



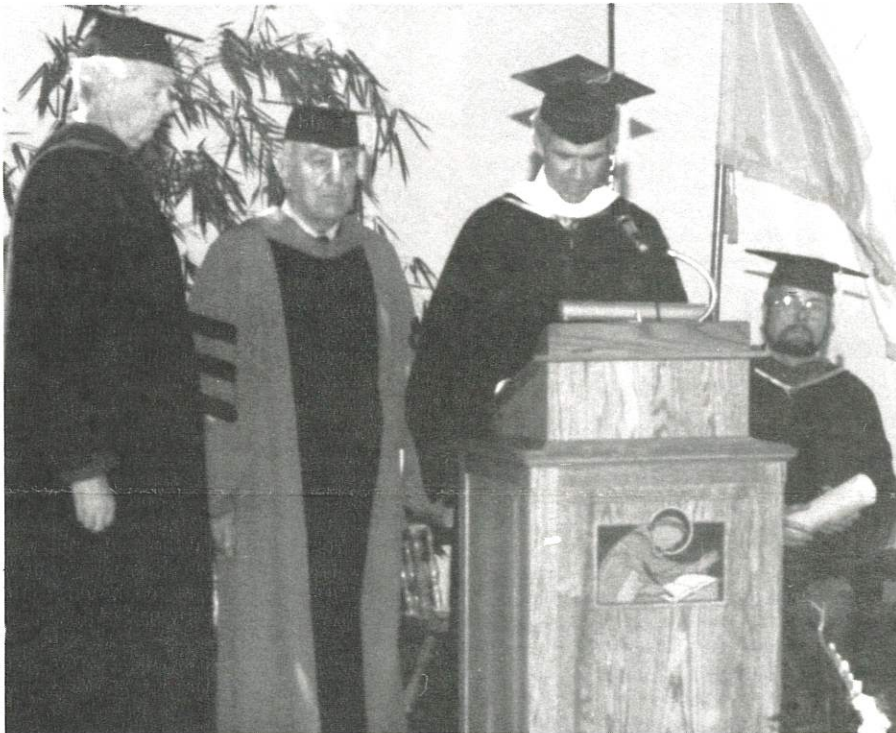
Thomas Aquinas College NEWSLETTER

Summer, 1984

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



Former U.N. General Assembly President Honored **DR. CHARLES MALIK ADDRESSES 10th ANNUAL COMMENCEMENT**



Dr. Charles H. Malik (second from left), of Lebanon, former president of the United Nations General Assembly, listens as Mr. Thomas P. Sullivan, chairman of the Board of Governors (at podium) reads the citation honoring Dr. Malik at the Commencement ceremonies on June 9, 1984. The tribute to Dr. Malik saluted him for his "steadfast and courageous defense of the patrimony of the West". As a token of its respect and esteem, the College presented to Dr. Malik — a member of the Greek Orthodox Church — an icon of Christ the King which was made by Mrs. Martha Williams of Milwaukie, Ore. Dr. Ronald P. McArthur, College president, is at left.

The podium shown above is the gift to the College of the Class of 1984. Constructed of oak, it was built by Mr. Don Halbmaier, father of Laura Halbmaier, member of this year's graduating class.

COLLEGE RECEIVES \$200,000 GIFT FROM DAN MURPHY FOUNDATION

The Dan Murphy Foundation, Los Angeles, presented a gift of \$200,000 to Thomas Aquinas College on May 31, 1984. Given in memory of Countess Bernardine Murphy Donohue, the gift to the College's capital fund drive was designated for use in the development and construction of the school's facilities.

In thanking Mr. Daniel J. Donohue, president of the Dan Murphy Foundation, for the foundation's gift, Dr. Ronald P. McArthur, president of the College, said that the Dan Murphy Foundation's gifts over the years "have been a major source of the College's support and hence of the good we are able to do."

In expressing the College's deep appreciation for this gift, Dr. McArthur stated that this latest award from the Dan Murphy Foundation is a generous contribution to the College's capital campaign.

Countess Bernardine, in whose memory the gift was given, was the founder of the Dan Murphy Foundation which she established in memory of her father. Interested in all forms of charitable and philanthropic endeavors, she was the only American lady to be named a Papal countess during the pontificate of Pope John XXIII. She died in 1968.

22 RECEIVE BACHELOR OF ARTS DEGREE

"Save the university and you will have helped in saving the world; neglect the university and God help you and the world," The Honorable Charles H. Malik, Ph.D., of Lebanon, former president of the United Nations General Assembly, told the 22 graduates who received the Bachelor of Arts degree at the College's 10th annual Commencement on Saturday, June 9, 1984.

In his address, Dr. Malik underscored the spiritual crisis that is now characteristic of the world's great universities. In identifying the philosophies that pervade university existence today, he included rationalism, evolutionism, materialism, relativism, humanism, and atheism, stating that "every one of these philosophies conflicts with Christian faith."

Dr. Malik, who is now Distinguished Professor of Philosophy, Emeritus, at the American University of Beirut, Lebanon, cited examples in the teaching, research, and social life of the great universities to support his conclusion that "God and Christ are wholly excluded from the concrete contents of academic existence."

