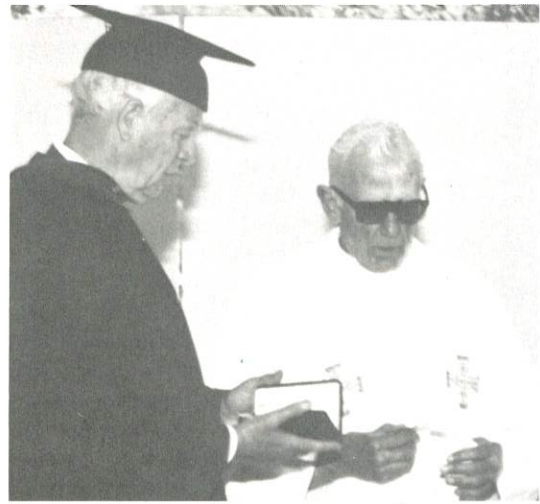


Thomas Aquinas College NEWSLETTER

SUMMER - FALL 1987

10000 North Ojai Road, Santa Paula, California 93060

13th Commencement: 28 Receive Degrees



Rev. Msgr. Vincent I. Carroll, above right, 1987 St. Thomas Aquinas Medallion recipient.



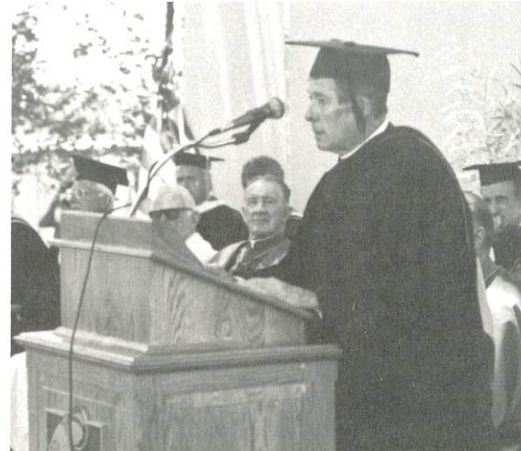
Seniors, above left, work on the bell tower, the gift of the Class of 1987 to the College. Dr. McArthur rang the bell for the first time on June 3.



Photos: Martin Dale (Class of 1988); Milt Sims



Most Reverend G. Patrick Ziemann incenses the altar during the Baccalaureate Mass. At Mass, the College choir sang Palestrina's *Missa Brevis*.



The Reverend J. Winfree Smith, Jr., gave the Commencement Address.



The lightning and rain of the morning storm ended in time for the graduates to receive the Bachelor of Arts degree under sunny skies.



Congratulations and farewells were exchanged at Commencement's end.

Thomas Aquinas College's 13th annual Commencement will be remembered not only for a sudden lightning storm — which required hasty relocation of the outdoor Baccalaureate Mass to St. Joseph Commons — but because Commencement Day, June 6, was also the first day of the Marian Year proclaimed by Pope John Paul II.

The opening of the Marian Year was observed by the Commencement Day assembly saying the Rosary — led by Most Rev. G. Patrick Ziemann, D.D., Auxiliary Bishop of Los Angeles, Santa Barbara Pastoral Region, and principal celebrant of the Baccalaureate Mass — at the same time the Holy Father said the Rosary during the Marian Year ceremonies in Rome.

A Marian theme marked the addresses given on June 6. Bishop Ziemann, who presided at Commencement for His Excellency, Most Rev. Roger M. Mahony, Archbishop of Los Angeles, spoke of the Blessed Virgin in his remarks to the graduates.

Rev. Msgr. Vincent I. Carroll, pastor emeritus of St. Thomas More Parish, San Francisco, homilist at the Baccalaureate Mass, and recipient for 1987 of the St. Thomas Aquinas Medallion, called devotion to Mary "the hallmark of Christianity". Discussing the personality of Christ as the model for our lives, Msgr. Carroll told the 16 men and 12 women of the Class of 1987 that the Holy Eucharist and our Blessed Mother are the foundations for pursuing the imitation of Christ.

Andrew T. Seeley concluded his Senior Address with a prayer on behalf of his classmates: "May the Ever-Virgin Mother of God be always at our side."

June 6 was also a homecoming for the Rev. J. Winfree Smith, Jr., visiting tutor at Thomas Aquinas College from 1984 to 1986, returned to give the Commencement Address. In his address, the Rev. Smith — who is a tutor emeritus at St. John's College, Annapolis — spoke of the differences and similarities between St. John's and Thomas Aquinas and of the centrality of Christianity in the intellectual life of Thomas Aquinas College. "I do not have to exhort you to live the life of faith," he told the graduates. "It is given to you to do so."

Summer Faculty Colloquium Focuses on Analogy and Determinism

By Kevin D. Kolbeck
Tutor

The tutors of Thomas Aquinas College went "back to school" this summer in a six-week colloquium for the development of the faculty instituted by the Board of Governors as part of the board's five-year plan for the College.

Held from June 22 to July 31, the colloquium was designed to give the faculty additional systematic study of the thought of St. Thomas Aquinas and Aristotle. It was the first in a series of such summer programs planned for the faculty.

