

# THOMAS AQUINAS COLLEGE NEWSLETTER

WINTER 2000 - 2001

## — September 29, 2001, at the Regent Beverly Wilshire 30 Years of Blessings To Be Celebrated At Anniversary Gala

Thirty years of blessings will be celebrated on September 29, 2001, at the Regent Beverly Wilshire Hotel in Beverly Hills, as friends, alumni, and benefactors of Thomas Aquinas College gather to mark the College's founding. Peggy Noonan, political commentator and former speechwriter for Presidents Reagan and Bush, will be the keynote speaker.

The gala will begin with a special Mass of Thanksgiving at St. Victor's Church in West Hollywood. Cardinal Roger Mahony will be the principal celebrant.

The dinner program will include an Invocation by Cardinal Mahony, and remarks by founding president, Dr. Ronald McArthur, current president, Dr. Thomas Dillon, and Denver Archbishop Charles Chaput. Jim Newman, ABC7's *Eyewitness News* Business Specialist, will be Master of Ceremonies.



Peggy Noonan, Keynote Speaker



The College was born into the Los Angeles Archdiocese when Cardinal James McIntyre helped its founding there. His later successor, Cardinal Roger Mahony, (left) will say the dedication Mass and serve as Honorary Dinner Chairman. Denver Archbishop Charles Chaput (center) will deliver the Final Blessing and give closing remarks. ABC7's Jim Newman (right) will serve as Master of Ceremonies.

Thomas Aquinas College opened its doors with 33 students in September, 1971. (See *Brief History of The College*, p. 4-5.) In spite of numerous obstacles, the College has, by the grace of God, achieved unforeseen success and been the object of countless blessings. The gala event will celebrate these blessings and look forward to when the campus is completed and the College fully established.

### HONORARY DINNER COMMITTEE

|   |  |
|---|--|
| Cardinal Roger M. Mahony<br><i>Chairman</i> | Cardinal Francis George<br>Mrs. Russell Kirk |
| Mr. & Mrs. David Aikenhead                  | Mr. & Mrs. Ricardo Montalban                 |
| Hon. Michael D. Antonovich                  | President & Mrs. Ronald Reagan               |
| Hon. William J. Bennett                     | Archbishop Justin F. Rigali                  |
| Cardinal Anthony J. Bevilacqua              | Cardinal Christoph Schönborn                 |
| Hon. & Mrs. William P. Clark                | Mr. Richard Carlton Seaver                   |
| Adm. & Mrs. Jeremiah A. Denton              | Hon. Frank Shakespeare                       |
| Sir Daniel J. Donohue                       | Mr. & Mrs. William E. Simon, Jr.             |
| Elaine S. Ewen                              | Mr. & Mrs. Alex Trebek                       |

### DINNER COMMITTEE

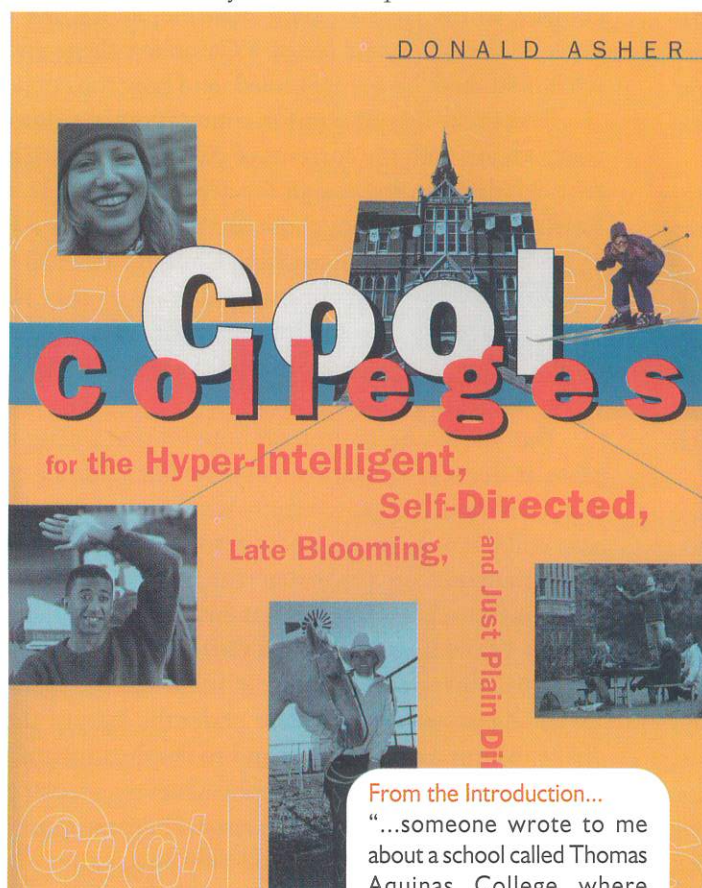
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|---|----------------------------|
| Mr. Frederick J. Ruopp<br><i>Chairman</i> | Mrs. Paul E. Griffin       |
| Mrs. Conrad N. Hilton                     | Mr. & Mrs. Carl N. Karcher |
| <i>Co-Chairman</i>                        | Mrs. Suzanne Mayer         |
| Mr. Mark A. Belnick                       | Mrs. William F. Mills      |
| Mrs. Paul Bennett                         | Mrs. Joseph Privitelli     |
| Miss Rosemary E. Donohue                  | Mrs. Andrew F. Puzder      |
| Miss Merrilu Gordon                       | Mr. Thomas P. Sullivan     |
|   | Hon. William A. Wilson     |

## — “A Cool College” New College Guide Raves Over Thomas Aquinas College

Sometime in the last year or two – no one at the College is quite sure when – a fellow named Donald Asher called somebody – no one is quite sure whom – and asked if he might come by to visit the campus. He was told “Sure,” and so he did.

That no further details are known is no surprise here at Thomas Aquinas College. “We get visitors all the time,” says Admissions Director Tom Susanka. “Sometimes they call, sometimes they write, sometimes they just show up unannounced. We’re happy to have visitors anytime because what we have here is so unique, you have to see it to believe it.”

Asher came, saw, and left. Then he wrote up a piece for the new college guide he was in the middle of producing, *Cool Colleges for the Hyper-Intelligent, Self-Directed, Late-Blooming and Just Plain Different*. No one at the College saw it until the cover caught President Tom Dillon's eye at a bookstore and he thumbed to the index to see if Thomas Aquinas College was listed. It was. See what Asher wrote on page 3.



#### From the Introduction...

“...someone wrote to me about a school called Thomas Aquinas College where intellectual inquiry is almost a religion....It doesn't take a genius to realize that a school like that belongs in a book like this....”  
Donald Asher

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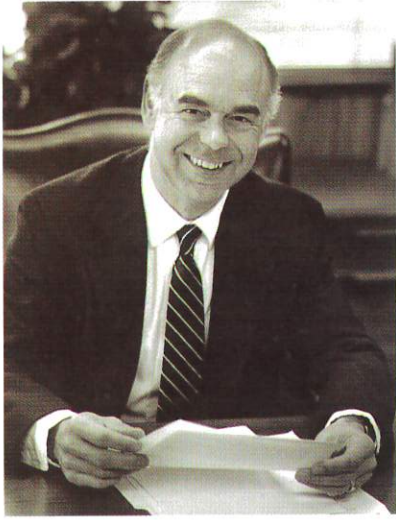
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President Thomas E. Dillon

Following are excerpts from the remarks of President Dillon to the Annual Meeting of the Cardinal Newman Society in Washington, D.C. on November 11, 2000.

Thomas Aquinas College was conceived in the late 1960s, a time of general disintegration and decline in genuine liberal education, and a time during which Catholic colleges across the country were deliberately suppressing their Catholic character. The founders of our College were convinced that a radical regeneration was needed.

But before embarking upon a new venture, they first endeavored to draft a serious treatise on the nature of Catholic higher education. The result of their work was published in 1969 as the founding document of

what was to become Thomas Aquinas College. Entitled *A Proposal for the Fulfillment of Catholic Liberal Education*, this document, at its very core, actually anticipated by 20 years the Holy Father’s teachings on the nature of Catholic higher education as set forth in his Apostolic Constitution, *Ex Corde Ecclesiae*.

Our founding document raises two fundamental points. First, it addresses the question of whether faith can illumine understanding. The document argues that, for those who subject themselves to it, the Catholic faith is a guide not only in the moral life, but also in the intellectual life, and that the essential purpose of a Catholic college is to educate under the light of the Faith. Second, it addresses the proper conception of academic freedom in Catholic education. The document thus critiques the contemporary secular understanding of academic freedom, particularly as promulgated by the American Association of University Professors and adopted wholesale by most Catholic universities. It then offers a more elevated understanding of freedom grounded in truth and in the teaching authority of Christ Himself.

What I wish to emphasize is that Thomas Aquinas College began with a determinate view of Catholic liberal education, an articulation of principles which should shape and animate the institution, and a plan for a curriculum and pedagogy that would not mimic what was done elsewhere, but would reflect the understanding of Catholic liberal education it had professed. Only after all this was carefully thought through did the College open its doors in September, 1971.

Given our founders’ conviction that neither liberal education in general nor Catholic liberal education in particular were steering the right course, they proposed a new undergraduate college, radically different from any in the country. At this new institution, every student would read, rather than textbooks, only the great masters – those who have thought best about nature, man, and God.

The order and integration of this exclusively “Great Books” curriculum would be important. For example, every student would read Plato and Aristotle before reading Augustine and Aquinas; Euclid and Apollonius, before Galileo, Newton and Einstein. Every student would study logic before the philosophy of nature, and the philosophy of nature before metaphysics. Every student would study the great Fathers and Doctors of the Church, especially St. Thomas Aquinas. Every student would read the great thinkers who have shaped the modern world and would be led to apprehend and grasp that world from the inside.

