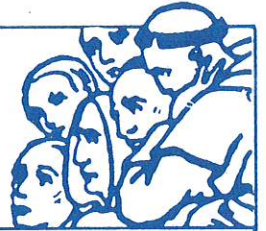




Thomas Aquinas College NEWSLETTER

Summer 1983

10000 N. Ojai Rd., Santa Paula, California 93060



REP. HYDE ADDRESSES CLASS OF 1983, RECEIVES MEDALLION

9th COMMENCEMENT: BACHELOR OF ARTS CONFERRED ON 18



Congressman Henry J. Hyde, second from right, received the St. Thomas Aquinas Medallion during Commencement ceremonies on June 4. The medallion, the highest honor the College bestows, was awarded to Mr. Hyde in recognition of his work as a legislator to secure protection under law for the unborn. Thomas P. Sullivan, right, chairman of the Board of Governors, presented the medallion to Mr. Hyde as Dr. Ronald P. McArthur, College president, looked on. Most Rev. John J. Ward, who presided at Commencement for the Cardinal Archbishop of Los Angeles, is seated at left.

"You were born into a time of immense turmoil and here in our country. . . we are seeing this struggle take the shape of the conflict between the sanctity of life view and the quality of life ethic," Congressman Henry J. Hyde told the 13 men and 5 women who received the Bachelor of Arts degree at the ninth annual Commencement on Saturday, June 4, 1983.

Mr. Hyde, who represents Illinois' sixth Congressional district, is the author of the Hyde Amendment which since 1976 has banned the use of Federal funds to pay for abortions, except where the life of the mother is endangered. In January, he introduced the Respect Human Life Act of 1983 in the U.S. House of Representatives.

In his address to the graduates, Congressman Hyde said that the sanctity of life philosophy maintains that every life is worthy to be lived while the quality of life view holds that "a child is not to be brought into the world unless he is a wanted child, that the quality of life is as important as the very existence of life."

Mr. Hyde indicted pro-abortionists on three counts: their "excessive simplicity", "crushing pessimism", and "lack of imagination". He urged the graduates to fight for the unborn and stated his belief that at the Final Judgment those in the pro-life movement will hear on their behalf "little voices that were never heard in this world" advocating Christ's mercy.

Most Rev. John J. Ward, Auxiliary Bishop and Vicar General of the Archdiocese of Los Angeles, who presided at Commencement for His Eminence, Timothy Cardinal Manning, noted the number of Thomas Aquinas graduates who enter seminaries and religious life. He said that this is "God's seal of genuine approval on what has been accomplished here."

Bishop Ward said that the graduates of the College have learned that "happiness will always consist in being holy", a theme reflected in Gregory L. Froelich's Senior Address. Mr. Froelich's address, in itself a statement of the educational purposes of the College, stressed the link between the Sacraments and the intellectual life.

In his Baccalaureate homily, Rev. Joseph D. Fessio, S.J., director of the St. Ignatius Institute, University of San Francisco, told the graduates that Christ had given them a mandate to give of their substance to the spiritual and liturgical treasury of the Church. Rev. Msgr. John F. Gallagher, the College chaplain, was the principal celebrant of the Baccalaureate Mass.

Because the region's fifth wettest rainy season in 106 years had left The Hacienda lawn marshy, Commencement was held under the ancient oaks on the upper campus.

Gorman Library Donated

COLLEGE RECEIVES \$250,000 IN GIFTS; FR. DONOHUE STUDENT FUND ESTABLISHED

Thomas Aquinas College has received approximately \$250,000 in gifts for operating purposes since April, President Ronald P. McArthur announced recently. Dr. McArthur also announced the establishment of the Fr. James P. Donohue Memorial Student Loan Fund and the gift to the College of the William Gorman library and record collection.

Operating contributions included numerous individual gifts, ranging from \$5 to \$25,000, a \$100,000 grant from the DeRance Foundation, Milwaukee, Wis., and a \$75,000 grant from the Dan Murphy Foundation, Los Angeles.

"The College and its students acknowledge a debt of gratitude to all who have so generously supported the school during a very difficult year," Dr. McArthur said.

The College is using an unrestricted \$5,000 gift from the estate of Rev. James P. Donohue, formerly of Hanson, Mass., to establish a student loan fund in his name. The fund will perpetuate the

memory of Fr. Donohue, long a friend and benefactor of the College, and assist worthy students on the basis of need. It will be a perpetual fund with principal and interest payments, made after graduation by its recipients, loaned to others.

In discussing the Fr. Donohue fund, Dr. McArthur said that it is one of several existing memorial student loan funds at the College, adding: "Similar funds can be established with a minimum gift of \$5,000. The College will need \$40,000 in new student loan funds in 1983-84." Friends of Fr. Donohue are invited to contribute to the fund.

