



Thomas Aquinas College NEWSLETTER

SUMMER - FALL 1989

10000 North Ojai Road, Santa Paula, California 93060

Second Major Campus Development in 1989

Classroom Building Construction Under Way

On May 9, Thomas Aquinas College took another major step: breaking ground for its first permanent classroom building.

The ground breaking for the 11,644-square-foot building — the second permanent building to rise on the campus this year — came in less than a month after the dedication of St. Katharine

Hall, the new student residence.

Being constructed in a contemporary interpretation of the Spanish colonial style, the air-conditioned structure will provide 10 classrooms designed to meet the needs of the College's academic program. Its architectural features will include a red tile roof, white stucco exterior walls, clerestoried windows, and

a front arcade.

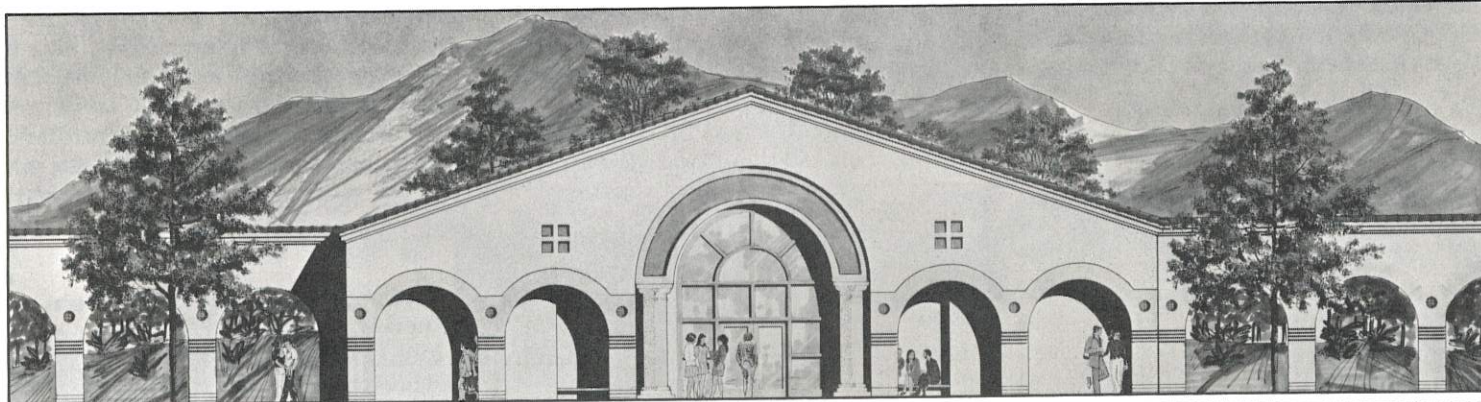
The new building is the first to be built for a planned quadrangle which will include a laboratory building, library, lecture hall, administration building, church, and another classroom building.

William H. Hannon, chairman of the board of the Fritz B. Burns Founda-

tion, Burbank, Joseph Robert Vaughan, trustee of the Fritz B. Burns Foundation, and Rosemary E. Donohue, trustee of the Dan Murphy Foundation, Los Angeles, turned the first spadeful of soil during the ground-breaking ceremony.