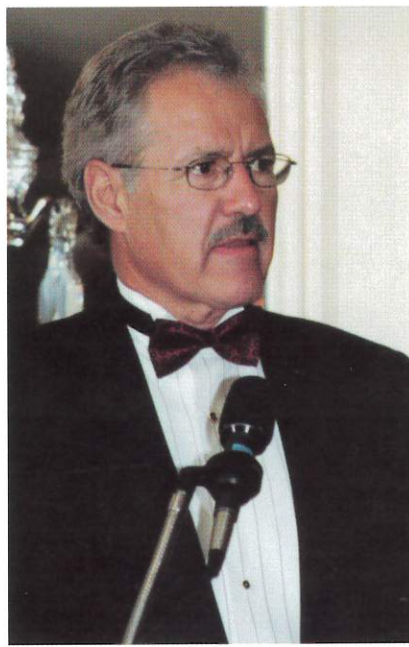
There would be no majors, minors, or electives, but instead, every student would follow the same fixed program of encountering and engaging the seminal works in the principal intellectual disciplines and would be led to reflect on the relation and subordination of those disciplines. Finally, all classes would be taught in Socratic seminars of 14-18 students who would openly inquire into and discuss – with attendant rigor and argumentation – the works at hand.

While our curriculum and pedagogy make us distinctive, our founding document’s understanding of the proper nature of Catholic education is relevant to any institution of Catholic higher learning. There is indeed a crisis in Catholic education – if there were not, *Ex Corde Ecclesiae* would not have been necessary. In my view, however, the crisis is primarily one of faith, and troubles come when Catholic institutions forget their very reason for being and see the Faith not as governing their activities, but as merely one particular good which may be negotiable for the sake of other goods.

A Catholic college, if it is to be true to the name, must not only acknowledge the complementarity of faith and reason – it must be committed, as an institution, to the principle that the essential purpose of a Catholic college is to educate under the light of the Faith. What does this mean in practice? It means, at a minimum, that the Catholic faith should be formative in the education itself and not be some mere incidental adjunct or nebulous “presence.”

By analogy, it would not be proper to call a hospital “Catholic” if it were, on the one hand, staffed by Catholics and had Mass and the sacraments available within its walls, while, at the same time, it were performing abortions and sterilizations. As a hospital, its proper work concerns healing and bodily health, and Catholic principles must prevail if the hospital, as a hospital, is to be essentially Catholic. Likewise, if a college were to be staffed by Catholics and had Mass and the sacraments available on campus, but the very education proceeded in opposition to Catholic principles, such an institution would not properly be Catholic.

After all, the proper work of any college or university is essentially concerned with truth. Our intelligence is ordered to the truth, and colleges and universities exist for the sake of searching for, and speaking, the truth. If truth did not exist, or if it were unattainable, there would be no legitimate reason for any college or university to exist. Christ’s words in St. John’s Gospel, however, give us powerful direction: “The reason I was born, the reason I came into the world is to testify to



Jeopardy! was on the mind of many when Alex Trebek arrived to greet the guests and perform a Christmas reading.

Thomas Aquinas College hosted a special Christmas dinner at the Regent Beverly Wilshire Hotel to thank over 60 good friends from Southern California for their extraordinary generosity to the College. Joining them at the event as an honored guest was Alex Trebek, host of the popular television game-show, *Jeopardy!*

Mr. Trebek greeted guests and, for seasonal spirit, read the classic short story, *The Gift of the Magi*, by O. Henry. (Mr. Trebek is a member of the College’s 30<sup>th</sup> Anniversary Dinner Honorary Committee.)

After dinner, guests danced to the big band sound of the Johnny Crawford Classic Dance Orchestra. Johnny Crawford, who starred many years ago in the 1950s-60s television series, *The Rifleman*, and earlier as a “Mouseketeer,” is now best known for his dance band, featured recently in the *Wall Street Journal*.



Members of the Dinner Committee, left to right, Margaret McEntee, Mary Montgomery, Merrilu Gordon, Rosemary Donohue, and Special Events Coordinator, Jackie Slay. Not pictured is Gerry Smith, wife of Board Chairman, Dr. William W. Smith

**What makes a Catholic College “Catholic?”**

the truth – anyone committed to the truth hears my voice.”

If I am a faithful Catholic, in my search for truth I must hear the voice of Our Lord and have confidence that in so doing I will apprehend truth. This is no less so for any institution of higher learning which aspires to be faithfully Catholic: to make good on its institutional commitment to truth, it must heed the voice of Christ. Moreover, as our Faith tells us, to listen to the Church as it speaks to us through the *Magisterium* is to listen to Christ. What distinguishes a Catholic university from other universities, in principle, is that it acknowledges that the teaching Church has authority in the intellectual life and that it has an ability to lead us toward the truth and to protect us from error in our quest to know. What I am affirming, in contrast to the *Land O’ Lakes* doctrine, is that the teaching Church should be a guide in the intellectual life of a Catholic college and a guide that should bear on what is studied, how it is studied, and how the curriculum is ordered.

The great temptation for contemporary Catholic colleges is simply to drift downstream with the currents of American culture like their secular counterparts, particularly if, in the search for academic prestige, they are willing to take their bearings primarily from those secular institutions and distance themselves from the teaching Church. The real task – and what takes courage in our contemporary world – is to steer back to the One who is the font of truth; to go against the stream and be a sign of contradiction in a larger academic community that has, by and large, lost its moorings.

But we can be more than hopeful that giving the Catholic faith a formative place at the very educational core of our Catholic colleges is the right course. As Our Lord says, “If you make my words your home, you will indeed be my disciples; you will learn the truth, and the truth will make you free.” These words should strengthen our conviction that true freedom lies in the teaching authority of Christ and His Church – after all, what enslaves us is not authority, but sin and ignorance.

Of prime importance in a Catholic college is that the faculty and administration have a living commitment of mind and will to the principle that such a college’s essential purpose is to educate under the light of the Faith. They must resolve to make institutional decisions and to conduct institutional activities in accord with this principle. If procuring funds, achieving secular prestige, maintaining personal friendships and gaining human respect become more important than an institution’s reason for existence, then it will only be a matter of time before the Catholic faith is no more than a curious vestige with no effect on its intellectual life.

We at Thomas Aquinas College would rather risk our very existence than compromise our Catholic character. We are reminded of our Holy Father’s exhortation, following Our Lord’s: “Be not afraid.” Our entire experience at Thomas Aquinas College shows that if we aim to make every important decision reflect our essential purpose as a Catholic institution of higher learning, no matter how difficult the material circumstances may sometimes be, faith and understanding increase, conversions to the faith abound, religious vocations flourish, and the institution thrives in carrying out its vital mission.

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## Donald Asher Thinks Thomas Aquinas College Is A 'Cool College for the Hyper-Intelligent, Self-Directed, Late-Blooming or Just Plain Different'

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### Thomas Aquinas College

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**The best college class I ever attended, undergraduate or graduate,** was at Thomas Aquinas College, a school affiliated with the Catholic faith and with a rigorous great books curriculum. All the students had read and thought about the assignment, a difficult passage in Philosophy of Religion with which I happened to be familiar. All the students participated equally, the men and the women, and intelligently, which was easy to discern due to the nature of the passage. They backed up their comments with evidence and careful, logical arguments. They were politely influenced by one another's thoughts, with the conversation building in a sequence (instead of that compounded non sequitur that happens when students are simply waiting their turn to say what they think). The reading itself was the focus of the class, and any tangents that did come up were gently steered back to the central question by the professor. The professor was a master of the material, and had read the original in Latin, which he occasionally used to discern the most exact meaning of the more esoteric sentences. The students spoke for perhaps 90 percent of the time, the professor only occasionally interjecting guidance. No one knew for sure where the conversation was headed. The hour passed as if it were a moment.

This class had begun with a prayer, for which the professor and all the students but one stood. The one student who did not stand was an atheist, who had chosen this school as an excellent place to get an education, and had said as much to the admission committee, both that he was an atheist and that he thought they offered an outstanding education. They admitted him, he came, and his presence was proof positive that this was an institution of higher learning, a place where critical thinking was the goal, not indoctrination. I shall remember this class, where I was but a guest, for the rest of my life.

—Donald Asher

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## Catholic Writers Gather to Discuss Their Craft – Local Catholic Writer's Guild Launched

Nearly 100 writers (and aspiring writers) from across Southern California gathered at Thomas Aquinas College for the 1<sup>st</sup> Annual Ventura County Catholic Writers' Conference. The October 14 conference, organized by College Relations Director **Dave Shaneyfelt** (Class of '81) and *Los Angeles Daily News* columnist **Jim Bemis**, brought together seven speakers who addressed such subjects as "Free-Lance Writing for the Catholic Press," "Writing for Secular News," and "Screenwriting in Hollywood."

Veteran writer **Donna Steichen** was the luncheon keynote speaker. The author of Catholic best-seller *Ungodly Rage: The Hidden Face of Catholic Feminism*, Steichen recounted how her unforeseen career developed from observing some of the internal problems that plagued the Catholic Church in the wake of Vatican II. Having had only marginal success in getting those problems resolved, she decided to write about them. Her 1991 book remains the definitive study of the philosophical roots and deadly effects of feminist ideology within the Catholic Church in North America.

Steichen encouraged writers to become involved in their parishes and to use their writing talents to fight against the promotion of false doctrine. She also encouraged established writers to mentor young writers, so that public support for orthodoxy will continue. Her latest book, *Prodigal Daughters: Catholic Women Come Home to the Church* (Ignatius Press), is, in the words of a reviewer for *Our Sunday Visitor*, "an excellent book for anyone who has drifted from the faith." Steichen, who began writing for the Catholic press and the pro-life movement in the early 1970s, was presented at the Conference with the first "Saint Augustine Award for Excellence in Catholic Writing."

**Karen Walker** (Class of '76), who has published more than 300 articles in the Catholic press, gave practical tips to writers about how to get published – and paid – as a free-lance writer.



Back, l. to r.: John Kurzweil, Jim Bemis, Matt Sommer, Karen Walker, George Neumayr. Front, l. to r.: Laura Berquist, Donna Steichen, Dave Shaneyfelt.

Walker is the founder of her own free-lance writing business, *Studio Raphael*, and her articles, stories and profiles regularly appear in the *National Catholic Register*, *Our Sunday Visitor*, *Catholic Faith & Family*, and *Canticle* magazine.

