



THOMAS AQUINAS COLLEGE NEWSLETTER

Winter 1997-1998

Pope John Paul II Welcomes College Delegates in Rome

*Ambassador William Wilson,
College President Thomas Dillon and Mrs. Dillon
on Good-Will Mission to Vatican City*

Dr. Dillon's first-hand report:

Last October, my wife, Terri, and I were treated to a unique and unforgettable trip, when College Board member William Wilson, the first U.S. Ambassador to the Holy See, took us to Rome. This was an invaluable opportunity to tell the Holy Father and others in the Vatican about our College and its loyalty to the Pope and the teaching Church.

In the late 1960s, the leading U.S. Catholic colleges and universities implemented what was known as the "Land O' Lakes Statement," which declared that to perform its teaching function effectively a Catholic college must be autonomous and free from any outside influence, whether lay or clerical. That statement was a declaration of independence from the teaching Church.

On the other hand, the founders of Thomas Aquinas College contended that for a school to be Catholic it must educate under the light of the Catholic faith. In our view, academic freedom must be grounded in faithfulness to Christ and His Church, because education is ordered to learning truth, and Christ is the Truth that sets us free. This was the chief premise of our 1969 founding document, *A Proposal for the Fulfillment of Catholic Liberal Education*.

Twenty-one years later, John Paul II articulated this same premise in his Apostolic Constitution on Catholic universities, *Ex Corde Ecclesiae*. Our founders had, in fact, anticipated what the Holy Father was to say about the nature of Catholic education — and this is what we wanted to convey to him by our visit. In addition, I wanted him to know he had the prayerful support of our entire community, as shown by a large spiritual bouquet we had gathered for him, and I wanted to ask his prayers for our beloved chaplain, Fr. Thomas Conn, who was dying of cancer.



Pope John Paul II receives the College's founding document, which anticipated by twenty-one years his Apostolic Constitution on Catholic higher education, Ex Corde Ecclesiae.

Ambassador Wilson introduced us to numerous other key figures in the Vatican, such as Cardinal William Baum (Prefect for the Commission on the Penitentiary), Archbishop John Foley (Pontifical Secretary for Communications), and Msgr. James Harvey (the Vatican's Deputy Secretary of State). We also visited with Bishop Murphy (Vicar General of the Boston Archdiocese), Stefano Falez (Ambassador to the Holy See for the Knights of Malta), and officials at the Gregorian University, the Legionaries of Christ seminary, the North American College, and Athenaeum of the Holy Cross, the Opus Dei university. We also enjoyed seeing a few of our College alumni studying in Rome: Fr. Phil Chavez ('86), Pia DeSolenni ('96), and Bill Dunn ('97).

We were overwhelmed with sights as we toured the Sistine Chapel and the Vatican Museum, and strolled down a Vatican hall adorned with paintings by Raphael. In St. Peter's Basilica, we saw the heights to which art and architecture can be raised when inspired by thoughts of the divine. We were even treated to a balcony view of the Holy Father, below us, giving his general audience to the faithful gathered in St. Peter's Square. Posters everywhere heralded the imminent pronouncement of St. Therese of Lisieux as a Doctor of the Church.

One cannot escape the visible symbol of the Church in Rome, where saints walked and martyrs died. The Church, figuratively built on the Rock of Peter, is also literally built on his bones at St. Peter's Basilica. Pope after pope is buried in

Cont'd, p. 9



(L to R: Mrs. Dillon, Cardinal Ratzinger, Dr. Dillon, Ambassador Wilson)

Upon our arrival in Rome, Ambassador Wilson graced us with exceptional hospitality and helped assure that we were warmly received throughout the Vatican. During our whirlwind 8-day trip, we met with top Vatican officials and were treated to private tours throughout the Vatican. It seemed as if everywhere we went, people had heard of Thomas Aquinas College and held it in high esteem: the College's reputation had preceded us.

Our first visit was with Cardinal Pio Laghi, Prefect of the Congregation for Catholic Education, who is responsible for implementing *Ex Corde Ecclesiae*. Cardinal Laghi, who had been Ambassador Wilson's counterpart as the first Apostolic Pro-Nuncio to the U.S., had known of the College and its faithfulness to the Magisterium. I gave him our founding document, and we discussed the problems in Catholic higher education in America. He understood these problems and was enthusiastic about the College's response.

Ambassador Wilson also introduced us to Cardinal Ratzinger as coming from "the best Catholic college in the United States." We met with Cardinal Ratzinger for about 45 minutes, as I talked to him about the College, and thanked him for his work for the Church. He agreed with our understanding of Catholic education and was pleased to learn of the number of religious vocations from the College. I was particularly impressed by his intelligence, his kindness, and his receptivity. He expressed fondness for our graduate, Michael Waldstein (class of '77), who is President of the International Theological Institute near Vienna, and indicated that he would like to visit our College some time — something I encouraged him to do.

Former U.S. Treasurer William E. Simon Offers \$500,000 Endowment Challenge

Former U.S. Secretary of Treasury William E. Simon has pledged \$500,000 to be paid over three years to the College's endowment fund, as part of a matching gift donation. In short, the College has the potential of raising one million dollars for the William E. Simon Scholarship Fund, as Mr. Simon will match, dollar for dollar, every amount given in response to this challenge, up to \$500,000.

Mr. Simon, who served under Presidents Nixon and Ford, currently serves as president of the John M. Olin Foundation, which has donated \$250,000 to the College to date. Mr. Simon's recent pledge, however, is his first personal gift to the College.

Long-dedicated to numerous Catholic and philanthropic causes, Mr. Simon made the pledge because of his desire to see Thomas Aquinas College grow and attract more students. Mr. Simon wants to see this scholarship program firmly established so that the needs of the College's student financial aid program can be met.

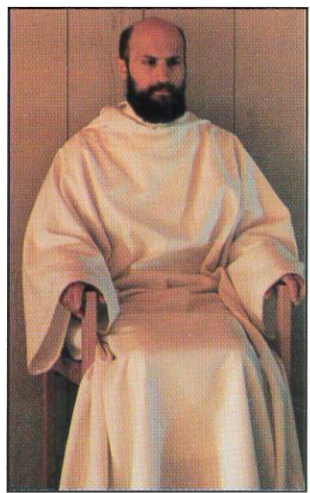
Mr. Simon announced his pledge intention in September, 1997, to College President Tom Dillon, who later met with Mr. Simon at his ranch to work out details. About the pledge, Dr. Dillon stated: "We are very blessed to have Mr. Simon's involvement with the College. His pledge represents a magnificent opportunity for us to meet our financial commitments and to help more students benefit from the education that Thomas Aquinas College has to offer." Since Mr. Simon's announcement, the College has already raised \$300,000 towards the matching goal.

In Memoriam, Pages 4 - 5

Mother Teresa • Fr. Thomas Conn, S.J. • Angela Baird • Herbert Ratner, M.D.

Twenty-Five Years • Twenty-Five Priests!

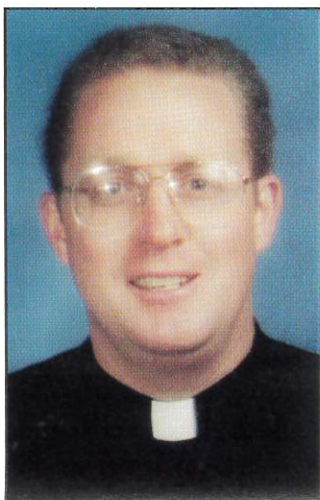
Roughly 12% of Thomas Aquinas College alumni pursue vocations to the priestly and religious life. While not all have been called to take final vows, many have. In fact, 25 men have been ordained to the priesthood in the first 25 years of the College's existence.



Fr. Isaiah Teichert, O.S.B. Cam.

The numbers are almost evenly divided between those who pursued vocations before and those who pursued them after graduation from the College. All but 5 priests are members of 12 different religious orders or congregations. Of those who are professed members of a religious order, 5 are part of eremitic or cloistered communities (Cistercians, Carthusians, Benedictines, Maronite Monks, and Benedictine Camaldolese Hermits). The Legionaries of Christ claims the most alumni priests with 5, while the Oblates of the Virgin Mary follows closely with 4.

Almost all of these priests found their vocations at the College. Fr. Matthew O'Donnell ('88), a parish priest with care of 4,000 families in Tracy, California, says that his daily Mass attendance and growth in his prayer life at Thomas Aquinas College "played a pivotal role" in forming his religious vocation: "TAC gave me the true freedom to follow Christ joyfully."



Fr. Matthew O'Donnell

Fr. Michael "Francis" Gloudeman, O. Praem. ('84) says he will never forget the clear and deep call he felt to be a priest, during one of his daily holy hours

in front of the Blessed Sacrament at the College. Fr.



Fr. Francis Gloudeman, O. Praem

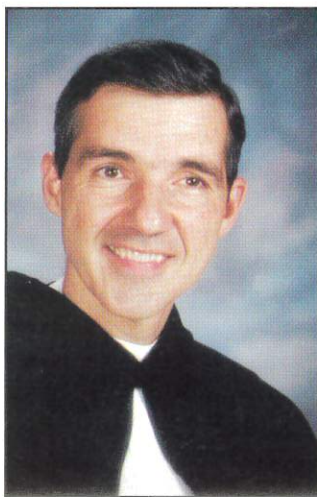
Francis—the "bicycle priest"—was the focus of a January cover story in *Our Sunday Visitor*, because of his unique dedication to helping home-schooling families with catechesis near St. Michael's Norbertine Abbey in Silverado, California.

Many, like Fr. Francis, credit their vocations to more than just their exposure to the sacramental life at the College. "More than several times since graduating, I have caught myself reflecting about where I would be without the convictions which the College's education has rooted in my intelligence, and in my heart," says Fr. Mark Bachmann, O.S.C. ('82*), whose vocation is the monastic life. "How

much easier it is," he says, "to dominate the little trials of life when one remembers from Freshman philosophy that a passion is just a disposition and therefore is bound to pass—or from Junior year, that true happiness lies in activity, in the use of our faculties."