Dr. Malik, who was minister, then ambassador of Lebanon to the United States from 1945 to 1955, said that it is the church, "the order of faith", that will bring Christ back to the university. He stated that this task is of the utmost importance because of the role of the university in the life of Western civilization.

The theme of Dr. Malik's address was expressed in the homily given by the Very Rev. Regis N. Barwig, prior of the Community of Our Lady monastery, Oshkosh, Wis., at the Baccalaureate Mass preceding Commencement. Fr. Barwig told the graduates: "...with our personal lives, we must make the Sign of the Cross over the world. This is the essence of the Christian education you have received: to prepare you for that task, to make you valiant in the service of the Lord."

Most Rev. Donald W. Montrose, Auxiliary Bishop of Los Angeles and Vicar for Ventura Co., was the principal celebrant of the Baccalaureate Mass and presided at Commencement for His Eminence, Timothy Cardinal Manning, Archbishop of Los Angeles. He told the Class of 1984: "This is the blessing that all of us pray for you today, that the faith that you have received in your homes, that has been nourished in this institution, will give you...the strength to be like another St. Paul who was willing to stand up for what he believed."

In his senior address, Paul O'Reilly stressed the need for cleanliness of heart and perseverance in the quest for truth.

THE GRADUATES



First row, left to right: Donna Watt, Mary McLeod, Donna Orlowski, Rose O'Connor, Laura Halbmaier. Second row, left to right: Margaret Steichen, John Stebbins, Christine Both, Margaret Pegis, John Damiani, JoAnn Pfeiffer, Catherine Manion, Lynda Guy. Third row, left to right, Clare White, Richard Deardurff, Felix McGinnis, John O'Rourke, James Zepeda, Paul O'Reilly, Nicholas Cammarota, Daniel Carney, Suzanne Clinton.

The Class of 1984 with titles of the Senior theses

Christine Susanne Both Stuttgart, West Germany <i>The Nature of Equality in the Declaration of Independence</i>	Rose Marie O'Connor Highland, Indiana <i>Whether the Separation of Church and State Denies the Kingship of Christ</i>
Nicholas John Cammarota Sacramento, California <i>Whether Man's Nature Was Changed by the Fall</i>	Paul Joseph O'Reilly Bella Coola, British Columbia <i>On the Method of Determining the Intrinsic Principles of Natural Things</i>
Daniel Anthony Carney Prairie Village, Kansas <i>A Defense of the Position That Our Forefathers Did Not Intend Stephen Douglas' House Divided to Stand</i>	Donna Mary Orlowski Vancouver, British Columbia <i>That the Mass Is a Sacrifice: A Refutation of John Calvin</i>
Suzanne Marie Therese Clinton Villa Park, California <i>That Man Is Primarily in the Image of God through Grace</i>	John Tyne O'Rourke Hanford, California <i>The Relation of the Statesman to the Law</i>
John Luigi Damiani Warren, Ohio <i>Thought in the Twenty-first Century: A Consideration of Primate and Artificial Intelligence</i>	Margaret Mary Theresa Pegis Riverside, California <i>The Place of Theology in the University According to Newman</i>
Richard Sheen Deardurff Plainfield, Illinois <i>An Examination and Refutation of Luther's Position Regarding the Priesthood of the Catholic Church</i>	JoAnn Marie Pfeiffer Racine, Wisconsin <i>The Manner in Which the Blessed See God in the Beatific Vision and How Their Understanding of Him Can Differ</i>
Marie Lynda Guy Vancouver, British Columbia <i>An Examination of Kant's Criticism of a Cosmological Proof of the Existence of God</i>	John Henry Stebbins New Rochelle, New York <i>What Beliefs the Church Proposes As Necessary for Salvation</i>
Laura Jean Halbmaier Orofino, Idaho <i>A Critical Examination of John Locke's Theory of Perception</i>	Margaret Anne Steichen St. Cloud, Minnesota <i>Whether It Is Possible to Have Unqualified Scientific Knowledge of the Subalternate Science of Sacred Doctrine</i>
Felix Signoret McGinnis Beverly Hills, California <i>Smith: A Critique of Theoretical Economics</i>	Donna Kim Watt Surrey, British Columbia <i>A Critique of John Dewey's Democracy in Education</i>
Mary Margaret McLeod Montreal, Quebec <i>Whether the Endeavor of Applying Reason to Things of the Faith Is Meritorious</i>	Clare Marie White River Forest, Illinois <i>Is Salvation Attained Primarily through the Fight for Social Justice?</i>
Catherine Mary Manion Portland, Oregon <i>A Consideration of the Teaching Office of Bishops in the Church</i>	James Arthur Zepeda Forks, Washington <i>Difficulties with Newtonian Motion</i>

"YOU HAVE A MISSION", FR. BARWIG TELLS GRADUATES

"...[Y]ou have a mission to the world, you have a mission to this republic in which we live, you have a mission to the farthest corners of the earth, to proclaim that Jesus Christ is God", Very Rev. Regis N. Barwig, prior of the Community of Our Lady monastery, Oshkosh, Wis., told the Class of 1984 in his homily at the June 9, 1984, Baccalaureate Mass. Fr. Barwig said that the vocation for which the graduates have been prepared "is by sacrifice to build up the unity of Christ's Church."

