

# THOMAS AQUINAS COLLEGE NEWSLETTER

## SUMMER 2002

### – Vienna’s Archbishop Awarded Medallion Cardinal Schönborn Addresses Graduates

“If you remember only these two words from my Commencement Address,” said Christoph Cardinal Schönborn, O.P., “I will be very happy as a teacher: *fundari amicitiam* – build up a friendship.” The Archbishop of Vienna spoke before graduates and some 1,200 guests on the campus of Thomas Aquinas College on June 8. Fifty-nine seniors from 20 states, Canada, Austria, and Puerto Rico received Bachelor of Arts degrees in liberal arts.

A close advisor to Pope John Paul II, Cardinal Schönborn received the College’s St. Thomas Aquinas Medallion, an award reserved for those who have demonstrated extraordinary dedication to God and His Church. Schönborn served as Director of the Catechism of the Catholic Church which the Holy Father promulgated in 1994. And since his appointment as Archbishop of Vienna in 1995, he has brought order and faith to an archdiocese that was rife with public scandal and controversy before his appointment.

In 1996, he preached the Lenten spiritual exercises for the Pope and the Roman Curia. Since 1998, he has been President of the Austrian Bishops’ Conference.

Concelebrating the Baccalaureate Mass with Cardinal Schönborn, and serving as principal homilist, was Fr. C. John McCloskey III, Director of the Catholic Information Center in the Archdiocese of Washington, D.C. (See homily below.) Fr. McCloskey also serves as the U.S. representative for the ecclesiastical faculties of the Pontifical University of the Holy Cross in Rome and the University of Navarre in Pamplona, Spain.

Cardinal Schönborn spoke on “Love and Friendship,” (see column at right) expounding on the works of St. Thomas Aquinas regarding man’s ability to form a friendship with God. “If there is a phrase that sums up the entire *Summa Theologica*, it is, in my opinion, this *fundari amicitiam*. God wishes to build up a friendship with His creatures.

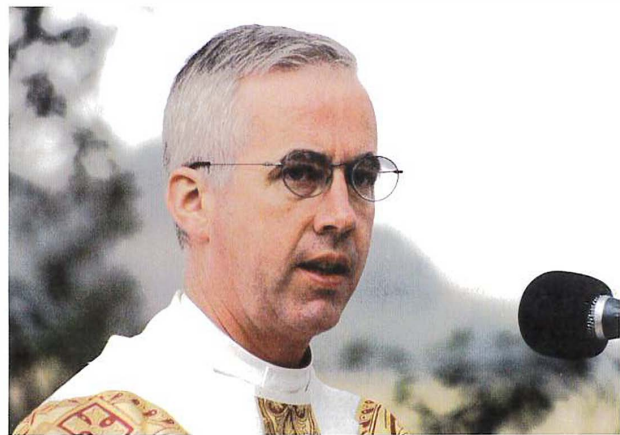


Cardinal Schönborn, who served as Director of the Catholic Catechism, has brought faith and order to the Archdiocese of Vienna which was rife with public scandal and controversy before his appointment

The whole way of human and Christian life has its deepest sense in our building a friendship with God. And the entire ethics, the entire Christian morals, are summed up in the idea of building up friendship with God and among us.”

Senior Luke Reilander from Pembroke, Ontario, Canada, was elected by his classmates to give the Senior Address. (See page 7.) He spoke on the effects of religious conversion, drawing inspiration from his own experiences during his four years at the College. For a video tape of the Baccalaureate Mass and Commencement Ceremonies, contact Amanda Atkinson at Thomas Aquinas College (800) 634-9797.

### – 2002 Baccalaureate Homilist Fr. C. John McCloskey III: “Go Out Into the Deep”



*Respice in nos* (“Look at us”). *Duc in altum* (“Go out into the deep”). *Laxate retia* (“Lower your nets for a catch”).

My brothers and sisters, we are at a turning point. This class of 2002 has crossed the threshold of hope this Great Jubilee Year, and is now ready to lower the nets for a great catch. We are now at a turning point, a time of transition. The forty years of confusion and turmoil in the Church throughout the world, but particularly in the West, is coming to an end. The reasons for this are many and, though

this is not the moment to go into them in depth, they are due basically to a *mal*interpretation of the documents of the Second Vatican Council and the lack of authentic implementation of them.

Every graduate of this class will have known only one Holy Father, John Paul II. We are in the waning years of his pontificate, although we pray that he has many years to go. But it is going to be his vision of the Second Vatican Council, along with the Bishops in communion with him, that is going to be what all of us here will be implementing the rest of our lives. His magisterial readings and writings will take a long time to implement, but they promise what we all anticipate, that springtime for the Church.

We’re told in one of the documents from the Pontifical Council for Culture that “faith has the power to get to the core of every culture and to purify it, to make it fruitful, to enrich it, and to make it blossom like the boundless love of Christ.” The reception of Christ’s message thus gives rise to a culture whose two fundamental components are, in a completely new way, the person and love.

At the present moment, the world’s only

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### “Fundari Amicitiam – Build up a Friendship”

2002 Commencement Address  
By Christoph Cardinal Schönborn

I hope you have learned a lot at Thomas Aquinas College, and above all the one thing found in the heart of every happy Christian human life, namely, friendship. And that is what I would like to talk about – not only because I have learned in my own life that friendship is the most valuable of all goods, but because I am convinced that St. Thomas Aquinas made friendship the central point of all his theological works, by defining charity, doubtless the epitome of Christianity, as friendship. On what subject could a bishop, himself bearing the word ‘friendship’ on his episcopal crest, speak more appropriately at Thomas Aquinas College than charity as friendship, according to St. Thomas Aquinas?