The habit of thinking is what Fr. James Garceau, CRIC ('78*) values from his college education. "At TAC, we learned to go to the sources to find truth. I believe that a priest today must stay close to the Source of his priesthood, Jesus Christ, the eternal High Priest."

As he says, "I am thankful to the College for guiding me through texts that helped to strengthen my faith, and so disposed me better to respond to God's call in the priesthood."



Fr. James G. Garceau, C.R.I.C.



Fr. Anthony Kramer, O. Mar.

Fr. Sean "Anthony" Kramer ('86*), echoes the same, living as a contemplative monk with the Congregation of Maronite Monks in Bethlehem, South Dakota. "The writings of St. Thomas and the other doctors and Fathers are a principal source of nourishment for my life as a contemplative monk. Without the education I received at Thomas Aquinas College, much of this Catholic tradition would have remained a closed book to me."



Fr. Peter Short, O.M.V.

Father John Higgins, ('90*) a Bronx parish priest, sums up much of what others have found in living their vocation: "People are hungry for the truth and my education at Thomas Aquinas College helped me to become a better servant of the Truth."



Fr. John Higgins

[In a coming issue, look for our profile on alumni women religious and lay brothers.]

"... ask the Master of the harvest to send out laborers into his harvest." Luke 10:2

Thomas Aquinas College Alumni Priests (by class)

Rev. James Montanaro, O.M.V. ('77*)

Oblates of the Virgin Mary
Institut M. S. Di Fatima, Rome, Italy

Rev. Isaiah Teichert, O.S.B. ('78)

Benedictine Camaldolese Hermits,
Immaculate Heart Hermitage, Big Sur, California

Rev. Peter Short, O.M.V., ('78)

Oblates of the Virgin Mary
Parr. San Ignacio, Cordoba, Argentina

Rev. James Garceau, C.R.I.C. ('78*)

Canons Regular of the Immaculate Conception,
St. Francis of Assisi Church, Los Angeles

Rev. Peter Hopkins, L.C. ('79)

Legionaries of Christ
Cheshire, Connecticut

Rev. Edward Hopkins, L.C. ('80*)

Legionaries of Christ
Bloomfield Hills, Michigan

Rev. Mark Avila, O.M.V. ('81)

Oblates of the Virgin Mary
St. John's Seminary, Camarillo, California

Rev. Mark Nemitz, O.M.V. ('81)

Oblates of the Virgin Mary
Sacramento, California

Rev. Mark Bachmann, O.S.C. ('82*)

Canons Regular of the Order of the Holy Cross
Abbaye Notre-Dame, France

Rev. Barry O'Toole, L.C. ('83)

Legionaries of Christ
Cheshire, Connecticut

Rev. Kermit Syren, L. C. ('84)

Legionaries of Christ
Cheshire, Connecticut

Rev. Jude Francis Vos ('84)

Diocese of Fargo, N.D.
St. Joseph's Church, Devil's Lake, North Dakota

Rev. Rory O'Toole, L. C. ('84)

Legionaries of Christ
Monterey, Mexico

Rev. Francis Gloudeman, O. Praem ('84)

Canons Regular of Premontre
St. Michael's Norbertine Abbey, Silverado, CA

Rev. Christopher DeHerrera ('85*)

Archdiocese of Denver, CO
Littleton, Colorado

Rev. Andrew Koch, O.S.B. ('85*)

Order of St. Benedict
St. Benedict Abbey, Still River, Massachusetts

Rev. Mary Michael Tobias, O. Cart. ('86)

Order of Carthusians
Arlington, Vermont

Rev. Jeff King ('86)

Diocese of Gallup, N.M.
Holy Trinity Parish, Flora Vista, New Mexico

Rev. Philip Chavez, S.O.L.T. ('86*)

Society of Our Lady of the Most Holy Trinity
Robstown, Texas

Rev. Anthony Kramer, O. Mar. ('86*)

Congregation of Maronite Monks
Holy Nativity Monastery, Bethlehem, South Dakota

Rev. Matthew O'Donnell ('88)

Diocese of Stockton, CA
St. Bernard Church, Tracy, California

Rev. Bernard McCoy, O. Cist. ('88*)

Order of Cistercian Fathers
Cistercian Abbey, Sparta, Wisconsin

Rev. John Higgins ('90*)

Archdiocese of New York, NY
Church of the Holy Rosary, Bronx, New York

Rev. Charles Van Vliet, F.S.S.P. ('91*)

Priestly Fraternity of St. Peter
St. Clements Church, Ottawa, Ontario

Rev. John Berg, F.S.S.P. ('93*)

Priestly Fraternity of St. Peter
Elmhurst, Pennsylvania

* Denotes alumni as graduate

Alumni Profiles

Medical Ethicist



Greg and Diana Pesely

Matthew, Brendan, Michael, Monica, and Anna-Marie

A Catholic medical ethicist is one way to describe Greg Pesely. Pesely serves as an internal consultant for the Mission Services Department at the Order of St. Francis ("OSF") Healthcare System in Peoria, Illinois. OSF is a Catholic health care system covering 11 different facilities, the largest system in Illinois outside Chicago.

Pesely is involved in developing, administering, and applying a variety of health care policies throughout this system. "Basically, we're trying to recover Catholic culture in the health care industry," he says. His work runs the gamut of life issues. The provision of artificial nutrition and hydration to comatose and incapacitated patients, treatment of tubal pregnancies, the development of HMO's, the provision of artificial birth control pills and devices, the development of new drugs, and medical care for the indigent are just some of the issues he grapples with regularly.

"We try to educate doctors about what's acceptable and explain the reasons why," he said. Working in close association with Peoria Bishop John Myers and leading Catholic ethicists in the U.S. and Rome, Pesely helps formulate policies, often on cutting edge issues, often fraught with complexity. Pesely recognizes that making difficult prudential decisions does not often please all people. "We try to do the best we can under the circumstances."

Sometimes his work leads the industry, as when he participated in developing a "Rape Protocol," to ensure that proper protections would be in place, not only for the woman, but for developing embryos. Other Catholic facilities throughout the country have since implemented it.

Pesely is well-trained for his job. After graduating from the College in 1977, he pursued a doctorate in philosophy at Laval University. He taught for two years at St. John's Seminary in Los Angeles, and then for eight years at Benedictine College in Atchison, Kansas.

Before coming to OSF in 1996, he served for three years as the Coordinator of Catechetical Ministries under Bishop James Sullivan in Fargo, North Dakota, where he was in charge of implementing catechetical programs throughout the Diocese. While there, he helped establish a national network of diocesan catechetical directors to help promote catechetical reform in the Church.

In his spare time, Pesely has devoted years of teaching CCD to junior high and high school students, as well as parish and diocesan RCIA and catechetical programs. In addition, he has published numerous articles in several diocesan newspapers, as well as the *National Catholic Register*, *Catholic Twin Circle*, and *Our Sunday Visitor*, in which he wrote a weekly column on liturgical readings for almost four years. He has also authored six catechetical booklets for *Prayer in the Home Press* which have been published in English and Spanish.

While in Kansas, Pesely and his wife, Diana, established a newborn infant assistance program to support at-risk mothers. Still going in its seventh year, it has helped more than 150 mothers and babies. Greg and Diana have five children of their own, ranging in age from 18 months to 10 years.

Congressional Aide



Maggie Wynne

with Congressman Chris Smith (R-NJ)

"Maggie has been key on Capitol Hill, fighting for the right to life each and every day. As the staff director for the House Pro-Life Caucus, she is a valuable asset in the legislative process, indispensable in the many legislative battles waged to protect life in all of its stages - and equally critical in uncovering and defeating duplicitous and bad legislation promoting the culture of death," said Rep. Chris Smith (R-NJ), Chairman of the House Pro-Life Caucus.

Few people know the inside story of national prolife politics better than Maggie Wynne (class of 1983). Maggie is at the cutting edge of every piece of prolife legislation that involves, or could involve, the Federal government.

Her job is to act as the conduit of information between prolife and profamily groups and various members of Congress on these issues. Keeping a well-trod path to her door are representatives from all of the familiar prolife organizations.

"You see the best and the worst in people here," she said. "There are few easy wins; lots of seemingly unanswered prayers."

Maggie's work has even put her on the world stage, as when she attended the 1994 International Conference on Population and Development in Cairo, Egypt on behalf of the International Right to Life Foundation. She spent time with some of the delegations from Latin America and the Holy See, "decoding language for the delegates, so they understood what was involved." "For example, the term 'reproductive rights,'" she said, "does not mean what they thought it meant."

Since graduation from the College in 1983, Maggie has dedicated almost her entire life toward the protection of the unborn on many different fronts. For 11 years, she has weathered the sidewalks in front of abortion clinics from Los Angeles, to Falls Church, Virginia, often as a silent witness to horrific evil. In 1995, she joined the board of a center which counsels Hispanic pregnant women on alternatives to abortion.

Before her present assignment as Director of the bi-partisan House Pro-life Caucus, which is co-chaired by Congressman Smith and Jim Barcia (D-Mich.), Maggie served, during the Bush Administration, as Director of Public Policy for the National Committee for Adoption (NCFCA, now-called National Council for Adoption). At the same time, in 1992, she obtained a Masters in Theological Studies from the John Paul II Institute for Studies on Marriage and the Family. From 1985 to 1990, she served as Legislative Assistant to Rep. Tom Bliley (R-Va.), where she was also engaged in monitoring life issues.

"The education I received at TAC, and the ample opportunity for reasoned debate, have proved invaluable both in my sidewalk counseling and other prolife activities," she says. "Legal abortion violates fundamental principles of what it means to be a human being - a child of God - and the sophistry used to defend it doesn't withstand scrutiny."