As Thomas E. Dillon, dean of the College, explained: "Aristotle and St. Thomas are at the heart of this intellectual enterprise. It is crucial for the continued success of this college that its tutors be well-grounded in the thought of both St. Thomas and Aristotle."

Using St. Thomas' *Summa Theologiae* and *Summa Contra Gentiles*, as well as Aristotle's *De Interpretatione* and *Metaphysics* together with St. Thomas' commentaries on them, the colloquium fo-

cused on two central topics: analogy and determinism.

Analogy — the use of a word that has different but related meanings — is an essential feature in the scientific investigations of St. Thomas and Aristotle. To follow these investigations, one must comprehend St. Thomas' and Aristotle's analogical use of words.

Determinism — the claim that with sufficient knowledge of nature one could infallibly predict what will happen — is a commonly held view among modern scientists. St. Thomas and Aristotle argue that such a view removes the obvious element of chance from the world. To understand the natural world, one must recognize the role of chance in it.

Meeting for four hours daily, the colloquium followed the College's Socratic teaching method: the discussion of assigned texts, the posing of questions, and the united effort to answer them.

Tutors John Neumayr and Marcus Berquist led the morning sessions on analogy; President Ronald P. McArthur, the afternoon sessions on determinism.

Chapman College President Visits, Offers Development Advice

By Michael F. McLean
Vice President for Development

"Development is far more than a material concern for money. In fact, fund raising itself is more psychological — even spiritual — than it is financial, for it is the human spirit and its aspirations that are our primary concern."

So writes G. T. "Buck" Smith, president of Chapman College, Orange, Calif. Called by many the best college fund raiser anywhere, President Smith visited Thomas Aquinas College on June 18, at the invitation of President Ronald P. McArthur, to offer advice on the art of fund raising. It would be difficult to find a better mentor: Under President Smith's leadership, Chapman is successfully completing *Enterprise '86*, an effort to raise \$54 million.

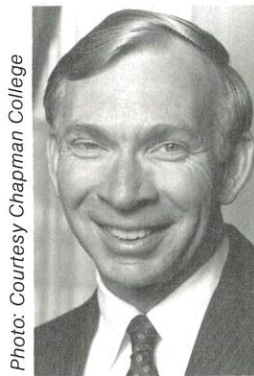
During his visit, Dr. Smith received a 45-minute development orientation presented by Patricia Lemmon, assistant to President McArthur. At a luncheon given by Mrs. McArthur, he talked with members of the administration and Chairman Frederick J. Ruopp and Fran-

cis J. Montgomery, of the Board of Governors.

Dr. Smith expressed admiration for the College's development efforts and for the apparent enthusiasm and commitment of its spokesmen and benefactors. He stressed the importance of fostering in potential donors a "deep sense of ownership and personal involvement in the College's life." "Development proceeds not through the use of burdensome lists," Dr. Smith added, "but through friendship."

It is time, President Smith said, for the College to plan its 25th anniversary celebration to begin in 1994, and to remember that "resources don't limit decisions . . . decisions limit resources."

Before leaving, Dr. Smith introduced his wife, Joni, and offered to assist the development staff in any way possible.



G. T. Smith

Photo: Courtesy Chapman College

Viewpoint

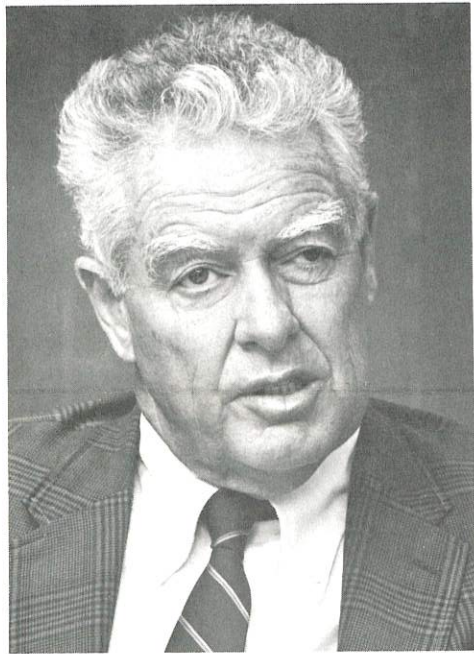
In this *Viewpoint* interview, Dr. Ronald P. McArthur, president of the College, discusses questions of faith and reason in Catholic education; the mode of learning at the College; and the significance of liberal education for democracy.

Question: You were able to do a little of what you love to do most — teaching — this summer, were you not?

Dr. McArthur: Yes. I led a faculty seminar on the question of determinism in nature which is a very, very important question because it has to do with how nature operates, whether everything happens necessarily or whether, as a matter of fact, there is contingency in nature. Aristotle and St. Thomas hold and show that there is contingency in nature and therefore that everything does not happen necessarily.

To see this makes it possible to have an understanding of nature that fits with common experience and also makes possible, I think, some kind of rapprochement between Aristotle and Newtonian mechanics that most people think is impossible. This is terribly important from the point of view of Catholic education.

Q: Is it fair to say that you think that much of what has happened in the last 20 to 25 years in Catholic higher education



depends upon a misunderstanding of the relationship between science and philosophy, and on an acceptance of science as the full truth about reality when in fact it is not the full truth about reality?

