



# Thomas Aquinas College NEWSLETTER

## ALUMNI ISSUE

10000 North Ojai Road, Santa Paula, California 93060

Winter, 1987

### Almost 40 Graduates in Capital

# Alumni Make an Impact in Washington

By Jean Martine Lademan  
Class of 1979

The nation's capital, Washington, D.C., presents a scene of intense political, journalistic, and academic endeavors and vigorously contested moral stands.

In the midst of this highly pressured activity, a growing community of Thomas Aquinas College alumni, now numbering almost 40, helps give reasoned direction and a Catholic viewpoint to occupations which influence our government and society.

Since the intelligent framing and just application of laws are fundamental to good social order, the capital is — not surprisingly — a city of lawyers. A half-dozen of the College's alumni, including Mark Barrett (1979), William Howard (1977), Benedict Koller (1979), David Shaneyfelt (1981), and William and Katherine Wynne Short (both 1980), having completed their law studies, have been providing the leavening of their great books education to the Senate Judiciary Committee subcommittee on the courts, the U.S. Civil Rights Commission, the Department of Justice, and such public-interest groups as the American Legislative Exchange Council, American Life League, Americans United for Life, and the Office of Policy Development of the Legal Services Corporation. Mark's wife, Nanette St. Arnault Barrett (1978), was the director of publications for the American Legislative Exchange Council before becoming a full-time wife and mother.

As a project director for the American Legislative Exchange Council, Benedict Koller is overseeing the drafting of a model juvenile justice code to be enacted in state legislatures nationwide.

As counsel to the Division of Policy Development of the Legal Services Corporation (LSC), a quasi-federal agency that provides over three hundred million dollars in legal services to the nation's poor, Dave Shaneyfelt works with the LSC management and board in conforming the corporation's goals and policies to those of the Reagan administration.

In May, 1986, Margaret Blewett (1982) accepted a position at the Department of Justice as confidential assistant to the



Thomas Aquinas College alumni in Washington, left to right: Douglas Alexander, Benedict Koller, Margaret Wynne, JoAnn Pfeiffer La Fave, Daniel Flynn, Angela Grimm, Agnes Zepeda, Christianne Lemmon, William Short, Eileen Woods, David Shaneyfelt, and Anne Mills.

deputy assistant attorney general for legislative affairs. In this position, she was appointed last fall to a special research and briefing task force to assist U.S. Supreme Court Chief Justice William H. Rehnquist and Associate Justice Antonin Scalia during their confirmation hearings before the U.S. Senate.

The advocacy of basic Christian moral principles is an urgent necessity in an age — and in a city — in which mere novelty is often seen as a virtue. Many of the College's graduates — among them Douglas Alexander (1977), former director of the American Education Coalition, and Agnes Zepeda (1982) of Eagle Forum — are applying their talents of writing, persuasion, and organization to the perennial struggle for a just society.

Until her recent marriage, Noreen Barr McCann (1979) was legislative director for Eagle Forum, concerned with the government's policy decisions in defense, education, and social issues. Noreen has been regarded highly for her part in the successful campaign against the proposed Equal Rights Amendment a few years ago.

In 1985, Noreen McCann was one of

nine young political conservatives in the capital who were profiled in a report by *The Washington Post*.

Christianne Lemmon (1983) has served as executive director of the American Angolan Public Affairs Council. Daniel Flynn (1985) is legislative director of Free the Eagle Citizens Lobby, a citizens' group promoting legislation for free market principles and a free market economy.

Angela Grimm (1985), formerly a researcher for the Department of Health and Human Services, is now the director of the Catholic Center of the Free Congress Research and Education Foundation. In this position, she is editor of the Catholic Center's publication, *The Light*.

Carole Schabow (1982) serves as correspondence analyst at The White House, reading and directing some of the many thousands of letters that the President and Mrs. Reagan receive each week.

John Steichen (1981) was business manager for the monthly review, *The American Spectator*, until his recent move to Flint, Michigan.

Patrick Moore (1977) works for the Ethics Resource Center, which promotes

just ethics in the business world. Anthony Montanaro (1982) is working with the Internal Revenue Service.

Laura Halbmaier (1984), administrative director of Catholics for a Moral America, is also administrative director of the National Catholic Action Coalition (NCAC) and treasurer of the National Pro-Life Political Action Committee. In December, 1986, she received national press attention as author of a 24-page critical study of Catholics for a Free Choice, an organization which the NCAC reports is "unequivocally pro-abortion".

