culture. This Conversation has been a continuous presence in the world for as long as man has questioned – man who by nature desires to know. The fundamental questions about nature, man and God asked and answered in the Great Conversation have not changed.

Our access to the Great Conversation here at the College comes through reading the Great Books instead of reading textbooks. By reading textbooks, we would find out what people today think about what those in the past have thought. But by reading the Great Books, we skip this step; we learn for ourselves what great think-

ers thought at the times in which they lived. And of course, our instruction has come not only by the content of this education, but by its *mode* as well: by discussing these works in small groups instead of listening to others lecture about them, we have come to learn for ourselves what those great minds were thinking.

By reading honestly the thoughts of the greatest thinkers of all time, we students are given the tools to avoid two classic blunders which are really just two opposite extremes of the same fundamental error. One extreme, the one toward which contemporary culture tends to gravitate, can be expressed in this way: *the newer or younger something is, the better it is*. While this is certainly true of computers and space exploration and the fastest time for running the mile, it is obviously not universally the case.

Before I came to Thomas Aquinas College, I was trained in a highly technical field. I can tell you from my own experience that technology, or innovation, or what those in the early part of the twentieth century called “progress,” is not the primary answer to evil in the world. Is it not obvious? A computer on the desk of every elementary school student will not help them in the least if they are not being educated. To think that man’s highest function is to be a “producer of tools” is to misunderstand fundamentally the nature of man.

Others tend to be drawn to the opposite notion: *the older something is, the better it is*. By looking at the signs around us, it’s not hard to think this way, to think that our world is spiraling wildly out of control. The skyrocketing rates of abortion, murder, euthanasia, suicide, divorce, domestic abuse, all this in our culture drenched in pornography, relativism, egoism, commercialism, and materialism – there is plenty of cause for great despair. It is very easy to find ourselves holding this second extreme, I think, by which we tend to see past times, our grandparents’ times, through a sort of “nostalgia filter,” forgetting the very real evils that faced our forebears.

Entering into the Dialogue of the Ages by way of the Great Books gives us the hope of a moderate realism. It keeps us from forgetting the errors of the past, while

at the same time it prevents us from putting too much stock in things to come. It brings to life the preeminent thinkers of all time. It brings them to the same table of conversation at which we sit with our fellow students and tutors. Collectively, they have centuries upon centuries of experience. (That’s the authors, not the tutors!)

We can ask the authors for advice; we can see what they have to tell us. G.K. Chesterton says this: “Tradition means giving a vote to the most obscure of all classes, our ancestors. It is the democracy of the dead. Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. All democrats object to men being disqualified by the accident of birth; tradition objects to their being disqualified by the accident of death.”

The second way Thomas Aquinas College gives hope to its graduates is by fostering the spiritual life. One way in which this spirituality is especially manifest is through the emphasis on the inclusion of the entire mystical body of Christ, especially the Church Triumphant, the saints in heaven. Just as through the Great Books we bring the past to life and commune with those who went before us, similarly we have the intercessory work of the saints, present and available to us right now.

Further, we also have a living Tradition, the teaching Church, to guide and protect us from error. And this is not a mere tradition of philosophy and earthly contemplation, but rather a divine Tradition that gives us hope in this life and in the life to come. This Tradition gives us the teachings of the Church and the Communion of Saints. The Catholic spirituality of Thomas Aquinas College presents to us a model of how we ought to live and pray with each other in a community.

So, having been nourished by the twofold charge of our alma mater, the solid foundation in the liberal arts and the guidance of Catholic spirituality, we, the Class of 2001, are prepared to go forth on this great day into a hard world not with despair, but rather with a bold hope in the future of the Church on earth and in the eventual return of our Savior, Jesus Christ.

Let this be our prayer as we leave here today: that we may all hold fast to the Faith, with the help of the Blessed Virgin Mary, whose soul magnifies the Lord, and may we do all we do for the greater glory of God.

God bless you.

“Entering into the Dialogue of the Ages by way of the Great Books gives us the hope of a moderate realism.”

Surely our age has no lack of great events to inspire great declarations or grand challenges to provoke grander deeds. But the bold words and heroes of the words are few. The Golden Mean has been counterfeited by gilded meanness. Virtuous souls speak words worthy of great legacies – but souls that have bargained for less than virtue speak words that are sleek and not serene, spinning the truth but not telling the truth. Gandhi listed seven tragedies in such a gilded life: politics without principle, wealth without work, pleasure without conscience, knowledge without charity, commerce without morality, science without humanity, and worship without sacrifice.