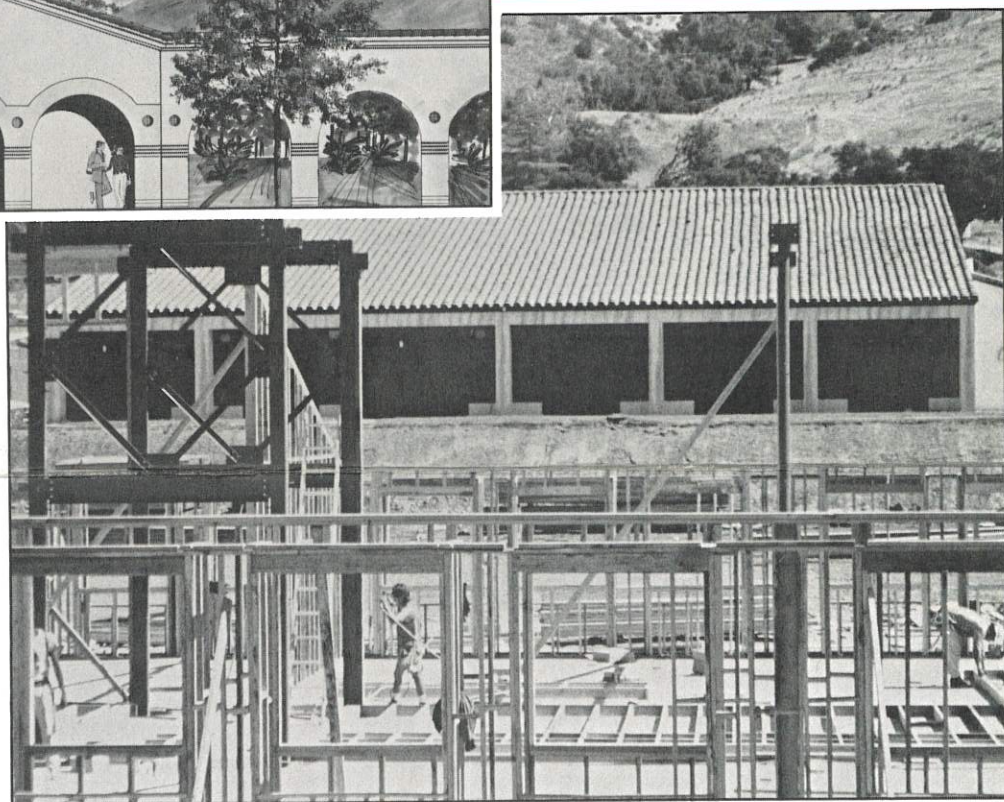
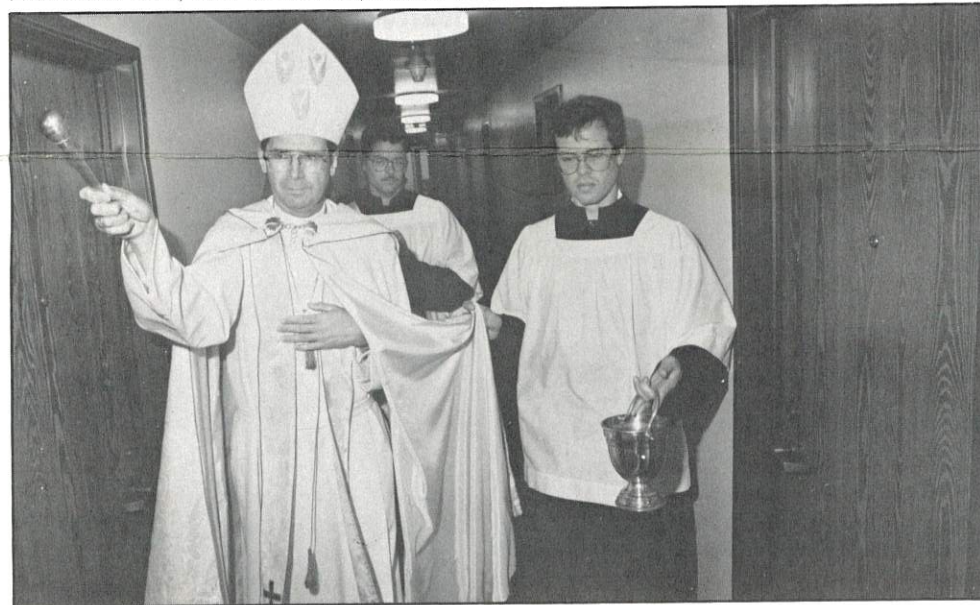
Construction of the classroom building has been made possible by gifts from the Fritz B. Burns Foundation, the Dan Murphy Foundation, and Dr. and Mrs. Henry J. Zeiter of Stockton.

Designed by the architectural firm of Rasmussen and Associates, Ventura, the building is being constructed by HMM Construction Co., Camarillo.



Most Reverend Roger M. Mahony, Archbishop of Los Angeles, *below*, blesses the interior of St. Katharine of Alexandria Residence Hall on Dedication Day, April 11.

Photos: Joe Reed; John Van Hecke (Class of 1990)



During the ground-breaking ceremonies for the new classroom building, seen here under construction, President McArthur said: "It will provide a well-designed building for our main purpose, teaching and learning." The architect's rendering for Rasmussen and Associates shows the front elevation of the building.

Archbishop Mahony Presides Over Dedication of St. Katharine Hall on April 11

"And may the blessings of Almighty God, the Father, and the Son, and the Holy Spirit, come upon this new dormitory and remain upon all who live there forever."

With these words, Most Reverend Roger M. Mahony, Archbishop of Los Angeles, concluded his prayer blessing St. Katharine of Alexandria Residence Hall during ceremonies dedicating the new building on April 11.

In his address to the students, faculty, members of the Board of Governors, and guests of the College during the ceremonies, Archbishop Mahony said: "Thomas Aquinas College is a magnificent higher education facility and institution in the Archdiocese of Los Angeles, one in which all of us have great pride."

Dedicated to the glory of God and to the honor of St. Katharine of Alexandria, the new 10,050-square-foot hall provides housing, study, lounge, and storage facilities, for 44 women students. It is the first permanent building to be dedicated on the campus since 1979 and the College's first permanent student residence.

Construction of the hall, named in honor of the fourth-century martyr who was chosen in the early Church as

the patroness of Christian learning, was made possible by gifts from the Dan Murphy Foundation, Los Angeles, the principal donor; the Fred B. Snite Foundation, Chicago; and the Marcellus L. Joslyn Foundation, San Diego.

The gift from the Dan Murphy Foundation was made in memory of Countess Bernardine Murphy Donohue, who established the foundation.

Other donors included: Mr. and Mrs. Francis J. Montgomery; Mr. and Mrs. John E. Schaeffer; Mrs. Armin J. Sibbel; Mr. and Mrs. Edward N. Mills; Miss Wendy Marie Teichert (Class of 1981); Miss Rosemary E. Donohue; and Rev. Msgr. Charles E. Bermingham.

In his remarks at the dedication, President Ronald P. McArthur paid tribute to Sir Daniel Donohue, president of the Dan Murphy Foundation: "Daniel Donohue loves the Church and makes it possible for Catholic things to exist. Thomas Aquinas College might not be here were it not for Sir Daniel Donohue and therefore we owe him a debt."

Frederick J. Ruopp, chairman of the Board of Governors, thanked all the College's friends and benefactors for their support and loyalty and for making the current building program possible.

