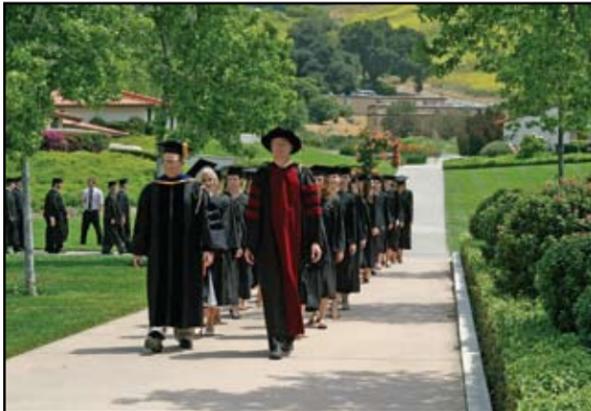




College Graduates Largest Class to Date

Australian Cardinal Presides; 80 Graduates Receive Diplomas

At 9:00 a.m. on Saturday, May 10, Thomas Aquinas College held its annual Baccalaureate Mass in the academic quadrangle in front of the Guadalupe Fountain. Here, in the shadow of the nearly-completed chapel of Our Lady of the Most Holy Trinity, the College's 80 graduating seniors, their families and friends, students, faculty, members of the Board of Governors, and benefactors gathered for the Mass of the Holy Spirit offered by the Archbishop of Sydney, Australia, His Eminence George Cardinal Pell. Feelings of nostalgia as well as of anticipation filled the air, as graduates and guests alike realized that the Class of 2008 would be the last class to begin its commencement exercises outdoors—and that the Class of 2009 would be the first to have its Baccalaureate Mass offered in the magnificent new chapel just yards away.



For now, though, all were content with the open-air arrangements for Mass, at which it was an honor indeed to be graced with the presence of Australia's leading prelate, George Cardinal Pell. As he explained, he made the long journey to Southern California simply to show his support for Thomas Aquinas College and its mission: "I have come because for years I have known about Thomas Aquinas College, and I value deeply the work that is being done here. My visit is a sign of my own personal support for... this marvelous work."

Joining His Eminence at the altar for the Baccalaureate Mass were College chaplains Rev. Cornelius Buckley, S.J., Rev. Paul Raftery, O.P., and Rev. Charles Willingham, O.Praem. Also concelebrating were priests from neighboring parishes. In his homily, Cardinal Pell spoke to the graduates of the importance of listening to and heeding the promptings of the Holy Spirit in the years ahead. (For the full text of his sermon, see page 5.)

During Mass, the College Choir, under the direction of Mr. Dan Grimm ('76), inspired the congregation with William Byrd's *Mass for Four Voices* and various motets and hymns including Mozart's *Ave Verum Corpus* and a contemporary work by alumnus Stephen Grimm ('75), *This Is the Day the Lord Hath Made*. Nathan Reyes was

selected from among the graduating seniors to sing as a solo the "Prayer of St. Richard of Chichester" by Clifford Boyd: "O holy Jesus, most merciful Redeemer, friend and brother, may I know Thee more clearly, love Thee more dearly, and follow Thee more nearly."

Following Mass and a short break, the procession of Board members, faculty, and graduates—all dressed in academic regalia—was formed and made its way to the Commencement site on the quad to the accompaniment of a brass quartet.

After welcoming everyone to the event, President Dillon called the Senior Class Speaker, Mr. Joseph Thompson ('08), to the podium to deliver his address.

In those remarks, Mr. Thompson spoke of the education he and his classmates had received, describing it as one that "would prepare us for wisdom" throughout the years to come. (For the full text of his talk, see page 3.)

A ceremony followed in which four new members were inducted into the Order of St. Albert the Great as a sign of the College's gratitude for their magnificent generosity. Receiving from Cardinal Pell a bronze bust of St. Albert the Great were Mr. and Mrs. R. Scott Turicchi; Mrs. Ann Noble Brown on behalf of her late brother and former member of the Thomas Aquinas College Board of Governors, Mr. Richard Noble; and Mr. Michael Cawley, Executive Director of the Samuel Roberts Noble Foundation of Ardmore, Oklahoma, on behalf of the Noble Foundation. (See photos on page 12.)

Vice-Chairman of the Board of Governors, Mr. James Wensley explained, "St. Albert the Great was not only a renowned scientist and thinker, but also the teacher, friend, and defender of St. Thomas Aquinas, who would come to be known as the Universal Doctor and greatest theologian of the Church. Without St. Albert the Great, there would not be the St. Thomas that we know; likewise, without the Order of St. Albert the Great, there would not be the Thomas Aquinas College that we know. . . For these benefactors have made the needs of the College their own, and because of them the College is flourishing today."

continued on page 11

Cardinal Pell Offers St. John Fisher as Example to Graduates

A Life Characterized by Wisdom, Learning, Courage, and Holiness

President Dillon, members of the Board, graduands, students, faculty, family, and friends:

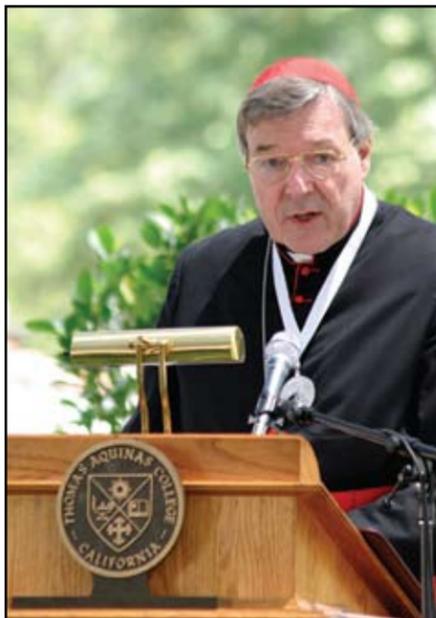
I would like to thank the College for the honor of being awarded this Saint Thomas Aquinas Medallion. I am touched by the honor and the award, especially when I look at the list of previous recipients.

Like your president, a number of you have said that I have come quite a distance.

I have come because for years I have known about Thomas Aquinas College, and I value deeply the work that is being done here. My visit is a sign of my own personal support for the staff, the students, for all the families, the benefactors, all those who, combined, continue this marvelous work.

An Unusual Advantage

It is always a privilege to deliver a Commencement Address to a group of new graduates, to congratulate them on their achievements, and to thank their families, sponsors, benefactors, and friends who supported them during their studies. We look forward with Christian hope and human optimism to the contribution they



will make to society and the Church in the future.

As I mentioned, I have long been an admirer of St. Thomas Aquinas and as the president mentioned, for eleven years I headed Aquinas College in Ballarat, Australia, which is now a campus of Australian Catholic University. But unfortunately my Aquinas College was not a Great Books college. I believed so much in what you were doing that, in fact, I tried to interest the Australian Catholic University in running a Great Books program within the university, but unfortunately I was completely unsuccessful in persuading a sufficient number of the faculty.

Students here—and I think they realize this—have an unusual advantage from their direct engagement for four years with the

profound thinkers who have shaped our Western civilization. They have followed the traditional Socratic method of questioning and dialogue, and continued their search for meaning and truth in a learning institution which is committed explicitly to the Catholic faith. Faith and reason are offered for their acceptance or rejection as they rigorously examine the intellectual claims of these great authors, religious or otherwise.

I congratulate the Senior Class Speaker, Joseph Thompson, who spoke on their behalf. What he said boded well—very, very well—for the quality of the learning that they have undertaken here. So, I repeat that they—the graduates and the students here—are unusually blessed and advantaged, because they have an ideal

base for any professional course at all that they might now choose to pursue, any course whatsoever. And, of course, they have a wonderful base for married life.

St. John Fisher

A commencement ceremony is a happy time. Why then should I choose to speak of an obscure sixteenth century bishop from England, who spent his entire life in Rochester, which was the poorest diocese in England, and then so misjudged the political situation that he was executed by his king on some theological point of principle, without the support of even one of his fellow bishops?

St. John Fisher's story is told simply. Born in Yorkshire in 1469, one of four children to a prosperous merchant, he went to Cambridge University at the age of 14 where he was introduced to the currents of intellectual

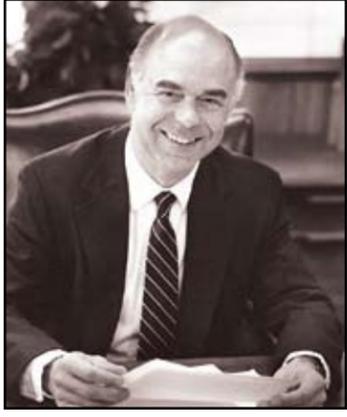
continued on page 4

In This Issue

From the Desk of the President.....	p. 2
Campaign Update.....	p.2
Growing in Wisdom and Charity—Senior Speaker Talk.....	p. 3
The Spirit is Moving—Cardinal Pell's Homily.....	p. 5
Perspectives from "Down Under".....	p. 6-7
To Speak "To God or Of God".....	p. 7
The Class of 2008.....	p. 8-11
Campus Collage.....	p. 12

From the Desk of the President

President's Dinner, Wednesday, May 7, 2008



It is my distinct privilege, on behalf of the entire faculty and staff, to congratulate all you members of the Class of 2008 for having today successfully completed your studies at Thomas Aquinas College. Your achievement is substantial.