Several graduates have put their education to work in assisting the nation's lawmakers. Anne Wynne Gribbin (1985) is a professional staff member with the Congressional Select Committee on Children, Youth, and Families, and Elena Cervantes (1986) is a staff assistant to the Minority Sergeant at Arms of the U.S. House of Representatives. Eileen Woods (1982) acts as the legislative assistant for social issues for Congressman Christopher H. Smith (Republican, New Jersey); JoAnn Pfeiffer La Fave (1984) is the legislative assistant for environmental and transportation issues to Congressman Larry Craig (Republican, Idaho); Margaret Wynne (1983) serves as the legislative assistant for family and education issues for Congressman Thomas J. Bliley (Republican, Virginia).

Margaret Wynne was recently assigned responsibility for drafting a human life bill for Congressmen Bliley and Henry J. Hyde. This bill would eliminate the present tax exemption allowed for a child who lives for a few minutes outside the womb following an abortion.

Margaret Boersig Mason (1981) was a legislative assistant to both Congressmen Craig and Bliley before her "retirement" to full-time homemaking.

The number of Thomas Aquinas alumni in Washington, D.C., continues to grow as new classes graduate from the College. The capital alumni are building a vibrant community of friends who not only sustain each other in being faithful to their spiritual and intellectual heritage, but also in imbuing their associates and colleagues with an appreciation of the depth of the Catholic faith and the inherent worth of our civilization.

## An Invitation to Meet Our Alumni

Thomas Aquinas College graduates do well in law, medical, and other postgraduate schools, and in whatever professions or vocations they choose to follow. At the same time, they show a characteristic desire to use their education for the common good: for furthering the work of Christ, for the betterment of society, and, in general, for the service of others.

This commitment to the common good can be attributed to the College's unique curriculum, which is ordered not to preparing students for particular professions, but rather to making them better men and women, better Christians, and better citizens. The curriculum brings the students to an understanding of reality through direct contact with the great minds of Western civilization, using the best teaching method for achieving this goal, the tutorial and seminar.

Moreover, as the students come to understand important concepts in such disciplines as philosophy, theology, science, economics, law, and politics, they also learn to express clearly and defend com-

petently the truths they have come to know. The College's academic program thus gives the students a degree of confidence that they can make a difference in society if they use their education well.

The result can be seen in the vocations which many of the graduates have chosen, and in their leisure activities as well, which enable them to have an influence in the Church and in society.

Taking note of the work of the College's alumni, graduates and former students, is the purpose of this special issue of the *Newsletter*. The reports in these pages are only illustrative, since space does not permit coverage of the lives of all of the nearly 450 students who have attended the College since its founding in 1971.

As background for these reports, we note that almost 60 percent of the College's graduates have been accepted by more than 50 graduate and professional schools in North America and Europe, including such schools as Harvard University; Catholic University of America; both the Angelicum and the Biblicum in Rome; Princeton and Stanford universities; U.C.L.A. and the

University of Notre Dame; the University of Chicago and the London School of Economics and Political Science. About 50 percent of these graduates have already acquired an M.A. or Ph.D.

Twelve percent of the College's graduates are working in the government or in organizations influencing public policy; one-fifth are teaching in schools and colleges; eight percent hold law degrees or are in law school. Eight percent are following religious vocations; three percent are practicing physicians or are attending medical school. Four percent have worked in Catholic broadcasting.

It is also worth noting that graduates of the College have been very successful in entering happy and stable marriages.

The most significant measure of the College's achievement is to be found in the lives and accomplishments of its alumni. For their accomplishments, the alumni themselves give the College much credit. Through these pages, we invite you to meet the alumni of Thomas Aquinas College.

# Religious Vocations Flourish Among the Alumni

By Terri Vorndran  
Class of 1976

In the spring of 1973, James Garceau left a seminary on the East coast, believing his dreams of the priesthood were over. He handled his discouragement, providentially, by taking work as a waiter in the dining room of Jackson Lake Lodge, a hotel in Grand Teton National Park, Cheyenne, Wyo. There, amid the majestic Rockies and evergreens of what he calls "God's country", he found a lifeline back to his vocation. At a little wooden chapel near the hotel, Fr. Charles Taylor whetted his appetite for truth and pointed him toward Thomas Aquinas College.

James Garceau entered the College in 1974, and today is a priest with the Canons Regular of the Immaculate Conception. He credits the College for reviving and nurturing his vocation in many ways: fascinating studies, friendships, the life of grace, and a pervasive element of charity, to name a few. He still reflects on the strong correlation between life at the College and his decision to give himself to Christ and the Church.

"It's one thing for an education to equip a student with skills," Fr. Garceau observed last summer, "and quite another for it to transform his life. I think that's what the education at the College does. And that's bound to result in vocations."

Indeed, 11 percent of the College alumni have entered the priesthood or religious life in apostolates of all kinds all over the world. Against a backdrop of a vocation crisis in America today, that statistic shines especially bright. A full eight percent of the graduates and former students remain today in such orders as the Carmelites, Carthusians, Dominicans, Oblates of the Virgin Mary, Legionnaires of Christ, Benedictines, and Poor Clares.