Popular EWTN evangelist Fr. Rutler's most recent book, *Brightest and Best (Ignatius, 1998)* is a collection and review of great hymns through the ages.

The lazier people are, the more will they allow mediocrity to serve the government, the courts, the arts, and even the churches. Mediocrity is mellow, its diction mellifluous. Mediocrity wants to be dazzled but not enlightened. It begs the consolations of power estranged from its obligations. It demands in every act the right to choose without the duty to choose life. It claims freedom to express the self but not to express things higher than the self. It marks no division between feeling good and being good. It prays for godliness without God and a temporal world without end. Mediocrity unwinds history and withers the drama of man, so that thousands of years after Moses heard the voice saying, "I am Who I am," compromised men ask what "is" is.

There are lesser and wrong forms of self-denial. There was for instance the pessimistic asceticism of the Gnostics, the Puritans, the Jansenists. It was summed up in that greatly misguided line from the film *The African Queen* when the missionary lady says, "Nature is what we are put on earth to overcome." And there is a dangerous tendency to that among many Catholics who consider themselves conservers of the Sacred Tradition. Sometimes the pessimism actually takes the form of suicide, sometimes cultic suicide, sometimes medical suicide.

A few years ago the Hemlock Society published a book on how to kill yourself, called *Final Exit*. When that book was first published, our nation's largest chain of bookstores placed it in the section called "Self-Improvement." There is also a wrong kind of social self-denial when the problems of society are analyzed without reference to the reality of evil at the root of all crime and injustice and despair. That was summed up in the words of the mayor of one of our greatest cities who said, "The crime rate isn't so bad if you just don't count the murders."

Christ calls us to another kind of denial. It is summed up in the Easter Vigil, "Do you reject Satan?" At one Easter Vigil, and during the infelicities of a bad English translation, I was surprised to hear a priest ask the congregation, "Do you reject Satan, using option number one?" Well, there is no option number two or three. There is only the option to live or die.

The Golden Mean is hard to find and to live it heroically is even harder; it is even impossible without the grace of God. While so great a man as Aristotle thought the greatest happiness could be found in a life of virtue, St. Thomas Aquinas and all the saints have known that blessed joy comes finally in union with God. For the Golden Mean truly is Christ Himself.

Suppose every college calls itself alma mater, but not every college is like this in knowing what *alma mater* means. The beloved mother teaches the art of living by teaching the art of dying to the self. Mothers save things and pass them on; mothers remember things and sing them to us, sometimes in cradle songs, sometimes in the greatest symphonies of culture.



After my mother died recently, I had the hard and also inspiring task of going through closets and finding what she had counted as treasures, but which were in a worldly sense nothing at all.

She had not saved my doctoral diplomas, but she did save the first words I ever wrote. Going through all those boxes I remembered once when we were in disagreement about something that should be done, and she said, "Remember, however old you are, I am still your mother." I regret to say that I replied starchily that Christ had said, "Who is my mother?" And she replied, "Well, I am sure He did not say it in that tone of voice."

Holy Mother Church passes on the word of God. In the Scriptures Jesus says, "Take up your cross." He meant a real cross, but He did not say it crossly. His tone of voice was different from those voices which have rattled history from the lips of demagogues and tyrants. These are the words of love without which we cannot know much, however clever we may be. It is a love worth dying for so that we might live forever.



committed, therefore, by that very prayer to bringing Christ's own healing and reconciliation to all the world. We are to bring Christ to a world caught up in all the many things that we can give words to, give names to, but which in fact, if we don't have a face in front of us, often we can only be involved in abstractly. Individualism, racism, secularism, violence. It is when you are acting in the world – you put faces with all those words – that you can come to see yourself as God's own instrument, spreading His peace and justice within the community that God has given you to love. This, this in its entirety is the spirit of the liturgy. Liturgy is not about us, except to the extent that we are in Christ.

Our Holy Father, in speaking so marvelously about the vocation of Christ's faithful in the world, tells us precisely that our action in the world follows from our action in the liturgy. Our words in the world follow from our words in the sacred liturgy. Our conversation in the world follows from and is integral to our conversation with God from within Christ's body, the Church. Only if, like a good liturgical translation, we are faithful to the original, to the image of God stamped in us through Baptism so that we are like Jesus Christ, and yet understandable to everyone we meet, only if, like a good celebration of the liturgy, our actions are witnesses to God's own transcendence and to our own future eschatological banquet, only then is liturgy good and are our lives holy.