It is certainly not necessary to introduce St. Thomas Aquinas at this college. But I should like to share and weigh up some thoughts with you which have pursued me for many years. For I believe that the tractate on love in the *Secunda Secundae* of the *Summa Theologica* is in a sense the key to the theology of the *Summa* as a whole. I believe that in this tractate, a focal point, all the great themes and motifs of Aquinas are gathered together. Naturally, in the short space of this address it is impossible to present the whole tract. But I should at least like to try to present some of the core thoughts of *Quaestio* 23, devoted to the nature of charity.

**“If there is a phrase that sums up the entire *Summa Theologica*, it is, in my opinion, *fundari amicitiam*.”**

St. Thomas begins his tractate on charity immediately with the question whether this is friendship. Following his usual method, he starts with objections to this assumption. As ever, when St. Thomas tackles a major theme, these have some weight. He deliberately seems to present the counter-arguments as strongly as possible, in order to make his reply clearer and better founded. (Dear students, you have certainly learned a lot about this method, not making the opponent seem bad and small, but putting his arguments forward as strongly and cogently as possible, thus emphasizing the seriousness of the battle for truth. St. Thomas never felt it necessary to put down those who thought

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### Special Commencement Issue

- Christoph Cardinal Schönborn’s Commencement Address      Pages 1,8-9
- Fr. C. John McCloskey’s Baccalaureate Homily      Pages 1-2
- Cardinal Schönborn on *Catholic Answers, Live!*      Page 3
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## “Lower Your Nets For a Catch” (Fr. McCloskey)

Continued from p. 1 –

superpower is under attack. We all are living in a country during a time of war with an enemy that has been an enemy of Christendom for centuries. At the same time, we are under attack from within, from moral decay, from a mistaken notion of man, and from a slide into a high-tech barbarism, which attempts to manipulate the very origins of life.

Only one institution stands with authority, both in our country and throughout the world, against these attacks, and that indeed is our Church. As we heard in the Gospel, it is Jesus who teaches us with authority, and He does so from the barque of Peter. The Church is called – and this is your mission, most particularly, graduates of the year 2002 – to transform our American culture. The Holy Father himself came to Los Angeles in 1987 and spoke to the American Bishops about this. He said unless we can see in our music, in our art, in our literature, a culture that is influenced by Jesus Christ, we have not accomplished our goal. And this is the mission not only certainly of the Bishops, but above all, that of the laity.

These world crises are crises of saints, a famous figure of 20<sup>th</sup> century spirituality told us. Has that not always been true? Benedict, Boniface, Francis, Dominic, (your patron) Thomas Aquinas, St. Catherine of Siena, St. Ignatius, St. Teresa – the list goes on through the centuries – these people have not only had a great impact on the Church, but also a great impact on culture. They made what was the West and will go beyond the West – a world

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global Catholicism, which is being prepared for us in Africa and Asia. But, at the present moment, it belongs to us in a special way to carry out this great mission, this great task. It is our turn to put God at the top of all human activities.

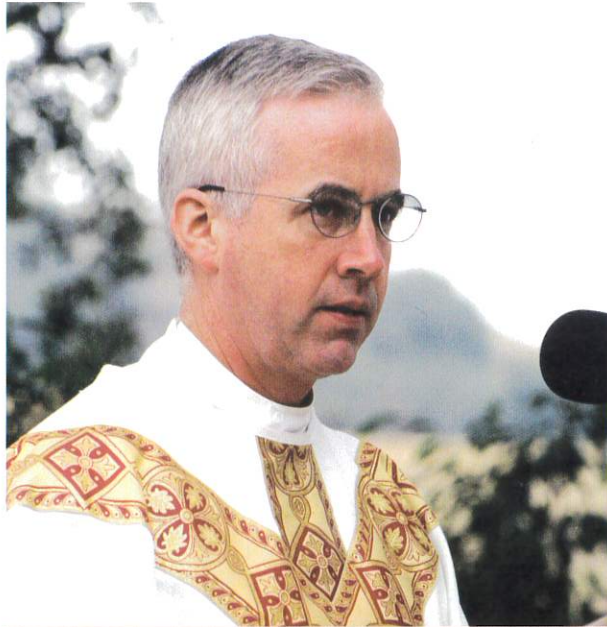
You have received the finest liberal education certainly in this country. I'll leave that with you to ask, “What are you going to do with it?” A wonderful document called *The Church in America*, written at the end of the Synod before the Jubilee Year, made very clear to us in America what is most important. The document says there is one area that is best suited to the lay state: lay people, who by their specific activity bring the Gospel to the structures of the world, and



A frequent host on EWTN programs, Fr. McCloskey (at Cardinal Schönborn's side above) also serves as the U. S. representative for the ecclesiastical faculties of the Pontifical University of the Holy Cross in Rome and the University of Navarre in Pamplona, Spain.

who work in holiness wherever they are, consecrate the world itself to God. Thanks to the lay faithful, the presence and mission of the Church in the world is realized in a special way in the variety of charisms and ministries which belong to the laity.