**George Neumayr**, an editorial writer with *Investors Business Daily* and former editor of *The San Francisco Faith*, spoke about Catholic op-ed writers in the secular media. Neumayr described the indifference – even hostility – that the secular news media tends to have towards orthodox religious groups and even to orthodox religious writers. He urged Catholic writers to penetrate the secular order in spite of the obstacles they might face, noting that very good Catholic op-ed writers have found good homes in such venues as *The Wall Street Journal*, *The Washington Times*, and *National Review*.

**Jim Bemis**, a regular columnist for the *Los Angeles Daily News* and for the bustling new Catholic internet news site, *e3mil.com*, encouraged writers to look at the issues facing our nation as well-catechized Catholics. He spoke on society's increasing opposition to Judeo-Christian principles and how Catholic writers should fight against present day social tyrannies. Bemis' opinion columns and articles have also appeared in the *California Political Review*, *The Wanderer*, *National Catholic Register*, and *Catholic Digest*.

**Laura Berquist** (Class of '75), the nationally-recognized homeschool consultant and author of the popular book, *Designing Your Own Classical Curriculum* (Ignatius Press), spoke of the abundant opportunities available for Catholic writers to cover homeschooling and the homeschooling movement. A daughter of Donna Steichen

and a prolific writer in her own right, Berquist also urged writers to consider doing book reviews of homeschooling texts, especially of science programs or of Catholic materials in high demand.

**John Kurzweil**, founder and editor of the *California Political Review* and president of the California Public Policy Foundation, spoke of the contrast between the mainstream political culture and the Judeo-Christian tradition. The former, he asserted, deems itself rational, when, in fact, it resists clear thinking – the very charge lobbed at religious groups. Ultimately, he said, the dominant political culture, in rejecting the Western Tradition, is attempting to flee from God.

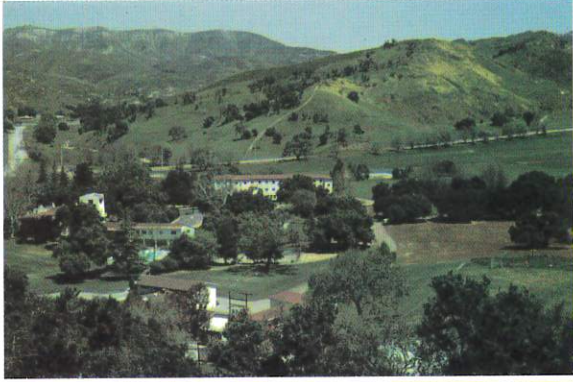
**Matt Sommer**, a Hollywood screenwriter, spoke on how writers can break into Hollywood. Sommer has written several *Murder, She Wrote* mysteries and, among other works, oversaw development of *The Man From Snowy River*. Screenwriters, he said, must have a tremendous passion for art combined with great perseverance. He counseled against the temptation to impose a religious or moral message on one's craft because audiences, he said, have no patience with preaching. He recommended the maxim: "If you want to send a message, use Western Union." Just tell a good story for its own sake, he said, and it will move people accordingly.

Mass was offered for attendees before the luncheon, and the day closed with recitation of the Rosary in the College chapel.

Based on participant response following the conference, a Catholic Writer's Guild was formed to encourage, support, and offer a network of fellow Catholic writers. Among other things, the Guild intends to host periodic workshops for writers on a variety of subjects. If you are interested in joining the Guild, or if you'd like audio tapes from the Writers' Conference, please contact Amy Drago at the College: (800) 634-9797.



# A Brief History of Thomas Aquinas College:



Nestled in the Malibu Hills outside Calabasas, California, the College found its first home thanks to the help of Cardinal McIntyre.

“American Catholics are becoming increasingly aware of the growing tendency of Catholic colleges to secularize themselves – that is, to loosen their connection with the teaching Church and to diminish deliberately their Catholic character.” Thus begins *A Proposal For The Fulfillment Of Catholic Liberal Education*, the founding document of Thomas Aquinas College published in 1969.

How this document came to be is also how Thomas Aquinas College came to be. The College and the “Blue Book” (as the document is colloquially known – from its distinctive blue cover) are inseparable. The *Blue Book* is the College’s Declaration of Independence, as it were.

The *Blue Book* arose from conversations among several philosophy professors who were concerned about the direction of modern Catholic liberal education. They wanted not to return to some earlier form of education in America, but to something that resonated with the kind of academic excellence that flourished in ancient Greece or in the great medieval universities in Europe. Simply put, they wanted to return not to the 1950s, but to the 1350s. At the same time, they were thinking ahead.

The Great Books, then, became a focal point of consideration. In 1921, Columbia University had established a program in which students read, not textbooks, but the original works of the greatest minds, both ancient and modern, in Western

Civilization. These works, which came to be called the “Great Books,” endeavored to probe the core of human experience, whether through philosophy, mathematics, science, literature, or drama, and to articulate ideas about things as they really are, regardless of time or place.

In 1930, the University of Chicago also instituted such a program, and in 1937, St. John’s College in Annapolis, Maryland, made the Great Books the central and exclusive feature of its curriculum. Subsequently, St. Mary’s College, Moraga, near Oakland, California, modeled its Integrated Liberal Arts program after St. John’s.

Teaching at St. Mary’s in the 1960s were Dr. Ronald McArthur, Dr. John Neumayr, Dr. Frank Ellis, Mr. Marc Berquist, and Brother Edmund Dolan, F.S.C. Conversations about the plight of modern Catholic liberal education began with McArthur, Berquist, and one of Dr. McArthur’s former students, Peter DeLuca, III, who had come to be the Western Director of the Intercollegiate Studies Institute. Those conversations extended to others and resulted in a draft of the *Blue Book*.

The *Blue Book* sought to describe the crisis in modern Catholic education, to affirm that faith can illumine understanding, to clarify the scope of academic freedom, to highlight the freedom that comes through Catholic education, to expound on the role of the Catholic teacher, to define the proper understanding of liberal education, to distinguish the parts and order of the parts within liberal education, to explain the relation between liberal education and the Christian faith, to proclaim the need for genuine liberal education, and to set forth a model curriculum.

St. John’s in many ways would serve as the model. The Great Books would be the central and exclusive feature of their proposed curriculum. Classes would cover

the range of the liberal arts, encompassing philosophy, theology, mathematics, laboratory science, grammar (Latin), literature, and history. In classes of no more than twenty, students would learn through the Socratic method – a rigorous discussion of the readings. The curriculum would be fully integrated – each class would build on and interrelate with all other courses in the program. There would be no electives; no majors or minors. Students would take the same courses from freshman through senior year.

But the new program would be essentially different from St. John’s: the Catholic Faith would guide the intellectual life. Students would take “tutorials” not only in mathematics and language, but also in philosophy and theology, giving special attention to the philosophy of Aristotle and the theology of St. Thomas Aquinas. The seminar would cover literature, history, and those theological and philosophical works not otherwise essential to the curriculum. Mass and the sacraments would be encouraged and a strong Catholic moral life would prevail.

By this time, the project was gaining steam. DeLuca had previously worked for a company owned by the oil magnate and conservative philanthropist, J. Henri Salvatori. He and McArthur approached Salvatori about providing seed money for the start-up of the new college. Salvatori, somewhat skeptical of the endeavor, nevertheless gave them \$10,000 saying, “You can no more start a college than you can fly, but everyone deserves a chance to fail once.”

On October 14, 1968, articles of incorporation were filed for the Institute for Christian Education, a non-profit educational corporation formed to implement the *Blue Book*. The seven original board members were McArthur, Berquist, DeLuca,

Ellis, George, Neumayr, and Lt. Col. William S. Lawton. McArthur was named president and chairman.

In the spring of 1969, Dominican College of San Rafael agreed to let the incipient college open an office on its campus and use its facilities. On May 28, the corporation was renamed “Thomas Aquinas College” and offices were opened in July, with DeLuca serving as the principal administrator.

On April 25, 1970, the College staged a major promotional dinner at the Fairmont Hotel in San Francisco, attended by 450 people. Speakers included the Most Rev. Fulton J. Sheen and L. Brent Bozell. The members of the now expanded Board of Governors, especially San Francisco attorney, John Schaeffer, played a substantial role in the success of the event.

But shortly thereafter, Dominican College rescinded its agreement. Board member Francis J. Montgomery turned to Los Angeles Cardinal-Archbishop James Francis McIntyre, who had earlier endorsed the project enthusiastically. Cardinal McIntyre met with the founders and assisted the College in relocating to the Archdiocese. The College then came to lease, on June 1, 1971, the facilities at Claretville, the former novitiate and college seminary of the Claretian order in Calabasas.

A freshman class was recruited and on September 11, 1971, thirty-three students enrolled. Classes began three days later.

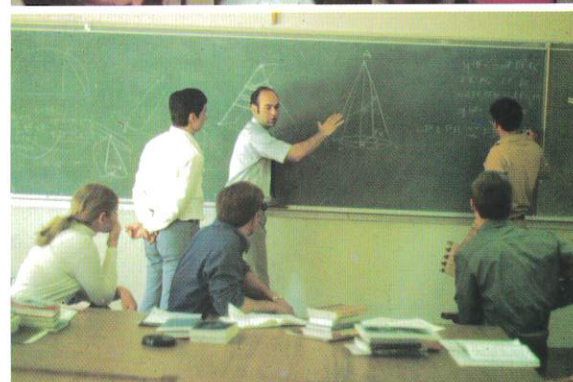
In 1975, the California Department of Education gave the College power to grant degrees, and on June 7, the College graduated its first class. H. Lyman Stebbins, founder of Catholics United for the Faith, gave the Commencement Address.

For seven years, the College operated and educated students at Claretville. The faculty grew from 4 to 12 tutors, the student body from 33 to 102. Property for a permanent location had been given to the College in 1975, and plans for its development were underway when, in the fall of 1977, the Claretians informed the College that the Claretville property had been sold. It was time to move, sooner than anyone could have expected.

Next issue: Part II – The Campus Relocates.



Claretville, formerly the site of the Claretians’ seminary, offered the perfect setting for the start-up College.