In likening their mission to that of St. Paul, Fr. Barwig told the graduates that — like St. Paul — they will have to pay the price for proclaiming that Christ is Lord. "Your faith is...not bought cheaply. It is something that must be lived and something for which you must be willing even to die," he said.

In speaking of the graduates' mission and vocation, Fr. Barwig stated: "With St. Paul, we must realize that unless there is a drop of blood in all of our efforts, they will come to nothing."

The Cross, Fr. Barwig noted, is the point of encounter with Christ and it is "through this process of self-emptying in our daily lives, through the removal of all those impediments and obstacles and hindrances which stand in the way of our coming to know Christ and to mirror Him before the world...that we are rendered Christ-like."

Fr. Barwig told the graduates that they are "called to share in the might and the power that comes from Christ" and that they are "called to that militant holiness which was the hallmark of Pope Pius XI when he ushered the world into the modern world in the early part of this century."

Saying that they must have an awareness of their mission as they face the world, Fr. Barwig instructed the graduates to "stand fast, adhere, and preserve all that is in your Christian and Catholic identity...". He said that "it is important to face the problems of our day and to speak to them with clarity." He told the graduates that they will overcome present evils "with the smile of the Risen Lord".

Author, translator, and editor of a dozen books, Fr. Barwig is the U.S. liaison for the beatification cause of Pope Pius IX. He is a Conventual Chaplain *ad honorem* of the Order of Malta.

COMMENCEMENT TAPES AVAILABLE

Audio tape cassettes of the 1984 Baccalaureate Mass and Commencement may be ordered in the following formats — Cassette #1: the Baccalaureate Mass, including the homily by Very Rev. Regis N. Barwig; Cassette #2; the Commencement ceremonies (Cassette #2 does not include the Commencement address); Cassette #3: the Commencement address by The Honorable Charles H. Malik. A donation of \$4.50 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.

FAITH AND REASON IN THE UNIVERSITY

The Commencement Address of The Honorable Charles H. Malik, former president of the United Nations General Assembly, to the Class of 1984, Thomas Aquinas College, June 9, 1984.

*This address was prepared specifically for the occasion of this Commencement.
The text is published here in full.*

I

It has been customary to say that there is no conflict between faith and reason. I propose to question this position at least so far as actual university existence is concerned.

By *faith*, I mean faith in God and Jesus Christ, nay more, faith in the Holy Trinity. Is actual university existence today hospitable to faith in the Holy Trinity? This is the question.

And by *university*, I mean the 50 or 20 greatest universities in the world which set the pace for all other universities and which produce more authoritative treatises in all fields of learning and gather every year more Nobel Prize winners than other universities.

It is possible to construct a speculative system in which you can show that there is perfect harmony between faith and reason. Such a construct would itself be a product of reason, as, for instance, in Kant's *Die Religion innerhalb der Grenzen der blossen Vernunft*. We are here still within (*innerhalb*) reason, and that regardless of whether this rational construct had anything to do with the religion of Jesus Christ. Nor did the nineteenth century suffer from a dearth of attempts at reconciling, speculatively, faith and reason in the wake of Darwin and rationalism in general.

I am not questioning the power of reason to rationalize in the quiet of a philosopher's study some kind of harmony between faith and reason. Such power is virtually limitless. I am not raising the question in the order of reason. I am raising it in the order of being, of actual university existence. I am asking: Does this existence, in all honesty, which places a premium on reason and mind, in fact produce men and women of faith? This is the question. There is no evidence that it does; in fact, the evidence is quite to the contrary.

II

A thoroughgoing investigation is called for to uncover the kinds of soul- and character-forming philosophies that pervade university existence today on every level, in the matter of teaching and research both in the sciences and the humanities, and in the matter of social life and personal morals on the campus. Such an investigation will check and correct my submission to you today that the following fundamental outlooks, in some combination or other, determine actual university existence at all levels.

Rationalism — truth is only what the canons of critical reason admit. **Naturalistic monism** — nature or "the universe" is all in all. **Evolutionism** — everything, including truth, culture, spirit, freedom, beauty, values, has somehow "evolved" from more primitive conditions. **Materialism** — the primacy of the material whereby the superstructure (truth, beauty, freedom, the spirit) "emerges" automatically from the infrastructure

(economic, social, and political conditions).

Change — this is the god of today — everything changes and nothing whatsoever abides except change itself.

Relativism — no absolute moral standards.

Freudianism — a certain mythology whereby man is principally his dreams, fantasies, and sexual urges. **Technologism** — everything — the humanities, beauty, values, spirit, life itself — is to be technicized, mathematicized, computerized.

Voluntarism — the will determines everything including reason whose function is only to rationalize the dictates of the will. **The will to power** — the will itself is principally determined by the urge to dominate and control, and secure and extend power.