"We Need You Desperately," Cardinal O'Connor Tells the College's Class of 1989

New York's archbishop, John Cardinal O'Connor, brought a distinctive style to the podium in his address to the graduating class at the College's 15th annual Commencement on June 10.

In a warm, intimate talk that was at once a memoir and an assessment of the intellectual and moral needs of our times, Cardinal O'Connor spoke of the appalling ignorance of our faith today, of the contemporary ignorance of and indifference to the truth, and of the decline of higher education, particularly in some Catholic institutions.

Impressed with the College's academic program presented in the Commencement publications, His Eminence — this year's recipient of the Saint Thomas Aquinas Medallion — told the 23 members of the Class of 1989: "I want you young people to know that what you have gotten here are things you do not forget. They become part and parcel of your very being."

Warning of the threat to Christianity from Islam and fundamentalism of the rejection of reason in both, Cardinal O'Connor said to the graduates:

"That's why you people are so very, very important. With your understanding of truth, with your desire to intellectualize, to conceptualize — the desire

ful here — you really can constitute the bulwark against all sorts of fundamentalism: political, economic, religious."

"We need your minds," Cardinal O'Connor told the graduates, "we need you very much." "We need people who can make distinctions between matter and form . . . between substance and accidents," he continued. "We need people who can distinguish between objective sin, calling it such, and the subjectivity of the sinner . . . We need you desperately."

An excerpt from Cardinal O'Connor's address appears in *Viewpoint*, Page 2.

In his homily at the Baccalaureate Mass preceding Commencement, Rev. George W. Rutler, associate pastor of St. Agnes' Parish, New York City, spoke of time, space and truth, and called the Holy Eucharist "the great university of the soul." "Our Lady," he said, "had the only Ph.D. that matters: purity, humility, and devotion. It is that Ph.D. which brings time and space together before the throne of Eternity."

Most Reverend Nicholas T. Elko, Retired Auxiliary Archbishop of Cincinnati, was the principal celebrant of the Baccalaureate Mass and the presiding prelate at Commencement.

I AM REALLY SINCERELY IMPRESSED IN BEING HERE. I cannot get over the exuberance — the obvious dedication of the governors and the faculty — and I am just going to reflect out loud rather than speak at you formally.

When I was preparing to come here — I do not know what moved me to do it — I re-read Arthur Miller's *Death of a Salesman*. And I recalled a talk given many, many years ago in an academic setting by the famous convert from Judaism, psychiatrist Dr. Gregory Zilboorg, who talked about the hero — if he can be called such — of *Death of a Salesman*: Willy Loman, who was always telling people, "You have to know the territory. You got to know the territory."

Willy was a total failure. He did not care what he sold or tried to sell. He was interested only in the selling and Willy simply could not sell, and he died. It was as basic as that. And, when he died, it was as though nobody had died. Nothing had been lost. Not even another salesman, because he could not sell. All that had disappeared was another bit of selling in the world, a world so filled with selling.

I tell you, truly, I do not know why I re-read that. But then I received

most faithfully."

What business does a Catholic college have in saying things like that? I have been introduced in Catholic colleges by invocations that call on the sun and the wind and the stars. I have been introduced by every combination and permutation possible so that the prayer will not have to admit to a Trinity because of the male figure of the Trinity.

I DO NOT KNOW IF YOU KNOW WHAT YOU HAVE HERE. I think you students do. I get that sense in talking with you for the brief period that I talked with you earlier.

I do not know if you parents and friends who are trying to support this college have a broad familiarity with what too often passes as Catholic education in the United States today.

My remarks are not intended to be universal. But many of us here, perhaps, certainly I, could tick off the names of colleges and universities throughout the United States who do not dare use any longer the term, *Catholic*.

I participated not too long ago in a commencement in which a woman Religious giving the invocation felt that she had to tell all the assemblage that she was aware that there are those who do not believe in God and, consequent-

suicide, to make it possible for a family to declare that a wealthy member is *non sui compos* and, therefore, a life support system should be removed. This is the same morality that Shakespeare warns us about through the lips of Macbeth.

I saw the next title — and I will just take a few of these and reflect on them: *Is Tonal Music Natural?* Were there no underlying philosophical reason for the question, thank God it is being asked in the light of the cacophony that is being passed off as music. But when I saw this title, my mind had to jump back some 1,600 years to St. Augustine's magnificent treatise on music and, particularly, to his flights of eloquence on the Alleluia.

I SAW FORM AND KNOWER IN PLATO AND ARISTOTLE: A HARMONY. I asked the writer of this when I met him if he had brought Boethius in here, Boethius and his *On the Consolation of Philosophy*.

Remember: Boethius was in jail when he wrote *On the Consolation of Philosophy*, and he was really looking for comfort. He was looking for that which would enrich him and remind him of eternal truths (even without going into religion or theology), seeking unchangeable absolutes which are tremendously important.

Mind Over Matter: The Dignity of Matter as an Object of Knowledge. We

Movetur, I had to remember — and it was an extremely pedantic thing for me to do — that my first dissertation for a Bachelor of Arts was on St. Anselm's *a simultaneo* argument for the existence of God. This, of course, is St. Thomas' — Aristotle's, but then St. Thomas' — *Quinque Viae*, The Five Ways, one being the mover and the thing moved to prove the existence of God. But St. Anselm tried a different approach. And I remember writing that dissertation, my first, in Latin... a pure act of pedantry: I was the only one in the class who did it. That was well over 40 years ago, and, one day, I will get a grade when the professor can read my Latin.