"I think the strong community life enveloping freshmen as they arrive at Thomas Aquinas goes a long way in preparing them for a future vocation," wrote Sister Benedicte Lise Moreau (1982) from Abbaye-Sainte-Marie-des-Deux-Montagnes in Quebec, Canada. Studying, praying, and working together toward common goals at the College gives students a glimpse of the rewards of religious life. Lise Moreau finally embraced the contemplative charism under the same Benedictine roof as Sister Mary Kiely (1977). Both Sisters believe that Thomas Aquinas College had a powerful influence on their choice of vocation.

"Thomas Aquinas is first and foremost an academic institution," stated Sister Mary Kiely, "and it is the education itself that made our spiritual lives so strong. This opening of the mind and heart to truth in all its domains is vivifying! The leap from searching for truth in philosophy and theology to the giving of oneself to Christ Who is the Truth, and finally the Way to full knowledge and joy, does not seem to be a very big one."

Another catalyst for spiritual growth and vocations seems to be positive peer reinforcement. "When I entered Thomas Aquinas, I attended Mass on Sundays, but without much enthusiasm," offered Fr. James Montanaro, O.M.V. (1977). "However, during my years at the College, I developed a great love for the Mass and became a daily communicant. This was due in large measure to the example I received from other students." An Oblate of the Virgin Mary, Fr. Montanaro is today superior of postulants and pastor of Our Lady of Lourdes parish in Villa Udaondo, Argentina.

Alumni who have responded to vocations refer almost unanimously to the sacramental and devotional life at the College. "During my two years at Thomas Aquinas, I became aware of the vibrant reality of Christ's physical presence in the Eucharist," wrote Sister Mary Catherine Blanding, I.H.M. (1976). "This gave me the conviction that God is truly deserving of all my love, and that He is ontologically at the center of the world. Without Thomas Aquinas College, I do not know whether I would have responded to a vocation: The noise of the world

might have deafened Christ's call."

Sister Mary Catherine (1976) and Sister Mary Theresa (Barbara) Wynne (1978) now spend an hour a day adoring the Eucharist in their Immaculate Heart order in Wichita, Kansas. This helps them bear witness to the presence of Christ when they go out into the world each morning. "We teach, guide, counsel, inspire, and encourage teenagers with all their problems and ideals," wrote Sister Mary Catherine. "Every day we encounter such spiritual hunger and poverty — the poverty of young people who have never known the love of a family, whose basic human rights have been violated, who are ignorant of the reality of Christ in His Church."

Six Legionnaires of Christ — Brothers Edward Hopkins (1980), Peter Hopkins (1979), Barry O'Toole (1983), Carlos Venegas (1983), Rory O'Toole (1984), and Kermit Syren (1984) — are among the other alumni who live out active charisms. In Mexico, Spain, Ireland, and throughout the United States, these six have educated and inspired Catholic laity in politics, academia, and business.

"One would think that a school rich in vocations would focus on community service and outreach," considered College faculty member Dr. Richard Ferrier. "Here we don't. Rather we give wholehearted devotion to attaining all that can

*Terri Vorndran is the author of "Thirsting for the Living God", an eight-page, illustrated feature article on the priestly and religious vocations that have been nourished at Thomas Aquinas College. "Thirsting for the Living God" appeared in Columbia, the Knights of Columbus internationally circulated monthly magazine, in December, 1986.*

be achieved by the natural intellect. And yet, this love of wisdom has channeled into a broad range of active ministry. It's a delightful and interesting confirmation of the way in which knowledge and love are joined."

The joining of knowledge and love came home to Sister Stephanie (Denise Martel, 1980) of the Poor Clares when, one day as a student at the College, she walked into the chapel. "Entering before Mass, I saw three of my tutors kneeling in prayer. Only two hours before, I was marveling as their penetrating minds solved a philosophical dilemma. These men longed for answers, yet here they knelt — humble enough to be comfortable with mystery. The one feature at Aquinas that has always awed me, and gave me a fine preparation for living the monastic life, was the humility of the tutors."

Dr. John Neumayr, one of the College's pioneering tutors, pointed out that the College does not initiate vocations in its students, even in a human sense. "The education here simply harmonizes with spiritual instincts and holds people on course." The vocations themselves come from God.

Still, many of the alumni who have entered consecrated life believe that the College made their choice clear in a way it might not have been clarified anywhere else. Contemplative Benedictine, Fr. Mark Bachmann (1982) confided, "I might probably have fallen for a career in theatre and been very, very unhappy had I not had those four years at the College which brought my religious vocation once again into evidence." Now, Fr. Bachmann looks out of his cell window at L'Abbaye Notre Dame de Fontgombault in France and sees "the kind of forest and hills that I imagine when I think of King Arthur." His greatest joy, he reports, is making his heart into what he praised in his 1982 Senior Address: "a sanctuary and a dwelling place where the Holy Lord reigns."