Secularism — the prevailing values and norms of the age, of the *saeculum*, alone count; centering only on the temporal, the wordly, the *saecularis*, and disregarding anything eternal or religious.

Humanism — the absolute self-sufficiency of man, the deification and worship of man and his powers. **Indifferentism** — science, learning, discovery, research, truth, are indifferent to the existence or non-existence of God. And, finally, **atheism** — many professors openly profess atheism or at least skepticism, and in any event live and think and teach and produce as though God did not exist.

The organization of these fundamental philosophies among themselves as to which are more original and which more subsidiary or derivative is a separate task. For instance, from "everything changes" flows "all values are relative", and both monism and humanism are modifications of the will to power. But every one of these philosophies — and this is my point — conflicts with Christian faith. And yet they dominate the university with an iron grip.

III

Let us now transport ourselves concretely to actual university existence: to the classrooms, to the dormitories, to the actual contents of lectures, to the textbooks and reference books used, to the laboratories, to the philosophical presuppositions of research, to the socializing that goes on in the university community, to the generally accepted norms and moral conduct at the university, and to the criteria of appointing and promoting professors and administrators. Consider the following concrete existential phenomena.

Where is the first-class scientist or philosopher or scholar today, one who has won or who may be considered for a Nobel Prize, who can recite the Nicene Creed in good faith, and mean what it asserts without mental reservations? Excellence in science and scholarship appear, then, to be demonstrably corrosive of faith.

How much of whatever faith a scientist or artist finally comes out with as a result of his science or

art will be acceptable to David, Paul, Augustine, Athanasius, Chrysostom, Aquinas, and Luther? Who "judges" whom in the matter of faith, the scientist or the saint?

If it be said that scientists and scholars after all have some kind of faith, the question then is what kind of faith they hold. Probe into their innermost presuppositions and you will find that they rest their faith in the final analysis on some kind of monism, whether of mind, or of man, or of matter, or of force, or of culture, or of what they call truth, which always turns out in the end to be the self-creativity of "the universe" or "the world", or what the mediaevals called the eternity of "matter". Such monism is the antithesis of real faith.

If you had original religious fervor, how much of it is likely to survive the most formative 20 years of your life in school and university, during which God and Christ are wholly excluded from the concrete contents of academic existence?

If you joined the university factory honestly believing, how much time under the intensive requirements of your academic duties and having regard to the keen competition for a job afterwards, can you still afford to give to the university to the nurturing of your original faith? Must you then make a choice between your scientific perfection and the integrity of your faith? Must you sacrifice somewhat your closeness to Christ in order to win the Nobel Prize or must you forgo this prize altogether in order to retain your closeness to Christ?

If at least Christian faith is not compatible with moral laxity, in what conceivable sense can we say that there is no conflict between faith and reason in actual university existence with the appalling laxity that obtains in dormitories and in the general life of the university, while the university closes its eyes completely to what is going on, and while in forms of applications issued by some universities we pointedly read that no discrimination is practiced in those universities on grounds of what they call "sexual orientation"?

Have you heard of sincere Christian faith, openly confessed, standing in the way of appointing or promoting professors or administrators in the university? I have heard of such happenings. The confession of Christ appears to be an existential liability, even if all things were otherwise equal. Self-perpetuating cliques opposed to Christ exist everywhere.

Do you ever fall on your knees as a result of courses you are taking or research you are conducting in psychology, sociology, philosophy, physics, biology, and other academic disciplines? Can you imagine David or Paul or Augustine or Chrysostom or Teresa not falling on their knees, not shedding tears, not smiting their breasts "with groanings that cannot be uttered"?

And if it be retorted that I am here confusing the life of faith with the life of reason, then the question becomes: Supposing you start with a student or scholar who falls on his knees, sheds tears, and smites his breast, do these courses and researches, after he has gone through them for 10 or 20 years, stultify or enhance the life of his faith?

Whoever became a Christian or a believer as a result of the contents of the courses he is taking or the researches he is conducting at the university? If it be retorted here that this is not the job of the university but of the church, then the question becomes: Do the courses he is taking or the researches he is conducting, with the dominance at

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FAITH AND REASON IN THE UNIVERSITY (Continued)

the university of rationalism, relativism, materialism, indifferentism, skepticism, and at times crass atheism, help or impede the task of the church? If they impede it, how then can we lightly say that there is harmony between faith and reason in actual university existence?

If it be said that faith is the responsibility, not of the university, but of the church and family, then it is pertinent to ask: Whoever remained strong in the faith he brought with him from his family and church, after the courses he took and the researches he undertook for 10 or 20 years at the school and university? I think a scientific research of the matter will reveal that the faith of very few was not profoundly shaken by this intensive experience.

Is the quest of truth, then, inimical to the quest of God — the truth as understood by the university? And what remains of the statement of Jesus, "I am the way, the truth, and the life"? Are we here before two truths, the truth of sociology, philosophy, psychology, biology, physics, etc., and the truth of Christ? If we are dealing with two separate realms — this is Averroism, which St. Thomas refuted — how are these two realms related, not speculatively, but so far as being and personal existence are concerned? It appears that the one is inimical to the other.