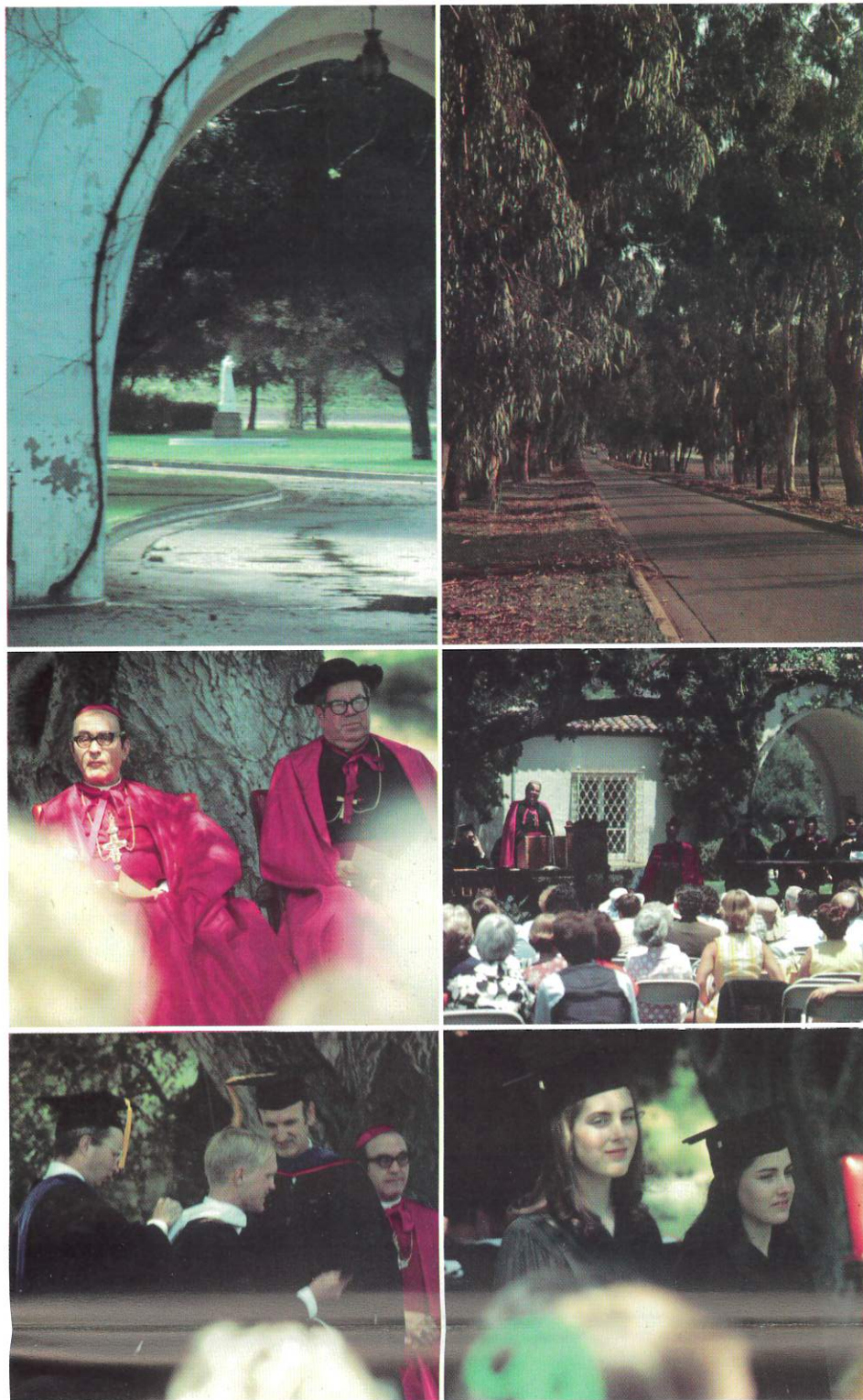


Styles were different, but the program has been the same. From the very beginning, students took an active part in the learning process and found time for a rich social life, too.



By 1975, within its first four years of operation, the student body swelled to more than 100, with students coming from across the United States and Canada.

## Part I – The Early Years



The serene campus grounds at Claretville (top) betrayed the rocky financial beginning and the turmoil of an expiring lease. Thankfully, students and faculty endured, graduates were sent into society and the Church, and a stream of supportive clergy continued. Byzantine Archbishop Nicholas Elko of Cincinnati and Los Angeles Auxiliary Bishop John Ward, (above, left and right) attended the 1976 Commencement ceremonies.

### THE EARLY YEARS: A TIMELINE

- 1967** McArthur and Berquist begin drafting document on crisis in and goal of Catholic liberal education
- 1968** Neumayr and Br. Edmund assist in revising document, *A Proposal For The Fulfillment Of Catholic Liberal Education* (the "Blue Book")  
Henri J. Salvatori provides first gift: \$10,000  
Articles of Incorporation filed for the "Institute for Christian Education," a non-profit educational corporation formed to implement the Blue Book
- 1969** The Blue Book is published  
Dominican College of San Rafael offers joint use of facilities; offices open on campus  
Institute for Christian Education renamed "Thomas Aquinas College"
- 1970** Promotional dinner held at Fairmont Hotel in San Francisco; Bishop Fulton Sheen, keynote speaker
- 1971** Cardinal McIntyre invites College to relocate to Los Angeles Archdiocese  
College leases facilities at Claretville, former novitiate and seminary of Order of Claretians  
College opens; 33 students enroll in first class
- 1975** California Education Department gives College power to grant degrees  
College confers bachelor of arts degrees on 19 graduates  
Mr. and Mrs. Lawrence Barker give College 131-acre Ferndale Ranch near Santa Paula, CA
- 1978** Claretville lease ends; College moves to Ferndale Ranch

### Dr. Ronald McArthur: A Giant Founder at a Giant Founding

Six-foot six-inch Army private Ron McArthur used to sit around the barracks and argue with people. Some older men told the young man with a booming voice that he should be a lawyer – he was vocal, persuasive, and could probably make a lot of money.

After his tour of service, that's precisely what McArthur decided he would do. He entered St. Mary's College, Moraga (California), but a lawyer he did not become. At St. Mary's, he read *Plato's Apology*, Socrates' unsuccessful but moving defense against his capital punishment charge. "It changed my mind," he said. "I saw then that ideas were important."

Ideas, then, became his life. He finished at St. Mary's with a Bachelor of Arts degree in 1949, and then attended Laval University in Quebec, where he studied under the famed Thomistic, Charles De Koninck. McArthur obtained his doctorate in philosophy there in 1952, ever committed to expounding and defending the teachings of Aristotle and St. Thomas.

He returned to the San Francisco Bay area where he was born and raised, serving as Associate Professor of Philosophy at the San Francisco College for Women until 1958. For the next 13 years, he was Professor of Philosophy at St. Mary's College and later tutor in its Integrated Liberal Arts program. He also taught at the University of San Francisco and the University of Santa Clara.

While at St. Mary's, he formed several close relationships with other philosophy teachers, Marc Berquist, Jack Neumayr, Frank Ellis, and Dick George. Moreover, he served as faculty advisor to a student organization of the Intercollegiate Studies Institute from 1961-63, whose representative, Peter DeLuca, was McArthur's former student.

**Some older men told the young man with a booming voice that he should be a lawyer – he was vocal, persuasive, and could probably make a lot of money.**

These six, plus another colleague whom McArthur met while teaching, U.S. Army Lt. Colonel Bill Lawton, Jr., were to become the nucleus of Thomas Aquinas College. They had been discussing the plight of modern Catholic liberal education and how to remedy it when friends and colleagues proposed that they found a college to implement their ideas.

Accordingly, during the summer of 1968, McArthur and Berquist set about to put into writing a document that would reflect their vision of Catholic liberal education. Neumayr and another colleague from St. Mary's, Brother Edmund Dolan, F.S.C, then made revisions to their draft. In 1969, they published *A Proposal For The*

*Fulfillment Of Catholic Liberal Education*, the founding document of Thomas Aquinas College.

Dr. McArthur was named the College's first president in 1970. By the sheer power of his convictions and personality, he attracted an impressive array of supporters and brought the College to life. He recruited faculty members and students, managed scarce funds, entertained guests, spoke at gatherings, courted benefactors, and taught courses all across the curriculum

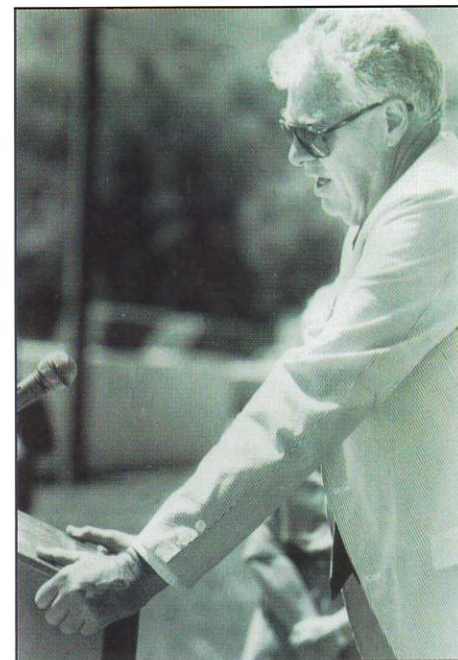
from freshmen through senior year. His wife, Marilyn, as the first lady of the fledgling College, also offered heroic dedication to the enterprise, cleaning, cooking, gardening, and preparing for guests and students.

Over the years, McArthur began to see the fruit of his efforts in the lives of graduates and their impact on the Church and society. And he saw the College grow in size and reputation. In 1991, after more than 20 years of devotion to the College, he retired.

Two years later, the Heritage Foundation awarded him the Salvatori Award for Academic Excellence in Education for "accomplishing the herculean task of founding a new private college in 1971, dedicated to the highest standards of teaching and leadership." In 1996, he gave the Commencement Address and was awarded the College's highest honor, the Thomas Aquinas Medallion.

Still active in research and writing, McArthur lectures and leads seminars around the country. He also edits *The Aquinas Review*, a publication of the College on issues related to the College curriculum. He and Marilyn live in Placerville, California, with their friend and 1980 graduate, Cathy Walsh.

Thank God he never became a lawyer.



## The College Board of Governors Member in Profile:

Fred Ruopp

Fred Ruopp knows a good investment when he sees it. With \$800 million dollars under management, and as one of the top-rated money managers in the nation, he'd better. What's the best investment in College education these days? Thomas Aquinas College. "You can bank on that," he'd say.