Secularity is the true and distinctive mark of the lay person and of lay spirituality, which means that the laity must strive to evangelize the sectors of family, social, professional, cultural, and political life. On a continent marked by competition and aggressiveness, unbridled consumerism and corruption, lay people are called to embody deeply evangelical values, such as mercy, forgiveness,



As Director of the Catholic Information Center in Washington, D.C., Fr. McCloskey maintains a bookstore and website ([www.cicdc.org](http://www.cicdc.org)) which features among other things his Lifetime Reading Plan of 100 highly recommended books.

honesty, transparency of heart, and patience in difficult situations. What is expected from the laity is a great creative effort in activities and works demonstrating a life in harmony with the Gospel.

*Go out into the deep.*

All of us are called to form a society of contemplatives – a society which is based on the interior life, on a thirst and a hunger for holiness, and on a desire to evangelize. We are called to build that civilization of love and truth which has been a constant theme of the Holy Father since the beginning of his Pontificate.

The current scandals in the Catholic Church in the United States, for which we all have to pray and do much penance, offer us a singular opportunity for the true reform and renewal according to the documents of the Second Vatican Council. As the Holy Father referred to it, the great grace for the Church of the 20<sup>th</sup> century was the Second Vatican Council, which is yet to be realized.

The institutions and movements of the 20<sup>th</sup> century will play an important role in this new evangelization. Their emphasis on the formation of the laity, on the interior life, and also on the reform and revitalization of religious congregations, both old and new, will play a role as will also, in a very important way – I'm convinced of this from personal experience, with great confidence in the future – Thomas Aquinas College. These movements, these institutions, these Catholic colleges, will play the role that Clairvaux and Cluny once did, hundreds and hundreds of years ago, in building a new Christendom.

“*Respice nos*” is what John and Peter said to that man lame from birth. That lame man is our society, in many ways corrupt and decadent. He's our culture, and each one of us must be able to say to others: “Look at us.” Look at us and we will bring you to Christ – through Peter, the apostle of love, through St. John, through our professional excellence, and through our commitment to family and friends. Do this and we will indeed witness this new springtime in the decades ahead.

We also remember the command of Our Lord, issued from the barque of Peter: “Go out into the deep.” Our apostolic work is an overflow of our commitment to a life of prayer and sacraments. As you go forward, go forward to be fishers of men, and remember that the fish are caught by their heads. You have been well prepared here to go out into that great work, but your work must be informed by love. And when you then cast out, you'll be apostles; you will bring converts to the Church; you will bring reconciliations by the hundreds of thousands and millions; and you will bring vocations to the priesthood, to the religious life, and to many, many lay people dedicated to God in the middle of the world. I envy you this opportunity.

Blessed Josemaria Escrava, who will be canonized on October 6<sup>th</sup>, and who, as the Holy

Father put it, is the great forerunner of the theology of the laity and the Second Vatican Council, said, “it is a time of hope, and I live off this treasure.” This is not just a phrase, it is a reality. Then, bring the whole world, all the human values which attract you so very strongly – friendship, the arts, science, philosophy, theology, sport, nature, culture, souls – bring them all within that hope, the hope of Christ. Ask the Holy Spirit for the vision and the imagination to build the culture of love.

Each one of you should ask yourselves: “Where will the world be, where will our Church be, where will our society be in the year 2030?” We recognize that it will all be in God's Providence, but, at the same time, we recognize that he counts on our free will, our commitment to give ourselves totally, and to leave all things and follow Him.

Dan Fleury, for whom this Mass is being celebrated, for whom we pray today that he has already received the great reward (and we are confident and pray that be the case), has simply preceded you as the first real graduate of the class of 2002. We pray for the repose of his soul and we ask his help.

The Holy Father tells us in that wonderful document, *At the Beginning of the New Millennium*, that this is the great moment. He says: “*Duc in altum.*” These words ring out for us today and they invite us to remember the past with gratitude, to live the present with enthusiasm, and to look forward to the future with confidence. Jesus Christ is the same yesterday, today, and forever.

Let us go forward in hope. A new millennium is opening before the Church, like a vast ocean upon which we shall venture, relying on the help of Christ. The Son of God, who became incarnate 2,000 years ago out of love for humanity, is at work even today. At the beginning of this new century, our steps must quicken as we travel the highways of the world. Many are the paths on which each one of us and each of our churches must travel. But there is no distance between those who are united in the same Communion, the Communion which is daily nourished at the table of the Eucharistic bread and the Word of Life.

What a beautiful thing it is to think of our Holy Father and his condition, looking forward to the future, speaking about quickening our steps as he shuffles along to serve each one of us. What a debt of gratitude we owe to him for his many years of service to the Universal Church.

As it happens, today is the Feast of the Immaculate Heart of Mary. The Holy Father tells

**As you go forward, go forward to be fishers of men, and remember that the fish are caught by their heads.**

us at the end of his letters sending us on this journey into the new Millennium that we are accompanied by the Blessed Virgin Mary. He has often invoked her as the Star of the New Evangelization. And just a few months ago, in the presence of great number of bishops, he entrusted the Third Millennium to her. Now, I point to Mary once again as the radiant dawn and true guide for all our steps. Once more, echoing the words of Jesus Himself, in giving voice to the filial affection of the whole Church, I say to her: “Woman, behold your children.”

I finish with another quotation from Blessed Josemaria, one that I have meditated upon often and is so encouraging to me. “The Lord,” he says, “has shown this refinement of love. He has let us conquer the world for Him. He is always so humble, but He has wished to limit Himself to making it possible. To us He has granted the easiest and most agreeable part – taking action and gaining the victory.”