Where is real awe and wonder, real fear and judgment, not about what you are teaching or learning, but about the bearing of what you are teaching or learning upon the quality of your own life?

Actual university existence appears to care about the product but not about the quality of the producer. The thinker, the creator, as a total person, is completely abstracted from; he is judged only by the excellence of his creation according to the current standards of academic excellence which are themselves these days almost invariably excellent; but he is not something in himself — he is only for the sake of his creation.

IV

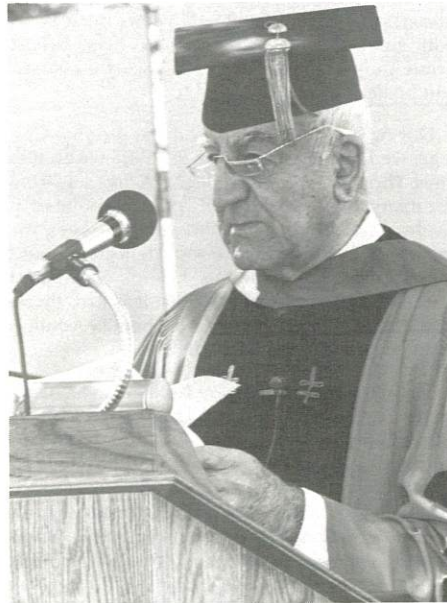
In the physical and biological sciences, all teaching, learning, and research — all of it without exception — presuppose the self-sufficiency of nature and reason. The rational powers of the scientist and scholar fully exhaust the given material, and what is not known will be fully known by further inquiry. There is no room for something wholly baffling the mind. The capacity for radical surprise and wonder is — beforehand — killed. Such capacity is excluded in principle.

One does not stand in awe before the radically novel, the radically other, the radically incomprehensible; in fact, such a thing, if it should turn up, is either immediately "explained" by the reigning categories of thought, or new categories materially continuous with the old are devised to absorb it, or whatever continues to resist the ingenuity of the mind is forthwith pronounced superstitious, irrational, nonsense. The absolute self-sufficiency of nature and reason is to be vouchsafed at all costs, with the result that some form of naturalism, materialism, rationalism, humanism, immanentism, and monism always lurks in the background.

Now the cardinal articles of faith all fall outside this monistic self-sufficiency. They are strange, they are different, they surprise us, they defy all credibility. The mind was never first consulted before they presented themselves. How, there-

fore, can we say that there is harmony in actual university existence between faith and reason when reason, in principle, excludes faith, and when faith never deigned to consult reason about itself?

All great universities today are international in a different sense from what obtained at Paris in the days of St. Thomas in the Middle Ages. The internationality of Paris was within the one order of Western Christianity. A Harvard or a Sorbonne or an Oxford today comprises, so far as the student body is concerned, not only a variety of nationalities but diverse religions and outlooks, Christian and non-Christian and anti-Christian, from all over the world. In such an environment, all faith (especially the Christian faith, even if the academic rules and practices permitted it to ex-



Dr. Charles H. Malik addressing the Class of 1984.

press itself freely, which certainly they do not) is diluted to the status of the least common denominator.

Thus the internationalism and interculturism of the age which reflects itself in the university in a bewildering heterogeneity of backgrounds and cultures militates against any real harmony between faith and reason in actual university existence.

V

Notwithstanding the dictum of faith that "the fear of God is the beginning of knowledge" (Proverbs 1:7) — fear in the Biblical sense of the term, which the saints explained at length throughout history — there is no fear of God in the temple of knowledge, the university: There is fear only of scandal.

And even scandal is perpetually contracting in its efficacy. That we are being judged every minute in everything we fantasize or think or say or do by a hidden existing judge, who neverthe-

less knows our frame and forgives us if we repent — all this mode of thinking and speaking is sheer nonsense in actual university existence.

Equally nonsense, nay even lunacy, is Christ's statement (which always arrests me, which always gives me sleepless nights): "...every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). It appears that some species of atheism is germane to the whole spirit of reason in the university.

What about the Resurrection? Would the church, would Christianity in any sense of the term, have survived the infinite storms and trials, both political and doctrinal, of the last 2,000 years without the event of the Resurrection? Can there be real Christian faith without Easter as understood and celebrated by the church?

What does the Resurrection mean to the scientist or scholar? Is it, as Festus told Agrippa, a question "of their (the Jews') own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive", a question wholly incomprehensible to poor Festus who had no idea "how to inquire thereof" under Roman law? Is it a matter to be "mocked" at, or to call whoever confesses it a "babbler", as Paul was called by the philosophers of Athens (Acts 25:19-20; 17:18 and 32)?

The Resurrection of Jesus Christ is the ultimate crux of the problematic of faith and reason in the university. To the church it is everything, to reason it is nonsense.

Even more nonsense to reason is another equally cardinal article of faith, the Second Coming of Jesus Christ, and our "looking for the resurrection of the dead, and the life of the world to come". But to the church all science, all learning, all knowledge, all reason, all culture, is itself nonsense without this hope as vouchsafed by the Resurrection of Jesus Christ and by His promise.