Just, perhaps, one more title, if I may. I saw John Joseph Wiesner's, *The Problem of Projectile Motion*, and I asked myself if Mr. Wiesner is in any way related to the famous Professor Wiesner of Massachusetts Institute of Technology. It turns out that he is related to Professor Wiesner, but when I saw that title back in New York, my mind jumped so strangely. I asked myself: "I wonder if he is going to get into Heisenberg's principle of indeterminism in which, you know, it is demonstrated that even in the atom — with electrons flying around — there is always an aberrant electron, one that does not behave, one that is unpredictable, one that cannot be controlled. And so many have attempted to use this

Viewpoint

An Excerpt from Cardinal O'Connor's Address to the Class of 1989

through the mail a draft form of the Commencement program giving me formally and officially what you find on the front page, the definition of what this college is all about. And I was glad I had reminded myself of Willy Loman and the death of a salesman and all the trivia and all the puffery, all the superficiality, in which so much of our educational system today is engaged... so much indeed — let us be honest — of what industry and the world of commerce are engaged in, and even tragically so often, the arts, the sciences, the professions themselves.

YOU KNOW WHAT THIS PROGRAM SAYS BUT LET ME REMIND MYSELF:

"The College was founded to provide a Catholic liberal education for those who are both capable and desirous of it; to provide that education which leads to theological wisdom, which sees all reality as related to Almighty God."

Do you know how astonishing that is today? Do you know how many colleges and universities that I associate with are marketing something called education, which is essentially how to sell? ("Don't worry about what you're selling" — "Don't worry about substance"): places that are so caught up in the accidents, if I can go back to the old scholastic, Aristotelian terminology with which you students are familiar. Is it shocking that one finds this in a Catholic college?

"He is liberally educated who has acquired those habits of mind which enable him to consider the whole of learning, one who has made the liberal arts his own and can apply them to his intellectual and moral life." And the text does not even seem to indicate that it has to be revised to say, "his" or "hers".

"Such a person is free in the most radical way, able to live by the light of reflective intelligence as illuminated and governed by principle."

And now this: "The students whose commencement we celebrate today have completed an arduous course of studies which has initiated them into the life of learning and which makes it possible for them with God's grace to become worthy citizens of His church, and their country, and to serve Him

ly, she did not want to offend them by her prayer. This is in what once called itself, proudly, a Catholic college.

I was happy that I had re-read *Death of a Salesman* when — in the materials that arrived from the College — I looked at the dissertations, the topics written about by students as one of the requirements for reaching their degree, and I was so deeply impressed...

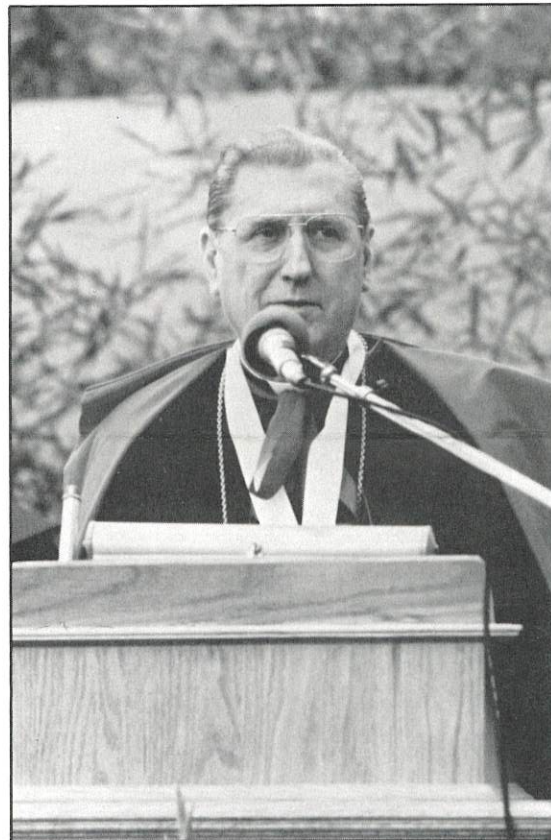
The first one, I must confess, I looked at with a certain anxiety and a certain hope. It is called, *Is the Practice of Charging Interest Necessarily a Perversion of Man's Proper End?* Now, if it is, the Archdiocese of New York is going to be bankrupt tomorrow, I assure you. So I hope that Francis Cammarota will be kind enough to send me a copy of his paper. If he comes out on the right end!

I SAW THE TITLE, *MACBETH'S VIOLATION OF NATURAL MORAL ORDER*. I chatted for just a moment or two with the author of that paper. My own field is natural moral law, and I was so happy to see this treated, to meet someone who reads *Macbeth* and captures Shakespeare's presentation of the perversion of reason.

As Cato once put it, "Man uses reason to be more beastly than the beast." In the various addresses of Lady Macbeth encouraging her husband to kill the king, Duncan, this is what she keeps urging: "You are misusing your reason. You don't understand. You don't understand that there are higher ends, higher goals, that the death of Duncan will make it possible for you to be king." There is a true perversion of the natural moral order there.

As I read this title, my mind had to go back to Dostoevsky's *Crime and Punishment* where Raskolnikov, you may recall, talks about how much better off the world will be if he kills a wealthy old woman and takes her money and then uses it to advance his own ends.