The words of Pope John Paul II speak well for Thomas Aquinas College: "Vocations are the future of the Church. A community rich in vocations enriches the whole Church."



After graduating from Thomas Aquinas College in 1978, Tom J. Walsh, M.D., above, studied at the University of California, Davis, medical school and then served on the staff of Ventura County Medical Center in a family practice program. He is now in private family practice in Lancaster, Calif. In 1982, Pope John Paul II ordained Fr. Peter Short, O.M.V. (1978), right, in St. Peter's in Rome. Now, at 29, Fr. Short is the pastor for 35,000 parishioners — many impoverished — at St. Ignatius Church, Cordoba, Argentina. "My mission in Cordoba," he says, "calls for great dedication. The rigorous coursework at the College only added to my capacity for this kind of challenge."



## "My House Is Like a Little Kingdom"

By Rose Teichert Grimm  
Class of 1976

I was recently crowned with a tiny jeweled crown, pilfered, alas, from our family's statue of Our Lady of Fatima. My four-year-old daughter carried it into the kitchen on a pillow and announced that I was queen of the house.

And, I thought, my house really is like a little kingdom. As G. K. Chesterton wrote in *The Ballad of the White Horse*:

*An island like a little book,  
Full of a hundred tales.  
Like the gilt page the good monks pen,  
That is all smaller than a wren,  
Yet hath high towns, meteors, and men,  
And suns and spouting whales.*

Four small children are my "spouting whales", and ten years of marriage have passed since my graduation from Thomas Aquinas College.

When I married Daniel Grimm (1976), I saw the job description as being faithful to one man for life, having children if God willed, and striving to raise them to be holy, happy, noble adults. I never doubted the importance of this job.

As it turned out, I had also committed myself to the enormous task of managing a home in which all of the above could take place. And so my days, which in college were spent reading and discussing the highest things, became filled with the ever-recurring tasks which an ordered household requires.

Knowing that in the hierarchy of man's activities contemplation of the best things holds the highest place, the doing of dishes, by contrast, could seem a bit menial. The life of the mind is important to me, though, no matter what activities I am engaged in, and without a liberal education I would find it hard ever to live this life. But even the most mundane of tasks has its spiritual side. The manner and spirit with which the necessary work is done are not menial: For God's sake, and my family's, I can work with order and good cheer.

The presence of necessary chores does

not make motherhood a servile occupation, for the central job of motherhood is the education of children. In accomplishing this task, "quality time" in the absence of "quantum time" is an illusion. The children's characters are being formed from minute to minute. I want to be there to oversee their environment and their behavior, to discuss their questions, and to teach them. As Plato says, "Whatever opinions are taken into the mind at that age are wont to prove indelible and unalterable."

The children will be better able to judge of good and evil if at home they have learned to love, before knowing why, good and beautiful things. The love of beauty and truth is organic, growing from a thousand daily observations. If I do not love these things, I can hardly pass along that which I lack. But if I love them and am not there, of what use is it to the children?

To be a good parent in our society, so filled with self-righteous unreason and immorality, it is necessary to be skeptical about the prevailing wisdom. The media override thought, shaping the language and framing the questions to make certain points of view seem self-evident. The widespread use of the term *pro-choice* to describe the pro-abortion position is an example of the success of the media. A liberal education, encouraging an active and critical look at all positions, is a defense against this barrage of unexamined opinion.

Stephen Leacock remarks of men who claim that the classics have made them what they are today, that this, if true, is a very grave charge. Still, through the study of the Bible, St. Thomas and St. Augustine, Plato and Aristotle, the founding fathers, Homer, Dante, and Shakespeare, one becomes aware of and aspires to what Plato calls "the truly good and fair disposition of the character and mind." This disposition, to the extent that I can achieve it, is the most fundamental gift that I can offer to my family and to society.



College alumnae Patricia Puccetti and Barbara Nacelewicz, left, are the general editors of *Faith and Life*, a new catechetical series being written and edited by Catholics United for the Faith. Below, Bill Sockey, a member of the College's first graduating class, returned to the campus in 1986 to serve as director of development for Thomas Aquinas College.



## Helping to Make a Thomas Aquinas Education Possible for Others

Four years as an officer in the U.S. Navy — including two years in Vietnam — were the catalyst for E. William Sockey III entering the College's first class in 1971. "I served in the Navy at a time of great political unrest and unrest in the Church," Mr. Sockey said recently, "and I wanted to understand the events that were taking place around me."