To work through Aristotle, Augustine, Descartes, Newton, Einstein, and St. Thomas is not easy, and you are to be commended for your diligence and docility. You have spent four years studying the works of those who have thought most deeply about nature, man, and God, and you are becoming serious and accomplished thinkers yourselves.

Keep in mind that your advancement in learning at this college has been made possible by the sacrifices of many. You certainly owe thanks to your parents, your tutors, the College's benefactors, and, of course, to God Himself for the blessings you have received here.

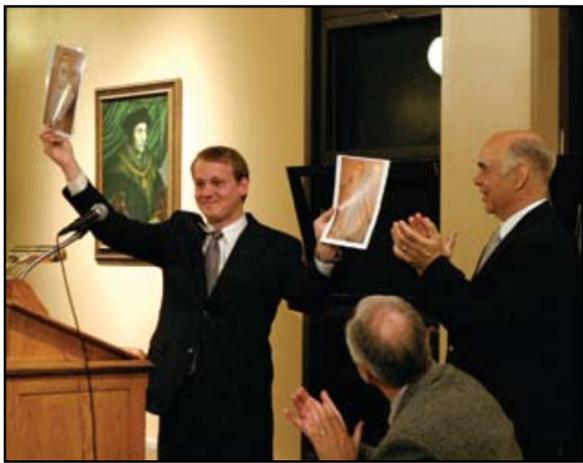
Society and Its False Gods

Now that you have spent four years away from many of the distractions of the world, let me remind you that you are returning to a society that is more and more explicitly rejecting its Judeo-Christian heritage and is more and more openly hostile to Christ and the teachings of the gospels.

Our civilization cannot finally endure without the virtues of piety, self-restraint, and generosity of soul.

Of course, there has always been sin in the world, and we must guard against being too quick to identify the sins of others lest we be too slow to recognize our own. Nevertheless, a change I've seen in my lifetime is that our various public and civic institutions, at least in general, no longer uphold the moral ideals that are rooted in Christianity. The common institutions that nurture our customs and shape our aspirations as a people are now so thoroughly corrupting from the inside that it is no longer a question of whether we are living up to our ideals—those very ideals themselves are in question.

Government, education, medicine, the arts, journalism, civic organizations—these were, for the most part, built in our country on the bedrock of sound moral principle, but for too long they have been living off the capital of their Christian patrimony and are now gradually going bankrupt. With the increasing denigration of Christian ideals in American public life, even the few vestiges of Christian morality and custom that have been helpful in rightly forming our imaginations, cultivating



Senior James Layne is applauded by President Dillon and Dean McLean at the President's Dinner while displaying photographs of the cope, chasuble, humeral veil, and chalice veil given by the Senior Class as a parting gift to the College.

our sensibilities, and influencing our habits of conduct are disappearing. The shapers of our contemporary culture—which is being exported worldwide—are increasingly worshipping at the altars of the gods of materialism, sensuality, and self-assertion. But as you well know, these are false gods, and our civilization cannot finally endure without the virtues of piety, self-restraint, and generosity of soul.

Hope for the Challenge Ahead

What I am saying, then, is that as you re-enter the larger world, if you are serious about your Faith, you will be continually challenged to abandon it—perhaps not challenged in the way the martyrs were, but rather through so many of the little things that are part of everyday living in our corrosive culture. However, the stakes are just as high for you as they were for the martyrs, because, as Our Lord indicates, no man can serve two masters, and you must make a choice.

The good news, of course, is that we already know which is the winning side, and we know that we shall receive God's help if we ask for it. This is why the Holy Father exhorts us to have hope and to have the courage to live out our Faith in a world that increasingly rejects it. In fact, he continues to call on all of us to be witnesses to Christ in the world and to evangelize—to bring the gospels to souls who, in the desert of relativism and scepticism, are thirsty for truth and goodness.

Uphold Reason and Truth

Now the particular gifts you have been given at Thomas Aquinas College pertain especially to the development and perfection of your intellect, which itself is ordered to truth. Do not be afraid to seek out and speak the truth; strive to point yourselves toward wisdom, and do what you can to help others pursue that exalted goal.

In his encyclical *Fides et Ratio*, Pope John Paul II spoke of faith and reason as two wings on which the human spirit rises to the contemplation of truth; he said that God has placed in the human heart a desire to know the truth—to know Him—so that in knowing and loving God we can also come to the fullness of truth about ourselves. As you are well aware, the world desperately needs this fullness of truth, and both Pope John Paul and now Pope Benedict have warned that in our times not only is faith under assault, so, too, is reason. If reason is neglected or disdained, however, it is not long before it becomes nearly impossible to make progress toward the truth. Eventually, truth itself ceases to be our goal, and we distort our nature as rational beings, leaving reason to be ruled by appetite.

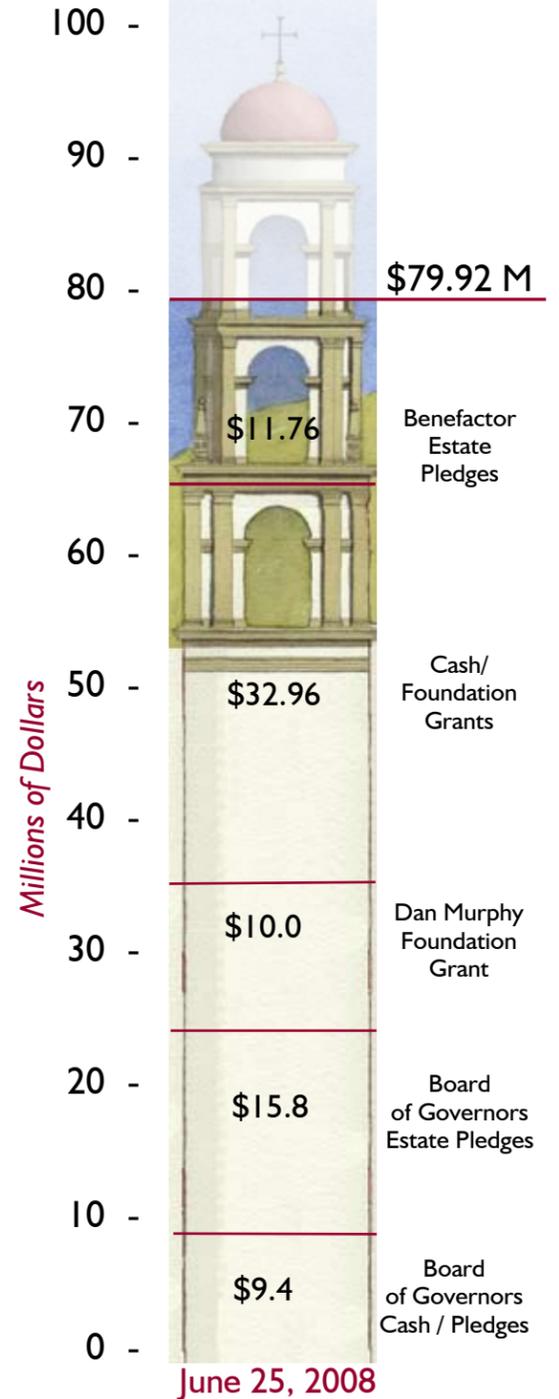
Grow in the Love of God and Others

Our task as educated Christians is all the more difficult, however, because in our very effort to uphold reason and truth, we can easily become enamored of our own intelligence and think that our intellectual prowess and achievements are of our own doing rather than gifts from God. After all, if Lucifer, the "light-bearer," can succumb to pride, how much easier must it be for us men, already weakened by original sin. Your own class quote from the First Epistle to the Corinthians is a helpful caution here. "And if I have the gift of prophecy and comprehend all mysteries and all knowledge... but have not love, I am nothing."

We must avoid the snare of thinking that because we hold the right positions we are morally superior to those around us—rather, we must make every effort to proceed with humility and charity, recognizing our own intellectual and moral deficiencies, and trying always to grow in our love of God and to help bring others to Him.

And even if our own souls are rightly ordered, it will not be easy to uphold the truth of Christ in a hostile world. The gospel read at Mass today says as much, "I gave them Your word," says Our Lord to His heavenly Father, "and the world hated them, because they do not belong to the world any more than I belong to the world."

Campaign Update



But we cannot be daunted—we must still strive for love of God and love of neighbor. We must make ventures of charity whatever the consequences. And we can take comfort in the second part of today's gospel: If we are followers of Christ, we are consecrated in the truth of Christ.

Charity, patience, humility, and obedience....It is my constant hope that these virtues will be the mark of graduates of Thomas Aquinas College.

Be Marked by Charity and Humility

It is my practice to direct the graduating seniors each year to the prayer of St. Thomas Aquinas for after Holy Communion, since it contains great wisdom about the Christian life. St. Thomas prays "May this sacrament perfect me in charity and patience, in humility and obedience, and in all the other virtues." Notice the virtues he singles out among all others: charity, patience, humility, and obedience. It is my constant hope that these virtues will be the mark of graduates of Thomas Aquinas College, especially charity and humility, understanding that patience will intensify our charity and obedience will intensify our humility.