It is your turn, dear graduates, in this time of renewal and hope, to go out into the deep, to lower the nets for the catch, and to count on the Immaculate Heart of Mary along the way.



# Catholic Answers – Cardinal Schönborn, Live!

## – Host Jerry Usher welcomes Cardinal to national talk-radio show

On Friday, June 7, Jerry Usher, host of the popular Catholic radio program, *Catholic Answers, Live!*, came to Thomas Aquinas College to feature Cardinal Schönborn on its live national talk radio program. The show was heard over 59 radio stations affiliated with the Eternal Word Television Network (EWTN) from 3:00-4:00 p.m. P.D.T. across the country.

Following are some excerpts from the program, edited for print edition.

USHER:

*Your Eminence, if you would begin by giving us a picture of the Church in Austria and across Europe. What's the state of the Church in your country and on your continent?*

SCHÖNBORN:

Well, Austria is a traditionally Catholic country. A large majority of the population is Catholic. It used to be 85 percent Catholic. It's now down to around 50 percent in Vienna where I'm Archbishop. The percentage of Catholics has decreased a lot in the last few years.

But there are also clear signs of new blossoming in our country. We have, of course, many beautiful churches, monasteries, Baroque buildings, and Baroque music – beautiful church music. Therefore, the liturgy is much cultivated in our country. And our Church life is still very much alive, even though religious practice, as compared to your country, is fairly low. I hope it will increase. It has slightly increased in the last two years and I hope it will continue to do so.

USHER:

*Pope John Paul II repeatedly refers to the need for a "new evangelization." What does he mean by that and how do you see this unfolding in the coming years.*

SCHÖNBORN:

I see it, first of all, on a very personal level. We are not born Christians; we become Christians through Baptism. We need, all our life, conversion, because the Gospel of Our Lord is a call to conversion and this is true for every Christian. So, the first element of the new evangelization is the need for my own conversion, of my own turning back to the Lord, coming back to His Gospel, and changing my heart, asking the Holy Spirit to change my heart.

And this is especially necessary, I think, in countries like Austria, where the Catholic faith has been the tradition, but where it also needs to be renewed. And not only on an individual level, but also on the level of a nation. I think Austria is a good example of a country that needs the new evangelization. And, in fact, we are trying to do it, for instance, through missions that will take place next year all over Vienna – promoting a new Catholic mission within an old Catholic place.

USHER:

*Some people believe that the re-evangelization of Europe may spring from the faith in North America, a sort of reversal of what took place when the faith came from Europe to the Americas.*

SCHÖNBORN:

I think there's something very true in that. Many renewal movements come actually from the United States. But not only from your country. We see new evangelization coming from the so-called Third World – from Africa, Asia, Latin America. This is a fantastic phenomenon going on through the whole world, which is unobserved in our countries, in the richer parts of the world – an intense missionary activity, for example, within Africa – Africans going to other African countries; Africans going to Latin

America; Latin Americans going to Asia. There is an intense exchange of missionaries throughout the so-called Third World with the young churches. And, I think, we should spend time looking on that new phenomenon, which encourages us to be ourselves missionaries.

USHER:

*Our Holy Father also refers to a phrase, "the new springtime." What do you understand that phrase to mean?*

SCHÖNBORN:

Well, it's what Blessed Pope John XXIII said – that he expects a new Pentecost over the Church and over the World, a "new springtime." To be



*Jerry Usher, host of Catholic Answers, Live!, conducted his interview with Cardinal Schönborn in the Boardroom of St. Bernardine Library on Friday before graduation. Usher's hour-long call-in radio show airs Monday through Friday at 6 p.m. EDT and 3 p.m. PDT on 59 stations across America, as well as around the world on EWTN Global Catholic Radio. It is one of the most popular shows on Catholic radio today.*

honest, I think that the Church has always known all the four seasons at the same time. There are always elements of fall and winter, and elements of springtime and summertime in the Church. So many religious orders in our countries are dying out and they have given so much good to the Church and to the World. But now they are dying; it's a time of fall and winter.

But, on the other hand, so many religious communities are growing, and fast-growing some of them – signs of springtime. I think the Church is always living under death and life; they are always fighting in the Church. And, therefore, it's not always only springtime, and it's never always winter.

USHER:

*You were the primary editor of the Catechism of the Catholic Church. Talk about the importance of teaching tools like the Catechism to help bring out renewal within the Church.*

SCHÖNBORN:

It was certainly a great, great blessing for the Church when, in '85, the Synod of



Bishops asked the Holy Father to produce the *Catechism* for the Catholic Church. And it was a great blessing to be on board in the preparation of this great book, this great tool for the new evangelization, for the catechesis in the Church. It was urgently needed, because there was so much confusion. And there still is much confusion. But now, everybody can take the *Catechism*, read the *Catechism*, and see what the Catholic Church really teaches about all important matters.

USHER:

*Your Eminence, I know that in your Diocese, there were some clergy abuse problems that seem to be well behind you now. But the faith of many Catholics in this country right now has been shaken because of some of the situations that have been going on. If you would, speak to this issue.*

SCHÖNBORN:

It is certainly a challenge for each of us to go

through the kind of difficult times as you are going through in this country, as we had to go through in Austria some years ago. If it serves to convert our hearts, it's not up to me as a single person to judge my brother, my sister. Our Lord was very clear about that. He condemns sin, but never condemns the sinner. And He always encourages us to have compassion for those who failed.