Dr. McArthur: Something like that, yes. I think it has affected Catholic education, and it has meant that you will have courses called philosophy — courses which, before the revolution in education took place in the last 20 to 25 years, were courses that proceeded by ordinary language and a consideration of things as they are learned by ordinary experience — and, on the other hand, science courses based fundamentally on Newtonian mechanics and going on from there. You have two different worlds which never meet.

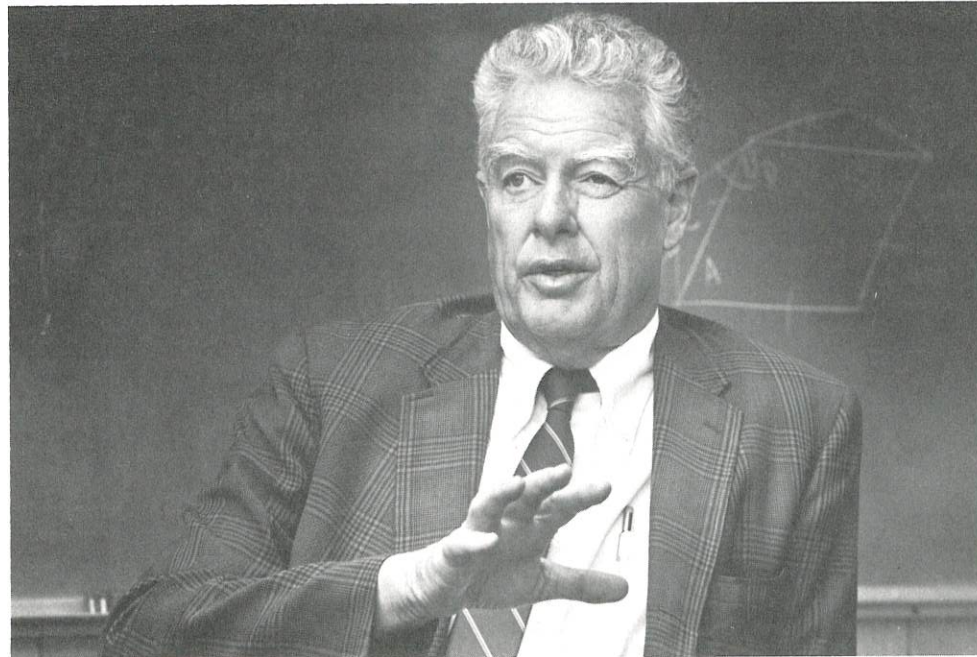
Q: Why not?

Dr. McArthur: Well, the scientific revolution of the 17th century was supposed to have shown that all Aristotelian philosophy is generally false but true in certain parts, but that Aristotle — since he was fundamentally wrong about the universe — could not really be a guide or a norm for modern men all of whom were born after the scientific revolution. So Aristotle is not read. And, of course, when Aristotle is not read, St. Thomas really cannot be read intelligently, when St. Thomas is not read, then Catholics by and large do not know what they are doing.

Q: Then you start to have a division between faith and reason.

Dr. McArthur: Well, that is the modern view, that if you have faith it just comes from your appetites or your feelings and it is not reasonable at all. Therefore, faith becomes private and one faith

is as good as another faith, because none of it has to be judged against reality because it is faith, and faith comes out of you. The end result is a sneaking suspicion that the whole edifice of the Church might be shaky because of the scientific revolution.



Photos: Bob Dawson

Q: Catholics, and Catholic educators in particular, were daunted, then?

Dr. McArthur: As Catholics they were scared that somehow Catholicism might not really work if you got to the bottom of things.

Q: And this has consequences in education?

Dr. McArthur: So long as faith and reason remain wholly separate you cannot really educate anybody. You can perhaps train a mind in a certain specialty and make a person somehow competent in dealing with the details of that specialty. But you cannot give him the genuinely philosophical and theological education necessary to deal with the challenges and questions posed by modern science and competing philosophies. You cannot do that. What we try to do at a college like this is to get students to consider those first principles an understanding of which will help them answer the questions and meet the challenges.

Q: Where students are able to read both Aristotle and St. Thomas on the one hand, and Newton and Galileo and the modern scientists on the other, read them from the inside and see how they relate. . .

Dr. McArthur: Yes, to see wherein they might relate, and to see what they are saying. Galileo, of course, is unbelievably brilliant and in certain ways shows the deficiencies of Aristotelians, but, at the same time, his own principles are rather shaky.

For example, Galileo says that a line is made up of points, that time is made up of instants. If Galileo had seen the discussions in Aristotle about just those questions, he would not have said those things.

So, you want to read the authors from the inside; you want to learn how to read them; you want to see what they saw or thought they saw; then you want to be able to stand back and, in a way, find out how to assess them.

I do not mean assess them in terms of your own personal life — what you are going to do with them — but I mean to find out how they fit with reality. You think about those things very carefully, very deeply. That seems to me what education ought to point to.

Q: To harmonize faith and reason?

Dr. McArthur: Yes, I think that it makes it possible for people to begin living a genuine life of reason based on a reasonable apprehension of the Catholic faith and that leads people to want to put those two areas together as best they can — and they can be put together quite well. And it gives people a chance to become adults intellectually.

Q: Can you speak specifically about how our mode of education at Thomas Aquinas College does that?