Liturgy cannot be motivation for justice which transforms the world. Liturgy itself transforms us and the world itself so that we are truly present and Christ is really present to the world through us. If you have ever been in a place where the liturgy has never been celebrated, where the Eucharist has never been conected by Christ's body, the Church, there is a vast difference. The world is different because Holy Mass is celebrated. The world is different because we participate in that celebration. Not just we individually, not just the Church, but the whole world would be a very different place were the Holy Eucharist not celebrated.

"Liturgy is not about us, except to the extent that we are in Christ."

If the Holy Father has called us to a new evangelization, it means he has called us to love the world in a new way and to be apologists once again in the sense St. Peter tells us to be able to give reasons for the hope that is in us. And you can do this very well because of the marvelous education you have received here. But we must do it, after the Council, not in a defensive way, but in a dialogical way where you have to enter into the world of the other and appreciate the words spoken there precisely so that you can find the right words to introduce these people to your friend, your Savior, your Lord, Jesus Christ. We are to live in this world with Christ's own love.

In the consistory that the Holy Father called to examine the Church's mission at the beginning of the third millennium of Christianity, from all parts of this world, from every part of the globe, cardinals stood and said that what is important is that we judge everything that we do, every college that we run, every grade school and high school, every hospital, every movement, every religious order, every ministry, every particular mission – that it all be judged by how it contributes to the holiness of God's people. That's a rather broad prism, but it is a narrow enough spectrum to enable us to begin to ask the most basic question we probably can ever ask: How is what we are doing, in every part of life, consistent with what we do when we celebrate the liturgy? This means that we have to give ourselves entirely to its celebration so that we can enter into God's own life and be prepared to pick up Christ's mission to transform the world.

Sometimes when we are called to love God we look at what we have to do to maintain that relationship of love more or less intact, and then see what kind of energy and space and words are left over so we can do what we want to do. And only if, through the liturgy, we are brought to participate in Christ's own self-sacrifice, to see that the liturgy will enable us to have not only the understanding but the strength of mind and spirit to surrender everything we do to Jesus Christ, only then can we be part of the Holy Father's call to a new evangelization.

Remain true then, my friends who are now my brothers and sisters of this family of Thomas Aquinas College, to who the liturgy tells you you are, to who the liturgy makes you to be, to the vocation to which God has called you, that you have discerned here and you will discern in the months and years to come. Remain true to all of that because you know that on the night before He died, Jesus took bread, said the blessing, broke it and gave it to His disciples, saying, "Take this, all of you and eat it. This is my body, which will be given up for you." And He took the cup and said, "This is the cup of my blood, the blood of the new and eternal covenant. It will be shed for you and for the many so that sins may be forgiven. Do this (act this way) in memory of me." We become one body, one spirit in Christ by doing this, by bending our will to the will of the Father through His Son, Christ Jesus who is Our Lord.

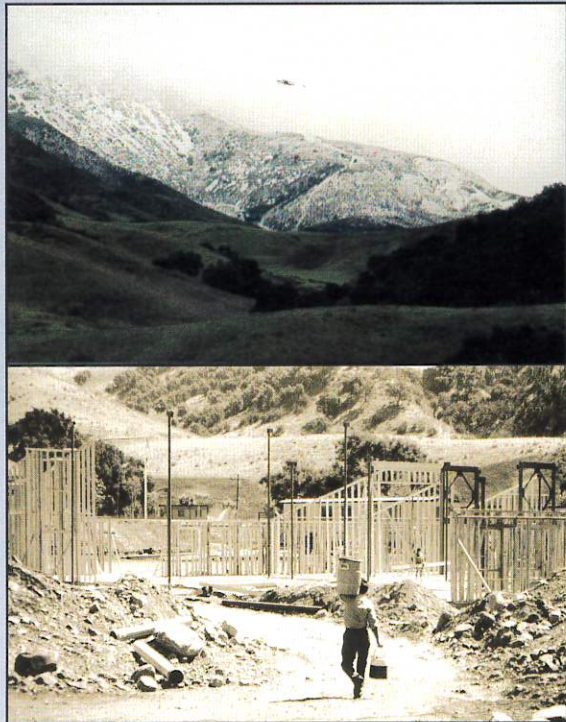
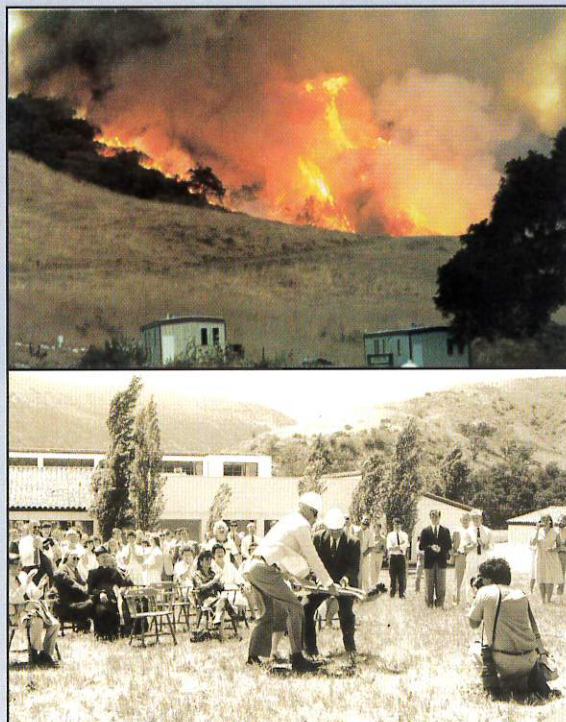
"We must work for the New Evangelization in a dialogical way, where we enter the world of the other and appreciate the words spoken there, precisely so we can introduce these people to Our Lord, Jesus Christ."