Following graduation from the College, Maggie taught 5th grade in Beverly Hills and then left for Washington, D.C. where she also taught CCD for eight years.

Maggie's fondness for the College endures. "The opportunities for spiritual growth at TAC are endless, and, 15 years later, I still miss living in a community where sacraments and other devotions are readily available.

Lawyer/Homemaker



Andy and Anita (Grimm) Zepeda

and their children

Having grown up in the forests of Washington state's Olympic peninsula, Andrew Zepeda (class of 1979) made a big leap geographically and culturally to attend Thomas Aquinas College. Having now become a partner in Lurie & Zepeda, a nine-attorney law firm in Beverly Hills, Andy has made that leap all the more, well, Olympian.

Andy was an avid reader but became tired of high school. "I loved politics and history. Everything I thought was a classic I wanted to get my hands on." One day his father gave him an advertisement about the College. Intrigued by the ad, Andy sent for the College's founding document and became "totally convinced" he should go nowhere else.

Andy had never visited the College or even California, but he got on the plane to travel to enter as a freshman. "My mother thought it was absolutely crazy." She became reconciled to the idea. All nine of her children have graduated from the College.

It was the best move of his life. "My College years were really happy years. I look back almost with envy. The hours of study - almost every class - were delightful. I never had any doubt this was the right thing to do. To meet all those people of like mind - interested, devoted to learning, to the Church - was wonderful."

One of "those people" was classmate Anita Grimm, the eighth in a family of 17 children. Andy and Anita, married in 1980, now have 11 of their own. Anita's additional stupendous accomplishment: She home-schools them.

Andy turned down several full-ride fellowships in the history of science before entering law school at Notre Dame. Charles Rice, then its dean, was fond of saying: "Thomas Aquinas graduates are the best - period, paragraph."

Andy was recruited to a 500-member firm in Los Angeles. But six months later, the firm broke up, and partner Bruce Lurie asked him to join a new firm. In 1988, Andy became a partner there, and in 1991 the name was changed to Lurie & Zepeda. The firm specializes in complex business, real estate, and corporate litigation.

Apart from his demanding schedule handling commercial litigation, Andy has dedicated his talents to prolife causes, such as the pro bono defense of many defendants in the first Operation Rescue trials in Los Angeles. Currently, he is lead counsel challenging the constitutionality of the City of Monrovia's daytime curfew, which oppresses home-schooled families.

In 1989, he and other like-minded attorneys founded the Life Legal Defense Foundation to protect the rights of prolife demonstrators. That organization has now grown to a network of several hundred attorneys throughout the state and has won several important legal challenges. Andy recently helped win a case striking down as unconstitutional the City of Santa Barbara's attempt to limit sidewalk counseling at abortion clinics. Mary Reilly, Life Legal's administrative director, says: "Andy is just awesome. His brain, his generosity, his talent, are incredible. We need more attorneys like him."

Andy also spreads his time over other worthy pursuits. He serves as Scoutmaster for a troop of home-schoolers, Treasurer of the Newman Club, and lector at St. Therese Church in Alhambra. In 1996, he became the first alumnus elected to the College's Board of Governors.

In Memoriam



**Mother Teresa, M.C.
At 1982 Commencement**

On September 5, 1997, Mother Teresa of Calcutta entered Eternal Life. Sister Marcella Isaacson, M.C. (Class of '86) offers a personal reflection.

"God loved the world so much that He sent His only Son, Our Lord Jesus Christ, and Jesus loved the poorest of the poor so much that He gave our Mother to us - Mother Teresa of Calcutta."

These words, spoken by Sr. Nirmala, summarize the gift that our Mother has been to the Church and to the world. Mother's life was radiant with the truth, love and mercy of the Gospel, and she unfailingly treated each individual with the same tender, supernatural and unselfish devotion.

Personally, it was through attending a talk given by Mother in the late 1970s that I first experienced the vitality and power of Mother's faith. It wasn't until some years later, as a stu-

dent at Thomas Aquinas College, that my heart was ready to accept the challenge to which her faith confronted me - to respond fully to a vocation of supernatural love and sacrifice, a vocation with an ideal of no one but Jesus.

Mother will always have a "Mother's place" in the heart of every Missionary of Charity, as well as a central place in our religious congregation. The M.C. vocation is to satiate the thirst of our Crucified Spouse for love and for souls as He disguises himself in the poorest of the poor. Mother always wanted her Missionaries of Charity to be true to their name, and she never ceased to set before her spiritual children the means to become true Missionaries of Charity through intimacy with Jesus in the Eucharist and through tender and childlike devotion to Our Lady.

Our Lord gave Mother a charism for the church and for the world, a

charism which is alive in the hearts of her spiritual children and which will shine more and more brightly as the number of young men and women who respond generously to Jesus' call continues to grow.

I am confident that Jesus will allow Mother to continue to intercede for the work of love which He entrusted to her during her life. Mother always said that the work is not our work but God's work, so let us pray that God will call many more Missionaries of Charity to bring His love and presence to the poor:

"Mary, Mother of Jesus, give me your heart, so beautiful, so pure, so Immaculate, so full of love and humility that I may be able to receive Jesus in the Bread of Life, love Him as you loved Him and serve Him in the distressing disguise of the poorest of the poor. Amen."

- Mother M. Teresa MC

Before his death from cancer on Oct. 17, 1997, Fr. Thomas Conn asked College President Thomas Dillon to give a eulogy after his Funeral Mass. Following is Dr. Dillon's eulogy, given at Loyola Marymount University.

I am deeply honored that Father Conn had asked me to say a few words after this Mass, which we have offered for the happy repose of his soul.

Fr. Conn was a gift from God to Thomas Aquinas College, where he served as a chaplain for the last 4 years. It is impossible to think about him without a smile. His great wit, his affectionate teasing (always with a point to his needle, of course, for the benefit of the recipient)—such things certainly made him greatly beloved in our community.

How many times did Father sit quietly with students at dinner, only to have them spellbound by his stories at the end of the evening? How many times did he lighten their burden with his good cheer, his consoling and wise words, his expressions of faith and trust in God's providence? In advising students, his prudence was legendary, a prudence built upon his good 'horse sense,' which, by the way, should not be confused with his sense of good horses — which also was legendary.

I could speak for hours about Father Conn's wonderful personal qualities, but I want instead to focus on the one thing that defined his life and determined his every action—and that is his priesthood. Father Conn was well aware that upon receiving Holy Orders there was a fundamental and radical change in his very being. He understood that he had been called by God

to be a mediator between God and man—that through his priesthood, he had been granted the power to act *in persona Christi*, and, in that role, to bring us grace through the Sacraments.

I have a letter in which Father Conn remarks that there are priests who sanctify us and priests who scandalize us. He writes, "we priests have the obligation to lead men to sanctification and salvation." His words here, of course, provide a key to understanding him, for Father Conn gauged all his acts by his priesthood and by his sacred obligation to care for souls, and thus he endeavored, both in his life and in his death, to imitate Christ, and especially the priesthood of Christ.

In a Holy Thursday letter to all the Bishops of the Church on the mystery and worship of the Eucharist, Pope John Paul II says that the Eucharist is the principal and central *raison d'être* of the Sacrament of the Priesthood. Father Conn was devoted to the Eucharist, in which, he constantly affirmed, we have really present the Body, Blood, Soul and Divinity of Christ—and this indeed was the center of his priestly life.

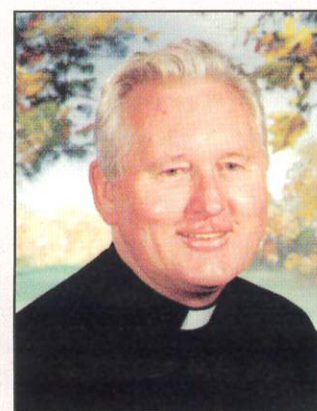
It is clear that his Eucharistic devotion bore fruit. I cannot help but think of the after-Communion prayer of St. Thomas Aquinas, in which we ask that the Eucharist perfect us "in charity and patience; in humility and obedience." These virtues, which so perfectly characterized the life of Christ, also characterized the life of Father Conn. Think about how well he lived them: Charity - Patience - Humility - Obedience. With his own quiet example, Father Conn showed us how we, too, might imitate Christ in our everyday lives.

Of course, there is another virtue which Father manifested, and that was unswerving faithfulness—faithfulness to God, faithfulness to the truths of the Catholic faith, and faithfulness to his vows. In my last conversation with him, I asked what he would like me to convey to our students. He responded, "tell them to remain faithful to the Holy Father. So long as they continue to do the Lord's work, everything will be all right—if we start to go off on our own, then we will have problems." "The students," he said, "should be the Pope's men."

While funerals are, in one way, for the deceased, they are in another way for the living—for you and me—to remind us of our mortality and to help us reflect on the source of our existence, so that we take the measure of our lives and renew our resolve to live for God—in whom, as St. Augustine says, our hearts are destined to rest.

Father Conn, by his example, has shown us how faithfully to commit ourselves to Christ. He has shown us how to live a good life, and he has shown us how to die a holy death. In his last days, he never complained of his sufferings, but rather peacefully and willingly united them with Christ's. He offered his prayers and his sufferings for his family and friends, for his brother Jesuits, for our College and students, and for the Church. The great faithfulness to God that shaped his life suffused his edifying death.

In our sadness over our loss of this great priest, his fidelity to God offers us tremendous consolation. After all, when a mere thief, crucified alongside our Lord, in his last moments expressed faith in Christ, Our Lord said to him:



**Fr. Thomas Conn, S.J.
College Chaplain**

"Truly, I say to you, this day you will be with me in Paradise." Imagine, therefore, what our Lord says to a holy priest who has walked with Him in absolute faithfulness all of his priestly life.

I shall close these reflections with a passage from the Spiritual Exercises of St. Ignatius:

Take, O Lord, and receive all my liberty, my memory, my understanding, and my entire will.