I struggle, as many others struggle, every day with the encroaching laws on the sanctity of life, particularly now with what we should have expected long ago: the success of organizations like the Hemlock Society, under the guise of such euphemistic language as "death with dignity", encouraging the promotion of legislation simply to authorize — indeed, to encourage —



The philosopher-poet Nietzsche used to say, "The world no longer believes because believers no longer sing." I know that you sing. Your hearts sing. Your minds sing. With holiness, with truth. St. Augustine would indeed say of you, "You are an Easter people and your song is 'Alleluia'." God bless you.

From Cardinal O'Connor's address to the Class of 1989



The Bac...
Unde e...
tui, sec...
Christi...
Domin...

have lost a sense of the worth of matter, have we not? We have lost a sense of reverence.

All of you graduates here were confirmed once by a bishop, and at that time the bishop talked to you — it is right in the formula for Confirmation — about the gifts of the Holy Spirit, and the one that always jumps out at me is reverence, reverence: reverence for all things that God has created. Christ came to earth to help pick up the pieces of broken lives.

Remember, even, the story of the loaves and the fishes when the apostles — and this was so natural — and all the other people, ate as much as they wanted, and then they threw the rest away, even though it had been miraculously multiplied. It was our Lord Who said, "Go pick up the pieces. Gather together the fragments, lest they be lost."

GOD LOOKS AT THIS UNIVERSE AND IT IS AS THOUGH HE JUST CANNOT STAND SEEING ANYTHING LOST. Even the spider is given the incredible power to reweave a broken web. I think you have to think this way. You have to think with reverence. The whole pro-life movement is meaningless unless we have this sense of reverence.

When I looked at the title, *On the Significance of the Relative Clause, Quod Movetur, in the Physical Principle, Omne Quod Movetur ab Alio*

as analogous for free will. I thought maybe that is what John Wiesner was getting at.

I WANT YOU YOUNG PEOPLE TO KNOW THAT WHAT YOU HAVE GOTTEN HERE ARE THINGS YOU DO NOT FORGET. They become part and parcel of your very being. You have been heavily concentrated in philosophy, particularly in St. Thomas, but you have been confronted with many, many ideas outside the Thomistic sphere.

What you have gotten has become part and parcel of your being and is of enormous value. It has fed me through the course of my life. I have had to add to it — I have had to engage in further studies. I have never been able to stop studying. I must continue studying. I now spend 25 hours each week just on my Sunday homily, trying to penetrate the Scriptures and reading commentaries...

And that is so important for you. Why? Why is it so important? We are in a world engulfed with ignorance. The ignorance is appalling. The ignorance of our faith is appalling. Even in many of our so-called Catholic colleges and universities, the ignorance of our faith is absolutely appalling. The ignorance of the truth — leaving aside faith — is appalling. But even worse, the indifference to truth is appalling. And that is what we cannot afford. We cannot afford indifference to truth.

The Class of 1989 With Titles of the Senior Theses

Francis Pio Cammarota
Sacramento, California
Is the Practice of Charging Interest Necessarily a Perversion of Man's Proper End?

Bruce Donald Clark
Tucson, Arizona
Macbeth's Violation of Natural Moral Order

Mark Emerson Donnelly
White Rock, British Columbia
Is Tonal Music Natural?

Arthur Martin Hippler
Anchorage, Alaska
Form and Knower in Plato and Aristotle: A Harmony

Mary Beste Kemp
Arlington, Virginia
Man Turned from God and Nature Wept

Kelly Joseph Khattar
Farmington, New Mexico
Achilleus' Armor

Mark Andrew Langley
Sterling Junction, Massachusetts
Mind Over Matter: The Dignity of Matter as an Object of Knowledge

Joseph Karl Levine
Los Angeles, California
Neither Angel nor Beast: On the Composite Nature of Man

Roseann Lia
Reseda, California
That They Might Know That by What Things a Man Sinner, by the Same Also He Is Tormented: An Interpretation of Dante's Inferno

Paul Christopher Moreau
Victoria, British Columbia
Whether Newton Adequately Sets the Basis for Calculus

Robert Damien Murphy
Sterling, Massachusetts
Whether Julius Caesar Is a Tragic Figure

John Francis Nieto
San Diego, California
On the Significance of the Relative Clause, Quod Movetur, in the Physical Principle, Omne Quod Movetur ab Alio Movetur

Brenda Anne Roscoe
Vancouver, British Columbia
Why Eternal Beatitude Will Depend on Charity and Not Knowledge

Maria Louise Russell
Nepean, Ontario
Satan or Adam: Who Is the Real Tragic Hero of Paradise Lost?

Laura Marie Schaeffer
San Francisco, California
An Apology for Poetry Which Imitates Ignoble Actions: The Admission of King Lear into Plato's Republic

Stephanie Anne Schmitt
Lancaster, Massachusetts
Beauty: The Resplendence of Form

Gary Brian Selin
Twin Falls, Idaho
Mary, Archetype of the Church

Joseph Francis Xavier Sladky
Waterford, Wisconsin
The Suitability of Man's Upright Posture

Christine Michelle Tittmann
Thousand Oaks, California
The Suffering Comedy

Anna Monica Tobias
Vancouver, British Columbia
Marxism: A Secularization of Christianity

John Joseph Wiesner
Broomfield, Colorado
The Problem of Projectile Motion

Elizabeth Macrae Williams
Seattle, Washington
Hektor, Beloved of Zeus

Mary Kathryn Zepeda
Forks, Washington
Whether Reasoning about Articles of Faith Lessens the Merit of Faith

Commencement



laureate Mass

memores, Domine, nos servi
et plebs tua sancta, eiusdem
Fili tui,
nostri....