And yet in all this it is your faith that will sustain you. This is the gift that God has given you: to be a lifelong reflector on the mysteries of faith, the truth that the liturgy makes visible for us. For we never plumb those mysteries entirely. They keep drawing us farther and farther along into God's own life and deepen in us the deep desire to share that life with everyone whom God loves, which is everyone.

The sound teachings you have been given here are a foundation for that life. I congratulate you on your many achievements at this unique, this outstanding Catholic college. May the grace and peace of God Our Father and the Lord Jesus Christ be with you now and in the days to come. Thank you very much.



A Brief History of Thomas Aquinas College:



For the first decade after the College's move to the new campus in 1978, College administrators were concerned primarily with making ends meet in spite of the crushing debt burden incurred from the relocation. Only the first of fifteen buildings planned under the Campus Master Plan had been built: St. Joseph's Commons Building. Not until 1989 did the second building appear, St. Katharine of Alexandria Residence Hall, and still, debt remained a constant companion.

Distractions arose from time to time, such as the large forest fire which blazed to the campus boundary in 1986, transforming students into firefighters. And the 1980s also saw a protracted legal dispute with a neighboring oil company over claimed rights of company trucks to rumble through campus grounds. The College eventually won.

- A Steady Pattern of Growth

Throughout much of the 1980s, enrollment remained constant - at about 120 students. But in 1987, after implementing an aggressive advertising campaign and adding another student recruiter, class sizes increased, more tutors were hired, and the College embarked on a course of growth from which it has never

veered. During this time, the College's Board of Governors grew from 25 to 30 and included a dynamic group of individuals who were determined to see the College succeed financially and expand its influence. Several encouraging signs had given them cause for hope.

In 1981, the College achieved full accreditation status, after enduring several years of short-term approval. And in 1982, the College received national exposure when Mother Teresa appeared as commencement speaker at only two colleges in America: Harvard University and Thomas Aquinas College. Also important in the Board's mind, more and more individuals were beginning to see that financial gifts to the College were ultimately making an impact on society and the Church.

By mid-1991, two more permanent buildings had been added: a residence hall for men and a classroom building. And earlier that year, founding president Dr. Ronald McArthur handed over the reins to Dr. Thomas Dillon, his former student from St. Mary's, who had come to the College in its second year, serving as a tutor and from 1981-91 as academic dean.

- The WASC Threat: Mandated Multiculturalism

At that time, the College was worrying over more than just finances. In 1988, with the rise of multiculturalism in academia, the College's regional accrediting agency, the Western Association of Schools and Colleges (WASC), began insisting that member institutions conform to a vague "diversity" standard that would force schools to incorporate new race and gender criteria in their curricula, faculty profile, and student recruitment policies.

The College balked. If WASC were to have its way, the College could not, in principle, remain accredited. Its Great Books curriculum would always be 'politically incorrect.' The threat was ominous: the College would have to change the curriculum or lose accreditation and suffer institutional death.

The College thus launched in 1991 an initiative that caught international attention. Objecting to WASC's proposed imposition of the diversity standard on college curricula, the College sent letters to the 145 institutions under WASC's purview, alerting them to this threat to institutional autonomy. Presidents from lead-

ing universities - Stanford, Cal-Tech, USC, and others - rallied behind the College. Eventually, more than 50 newspapers and journals, from the *Wall Street Journal* to the *London Times*, saw the significance of the dispute and credited Thomas Aquinas College with leading the opposition.

The conflict continued throughout the College's own re-accreditation evaluation in 1992, but eventually fizzled. Ultimately, the College was not forced to change its curriculum and, later, WASC's executive director resigned. In spite of the controversy, WASC nevertheless accredited the College for eight years - the maximum period authorized - and, while urging the College to "thoughtfully engage" the issue of "diversity," still commended the College for attaining in its curriculum "a stunning academic and intellectual achievement."