Dr. McArthur: I think the first thing you have to do to educate anyone, especially in a democracy, is to take his opinions seriously. So, not having any lectures, wanting students to speak, listening to their opinions, making them, if you wish, defend themselves and give reasons for what they say, will introduce the students into the serious life of reason.

Then if we can help the students sort out the kinds of things they are saying, measure the kinds of things they are say-

ing by certain great authors, getting to the bottom of what those authors say, and judging finally by the true faith given us by God to rectify our minds as well as our hearts, then we are doing just about the best thing one can do with American students in four years.

Q: You mentioned democracy. . . how important is such an education to the preservation of our democratic institutions?

Dr. McArthur: Our founders argued that you could not have a democracy, you could not have republican government, without the enlargement — the flourishing — of a kind of education that made possible intelligent citizenship.

It seems to me that is right, that you need a kind of fundamental education for citizens if they are to vote and take part in their government. So, in a way, if people only knew it, liberal education would be in some way essential to preserving popular government.

Q: Is the choice of books important?

Dr. McArthur: It is important to read the right books. The *right books* does not mean the books with the right opinions now, but the right books means the books that will give you the positions and the views and the arguments as best they can be proposed for given positions. That is very, very important if you are going to think.

Q: What are some of the things about the College right now about which you are particularly happy or enthusiastic?

Dr. McArthur: Well, I always thought from the beginning, in founding this college, that it would not be easy to recruit students. And it has turned out to be that way.

But the surprise for me has been the number of very good students that we have gotten to come here. That has always been encouraging. Even though it was difficult to recruit students, the students who were recruited were good students.

Now, we could have this year 60 freshmen and our average SAT would be 1200. And that is something I never contemplated when we started this school.

I did not think you could get that many students with an average score that high to come to a school like this because I think there is a built-in opposition to this kind of education among Americans for a lot of reasons.

First, any student can go to some college and graduate, no matter what his intellectual competency is. Second, most students — because of the pressure of their parents upon them — go to college in order to become more competitive economically. And the school that does not address those questions is looked upon as very strange. And then, third, we read a lot of old texts, and it does not look

very modern, and it does not appear to be very much in tune with everything that is going on.

So people have the view that it will make the young who come here somewhat strange, different, outside the general drift of American life. Putting all those reasons together, I never thought a school like this could be popular at all — because I have seen that this kind of education is not popular in America.

This year, however, is most gratifying, and that is because of the hard work of so many on the campus in recruiting, in writing ads, in placing ads, in public relations, and all the other aspects of recruiting.

I think we are very successful in the way a small school like this can be successful, having this curriculum, and having these aspirations. I think we are quite successful.

Q: We have a strong case now to present to potential donors?

Dr. McArthur: Yes. We can say: "This college is growing. It is Catholic; it is intellectual; it is serious; our students have proven themselves.

"That we have always had. Well, we do not have any room now. In order for us to accept the students who come, we need buildings."

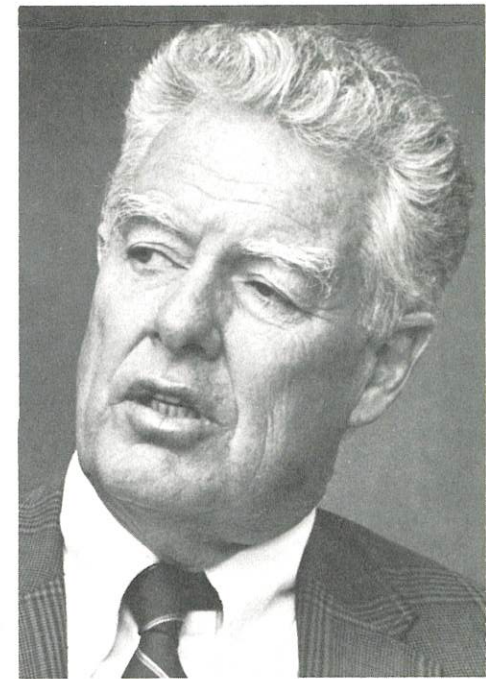
You see, we need the classroom building now. If we keep getting more students, we are not going to have enough classrooms. If we keep getting more students, we are not going to have any place for them to sleep. So, we need donations.

Q: What are your specific goals in terms of capital funding in the next years?

Dr. McArthur: I think we ought to work toward the immediate goal of building two dormitories and a classroom building. I hope we can build them as a package, but that is to be seen. However, I am hopeful that we can build those three buildings now, as a package.

Q: How much money is that going to take to do?

Dr. McArthur: It will take about four and a half million dollars when you include architect's fees and all the miscellaneous fees that will be necessary in order to actually get them built.



Q: This summer you have been reading *Self-Abandonment to Divine Providence*. *What is the principal wisdom you gained from that book?

Dr. McArthur: In that book, the Reverend J. P. de Caussade teaches about a path to holiness that involves living every moment according to the conditions that moment presents, which conditions come from God's will.

So, if one lives every moment according to the conditions of the moment, then one is living according to God's will for him at that moment. And if one can do that then he will be on an assured path to holiness.

It involves, of course, keeping the Commandments; it involves, of course, the faith. It is not meant to supplant those things which are constant, but it does mean that one takes seriously God's providence as it works throughout the *whole* world in every single minute condition which surrounds us.