All that I have and possess Thou hast given to me, and to Thee, O Lord, I return it. All is Thine; dispose of it wholly according to Thy will.

Give me only Thy love and Thy grace, for this is sufficient for me, and I desire nothing more.

These words of St. Ignatius sum up, I think, the will and life of Father Conn.

Let us thank God for having blessed us with the life of Father Conn, and let us be consoled in our sorrow—indeed, let us be joyful—that God has called him to a heavenly home, where, in the words of the Scriptures, he is a priest forever.



**Angela Baird
Student, Class of 2000**

(Reprinted with permission, National Catholic Register, Nov. 30, 1997)

Nineteen-year-old Angela Baird died Nov. 6 after a tragic hiking accident, barely two months into her sophomore year at TAC. She was with a group of seven other students Nov. 5 on a hiking trail in Los Padres National Forest, located behind the campus, when she lost her footing on an overhang and fell 70 feet onto rocks below.

Jon Daly, a junior, who was following her on the trail quickly called out for someone to run back to campus for help. "I found her at the bottom [of the ravine] on her back and conscious"

explained Daly. An experienced rock climber, he knew Baird was hurt, but did not know how badly. "I knew we were going to stay there until the paramedics arrived," he said, explaining that he checked her pulse and covered her with blankets to keep her warm.

It was three hours before the paramedics could get to the site. "We prayed the whole time," said Daly. "I asked her what she wanted to pray for. The first thing she said was to pray for aborted babies, then she said to pray for her dad and to her guardian angel. She was peaceful the whole time. After a little while it was hard for her to speak.

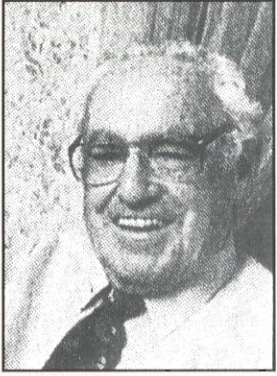
I told her we'd pray out loud and she could pray in her heart."

Daly put a rosary in her hand that she clutched. "The thing that moved me the most as I look back on it now," said Daly, "is the prayers for the aborted babies and her father—it's so beyond me. It was selfless of her to pray for them as [seriously injured as she was]. That's amazing and beautiful to me."

John Finley, also a junior at the College, agreed. Finley was on campus when the news came that a student had been seriously injured on a hike. Aware of the inaccessibility of the trail and that

Continued next page

In Memoriam



Herbert Ratner, M.D.
1990 Recipient
Thomas Aquinas Medallion

Dr. Herbert Ratner, a member of the College's Board of Visitors and the 1990 Thomas Aquinas Medallion recipient, passed away on December 6, 1997, at age 90. His long and distinguished career of service to society and the Church was remarkable.

Born in 1907 in New York City, the youngest of five children, Dr. Ratner was raised in a liberal and nominally Jewish home. He was named after the evolutionist philosopher Herbert Spencer. As a young Boy Scout, he was awakened to the great "book of nature," and his sense of wonder deepened by his high school reading of Chesterton, Hippocrates, and Aristotle. He later went to Medical School at the University of Michigan, where he met and married a fellow medical student, Dorothy Smith. (Dorothy passed away in May, 1996).

While in Ann Arbor, the Ratners came to know a brilliant Catholic, Herbert Schwartz, who introduced

them to the ideas of St. Thomas Aquinas and the natural law. The Ratners finished medical school in 1934 and followed Schwartz to the University of Chicago in 1937, where Dr. Ratner took a new position as senior member of the school's Committee on Liberal Arts to help shape the emerging Great Books movement.

In 1938, his first daughter, Helen, was born, and the Ratners decided to ask to be baptized themselves. Herb Ratner later recalled in an interview: "It wasn't a powerful spiritual urge — I was too naturalized for that. But all of the mistakes of my generation — fornication, adultery, divorce — I realized the Catholic Church had the answer to." Dr. Ratner's conversion became widely-known and even inspired two poems by Peter Maurin, co-founder of the Catholic Worker Movement. Maurin quotes Dr. Ratner in one poem: "We were not attracted to the Church by Catholics; we were pushed into the Church by non-Catholics who did not have the stuff."

In the mid 1940s, Dr. Ratner went to Loyola University of Chicago, where he taught philosophy of medicine and served as student-health physician. While there, he came into contact with, and had a profound effect on, many young medical students. Among those were Dr. Gregory White, who in 1956, served with Dr. Ratner as one of the first two medical advisors to the founders of the La Leche League, an international organization designed to support breast-feeding mothers. Drs. Ratner and White saw the arrival of infant formula and scheduled feedings as

technological intrusions on nature. (Dr. White, incidentally, is the father of three of our graduates). Another student he influenced greatly was Dr. John Kelly, whose son Brendan graduated from the College in 1985, and whose son Brian, a 1988 graduate, is now a tutor at the College. Both Brendan and Brian attended the College because of Dr. Ratner's counseling and influence.

From 1949 to 1974, Dr. Ratner served as the public health officer for the Chicago suburb of Oak Park, Illinois, where his fidelity to natural processes drew him into a highly publicized conflict with the nation's leading medical establishment. In 1955, the Federal government initiated a nation-wide program to promote the poliomyelitis vaccine. As public health officer for Oak Park, Dr. Ratner resisted the "Salk vaccine" program on the belief that the vaccine had not been properly tested. Dr. Ratner drew great public scorn for his obstinacy, but was later vindicated when the vaccinations proved to *cause* polio. The government rescinded the program, and after careful retesting, released a safe vaccination, which Dr. Ratner approved.

In the early 1960s, Dr. Ratner founded the *Child and Family Report*. The magazine has been his "document of record" to support traditional notions of birthing, child-rearing, sex, procreation, and family and married life. His views were steeped in the Catholic-Thomistic tradition, and his expertise brought him to the attention of the American Catholic hierarchy and even of Rome. From 1982 to the time of his

death, he has served as a consultant to the Vatican's Pontifical Council for the Family. Among his many involvements in pro-life and profamily organizations, he was a medical advisor to the National Commission on Human Life, the Human Life Foundation, Birthright International, Americans United for Life, the Couple to Couple League, and the Human Life Center at St. John's University.

Dr. Ratner had been a long-time friend of the College, having received the Thomas Aquinas Medallion in 1990. He had been a guest lecturer at the College on several occasions and was a member of the Advisory Board of the *Aquinas Review*. Just a month before his death he had donated a number of books to our library. His granddaughter, Molly McNamara, a 1994 graduate, is a law clerk to an Illinois Supreme Court justice.

Dr. Ratner was a man of great wisdom and charity. One of his many remarkable attributes was his great sense of the natural and his ability to see in little things the wonder, order, and intelligence of God's creation. He made the insights of Aristotle come alive through examples from ordinary experience, allowing us to see the truth of the Aristotelian-Thomistic tradition through things that bear on our ordinary lives, lest we become too "bookish." He was a model of humility and good cheer, and his infectious love of life and learning was inspirational. His desire to serve Christ and to do what he could to bring others to God was profound. May he rest in peace.

Angela Baird, continued

help would be slow in arriving, he and another student grabbed what medical supplies they could and ran the four or five miles to offer their assistance. "I was amazed that she was alive and conscious after falling from that height," said Finley. "When we finally heard the helicopter coming, you could see her smile a little, she had definite awareness of her surroundings."

Meanwhile, about 40 students had gathered in the chapel to pray rosary after rosary for their injured friend. Many others were gathered on the soccer field, praying and anxiously awaiting news from the helicopter's return.

"The College got news that someone was hurt, we didn't know who at the time, about 8:00 p.m. and immediately the whole college came out," said College Chaplain Father Bart De La Torre. "The chapel was filled; those who couldn't get in the chapel were outside. It was very impressive, people just poured out to help each other."

Near 11:30 p.m. Angela arrived at the emergency room of Ventura County Hospital, where Father De La Torre gave her last rites before she went into emergency surgery.

When news that her injuries were life-threatening reached the College, students went door-to-door inviting any who were not yet in the chapel to join in prayers. The entire student body poured out and continued praying.

"She touched all of us," said Dr. Jeffrey Robinson, the ER physician who treated Angela. "She had that sort of gentle spirit that you recognize. [We

were struck by] her courage to be down there for 2 1/2 hours, the incredible pain she must have been in, and yet having so much faith in God. She was so calm, so rational, and so understanding of what needed to be done."

Although she suffered a broken spine, several compound fractures in her legs and arms, a large gash in one leg, another on her head, and injuries to her pelvis, it was massive internal bleeding and injuries to internal organs — common in such a long fall — that caused her to die on the operating table around 1:00 a.m.

"We see tragedy all the time in here," sighed Dr. Robinson, who broke the news of her death to the dean, chaplain, students, and her brother in the waiting room. "But, I have to say that in 10 years, this is the most devastating thing I've had to go through." Dr. Robinson attended an on-campus evening prayer service Nov. 6 and three paramedics attended the memorial Mass the next morning.

The following week, a procession of 40 students mounted a hand-made, six-foot high wooden cross with an inscription above the place where she fell. They also diverted the path so that no one else would encounter the same fate.

But Angela's strength of character in turning her last hours so completely to God did not happen without preparation. Her mother noted that Angela had been teaching catechism to inmates, at a women's prison, two of whom she sponsored for confirmation last year.

And, true to the pro-life sidewalk counseling work she started on her own

initiative in ninth grade, earlier this year Angela had organized a group of students to pray in front of a local Ventura abortion clinic every Thursday, a day when abortions were performed. On the afternoon of Angela's death, 80 students prayed at the clinic. Most Thursdays now, a group of 20 students pray.

Notable was an interior conversion in Angela that seemed to have started last year and intensified during the last two months. Father De La Torre noted that "it seemed that she was learning to use sufferings to get closer to God as a way of rising above it. It seems like habituating herself on how to deal calmly with the little aggravations of everyday life prepared her to deal with this tragic catastrophe so calmly. Last year she was a typical restless teenager, and this year she had become a calm, prayerful peaceful woman; you could tell she was carrying a cross but she was joyful."