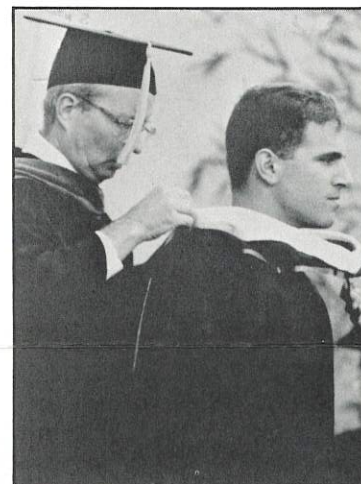


The President's Welcome at Commencement

Under the banner of the Teaching Church and in the spirit of the Angelic Doctor whose name we bear, we will confer our degree on the members of the Class of 1989....

Our learning should always be ordered to the greater glory of God and not of ourselves. It seems fitting, then, that our graduating class will shortly rise to sing the words of the Psalmist: "Not to us, Lord, not to us, but to Thy name give glory."

The Senior Address by Gary Selin



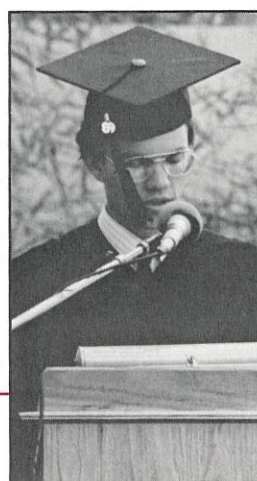
From the President's Conferral of the Degree

I admit you each to the community of those who know to the degree of Bachelor of Arts in Liberal Arts. Attested to by our word, hood, seal, and signature on this tenth day of June....

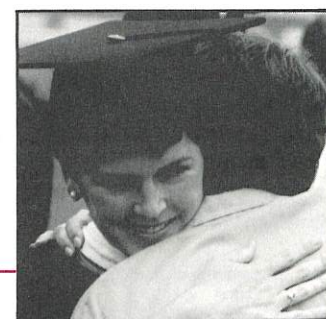


May God bless you on your way.

Closing words of The Charge to the Graduates



Photos: Joe Reed



Notes from the Dean's Desk: Number of Students and Faculty Increases for 1989-90

By Thomas E. Dillon
Dean of the College

A lively spirit of inquiry marks the beginning of the 1989-90 academic year as a class of 63 freshmen — our largest yet — tackles questions about points and lines in Euclid's *Elements*, the nature of virtue in Plato's *Meno*, and God's providence in Ecclesiastes.

The recruiting efforts of Thomas Susanka and Luke Macik, our admissions officers, have helped to assemble another excellent freshman class, whose members hail from as far away as England and India. One-third of the freshmen come from California. Twenty other states and two provinces of Canada are represented in the remaining two-thirds.

Twenty-six freshmen (41 percent) have previous college experience, including four with bachelor's degrees. All have been eager to begin the freshman year at Thomas Aquinas and to undergo the rigors of the College's ordered curriculum in the liberal arts and sciences.

A total of 176 students are now enrolled in the College, a 40 percent increase over the enrollment of 1986.

With the growth of the student body

has come an increase in faculty membership. This year, three new tutors are engaging students in conversation in and out of class and contributing to the intellectual life of the College:

Jeffrey Bond, M.A., comes from the University of Chicago where he is a Ph.D. candidate in political science, finishing his dissertation on the rhetoric of Plato and Cicero. Paul O'Reilly, Ph.D., Class of 1984, returns to his alma mater after obtaining his doctorate in philosophy at Laval University in Quebec, and after two successful years of teaching at St. Anselm's College (New Hampshire). Michael Paietta, also an alumnus, Class of 1983, returns from the University of Notre Dame, where he is a Ph.D. candidate in the Medieval Institute. Mr. Paietta is completing his dissertation on metaphor, analogy, and the names of God.

In recent years, the College has instituted for its growing faculty a formal program of study in the summers to further develop the tutors in matters relating to the curriculum. In this summer's program, the tutors studied and discussed Aristotle's *Categories* and *The Division and Methods of the Sciences* of St. Thomas Aquinas.

A Successful Fund-raising Year: Nearly \$1.1 Million Raised in Annual-fund Drive

By Michael F. McLean
Vice President for Development

Thanks to its many benefactors, Thomas Aquinas College enjoyed a very successful year of fund raising in 1988-89. Excellent results were attained in all three areas of the College's fund-raising plan: the annual fund, building fund, and the scholarship endowment fund.

Nearly \$1.1 million was raised in the College's annual-fund drive. This amount exceeded our goal by more than \$100,000. Annual funds include contributions which support the current year's operating expenditures and are vitally important to the continued existence of the College.

Major annual-fund gifts were received this year from Mr. and Mrs. Carl N. Karcher of Anaheim, the Ralph M. Parsons Foundation of Los Angeles, and the Helen V. Brach and Dr. Scholl foundations of Chicago. The College's President's Council — those benefactors who contribute \$1,000 or more in a year — was responsible for over \$250,000 in annual-fund gifts this year.