- New Battles, A New Leader

But other conflicts with bureaucracy arose. In 1994, education lobbyists began initiatives to form a national accrediting agency that would pose an intrusion into the internal affairs of colleges. Again, the College sounded an alarm, and opposition grew among prominent colleges nationwide - Boston University, Baylor, Holy Cross, Johns Hopkins, Stanford, Rice, USC, and others - and the initiative was quashed. Another national battle arose over efforts to expand the reviewing powers of state educational bodies over colleges and universities. Again, the College figured prominently in blocking this expansion.

These events thus propelled the tiny College into the forefront of higher education. The College helped launch the American Academy for Liberal Education, a national accrediting agency for liberal arts colleges, recognized by the Department of Education. The initiative is doing much to strengthen the cause of liberal education in American higher education.

Other distinctions followed: Columbia University and the Mellon Foundation selected the College to advise on institutional accountability; The John Templeton Foundation named the College to its *Honor Roll for Character Building Colleges*; and President Thomas Dillon obtained several other distinguished appointments, including one to an 11-member Congressional advisory committee.

- Reputation for Excellence

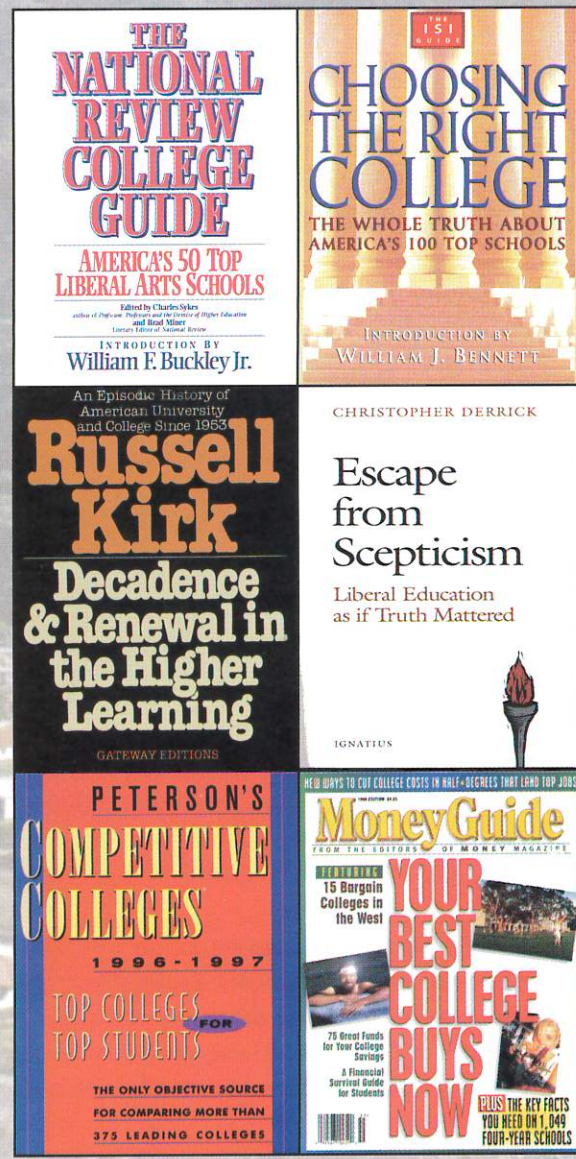
While the College's curriculum and pedagogy has remained unchanged since its founding, what has changed over the years is the reaction of others to the program. In 1991, *National Review* declared the College "one of America's top 50 liberal arts schools." By 1995, the *Los Angeles Times* called the College "one of the nation's best liberal arts schools." In 1997, the Intercollegiate Studies Institute, in "*Choosing The Right College: The Whole Truth About America's 100 Top Schools*," proclaimed that the College's curriculum is "virtually unparalleled for providing students with a rigorous liberal arts education." In 1999, *U.S. News & World Report* ranked the College the third "Best Buy" of all national liberal arts colleges. And the College routinely makes "top 10" best college lists by the *National Catholic Register*, *Crisis*, and *Insight* magazines.

- Good Friends, Old and New

During this period, the College's growing reputation was matched by growing financial support. Three foundations in particular helped ensure its permanency: The Dan Murphy Foundation (contributing more than \$10 million) and the DeRance and Fritz B. Burns Foundations (contributing more than \$4 million each). In 1997, the College surpassed its five-year, \$25 million campaign goal, and acquired more than 500 President's Council members, each of whom contributes \$1,000 or more a year to the school. These and other gifts have made possible the construction of four more permanent buildings, with another under way.