Her brother Joe agreed, saying that God had prepared her for this. "As her older brother, I felt like I had to be a good example to her, but starting last year and in particular the last few months, I could see her faith deepening. I saw her faith and her devotion to our Lord increase beyond anything I ever imagined possible; she became the example to me."

Others noticed her interior conversion, as she had started attending daily Mass, compline, and rosary and would often be seen in one of two small campus chapels throughout the day. She would sneak away to be in the chapel but never tell anyone about it," said Joe.

In spite of the sorrow of her par-

ents and her nine siblings, Angela's mother sums it up well: "You can't help but be happy to see that she really did achieve that Christian ideal every parent hopes for their child. As Catholic parents we want our children to get to heaven, to be saints, to live holy lives and at 19 she did that in remarkably less time than it will take most of us."

Angela's father later told a support group that "the purpose of suffering is to soften our hearts." Indeed, it seems Angela's heroic response to her last agony was the fruit of a habit of embracing little daily sufferings and offering them to Christ with joy.

- by Karen Walker, Class of '76

THE ANGELA BAIRD MEMORIAL SCHOLARSHIP FUND

Shortly after Angela's death, an immense outpouring of support for Angela's family came not only from the campus community but also from the extended college community of alumni and benefactors. Spontaneous gifts included more than \$5,000 raised to defray funeral costs, a donation of 7 airline tickets for students to attend the funeral, more than 1,000 rosaries and Masses from separate alumni and student spiritual bouquets, a memory book with notes and letters from students to her parents, and a \$100,000 gift for an Angela Baird Memorial Scholarship Fund from a member of the College's Board of Governors. To make a contribution to this fund, simply acknowledge it on your contribution.

Friday Night Lecture Series

Scott Hahn, Ph.D., a Professor of Theology at the Franciscan University of Steubenville, is the popular author and speaker on Catholic theology and especially on Sacred Scripture and apologetics. Following is our edited version of his lecture at the College on December 5, 1997, on "The Biblical Theology of Law in St. Thomas."

My first conversion took place in the area of philosophy, when I was a sophomore at Grove City College, when I began a love affair with a fellow that you all know, Saint Thomas Aquinas. My friends were shocked. "How is it that you could be a 'Thomist Calvinist?'" But I had never read anyone like St. Thomas, someone who was such a clear, penetrating, and deep thinker. And so I began a lifelong commitment to understanding this man, who was not only a genius, but a man who contemplated Truth and opened his soul up to Being, with a radical openness I had never seen or read before in any teacher.

I would like to propose to you that St. Thomas is best understood not so much by looking at his metaphysics, or by studying his appropriation of Aristotle, or by updating him with modern science. I would like to propose to you that St. Thomas can be understood very well as a *Biblical* theologian. In fact, many of his biographers tell us that is probably how Thomas would have described himself — a teacher of Scripture, a *magister*, a teacher of the *Sacra Pagina*, the Sacred Page. Many scholars are rediscovering the biblical depth of his teachings and the importance of appropriating the Scriptural categories that formed the framework of much of his thought in the *Summa*, especially in the *Treatise on Law*. He is now being recognized as one of the greatest biblical theologians in church history.

A good friend of mine, Michael Waldstein [class of 1977], explains in the *Aquinas Review* that "Scripture is the all encompassing foundation of sacred teaching" and is the basis for St. Thomas' *Summa Theologica*: "Far from being intended as a sample of rational theology conceived as an autonomous science dissociated from Scripture, the *Summa* is a particular pedagogical voice which is at the service of Scripture." As St. Thomas himself says, "Our faith receives its surety from Scripture." Why is Scripture so uniquely authoritative? He says elsewhere: "Because the author of Sacred Scripture is God, in whose power it is to accommodate not only words for expressing things, which even man is able to do, but also the things themselves."

St. Thomas then, gives us an insight into the wisdom of God and creation. He says "Now as words formed by man are signs of his intellectual knowledge, so are creatures formed by God signs of his wisdom." This means that the book of nature, since the Fall, cannot really be understood apart from Scripture. This is precisely the view taken in the new Catechism and marks the first time in history that the Magisterium has endorsed the interpretive system that St. Thomas had put in place. Under this approach to Scripture, the *litterae* (the words) not only have a literal, historical meaning, but they are signs of things that happened in history. The events in his-



Dr. Scott Hahn

tory become themselves signs that Christ Himself fulfills, signs that are spiritually fulfilled.

What Christ does in His life, death and resurrection, He reproduces in the Christian and then consummates in glory at the end of history. Pope Paul VI wrote, back in 1969, that "in accord with the teachings of the Second Vatican Council, all will thus regard Sacred Scripture as the abiding source of spiritual life, the foundation for Christian instruction and the core of all theological study." The study of Sacred Scripture, Vatican II declares, is the soul of sacred theology. Pope Paul VI also said that without a clear Biblical foundation moral theology is in danger of turning into arid philosophical schemata.

Now, let's focus in particular on St. Thomas's *Treatise on Law*. That treatise is very interesting because like many sections of the *Summa*, 'St. Aristotle' is quoted very often. But when you total up the number of quotations, what you

"I'm convinced that many people, meaning well, have fastened onto Natural Law for the purpose of helping Catholics enter into the American public square and discuss morality in a completely religiously-neutral way . . . [But this] may be a betrayal of the Catholic tradition of the Natural Law."

find is that 724 quotations are from Scripture; only 96 for Aristotle. I believe this is indicative of the importance which St. Thomas places on Scripture in understanding Law.

Thomas deals with the meaning of Law in Question 90. He defines it as the ordinance of reason, for the common good, made by one who has care for the community, and promulgated. But he goes on to explain that law is that which guides man to his end. The point is simple. We were made for God, but because of sin, we need Divine assistance. Law raises God's children to the heights of Trinitarian glory.

He goes on to explain four types of law: Eternal Law, which represents God's governance of creation; Natural Law, which is man's participation in the Eternal Law, and through which by our reason and by our will, we come to know what is true and choose what is good; and Human Law, which applies the general principles of Natural Law to particular people and to special situations to found community among men.

But I am most interested in the fourth type: Divine Law. Divine Law is the law that God has revealed to us for a truly unique purpose. If the end of Human Law is the establishment of the common good among men, the Di-

vine Law has for its purpose nothing less than our friendship with God.

Divine Law is God's law revealed to us in two forms: The Old Law and the New Law. Divine Law is necessary for God's own governmental purposes to be realized. In Divine Law, we discover we were made for something greater than earthly happiness, temporal goods. We were made for the be-

atific vision, the eternal blessedness of God as our own. But how does God get us there? The Old Law is the Old Testament Law, and St. Thomas draws from St. Augustine in explaining how the laws that are revealed in the Old Testament may be understood.

Did you ever notice when reading the Old Testament that it doesn't talk about the resurrection very much, if at all. Why not? Because in the Old Law, God promises temporal welfare, prosperity and power — but it's all earthly, all material. Why? St. Thomas explains that the promises of the Old Law concern temporal goods because of sin. For God to get us back where we can attain our supernatural glory, He must first restore a bond of trust between Himself and us. As the People of Israel attain these material goods, they'll discover over time that ultimately the goods of earth are signs that point to the everlasting goods of heaven. Thus, when Jesus comes proclaiming the New

Law, it's the law of the Kingdom, but it isn't an earthly kingdom.

The Old Law is designed with our lower conditions in mind, getting us ready for the New Law, which is given to us by Jesus Christ. The Old Law, St. Thomas explains, is an intermediate step between the Natural Law and the New Law. Apart from the Old Law, man didn't know he had a supernatural end. With it, man learned he had a supernatural end to hope for, but he still lacked the means or strength to achieve it. *Law is given so Grace we'll seek; Grace is given so the Law we'll keep.*

The New Law — the gospel of Jesus Christ — is what delivers to man the power needed to keep the Old Law and the Natural Law. St. Thomas says the New Law is not simply equated with the New Testament. It is the indwelling presence of the Holy Spirit in the heart of the baptized believer who lives in a state of grace as a son or daughter of the living God.

The New Law goes beyond the Sermon on the Mount, it goes beyond the written teachings of Jesus, it goes beyond the New Testament. It is what we mean by *grace*. Grace is Divine power, Divine life. *Grace is the New Law that enables us to keep the commandments in a way that we couldn't*

on our own with human nature in its fallen condition.

In short, when St. Thomas presents his *Treatise on Law*, he is presenting the Gospel the way the Magisterium of the Church has presented it for 2,000 years. The law of God is given so we will recognize our weakness, and hence our need for grace. Jesus Christ comes to give us the Holy Spirit which is the New Law, dwelling within our hearts. If we understand this approach, we will see how inescapable the theological dimension of law is to St. Thomas and how essential Divine grace is for humans to keep it. And I mean the Natural Law as well as the New Law.

I'm convinced that many people, meaning well, have fastened onto Natural Law for the purpose of helping Catholics enter into the American public square and discuss morality in a completely religiously-neutral way. But when we appeal to people on issues such as abortion, or capital punishment, or euthanasia, we need to appeal to the Natural Law, but we need to know exactly what it is and what is needed to keep it. Fallen human nature is incapable of knowing the Natural Law with certainty; knowing it is possible only with much effort, after a very long time, by a few, and even then, with an admixture of error. If we are going to adopt the Natural Law tradition that our Church teaches, we ought to do it, not with an apologetic strategy of selectivism or minimalism, because the Natural Law is not something that is non-religious.