Mrs. William Gorman, Santa Barbara, Calif., presented the library and record collection of her late husband to the College in May. This gift of nearly 2,800 books and 800 records is valued at more than \$23,000. It includes rare volumes of Greek and Roman classics and operatic and orchestral recordings of such artists as Caruso, Chaliapin, Heifetz, and Menuhin. Mr. Gorman was the general editor of the syntopicon of great books published by Encyclopedia Britannica.

THE CLASS OF 1983



First row, left to right: Margaret Wynne, Teresa Orłowski, Christianne Lemmon, Wyn Syren, Jane Stets. Second row, left to right: Gordianus Nwozor, John Pfeiffer, John Sauder, Michael Paietta, Stephen Zitkovich, Joseph Milton. Third row, left to right: Frederick Milton, Thomas Walsh, Mark Smillie, Darryl Thompson, Robert Anderson, Damien Gallop, Gregory Froelich.

The Class of 1983 with titles of the Senior theses

Robert Dale Anderson
Corona, California
The Difference Between Grammar and Logic

Gregory Lawrence Froelich
Corona, California
*Dignitas Partis: An Answer to Jacques Maritain's
The Person and the Common Good*

Damien Michael Gallop
Winnipeg, Manitoba
On Virtual Presence

Christianne Lourdes Lemmon
Sacramento, California
A Critique of Modern Child-rearing Methods

Frederick Joseph Milton
Vancouver, British Columbia
*An Examination and Refutation of John Calvin's
Position Regarding the Veneration of Images*

Joseph Christopher Milton
Vancouver, British Columbia
*The Primacy of the Parents Over the State
Regarding the Upbringing of Children*

Gordianus Solomon Nwozor
Enugu-Ukwu, Anambra, Nigeria
*B. F. Skinner and St. Thomas Aquinas
on Punishment*

Teresa Ann Marie Orłowski
Vancouver, British Columbia
*Self-love: The Basis of an
Aristotelian Friendship*

Michael James Paietta
Glendale, California
*Solas and Doctrinae: On the Sweet and the
Useful in Poetry*

John Glenn Pfeiffer
Racine, Wisconsin
*How Can the Incontinent Man Do What
He Knows He Should Not Do?*

John Eric Sauder
Woodland Hills, California
*The Naturalness of Private Ownership
According to St. Thomas Aquinas*

William Mark Smillie
Surrey, British Columbia
*Method Is Necessary for Discovering the
Truths of Nature: A Critique of Descartes
Method for Drawing a Tangent to Any Curve*

Jane Christina Stets
Claremont, California
A Light View of Grace in The Divine Comedy

Wyn-Marie Syren
Anchorage, Alaska
*A Critique of C. S. Lewis' Notion of Charity
As Proposed in His Book, The Four Loves*

Darryl Lee Thompson
Anchorage, Alaska
*The Natural Law in the Declaration of
Independence: A Classical Interpretation*

Thomas Edward Walsh
Portland, Oregon
*A Consideration of the Difficulties of the
Special Theory of Relativity*

Margaret Anne Wynne
Atherton, California
*From Mind to Reality: An Investigation of
Descartes' Reconstruction of Philosophy*

Stephen Anthony Zitkovich
Concrete, Washington
*On the Difference Between Number Which
Is a Species of Quantity and the Multitude
Which Is Transcendental*

FR. FESSIO HOMILIST AT BACCALAUREATE MASS

"Every one of you is called to do something. . . to build up this Body of Christ which is also His bride," Rev. Joseph D. Fessio, S.J., told the Class of 1983 in his homily at the Baccalaureate Mass on June 4.

Fr. Fessio, director of the St. Ignatius Institute, University of San Francisco, selected the Gospel account of the widow's mites as the theme of his homily.

"It is not going to be enough," Fr. Fessio said, "for you to go out into the world and give something of your talents to the Church. . . You are being called to be that widow, to be the Church, and to give your substance into the treasury of the Church." The saints, the liturgy, and the prayers of the faithful are this treasury, he said.

In urging the graduates to be the presence of the Church in the world, Fr. Fessio emphasized how much an individual or a small group can accomplish for the Church. He chose as his principal example St. Clotilde, who — through her marriage to Clovis — was the instrument of France's conversion and whose daughters and granddaughter converted kings in England, Spain, and Lombardy.

"In a real sense, we can say that we owe Christian Europe to this one woman, Clotilde," Fr. Fessio stated, "who accepted her vocation; one of the most glorious. . . a creature can have, that is, to be a wife and a mother and to sanctify the home and to strengthen or bring faith to her husband and children."

COMMENCEMENT TAPES AVAILABLE

Audio tape cassettes of the 1983 Baccalaureate Mass and Commencement may be ordered in the following formats — Cassette #1: the Baccalaureate Mass, including the homily by Rev. Joseph D. Fessio, S.J.; Cassette #2: the Commencement ceremonies, including Congressman Henry J. Hyde's address; Cassette #3: Mr. Hyde's Commencement address only. A donation of \$6.00 is requested for each of these cassettes. To order, please write to the Director of Public Affairs, Thomas Aquinas College, making your check payable to Thomas Aquinas College.