VI

People often speak of St. Thomas harmonizing faith and reason. Three points, however, should be kept in mind. First, it was as a theologian saint that he achieved whatever he was able to achieve and not as a scientist. It was within theology and for the sake of theology that he carried out his accomplishment.

Second, we do not know whether he would have done, or would have been interested at all in doing, anything of the sort had he spent 30 years of his life in physics or biology or even history. He would then probably have gone the way of all flesh, I mean the flesh of the scientists. There appears to be something in the intensive quest for knowledge, whether in the physical or biological or human sciences, that distances us from Jesus Christ.

The third point is what happened to St. Thomas when he was saying Mass three months before he died. He had a strange mystical experience which caused him to be thoroughly disgusted with his herculean intellectual labors. So much so that he never wrote again or dictated. His principal work, the *Summa Theologica*, he put aside. When asked by an anxious Brother what was the matter, he replied: "The end of my labors is come. All that I have written seems to me so much straw after the things that have been revealed to me."

What was revealed to him? So far as I know, nobody knows. It is reasonable, however, to suppose that he had a surfeit of ratiocination. It is

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CONTINUE ON THE PATH OF TRUTH WITH A CLEAN HEART AND WITH PERSEVERANCE

Mr. Paul J. O'Reilly, Class of 1984, gave the Senior Address at Commencement on June 9. The text of his address follows.

"Blessed are the clean of heart: for they shall see God", and "Blessed are they that hunger and thirst after justice: for they shall have their fill." These two beatitudes have a general application to the Catholic life. Moreover, as St. Thomas points out, they can have a particular bearing on the life of understanding. Let us consider the more particular application of these beatitudes.

Blessed are the clean of heart. Who are the clean of heart? This cleanliness can be understood in two ways: as a cleanliness from inordinate affections in order to dispose one to knowledge, and as a cleanliness of the mind that is purged of errors so as to receive truth. The clean of heart, therefore, are those whose will and intellect are purged so that they can receive the truth.

In order to advance in the intellectual life, we must purge ourselves of harmful affections and vain thoughts. Since knowledge is a certain conformity to the unchanging truth, we must not impose upon the truth; rather, we ought to be measured by it. Thus, both will and intellect must be pure. The will is purged by the virtue of humility, for humility is that which restricts self-love. It is improper love of self that leads one to adhere to one's own opinions as opposed to submitting to the truth. On the other hand, the virtue of docility will purify the intellect so that it will not be led astray by imagination or various vain thoughts, but be disposed to the truth. Humility and docility are the marks of the true philosopher.

Blessed are they that hunger and thirst after justice. To hunger and thirst after justice belongs to those who have fortitude. As St. Augustine says: "Fortitude becomes the hungry: since they labor desiring the joy of true goods...". Hence, to strive after the highest things with unflinching desire can be appropriately called a hunger and thirst for those goods.

Since the acquisition of knowledge is difficult, those who wish to attain the truth must first gain the virtue of perseverance, which is a kind of fortitude. Perseverance involves enduring many delays and persisting firmly in the good against the difficulties that arise in the very continuance of an act.

To fall short of perseverance is to fall into the vice of softness. The soft man is he who forsakes a good on account of difficulties which he cannot endure. Such a man will abandon the pursuit of truth because the maintenance of it involves too much difficulty for him. On the other hand, he who holds on to his opinions more than he ought, who will not be measured by the truth, is guilty of the vice of pertinacity. The pertinacious man persists inordinately against the truth, posing difficulties, rather than yielding to the truth. Therefore, perseverance is a mean between softness and pertinacity.

As Catholics, we are privileged to have an infallible rule. The Church, guided by the Holy Spirit, is the teacher of men. However, in order to

benefit from the wisdom of the Church, we must be clean of heart and we must hunger and thirst for the truth. We must submit our hearts and minds to the Church as a prerequisite for coming to know the truth. Further, since the Fathers of the Church are proposed as the great teachers, we must look to them as our mentors. Above all, we must look to St. Thomas Aquinas, the Universal Doctor of the Church.

Also, we must persevere in our discipleship. We know already that to be disciples of St. Thomas is a most difficult task; yet we must avoid both softness and pertinacity. We must persist firmly in our adherence to what we are assured will be beneficial.

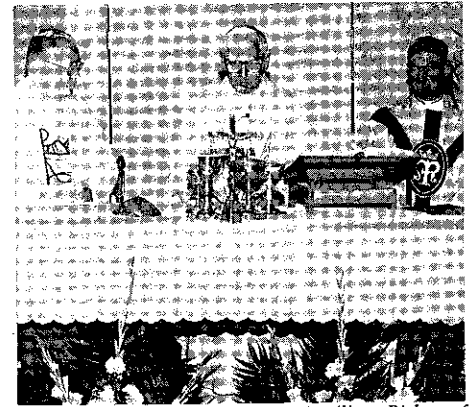
During our four years at Thomas Aquinas College, we have been introduced to the wisdom of ages. Thomas Aquinas College has taken us from the many divergent paths of error and pointed to us the one true path. This College has been the means of perfecting us both intellectually and morally, for it has guided us through the greatest speculative and practical works. It is just, therefore, that we graduates regard Thomas Aquinas College with esteem and fidelity.