For almost 20 years, Ruopp (rhymes with "up") has been a member of the College's Board of Governors – six years as its Chairman – and has lent his vast expertise in financial concerns in overseeing the College's budget and financial affairs, including the College's \$9 million endowment which is managed by the investment counseling firm, Everett Harris Co.

Ruopp was recently featured in *Kiplinger's* as one of 20 elite money managers who have teamed up with *myMoneyPro.com* to offer portfolio management services to investors with accounts that up to now were too small to interest a top-flight money manager. Ruopp and his colleagues have risk-adjusted rates of return that rank them in the top quartile of their peers, as measured by Nelson's *Money Manager Review*.

So with all this money at stake, why would this top-flight money manager have an interest in a small Catholic liberal arts school? "Books," he says. "I was born and bred on books."

Growing up in Elmhurst, Illinois, Ruopp's parents used to drag the whole family – Fred, his brother, and two sisters – to the town library twice a week to check out books.

They were expected to read them. "It was just something we always did." Indeed, the habit endured and until recently, he read two books a week as a matter of course.

After graduating from high school, he enrolled in Elmhurst College, dabbling in general business courses and the liberal arts. He found he had a knack for the

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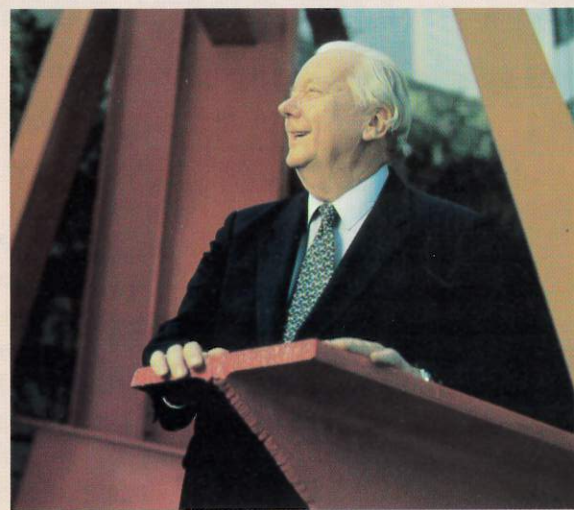


Photo by Michael Grecco / Icon Int'l for Kiplinger's, reprinted with permission.

Despite his considerable financial expertise, Ruopp has never taken a dime for his oversight of the College's investment strategies business courses, and after two years, transferred to the University of Illinois, Champaign-Urbana, where he became a finance major, earning a Bachelor of Science, Banking and Finance degree with honors in 1952. He also became a member of Beta Gamma Sigma, the scholastic honorary society in business, to which he still belongs.

With the Korean War then in full swing, Ruopp did a 13-month tour in Korea with an Army artillery battery unit. He returned to Chicago and got a job in the trust division of the First National Bank of Chicago. At the same time, he started pursuing a Masters of Business Administration in Finance at Kellogg School of Northwestern University. He met a charming young lady who typed his thesis for him, Joyce Bowker. They married the following year and raised two sons, Frederick, Jr. and Christopher.

With his MBA in Finance in hand, Ruopp started rising through the trust division of the bank to become a senior portfolio manager handling a large share of pension and profit-sharing trusts. In 1963, he and Joyce decided to move to warmer climes, and they picked California.

Ruopp took a job with the old Crocker Citizens Bank, doing trust and investment work, and soon thereafter was hired as a senior analyst and portfolio manager for the Occidental Life Insurance Company (which later became Transamerica). Six years later, he was recruited to Lehman Brothers' New York City office to manage the accounts of the firm's partners and those of their families.

But in 1971, after getting some Wall Street experience under his belt, and with about \$9 million in asset management in tow, he decided to return to California and, along with a friend from Occidental, opened Chelsea Management Co. Since then, the downtown Los Angeles firm has grown to 15 employees, including four partners and four senior associates. The firm services a wide variety of clients, including insurance companies, pensions, profit-sharing accounts, and charitable trusts, from New York to Hawaii. Ruopp served as president of the organization until 1994, when he became its chairman and chief executive officer, which he remains today.

Ruopp is a Chartered Financial Analyst, a Chartered Investment Counselor, and a member of the Institute of Chartered Financial Analysts, the Los Angeles Financial Analysts Society, and the Investment Counsel Association of America. He was awarded Senior Security Analyst designation by the New York Society of Security Analysts. He is also director of several corporations.

Ruopp joined the Board of Thomas Aquinas College in 1982. He served as Chairman from 1986-92. He was Chairman of the Board's Finance Committee for 10 years, and has served as Chairman of the Endowment and Investment Committee for the past 5 years. He also serves as director and finance committee member of St. Anne's Maternity Home, and as a finance committee member of the Blind Childrens Center. He is a member of Our Lady of Grace Parish in Encino, California, and a Knight of Malta.

Ruopp's move to sunny California affected the rest of his family from the Midwest. His three siblings and their families, as well as his parents, have relocated near him. His wife, Joyce, however, passed away in 1998.

### An Interview with Fred Ruopp

Q. How did someone like you in the world of finance become interested in a classical liberal arts college?

About 20 years ago, I got a letter in the mail from [founding President] Dr. Ron McArthur, who told about the history and purpose of the College and explained why the College needed funds. Every couple of years or so, you get an interesting appeal like that and you think it deserves to succeed. So I sent in a small gift.

I then got a call from Norm Booth, who was working as a development officer for the College. He thanked me and asked if he might come by and show me how plans for the College were progressing. I said, "Sure." Soon thereafter I visited the campus and sat in on some classes and met Dr. McArthur and others.

I became interested in the whole program and could see that it made a great deal of sense. I could see that, in retrospect, this was the kind of program I wished I had taken, a classic liberal arts program. All my life, I've been reading and trying to fill in the holes of my learning. The College seemed to me to be the place where one could fill in those holes.

They asked me to join a committee and sit in on a board meeting, and then things progressed from there and they asked me to join the Board, and so I did.

Q. Have you tried to keep up with the College's curriculum?

Sure, to some extent, the literature especially. But the one thing I've found when you read these Great Books is that you generally need to talk about them afterwards with somebody to see if you're getting the point or not. For the last several years, I've been attending the annual Summer Seminar weekend at the College, and I can truly see how important it is to be able to discuss these works in small group settings.

Q. What have you been reading lately?

Mostly a lot of history. I'm reading Jacques Barzun's *From Dawn to Decadence: 500 Years of Western*

*Cultural Life, 1500 to the Present*, which is a marvelous book about the history of modern civilization. I also just finished Paul Johnson's *History of the American People*, and a fascinating biography on Patrick O'Brian, [*A Life Revealed*] the acclaimed novelist who wrote so much about life in the Royal Navy in the Age of Sail. I read E.M. Forester also.



Mr. Ruopp chairs the 30th Anniversary Dinner Committee

Q. What has been the biggest challenge for the College since you've been involved?

Money. No question about it. The College has been fantastically successful in educating students. What students receive here is extraordinarily good. But the College started without any funding at all. Slowly you can see it being built, piece-by-piece, by the grace of God. The campus is now more than 50% built and you can see down the road where it's going. But it still won't happen unless we raise the funds to make it happen. I'm sure that will occur and you can certainly see how important the spiritual dimension then becomes.

Q. What will be the biggest challenge for the College in the future?

In about five years, the College will hit its maximum student body of 350 students. One of the challenges the College will have to face then will be how to expand our mission. What will we do? We have more and more students seeking admission to the College and we don't want to turn any away. It's only natural that we'll have to start thinking of how to carry on this mission elsewhere and that, of course, will present huge challenges for us.

Q. How do the College's financial operations rate with other organizations you've seen over the years?

The people at the College have done a very good job stretching resources to ensure that whatever is spent needs to be spent. Through the help of the Board, the dedication of Ron McArthur, and now that of Tom Dillon and all the other people in development and on the Board, we've been expanding our giving base and are starting, slowly, to solve the money problem.

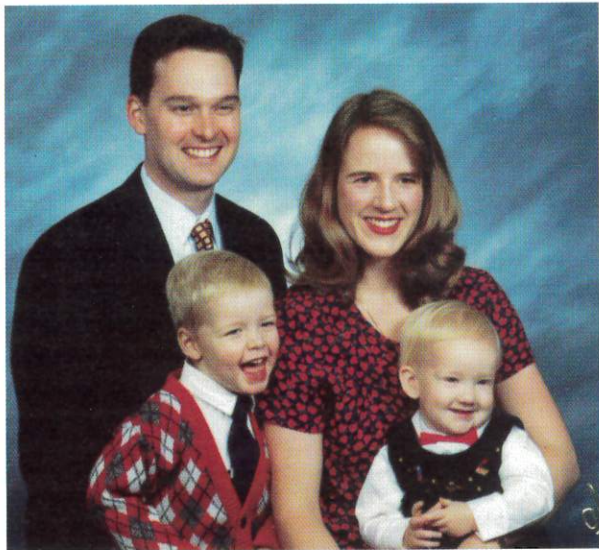
Q. To what extent do you think the College is a good investment?

For one's time, energy, interest, and money, it's an extraordinarily good investment. Every dollar that has been given has been wisely and prudently spent. The College is making a difference in the world and in the Church. As the College grows, and as the alumni pool continues to grow, that difference will only increase.

Q. Are you surprised by that difference?

Not so much surprised as gratified. Christianity has always been the driving force in Western Civilization – whether in science, literature, art, architecture, whatever – you can see its influence throughout history. Of course, because the College is doing its part to restore authentic Christianity in the modern world, we should expect it to have enduring effect and appeal.

## Alumni Profile



Andrew and Shandra (née Jaloway) Emrich with sons, Alexander and Damian.

### Andrew Emrich, (Class of '93) Likes Life On The 'Hill'

— Meet U.S. Senator Mike Enzi's Legislative Counsel

Few can appreciate what it's like to be at the beck and call of a U.S. Senator, to see events unfold that regularly make the evening news or the morning paper, to work the august halls of Congress and associate with personages at the highest levels of the American government. Andrew Emrich (class of '93) can. He serves as Legislative Counsel to U.S. Senator Michael Enzi of Wyoming.