THOMAS DREES NAMED TO BOARD OF GOVERNORS

Thomas C. Drees, Ph.D., president, chief executive officer, and vice chairman and director of the board and executive committee of Alpha Therapeutic Corp., Los Angeles, has been appointed to the Board of Governors of Thomas Aquinas College.

In making the announcement of Dr. Drees' appointment, President Ronald P. McArthur said: "We in the administration are very happy that Dr. Drees accepted our invitation to join the Board. We welcome him and look forward to working with him."

Dr. Drees has been an executive of health-care industries since 1970. He is the author of *Blood Plasma: The Promise and the Politics* and has written for such journals as *Plasma Quarterly* and the *California Health Review*. Dr. Drees is a member of President Reagan's Productivity Council and the U.S. Senate Business Advisory Board. A graduate of Holy Cross College, he received his doctorate at Pacific Western University.

THE QUALITY OF LIFE ETHIC VERSUS THE SANCTITY OF LIFE ETHIC

The Commencement Address of The Honorable Henry J. Hyde, Member of Congress, Illinois Sixth District, to the Class of 1983, Thomas Aquinas College, on June 4, 1983.

Mr. Hyde spoke extemporaneously. The following transcript of his address has been edited in part for publication.

I stand before you with a different set of mixed feelings than I am sure that the graduates have. On graduation day, mixed feelings pervade graduates. They are consumed with relief that the four years are over; regret that they haven't done a little better; sadness at the fact that the friends they have made will not be as accessible to them in the future; hope that the future will be as bright as it promises to be today; and pride — understandable pride — at a significant accomplishment.

I too have my mixed feelings. I am indeed intimidated by looking at your curriculum and seeing that you have not only read the great books but you can pronounce their authors' names and that you understand them.

I am trying to think of the word — the unique word — to describe the presumption that I feel in addressing such educated people and I think the only word that I can conjure up is *chutzpah*. It takes a lot of *chutzpah* for me to be here and to address you.

The Need to Restate the Obvious

George Orwell wrote a review in 1939 of a book that was written by Bertrand Russell and in his book review he said that the society had sunk now to the level that the intellectual must be content with restating the obvious and that is very true. As you get older and as you engage in your careers, you will find that some of the basic, fundamental things that you have learned here so well are forgotten and that restating the obvious sometimes is a very signal service that you can give to humanity.

I listened to the Gospel that Father Fessio selected today, or that he read from, and there was a lot in that about humility, about those of us who wear these robes and who bask in the glories of whatever station we have attained. I think of a quotation that has been attributed to a Professor Smith from the University of Chicago in 1903. It always comes to mind when I think of moments of transient glory that we enjoy here on earth. The quote goes like this: "We proud men pompously compete for nameless graves while some starveling of fate forgets his way into immortality." There is a lot of truth in that and I leave that with you.

Human Nature Remains the Same

The future is yours, of course, because you are graduates. But the past is with you and is yours as well. And the past is very, very important. George Will, the great columnist, in writing about Napoleon said that Napoleon ricocheted through civilization, making so much history and so many orphans, because he wasn't encumbered by the educated person's sense of limitations.

And so education provides you with a sense of limitations as well as a sense of boundless optimism. History, of course, should never be neglect-

ed because the constant — whether it is in the dark ages or the days of St. Clotilde — the constant, from then until now, is human nature. Human nature has always remained the same with the same limitations and the same glorious potential.

A Glorious Irony

About four years ago, I had the opportunity to stand at Lincoln's Memorial in Washington, D.C., which is a magnificent, emotional structure and watch the vice-premier of China, Deng Xiaoping, who is a very short, elderly man — he was about 72 then, with short, dark hair, a crew-cut — representing a billion people and 6,000 years of culture and tradition, coming to place a wreath at the memorial for Lincoln.

There is a glorious irony there in the leader of one of the great slave states of all civilization putting a wreath at the memorial for Abraham Lincoln, the Great Emancipator. But one again hopes that through osmosis perhaps some of the Great Emancipator's compassion for the downtrodden would permeate Deng Xiaoping. But nevertheless it was an historic and interesting occasion.

Those of us from Illinois were permitted to stand and be sort of the guard of honor while Deng Xiaoping placed the wreath at the memorial. And as I shook hands with this diminutive, powerful person representing so many people, and so much culture and so much tradition, I had to think what was he seeking from America: America, a country of 220-odd million — Bohemians, Greeks, Blacks, Irish, Germans.

You name it, America has it and America is composed and comprised of it and our little country is 200 years old, an upstart as civilizations go and as nations go, a polyglot country of disparate peoples, very young. Here was the leader of an enormously important, significant culture and tradition seeking from us — what? — expertise, technology, food — leading his country four and five centuries forward into the modern age.

Cherish Freedom

I thought to myself: Why in the world is America — and of course I include Canada because you have some Canadian graduates and I shan't forget Nigeria either — but what was it that we had that China didn't have? And, of course, the answer is freedom.