On the other hand, what helped us a lot in our country was to make sure and clear that every single case of abuse is really taken very seriously, because it's such a deep wound for the victims, and so often a wound that is often for life and is so great that we Christians cannot comprehend how grave the consequences of such abuses really are.

And therefore, in our archdiocese we created an Ombudsman, a priest who has the trust of many people in our country, and who with a group of advisors, immediately investigates every single accusation and makes sure that victims are helped and that nothing is missed through negligence. You will overcome this crisis in your country, I'm sure, with God's help. But it must also be clear that this is certainly one of the worst forms of misconduct that can happen in the Church or anywhere.

USHER:

*Your Eminence, I want to get your thoughts on our Holy Father, Pope John Paul II. He's arguably one of the most loved Popes in the history of the Church. He has at his disposal all the modern means of technology, travel, communication and so forth, and he has taken full advantage of that. Share for a couple of minutes from your heart what this Holy Father means to you.*

SCHÖNBORN:

Well, from the very beginning of his Pontificate, when he was elected, it was a great, great surprise that a Polish cardinal had been elected. It was an immense joy for me as an Austrian. His father had served in the Austrian army in the time of the monarchy. He has always had a very close link to Austria, a deep love for our country.

But in the many occasions I have had to meet the Holy Father, I have always most admired the depth of his prayer life. You cannot doubt this if you see this man, if you observe him during Mass, if you are close to him in different circumstances. You have the impression that this is a man who is plunged into God. He's living with Christ in such a deep way. And all he does stems from this deep union with Christ and with His Mother, with Mary, his deep trust in Mary. So, this is what impresses me, that he's a man of prayer as we rarely have seen a man, and, I think, that's the great source of his immense impact throughout the entire world.

USHER:

*It's my thought that it could be decades before we truly unpack what Pope John Paul II has given to the Church. What do you sense will be his legacy?*

SCHÖNBORN:

Yes, I think many of his writings are seeds that are sown in the soil of the Church today, and many of these seeds have already begun to grow. I think of all the institutions that are working to advance his sense of things. And I think, especially, of his teaching on the Gospel of Life, which is so dear to his heart, and which has been one of the main things he has emphasized during all these years of his Pontificate – the Gospel of Life in a world in which so much of the culture of death is at work. To announce, to believe, and to live the Gospel of Life, I think, that is one of the main inheritances we have received from him.

# The Class of 2002 and Senior Theses



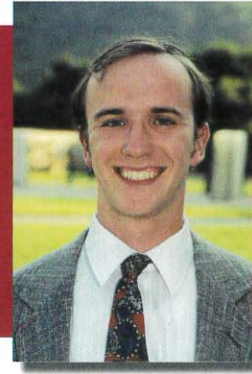
**MICHAEL LEE AUSTIN**  
HOPEWELL JUNCTION, NEW YORK

*Concerning the Notion of Cause and Effect*



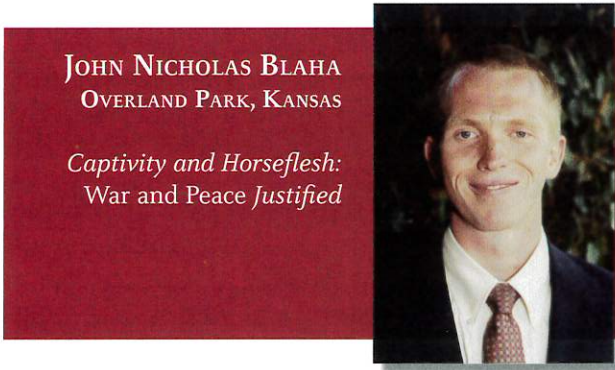
**MEGAN CAMPBELL BAIRD**  
NEENAH, WISCONSIN

*Saint Hamlet? or, "There's Something Christian in the State of Denmark"*



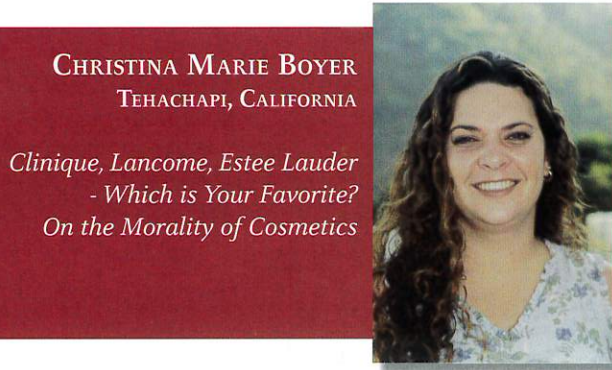
**JOSEPH MICHAEL BISSEX**  
SOUTH HUNTINGTON, NEW YORK

*Kicking Up a Storm: A Defense of the Sane Man*



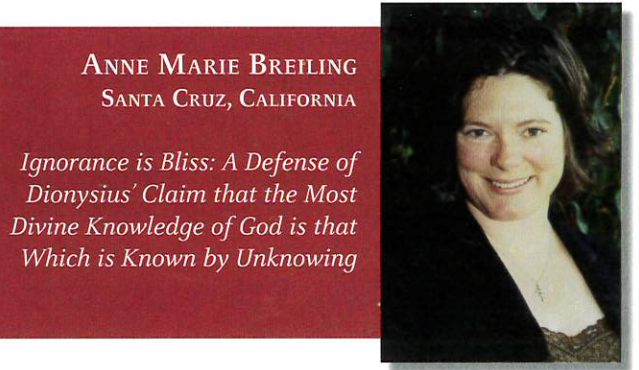
**JOHN NICHOLAS BLAHA**  
OVERLAND PARK, KANSAS