As Counsel, Emrich is the Senator's chief advisor on such issues as the Federal budget, taxes, abortion, anti-trust law, patent reform, oil and gas issues, mining, and issues related to the judiciary, civil justice, and the U.S. Constitution. He was also the

Senator's eyes and ears during the impeachment trial of President Clinton.

"I got to watch the entire trial," he said. "The Senator wanted me to brief him on it at the end of each day and to offer my thoughts and recommendations and the results of any research concerning legal questions that might arise during the course of the day. It was a rather thrilling experience. Of course, it was also frustrating and appalling to see that these were the actions of a U.S. president."

"In some ways, I hated to be witness to the terrible degradation of public discourse. It coarsened our language, our world dignity, to have the sort of sexual talk you wouldn't see on prime time TV be applied to the leader of the Free World. Of course, Clinton was responsible for it all."

Senator Enzi voted for Clinton's conviction and removal on both counts of impeachment. He was among the minority who did.

Emrich first met Enzi on the campaign trail in 1996. Enzi was a Wyoming accountant who owned a chain of shoe stores, and was battling eight other Republican candidates seeking to fill the vacancy left by retiring senior senator, Alan Simpson. Enzi appeared at a series of debates which were organized in part by Emrich's father, who was then chairman of the Republican Party in Casper.

"I was very impressed with him; we hit it off right away," said Emrich, who was in Denver studying for the Colorado bar exam at the time. He had just graduated from the University of Wyoming Law School in June. Enzi asked Emrich to come with him to Washington following the November general election.

Emrich already had a taste for life in the Capital. He had spent the summer of his sophomore year working as an intern for Wyoming Congressman Craig Thomas (now Wyoming's senior Senator). Emrich took up Enzi's offer, and he's enjoyed the match since.

"It's certainly an eye-opener coming back here," he said. "You see some of the worst in human nature; you see how people are tempted in the worst ways. Pride and avarice are vices you see magnified on a huge scale." At the same time, he's been pleasantly surprised by the "decent, honorable, hard-working people who are willing to give up personal fortune and even their public esteem for the sake of statesmanship." Senator Enzi, he says, is a case in point.

The Senator is quick to return a compliment: "Andrew was a great asset to me and my office during the impeachment trial. We all came to rely on his observations and his expertise as a lawyer as the process unfolded. He's a fast learner and quick to grasp both a concept and all its implications. His skills and abilities proved to be invaluable then — and since — in the service of Wyoming and the nation."

Emrich recounted that during the impeachment trial, news stations were giving virtually 24-hour coverage to the issue. The Senator could have gotten one of the most coveted commodities in Washington, "a terrific amount of free air time." And yet Senator Enzi barricaded himself from the press. "He thought it was inappropriate for him, as a juror, to be commenting on a case before he had heard all the evidence. He took his role very seriously — and with no small degree of lost publicity — and I was enormously impressed by that."

Senator Enzi has also been a strong supporter of the life issues, something that Emrich is proud to advise him on. Enzi, for example, was the only senator to vote against the confirmation of Clinton appointee, Jane Henney, as head of the Food and Drug Administration, because she refused to give straight answers on

whether she would approve RU-486, the "abortion pill." He worked with other pro-life Senators to help modify certain requirements imposed on federal health insurance contractors which would have required coverage for contraceptives, including those that are de facto abortifacients.

Emrich has come to appreciate the importance of his job. Shortly after he started, he was drafting an amendment to a bill in an attempt to stop Interior Secretary Bruce Babbitt from end-running a process concerning Indian gambling. But in drafting the language regarding the operative date of the restriction, "I got the date wrong by one year." His mistake made the news when the proposed amendment was floated for comment as a discussion draft to senate colleagues. "Senator [Pete] Domenici (R-NM) thought we were trying to impose a retroactive limitation — which wasn't true!" he said, looking back with chagrin. "It was just a little old mistake by me!"

Emrich came to Thomas Aquinas College out of public high school. His parents had known about the College through founding president, Dr. Ronald McArthur, who taught a series of summer school courses in Wyoming many years ago. Emrich visited the College and was hooked.

He never anticipated the effect the College would have on his life. "It gave me a deep and rich love for my Catholic faith, and let me see that it's the most important thing in life." He is also grateful for the intellectual training he received.

"Most people on the Hill are very smart people, but you can still see that the educational program we had is generally unparalleled."

"In this job, you have to get down to principles very quickly, to sort out the essential from the extraneous. There's so much information you have to wade through, and you have to be able to get at what's seminal and then take a reasoned position on it. The education at TAC is remarkable in allowing one to do that." His work on the impeachment trial was a case in point. "My job was made that much easier because I had gone over the Constitution and the Federalist Papers at TAC and thought through issues regarding the balance of powers and the general scope of government and the relation of our government to its citizens."

Emrich is also thankful for his time at the College in another respect —

he met his wife there. Shandra (née Jaloway) attended for one year and then finished at Thomas More College in New Hampshire. Their relationship endured and they married after his graduation from law school. They have two small boys, Alexander (3) and Damian (18 mos.) and they live in Falls Church, Virginia.

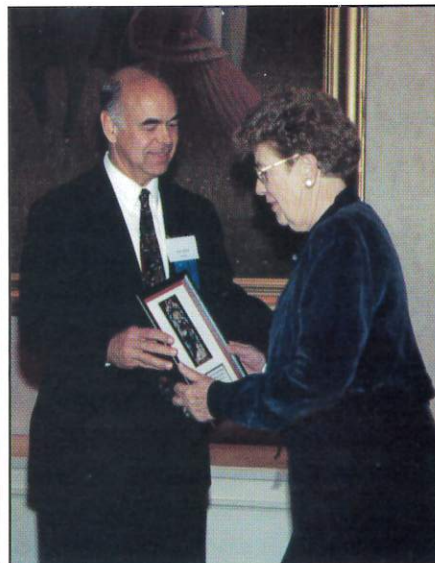
Emrich still pinches himself sometimes to remind himself what he's doing. "There are times I can't really believe I am doing this. I'll be down on the floor of the Senate, giving my boss details about some appropriations bill, helping him lobby other senators about certain provisions, and then hanging out in the cloakroom with Jessie Helms and Trent Lott. It's as normal as any day, and I think, 'Am I really doing this?'" Yes, he is.



Out of the glare of public light, Andrew Emrich stands poised to help his boss, Sen. Mike Enzi (R-WY), at a January press conference supporting President George W. Bush's tax plan. Sen. Orrin Hatch (R-UT), left, and Charles Grassley (R-IA), right, look on. Says the Senator of the 1993 Thomas Aquinas College grad: "He's a fast learner and quick to grasp both a concept and all its implications."

## College Thanks Milwaukee Friends

Nearly sixty friends of Thomas Aquinas College attended a President's Council Awards Reception at the Milwaukee Athletic Club on October 18th. President's Council members Mr. & Mrs. Daniel Meehan and Mr. & Mrs. Daniel M. Baird hosted the event. Receiving special commendation for their generosity to the College were The Lynde & Harry Bradley Foundation, Mrs. Erica P. John, Dr. & Mrs. Robert J. Gehr, Mr. & Mrs. Daniel Meehan and Mr. & Mrs. Edward N. Mills. Dr. Tom Dillon thanks Erica John (left) and Mary Gehr (center); Daniel Meehan (right) welcomes guests.



## Famed Pianist Juana Zayas Enthralls With All-Chopin Concert



Juana Zayas had the critics raving. "It was altogether an imposing feat, and it may be that we have with us a Chopinist to the manner born. . . She played with style, sensitivity, a big technique, and an aristocratic flair for the mixture of romanticism and classicism embedded in the music."

Surely, those who heard Zayas play on September 29 at the St. Joseph Commons could echo these remarks of *New York Times* critic Harold Schonberg following Zayas' New York debut at Lincoln Center's Alice Tully Hall. Playing to a packed house at the College, Zayas performed an all-Chopin concert, including many of his nocturnes, etudes, and polonaises.

The Cuban-born pianist is known among her generation of virtuosi for her formidable technique, which she subordinates to the music, deftly attending to all the phrases, and fashioning them into a well-ordered whole.

Zayas has performed throughout Europe, South America, and the United States. Her performances have been broadcast by National Public Radio and numerous classical radio stations. Her recordings have been released on compact discs by Music & Arts Programs of America and by Albany Records.

Zayas, a child prodigy, left Havana to study under masters in the United States and Europe. She received many awards for her playing, but left the performing stage for a time to raise a family. With her two children grown, she has returned, wowing critics and audiences alike. Her son, Robert (Fromageot), graduated from the College in 1994 and is currently a seminarian with the Priestly Fraternity of St. Peter. Husband Henri Fromageot now manages her career.

## College Choir and Orchestra Set Advent Mood

On Dec. 1, under the direction of Choir Director Daniel Grimm, the 45-member Thomas Aquinas College choir performed Mozart's *Missa Brevis* K. 220 and assorted Advent pieces. The all-volunteer choir is becoming well-known for high quality performances of classical and Renaissance choral music. Students and professional musicians joined in a 15-piece chamber orchestra for the first half of the program.



### THE PROGRAM

Noëls pour les Instruments ..... MARC-ANTOINE CHARPENTIER  
Missa Brevis in C Major, K. 220 ("Sparrow Mass") ..... WOLFGANG AMADEUS MOZART

Veni, Veni Emmanuel, Gregorian Chant ..... ANONYMOUS, 9<sup>th</sup> CENTURY  
Super Flumina Babilonis, Motet for 4 voices ..... G. P. DA PALESTRINA  
Angelus Ad Virginem, 14<sup>th</sup> Century English Carol ..... ANONYMOUS

O Magnum Mysterium, Motet for 4 voices ..... TOMAS LUIS DE VICTORIA (†1611)  
Allons, Gay Bergeres, Noël for 4 voices ..... GUILLAUME COSTELEY (1531-1606)  
Hodie Christus Natus Est, Motet for 4 male voices ..... G. M. NANINO (1545-1607)  
Sweet Was The Song, Song for soprano, violin & piano ..... STEPHEN GRIMM (b.1953)

Magi Videntes Stellam, Motet for 5 voices ..... BLASIUS AMON (1560-1590)  
Te Deum, Gregorian Chant ..... ST. NICETAS (†415)

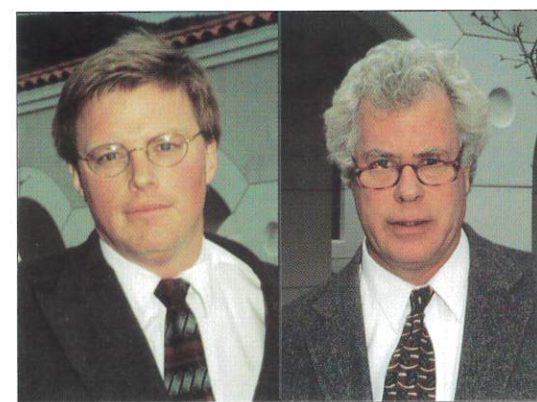
## Tutors Ferrier and Seeley Publish New Internet Study Book on Declaration of Independence

Those who have heard former presidential candidate Alan Keyes know that the most important document undergirding the founding of the American government is the Declaration of Independence. From stump to stump, in speech to speech, Keyes stressed that we can't understand American government if we don't understand the principles set forth in the Declaration of Independence.