This enormous gift of freedom that America has that was so painfully won and is not painlessly maintained — freedom to get an education; to assemble; to read what you want to read; the mobility to go from Seattle to Vancouver to Miami or wherever you want to go; the freedom to develop yourself, to educate yourself, and to create, to invent, to produce. This marvelous freedom that we take for granted has produced a great civilization that other civilizations look to for assistance and help.

And so cherish that freedom and never, never take it for granted because it is fragile and it was very painfully acquired and as I say it is not going

to be easily kept. But this freedom has given us and you and me so very much.

Sanctity of Life

Today in the world there are many conflicts. You were born at a very tragic time and a very significant time. No one can afford to be mediocre, as Pius XII said some years ago.

You were born into a time of immense turmoil and here in our country, which God has blessed so much, we are seeing this struggle take the shape of the conflict between the sanctity of life view and the quality of life ethic.

The Judeo-Christian notion that all men and women are important and significant and equal in the essentials — in that each of us is created by Almighty God, each of us is the object of God's redemptive love, and each of us is accountable to God for our stewardship. We are all equal in that and therefore there is no life unworthy to be lived. Every life is worthy to be lived because we are equal in those essentials.

The Quality of Life Philosophy

And you contrast against that the ascendant philosophy of the quality of life, that a child is not to be brought into the world unless he is a wanted child, that the quality of life is as important as the very existence of life. And this is an ascendant notion that has, to my dismay, captured even our courts.

It used to be in the question of abortion, whether or not a child shall be brought into the world because the parents for one reason or another don't want it, or for economic reasons cannot cope with this situation — I refer to them as the innocently inconvenient.

It used to be that the proponents of abortion as a solution to the unwanted pregnancy would deny the humanity of the unborn: "Well, it is just a blob. It is just a bunch of randomly multiplying cells." Then, when they would admit that indeed it was living tissue, they deny parenthood to it, they deny humanity to it.

They Pretend It Isn't Human

Have you ever been in a highrise building where the elevator goes 11-12-14-15 and you say: "Where is the 13th floor?" And people say, "Well, there isn't one." And you say: "Yes, there is a 13th floor. They just don't call it that." They call it the 14th floor because for reasons of superstition people don't like to have offices or spend the night on the 13th floor so everyone pretends it isn't there but everyone knows it's there.

Well, that's the unborn, the humanity of the unborn. They pretend it isn't human — they pretend it is not of any value, that animals have more value: a snail darter, a whale, a baby harp seal.

Did you ever stop to think a blade of grass has more protection in the law than an unborn child? "Don't step on the grass." "Don't trespass." It is certainly very true.

But the unborn child has less value than a used piece of Kleenex under the Supreme Court's decision.

(Continued on p.4)

CONGRESSMAN HYDE: COMMENCEMENT ADDRESS

(Continued)

Well, suddenly we are confronted with another aspect of this struggle between the quality of life and the sanctity of life.

Non-treatment As Treatment

When Baby Boy Doe was born in Bloomington, Indiana, a little child with Down's syndrome and a digestive problem that required a simple surgical procedure, without which the child could not eat food and get nourishment — but with the surgical procedure connecting the esophagus and the stomach, the child could be nourished and survive — the parents decided they did not want the baby to survive: Better that the baby should not live than live with Down's syndrome and a degree — maybe great, maybe not so great — of mental retardation. And so: "Don't perform the surgery."

That was presented to the parents as a management option, as treatment: non-treatment as treatment.

And so, the hospital — a university hospital — decided they wanted some protection. They went into court and they got a court order from the highest court in Indiana sanctioning this non-treatment of this little baby, in the crib, who starved to death under court order surrounded by these healers, these curers, these alleviators of pain.

And to add another dimension to the tragedy, there were six families that wanted to adopt the baby. Six families said: "Give us your little Down's syndrome child. We're not worried about a Down's syndrome child. They can teach us about love. They're not selfish, they're not greedy, they're not bad. They're incapable of sin really. They can teach us something, they're a claim on our love. Give us your child."

No — we won't permit an adoption, we won't permit the surgery, and we let it starve to death. We let it — notice how I use the word *it* — let *him* — let this little baby boy [die] — we wouldn't even give it the dignity of a name.

You see, part of the abortion mentality is: Dehumanize, dehumanize, call them fetuses, call them the products of conception. Don't humanize this little innocently inconvenient member of the human family because he doesn't measure up to the quality of life ethic: He can't pass the physical, can't pass the mental examination that we elite have determined as a condition precedent to admittance into the family of life.

Childhood Euthanasia

So you wipe away all of the nonsense, all of the sophistry about being human, whether its alive, when does human life begin. It was alive. It wasn't animal, vegetable, or mineral. It was a member of the human family. But it wasn't quite normal, hence it was a life unworthy to be lived. . .

We have childhood euthanasia. Don't think there isn't a slippery slope. Many of us who [thought the unborn were protected were horrified] when the abortion mentality began to take hold and got sanction from the highest court of the land in the face of a Constitution that says no *person* shall be deprived of life, liberty, or property without due process of law nor shall any *person* be deprived of equal protection of the law. And [yet] they still found a right to privacy there — seven of the judges — in the Constitution that warranted exterminating the unborn constitutionally that nobody had ever seen there for 200 years. That is what the Court did.