This amount includes over \$25,000 in corporate matching gifts. The Thomas Aquinas College Alumni Association contributed a record high of \$44,000 in annual-fund gifts, not including a major gift from an anonymous alumnus.

The College moved ahead with its building program by completing St. Katharine's residence hall and beginning construction of a 10-room classroom building. Major donations to the Thomas Aquinas College building fund were made by the Dan Murphy and Fritz B. Burns foundations of Los Angeles; Dr. and Mrs. Henry J. Zeiter of Stockton; President and Mrs. Ronald P. McArthur; and Mr. and Mrs. Francis J. Montgomery of Beverly Hills.

A major gift to the Thomas Aquinas College Scholarship Endowment Fund was made by the Fletcher Jones Foundation of Los Angeles bringing the endowment of the College to \$153,000.

The College is deeply grateful to all the individuals, foundations, and corporations who participated in the 1988-89 fund drive.

Henry Hyde: Belief in Fatherhood of God at Heart of Nation's Founding Documents

Belief in the Fatherhood of God and in the transcendent is at the heart of the Declaration of Independence and the U.S. Constitution, Representative Henry J. Hyde said in his Presidents' Day address at the College on February 24.

The idea of the Fatherhood of God, said Mr. Hyde — Member of Congress for Illinois' Sixth District and one of the leading advocates in the U.S. Congress of legislation to protect the right to life of the unborn — is the source of our human rights and human dignity. "Take the notion of the Creator, which our Founding Fathers felt was self-evident, out of the equation, and what are you left with?", Mr. Hyde asked: "You are left with force as the sole arbiter between right and wrong."

Noting that the traditional Biblical-faith ethic was at the core of the American Revolution and that God is mentioned four times in the Declaration of Independence, Mr. Hyde stated that the Declaration recognizes the Fatherhood of God and the transcendent in its very wording: for example,

that all men are created equal, that they are endowed by their Creator with certain unalienable rights.

Mr. Hyde — who received in 1983 the College's highest honor, The Saint Thomas Aquinas Medallion — said the Constitution is premised on the Declaration of Independence and emphasized that freedom of religion is the first freedom, the foundation for all our other rights.

Mr. Hyde drew attention to the essentials of human equality and the primacy of the individual as fundamental elements of the American experiment. These essentials, he said, are linked to the primacy of the individual in American thought because we are individually created, we are the object of God's redemptive love as individuals, and we are individually accountable to God.

The dehumanization and depersonalization of life, he stated, is the antithesis of and in opposition to the American philosophy of government embraced in the nation's founding documents.

Mortimer Adler Speaks at Thomas Aquinas: "Great Books Education Serves Democracy"

Dr. Mortimer Adler, who for more than 60 years has been a leader in Great Books education in the United States, lectured at Thomas Aquinas College on May 12. His talk, delivered to a large and appreciative audience, concerned "Great Books, Democracy, and Truth".

In the course of his remarks, Dr. Adler traced the Great Books movement back to seminars held in New York City in 1928, which he, Scott Buchanan (who later became dean of St. John's College, Annapolis), and Whittaker Chambers led.

In 1930, Dr. Adler went to the University of Chicago where, together with university president Robert M. Hutchins, he taught the Great Books for many years. More recently, Dr. Adler, who is president of the Institute for Philosophic Research in Chicago, has been working to introduce the Great Books into elementary and secondary education as part of the Paideia Program which he started in 1982.

In his lecture here, Dr. Adler discussed how Great Books education opens the minds of students to the truth as well as why Great Books education is the best way to make our schools

responsible to the needs of democracy.

"There is much, much more error in the Great Books than truth," Dr. Adler pointed out, "but the understanding of the truth depends upon the understanding of the errors it corrects." "In the process of pursuing the truth, you must face all the errors and learn how to correct them," he said.

His audience was especially happy to hear Dr. Adler go on and say that "more truth than error is to be found in the writings of Aristotle and Aquinas than in those of anyone else in the history of human thought."

Great Books education serves democracy, Dr. Adler argued, because seminar discussions "develop basic intellectual skills, the skills of critical reading, attentive listening, precise speech, and reflective thought." More important even than these benefits is "the increase of understanding of basic ideas and issues, which cannot be achieved without seminar discussions of truly great or almost great books."

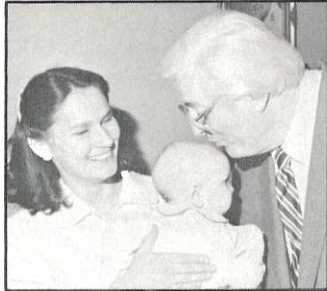
Dr. Adler noted that only at Thomas Aquinas College and St. John's College does one find "genuine Great Books programs."

Snapshots

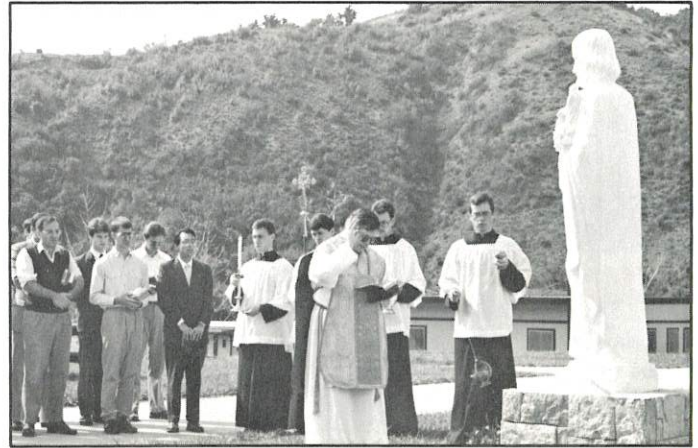


"No matter how many times in your life you read a great book, each next reading will be for pleasure and for more profit," Dr. Mortimer Adler, above, said in his lecture at the College in May.