Mr. Sockey was a Catholic lay leader aboard his ship in the Navy and was often asked questions about religion and political events. He left the service to come to Thomas Aquinas, seeking an education that would help him explain the Church's teachings and understand the principles on which judgments in social and political life should be made.

Bill Sockey had a degree before coming to the College, a B.S. which he received from a state university before he entered the Navy. "But I felt, cheated when I left that university in 1967. That education did not equip me to understand the important things going on in the world in our time," he says.

After graduating from Thomas Aquinas in 1975, Mr. Sockey went on to take an M.A. in philosophy at Laval University in Quebec. Between 1978 and 1985, he served as executive director and then vice president of Catholics United for the Faith (CUF), the international lay association, in New Rochelle, N.Y.

"My Thomas Aquinas education was invaluable in my work as a spokesman for CUF," Bill says, "in promoting and defending the faith. It enabled me to think quickly and to speak confidently on the Church's teaching on controversial matters on radio and television and at national conferences."

In January, 1986, Bill Sockey — married and the father of three — returned to Thomas Aquinas as director of development. Now he is helping to make possible for others the education that gave him "the ability to think and reason clearly and concisely about important questions affecting the Church and society."

## College Alumni and the 'Shield of Roses'

A vigorous new chapter of the Shield of Roses — the international pro-life organization — was established recently in Pasadena, Calif., by James Finley (1976) and other Thomas Aquinas alumni including Douglas Alexander (1977), Katharine Blewett (1982), Mr. and Mrs. Donald Harrahill (1979, 1978), Mr. and Mrs. George Kreysten (both 1976), and Mr. and Mrs. Andrew Zepeda (both 1979).

Founded in 1974 by Michael T. Grumbine (1979) and his wife, Deborah, the Shield of Roses was established as an answer to what the Grumbines identify as a spiritual reticence in the pro-life movement. It is an effort to defend the unborn, their mothers, and society itself, against what Mr. Grumbine calls "the great malice and evil emanating from every abortion mill."

From humble beginnings in Los Angeles, the Shield of Roses has grown to number more than 40 chapters across the U.S. and Canada. Members carry out their apostolate — which contains all seven spiritual works of mercy — by praying the Rosary and counseling mothers approaching "clinics" for abortions.

"Not only have thousands of children been spared death by God's grace through Shield members' efforts, but many parents have seen the encounter with our members as a turning point in life, and have returned to faith in Christ," Michael reports.

Regarding the relationship between a Thomas Aquinas education and the Shield work, Mr. Grumbine writes:

"The Christian formation begun at the College bears fruit on the sidewalks of our cities in the Shield of Roses apostolate. The intellectual apprenticeship undertaken at the College gives the alumnus who is a Shield sidewalk counsellor powerful tools: the art of discourse, the ability to focus unrelentingly on the truth, the art of intelligent listening, and an understanding of human nature — especially our fallen nature. . . ."

## Sharing Their Education as Writers and Editors

Catechetics, education reform, the role of Catholic theologians, problems of Vietnam war veterans, and apologetics: These are just some of the subjects that Thomas Aquinas alumni who are establishing themselves as writers and editors have addressed in recent years.

Patricia Puccetti (1978) and Barbara Nacelewicz (1981) — staff members of Catholics United for the Faith (CUF), New Rochelle, N.Y. — are the general editors of *Faith and Life*, a new catechetical series being written and edited by CUF and published by Ignatius Press.

The *Faith and Life* series has been planned according to the principles of catechetics which Joseph Cardinal Ratzinger, prefect of the Vatican's Sacred Congregation for the Doctrine of the Faith, set forth in 1983.

Written for the eight elementary school grades and designed for use in the home, schools, and parish Confraternity of Christian Doctrine programs, *Faith and Life* includes texts, workbooks, and teachers' manuals. Bearing an imprimatur from the Archdiocese of New York, *Faith and Life* books for the four completed grades are being used in the U.S., Canada, Australia, and New Zealand, and will be used in the Philippines. The series will be completed by September, 1987.

After reviewing four volumes of *Faith and Life*, the late Bishop of Australia wrote, "That is how it [catechesis] should be done."

Contributors who have helped write *Faith and Life* include Thomas Aquinas alumnae Sister M. Catherine Blanding, I.H.M. (1976), Martha Long (1976), Terri Vorndran (1976), and Sister M. Theresa, I.H.M. (Barbara Wynne, 1978).

In 1986, articles by two alumnae were cover stories for *Catholic Twin Circle*.

Terri Vorndran's profile of Dr. Tom Dooley was featured on the cover of a January issue of *Catholic Twin Circle* and Katharine Blewett (1982) gave the newspaper a cover story for an August issue, an interview with Fr. Bruce Ritter, founder of the Covenant House shelters.