*Captivity and Horseflesh: War and Peace Justified*



**CHRISTINA MARIE BOYER**  
TEHACHAPI, CALIFORNIA

*Clinique, Lancome, Estee Lauder - Which is Your Favorite? On the Morality of Cosmetics*



**ANNE MARIE BREILING**  
SANTA CRUZ, CALIFORNIA

*Ignorance is Bliss: A Defense of Dionysius' Claim that the Most Divine Knowledge of God is that Which is Known by Unknowing*



**JOSEPH JOACHIM BULCHER**  
NECEDAH, WISCONSIN

*How Authority Causes an Obligation to Obey*



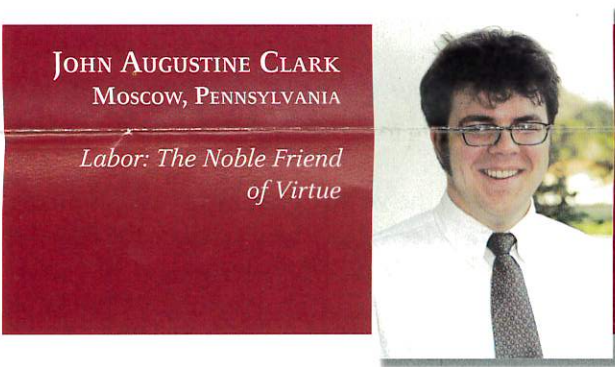
**JOSEPH ANDREW BURNHAM**  
FARMINGTON, NEW MEXICO

*Were the Jews the Only Chosen People?*



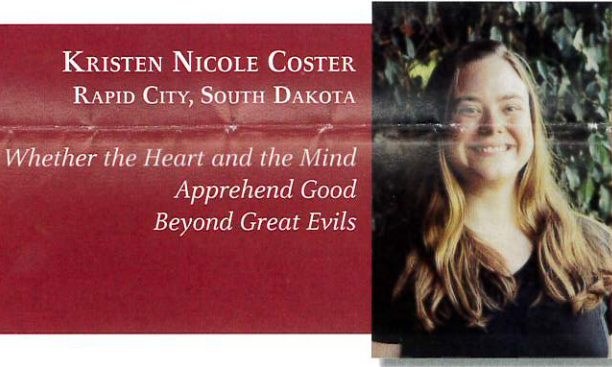
**SOPHIA TERESA CALDERA**  
CYPRESS, CALIFORNIA

*Fact and Fantasy: A Treatise on the Value of Fairytales*



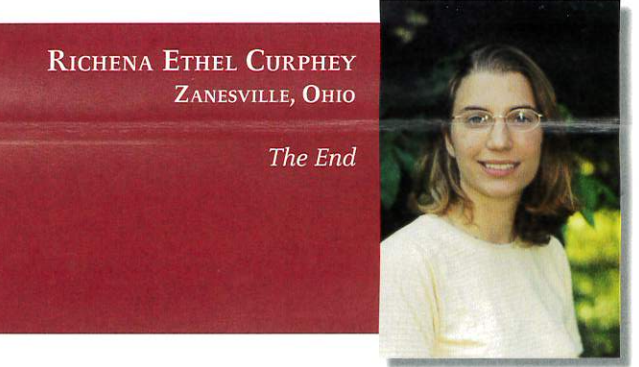
**JOHN AUGUSTINE CLARK**  
MOSCOW, PENNSYLVANIA

*Labor: The Noble Friend of Virtue*



**KRISTEN NICOLE COSTER**  
RAPID CITY, SOUTH DAKOTA

*Whether the Heart and the Mind Apprehend Good Beyond Great Evils*



**RICHENA ETHEL CURPHEY**  
ZANESVILLE, OHIO

*The End*



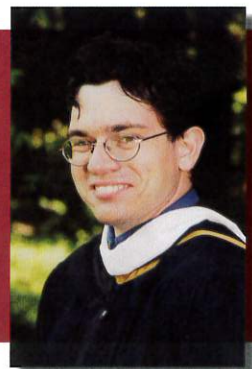
**ALISSA ANN DALLEY**  
DENVER, COLORADO

*"There is No Salvation Outside the Catholic Church": An Examination of This Controversial Church Teaching*



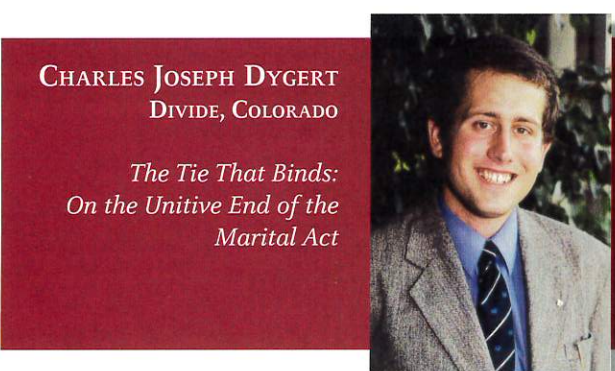
**RUTH ANNA DALY**  
GARRETSON, SOUTH DAKOTA