So committed is Keyes to educating the public about the importance of the document, he has set up a non-profit educational foundation, The Declaration Foundation, (on the web at [www.declaration.net](http://www.declaration.net)) to assist him in this educational endeavor. Moreover, he turned to one of his trusted campaign advisors for help in producing a comprehensive text that aims to give written life to the many speeches he has given on the principles of the Declaration.

That advisor, Dr. Richard Ferrier, happens to be a Thomas Aquinas College tutor and part-time civic activist. Ferrier, in turn, enlisted the support of his faculty colleague, Dr. Andrew Seeley, and between the two of them have just completed their work, *America's Declaration Principles in Thought and Action*, a 158-page textbook aimed at expounding upon the principles of the Declaration.

To be sure, plenty of books have been published on the Declaration before. According to Ferrier, however, this book is unique. "No one has written a book for the ordinary citizen or high school student that gives a deep and thoughtful account of the meaning and truth of the Declaration and its relation to the American civic order."



Dr. Andrew Seeley (l.) and Dr. Richard Ferrier (r.) aim to highlight the Declaration's essential truths.

Most books, he says, tend to be history books or civics books that fail to analyze the principles of the law. "Or, alternatively, they are suffused with skepticism and irony about the intentions and decency of the Founders due to their practical compromise with slavery or their accommodations to the customary status of women."

This book has neither flaw. "It's almost like a book about the spirit of the laws. It's about what the Declaration is and how its spirit is

animated and played out in the course of American history. Of course, it covers the events leading to the Revolution, the Missouri Compromise, Reconstruction, the Civil Rights movement – but it's about more than that.

"It asks us to acknowledge our dependence on God, to acknowledge our dignity, to proclaim our rights. It makes us reflect on the sense all of us have that every individual is one's equal and one's brother or sister under the fatherhood of God. And what you come to see, we hope, is that the God-given dignity the Declaration presupposes is present in every human being, so that the teaching task is to find the best forms it's been given, the best expressions it's been given, and the most interesting questions that have been raised about it."

"The book is written for an intelligent high school student," says Seeley. "In the short term, we see this being used by homeschool students, independent high schools, and adult church groups or civics discussion groups. In the long-term, we'd like to turn this into a book for general public consumption."

The text is currently available on-line (for \$15 to download) or as a spiral bound, text-only version (for \$30). But the Declaration Foundation hopes to publish it eventually in standard textbook format, with pictures and graphic design, for use in a standard public high school curriculum. "Obviously, we're ambitious," says Seeley. "We'd like to get this into the hands of as many Americans as possible."

Both Ferrier and Seeley were bolstered by the favorable review they received from their advisory board members. The renowned historian, Dr. Paul Rahe, Jay P. Walker Professor of American History at the University of Tulsa, has been enthusiastic about the text, as has been Jeffrey Wallin, the director of the American Academy for Liberal Education, and Dr. Marlo Lewis, of the Reason Foundation.

To obtain a copy of the document, go to [www.declaration.net](http://www.declaration.net) on the internet, or, write to the Declaration Foundation, PO Box 3207, Alexandria, VA 22302 (202) 543-6620; (202) 543-6230 (fax).

## Sign Up For High School Summer Program While Space Is Still Available!

Openings are filling fast for this summer's two-week Great Books Program for High School Students. From July 29 to August 10, high school seniors can experience the academic program and live the life of Thomas Aquinas College to discover whether this is the college for them.

During the first week, students discuss questions of moral, political, and religious authority raised in Sophocles' *Oedipus Rex* and *Antigone*, and in Plato's great work, *Crito*. They reflect on the creation and fall of man as revealed in *Holy Scripture*, and on the relationship between faith and reason through Kierkegaard's *Fear and Trembling*. Guided by the observations of J. Henri Fabre in insect behavior, participants consider purpose and order in nature and address the perennial idea of a Godless universe found in some of the pre-Socratic materialist philosophers.

The second week includes Shakespeare's *Macbeth*, C.S. Lewis' *Mere Christianity*, and Pascal's famous "wager." The young scholars also enjoy – some for the first time – the beauty and intelligibility of mathematics as they work through several propositions from the timeless geometry in Euclid's *Elements*. All classes are conducted in the College's seminar method of instruction: conversations among no more than 15 students guided by full-time members of the faculty.

The program mixes studies and fun. Interspersed with rigorous academic thought are daily sports, occasional movies, hiking in nearby mountains, swimming at local beaches, a concert in Los Angeles, a tour of the Getty Museum, and sightseeing in Santa Barbara. Mass and rosary are celebrated daily and a chaplain is available at all times. None of the religious activities is mandatory, and non-Catholic students are sincerely welcome.

Cost for the program is \$750. Applications are available on the web at [www.thomasaquinas.edu](http://www.thomasaquinas.edu) or by contacting Tom Susanka, Director of Admissions, at (800) 634-9797. Applicants are accepted on a first-come, first-served basis.



The Summer Program gives high school juniors a chance to see if Thomas Aquinas College is for them.



## Impeachment Prosecutor, David P. Schippers, Joins Board of Visitors

David P. Schippers, who served as chief counsel to the United States House of Representatives managers for the impeachment trial of President Bill Clinton in the U.S. Senate, recently joined the Thomas Aquinas College Board of Visitors.

From March 1988 through February 28, 1999, Schippers was engaged in one of the most significant events in American history, an impeachment investigation and trial against the President, an event he chronicled in his best-selling book, *Sell-Out: The Inside Story of President Clinton's Impeachment*. Schippers, a born and bred Democrat who twice voted for President Clinton, was shocked, not only by Clinton's actions (which he called a far-reaching conspiracy to obstruct justice with perjury, lies, and witness tampering), but by Republican and Democratic politicians alike who sold out the impeachment process.

Schippers had come to the job with a much different impression. "I always thought the guy had a problem with sexual aberrations, but I didn't think his problems rose anywhere near an impeachable offense," he once stated in an interview. Congressman Henry J. Hyde (R-IL), whom he had known for 25 years, had asked him to come to Washington to manage oversight of the Justice Department. Only after he arrived did "the Monica thing" hit and he was forced to assume a role in the impeachment. After seeing the evidence that Independent Counsel Ken Starr amassed, he pursued the only option he morally felt he could pursue: impeachment.

An attorney in private practice since 1967, Schippers is the senior partner in the Chicago law firm of Schippers & Bailey. The firm specializes in trust law, labor law, and trials and appeals in the state and federal courts of Illinois and throughout the country.

"Growing up in Chicago," he once said, "there were three things paramount in my life: the White Sox, the Church, and the Democratic Party – and not necessarily in that order." He admits to being "an anachronism, a throwback" and an "old-style, Truman Democrat." He was profoundly disappointed that the Democratic Party failed to hold the New Democrat accountable for his actions. (He endorsed Alan Keyes in the last presidential race.)

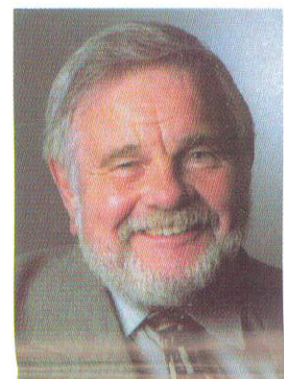
From 1963 to 1967, Schippers served as a member and later the chief of the Organized Crime and Racketeering Section of the U.S. Department of Justice at Chicago. He prepared and tried many major criminal cases in the federal courts and was also involved in many major grand jury investigations. He previously served in the U.S. Attorney's Office as an Assistant United States Attorney, trying major criminal cases on behalf of the government and preparing and arguing appeals on its behalf.

Schippers earned both his undergraduate and J.D. degrees from Loyola University in Chicago. He has served as a teacher of trial advocacy and advanced trial advocacy to practicing attorneys and senior law students at the Loyola University School of Law. He has also taught trial advocacy at the Willamette University College of Law in Salem, Oregon, and at the U.S. Air Force Air University in Montgomery, Alabama.

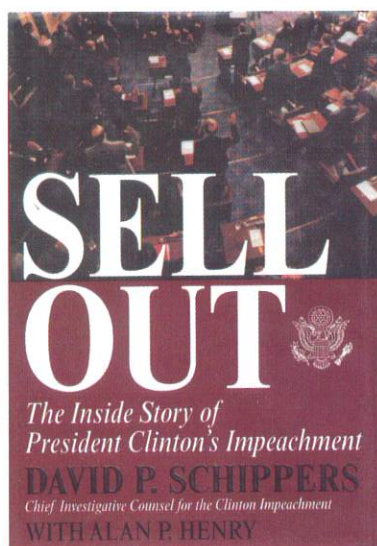
He served as one of five members of the Illinois State Police Merit Board from 1987 to 1993. He is the recipient of the Loyola University Law Alumni Medal of Excellence, the Loyola University Alumni Association citation for distinguished service to the legal profession, and the Award of Appreciation from the Federal Criminal Investigators Association.

A longtime fan of Thomas Aquinas College, Schippers first met President Thomas Dillon at a Legatus meeting where Schippers was speaking last year. Last fall, he was added to the College's Board of Visitors. Schippers' comment is unimpeachable: "Thomas Aquinas College is the finest school in the U.S., if not the world, and probably the only school I know of that educates students as they should be educated."