So, to the founders of the College, to its benefactors, to the tutors and to all associated with the administration of the College, we offer our heartfelt thanks. We wish to assure you that your efforts have not been in vain nor will our appreciation of those efforts diminish as we answer our various vocations. By persevering in the habits which have been developed here, and by giving due respect to the College, we will — in some way — repay our debt to the College. Moreover, in a much more significant way, the efforts of those connected with the College will be recognized and recompensed. Christ, Our Lord, assures us that those who sacrifice for the good and give of their own resources, shall receive a hundred-fold.

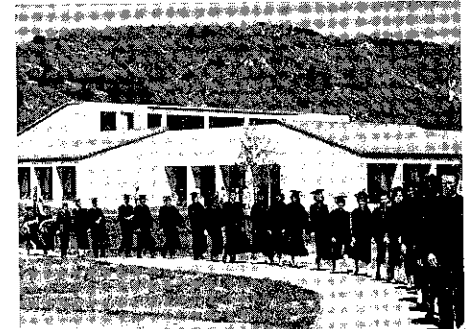
Further, let us remember that blessed we will be if we continue on the certain path of truth with a clean heart and with perseverance. Though our duties will differ in accord with our vocations, nonetheless, as Thomas Aquinas College graduates, we have been shown the true way. Never must we disdain the intellectual life; rather, we must uphold the wisdom of the Church and undertake to defend this wisdom from the many attacks that it receives. Only with a clean heart and with hunger and thirst for what is true shall we be able to do so.

Finally, we must give thanks to Almighty God for the many graces that He has freely bestowed upon us. We must look to Him for the grace to be humble and docile — to be clean of heart; and the grace to hunger and thirst after the truth, that we may persevere in our pursuit of the truth and adhere steadfastly to it. With God's grace, we may then attain the blessedness promised by Our Saviour, Jesus Christ.

COMMENCEMENT 1984



Most Rev. Donald W. Montrose, Auxiliary Bishop of Los Angeles and Vicar for Ventura County, center, was the principal celebrant of the Baccalaureate Mass. Celebrating with him were Fr. Thomas A. McGovern, S.J., tutor and member of the Board of Governors, left, and Rev. Msgr. John A. Gallagher, chaplain of the College, right.



The academic procession leaves St. Joseph Commons, signaling the beginning of the Commencement ceremonies.



Dr. Ronald P. McArthur, president of the College, welcomed the assembly to the 10th annual Commencement.



Catherine Manion of Portland, Ore., leaves the platform after receiving her academic hood and diploma.

FAITH AND REASON IN THE UNIVERSITY (Continued)

even more reasonable to speculate that, because he loved God so intensely all his life, Christ revealed to him what Paul meant when he wrote: "...whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.... For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:8-12). Some authentic foretaste of what was awaiting him just three months afterwards must have been granted him, and by comparison all his intellectual exertions and products appeared but straw.

If the greatest reconciler of faith and reason within the theological realm came, by the grace of God, finally to the conclusion that even his brilliant reconciliation was trash, we are entitled to wonder if all flaunted harmony between faith and reason, whether in the university or anywhere, did not rest on the flimsiest of grounds.

VII

Faith and reason have absolutely different roots and sources, and therefore different spirits altogether. (Keep that in mind: They do not come from the same source, except ultimately from God, but I am speaking historically.) The most telling way of defining this difference is to say that the provenance of the one is Judaeo-Christian, that of the other Greek. (Faith is a Judaeo-Christian affair, namely, it comes from Jerusalem; reason is a Greek affair, namely, it comes from Athens.)

Faith affirms absolute ontological transcendence whereby the existing transcendent is "totally other" than and yet wholly responsible for the immanent; reason denies any such "totally other" — in the Christian sense of the term, "totally other" — and absorbs everything in the monism of the mind.

Number two is primary in faith: the twoness of creator-creature; number one is primary to reason: the oneness of "the self-creativity of the universe". That is why the problem of real creation from nothingness always turns up as the ultimate issue between faith and reason. (A Moslem understands perfectly how God created everything from nothing, including matter. But Aristotle and the Greeks always thought of matter as being eternal and the whole idea of creating from nothing did not even occur to them.) In the nature of the case, therefore, how can there be no conflict between them when either faith uneasily absorbs reason or reason uneasily absorbs faith?

Hesiod says: in the beginning, chaos, the fullness of Not-Being; the Bible says: in the beginning, God, the fullness of Being. If the Hesiodic persuasion, which is thus fundamentally oriented towards Not-Being, is the spirit of reason — and I can demonstrate that it is the spirit of reason — and the Biblical persuasion, which is fundamentally oriented towards Being, the spirit of faith, how can there be no essential conflict between them?

VIII

According to Aristotle, the rule of the mean applies only to moral virtue but not to intellectual virtue (namely to contemplation or wisdom). Contemplation is always, with Aristotle, in terms of eternal essences and not of existing persons. The more we contemplate these essences, the more we become like God. Therefore, the more of

this contemplation, the better. There are no limits here, no extremes, and therefore there is no mean.