As you leave the beautiful confines of our campus and head out into the world for greater challenges under the protection of your class patron, St. Michael, may I ask you to please remember your *alma mater* in your prayers, that we always remain faithful to Our Lord and do His will as best we can. I promise to pray, in turn, that God will bless you all, that He will keep you in His grace, and that He will guide you on your way.

May He be with you always.

Senior Class Speaker Characterizes the Class of 2008

Joseph Thompson ('08) Exhorts Graduates to Continue Growing in Wisdom and Charity

Good morning. On behalf of the Class of 2008, I would like to welcome to our commencement His Eminence Cardinal Pell, the chaplains, all priests and members of the religious, the Board of Governors, President Dillon, all faculty and staff, and all of our friends and family.

The Heart of Our Accomplishment

For those of you who only know in general what the past four years here entailed for us as a class, allow me to briefly summarize our accomplishment. Of course, you may be familiar with the general outline of courses and texts, and the prestige of their authors. You may also be familiar with the Catholic reputation of the College and its living Catholic community made up of young people who are pious and sincere. But these characteristics provide only an incomplete notion of the College and, in particular, our class.

Yes, the aforesaid are certain molds that support the College's philosophy, and every student who completes four years here takes part in these. But each class, and indeed each student, receives the mold in different ways according to the particular disposition that marks them. In order to complete this summary, then, it would be useless to tell you about things said in books. To get at the heart of our accomplishment, I want to give you a sense of the manner and mode of our time here, the ways in which we dig deeply into questions and ideas, as well as into the Christian life, in private and in practice.

The character of our class was not so subtly hinted at during the first tutorials in which most sections came out with all guns blazing, overzealous and eager to jump



Paula Grimm of San Dimas, California, sang the National Anthem at Commencement. Having served as a student prefect during her sophomore, junior, and senior years, she was asked to stay on after graduation as the College's Resident Assistant, reporting to the Assistant Dean of Students.

in and get in over our heads. In my own section, I witnessed this quickly happen. But a tenacious vivacity and ardent thoroughness served us in staying afloat, and soon we were equipped to press onward, slightly more carefully.

Alongside this intellectual beginning, a strong affection was being formed among a plethora of unique individuals. We had always heard about what the College social life would be like, but I don't think anyone was prepared

for the characters who first congregated here four years ago. But amiable from the start, we have developed friendships and established a community of kindness and joy.

Moving through the curriculum, we were faced with more serious fare, replacing milk with meat. Soon issues gained new relevance and began to hit closer to home. Predestination, the soul, scepticism, and the like became pressing matters for some, while others took these in turn, tarrying with these questions and wisely storing them in their hearts.

The questions got harder, but we dug deeper, not ignoring the difficulties posed by Hume, Kant, Hegel, Newton, Einstein, and Nietzsche. We recognized the important questions behind each subject, never discounting the insight of these authors and eager to hear them out. However they proceeded to whatever conclusion was not as important as the questions they posed: In what way do we know that we know? What is the field of activity in the world? How much should we credit our knowledge to our beliefs? Is there such a thing as an honest philosophy? These questions did not bear on us lightly, but neither did they crush us under their weight.

At the end of these four years, we are much like we were at the beginning. Our zeal is still alive, and our minds are still open to knowledge. I hope this gives you a better idea of what these four years have meant to the Class of 2008.

A Preparation for Wisdom

So, if there was any expectation at the start of a comprehensive exhaustion of the problems and solutions in the Western world, starting from the Ancients to the present day, producing an infallible certainty about things deep in our souls, then we have certainly disappointed you. For this is not what we have accomplished. But neither was it ever our goal.

If on the other hand, you expected that this education would cultivate wonder in us, making it flower and unfold from the outset, and that this education would prepare us for wisdom—which requires the ability to oversee and judiciously account for many things with prudence, patience, and silence—then you will be pleased to hear that we have not disappointed you. For we confess that we do not know so assuredly. But we take heart in being well-equipped to continue the pursuit at the moment of this new beginning.

Trust: Hallmark of the Class of 2008

Allow me, then, to take this opportunity to speak to my classmates directly. Dear friends: It is my hope that the character you have shown will endure and be preserved throughout the many developments of your life. What I have recognized in our class is a quality described by Cardinal Newman in *An Essay on the Development*

of *Christian Doctrine* concerning the method of inquiry in a science. He lays down a unique principle of method for those subjects which make up the heart of our studies here, subjects like ethics, metaphysics, history, and theology. He says this:

Antecedent probability may have a real weight and cogency in these sciences, which it cannot have in experimental science, and a mature politician or divine may have a power of reaching matters of fact in consequence of his peculiar habit of mind. Surely sciences there are in which genius is everything, and rules all but nothing.

This antecedent probability that Newman mentions has its foundation in the trustworthy, great tradition of thought concerning these subjects, a tradition with which we are now familiar. Inquiry in these subjects requires an intuitive mind that can take up thoughts in trust concerning their content and cogency and relying on the soundness of its [the mind's] judgment.

This is the mark that I see in our class. Our inquiry begins appropriately with receptivity, doing our best with what is given us, and looking about for aid from any quarter, as Cardinal Newman says. With generous trust, we follow the lead of those who have come before in order to see where they will take us. It is marvelous to me to see this quality of mind in our class, which gives itself over to—or holds back from—these things based on the intuitive movements of the soul. This quality bespeaks wisdom, and it will be more marvelous to see how our love of her will move us toward greater and more beautiful things.

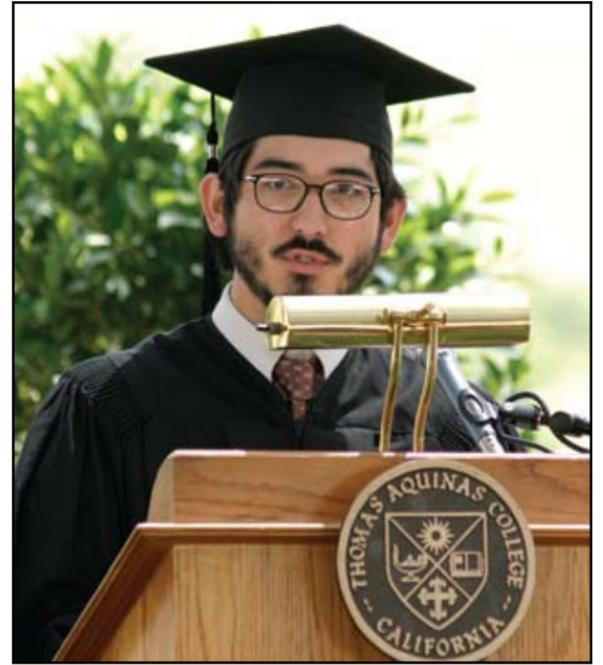
Now, it may sound like I am calling our class geniuses...but that's because I am. However, here I don't mean that we are wunderkinds or prodigies. Rather, I want to emphasize that what qualifies us for entering into a community of those who know, and that the way we gain a title like "genius," has little to do with what propositions we hold and the like and has a lot to do with how we approach the problem of knowing.

To be a knower is not to have amassed a surplus of synthesized concepts. It is to have the ability and disposition to work well with the character of your soul and to capitalize on those antecedent possibilities in order to eventually reap matters of fact.

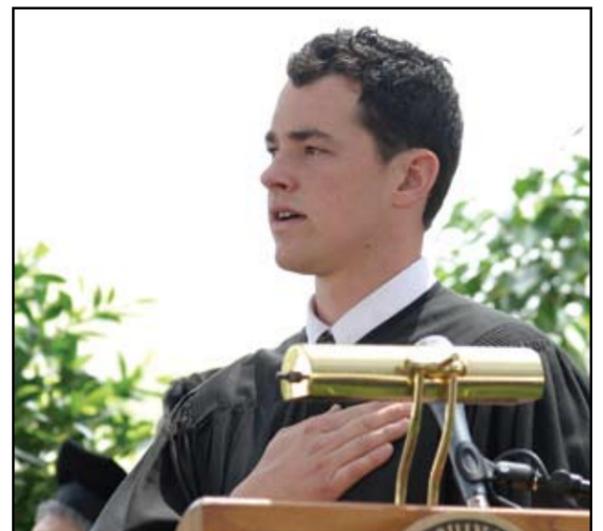
A Gift to Be Recalled and Relived

At this new beginning, then, let us keep in mind that we do not yet know all we have experienced here. Our limited treatment of these subjects does not give any of us the right to say that we know them strictly. But neither have we been cheated, nor did we achieve less than we ought to have after running the course. For we have been given such a gift as to be recalled and relived in practice and in contemplation. Yet that presses us on toward the application of good insights and the development of germinating ideas. This, too, should be the mark of our faith, which grows in the exercise of charity and kindness, strengthened by the hope of final and eternal illumination.

Finally, in light of that hope which will bring us together again, let me impart words to you that have resonated deeply within us before, reminding us of our past experiences, recommending our ongoing duty, and assuring us of our promised inheritance. Dear friends, let us first of all, and for all, be kind, then honest, and then let us never forget one another. I say it again: I give you my word that, for my part, I will never forget any one of you. Each face that is looking at me now at this moment I will remember, be it even after 30 years. And certainly, we shall see, and gladly, joyfully tell one another all that has been.