Another sign of the permanence of the College: the number of its distinguished visitors. The College has been blessed by the visits of seven cardinals, numerous bishops, and outstanding scholars and statesmen from across the world. All have given resounding praise to the College, its program, and its graduates.

While seven more buildings must still be completed, and while its endowment needs to be fully funded, one fact stands clear: Thomas Aquinas College is a permanent institution to serve society and the Church for years to come.



Marcus Berquist: The Philosopher's Philosopher

Founding president Dr. Ronald McArthur often tells of an exchange he once had with a student many years ago when the student wanted to know who might have the answer to a very difficult philosophical question. "Well, you'd go ask your bishop for the answer," he replied.

"What if he doesn't know?"
 "Then you'd ask the pope."
 "What if the pope doesn't know?"
 "Well, you'd have to ask God."

The student couldn't resist. "What if God doesn't know?"

"Then," said McArthur, "you'd ask Mr. Berquist!"

McArthur's jest well describes the reputation College founder Marcus Berquist has among so many of his students and colleagues – astounding in his comprehension of Aristotle and St. Thomas. Yet, for the soft-spoken, scholarly-looking son of a farm equipment manufacturer from St. Paul, Minnesota, it is a reputation from which he cringes. "I just happen to love philosophy," he says.

Berquist can cite the exact moment when his interest in philosophy was kindled. It was in his fifth year at Nazareth Hall, a minor seminary of the St. Paul archdiocese, when he heard the renowned Thomist, Dr. Charles de Koninck, who was visiting from Université Laval in Quebec, lecture on the doctrine of Mary's bodily assumption into Heaven. "It was the first time I had ever heard someone explain a doctrine of faith that was derived from evidence and principles, rather than simply state something which was an article of faith or a teaching of the Church."

*"What if God doesn't know?"
 "Then," said McArthur,
 "you'd ask Mr. Berquist!"*

He followed his older brother, Dick, to the College of St. Thomas (now St. Thomas University) in St. Paul, studying philosophy and graduating in 1956. He then went to Laval to study under de Koninck, who was to influence several eventual founders of Thomas Aquinas College. There he acquired a life-long love for Aristotle and St. Thomas. He obtained his licentiate in philosophy, and while he completed all course work necessary for a doctorate, he never produced his dissertation. "I did not have the pressures married men have to finish it. So I put it off."

Through de Koninck, Berquist was recruited to teach philosophy at St. Mary's College, Moraga, where he met and befriended McArthur, also a former de Koninck student. In 1963, when changes in administration loomed on the horizon, the tenured McArthur urged the non-tenured Berquist to seek haven at Santa Clara University. For three years then, he taught in its honors program until McArthur urged him to return to St. Mary's after other administrative changes made for a more favorable climate. Joining Berquist from Santa Clara was another Laval-trained philosophy instructor and friend of McArthur's, Dr. John Neumayr.

From 1966 to 1968, Berquist and Neumayr (and McArthur) taught at St. Mary's, until another change in administration left Berquist and Neumayr out in the cold. But with this setback came the chance to start anew. So the three philosophy professors, and others, collaborated on forming a college of their own.

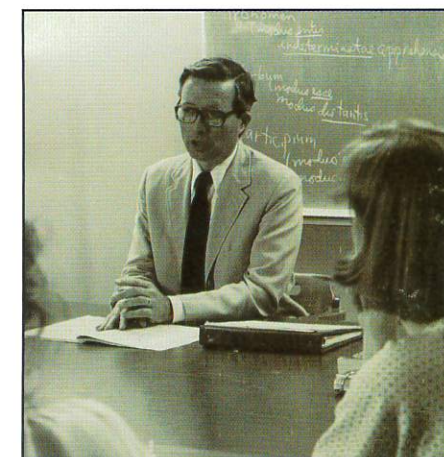
In the summer of 1968, Berquist and McArthur began drafting the document that would become the founding document of Thomas Aquinas College. Neumayr and McArthur set up shop at the Dominican College at San Rafael where they revised the document and made plans to implement it; Berquist went to the University of San Diego to bide his time until the College was up and running. When the College opened in 1971, he commuted weekly to teach part-time. He joined as a full-time tutor the following year – just after having received tenure at USD.

But he gained more than just the opportunity to teach philosophy. His wife Laura came from the ranks of new students at the young College. They were married the summer after her graduation, on his birthday and on what would have been his parents' 50th wedding anniversary. Laura has since become a celebrated homeschooling author and the founder of Mother of Divine Grace School, a national homeschooling academy. Marcus and Laura have six children, two of whom (John and Therese) graduated this year; daughter Margaret graduated in 1998.