The contemplation of faith, on the other hand, is not of essences that cannot speak, but of a person who lived and spoke in history, even of Jesus Christ. Of this contemplation alone it can be said, the more the better; but not of the other. For according to Paul, "knowledge puffeth up" but "charity vaunteth not itself, is not puffed up" (I Corinthians 8:1, 13:4).

The *agapé* of Paul is "foolishness to the Greeks, although Aristotle came closest to it in his wonderful treatise on friendship which should be required reading for every human being; but what a world of spiritual difference there is between it and *agapé*! And this difference is materially constituted by Jesus Christ Himself. And as to wisdom, we are told that whereas the Cross is "foolishness to the Greeks", "the wisdom of this world is (itself) foolishness with God" (I Corinthians 1:23, 3:19).

How can these two foolishnesses, the foolishness of the Cross and the foolishness of the world, keep house together in actual university existence? This is the question we are considering. It appears that the wisdom (foolishness) of the world has in the university almost entirely excluded the foolishness (wisdom) of the Cross.

One word about "putting up". There is always an element of pride and conceit in every kind of knowledge. The knower congratulates himself — he knows! If you have not seen how much the scientist or scholar takes pride in his knowledge, you have not seen enough of human nature. He can only be humbled when he acknowledges his sin, and he can only acknowledge his sin when Jesus Christ convicts him of it. Without this conviction, he thrives on pride and dies in pride. (How many scientists and scholars I have seen dying in pride!)

No being "knew" more than Satan, and yet through his pride and his thanklessness to God his Creator, not only for his knowledge, but for his very being, he rebelled and fell. The element of pride in knowledge is not from knowledge *per se*, but from Satan. Because God knows, now that we also know, we have become like Him!

The Aristotelian becoming like God through the contemplation of essences is the quintessence of pride. How can the pride which, but for the love and grace of God, Satan succeeds in infusing into every kind of knowledge without exception possibly be reconciled with "the foolishness" of Him who, "being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant...and...humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8)?

How can Satanic pride be at harmony with Divine humility in actual university existence? I mean all this, not speculatively at all, but in the concrete personal-existential sense.

From the point of view and in the presence of Jesus Christ, to the extent knowledge (30 years on the atom or the snail or Napoleon) eliminates Christ livingly from our life or weakens or displaces our perception of His truth, the doctrine of the mean should govern even intellectual virtue.

With man there is such a thing as too much

knowledge, too much contemplation of essences. There is even such a thing as too much being! Faith shouts: We always "know in part...but when that which is perfect is come, then that which is in part shall be done away." And as for being, what is this miserable being of ours compared to the being Christ — and not nature, and not culture, and not knowledge, and not we ourselves — has guaranteed us in the world to come if we really believe?

What all intellectual activity — even the highest, perhaps especially the highest, even Aristotle himself — has no notion of is man's corrupt and rebellious nature, the possible intervention of the devil in his life any minute. This sentence is total nonsense to the scientist, the scholar, and the philosopher, even to Aristotle, but it expresses the essence of the whole matter to the man of faith. Certainly Paul, Augustine, and Pascal understand it perfectly. This is the extent of the chasm between reason and faith in actual university existence.

IX

The existential chasm between faith and reason is a very serious matter. It cannot be treated lightly. All well-meaning attempts to bridge it are admirable, including that of St. Thomas, but St. Thomas' experience three months before he died is a very significant warning. It appears that the loser in all such attempts is always faith, hardly ever reason; and when faith wakes up to the fate awaiting it before it is too late, as happened to St. Thomas, it reacts violently.

If the university is one of the greatest institutions of Western civilization, if through its pervasive influence it affects decisively every other institution, including the school, the family, the church, the media, and the government, and if the philosophies and outlooks which dominate its teaching, its research, and its life are virtually all at variance with the spirit of faith, then Western civilization faces an intellectual and spiritual crisis before which all other crises pale into insignificance.

Faith hardly ever comes out unscathed after 10 or 20 years of intensive existence at the university. The whole climate is inhospitable to faith. The serious facing of the crisis can never come from the order of thought or reason, but only from the order of faith. Left to the harshness and hardness of heart of reason, faith can only be absorbed or annulled altogether; left to the tenderness and largeness of heart of faith, reason at least will be put in its rightful place.

Next to the evangelizing of the world, no task is more challenging to the church than that of bringing Christ back to the university. He who once made the university itself possible is now expelled from it. It was once His home, or intimately related to His home. Now He is a stranger in it. Considering the vast unchristian and anti-Christian interests vested and entrenched in the university today, it will take the church, even if it organized itself superbly, which it should to shoulder the task, a century before it begins to make a dent on these universities.

We are, of course, speaking here of the whole of Western civilization of which the university is but a mirror; but through its unique intellectual and spiritual influence, which extends even over the church, it is much more than a mirror: the university is the pulsating heart of that civilization. Save the university and you will have helped in saving the world; neglect the university and God help you and the world.