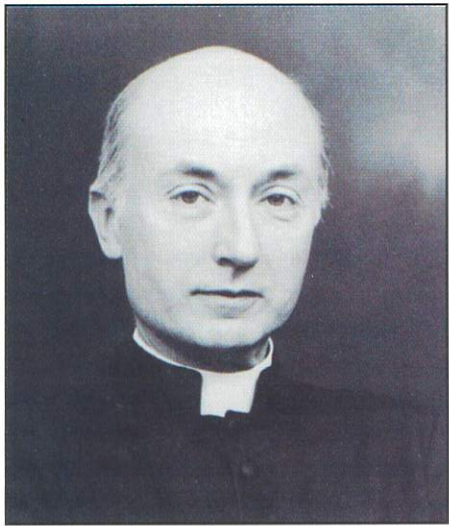
In drawing from the Natural Law tradition, we cannot escape religion. Natural Law, as St. Thomas presents it, is only a subordinate category in the much larger framework of God's fatherly plan to raise His human family to share His Divine life. Nothing less than Divine life is needed to keep, at minimum, the precepts of the Natural Law. St. Thomas, as I understand him, is a flaming theocrat.

Accordingly, this strategic, apologetic of non-religious moral discourse may be a betrayal of the Catholic tradition of the Natural Law. It is time for us to reassess the fullness of St. Thomas's teachings and their practical implications for us today, because we must evangelize and proclaim the fullness of the Gospel. Only in the Gospel will individuals receive the grace of God they need to keep the Natural Law — to fulfill their marital commitments, to avoid abortion, euthanasia, pornography, and so on. We must not lapse into a kind of moral semi-pelagianism, which sees man in his fallen state outside of a state of grace, apart from the sacraments of the Catholic church, of somehow being capable of establishing a just society. Maybe this could have worked in Abraham's time, but God has consigned all things to sin, St. Paul says, so that He might show mercy to all.

I am convinced this is a Catholic moment for our country, but it will only be fulfilled if we appropriate the fullness of the Church's teachings as elucidated by St. Thomas. The task of evangelization and re-evangelization is indispensable for peace and justice. But we won't have peace and justice apart from love and mercy and grace.



New Personnel



Fr. George Rutler

Fr. Rutler, a member of the College Board of Visitors, has a weekly program on EWTN and is the popular author of ten books on theology and the lives of saints. Born and raised an Episcopalian, he converted to Catholicism in 1979 and is now a priest of the Archdiocese of New York, at St. Agnes Parish in New York City. On October 17, he gave an address on "Cardinal Newman and Catholic Education." The following is a summary of his address.

Even as an Anglican, Fr. Rutler had always been interested in John Cardinal Henry Newman. Fr. Rutler would rank him with Augustine, Origen, and Aquinas, as among the "foremost inventive minds of the church." "What Newman wrote about the university comprises some of the richest literature, as well as philosophy and theology, that we have in the entire corpus of the world's writing."

In 1850, Newman accepted the invitation of bishops in England and Ireland to found a Catholic University, which he recommended be established in Dublin. He encountered great opposition from all sides. An Irish cardinal was concerned that Newman would flood the university with English who would tell the Irish how they should be more Catholic, while the English bishops were not keen on sending money to Ireland. Newman first built a chapel, and then gave a series of lectures on the idea of a university, in which he discussed all the subjects to be covered, and how a Catholic should view them.

As Fr. Rutler observed, setting up a university involves not just establishing an educational life, but a spiritual life. And it therefore involves "a struggle against the devil," he said. "That's why the devil hates colleges and universities. Once they forget they are part of the spiritual battle, they easily succumb to Satan — and actually become his headquarters and culture." Newman's vision, he said, is a commentary and a guide to the crisis in the modern university which is characterized by a moral and intellectual breakdown.

Newman recognized that the development of the secular university clearly divided the secular view of reality from the Christian view. He said: "The Catholic creed is one whole, and philosophy, again, is one whole. Each may be compared to an individual in which nothing can be added, from which nothing can be taken away. They may be professed, but there is no middle ground between professing and not professing. The university so-called which refuses to profess the Catholic creed is to the nature of the case hostile both to

the Church and to philosophy."

Newman professed a notion that many, especially ecclesiastics, regarded as "radical:" "I want the educated layman to be religious, and the devout ecclesiastic to be intellectual." Traditionally, a university was to promote three things: Hospitality (helping strangers and those in need); Tutelage (helping student understand what the great master was saying); and Moral Formation (helping individuals grow in the sacraments). Newman thought that the natural extension of this was to form the whole man. The university did not exist to train technocrats, but to teach people how to think. As Fr. Rutler commented, "If you are only taught the little truths, you will never know the Big Truth, and you will never be free."

Newman knew that the great enemy of any school will be pride — intellectuals' besetting sin. "Quarry the granite rock with razors, or moor the vessel with a thread of silk. Then you may hope as such keen and delicate instruments as human knowledge and human reason contend against those giants, the passion and the pride of man." According to Fr. Rutler, "that's exactly why our universities today have become such places of disillusion — intellectuals believe they are above the passions." Catholic education must order passion and pride. The highest learning, Newman said, is to think beyond oneself, to think with the mind of the Church.

Newman also understood the dangers inherent in not safeguarding the Faith at a university: "Here then are two injuries which revelation is likely to sustain at the hands of the masters of human reason, unless the Church, as in duty bound, protects the sacred treasure which is in jeopardy. The first is the simple ignoring of theological truth altogether, under the pretense of not recognizing differences of religious opinion, which will only take place in countries or under governments which have abjured Catholicism. The second, which is of a more subtle character, is a recognition indeed of Catholicism, but as if in pretended mercy to it, involves an adulteration of its spirit."

That, according to Fr. Rutler, is what makes Newman a prophet for the present day, and what Pope John Paul recognized when he came to America in 1987. Newman's vision has been put to the test in the 20th Century, Fr. Rutler said. Everything Newman warned against has proved to be an even greater danger.

The Land O' Lakes conference of Catholic college presidents in 1967 "sold out" Newman's ideas. That conference, Fr. Rutler said, "was to education what the Yalta conference was to politics, and we are still suffering from it." "We have fallen slaves to the utilitarianism which would be beneath all human dignity."

In the end, Newman's plan to found a university in Ireland was thwarted by the passion and pride that he warned against. But a spiritual battle was won, and his ideas are a rich legacy. Fr. Rutler said he hopes to see Newman declared a Doctor of the Church.

He ended by quoting the philosopher Christopher Dawson: "It is the function of higher education to rise above the reduction of modern educa-



Dave Shaneyfelt

Dave Shaneyfelt recently joined us as Director of Development/Assistant General Counsel. After graduating from the College in 1981, he attended Willamette College of Law, where he was an Associate Editor of the Law Review. He thereafter joined a small firm in Portland, Oregon, and then later migrated to Washington, D.C. to work with the Reagan Administration.

He served first with the American Legislative Exchange Council and then later as counsel with the Legal Services Corporation. In 1987, he was appointed Attorney Advisor to the Assistant Attorney General of the U.S. Department of Justice, where he was responsible for implementing the Federal drug testing program, covering 2.1 million employees. Attorney General Ed Meese presented him with a Special Achievement Award for his work there, and the author of a legal manual on drug testing in the workplace dedicated the work to him. He then served as Trial Attorney to the Justice Department's Civil Division, where he was involved in a wide-variety of constitutional and civil litigation.

In 1990, he moved to Chicago to work with the 70-member law firm, McBride Baker & Coles, as a senior litigation associate. While there he be-



Rudy Velasco

came acquainted with Francis J. Milligan, Jr., a prominent Chicago attorney and member of the College's Board of Governors. Mr. Milligan brought him to the 17-member firm, Hoogendoorn, Talbot, Davids, Godfrey & Milligan, where Dave worked as a litigation partner. (Mr. Milligan later died in December, 1996). While there, Dave worked on several high profile public cases, including a suit to block the President of the Cook County Board of Commissioners from instating public-funded abortions at Cook County Hospital. He also handled a suit on behalf of a Chicago Police Officer who is seeking the right to avoid duty at abortion clinics.

While in Chicago, Dave served on the board of the Serra Club of Chicago, where he was the immediate past-President. He also was a founding member of Catholic Citizens of Illinois and served on the boards of two Catholic elementary schools.

Since graduation from the College, Dave has published more than 50 articles in the *National Catholic Register*, *Catholic Twin Circle*, *Crisis Magazine*, the *Chicago Tribune*, and scholarly and professional publications. In addition, he taught CCD to junior high school students at his parishes for more than ten years and has been active in the Legionaries of Christ lay movement. He and his wife Cari are proud parents of three girls and two boys.

On leaving his practice in Chicago to come to the College, Dave says: "I've been telling people I've joined the fastest growing group in the country — Lawyers Who Are Leaving The Practice Of Law To Pursue A Meaningful Life." "What better way," he says, "to pursue a meaningful life than by helping promote the greatest Catholic College in America?"

Joining us as Bookkeeper at the College is Rudy Velasco. For more than 17 years, Rudy has worked in the accounting field, the last 12 of which were with an international import and manufacturing firm where he was in charge of accounting, computer, and personnel departments. His experience includes all aspects of the accounting world including tax and financial reports, account analysis, payroll, credit, collection, and other specialized interests. He obtained his Bachelor of Science degree at Lacson College, in Manilla, the Philippines, and obtained a degree in professional accounting at Rutledge College of San Diego. He and his wife, Yolanda, live in Santa Paula.

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STUDENT BODY DEMOGRAPHICS

No. of Students:	219
Average SAT:	1236
Students on Financial Aid:	171
Student/Faculty Ratio:	10:1
Public school students:	92
Home-schooled students:	64
Geographic Range:	32 states 5 foreign countries
Former college students:	62



The College Board of Governors, Member in Profile: FRANCIS J. MONTGOMERY



Mr. Montgomery is chief executive officer of Montgomery Management Co., a real estate development firm in Los Angeles. He attended Georgetown University and graduated from Loyola University, Los Angeles, before serving in the U.S. Navy in World War II. An avid outdoorsman, Mr. Montgomery is a skier, hunter, and backpacker. He has a longstanding interest in education, free enterprise, morality, and religion. A Knight of the Holy Sepulchre, he has been a member of the Board of Governors of Thomas Aquinas College since 1971. He and his wife, Marion, live in Beverly Hills, California. They are major donors to the College. The following interview was taken on January 29, 1998:

Q. Tell us first about your background in the commercial real estate business?

A. My grandparents acquired a lot of land in the Los Angeles area, going way back into last century, and we still have some of it. One part of it is Sunset Plaza, a shopping center on Sunset Blvd. in West Hollywood. My father developed it back in the '30s and '40s, and I helped him. In the last 10 or 15 years, that property has developed into a fashionable place, with seven different restaurants, and several high-end shops.