Joseph Thompson of Encino, California, was elected by his classmates as Senior Class Speaker. He will begin a Masters in Southern Literature at the University of Mississippi in the fall.



Michael Hodgins of Marysville, Washington, led the Pledge of Allegiance. He has accepted a position as a Business Process Analyst at Wellpoint, Inc., a health benefits company.



reform then springing from the Renaissance on the continent. In 1491 he was ordained a priest, gained his M.A., and was elected a fellow of Michaelhouse.

An appointment which was to prove crucial for his later career occurred when he became confessor to Lady Margaret Beaufort, the devout mother of Henry VII. Probably as a result of her patronage, he was appointed Vice Chancellor of Cambridge University in 1501, and in 1504, at the age of 35, he became Chancellor at Cambridge, an office which he held for the rest of his life.

Differences with King Henry VIII

Even in his early years he clashed mildly with the new King Henry VIII, who wanted to take the money his grandmother, Lady Margaret, had bequeathed for the development of new colleges at Cambridge; this greedy king had wanted to use it for his own purposes.

Luther's Protestant Reformation had started in 1517, a development which Henry VIII strongly opposed, even earning from the Pope for himself and his successors to this day the title of "Defender of the Faith" for his defense of the seven sacraments.

Fisher became the best-known defender of Catholic doctrine, and he was selected by Cardinal Wolsey, then Lord Chancellor, to preach at an open air rally outside St. Paul's Cathedral in London against Luther, when Luther's books were publicly burnt in 1526. Henry VIII was so pleased with Fisher's two-hour address delivered in English (which was then a primitive language, quite some years before Shakespeare, and not spoken outside England) that he ordered it to be translated into Latin so that it could be read and understood in continental Europe.

This united front—Henry and the Catholics—was broken by the inability of Henry's wife, Catherine of Aragon, to produce a male heir and Henry's infatuation with the formidable Anne Boleyn, who was eventually also executed by her tyrant husband. A good historian of the period claimed to me that a major reason for Henry's determination to eliminate Anne was his resentment at her bitter hostility to both Fisher and Thomas More.

We all know that Henry wanted his first marriage to be annulled, that this was refused by Rome, so that he responded by declaring himself to be head of the Church in England. After careful study, Fisher emerged as Catherine's most public advocate and a resolute defender of the essential role of the pope as the successor of St. Peter in Catholic life. It was his detailed study that convinced Thomas More, former speaker in the House of Commons and briefly Lord Chancellor, to refuse to take the oath of kingly supremacy. More said that he was much influenced in his decision to accept the argumentation of Fisher by the fact that Fisher was such a holy man, such a person of integrity.

There is a background piece of information which is often forgotten today when we have been blessed with good popes for a long time. (We've been spoiled with really good popes for over a century; looking at the last 2,000 years, we're batting far above the average!) What we should remember when we're talking about Fisher and More is that for the whole of Fisher's lifetime, the best of the popes then—the *best* of the popes—were worldly, with limited religious enthusiasm, while some others had disgraceful private lives. In short, the papacy

then was a scandal. But Fisher was prepared to die for the Catholic truth embodied in the papal office and not for the personal qualities of its office holders.

Most historians have now abandoned the view that Catholicism in England on the eve of the Reformation was weak and corrupt because Henry and his Protestant successors had to wage a bitter struggle for generations to strangle Catholic life.

Martyrdom

Henry was regularly extravagant, and he was short of money from the beginning. In a masterstroke he commandeered the wealth of the monasteries not just for himself, but for many of the local nobility. In other words he locked most of the establishment behind him with significant financial encouragement!

In those days when there was little effective separation of powers and no freedom of speech, Henry would not tolerate public opposition. In April 1534, Fisher was confined in the Tower of London, and the case against him proceeded slowly. In May 1535, Pope Paul III created him a cardinal in the hope of saving his life. Henry

Students here—and I think they realize this—have an unusual advantage from their direct engagement for four years with the profound thinkers who have shaped our Western civilization.

VIII wasn't one bit impressed by that, declaring that Fisher would not have a head on his shoulders to wear the cardinal's hat. No head, no hat!

On June 22nd of that year, Fisher was executed by beheading, rather than being hung, drawn and quartered, a remission which wasn't due to his age or office, but to his poor health. They were frightened that if they dragged him through the streets, he would die before he got to the execution spot. Despite his frailty, he announced in a loud voice that he was dying for the faith of the Catholic Church.



Cardinal Pell blesses the diplomas presented to him by President Dillon.

His headless, naked body was left on the scaffold until 8:00 p.m., when it was then placed in a shallow grave without ceremony. His head was boiled down and placed on London Bridge for two weeks, where his supporters were delighted by the fact "that it grew more florid and lifelike, so that many expected it would speak." His head was then thrown into the Thames to make way for the head of Thomas More. A calculated list of insults.

Incidentally Fisher's room in the Tower of London was renovated on Churchill's orders towards the end of World War II, not because of any reverence for Fisher's memory, but because if Hitler survived the War, Churchill was determined to imprison him, at least for a time, in the Tower of London.

Lessons to Be Drawn

Before I began my brief regime of St. John Fisher's life, I asked why we might ponder his story on a happy occasion like this commencement. This question has been left hanging, although the simple telling of his story suggests many lessons for a Catholic audience. Let me spell out a few further considerations.

A preliminary reason is that I, as a bishop, am keen to speak of a brave and farseeing fellow bishop who was fated to live in a violent time of change, which laid the

foundations for England's rise to greatness and indeed the foundations of our contemporary English-speaking world.

Thomas More, the layman and martyr, Fisher's contemporary, has the best lines, is a more interesting personality and more humorous, and has gained much more publicity through the play and then the film, *A Man for All Seasons*. So, I want to redress this balance.

The Insight of Wisdom

St. John Fisher is remarkable for many reasons, but one might begin with a group of new graduates by reminding them that he was truly wise. I was very pleased to hear earlier what Joseph, your Class Speaker, had to say about wisdom. We know that wisdom is not coterminous with learning nor indeed with cunning. Wisdom brings insight, the ability to analyse and devise new syntheses, something akin to Cardinal Newman's criterion for an educated person, which is the ability to recognize the relative value of different truths. Wise people can evaluate public opinion, identify what is central, discard what is irrelevant, and downgrade what is secondary.

Cardinal Fisher was the only bishop to resist Henry, to acknowledge publicly that the issue wasn't merely a disputed annulment case, it wasn't just another quarrel with Rome, which would soon be over to enable the situation to return to normal. But many, many people believed those two things.

In fact, the rejection of the crucial role of the Papacy split the universal Church and set in train the destruction of Christendom. The subjection of the Church also opened the way to a royal despotism being exercised with fewer checks and balances.

A Life of Learning

A second point we should notice is that John Fisher was not only a learned man, but one who continued to study and learn throughout his life. In middle age he settled down to study Hebrew and Greek (not with an enormous amount of success, I believe), as well as wrestling with and answering the new challenges thrown up by the Protestant rebellion.

He was also a patron of learning, like the benefactors of this college and many other colleges, like the members of the Board of Thomas Aquinas College. As Chancellor at Cambridge University he worked to attract the funds necessary to bring leading scholars from abroad and to introduce the new learning of the Continental Renaissance, the rediscovery of the ancient classical authors in Greek and Latin, as well as the study of Hebrew for the Old Testament scriptures. He also played a major role in the establishment of Christ's College and St. John's College, new foundations at Cambridge, which are still thriving today.

An Example of Courage

St. John Fisher exemplifies also the importance of courage, of a principled integrity, a determination to speak the truth whatever the consequences. Courage is not universal, and every adult here knows that; indeed it is rare and wonderful, especially when the penalties, such as torture and execution, are extreme.

It is marginally easier to be courageous in a crowd, not merely because courage is infectious, but because friends, family, and intellectual allies are great helps in times of trial, bolstering morale and providing reassurance on judgements and tactics.

We should remember that Fisher and More were almost alone as they took their stand. As we have mentioned, no English bishop supported Fisher, and there was no family support whatsoever for More, not even from Meg Roper, his favorite daughter. They thought he was exaggerating the importance of the issue and was throwing away everything that they had for a mistaken point of view.

So, if courage is "grace under pressure," the pressures were not sufficient in Fisher's case to destroy the resolve of this sick, elderly bishop.

It might also be useful to state the obvious, even here at Thomas Aquinas College (and it's certainly not only useful, but it is necessary to make this point in Australia), and point out that Fisher and More (indeed the martyrs on both sides of the Reformation) did not die

The Spirit is Moving

Baccalaureate Mass Homily of George Cardinal Pell

Discerning the Holy Spirit

God is with us. In faith we know that God is near, but the Spirit is elusive, sometimes hard to recognize with our minds and feel in our hearts.

We all long to understand the signs of the times and, more importantly, to hear and understand as we “listen to what the Spirit is saying to the churches” (Rev 3:22) and what the Spirit is saying to each one of you as you face into the future. This is hard work, and public opinion is sometimes quite wrong, often contributing to a culture of death and disarray.