Interestingly, both of Berquist's brothers are recognized Thomistic philosophers. His older brother, Dick, has spent a large part of his teaching career at the University of St. Thomas; his younger brother, Duane, teaches philosophy at Assumption College. Both have been visiting lecturers at Thomas Aquinas College.

Does Berquist continue to get new insights into Aristotle and St. Thomas after all these years? "Oh, yes! I continue to discover new things – things that I didn't know before, and things that I thought were right before, but now I see are wrong. The pursuit of knowledge is inexhaustible." Lately, though, he has been drawn more to theology. "I guess that's fitting," he says on reflection. "My interest in philosophy started with the Assumption. Now, after having spent all these years in philosophy, I find myself using it to go back into doctrines like the Assumption."

Dare one ask what questions *he* has?



Frank Ellis: The Founder Who Never Came



One of the founders of Thomas Aquinas College never led a single seminar or conducted a single class at the College. And yet Dr. Frank Ellis played an important role in the College's founding all the same.

Dr. Ellis was chairman of the philosophy department of St. Mary's College, Moraga, where his colleagues, Dr. Ronald McArthur, Dr. John Neumayr, and Marcus Berquist were teaching. The four of them and others shared a common vision about Catholic liberal education. When McArthur decided to launch a new college to fulfill that vision,

Ellis was right there with him, offering counsel and encouragement.

But Ellis had obligations to his students at St. Mary's and a large family well-established in the Moraga area. So Ellis tirelessly lent himself to establishing Thomas Aquinas College, while remaining 300-some miles to the north.

"It was a real shame he didn't join the teaching faculty," said McArthur. "He would have been better than all of us."

President Dillon was one of his students at St. Mary's. "He was a master of the Socratic method – the dialectical give-and-take. The seminar method we undertake here is, in part, inspired by what he did there."

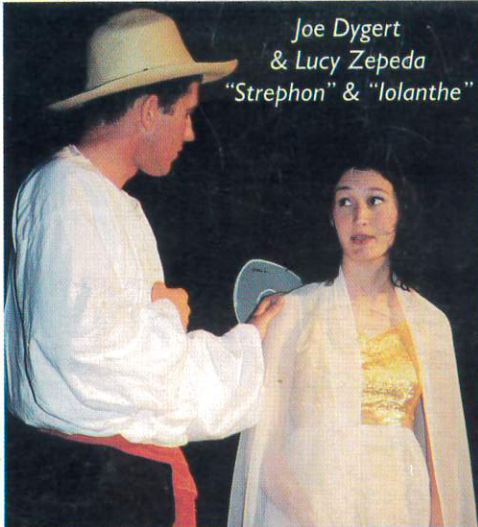
A San Francisco native, Ellis converted to Catholicism while attending the University of San Francisco, earning his bachelor's degree in philosophy in 1954. He pursued graduate studies in philosophy at St. Louis University, receiving his master's degree in 1957 and his doctorate in 1962. After short teaching stints there and at De Paul University, Ellis joined the faculty of St. Mary's College in 1964 as an assistant professor of philosophy and was appointed chairman of the department in 1966.

While Ellis never taught at the College, three of his children did attend: Sabrina (class of '79), David (class of '83), and Jenny (class of '85). Frank and wife, Charlotte, were among the handful of parents who pioneered the homeschool movement. They were also accomplished musicians who enjoyed sharing their talents with family and friends. Always a maverick, Ellis could be seen driving his motorcycle to and from the St. Mary's campus each day.

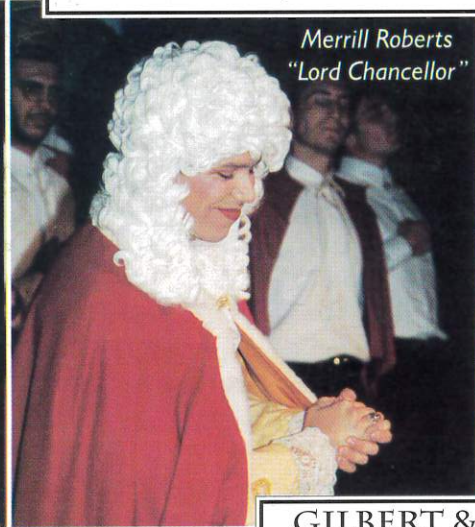
Ellis died of a sudden illness in 1993, and Charlotte thereafter moved to Sonoma County to live near Sabrina and her husband David Bjornstrom (class of '80), where she writes and performs her own musical compositions.