Kenneth Colombini (1985) has been a contributor to *Homiletic and Pastoral Review* and he and Sabrina Bjornstrom (1979) have written for *The Wanderer*. Kevin Long (1977), public affairs director for the Catholic League for Religious and Civil Rights, is a frequent contributor to such publications as *The Wanderer* and *National Catholic Register*.

Other alumni contributors to *National Catholic Register* include Michael Wald (1977) and E. William Sockey III (1975). Bill Sockey has written also for *Fidelity* and France's *L'Homme Nouveau*. Former student David Bomar, D.D.S. (1976), is the founding editor of *Affirmations*, a journal of public policy.

Mary Ellen Milligan (1978) was a major contributor to Coleen Mast's 1986 text, *Love and Life: A Christian Sexual Morality Guide for Teens*, and Mary Ann Halpin (1979) was an editor of the volume. Published by Ignatius Press, *Love and Life* is an integrated intellectual, spiritual, psychological, and physiological approach to chastity formation for young teenagers. It is based on the 1983 Vatican document, *Educational Guidance in Human Love*.

Nanette Barrett (1979) is the author of *Education Source Book: The State Legislators' Guide for Reform*, a compendium of proposed bills to improve public and private education, published by The American Legislative Exchange Council, Washington, D.C.

## Academic Leadership: Carl Sauder's Work at Catholic U. of Puerto Rico

How did a Southern Californian from Woodland Hills happen to take a teaching position in Puerto Rico?

Speaking on the telephone from Ponce, P.R., one afternoon in December, Carl B. Sauder (1977) said, "Bishop Juan Fremiot Torres, who is the bishop of Ponce and also the chancellor of the Catholic University of Puerto Rico, wanted an alumnus of Thomas Aquinas College to teach at the university.

"But Bishop Torres needed someone who is bilingual in Spanish and English. Since he is a friend of Catholics United for the Faith [CUF], Bishop Torres mentioned his need to Lt. Col. William S. Lawton, Jr., CUF's vice president. And Col. Lawton, a member of the College's Board of Governors, made the connection between Bishop Torres and me."

That was in 1981. Carl Sauder — who is fluent in Spanish, reads Latin, and speaks and reads French — was finishing his coursework for the Ph.D. in philosophy at Laval University, Quebec, where he had received his M.A. in philosophy in 1980. He contacted Bishop Torres and in September, 1981, joined the philosophy department faculty of the Catholic University of Puerto Rico (CUPR) in Ponce, on Puerto Rico's south coast.

Now, at 33, Carl holds the rank of auxiliary professor on the CUPR faculty. Since 1983, he has been director of the university's department of theology and philosophy, which with a full-time faculty of 27 is one of the largest departments in the university. For short periods in 1984 and 1985, he served as acting dean of CUPR's college of arts and humanities.

In addition to his responsibilities in teaching and departmental administration, Carl is working on his Ph.D. dissertation and is a member of CUPR's curriculum committee. He is also a member of the pastoral committee which coordinates the liturgical and spiritual life of the 13,000 students who attend CUPR.

Moreover, Carl Sauder was recently appointed to a one-year renewable posi-

tion as faculty representative on the CUPR board of trustees.

As director of the theology and philosophy department, Mr. Sauder has worked to establish an M.A. program for catechists at CUPR. "This program," he said during the December phone conversation, "helps prepare religion teachers for elementary and high school and enables them to know Catholic doctrine.

"My education at Thomas Aquinas helped me in developing the religious education program because it helped me know the essential courses and the order in which they should be taken."

Another key work that Carl has supervised has been the writing and publication of textbooks for four of his department's theology courses.

"These duties and my work on the curriculum committee are the areas in which I have benefitted most from my Thomas Aquinas education," Carl said. "Thanks to the solid grounding I received at the College in the liberal arts and in the indispensable, orthodox study of philosophy, I am able to exercise some influence in the guidance of CUPR."

Carl's major academic interest is in Aristotle's philosophy of nature and in correlating Aristotle's philosophy with modern experimental sciences and technological advances. It has been the basis for articles he has written for *Horizontes*, CUPR's scholarly journal, and for lectures on applying the Church's social doctrine to questions of modern war that he gave in a 1984 conference sponsored by CUPR's institute for the study of the Church's social doctrine.

Recently, a consultative paper on a common morality for all that Mr. Sauder wrote for the Vatican's Secretariat for Non-believers was chosen to represent the position of CUPR on the subject.

His association with CUPR is a stimulating one for Carl, and Ponce — a historic city on the Caribbean — is a happy home for him, his wife, Kathleen (1978), and their four children.