American society, as well as the Catholic Church, needs many young women and men with enlightened minds, led by the Spirit of Truth, witnesses possessing wisdom, knowledge and understanding, so they can regularly exercise right judgment (Jn 15:26; 16:13; 1 Cor 12:4-11). May you all be among this list with your different gifts.

We know that the Spirit cannot be reduced to the blind, impersonal forces which guide the universe and occasionally seem to fail (for example, in earthquakes, volcanoes, droughts) because the Holy Spirit is personal, the Third Person of the Trinity, the Spirit of Jesus Christ, our leader and Redeemer. Only a personal God can love us.

Yes, there is no doubt that the Holy Spirit is mysterious, invisible and in some ways silent. Scripture speaks of the Spirit as *ruah*—a breath or wind. We know the wind is blowing from seeing the effects: trees moving; leaves falling. Discerning what the Holy Spirit wants us to do requires courage since it sometimes means going where we do not wish to go.

The wind can be gentle or strong, sometimes fierce and destructive, but as with the Old Testament prophet Elijah, God is generally not in the storm or the earthquake or lightning, but in the gentle breeze, a “light murmuring sound” (1 Kings 19:9-13).

Elijah was a prophet about 2,850 years ago, who lived in a time of drought, which we hope is just ending in Australia. His struggles were much fiercer than ours. Ahab and Jezebel persecuted him viciously as they strove to destroy faith in the one, true God. The struggle for this faith—the capacity to believe today in the reality of God—is quieter, but still real. The forces of secularism, post-secularism, and superstition are not spent.

Truth, an Unlisted Fruit of the Spirit

St. Paul told us when he wrote to the Christians of Galatia that the fruit of the Spirit is “love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control” (Gal 5:22-23), while the gifts of the Spirit are taken from the Old Testament

prophet Isaiah’s list of wisdom, insight, counsel, power, knowledge, piety, and fear of the Lord (Is 11:2). All of these are based on truth, and all can be exercised in many different ways, provided we keep faithful to the words of the Son of the Father, Jesus our leader and Savior.

In good times, the fruits exist in abundance, but when the spirit of evil strengthens, these fruits are in short supply. However, in every circumstance we need to cooperate

because no one has all the gifts, and each individual has different gifts in different measure, as we heard in the first reading.

There are many images for the Spirit at work, such as the streams of living water coming from the Temple in Ezekiel, or the life-giving waters streaming from the throne of the Lamb in the Apocalypse. Another image for the graduating class is the spring of clear water which fills, for example, the pools behind the Hacienda. Your class is not the mighty Mississippi River, but it is like that spring pouring out good and pure and clean water which will run and run and run—and we know not where.



Gaspar Batres of Pomona, California, and Matthew Maxwell of Temecula, California, were chosen to be lecturers at the Baccalaureate Mass.



The Struggle against Evil

Everyone at this Mass of the Holy Spirit acknowledges the reality of evil. Everyone acknowledges the psychology of sin—what we’re up against—because we are all sinners.

Peer pressure can be fierce, whether we are young or whether we are old. Alcohol, drugs, and promiscuity can seem attractive escapes for every generation, and advanced age is no certain protection. Long journeys start with small steps, and bad habits capture our wills. Apathy is poisonous, but individual courage and leadership inspire others, like a snowball rolling down a hill. That will be your task, in a thousand different ways in the years ahead, to inspire that courage and enthusiasm.

When the Holy Spirit first came upon the timid disciples at Pentecost, they were transformed, filled with the spirit of courage. Peter, the up-country Galilean who had denied Christ three times, supported now by the Eleven, went out and preached to the Jewish visitors to Jerusalem from many nations that Jesus the Nazarene whom they had crucified was back from the dead, raised to life, and freed from the pangs of Hades. Three thousand were on that occasion converted and baptized (Acts 2:1-41).

May God give us all the courage and wisdom to refuse compromise and balance with the forces of evil, and to struggle mightily against them with our message of love and faith and hope.

The Task Ahead

The tongues of fire are another powerful symbol of the reality of the Holy Spirit. There is an old tag which says that the role of young people is to bring fire into the Church, while, as you know, we elders ensure you don’t burn it down! This is true, even as we admit that young people must have room to make their own mistakes, because the Holy Spirit is not like a totally destructive bushfire, but like the ever-burning bush which fascinated Moses in the desert (Ex 3:1-6), like the flame of love. It is interesting, though, even when we are confronted with bad downturns, really bad times, what looks like catastrophe, that in Australia we have some native seeds that will only generate and germinate after there has been a bushfire!

The Spirit is always moving amongst people, and especially amidst young people, if He’s given half a chance. And this is happening more and more around the Catholic world—I think the English-speaking Catholic world, in particular—as young Catholic leaders realize what it means to be a disciple of Jesus, Our Lord. Your enthusiasm, your competence, your confidence are invigorating for priests and bishops, and all the bishops and cardinals. I can vouch for that, and I thank you.

So, I hope and pray you continue to participate in this renewal of the Church, which is taking place. Renewal is possible today. Decline can be reversed by people like yourselves.

The Spirit is calling you to turn towards the Triune God of Father, Son, and Spirit, as you turn your faces out to the world, to your future. The Spirit is calling you all to prayer, sacrifice and obedience, to service, to be disciples of love.

May each one of you hear and heed this call. Come Holy Spirit!

Commencement Address continued from page 4

for conscience’s sake, i.e. for the inviolability of personal conscience or the primacy of conscience. This is a contemporary way of speaking where public tolerance of different points of view is often regarded as the supreme virtue.

Fisher announced, as I mentioned, on the scaffold in a surprisingly strong voice “Christian people, I am come hither to die for the faith of Christ’s holy Catholic Church,” and we well remember More’s famous words that he was “the King’s loyal servant, but God’s first.” They both died for the truth and more particularly the Catholic insistence on the essential role of the papacy.

A Model of Holiness

The final lesson we might draw from the life of St. John Fisher, and the most important one, is that we should be encouraged by his holiness, so that we imitate his faith and goodness, while we rejoice that we are not put to sterner tests.

Erasmus, one of the greatest scholars of the Renaissance and no religious zealot, described Fisher “as the one man at this time who is incomparable for uprightness of life, for learning, and for greatness of soul.”

He was noted for the devotion he exhibited during the celebration of Mass, uniting himself with Christ’s self-offering on the Cross. He had a replica of the severed head of John the Baptist on the altar in his episcopal residence, as he took very seriously indeed the teaching of Thomas Aquinas that the office of bishop requires a high degree of sanctity.

While all Catholics are not called to be priests or religious, all are called to follow Christ in a serious way, to imitate Christ’s wholeness of life in what we traditionally call holiness. Fisher is a good model.

I wish all the graduands of Thomas Aquinas College my repeated congratulations on their graduation and hope they receive every appropriate grace and blessing as they commence their new lives.

I am sure that you have already met many good examples and mentors in this environment and in your families and among your friends. May you also be inspired by the learning, holiness, and courage of St. John Fisher to devote your own life to some great and some good cause.

Perspectives from “Down Under”

An Interview with His Eminence George Cardinal Pell



Q: You are known for your interest in Catholic education, and were the Director of Aquinas College in Australia for a number of years. Why is Catholic education so important for the Church and for society?

A: I don't think I'll be saying anything that you don't well understand here at Thomas Aquinas College. I think that Catholic education is characterized by both faith and reason. Yet, in Australia, as in the States, we Catholics are a minority. So, if we wish to talk to the majority around us, what we have in common is the use of reason.

Also, in the Western world, we Catholics have a marvelous intellectual tradition. I think it was St. Bernadine of Siena who used the phrase that is now famous, saying something to the effect of “Standing on the shoulders of giants, we can see much further than we would if we were just standing by ourselves.” That is the advantage that our faith gives us in intellectual things and why I stand four-square with what you are trying to do here at Thomas Aquinas College.

Q: When you speak about “standing on the shoulders of giants,” would it be correct to assume that you would consider St. Thomas Aquinas one of those giants?

A: Yes, absolutely. In the seminary, I followed a course of scholastic philosophy, but we didn't do nearly enough of St. Thomas and studied too many secondary authors. The training was somewhat arid and impersonal, and it needed to be reformed and brought up to date. So, in my mind there is no doubt that the tradition of Aristotle and Thomas Aquinas is the great Catholic intellectual tradition that has been espoused again by the popes since Leo XIII, and while Pope Benedict might be more an Augustinian than a Thomist, in a thousand different ways we are indebted to Thomas. In the area of philosophy that I have studied more than others, namely moral philosophy, I think the perspectives of Aquinas, as in many others, are indispensable.

Today, with post-modernists and others who are not sure there is such a thing as truth or that there are truths to be known, it is even more important that young people realize that there are truths and that they can be known. Although life is a great mystery, we are not completely lost in a fog. There are the lights of truth.

This is why I was so impressed with the Class Speaker today at Commencement, Joseph Thompson; I was very impressed with his talk. For a young man, his was a wise address.

Q: You referred just now to your own seminary training, saying you would have preferred to have read fewer secondary sources. What do you think is the importance of reading primary texts?

A: For somebody who spent nearly all his time (until the last year of his studies in philosophy) studying what I would describe as secondary texts, I can say that most people who are commentators do not write nearly as

well or as profoundly as the great writers. One of the principal strengths of the Thomas Aquinas College course of studies is that you are dealing with the primary sources—with *the* great writers who have built Western civilization. I think that's a marvelous thing because you have immediate access. There is no filtering or censoring.