*A Meditation on Genesis*



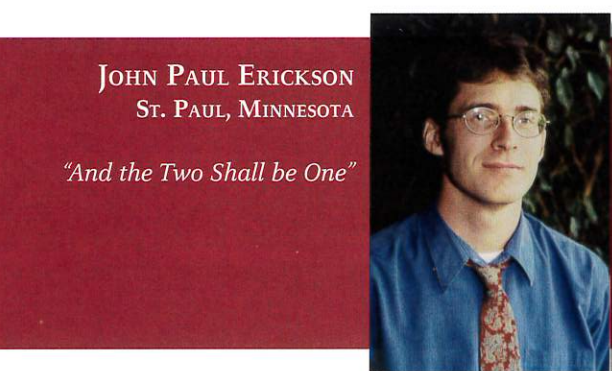
**THOMAS LAWRENCE DICKSON**  
TIJUANA, MEXICO

*Mathematical Physics and the Causes Necessary for Natural Science*



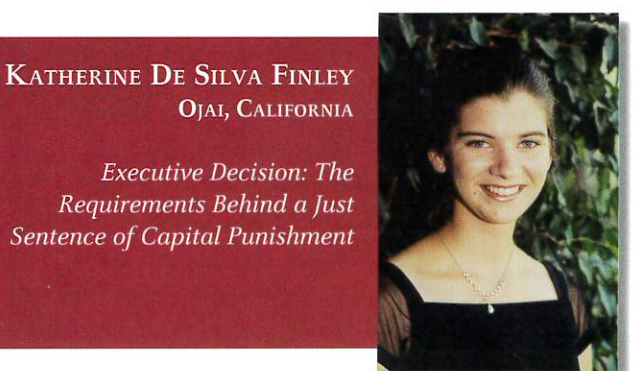
**CHARLES JOSEPH DYGERT**  
DIVIDE, COLORADO

*The Tie That Binds: On the Unitive End of the Marital Act*



**JOHN PAUL ERICKSON**  
ST. PAUL, MINNESOTA

*"And the Two Shall be One"*



**KATHERINE DE SILVA FINLEY**  
OJAI, CALIFORNIA

*Executive Decision: The Requirements Behind a Just Sentence of Capital Punishment*



**SEAN THOMAS FITZPATRICK**  
OTTAWA, ONTARIO, CANADA

*Children in Trains: A Treatise On the Child, Technology, and Education*



**JAMES ANTHONY FOGAL**  
ANCHORAGE, ALASKA

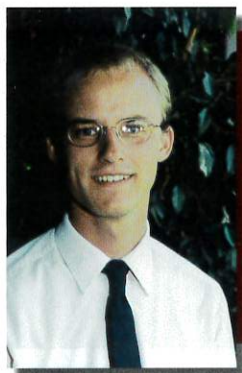
*A Matter of Dignity*



**DALE WAYNE FOSTER**  
HEMET, CALIFORNIA

*What is it to be Child-like? A Question Concerning Man, Happiness and His Final End*

# The Class of 2002 and Senior Theses



JEFFREY PAUL FROULA  
YUBA CITY, CALIFORNIA

*On the Certitude of Hope*



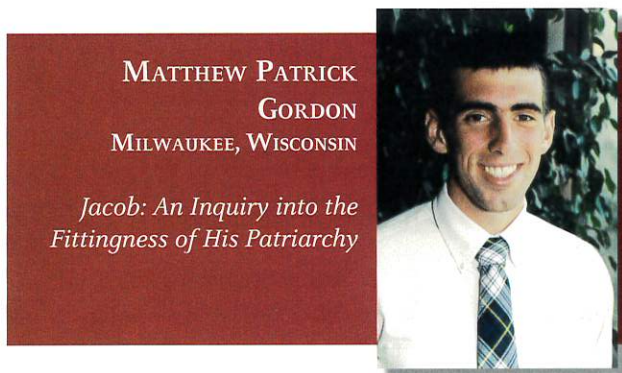
BRENDA BERNADETTE  
GABRIEL  
WOODBRIDGE, VIRGINIA

*I Believe, I Think: Whether  
Faith is More Certain than  
Reason*



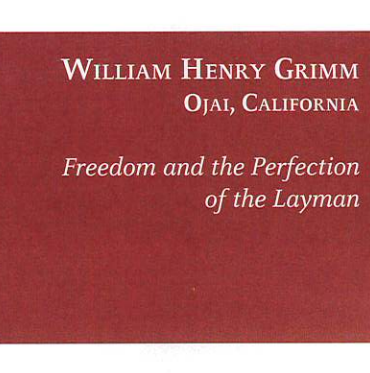
SHANNON COLLEEN  
GAFFNEY  
CASCADE, COLORADO

*The Possibility of Miracles:  
A Refutation of Benedict de  
Spinoza's Assertion Against  
the Miraculous*



MATTHEW PATRICK  
GORDON  
MILWAUKEE, WISCONSIN

*Jacob: An Inquiry into the  
Fittingness of His Patriarchy*



WILLIAM HENRY GRIMM  
OJAI, CALIFORNIA

*Freedom and the Perfection  
of the Layman*



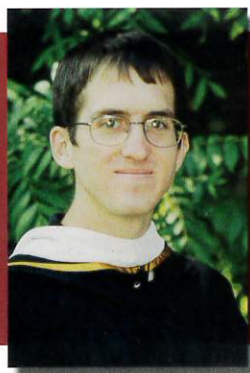
JACOB THOMAS GUTTIERREZ  
RED BLUFF, CALIFORNIA