So that is the struggle. It is there and it is in stark terms that can't be diminished, can't be glossed

over: the quality of life ethic versus the sanctity of life ethic.

Every Life Is Precious

But I suggest to you. . . adopt a philosophy that says every life is precious, no matter how old, no matter how handicapped, no matter how poor, no matter how sick — no matter *anything*. Every life is precious and ought to be cherished and saved and nourished.

[But with the quality of life ethic] you are setting up a policy that ratifies by conduct what the Nazis did: One group of people deciding that another person or group of people is unworthy to live. And the bell will toll indeed for you someday — it might very well — but you have diminished humanity when you do that.

It is the old notion of turning John Donne on his head: Every man's death diminishes me because I am a part of mankind. The quality of life ethic says every man's birth diminishes me because there just isn't enough to go around.

Abortionists Indicted

It is my view and I in my little courtroom of my mind have indicted pro-abortionists on a three-count indictment.

The first one is that they are guilty of excessive simplicity. They think that the human problems — and there are, God knows there are, human problems with unwanted pregnancies — can be eliminated by eliminating the people. How simple! You can get rid of poverty, you can get rid of everything, just get rid of the people that are troublesome. There are too many of *those* people. There are too many people on welfare, there are too many people who are crippled and who are handicapped, too many people who are a burden to society; so the simple way, the direct way, the fascist way, [is to] get rid of people.

And that's really their answer. Then they give you the money argument — how much it costs to bring a child into the world and how better that that child would be exterminated. (Notice they use the word *terminate* a pregnancy. Every pregnancy terminates at the end of 9 months. What they mean is *exterminate* a pregnancy.)

The euphemisms are absurdly amusing. *Pro-choice*. Everyone's for pro-choice — that sounds like freedom and *The Battle Hymn of the Republic*. But what is the choice? Choice to have a baby or not. But when you are pregnant you have a baby. The question is what do you do with that baby. Do you permit the baby to live or do you exterminate that child as a diseased appendix or an abscessed tooth? That's what they are talking about.

A Crushing Pessimism

The second count of my indictment is that these people who opt for abortion are guilty of a crushing pessimism. What a pessimism they live under, if you can call that living. They look at the down side of everything. That if you are born in a ghetto, if you are born handicapped, if you are born retarded you haven't got a chance, that life is really not worth living. They haven't got the slightest notion of the enormously great things that can happen from people despite the fact that they are born handicapped.

My favorite story, among many, concerns Beethoven — on May 7, 1824, when he conducted in the Vienna Opera House, his Ninth Symphony. And I learned about this watching the Ninth Sym-

phony [performed] on public television and the conductor told the story of Beethoven, who was stone-deaf and whose mind was failing — and he knew it — scribbling out madly his Ninth Symphony before he died or before he lost his mind, and writing this Ninth Symphony, and then the premiere performance in the Vienna Opera House, [with Beethoven] standing there in the orchestra, giving the conductor the tempo, not hearing a note. And the entire audience in tears and cheering at the end. One of the musicians had to turn him around so he could see what he couldn't hear.

The Lesson of the Crucifix

The most useful person I ever met was a 32-year-old man, an inmate of Gateway House in Chicago for hardcore heroin addicts. And I said to him: "When's the last time you shot up?"

He said: "Four years ago."

I said: "What turned you around?"

He said: "I've been an addict since I was 14 and one night my friends thought I had overdosed and took me in an alley and shoved me in a garbage can and left me there. They thought I'd died."

He said: "I came to, I realized where I was. And I said, 'I'm not garbage.' I crawled out of there and I came here. I can't read, I can't write, I clean up mostly. But what I do is, I show these dudes if a guy like me can kick it, they can kick it."

And I thought to myself: Here is an illiterate, literally human garbage, unwanted, rejected, stuffed into a garbage can. Talk about being unwanted — *but* how useful the life he leads giving hope to the hopeless, the most hopeless of God's creatures, the hardcore heroin addict who's got this monkey on his back. He needs hope, he needs to know it can be done. And here is this human nothing showing him: "I beat it, I beat it, you can."

No psychiatrist charging \$500 an hour on Park Avenue does more for fellow human beings than that illiterate person.

And that's the lesson of the Crucifix. It isn't being loved that counts, St. Francis tells us that. It's loving.

"I Won't Give Up"

Do you know what the suicide rate is among handicapped people? Zero. Zero. They don't kill themselves, it's the beautiful people. It's the people who have too much of the world, too much of the attention and the adulation and the wealth and the beauty and the jet-setters. They are the ones who weary of the world. Not so the handicapped.

Greg Wittine. Twenty-three years old. Rochester, New York. Cerebral paralytic. Sits in a wheelchair. Can't talk. You'd think he was retarded; has little control over his musculature; points to the letters of an alphabet to communicate.