And it means giving oneself to those conditions, and accepting them as what

Continues on Page 3
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The Class of 1987 with Titles of the Senior Theses

Angela Yvonne Andersen
Tacoma, Washington
"Our Hearts Do Not Rest Until They Rest in Thee, O God": The Relationship between Knowledge of God and Love of God in This Life and in the Next

Anthony Patrick Andres
Lake Park, Florida
Newton's Principia and St. Thomas' Five Ways

Catherine Marie Becher
Lancaster, Wisconsin
An Action of Moral Worth: Should There Be an Interior Struggle?

John Joseph Brennan III
Royal Oak, Michigan
Mary, Seat of Divine Wisdom: The Sublimity of the Blessed Virgin's Knowledge of God

Peter Louis DeLuca IV
Ojai, California
The Labor Theory of Value: A Critical Analysis of Adam Smith and Karl Marx

Jacqueline Louise Ford
Downey, California
Can Man Be Friends with God According to Aristotle's Principles?

Cathryn Frances Hidley
Ojai, California
Art — For Truth's Sake

Daniel Madden Horton
Burbank, California
On the Role of Sport in the Virtuous Life: A Comparison of the Views of St. Thomas Aquinas and Plato

Patricia Marie Kessler
La Costa, California
The Civil Society of Hobbes: An Investigation of Its Principles

Luke Andrew Macik
Olean, New York
Hektor, Breaker-of-horses

Monica Rose Nacelewicz
Dearborn, Michigan
The Role of Women in Society: Plato versus the Church

Mary Therese Rose O'Hara
Blair, Wisconsin
"He That Humbleth Himself Shall Be Exalted": On the Proper Relation of the Mind to the Object of Knowledge

David Thomas O'Reilly
Abbotsford, British Columbia
Why Sensible Signs Are Used in Divine Worship

Peter Martin Orlowski
Vancouver, British Columbia
Reimannian Geometry, the General Theory of Relativity, and Geometrodynamics: A Critique

Michael William Perry
Vancouver, British Columbia
Why Music Used in Divine Worship Must Be Excellent and Sacred

Jennifer Lee Pfeiffer
Racine, Wisconsin
Is the Blessed Virgin Mary an Object of Worship?

Maria Jeanne Reinagel
Anderson, California
What Relationship Does Our Own Good Have to Love of God?

Joseph Robert Seton Riley
Wauwatosa, Wisconsin
Judicial Review: Its Origins, Its Uses, and the Intent of the Fathers

Steven Arthur Schwalm
Albuquerque, New Mexico
Whether Knowledge According to Natural Reason Can Increase the Certitude of Faith

Andrew Thomas Seeley
Kenosha, Wisconsin
Sacred Theology: The Science of Charity

Michael Anthony Short
Ridgefield, Connecticut
The Shield of Achilles and Homer's Thought on Peace and War

John Anthony Smillie
Surrey, British Columbia
The Object of Geometry: Real or Ideal?

Jon Benedict Syren
Anchorage, Alaska
Sacramentum Magnum

Michael Andrew Venegas
La Puente, California
On the Immortality of the Soul: Whether the Soul Naturally Retains Its Act of Existence upon the Death of the Man

Maureen Teresa White
River Forest, Illinois
On the Infallibility of the Ordinary Magisterium of the Church

Maria Anastasia Wrzesinski
Sherman Oaks, California
The Theological Virtue of Hope and Its Expression in Joy: A Mark of a Christian

Christopher John Zehnder
Mira Loma, California
On the Relation of Tragedy to the Fine Arts

Suzanne Antoinette Zeiter
Stockton, California
Concerning Man's Knowledge of God: A Comparison between Sacred Theology and the Gifts of the Holy Ghost

Notes from the Dean's Desk

By Thomas E. Dillon
Dean of the College

The College extends its congratulations and heartfelt best wishes to the members and families of the Class of 1987. We are proud of each graduate, and of the opportunity to have cooperated with their parents in their education and nurture. . . **We are in the midst of another Western Institute of Schools and Colleges (WASC) accreditation self-study.** First granted accreditation in 1980 for three years, the College received a three-year extension of its accreditation in 1984. In its 1987 self-study report, the College must demonstrate that it meets WASC standards in such areas as institutional integrity, purposes, administration, educational programs, the library, financial and physical resources. The report must establish that the College has carefully appraised itself in the light of WASC standards and that it plans to improve its performance wherever necessary. The WASC accreditation team visit is scheduled for November. . . **Tutor Thomas Kaiser** has been named to succeed Michael McLean as assistant dean for student affairs. Dr. McLean was recently appointed vice president for development. . . **Two new tutors are joining the faculty this fall.** R. Glen Coughlin (Class of 1981) comes to us after a year on the faculty of St. John's College, Santa Fe, N. Mex. Glen is a Ph.D. candidate in philosophy at Laval University. He is married to the former Maureen Ivers (1979). They have three children. . . Thomas S. Hibbs joins us after receiving the Ph.D. in philosophy from the University of Notre Dame. He recently married the former Stacey Peters. . . **We extend our gratitude to Tom Cavanaugh (1985)** for helping admissions director Tom Susanka recruit the largest freshman class in the College's history. We wish Tom well as he begins graduate studies in Rome. Luke Macik (1987) becomes assistant director of admissions this fall.