My father left the business in 1950, and my brother and I continued developing the property there. My brother passed away about 10 years ago, and his son, Francis S. "Frenchy" Montgomery, is now President. While our business is the ownership and management of bits of real estate, warehouse buildings, and so on, Sunset Plaza is our main business.

Q. How did you first become involved in Thomas Aquinas College?

A. My daughter was at the University of San Diego in 1968, and I met one of her teachers, Dick George, who was

involved in starting Thomas Aquinas College. Through him, I met this group, and was in on the deal from 1969, when they were operating on the idea that they would start up in San Rafael.

Q. But why did you choose to become involved in Thomas Aquinas College instead of some other school?

A. My dad's half-brother was the co-adjutor bishop of San Francisco in the late 1800s. My dad had instigated bringing the Jesuits to Los Angeles to take over St. Vincent's. I graduated from Loyola — LA, and so I always had an instinctive connection to Catholic education. Then I got onto the Board of Immaculate Heart College in 1964 and soon discovered that it was a pretty corrupt place. I resigned in 1968 with a public letter of resignation, which prompted their attorney to threaten to sue me, but I had supported all of my allegations, and so they didn't. Immaculate Heart lasted about seven years after that and then folded. So I had developed a lot of suspicions about Catholic education by then.

Fr. John Houle, S.J. — the one on whom a miracle was performed to sup-

port the canonization of Claude de la Colombiere — had told me about that time, when I had asked him where should I send kids to college, not to send them to any Catholic college. His reason was that the Catholic colleges are teaching the same bad things that are taught in public colleges, and while a student can reject those things in the public college, they are inclined to accept them in a Catholic college. This is on the average, I must say.

I used to argue with these fellows at Thomas Aquinas College that they should not take the trouble to start up a new college, but to stay in the colleges in which they were, and continue doing their own good. But they rejected that concept, saying that whatever good they might be doing there would be canceled out by other professors. The net result would be a loss, they said. They convinced me.

Q. What expectations did you have for the success of Thomas Aquinas College at the time?

A. I figured it was a good bet. These people were good people and good teachers, and they convinced me they could do a lot more good for education together than separately. I consider that Thomas Aquinas College has been subject to more than one miracle.

For example, Ron McArthur had set July 9, 1971, as the make-or-break date. They had 24 students lined up, and they needed another \$150,000. Ron called me on July 9, and said, "Francis, we did not make it." "We're going to have to call the students and tell them it's off." I'm always a procrastinator, and so I told him, "Why don't you wait a week?" So he did. In the meantime, along came Ed Martin, and he raised the difference. A week later, we had the money — and from people

who had never given us any more money. That's kind of miraculous.

If you hang around long enough, you can see it's got God's support. It's been a great pleasure and opportunity to be connected to this place.

Q. What impact do you see Thomas Aquinas College having on the life of society and the Church?

A. The worse the Church gets, the greater the need exists to have straight-thinking Catholics — the need grows in inverse proportion to the quality of the Church. If anybody will make an impact, it will be because of people coming from Thomas Aquinas College, along with other people who are like-minded. People coming out of Thomas Aquinas College now will have the opportunity, in 30 or 40 years, in taking up the battle cry successfully.

Q. Has Thomas Aquinas College influenced your own spiritual life in any way?

A. Oh, absolutely. This place emanates spirituality. That's why so many enter the religious life after they leave here. You just sort of absorb it. Of course, there is good reason for that. You're isolated from most of the temptations of the world.

Q. You have been wonderfully generous to the College over the years. How would you describe your commitment to it?

A. The College life here is so important to living, in contrast to what the rest of the world offers. It's a big thing in my life. People thank me for what I've done for the College. I can thank them just as well.

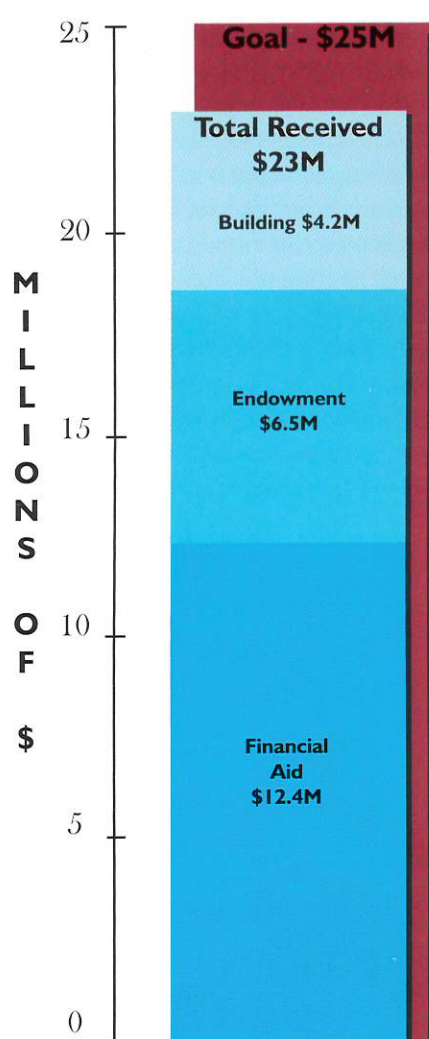
College Ranked Among Most "Selective"

The 1998 edition of the Time/The Princeton Review, "The Best College For You And How To Get In," rates more than 1,500 colleges according to admissions "selectivity," which is a "very general assessment determined by considering several factors, among them the percentage of applicants accepted, percentage of acceptees who enroll, and the academic profile of the freshman class."

Thomas Aquinas College is rated 82 on a scale of 100, in which a rating of 90-100 is "mega selective," 80-89 is "highly selective," and 70-79 is "selective." The College is ranked 11th of 181 listed Catholic colleges and universities nationwide. This ranking is higher than all but 14 listed California colleges and higher than any other California Catholic college.

- 1 Georgetown University
- (tie) Notre Dame University
- 3 Boston College
- 4 Holy Cross College
- 5 University of St. Thomas
- 6 St. Michael's College, VT
- 7 Catholic University of America
- 8 Marist College, NY
- (tie) University of Scranton, PA
- 10 St. Norbert's College, WI
- 11 **Thomas Aquinas College**
- (tie) Villanova University

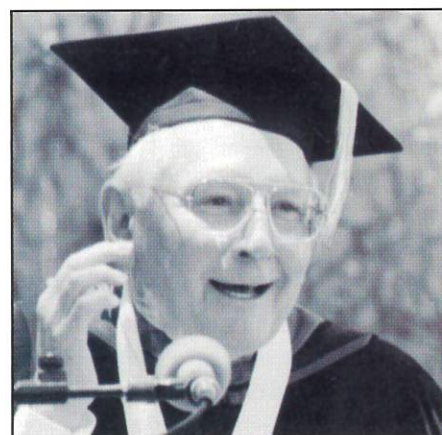
\$25 Million Campaign Approaches Goal!



Kathy Aikenhead, President of the William H. Hannon Foundation presents Dr. Dillon with \$100,000 for Endowed Scholarships.

With lead gifts from the Dan Murphy Foundation (\$5 million), Dr. Harry Browne (\$1.9 million), and the Fritz B. Burns Foundation (\$1.3 million), our campaign is racing toward the June 30 finish line; more than \$23 million has been raised in gifts and pledges. Your prayers and gifts towards this effort will mean the crucial difference, not only for a successful finish, but even more importantly, for preparing young men and women as apostles for Christ in the new millennium.

Major gifts received between July 1 and December 31, 1997, have included \$250,000 from the Estate of the late Henry Salvatori, the College's very first donor; \$250,000 from the Andersen Foundation of Minnesota; \$100,000 each from the William H. Hannon Foundation, Robert J. Monahan of New York City, and the Bradley Foundation of Milwaukee; \$91,000 for scholarships from the Dan Murphy Foundation; and special gifts from Jim and Judy Barrett and Eleanor Flannery.



Sir Daniel J. Donohue, Chairman of the Daniel Murphy Foundation, speaking at Commencement 1993.

the walls, a concrete reminder of the living history of the Church.

On October 15, the feast of St. Teresa of Avila, we had the opportunity to meet with the Holy Father. Early that morning, we were brought past huge iron gates outside the Vatican, past columns of mammoth pillars, and inside a door where we waited for an escort to an elevator, which brought us up to a long corridor on which hung exquisite paintings, and which led to the Pope's private chapel. All of this was a powerful reminder that the Holy Father is a head of state as well as a spiritual leader.

When we entered the chapel, the Pope was bent over in earnest prayer. He said Mass (in Latin and English) for about 25 of us. With his measured speech and solemn demeanor, holiness radiated from him. There was no show; just a man lost in prayer.

After Mass we went into a larger room to meet with him. The room was covered, floor to ceiling and wall to wall, with bookshelves. Where did the papal assistant happen to place the three of us? *Directly in front of the collected works of St. Thomas Aquinas.* Over my left shoulder were the works of St. John Bosco, founder of the Salesians, whose seminary I attended in high school. Even the Gospel reading at Mass was a symbolic affirmation of why we were there — Jesus' reminder to

Martha that Mary had chosen the "better part," a passage that highlights the importance of contemplation.

We stood second in line at the opening of the room. To my left was a Korean ambassador; to my right, a del-



(L to R: Dr. Dillon, Cardinal Pio Laghi, Mrs. Dillon)

egation from the Philippines. The universality of the church was not lost on us.