I watched him on television become an Eagle Scout. His chest was covered with merit badges. On the best day I ever lived, I couldn't have earned 10 per cent of those merit badges. Hike 10 miles? He crawled one mile and then pushed his wheelchair the other nine.

Do we need people like Greg Wittine? When we get so weary, when we think that God has given us the dirty end of the stick, when we think that life is not the way it ought to be and we're put upon and we're bored and we're depressed and we feel sorry for ourselves and [then] we think of somebody like Greg Wittine. . .

(Continued on p.6)

SENIOR ADDRESS: "A SHARE IN CHRIST'S WISDOM"

Mr. Gregory L. Froelich, Class of 1983, gave the Senior Address at Commencement on June 4. The text of his address follows.

We, the graduating class of nineteen hundred and eighty-three, wish to make known on this occasion our gratitude for the many benefits we have received during our years at this College. We note especially one such benefit, which we deem greater than all others and to which they are in fact ordered: Through our education here, our minds have become more like the mind of Our Lord Jesus Christ.

In the mind of Christ are hid all the treasures of wisdom and knowledge. Wisdom and knowledge reside in the mind, and since Christ, the God-man possesses both a divine and a human mind, both are full of wisdom and perfect in knowledge, each according to its own nature. His divine mind comprehends all in comprehending Himself, and His human mind understands all things in a truly human way, perceiving the natures of all creatures and their order in the universe. He grasps these clearly, certainly, and without fault. This is the mark of a wise man. Again, He understands all things in their principles and causes, and ultimately in their relation to the first and highest cause. He is the greatest among teachers; He alone is to be called Rabbi. He is, further, the greatest among judges, for everything is subjected to Him in His humanity. He is filled, then, with the marks of a wise man, indeed, of the wisest of men.

Our participation in Christ's wisdom will be perfect in the union we shall have with Him in Heaven. There, in seeing God face to face, we shall enjoy the perfection of knowledge, no longer seeing through a glass darkly. Yet we are not devoid of a share in Christ's wisdom during this present life; the glass is not altogether dark. Through supernatural illumination our human minds are aided and directed to see the things of this world in themselves and in their order to the highest cause, a knowledge which is wisdom in the likeness of the wisdom of Christ.

We have laid the foundation of such a wisdom in our studies here at Thomas Aquinas College. We have studied the liberal arts, philosophy and theology, among which there is a definite order with regard to knowledge. The study of the liberal arts, of itself a worthy endeavor, is the easiest way to discipline the mind and to evoke wonder, two effects without which the study of the sciences, particularly philosophy, would be extremely difficult, if not impossible.

Philosophy, in its turn, is called the handmaid of theology, for it concerns itself with the causes of things, and the highest cause is God Who is the subject of theology. Theology, since it is the study of God Himself, is not ordered to another study but orders all the others. Therefore, it has the character of wisdom, and can be rightly said to judge. This is, finally, only true of the theology which proceeds from Revelation, for it is the highest. Accordingly, we have studied theology under the guidance of the Holy Catholic Church, to which the deposit of Revelation has been given, and under him whom the Church Herself has put forth as the theologian *par excellence*, Saint Thomas Aquinas.

But though we have not mastered the liberal arts, philosophy and theology — the culmination of them all — we have studied diligently and dis-

PRESIDENT'S CHARGE TO THE GRADUATES

President Ronald P. McArthur gave the following charge to the Class of 1983 at Commencement.

You are charged, beginning this day, with maintaining, advancing, defending, and protecting your Catholic heritage — its Faith, its Hope, its Charity, and all its learning and culture.

You must strive in your lives to live for God alone — the Father, the Son, and the Holy Spirit — and to insist, in season and out of season, on the primacy of Peter and the Church he governs. You must understand that, no matter what the condition of the world, what the vicissitudes of the suffering Church, what the past has bequeathed you, what the future holds for you, that, in Newman's courageous and hopeful words, "All who take part with the Apostle are on the winning side."

Each of you must live his life so that when you are to meet your Maker you can say, as did the Angelic Doctor as he received the Eucharist for the last time, "I receive Thee, Price of my redemption, Viaticum of my pilgrimage, for love of Whom I have fasted, prayed, taught and labored. Never have I said a word against Thee. If I have it was in ignorance and I do not persist in my ignorance. I leave the correction of my work to the Holy Catholic Church, and in that obedience I pass from this life."

May God bless you on your way.

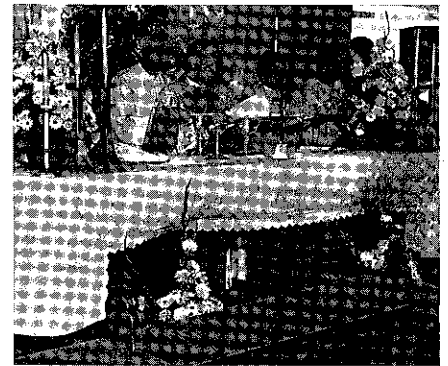
cussed carefully the most important parts of them, such that we may be counted among the followers of Christ and to have partaken of His wisdom.