Photos: Joe Reed; Timothy O. Teague; John Van Hecke (Class of 1990)



Fr. Vincent J. Young, O.M.V., assistant chaplain, below, blesses the marble statue of St. Joseph that now stands in front of St. Joseph Commons. The gift of Marilyn McArthur in memory of her father, Douglass J. Lawder, the six-foot, 1,200-pound statue was hand-carved at the quarries in Carrara, Italy, that provided the marble for some of Michelangelo's work. It was dedicated on March 18, the day on which St. Joseph's feast was celebrated this year.



"Our human dignity and our human rights are defenseless without recourse to... the Creator," Congressman Henry J. Hyde said in his Presidents' Day address. At a reception following his address, left, Mr. Hyde honored an American political tradition.

John Nieto Receives NSF and Ford Fellowships; Mark Langley Writes Winning Essay

The month of April brought honors to two members of the Class of 1989.

On April 27, John F. Nieto was notified that he had been awarded a National Science Foundation (NSF) Minority Graduate Fellowship for the 1989-90 academic year. A few days later, he learned that he had been awarded a Ford Foundation Doctoral Fellowship for Minorities.

Since he could hold only one of the fellowships at a time, Mr. Nieto accepted the NSF fellowship which provides a \$12,300 stipend for each of three years of graduate study. As a NSF Minority Graduate Fellow, he is studying now for the M.A. in the history and philosophy of science at the University of Notre Dame and will continue there to earn the Ph.D. in philosophy.

Also in April, Mark A. Langley won the 1989 essay competition sponsored by the Los Angeles-Pasadena Committee of the National Society of the Colonial Dames of America. He received a \$1,000 scholarship award from the organization for his paper, "Religion: America's First Institution".

Alumni Association Elects Officers

The newly formed Thomas Aquinas College Alumni Association elected officers at its first annual meeting held on the campus on Alumni Day, May 20. Andy Zepeda (1979) and Jerry Stets (1980) were elected president and vice president respectively. Peter DeLuca IV (1987) has agreed to serve as treasurer. In September, the association adopted bylaws at a meeting of its board of directors.

In assuming the presidency, Andy announced that his priorities will include establishing organized chapters, maintaining the momentum created by last year's successful fund-raising campaign, and increasing the number of alumni seminars.

Two alumni seminars were held in Southern California this year. The first, in February, considered whether the modern welfare state is consistent with the vision of government contained in the *Federalist Papers*. A key issue in the discussion concerned the question of whether the *Federalist Papers* contain an explicit conception of the good for man or whether they only outline procedures for effective republican government. A second seminar, held on Alumni Day, considered texts from St. Thomas on lying.

Minutes of the College Board: Dr. Smith Elected to Membership; 2nd "Retreat" Held

By Michael F. McLean
Vice President for Development

The College is very pleased to welcome William Weber Smith, M.D., F.A.C.P., to its Board of Governors. Dr. Smith was elected to the board at its June meeting held on campus on Commencement Day.

Dr. Smith, of Los Angeles, received his B.S. and M.D. degrees from Stanford University. Since 1950, he has served on the active staff of Saint John's Hospital, Santa Monica, and on the courtesy staff of Santa Monica Hospital. He is past president of the board of trustees of St. John's Hospital and serves on the board of directors of the Hathaway House for Children, Los Angeles.

At its February meeting, the Board of Governors voted to accept the resignation of Dr. Donald Gallagher of Milwaukee. A member of the board since 1983, Dr. Gallagher resigned to accept a position on the College's Board of Visitors in which he has long been interested. His election to the Board of Visitors was accompanied by a resolution of appreciation for the help Dr. Gallagher has given the College over the years.

In other news: The board met for its second "retreat" at the Ojai Valley Inn and Country Club, April 9-11. The retreat opened with dinner and a keynote address by Dean Thomas E. Dillon. The following day, the board reviewed the College's long-range plans in the areas of admissions, faculty recruitment, finance, and development. The retreat concluded with the quarterly meeting and a visit to the campus for the dedication of St. Katharine Hall.

Your Prayers Are Requested

Please pray for the repose of the souls of Mr. H. Lyman Stebbins, founding president of Catholics United for the Faith, New Rochelle, N.Y., and first recipient of The Saint Thomas Aquinas Medallion, member of the Board of Visitors and the President's Council; Msgr. Alvin P. Wagner, San Mateo, Calif.; Rev. Francis C. Byrne, Plymouth, Mich.; Rev. Joseph S. Cataldo, Stony Brook, N.Y.; Rev. Marcus O'Brien, Pittsburgh, Pa.; Rev. Thomas Raywood, Riverside, Calif.; Mrs. Maggy Louis Berthault, Los Angeles; Mr. Edward J. Hickish, Los Angeles; Mr. James W. Kane, San Francisco; Miss Mary E. Thille, Santa Paula.