# Thomas Aquinas Years Are Foundation for Law Career

"What does a law clerk do now in an abortion case, a clerk who thinks that the rule of precedent commands that the U.S. Supreme Court's decision just be followed and is now the law?"

"Someone who has studied St. Thomas Aquinas' treatise on law knows that such an unjust law is no law. So he has at least a starting point. Then what has to be developed is why it is unjust and you get back to some basic principles. . . . There is a higher law involved. Nothing can be done to change that."

Back on campus in November to attend one of the Friday evening lectures, Robert Orellana — Class of 1982 and a 1986 graduate of the University of Notre Dame law school — was talking about the influence his education at Thomas Aquinas College has had on his law school studies and on his work now as a clerk for the Ninth Circuit of the U.S. Court of Appeals, the judicial level directly below the U.S. Supreme Court.

"The effect of my education at Thomas Aquinas was overwhelming from the first week of law school. Law school is a Socratic, case analysis system of learning and the graduate of Thomas Aquinas comes to law school extremely well-prepared to digest cases, see the analysis, and propose a reasoned critique.

"Having read the work of the masters, the great authors' treatises, instead of textbooks, you come to cases in law

school with all the skills you need to understand and analyze cases."

The ability to analyze and articulate ideas that Robert Orellana acquired at Thomas Aquinas College was the foundation for an exceptional career at Notre Dame Law School where for three years he held the Judge Roger Kiley Fellowship, the school's most prestigious fellowship; served as both book review and articles editor on the law review; and graduated *cum laude* in the upper 10 percent of his class.

Robert was the first recipient of the William H. Rehnquist Award for Academic Excellence from the Notre Dame chapter of the Federalist Society in May, 1986.

The work at Notre Dame, in turn, was the foundation for Mr. Orellana's selection to serve as a clerk for Judge Cynthia Holcomb Hall on the U.S. Court of Appeals, for usually only those in the upper five or ten percent of a law school class receive such an opportunity.

As a clerk for Judge Hall, whose office is in Pasadena, Calif., Robert Orellana's principal responsibility is to prepare bench memoranda for each three-member panel of judges on which Judge Hall sits.

Bench memoranda set forth the clerk's view of the best arguments on both sides of a case and include a recommendation for the outcome. "A well-done bench



Robert Orellana, a Notre Dame Law School graduate, is now serving a two-year clerkship with the Ninth Circuit of the U.S. Court of Appeals.

memo can have an enormous influence on how the case is decided," Robert says.

One of the cases on which Robert Orellana was working in November was the suit brought by the government of the Philippines against Ferdinand Marcos and other officials regarding the property which they reportedly took out of the country when Corazon Aquino became head of the Philippine government. Robert did extensive work in preparing Judge Hall on the legal issues involved in the case.

His years at the College serve Robert

well in his work with the Court of Appeals. "One of the greatest things you receive from Thomas Aquinas is the ability to listen to all sides of a question," he says, adding that "at the College you learn to recognize important principles and to argue from facts."

Married to Mary Kern (1981), and the father of two sons, Robert is planning to take a position with Latham & Watkins, a national law firm based in Los Angeles, when his two-year clerkship with the Court of Appeals ends. In late November, he received word that he had passed the California bar examination.

## For a Doctoral Student at Harvard

# Thomas Aquinas College Education Is a Good Competitive Edge

By Michael Waldstein, Ph.D.  
Class of 1977

Following my graduation from Thomas Aquinas College in 1977, I studied at the University of Dallas where I received the Ph.D. in philosophy in 1981. I continued at the Pontifical Biblical Institute, the *Biblicum*, in Rome and in 1984 received a licentiate in Sacred Scripture. Now I am a doctoral student in New Testament studies at the Harvard Divinity School.

I am deeply grateful for the years I spent at Thomas Aquinas. In the eight years since I graduated from there, my gratitude has increased. Let me single out some of the reasons for this gratitude.

Already in the external terms of success, my education at Thomas Aquinas College has proved to have a good competitive edge. I graduated *summa cum laude* from the *Biblicum* — in a class of about 100 there were three others besides me who graduated *summa cum laude* — and my professors at Harvard were considering me for a Junior Fellowship, which is the highest honor given by the university to a student. I say this because I am not an exceptionally gifted student. Both at the *Biblicum* and at Harvard, there are many students who have greater speed, dexterity, and memory power than I.

But what Thomas Aquinas has given me is a certain vigor and directness of thinking. It is often easier for me than for much brighter students to go to the center of a text and to defend my reading. The reason lies, I think, in the tutorial method at Thomas Aquinas and in the use of primary texts rather than textbooks. From the very start, the tutorial method encouraged me to think actively, and the primary texts, even in their great difficulty, were extremely articulate and forceful in bringing out the essential point at issue.