I'm not saying that commentators can't build on that; they clarify and can be very useful. I think there is no substitute, however, if you are going to really know an area, for the study of primary sources. Now, in the case of Aquinas... he depends a lot on Aristotle, but he developed the whole system of thought so substantially that he very much became a primary source in his own right.

Q: Could you elaborate on the remarks you made concerning conscience in your Commencement talk today about St. John Fisher?

A: More and Fisher died, certainly, for Christ, but they also died for the Catholic understanding of the Church. They died for the papacy. They died for things Catholic.

Today, in our liberal Western society, in which so many of the opinion-makers, even more than the politicians, are secular, the supreme virtue is tolerance because there are so many areas where we do not agree. So, if you have a claim to absolute truth like Catholicism, like Christianity, and like Islam, our enemies claim you are more likely to fight about it as a result of that.

In parallel with that, because Catholics are minorities in most parts of the English-speaking world, and serious Catholics are a smaller minority again, the pressures of the majority of society are constantly upon us in all sorts of areas. Often these touch the areas of sexuality, marriage, life, and sometimes social justice. Instead of simply confessing that we don't live up to Christian standards, sometimes people try to redefine those standards. To do that, they appeal to something they've invented called the “primacy of conscience.”

To justify this notion, they occasionally appeal to the Second Vatican Council, which spoke of the relationship between the *state* and the individual conscience—that it can't coerce us into believing a particular truth. But the Second Vatican Council never spoke in any great detail about the relationship between the *Magisterium* and the individual conscience.

There is a lot that might be said on that, but the “primacy of conscience” is not one way out of the problem because, in practice, everybody draws the line. Nobody believes in the “primacy of conscience,” as a matter of fact. Very, very few people go to bat for Hitler because he might have been sincere in his beliefs.

The truth has primacy, whereas conscience is a vector of activities in a typically Thomistic sort of approach, whereby we try to identify what is morally true, what actions are good, and what actions are bad. We call it “forming our conscience.”

Those who appeal to the “primacy of conscience” (and there is quite a body of them in Australia), never speak about spiritual blindness, but there is such a reality. This is manifestly true. The beatitudes speak of the “pure in heart” seeing God, and I think, too, the “pure of heart” are much more likely to see moral issues clearly. You know, self-interest is blinding and sometimes can be completely blinding; and habits of sin distort our vision, too—badly.

Q: You spoke in your Baccalaureate Mass Homily of a renewal of the Church that is underway now. What do you see coming about, and what are the roles of lay people and priests?

A: People speak about the “John Paul II Generation,” and there is no doubt that the late Holy Father was able to inspire many young people to follow the Catholic way, to follow the Cross of Christ. A lot of these were World Youth Day people. I'm not saying they're a majority of the young people, but there are a goodly number of them. They have challenged the Church to use their

talents, to prepare them and direct them, and to channel their energies into productive areas.

That is one reason why tertiary education is so enormously important. In Sydney, I have significantly increased the resources we have devoted to chaplaincies at our secular universities, and I have encouraged Catholic university life.

You know, one of the reasons I came to support Thomas Aquinas College is exactly because I believe you're doing a good thing. I've met some of your young people, and you have manifestly wonderful young people. You are equipping them to survive intellectually. You are giving them the capacity to participate usefully in the dialogue that has got to take place in our society. I mean we can't just retire into our ghettos and let the rest of the world be. We've got to engage the society. And I think we'll get a good hearing because the permissive society, as it is called somewhat misleadingly, doesn't make people happy.

Q: You have been President of Vox Clara for the past six years. What is the work of this commission and why is it important for the Church?

A: *Vox Clara* is a commission of the Congregation for Divine Worship and the Discipline of the Sacraments. There is a new Roman Missal that was published in Latin now 5 or 6 years ago, and obviously it has to be translated into English. The Missal contains all the prayers of the Mass, both its propers and commons. (By contrast, the Lectionary contains the readings from the Old and New Testaments.)

The ambition is to have one English translation for the whole world. So, led by a group of bishops, the International Commission for English in the Liturgy (ICEL) has commissioned translators to do the work. They are preparing the translation, and the *Vox Clara* has been examining their work and advising the Congregation for Divine Worship on its suitability and, especially, on its fidelity to the Latin text.

Now, it is much easier to paraphrase the Latin. But it is challenging, especially with the old texts which are so spare and concise—it is challenging to translate them with complete accuracy into beautiful English. Some people thought it just couldn't be done. Well, the new translation won't be to the satisfaction of everybody, but I think the new translation will demonstrate that it can be done, and it has been done in a way that is an immense improvement.

In the past, translations would be made, and the work would be completed. Only then would they be sent to the Congregation for Divine Worship to examine them. If they had been on the wrong track from the beginning, that often resulted in a long hold-up, and once in a while a complete rewrite.

By contrast, *Vox Clara* has been examining the texts as they are being produced and presenting our advice to the Holy See. Therefore, rather than the Holy See waiting until the end and then perhaps holding everything up by asking ICEL to re-do it, we have, I think, obviated delays at the latter stages by making our observations very early on.

I think the quality of the translations that have been coming to us for the last few years is infinitely better than the quality of some of the translations that we had early on, which were much looser and less faithful.

While the work of *Vox Clara* has consumed an enormous amount of time for all of us bishops and cardinals who come from a number of countries, it is actually one of the most high-powered and effective committees on which I've ever worked. It has also been a pleasant and wonderful experience for me. So, while the work has been hard, it is very worthwhile.

This work is most important for the Church. If you write a learned article, it might be read by a thousand people. If you write a newspaper article, it might be read once by hundreds of thousands of people. But the liturgy, the texts—especially the Sunday texts—will be heard by millions and millions and millions of people, time and time and time again.

There is another secondary reason for why it's important: In many parts of Africa and Asia the people doing the translations into their vernacular languages won't know Latin well. Some of them might not know Latin at all, and many, therefore, will rely on the English. So, it is important that we have it accurate so that the imprecisions are not multiplied when they go into another language.

We tried with the people's parts of the Mass to change them as little as possible because people generally like what they're used to. (There will be more changes in the part said by the priest.) So, while there will be some changes, the changes we will introduce will be nothing like the order or number of changes that were introduced after Vatican II with the introduction of the *Novus Ordo*. In addition, there will be a program of explanation to prepare the people for the new translations. A lot will be taken on easily, though there may be some elements that might resist. For the *Confiteor*, for instance, we'll go back to the old way and say "Through my fault, through my fault, through my most grievous fault." The people will come to that without any problem.

Q: What you are describing sounds like a refinement of the initial changes?

A: Yes. It is a refinement or a purification of the original translation. It's not a back-flip or an about-turn; it's a re-orientation. We're now heading in the direction in which we should have been going from the beginning. And of course, we're like everything else, a bit wiser now than we were then. We learn from our experience.

Q: The phrase that comes to mind is "lex orandi, lex credendi (as they pray, so will they believe)."

A: Yes, that is the underlying premise of our work, because these prayers will now reflect the fullness of Catholic teaching, especially on matters like redemption, sin, the purity and goodness of God, and God's transcendence. Time and time again, in these prayers, we will have presented the fullness of Catholic faith, rather than having it occasionally trimmed or cut down or even, sometimes, a bit distorted. There is no doubt in my mind that some of the old translations were "ideologized;" the poor translations were really ideological changes. A classic area is the feminizing of some texts

Q: What are your hopes for World Youth Day and the Holy Father's visit to Australia this summer?

A: First of all, I hope for a spiritual renewal and a spiritual strengthening, certainly for our young Australian Catholics. In addition, I have spoken in quite a number

of countries around the world, inviting young people to come, and even at this late stage, I do this here, with the Thomas Aquinas College family. I would invite them to come not just to strengthen their own faith, but to help strengthen the faith of young Australian Catholics. I think they understand that; it's a kind of solidarity. You know, it works like that.

I took 400 pilgrims from Melbourne to the Rome World Youth Day, and we stayed in two Roman suburbs, you might call them, quite a ways outside of Rome. I heard later that the Italians there, perhaps the young Italians, were very much impressed, strengthened, and helped by the faith of our young pilgrims. That will happen in Australia, too.

Also, I'm saying in Australia that this is an explicitly Catholic celebration, but it is offered to all young Australians, especially the young Australians who don't have a set of religious convictions and are looking for something. I wouldn't be a bit surprised if a large number of non-Catholic youth comes along, especially for the big public events, to see what it's about.

For example, we will be having an enactment of the Stations of the Cross on the Friday afternoon in Sydney. In order to help our non-Catholic Christians, some of whom are deeply immersed in the Scriptures, all the Stations are taken from Scripture; whereas in our traditional Stations of the Cross they, for example, include Veronica, who does not appear in the Scriptures. But we have taken one of the Scriptural versions of the Stations, and will enact it.

Going back to what we were saying before about primary sources... if we can present the figure of Jesus as Jesus is, with His story, I think this will be the supreme, teaching moment of the World Youth Day—the Way of the Cross. The Holy Father will be there for it, and he'll start it off, and we will process around the shore of Sydney harbor, which, I think, will be quite spectacular.