Minutes of the College Board

By Michael F. McLean
Vice President for Development

At its January, 1987, meeting the College's Board of Governors approved a five-year plan to increase student enrollment. The plan calls for adding one new tutor per year. Freshman class enrollment goals will be 48 students for each of the plan's first three years, 68 for the fourth and fifth years, for a total College enrollment of 187 students at the end of five years. To achieve the first year's goal, the board increased the student recruitment budget to hire an additional admissions staff member and to expand publicity and advertising. . . **In January, the board accepted the resignations of Joseph Wynne and Edward Littlejohn.** The board noted Mr. and Mrs. Wynne's support of the College since its founding and Mr. Wynne's faithful service on the board since 1975. In a resolution, the governors expressed their "deep appreciation for his support of and dedication to Thomas Aquinas College over so many years" and elected him to emeritus membership. To Mr. Littlejohn, the board expressed its appreciation and that of the College community "for his service and his willingness to continue to assist the College's work", noting with gratitude his assistance to the College library. . . **In June, the board re-elected its officers:** Frederick J. Ruopp, chairman; Ronald P. McArthur, president; Marcus R. Berquist and John W. Neumayr, vice presidents; Peter L. DeLuca III, secretary; John W. Blewett, treasurer. . . **News and notes:** Rosemary E. Donohue is starting her 12th year of C.C.D. teaching in Santa Barbara. . . Mr. Ruopp just returned from a trip to Europe with his son, Chris. They traveled with the former ambassador to Tunisia and Syria, The Hon. Talcott Seelye. . . **Catching up on the news:** William J. Isaacson was honored by the Daughters of St. Paul at a benefit dinner last year in Chicago. He was named St. Paul Cooperator of the Year.

Viewpoint

Continued from Page 2

they are, and responding to them with a certain love, and a certain desire to please God and to do good to one's neighbor.

This path of holiness is available to all men at any time, in any state, in any condition, and does not involve the necessity of reading about the saints and the Fathers of the Church and so on. Because as Fr. de Caussade says, God's providence is operative in one's own life now just as it was operative in their lives. So what made them saints was their response to the conditions that surrounded them.

What makes us all too often unsaintly is our revulsion at those conditions or our combating those conditions, or our trying to change those general conditions, which for the most part we cannot change.

Q: How is this different from "quietism", a position condemned by the Church?

Dr. McArthur: Fr. de Caussade's view is not at all "it does not matter what you do". But what matters is how you respond, how you use and deal with those conditions. And that is activity, that is not passivity; that is an intense activity of the soul.

If you do this, he says, you will soon become happy, joyful, able to function well for God, for Christ, and mostly able to suffer in the right way, because Fr. de Caussade holds with all spiritual writers: There is a great deal of suffering in life. If it is not physical suffering or abuse, there is mental suffering or psychological suffering. And Fr. de Caussade's view allows one to turn all those conditions into a joyful encounter with Christ daily. Because it is God's providence that is presenting these things to you.

All the time, millions of things are happening — even around any one man — that are invitations to come closer to God, or obstacles if we turn against them

and make them obstacles to coming closer to God.

Q: Please give us an example of what you mean.

Dr. McArthur: If you have had good parents — as I have had good parents, I think extraordinarily good parents — then as you get older you see that you never can love them enough. There is no way you can love your parents enough, if they have been good to you the way my parents were good to me.

But the most profound thing I have ever heard about a man's relationship to his parents is that if your parents have not been good to you, if they have not been good parents, and then you still love them the way you love God, as the source of your being, that that is the profoundest love of parents. That never was true of my life because my parents were good to me.

To take another example: When do you see the importance of marriage? In one way, when the spouses get along well, and they manifest the unity of Christ and His Church and the love of Christ for the Church. But in some determinate way, when people do not get along, when people are not good to each other, or when one spouse is not good to the other, and the other spouse continues to manifest that unbroken unity, that in itself is a tremendous sign of the Sacrament of Matrimony.

This brings out, I think, one of the most profound points in Scripture and one of the things you will learn from the *Confessions* of St. Augustine, which is that God manifests a kind of goodness in the midst of evil, and out of certain evils only He can bring about good. Out of those very evils themselves, He can bring out good. And I think that that is seen sometimes in a relationship of husband to wife, in a relationship of parents to children, and of children to parents.

New Beginnings for Class of 1987: Business, Graduate Study, Marriage

By Maureen Cassidy
Class of 1988

Maria Reinagel will study this year at the Montessori Institute of Los Angeles. Peter DeLuca, with a generous research assistantship, seeks the M.B.A. at the University of Washington graduate school of business. In August, John Brennan joined the Oblates of the Virgin Mary in Boston. With nine married, 14 working, and 12 pursuing further study, the 28 members of the Class of 1987 have commenced.

The graduates' new work is varied: Mike Perry manages an equipment business in Vancouver, B.C.; Maria Wrzesinski teaches algebra and geometry at St. Genevieve High School in Panorama City; Steve Schwalm, Joe Riley, and Mike Short are learning the construction business in Novato, Calif.