McArthur recalls with fondness his affection for Ellis: "He was really concerned with the Truth – he would uphold it, he would fight for it, and he was impervious to attacks." Ellis was the founder who never came, but his legacy still lives in the spirit of Thomas Aquinas College.

THOMAS AQUINAS COLLEGE CHOIR PRESENTS



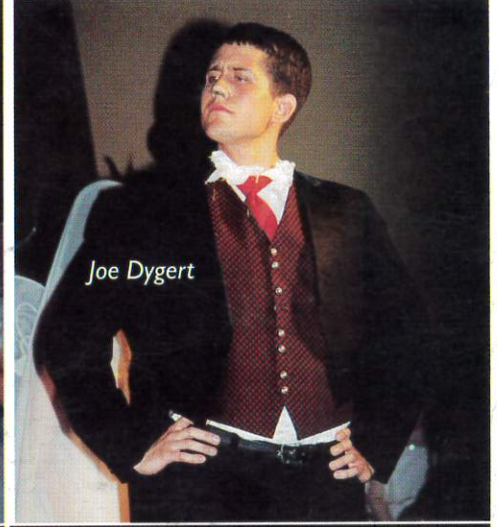
Joe Dygert & Lucy Zepeda
"Strephon" & "Iolanthe"



Merrill Roberts
"Lord Chancellor"



Lucy Zepeda

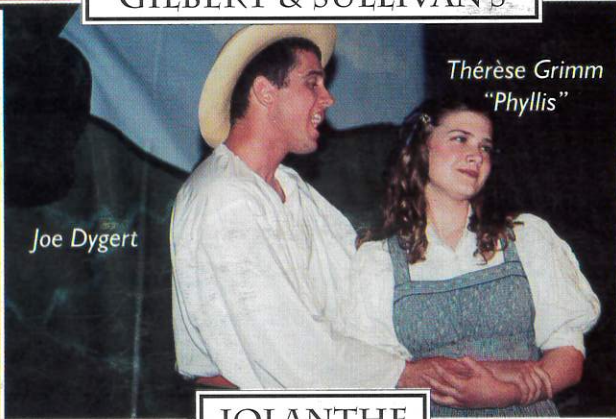


Joe Dygert

GILBERT & SULLIVAN'S



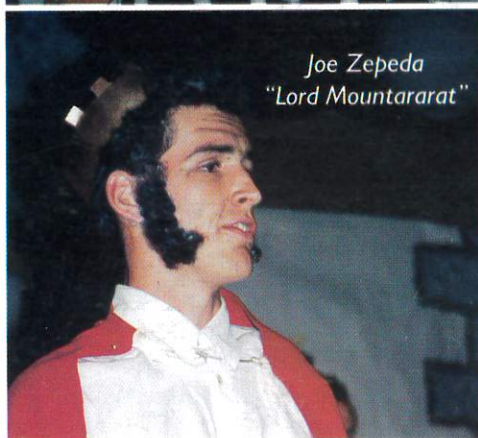
Joe Dygert



Thérèse Grimm
"Phyllis"



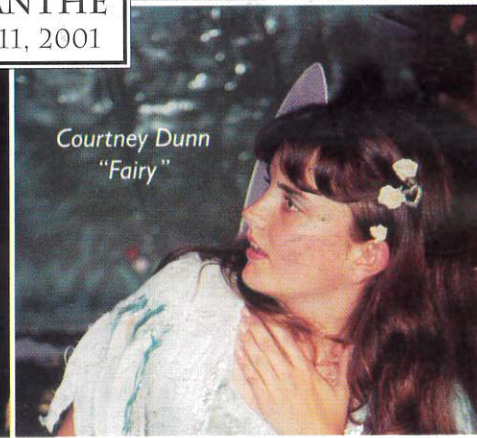
Monica Poelman
"Queen of the Fairies"



Joe Zepeda
"Lord Mountarat"



Monique Chartier
"Fairy"



Courtney Dunn
"Fairy"



Director
Daniel J. Grimm

IOLANTHE
MAY 11, 2001

Seniors at their thesis "Draft-Burning" party and celebrating the end of final exams in the hacienda pools.



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Calendar of Events

- Convocation Day, Classes begin..... September 10
- Friday Night Lecture: Marcus Berquist on *Natural Philosophy* September 15
- 30th Anniversary Gala, Regent Beverly Wilshire September 29
- Choir Concert: Elizabeth Grimm, *soloist*..... October 5
- Friday Night Lecture: Dr. Marlo Lewis on *Adam Smith*..... November 9

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