It is part of the traditional practice of World Youth Day to have the Stations of the Cross on the Friday, and it's interesting that all the roles are played by young, local people. We have an outstanding range of young people, but those playing Jesus and Mary are really exceptional. I insisted, especially for the major roles in our Stations, that our actors had to be believers. I just didn't want good actors that could enter into the part; I wanted them to believe. And I think we've met that criterion.

I've been to three World Youth Days, and they are marvelous. It is so energizing to see tens of thousands of happy, young adults. It is like coming here to Thomas Aquinas College and seeing your graduating class. As an outsider, I only really knew a bit about the place, but you can recognize whether the young people are basically

good and happy or whether they're disaffected. And it's all the difference in the world! It makes older people like me feel so much better.

Q: Is there anything you would like to add?

A: I want to repeat just how impressed I've been, and perhaps add one detail: how impressed I've been by the beauty of the place. The buildings are beautiful! And, for example, this garden is beautiful; the gardens are full of beautiful flowers. I'm sure it creeps into the souls of the young people who study here that they are in beautiful surroundings. Truth, goodness, and beauty really are the work of the Creator.

IN MEMORIAM
Eternal rest grant unto them, O Lord.

Mrs. Helen M. Coogan — October 24, 2005
Benefactor and member of the Legacy Society

Mr. E. Victor Milione — February 10, 2008
Friend and member of the Board of Visitors

Mr. Robert C. Harvey — February 13, 2008
Father of friend Most Reverend James M. Harvey, Prefect of the Papal Household

Mr. Wilbert Hegener — April 30, 2008
Benefactor and member of the Legacy Society

Mr. Glen A. Schuberg — April 30, 2008
Friend, benefactor, and grandfather of Joseph ('08) and Jessica ('08)

Mr. Peter J. Bacik ('00) — May 10, 2008
Graduate

Charles D. Goodrich — May 14, 2008
Two-year-old son of Glen ('00) and Kathleen ('99)

Mrs. Anne Cosgrove — May 14, 2008
Mother of Paul ('91), Tim ('95), and Sean ('97)

Mr. Lawrence D. Loughman — May 22, 2008
Friend, benefactor, and father of Patrick ('78)

Mrs. Jeane Burke-Foley — May 25, 2008
Friend and benefactor

To Speak "To God or Of God"

1999 Graduate Ordained to the Priesthood

When Thor Hilander came to Thomas Aquinas College in 1995, he was attracted primarily to the curriculum, made up as it is exclusively of the Great Books. He was not yet a Catholic, nor did he have an inclination to enter the Church. Towards the end of his second year, however, the example of his own classmates and the inspiration of the College's holy chaplains had so affected Thor that he was baptized a Catholic at the Easter Vigil, taking the name Augustine.

After receiving his first Holy Communion at that Mass, he recalls being "aware that the gift I received just that once in the Eucharist could never be repaid, but wanting to give this gift in service to others. That was the moment I discerned I might be called to the priesthood. As the months went along, I made sure to keep my eyes and heart open whenever I visited a religious house."

With prayer and the help of the College's Dominican chaplain, he eventually determined he had a vocation to the Order of Preachers. As Fr. Augustine explains, "having come to love and appreciate the teachings of St. Thomas Aquinas at the College, I knew that I needed a religious order that wasn't afraid to study and follow the teachings of the Angelic Doctor." After visiting St. Albert's Priory in Northern California and seeing there firsthand the Dominican life of prayer, study, community, and service, he realized that this was the life he wanted to live.



Rev. Augustine Hilander, O.P. ('99) offered his first Mass at St. Albert's Parish in Alameda, California.

After graduation, he entered the novitiate at St. Albert's and spent the next eight years preparing for the sacrament of Holy Orders. He studied at the Dominican School of Philosophy and Theology in Berkeley, California, and did a year of ministry at Blessed Sacrament, a Dominican parish in Seattle, Washington. "I considered this an extension of school," says Fr. Augustine, "and made sure to get my hands into every pot. I worked with

RCIA and marriage prep; I sat in on finance council meetings, parish council meetings, and facilities council meetings; I met with parishioners one on one, at parties, and informally. I wanted to find what worked with people, and what I found is that it takes being visible to them. Jesus himself was with the crowds."

Fr. Augustine was ordained to the priesthood on Saturday, May 31, 2008, at St. Dominic's Parish in San Francisco by the Most Reverend Allen Vigneron, Bishop of Oakland. He was vested by his brother priest and former classmate at Thomas Aquinas College, Rev. Michael Hurley, O.P., ('99) who was ordained just last year.

Fr. Augustine, who holds a Masters in Divinity, has received his first assignment as Associate Pastor at St. Thomas More Newman Center at the University of Oregon in Eugene where he will be ministering to thousands of students, faculty, and staff. "This will involve more than dispensing the sacraments," says the newly-ordained priest. "I hope to introduce students to a more well-rounded faith life by helping them move from the assent that a child makes to his or her parents to an adult faith in God Himself."

With his new life as a priest before him, Fr. Augustine says, "I look forward to a life where I will speak 'to God or of God,' as was said of St. Dominic."



The Class of 2008 and Senior Theses



Reason: Does It Shackle God?
An Exposition of Islamic
Voluntarism and Occasionalism
and How It Is Possible to
Reconcile the Understanding of
God's Omnipotence with Reason

LAUREN MARIE ANDES
Hanford, California



The Essential Difference of the
Ministerial Priesthood and the
Priesthood of the Laity

GASPAR FERNANDEZ BATRES
Pomona, California



The Purpose of Government:
An Investigation of the End and
Principles of a Natural Government

JAMES NORMAN BERQUIST
Ojai, California

The Good, the Bad, and the
Intelligent: Comparing and
Contrasting Nietzsche's Strong Man
with Dostoevsky's Grand Inquisitor

WILLIAM ISAAC BERTAIN
Eureka, California



Happiness Is the Life of Virtue:
An Examination of the Character and
Sufficiency of Aristotle's Movement
from Good to the Definition of
Happiness in the First Seven Chapters
of the *Nicomachean Ethics*

MICHAEL ROBERT BERTOTTI
Susanville, California



Does God Play Dice?
A Consideration of
St. Thomas's Argument for
Contingency in Nature

LOUIS MARIE BOLIN
Rockwell, Iowa



"The Foundation of the Earth":
An Investigation and Dialectic
concerning the Kantian Metaphysics
of Nature as Proposed Foundations
of Newtonian Physics

JOHN GERARD BRUNGARDT
Wichita, Kansas



On the Comparability of Curved
and Straight Lines in Geometry

COURTNEY EILEEN BURNS
Paris, Texas

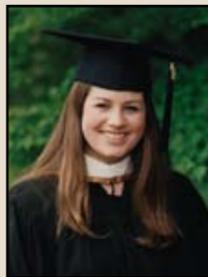


Herodotus vs. Thucydides, or Who
Was the Better Historian?

IVITZA MARIA CONNOLLY
Marathon, Wisconsin

"Your Very Beauty Will Be My
Beauty": A Christian Response
to the Problem of Equality in
Friendship with God

MARIA THERESE CROSS
Leominster, Massachusetts



The Artist as Steward of His Work

MICHAEL NOEL CRUMP
Fillmore, California



Whether Newton's Calculus Is
as Rigorous as the Geometry
of Euclid and Archimedes: A
Consideration of the Methods of
Demonstration

STEVEN DAVID CURRY
Shawnee, Kansas



"Turn and Give Heed; Not in My
Eyes Alone is Paradise." From
Eros to Charity

**BRIDGET VERONICA
DONOFRIO**
Wilmington, Delaware



The Happy Savage? An Argument in
Favor of Rationality

AMY RUTH MARIE DOVEL
Ballineen, County Cork, Ireland



Painting with Light

**THOMAS VINCENT PHUNG
DUFFY**
Redmond, Washington

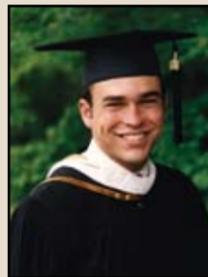
Capitalism Bites the Invisible Hand
That Feeds It: A Comparison of *The
Wealth of Nations* to Catholic Social
Teaching

MEGHAN ELIZABETH DUKE
Wilmington, Delaware



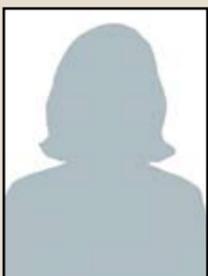
Man's Nature and Man's Happiness:
An Investigation into the
Possibility of a Natural Order
Toward the *Visio Dei*

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"And the Two Shall Become
One." An Examination of
Marriage as an Image of Christ
and the Church

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The Natural Necessity of Society
for the Preservation of Man and
the Fulfillment of His Nature: A
Critique of Rousseau's Discourse
on Political Inequality

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Love of God: The Value and
Development of Christian Faith

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An Investigation of Modern
Mathematics and Modern Art

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Principle of Unity: DNA, Cell, or the Soul

**MICHAEL JOSEPH
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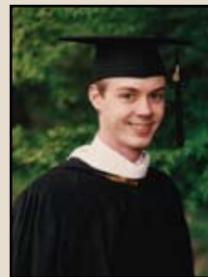
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"If Anyone Will Not Work, Let Him Not Eat." Man's Need for Manual Work