Of those employed, more than 35 percent intend to continue their educations after a year or more. Katie Hidley will work for an architectural firm before be-

ginning studies in architecture. Planning to enter the University of Toronto, Peter Orlowski, who traveled in Italy this summer as assistant to Prof. William Carroll of Cornell College, Iowa, will work for a year in California.

Other 1987 graduates are studying law (Patty Kessler and Danny Horton), finishing premedical courses (Jon Syren and John Smillie), and beginning graduate programs in philosophy and theology.

Half of those in graduate studies this fall received scholarships, grants, or fellowships. Mike Venegas has a full-tuition scholarship at Catholic University of America; Tony Andres and Suzie Zeiter enter the University of Notre Dame philosophy department with full-tuition scholarships and the \$7000 O'Brien Fellowship. Andrew Seeley begins in September at the University of Toronto's Pontifical Institute of Medieval Studies holding the Masters Open Fellowship and a bursary from the institute.

Alumni Day Album

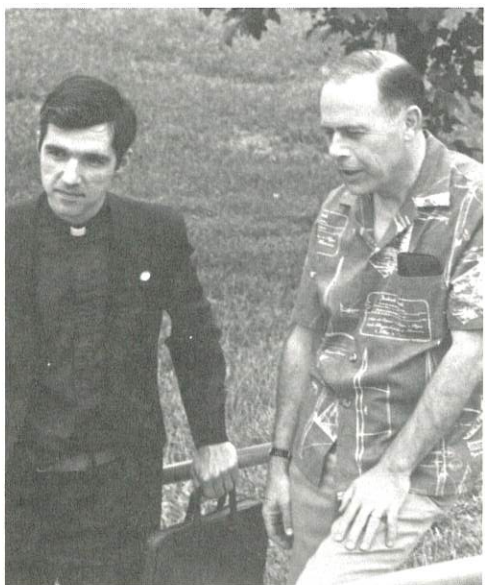
Alumni Day is the busiest and most varied day in the College year. Beginning with Mass at 10 a.m. and running until the last conversation ends about 11 p.m., this homecoming day includes an alumni

seminar, the Eagle Eye Basketball Tourney, marathon races, baseball and water games, a barbecue dinner, and an ice cream social. The sixth annual Alumni Day was held this year on May 16.

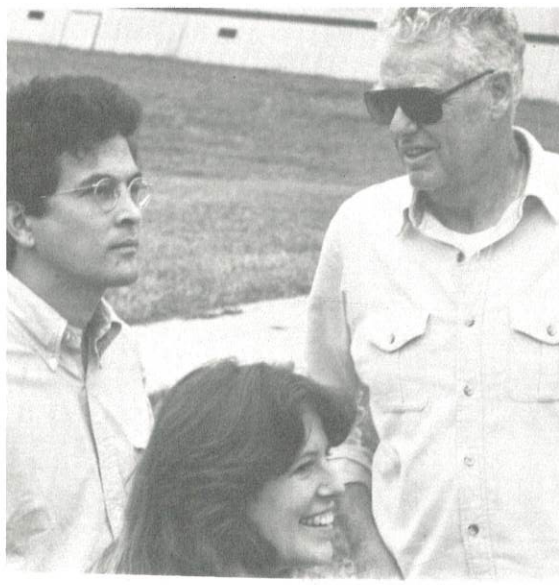
Photos: Paul Raab (Class of 1978)



A future grad turns out for Alumni Day.



Father James Garceau, C.R.I.C. (1978), talks with Tutor Peter L. DeLuca III.



Peter Moore (1982), left, and guest, meet Dr. McArthur. Alumni came from coast to coast.



Waiting for the barbecue dinner to begin: After dinner, Major William Lademan, USMC, talked to alumni and students on military strategy today.



Fans line up to watch the Eagle Eye Basketball Tourney.



The alumni team beat the faculty, above, in the Eagle Eye tourney — then lost to the seniors.



There's always time for one more conversation: Teresa Moore Collins (1978), right, keeps an eye on her children while chatting with Donald Harrahill (1979).

Alumni News & Notes: New JDs, PhDs; an Ordination; a Fulbright

Compiled by Patricia M. Lemmon
Class of 1978

John Pfeiffer and **Darryl Thompson**, 1982 graduates, have now received their J.D.s, making a total of 17 graduates who are doctors of law. . . **Marie George** and **Sean Collins**, both 1979 graduates, are the College's newest doctors of philosophy. Their degrees, received from Laval University, bring to nine the number of graduates who have had their doctoral theses accepted and have obtained the terminal degree. . . **Lt. Jon Teichert, M.D.** (1976), is licensed and practicing medicine with the Navy. His title is general medical officer; he will be with the Navy for at least four more years. . . **Bob Anderson** (1983) has accepted a Fulbright grant and is now in Germany studying logic and grammar this year.

Carl (1977) and **Kathy** (1978) **Sauder** flew from Puerto Rico during June with their five children to visit their California relatives. Kathy brought their 8-week-old daughter, Anne, to visit the campus, and told Dr. McArthur she had taught logic, in Spanish, at the Catholic University of Puerto Rico the preceding academic year — three classes the first semester and two the following term. Carl taught his normal load and continued to head the university's combined philosophy and theology department.