Schippers and his wife Jackie have 10 children and 25 grandchildren.



Schippers' unimpeachable comment on Thomas Aquinas College: "The finest school in the United States, if not the world."



Schippers rocked Washington with his best-selling account of Clinton's impeachment trial.

## In Memoriam: Fr. John Hardon, S.J. - Long-time Friend - Medallion Recipient

One of the nation's greatest catechists, spiritual directors, and retreat masters, Fr. John Hardon, S.J., died on December 30 at the Colombiere Retreat House in suburban Detroit at the age of 86. Fr. Hardon was a long-time friend of Thomas Aquinas College and recipient of the Thomas Aquinas Medallion at Commencement Ceremonies in 1981.

His *Catholic Catechism: A Contemporary Catechism of the Catholic Church*, published in 1975 by Doubleday, is in its 26<sup>th</sup> printing with more than one million copies sold. It anticipated the Holy See's *Catechism of the Catholic Church* for which he served as a consultant.

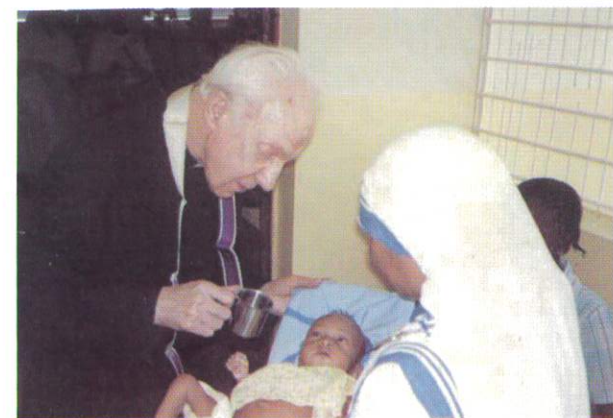
Altogether, he published more than 30 books on Catholic theology and spirituality, and recorded dozens of audio tapes on various topics, including *The Apostles' Creed*, *The Eucharist*, *Catholic Sexual Morality* and *Angels and Devils*.

In addition to his rich publishing and speaking career, Fr. Hardon was beloved as a spiritual director and retreat master. He was Mother Teresa's spiritual director and one of her principal confessors. He spent hundreds of hours giving conferences to the members of the Missionaries of Charity and worked with Mother Teresa to promote the establishment of chapels of perpetual Eucharistic adoration. He was also for many years the chaplain of the World Apostolate of Fatima, the Blue Army, aiming to promote devotion to Our Lady of Fatima.

Fr. Hardon also founded numerous Pontifical Catechetical Institutes throughout the United States at the request of Pope Paul VI. In the last few years, he launched the magazine *Catholic Faith*, and just last fall published *The Marian Catechist Manual* to assist Mother Teresa's Missionaries of Charity in their work as catechists. He worked with homeschooling families everywhere, and consulted with Dr. Mary Kay Clark, founder of the popular Seton Home Study School.



Fr. Hardon, the 1981 Thomas Aquinas Medallion Recipient, last visited the College in 1998.



Fr. Hardon, who was Mother Teresa's spiritual director, spent countless hours serving the Missionaries of Charity and recently published a catechetics manual for their use.

What many found so remarkable about Fr. Hardon was his holiness. He would spend three hours a day before the Blessed Sacrament, writing letters and books on his knees. He kept a strict account of every moment of his life, and had limited his sleep to such a point that his superior had to order him to sleep at least six hours a day. His converts were many, including Lee Atwater, the feisty chairman of the Republican National Committee, to whom Fr. Hardon gave last sacraments when he was on his death bed with brain cancer in 1990.

Fr. Hardon's last visit to the College was in March, 1998, when he spoke on "Writing and the Spiritual Life." He implored his audience to take up writing, saying, "Writing is a wonderful way of growing in intellectual humility." That he was a giant in intellectual humility is no surprise, given the rich legacy of writing he left us. May he rest in peace.

### Please Remember Our Year 2000 Deceased Friends

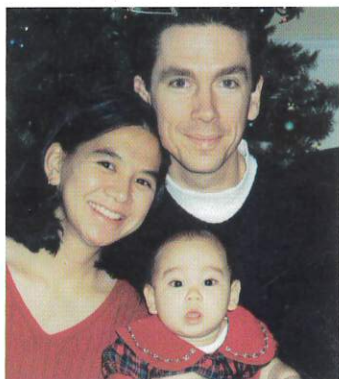
|  |  |                                       |                                      |   |
|--|--|---------------------------------------|--------------------------------------|---|
| Right Rev. William Bergin<br>San Diego, CA | Carmen Dillon<br>Daly City, CA           | William Hannigan<br>New Hyde Park, NY | Rev. Robert McCall<br>Baltimore, MD  | John Sander<br>Thiensville, WI              |
| E.W. Bergquist<br>Nashville, TN            | Frances Doolan<br>Santa Barbara, CA      | Frank Hardart<br>Bronxville, NY       | Alicia McEvoy<br>San Francisco, CA   | Mrs. William Schultz<br>Kenosha, WI         |
| Marjorie Brye<br>Akron, OH                 | Rev. Francis Dudley<br>Northfield, MN    | Mary Hayes<br>Washington, D.C.        | Margaret Moran<br>Medford, OR        | John Schwarten<br>Evanston, IL              |
| Oreste Bucciarelli<br>Joliet, IL           | John Duff<br>San Francisco, CA           | Mary Hazel<br>Huntington Beach, CA    | Joseph Mullen<br>Glendale, AZ        | H.J. Scott<br>Antelope, CA                  |
| Marie Bunch<br>Charleston, SC              | Mary Dunn<br>San Francisco, CA           | Mariana Herman<br>Beverly Hills, CA   | R.J. Munzer<br>Long Beach, CA        | Thomas Snead<br>Santa Maria, CA             |
| Dock Campbell<br>Fullerton, CA             | Elma Dwyer<br>Metairie, LA               | Frances Hommes<br>Beverly Hills, CA   | Robert Nelson<br>Dallas, TX          | Theodore Stankiewicz<br>Miami, FL           |
| William Carrigan<br>Kensington, MD         | William Ebenreck<br>St. Louis, MO        | Frances James<br>Vancouver, WA        | Anastasia Nyambu<br>Nairobi, Kenya   | Betty Thompson<br>Alhambra, CA              |
| Marieta Celoso<br>Santa Rita, CA           | Fr. Gerard Ehler<br>Oakland, CA          | Rev. John Jennings<br>Buffalo, NY     | John O'Sullivan<br>Alameda, CA       | Andrew Torma<br>Ashtabula, OH               |
| Gertrude Chucka<br>Milwaukee, WI           | Msgr. Joseph Emmenegger<br>Milwaukee, WI | Robert Kraus<br>Albuquerque, NM       | Frank Patterson<br>Bronxville, NY    | Rev. Richard Trame<br>Los Angeles, CA       |
| Martha Cole<br>Cambridge, MA               | Mrs. George Erb<br>Reedsville, OH        | Msgr. Ralph Kutz<br>Argyle, MO        | Michael Pavicic<br>Overland Park, KS | Br. Bartholomew<br>Varden<br>Dorchester, MA |
| Rev. Henry Cosgrove<br>Little Neck, NY     | Joseph Eshelman<br>Birmingham, AL        | Christopher Kuzell<br>Santa Maria, CA | Anna Petermeier<br>Watertown, MN     | Bishop Austin Vaughan<br>Bronx, NY          |
| Colet Coughlin<br>Milwaukee, WI            | Marie Ewy<br>Ponca City, OK              | Albert Lacey<br>San Francisco, CA     | Rev. Raymond Peters<br>Allentown, WI | Harry Volk<br>Los Angeles, CA               |
| Dorothy E. Coveney<br>Buffalo, NY          | John Friedrich<br>Oxnard, CA             | Mrs. Edgar Locke<br>Prescott, AZ      | Stephen Powers, Jr.<br>Santa Fe, NM  | William VomSteege<br>Detroit, MI            |
| Helen Crandall<br>Anaheim, CA              | Joseph Gifferty<br>Lawrence, MA          | David Maloney<br>Wichita, KS          | J.M. Reich<br>Los Angeles, CA        | George Whitney<br>Upland, CA                |
| Fr. Leo Cullen<br>Los Gatos, CA            | Elise Hajek<br>Scotland, SD              | Robert McAvay<br>Costa Mesa, CA       | Rev. John Rubba<br>Providence, RI    | Norbert Widmer<br>Buford, GA                |
| Mary C. Deck<br>Alden, NY                  | Francis Haller<br>Tenino, WA             | Barbara McCabe<br>Oak View, CA        | Charles Ryan<br>Torrance, CA         | Catherine Woods<br>Los Angeles, CA          |
|  |  |                                       |                                      | Lee Zola<br>Denver, CO                      |

# Student Life at a Glance



Top Row (l. to r.): Brendan Wicke and Christina Seitz ponder a point; Benjamin Dunlap explains a grammatical construction; Jacob Gutierrez, Annie Wright, and Sarah Kaiser listen intently. Middle Row (l. to r.): Junior/Senior team attempts to advance ball against Frosh/Soph team in annual "Turkey Bowl"; Victorious Frosh/Sophs celebrate their 40-0 win; Underclassmen rejoice. Bottom Row (l. to r.): Choir heralds Advent; Lucy Zepeda and Mary Ann Hastings accompany choir; Peter Drogin reads "Night Before Christmas" to faculty children at all-school Christmas party.

Help us  
serve  
the next  
generation . . .



Owen & Regina (née Aguinaldo) Sweeney  
(both in Class of 1997)

. . . and Baby Catharine  
(Class of 2021)

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For helpful information on making a Will,  
call John Q. Masteller, Director of Development,  
800 - 634 - 9797.

THE LEGACY  
SOCIETY



### Calendar of Events

|   |          |
|---|----------|
| Friday Night Lecture, Dr. Robert Reilly .....   | March 23 |
| Friday Night Lecture, Dr. Joseph Almeida .....  | April 6  |
| Friday Night Lecture, Dr. James Cutsinger ..... | April 20 |
| Spring Concert .....                            | May 11   |
| Friday Night Lecture, Dr. Paul Davies .....     | May 23   |

Dates are subject to change. Please call to confirm.

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