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"Be Still and Know That I Am God." A Comparison of Aristotelian Contemplation and the Sabbath Rest

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Numquid Voluntatis Meae Est Mors Impii et Non Ut Convertatur a Viis Suis et Vivat? An Examination of the Universal Salvific Will of God in Light of Predestination

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**JOHN THOMAS
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To Care or Not to Care: How True and Complete Submission to God's Will according to St. Therese of Lisieux Is Opposed to Epictetus's Teaching of Apathy

**MICHELLE MARIE
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Vita Nuova: What Jane Austen Has to Say about Men's and Women's Divergent Perceptions of Reality in *Emma* and *Pride and Prejudice*

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Machiavelli and Homer
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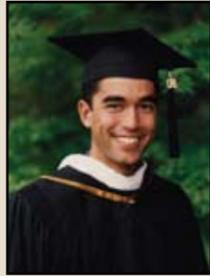
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**RICHARD DAVID
MARSHALIAN**
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Fools Speak Wisely What
Wisemen Do Foolishly
**CATHERINE AGNES
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What Is a Man's Worth?
An Investigation into Kant's Claim
That Men Are Ends in Themselves

**MATTHEW SCOTT
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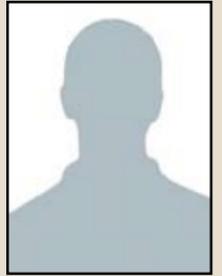
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An Analysis of the Nature of
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The Historian: An Admirer, Lover,
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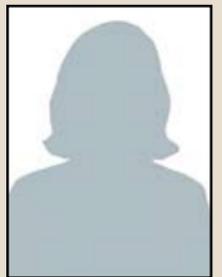
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Individual: Making Sense of
Human Dignity

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An Argument That Artists Intend
to Humanize the World around
Them and a Defense That This
Intention Is Natural

**LORYN MICHELLE
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Dallas, Texas



"I Will Call to Mind the Deeds of
the Lord; Yea, I Will Remember":
An Explanation of How the Soul
Retains Memory after Death
**THERESA MARIE
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Edmonton, Alberta, Canada



How a Study of Marriage as Treated
in Revelation Leads to a Greater
Knowledge of Human Nature
**GABRIEL ANTHONY
ORELLANA**
Santa Paula, California



Free Will and Determination in
Aristotle's *Nicomachean Ethics*
FRANK ELBURT OSBORN
Albuquerque, New Mexico

"How Can We Make an Image of
the Invisible One? How Depict That
Which Is Inconceivable?"
An Examination of the Icon in Light
of the Incarnation

GWYNETH OWEN
Mt. Jackson, Virginia



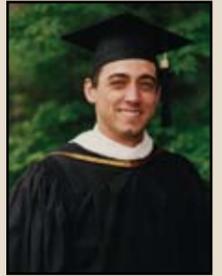
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Mariposa, California



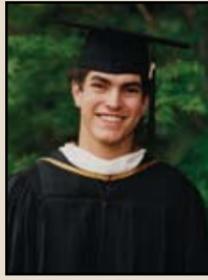
Madison Versus Machiavelli:
Are the Forms and Principles of
Government Held by Niccolo
Machiavelli the Same as Those of
the Founding Fathers of the
United States?
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Let Me Be Base, but Let Me Also Kiss the Garment in Which My God is Clothed: On the Karamazov Nature

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JOSEPH GRAHAM SCHUBERG
Camarillo, California



"If Winning Isn't Everything, Why Do They Keep Score?"
The Role of Sports in Society

JENNIFER CATHERINE SEAL
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Dance according to Aristotle

DANIEL SELMECZY
Paradise, California



A Defense of Aristotle's Definition of Vocal Sounds

RYAN RONALD SHEA
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"Beauty Is to Enthuse Us for Work, and Work Is to Raise Us Up." An Investigation into the Creativity of Man

FIONA LAURA MARIA STEVENS
Oakland, California



"Lord, Teach Us to Pray." Why the "Our Father" Is the Perfect Petitionary Prayer

JOSEPH BERNARD TEICHERT
Oak View, California



In Paradisum: God and His Angels

MARY DOLORES FRANCIS TEICHERT
Oak View, California

"And with His Stripes, We Are Healed": Could a Good God Allow Suffering?

ELIZABETH KATHLEEN TEVALD
Pittstown, New Jersey



The Center of Life in William Faulkner's "The Fire and the Hearth"

JOSEPH ANDREW THOMPSON
Cedar Hill, Texas



"I Have Learnt from None but Myself": On the Possibility of a Wholly Immanent Art

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A Defense of the Validity of Leibniz' Differential Calculus

JACOB MICHAEL WHALEN
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Nairobi, Kenya



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KEREN LYNN WILSON
Bowling Green, Kentucky

Polity Does Work, Despite What Plato Thinks

DAVID CHRISTOPHER YANOSCHIK
Grand Rapids, Michigan



The Visible Hand: The Role of the State in Adam Smith's System of Natural Liberty

EDMUND DANIEL ZEPEDA
Alhambra, California



Class Quotation:
"And if I have the gift of prophecy and comprehend all mysteries and all knowledge. . .but have not love, I am nothing."
- 1 Cor. 13:2

Patron of the Class of 2008:
St. Michael

Commencement continued from page 1

Cardinal Pell himself was then awarded the Saint Thomas Aquinas Medallion. In presenting the medallion, Mr. Wensley noted that it "had been established in 1975 as the College's highest award, as a means by which the College might recognize and honor those who have demonstrated, by their lives and work, an extraordinary dedication to God and His Church."

After receiving the award, Cardinal Pell delivered the Commencement Address, offering the graduates St. John Fisher as a model for their lives ahead. "St. John Fisher is remarkable for many reasons," said Cardinal Pell, "but one might begin with a group of new graduates by reminding them that he was truly wise." He then went on to describe

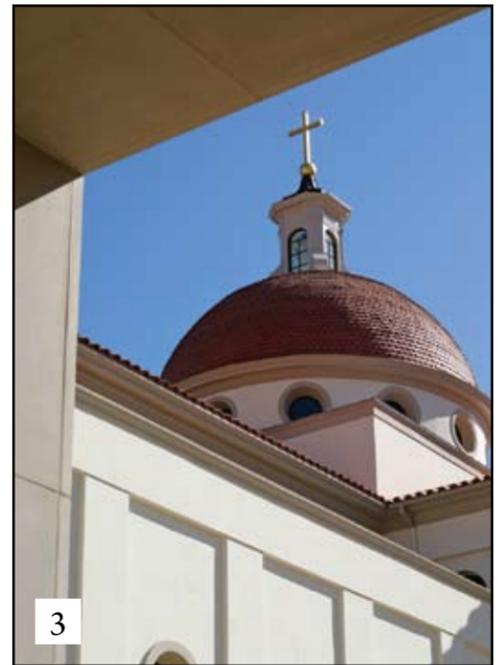
the ways in which St. John Fisher also demonstrated courage, holiness, and a love of learning throughout his life. He closed his talk with the hope that the inspiration of this great saint would move them in their own lives "to some great and some good cause." (For the full text of Cardinal Pell's Commencement Address, see page 1.)

A record 80 seniors from around the country were then awarded Bachelor of Arts degrees in liberal arts and received from Cardinal Pell their diplomas. As is customary at the College, as a prayer of thanksgiving and humility, the graduates then intoned the hymn *Non Nobis Domine*, the English translation of which is "Not to us, O Lord, not to us, but to your name give glory."

The Order of St. Albert the Great



The Order of St. Albert the Great was established to honor those benefactors who have contributed to the College in a magnificent way. Inducted into the Order this year at Commencement were (from left to right) Mr. and Mrs. R. Scott Turicchi; the late Mr. Richard Noble, whose award was accepted by his sister, Mrs. Ann Noble Brown; and the Samuel Roberts Noble Foundation of Oklahoma, the award for which was received by the Foundation's executive director, Mr. Michael Cawley. Cardinal Pell presented a bronze bust of St. Albert to each of the inductees.



CAMPUS LIFE



1) Mary Teichert waits patiently for the procession to begin. 2) Meghan Duke receives the academic hood from Dean Michael McLean, assisted by former Dean Glen Coughlin. 3) The completed dome of Our Lady of the Most Holy Trinity Chapel. 4) Mr. Tom Susanka, Director of Planned Giving, escorts long-time tutor, Dr. Molly Gustin, to the Commencement site. Mrs. Gustin is retiring this year after more than 30 years of service to the College. 5) Graduates process to the academic quad for Commencement. 6) Bacalaureate Mass procession. 7) An interior view of the Chapel.

Calendar of Events

High School Summer Program.....	July 27 - August 9
Freshman Orientation.....	August 22
Convocation—The Most Rev. Salvatore Cordileone to preside	August 25
Lecture — Peter DeLuca: <i>On Liberal Education and Citizenship</i>	August 29
Lecture (TBA).....	September 26
Alumni Day.....	October 11
Columbus Day (No Classes).....	October 13
Lecture — J. McCarthy: <i>On Francis Bacon</i>	October 17
Advent Concert.....	December 5

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