In order to persevere in these studies the College has given us the opportunity to make frequent use of the Sacraments, for a strong intellect is not enough; it is necessary that the will be fixed on the true and good. And above all the Sacraments there is one which directs our will most efficaciously to this end, which unites us to the object of all our desires: the Holy Eucharist, wherein is contained Jesus Christ, Truth Himself. We do not in this Sacrament change what we receive into ourselves, but we are changed into what we receive. Our wills, especially, are perfected, for it is the Sacrament of charity.

The gratitude which is due on our part, then, is evident; through the College we have become more like Christ, in our souls and in our minds. Therefore, to the founders of the College who forsaked much to institute it; to the governors who have preserved it through their guidance; to the tutors who have devoted their lives to perfect as far as possible the minds of others; to the chaplains who have spiritually directed us; to our parents who not only gave us natural life, but who also supported us in our intellectual life; to our fellow students we leave behind, who often tested our knowledge and taught us humility; to our friends in whose prayers we have been included; to you all we offer our heartfelt thanks.

But to God from Whom all truth and goodness flow and without Whose grace we would be nothing, we show our utmost gratitude. Before Him and you, our friends, we pledge to strive always in whatever work we shall find ourselves to imitate Christ in His most perfect mind and will. This is our ardent desire: to advance in wisdom and age and grace in imitation of Our Lord Jesus Christ. To this end we commend ourselves to God, to the intercession of His saints, and to your prayers.

COMMENCEMENT DAY



The Baccalaureate Mass of the Holy Spirit approaches the Consecration. Rev. Msgr. John F. Gallagher, chaplain of the College, was the principal celebrant.



To the strains of a Handelian sarabande, the academic procession leaves the gallery of St. Joseph Commons for the Commencement ceremonies.



Smiling radiantly, Teresa Orłowski changes the position of the tassel on her cap as she leaves the platform after receiving her diploma.



The Class of 1983 prepares to sing *Non nobis, Domine*, the traditional concluding hymn at Thomas Aquinas College Commencement ceremonies.

CONGRESSMAN HYDE'S ADDRESS

(Continued from p.4)

If you deny the existence of the human soul, then you have a responsibility to define the celestial fire in Greg Wittine who says: "I won't give up. I won't surrender to my handicaps. I'm going to achieve. I'm going to do the best I can with what God has given me."

Don't Be Pessimistic

Terry Wyles. His mother took thalidomide. He was born without arms, without legs, with one eye, and abandoned in an alley in London. This little grotesquery, this little monster, abandoned in an alley and picked up by the police and taken to a home run by an eccentric Englishwoman and called "The Guild of the Brave Poor Things".

Terry Wyles, at age 10, was adopted by two of the greatest losers in history: an Englishwoman who was on her third husband, whose own children had been taken away from her by a court (she had been adjudicated unfit). Her husband was an unemployed wounded army veteran. This couple of losers was permitted to adopt this little loser.

So Terry Wyles and his new family came together. Terry Wyles is a journalist today. He has written a book called, *On the Shoulders of Giants*. His father became an electronic wizard and developed a chair that he could move up and down and control. Prince Philip has visited the family several times.

Don't ever think that because you have very humble beginnings, very tragic beginnings, that there isn't something there. Ethel Waters — the great entertainer who died recently — wrote a book, *His Eye Is on the Sparrow* — restating the obvious, His eye is on the sparrow — and said: "My father raped my mother when she was 12 and, you know what, they're dedicating a park to me in Lancaster, Pennsylvania."

Don't be pessimistic, ever. Don't ever be pessimistic.

Pro-abortionists Lack Imagination

The third count of my indictment on the pro-abortionists is: They lack imagination. What a terrible thing not to know, not to understand the dimensions of what they are doing.

They don't understand that of these little lives that they are throwing away, that they are exterminating — there are rivers to be crossed and books to be written and secrets to be discovered and cures to be developed; there are songs and poems and so much to be done and that will be done — and they are getting in the way by exterminating these little human lives.

I think their lack of imagination preserves their sanity. F. Scott Fitzgerald said: "In the dark night of the soul, it's always 3:00 a.m." And I suppose at 3:00 a.m. in their souls, if they ever wake up and try to think of the dimensions of what they are doing, of what they are accessories to. . . I think it preserves their sanity that they don't have the imagination to know the dimensions of what they are doing.

Much Is Expected of You

I want to communicate to you the fact that you have a double burden. You have been blessed with so much. But you don't get out of it that easily. Much is expected of you because you have been given so much here.

I hope that you will never be discouraged. I hope you will never be cynical because nothing great — no cathedrals — was ever built by cynics. You can't be cynical. Simple as a dove, wise as a serpent, but that doesn't mean cynical.

Henry Adams described the cathedral at Chartres as embodying the noblest aspirations of mankind, the reaching up to infinity. I suggest to you that the pro-life movement is of that classification because it has no self-interest. No self-interest.