The intellectual skills which Thomas Aquinas College has given me are closely related to a more substantive point: I was introduced in a disciplined way to some of the most basic questions, principles, and methods, which underlie the various branches of human knowledge. This introductory overview enabled me to make more orderly progress in absorbing and judging the various po-

*Michael Waldstein's assessment of the value of his Thomas Aquinas College education in postgraduate studies is representative of what alumni of the College report of their experiences in graduate schools in other fields. Dr. Waldstein originally made this presentation in an address to friends and alumni of the College at a reception at the New York Yacht Club, New York City, in November, 1985. He is married to the former Susan Burnham (1978). With their three children, they live in Cambridge, Massachusetts.*

sitions taken in Biblical scholarship.

Again, the use of primary texts at Thomas Aquinas is a crucial element. My fellow students at Harvard were never as clearly confronted with the basic questions in their most articulate formulations. They battle with their echoes. This is why so much of their energy is spent in groping around instead of in digging straight down to the roots. In this way, Thomas Aquinas College gave me truly a liberal education as the necessary basis for further progress.

I am becoming more and more aware of the crucial importance of one aspect of the foundation I received at Thomas Aquinas, namely, the study of the origins of the scientific revolution. At Thomas Aquinas, we closely read Bacon, Descartes, Galileo, Newton, Lavoisier, etc., and we confronted their philosophy of nature with that of the ancients and the medievals. This critical confrontation has made me much more aware of the grave problems of our modern scientific world view.

The very first seminar I took at Harvard was on Rudolf Bultmann, who is perhaps the most influential New Testament scholar of this century. I was amazed to see how his whole scholarly and theological enterprise, which is so destructive to the faith, originates in a wrong attempt to confront the defects of the modern scientific view of nature. If I had not been introduced at Thomas Aquinas College to some of the basic questions and principles of the scientific revolution, I would not have seen this. I could still have seen that Bultmann's Biblical scholarship is contrary to the faith, but I could not have seen the root of the problem. Thomas Aquinas College gave me the critical resources to do this.



Michael Waldstein speaking at a reception for friends of the College.

And so the College gave me the most important means for doing the work I hope to do, namely, to sift critically and from the point of view of faith through contemporary Scripture scholarship.

Most importantly, Thomas Aquinas College introduced me to the Fathers of the Church and to St. Thomas Aquinas. It thereby gave me a little taste of what real wisdom might be like, and that the hope for wisdom is not completely fruitless. It began to show me that the intellectual tradition embodied by the Fathers and St. Thomas and continued by authors like Newman, de Lubac and von Balthasar, has a depth and strength which is unparalleled by anything else.

Many people at Harvard smile down on the Catholic tradition as an infantile attempt at thinking, long surpassed by their sophistication and maturity. And yet there is nothing they offer which could hold a candle up to it. I am most grateful to the College for having allowed me to see this.

Let me briefly turn to two criticisms of Thomas Aquinas College which I have come across, in order to tell you how they compare with my experience.

It is sometimes said that the College is weak in the humanities and the arts; that

the emphasis is too abstract and conceptual, too Aristotelian, and not historical enough. When I was a student at the College, I sometimes repeated this criticism. But my experience in Rome gave me a different perspective.

At the Biblical Institute, I met students and teachers with tremendous culture and with a real sense for the Catholic tradition. Yet they often lacked the clarity of reflection necessary to defend their Catholic sense. Above all, they were cowed by natural science and too readily conceded ground to the scientific world view, even if it went against their Christian sense.

This experience in Rome has shown me that the emphasis at Thomas Aquinas College is the correct emphasis. A rebirth of intellectual life can only come from disciplined reflection on the foundations.

Graduates of the College are sometimes seen as too belligerent and polemical, insensitive and inflexible in their positions. I think the occasion for this danger lies in something very positive. It lies in the seriousness and depth with which the College confronts the problems of modernity and in the strength of commitment to the Catholic tradition which students acquire there.

When the students leave the College and find themselves in a rather chaotic environment, they sometimes lack the prudence and flexibility necessary to deal with it. This is unfortunate, but it is not a direct reflection of the spirit of Thomas Aquinas College itself which is truly a spirit of liberal education, not a doctrinaire spirit of close-mindedness.

Just a few weeks ago, I had the chance to experience that spirit again. It was thrilling. I was invited to give a lecture at Thomas Aquinas. The question and answer period lasted for more than three hours. It vividly recalled the long hours we used to spend in the College cafeteria after dinner, passionately discussing the immortality of the soul, or St. Anselm's proof for the existence of God, or the finiteness of the universe, or the merits of Descartes' philosophy of nature.

I increasingly appreciate my years at Thomas Aquinas as a time for truly liberating education, as a time in which I learned to love truth and to be confident that we can attain it, however imperfectly.