Matt Gebken and **Jim Mills**, both 1981 graduates, work at Lear Siegler, Inc., Santa Monica. Matt scouted the job for Jim, who qualified at his initial interview to do computer-aided engineering. . . **Greg Becher** (1980), Washington, D.C., is a computer systems analyst and programmer with Specter Research Systems.

This year three graduates made their first professions: **Sister Mary Karen Gallop** (1982), as a Benedictine in a Vermont cloister; **Sister Mary Stephanie** (Denise Martel, 1980), as a Poor Clare in a cloister in New Mexico; most recently,

on August 15, **Sister Lisa Marie Stupar** (1980), as a Sister of Notre Dame. Sister Lisa Marie teaches in a grammar school in Ventura, Calif.

Mark Avila (1981) was ordained on June 23, making him the fourth among the alumni studying for the priesthood to be ordained.

Therese (1980) and her sister, **Wyn** (1983), **Syren** are working with community volunteers to build Blessed Sacrament Monastery in Anchorage, Alaska. . . **Anne Mills** (1980) is the new assistant principal of St. Mark's elementary school in Hyattsville, Md.; **Kristin Kazyak**, also 1980, who proposed Anne for the job, is director of religious education at St. Mark's for both the regular school and the C.C.D. program.

Tom Cavanaugh (1985) is now working first for a licentiate and then a doctorate in scriptural exegesis. Before leaving for Rome, Tom spoke of his five months spent as assistant director of admissions at the College. He said the highlight of his short tenure was meeting "parents who love their child, kids that love good things and ideas, people who are doing good things." There were parents who told him, "I want my child to learn how to think", and who "love learning for its own sake."

The biggest obstacle Tom encountered when presenting the College, he says, was poor imagination. "People have little experience of talking with others about great things — this is missing from their lives. And they cannot imagine what it is like."

Tom remarked that, having graduated two years ago, he now realizes "how simple but very profound a thing the College is trying to do. Really, teaching students how to think is a very humble and simple goal. I've realized that this elementary thing is what many people are missing out on. But it's the beginning of everything."

"Recalling Our Common Education"

By Laura M. Berquist
Class of 1975

"What kind of knowledge of nature, if any, is necessary to build up one's faith in God and His revelation?" When Dr. Michael McLean posed that question in the 1987 Alumni Day seminar, a thoughtful silence filled the room. For this one day, for these few hours, alumni of the College leave behind their necessary practical concerns and devote themselves once again to a study of the truth.

The topic of this year's seminar was the importance of philosophy — of natural wisdom — for theology, as St. Thomas sets it out at the beginning of the second book of the *Summa Contra Gentiles*. St. Thomas points out that ignorance of the natures of creatures can lead to the grave error of attributing "to certain creatures that which belongs only to God."

Yet St. Thomas notes that sacred doctrine considers creatures in a different light and for a different end than does philosophy. Because of this, and because the Catholic faith is proposed to all, one graduate argued that sacred doctrine has no need of philosophy. "One can be a well-instructed believer without knowing Aristotle."

"But", put in Tony Osbaldeston (Class of 1978), "St. Thomas says that the con-

sideration of creatures is necessary to build up the truth and to destroy errors."

"Could this mean, though, that one must be learned in philosophy in order to be well instructed in the faith?" asked Mary Orellana (1982).

"Perhaps not learned", suggested Tutor Tom Kaiser (1975), "but some understanding of nature is possible and necessary. St. Paul teaches that an understanding of nature will lead you to God."

And so the discussion progressed, as each participant listened, reflected, and joined in the argument.

"Clearly some knowledge of nature is requisite for instruction in the faith", Paula Kaiser (1975) summarized, "and the more you know the better off you are. The philosopher will be capable of a greater understanding of the faith, because he has a deeper understanding of God's works. Yet any man can be instructed in the faith to the extent that he knows God's works at all."

On Alumni Day, we renew old friendships and draw support from those who share the same beliefs and ideals. The seminar recalls us to our common education, and each participant adds to our common formation a fuller understanding gathered from his own experience and reflection.

Your Prayers Are Requested

Please pray for the repose of the souls of: Mrs. Helen Anne McArthur, mother of President Ronald P. McArthur; Mrs. Marian Deaca, Dr. McArthur's cousin; Mr. John A. Davenport and Rev. Christopher J. O'Toole, C.S.C., Board of Visitors members; Mr. George F. Montgomery, brother of Mr. Francis J. Montgomery, College governor; Miss Cecilia Montgomery, daughter of Mr. and Mrs. Francis J. Montgomery; Mr. Joseph M. Zeiter, father of Dr. Henry J. Zeiter, College governor; Dr. Francis E. Browne,

husband of Mrs. Browne, governor emeritus, and father of Dr. Harry G. Browne, College governor; Mrs. Esther Malcolmson, mother of Tutor Molly M. Gustin; Mr. Charles L. Gould, William Randolph Hearst Foundation; Mrs. Ima E. Lynch and Mr. Edward Lee Lynch, Torrington, Wyo.; Mr. James Silva, Anaheim, Calif.; special friends and donors, Mr. Al Gelinas, Moraga, Calif., Mr. Herbert High, Grimes, Calif., Mr. Basil B. Gallagher, San Marino, Calif., Mr. Beverley A. Thompson, Jr., Fort Worth, Tex.