People in the pro-life movement are not fighting for longer vacations or better pay or better working conditions. They are fighting for a lot of little people they'll never see and never know, loving people who can't love back.

That's unique and that's what makes it great. Harry Emerson Fosdick said we all can't be great but we can belong to something that's great.

Fight for the Innocently Inconvenient

I suggest fighting for the innocently inconvenient, who can't vote, who can't rise up in the streets, who can't escape. . . and indeed — in the words that I just heard when I was presented this beautiful medal — "whatsoever you do for the least of these you do unto Me. . ."

I have been in the refugee camps in Thailand — I have been in the refugee camps in Malaysia — and I have seen what I thought were the least of God's creatures, the refugees from Cambodia and from Vietnam who would rather die than live under those conditions. They are fleeing from a peace. They are fleeing from an evil peace.

I thought surely these people are the least of God's creatures but I'm quite wrong. They have legs to run with, and voices to cry with, and eyes to weep with. The unborn are the least of God's creatures. We know that what we do for them we do unto Him.

The Sins of Omission

Let me close by just suggesting a little sadness on my part when I think of my age. I'm 59. It isn't that I'm 59 years old, it's that I have used up 59 years of whatever time God has allotted me. I've used up most of it.

So think yourself in terms of the time that you have been allotted and what you must do with it, that you really haven't the luxury of not putting it to the utmost use.

I believe, speaking for the pro-life people, that when the final judgment comes — as it will surely — when that moment [comes] that you face Almighty God — the individual judgment, the particular judgment — I believe that a terror will grip your soul like none other you can imagine. The sins of omission will be what weigh you down — not the things you've done wrong, the chances you've taken, but the things you failed to do, the times that you stepped back, the times you didn't speak out.

Not only for every idle word but for every idle silence must man render an account. I think that you will be overwhelmed with remorse for the things you failed to do.

The Voices Never Heard in This World

But I do believe that people in the pro-life movement will hear voices on their behalf advocating Christ's mercy. I think they will hear little voices that were never heard in this world but are heard in the next world in a chorus like Handel's *Messiah* saying: "Forgive him, forgive him, he loved us very much."

I believe that terror that you will feel at that time, if you work for the unborn, will be lifted when you hear the words: "Come, beloved of My Father, and enter the Kingdom."

I congratulate you, I envy you, and I hope today is only the commencement.

ALUMNI DAY: "A FELICITOUS TRADITION"

Good will, good conversation, good weather, and good food abounded as Thomas Aquinas College hosted its second Alumni Day on Saturday, May 14, 1983. Sixty-three alumni (and a multitude of their children!) participated in the events, centered this year on the new athletic field and picnic area on the upper campus.

In a college noted for its traditions, Alumni Day is establishing its own traditions. The day began as the returning alumni gathered in the chapel for Mass celebrated by Fr. Gerard Steckler, S.J., the College's assistant chaplain, and all reverently took part in the Latin liturgy which became so familiar during our college years.

The mood of worship gave way to the elation of reintroductions and laughter as we left the chapel for brunch with its delectable apple strudel. The Commons swelled with the sounds of conversation and the spirit of reunion as we shared our post-graduation experiences.

In keeping with our new traditions, the afternoon was reserved for sports: softball, soccer, track, volleyball; a three-legged race, water-balloon toss, and the relays. Alumni, students, and faculty filled the courts for the Eagle Eye basketball tournament and the alumni emerged victorious to claim the prized Eagle Eye trophy. The faculty, who defeated the junior class team, won the Eaglet trophy. Take heed, alumni: This year's undergraduate champions, the sophomores, will bring their expertise to the 1984 tournament.

The picnic at tables near the new barbecue pit — sizzling with beefsteak and franks — and the tributes of the sports award ceremony were the transitions to the day's highlight, the seminar.

While students entertained the children, the alumni gathered around classroom tables for discussion of the Lincoln-Douglas debates. Dr. McArthur and Miss Day, Dr. Dillon and Dr. Ferrier, led the two seminar groups. The seminar proceeded in an orderly manner, giving evidence that the arts of reason and argument are not lost after graduation and that postgraduate experiences lend added depth and insight to the discussions.

After the seminar, plans were made to found an alumni association which will serve the College through financial support and public relations. Then we strolled back to the Commons where the corridors resounded with thoughtful conversation as alumni mingled with faculty and friends. Some elected to stay for the scheduled movie, others to begin the long drives home.

As the day ended, one could not help but reflect on all the good things that had passed. Truly, Alumni Day is a felicitous tradition.

Margaret Blewett
Class of 1982

YOUR PRAYERS ARE REQUESTED

Please pray for the repose of the souls of: Mme. Simone Bouvet, Los Angeles, Calif., esteemed friend of the College. . . Mr. Frank L. Boland, San Francisco, Calif., Mr. Vincent D. Garvey, Spokane, Wash., and Msgr. Richard W. Power, Daly City, Calif., donors to the College.