The Holy Father entered the room and visited first with the Korean ambassador. He then recognized Ambassador Wilson, greeting him warmly. In turn, Ambassador Wilson introduced us. I gave the Holy Father our spiritual bouquet and our founding document; he in turn gave us each a rosary and blessed us. He gave an extra rosary to Terri for some unknown reason.

As he steadily made his way across the room, I became pained at the thought that I had not asked for his prayers for Fr. Conn, who was on his deathbed — something I had promised Fr. Conn I would do.

pray for a wonderful and holy priest, our Chaplain, Fr. Thomas Conn, who is dying of cancer?" He, in turn, grabbed both of my arms vigorously, and with great kindness and empathy, said, "We will pray for him together." He then left the room. I had broken rank, but it was worth it. We left Rome the next day.

When we landed at the Los Angeles airport, we immediately went to the Jesuit infirmary at Loyola University where Fr. Conn lay dying. His brother, Jim Conn, was there with other family members and told us that Fr. Conn was comatose. I leaned over to talk to Fr. Conn, and told him that the Holy Father and "half of Rome" was praying for him. He started breathing heavily, which all of us took to be a sign that he understood us.

We then prayed the rosary with the rosaries that the Holy Father had given us, and with Terri having wrapped the "extra" rosary around Fr. Conn's hands. Right as the rosary ended, Fr. Conn tried to open his eyes and speak, but could not. He died the next day. It seemed that Fr. Conn had waited for us to get back.

As we had desired, we had returned from Rome with prayers and blessings for Fr. Conn and the Holy Father's formal apostolic blessing for the College. For Terri and me, grateful witnesses and heralds of these blessings, the experience was profoundly edifying.

"The Catholic school, therefore, if it is to be faithful to the teaching of Christ, will differ from its secular counterpart in two essential respects. First, it will not define itself by academic freedom, but by divinely revealed truth, and second, that truth will be the chief object of study as well as the governing principle of the whole institution, giving order and purpose even to the teaching and learning of the secular disciplines."

From *A Proposal for the Fulfillment of Catholic Liberal Education*, Thomas Aquinas College, 1969

"Every Catholic university, without ceasing to be a university, has a relationship to the Church that is essential to its institutional identity. . . . One consequence of its essential relationship to the Church is that the institutional fidelity of the university to the Christian message includes a recognition of and adherence to the teaching authority of the Church in matters of faith and morals."

From the Apostolic Constitution of Pope John Paul II on Catholic Universities, *Ex Corde Ecclesiae*, 1990

Also In Memoriam

CHAUNCEY J. MEDBERRY, III., died in December at the age of 80. Mr. Medberry had been a good friend of the College, while serving on the Fletcher Jones Foundation, that had given more than one-half million dollars to the College since 1989.

For 44 years, Mr. Medberry worked for the Bank of America, having served in 1971 as Chairman of the Board for it and BankAmerica Corp. He retired in 1981 and served on the board of Getty Oil, Co. He also served on the boards of Georgia-Pacific and the engineering firm Daniel Mann Johnson & Mendenhall.

Among his other charitable interests, Mr. Medberry served as a senior trustee at Caltech, as overseer of the Huntington Library, a trustee of Good Samaritan Hospital, and foundations to honor John Randolph Haynes and Dora Haynes. He also sat on the boards of the Association of Reserve City Bankers, the Independent Colleges of Southern California, the Los Angeles Philharmonic Association, and the Business Advisory Commission for the 1984 Olympics. He further served on the national advisory boards of the Salvation Army and Boy Scouts of America.

During World War II, Mr. Medberry participated in the

Normandy invasion and later served in the Pacific as a Navy Lieutenant.

He is survived by his wife of 39 years, the former Thirza Cole Young, along with two sons, two daughters, and five grandchildren.

NORMAN NEUERBURG, died in December, at the age 71. Mr. Neuerburg was the historical consultant for the installation of the ceiling in the College's St. Bernardine Library. Mr. Neuerburg was a renowned art historian, educator, and expert on California's 21 historic missions and served as the historical consultant on the original J. Paul Getty Museum. He helped form the California Mission Studies Association to coordinate research on preservation of the missions.

His fascination with art, architecture and beautiful surroundings guided him from his youth to his death. At 15, he became the youngest tour guide at Mission San Fernando and over the years served as historical consultant for at least one-third of the California missions. After service in the Army artillery in Italy during World War II, he earned a bachelor's degree in Greek from UCLA and doctoral degrees in art history from the Institute of Fine Arts of New York University. He returned to

Italy in 1955 as one of 13 winners of the Rome Proze Fellowship to study fine arts and classical studies at the Rome Academy. He later taught at UCLA, UC Berkeley, USC, and UC Riverside, among others. Among his books are *The Decoration of the California Missions* and *Saints of the California Missions*.

Although not a Catholic, Mr. Neuerburg placed great value on traditional Catholic liturgy and architecture. He became fond of the College and its students and had donated art to the library. He provided much of his services *pro bono*. He died of a stroke on December 12, 1997, the Feast of Our Lady of Guadalupe.

Please also remember . . .

LEO E. BECHER, M.D.
Lancaster, Wisconsin
(Father of College Financial Aid
Dir. Gregory Becher, Class of 1980)

ELIZABETH BURCH
Phoenix, Arizona

ANNE FUNK
Loomis, California

BERNIE HEILER
Westlake Village, California

ANNETTE E.
MAYCHROWITZ

MSGR. THOMAS
O'SULLIVAN
Los Angeles, California

YETTY PRYDZ
Santa Paula, California

DR. PAUL R. SCHMITZ
Ventura, California

LLOYD C. STRITE
Terra Bella, California

JAMES H. TANNAHILL
Santa Barbara, California

L. OWEN TRAYNOR
Los Angeles, California
(Founder and executive director of
the Perpetual Eucharistic Adoration
International Apostolate)

Dr. Dillon Discusses Catholic Higher Education on "Mother Angelica – Live!"

When last September the producers of "Mother Angelica – Live!" invited College President Tom Dillon to appear on the show in February, little did they know how propitious would be the timing of that appearance. On February 4, Mother Angelica hosted Dr. Dillon and Admissions Director Tom Susanka on her show to discuss Catholic higher education.

But days before, the popular show host and founder of the enormously successful Eternal Word Television Network was healed from a life-long walking disability after a special Rosary. The day on which she was healed: January 28 – the Feast of St. Thomas Aquinas.



On January 28, 1998 - The Feast of St. Thomas Aquinas - Mother Angelica was cured from a lifelong walking disability. Above, Mother Angelica hosts Dr. Dillon on her popular EWTN show, "Mother Angelica – Live!"

"I guess I better start praying to him," she said, on her first televised appearance on the show following her healing. "He may be telling me something." With characteristic humility, Mother Angelica downplayed her cure, which allows her to walk normally now and without a brace. Instead, she asked for prayers that she "walk always in the ways of the Lord."

Mother Angelica devoted her entire program to showcasing the College. "I'm just happy that this network is here to present to you a real Catholic college," she said. Mother introduced Dr. Dillon and Mr. Susanka by observing that they were from a College brave enough to assert that "the essential purpose of a Catholic College is to educate under the light of faith," and that "to keep a school Catholic, one must be willing to risk its very existence."

Dillon and Susanka fielded questions from Mother and from callers to the station about why Thomas Aquinas College was founded, and what it has succeeded in doing over the years. Several times, Mother paused to offer her own endorsement of the College. "I'm so excited tonight, because this is an ideal Catholic college," she said. "I just hope you grow so fast that you can't build buildings fast enough."

Interest in the show was high. EWTN producers later confirmed that nearly 10,000 people tried to place calls during the one-hour show. And over the next 24 hours at the College, a high volume of calls was received concerning student admissions and gifting opportunities.

"We've had many wonderful things happen this week, and one of them is telling you about a college which not only teaches the truth, but the way they teach it, and what they teach, allows you to feel and be aware of the awesomeness of God."

"I want you all to think about many of your children who this year perhaps may be ready for college. And I know from your letters and what you say to us that you're disheartened. You spend a lot of money to send your children to college, and they come home atheists."

"I'm just happy that this network is here to present to you a real Catholic College."

Mother Angelica, February 4, 1998

Enroll Now for Summer High School Great Books Program

Due to the immense popularity of last summer's High School Great Books Program, the College will host two sessions of 30 students each this coming summer. The first session will run from June 14-26, while the second session will run from August 2-14.

The program is designed to introduce high-school age students to the Great Books and to the seminar discussion method of instruction used at the College. Students will read and discuss works by Shakespeare, Euclid, Plato, Sophocles, C.S. Lewis, and Pascal, among others.

Students live in the dormitory residences and will be under adult supervision at all times. Meals are included, together with ample opportunity for recreation. Daily Mass will also be offered.

Besides daily sports, an occasional movie, and hiking in the surrounding hills, there are trips planned to Los Angeles to attend a concert and visit a museum, and to Santa Barbara to enjoy the beach and historical sights.

Last year, 60 students attended from 26 states. Almost half came from the Midwest or East Coast. As one high school junior exclaimed: "I learned more in two weeks here than in my entire high school life to date."

Cost for the program is \$675, which includes tuition, room, and board.

For more information on the program, or for an application, call the Admissions Office, at (805) 525-4417.

Calendar of Events

- March 6 St. Thomas Day Lecture
Fr. Lawrence Dewan, O.P.
- March 26 President's Council Reception
San Francisco
- May 2 Spring Dance
- May 11 President's Council Reception
Santa Barbara
- May 14 President's Council Reception
Ventura County
- May 16 Alumni Day
- June 6 Commencement
- July 17-19 Great Books Seminar I
- July 24-26 Great Books Seminar II

805/525-4417 • FAX 805/525-0620

Check us out on the web at
thomasaquinas.edu

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