*Whether the Planets  
are Moved by the Angels*



JAMES NICHOLAS HANSON  
PHOENIX, ARIZONA

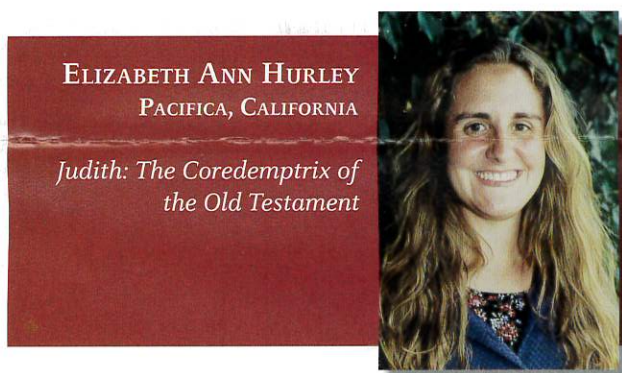
*Tender Mercies*



THOMAS DANIEL HATTRUP  
COTTONWOOD, IDAHO  
*Toda Ciencia Trascendiendo: That  
the Explication of Union with God  
Via the Dark Night of the Soul  
by Catholic Mystical Theology  
Completes Aristotle's Account of  
Human Perfection and Happiness*

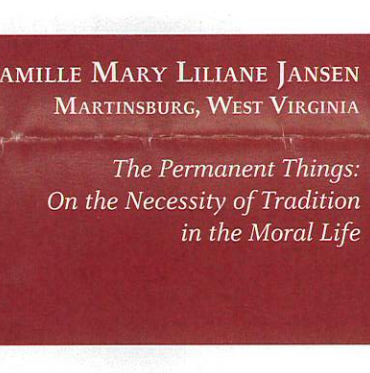


DAVID PAUL  
HENDERSHOT  
FULLERTON, CALIFORNIA  
*Wile E. Coyote, Prince of  
Denmark, or "Whether  
Comedy and Tragedy Should  
be Written by the Same  
Playwright"*



ELIZABETH ANN HURLEY  
PACIFICA, CALIFORNIA

*Judith: The Coredemptrix of  
the Old Testament*



CAMILLE MARY LILIANE JANSEN  
MARTINSBURG, WEST VIRGINIA

*The Permanent Things:  
On the Necessity of Tradition  
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SARAH JEAN LOUISE KAISER  
OJAI, CALIFORNIA

*The Fittingness of Holy Scripture's  
Use of Metaphors*



JOHN MICHAEL KUNZ  
APALACHIN, NEW YORK

*A Thesis Demonstrating That  
There is No Such Thing as a  
Morally Acceptable Lie - Its  
Troubles, Its Joys, The Truth*



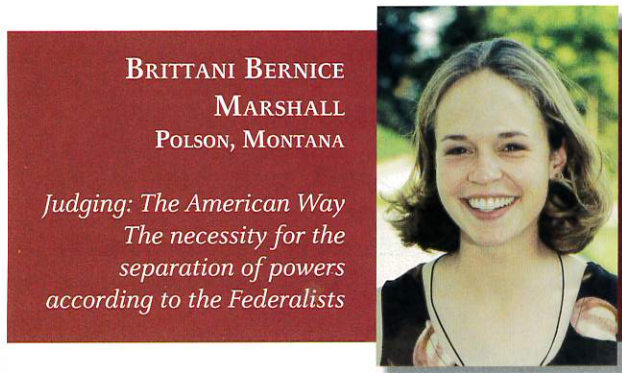
MARY FRANCIS GEMMA LEVINE  
CATASAUQUA, PENNSYLVANIA

*An Investigation into How Justice  
and Mercy Inhere in God Without  
Contradiction*



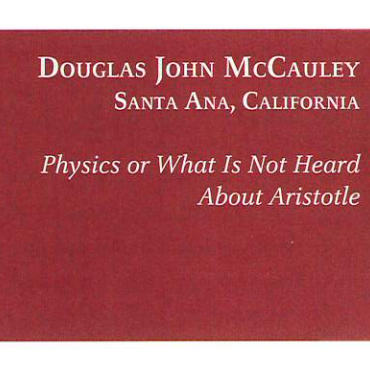
AARON MADDEFORD  
ST. MARYS, KANSAS

*Kant: Causality and  
Knowledge*



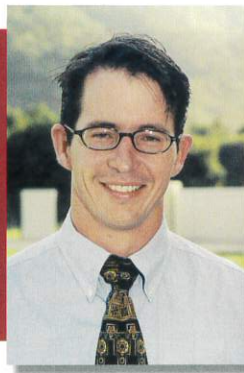
BRITTANI BERNICE  
MARSHALL  
POLSON, MONTANA

*Judging: The American Way  
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DOUGLAS JOHN MCCAULEY  
SANTA ANA, CALIFORNIA

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DOROTHY ANNE MCNAMARA  
FAIRVIEW PARK, OHIO

*The Role of Reason  
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JENNIFER ROSE MELLEIN  
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Culpable for the Fall in John  
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BRIAN KIP SEBASTIAN MOREY  
MERCER ISLAND, WASHINGTON

*"The Blood is the Life": How the  
Sacrament of the Eucharist is  
Reconcilable with the Mosaic  
Prohibition of Eating Blood*



MARIE CELESTE NUAR  
MANASSAS, VIRGINIA

*The Disobedience Was Good*

# The Class of 2002 and Senior Theses



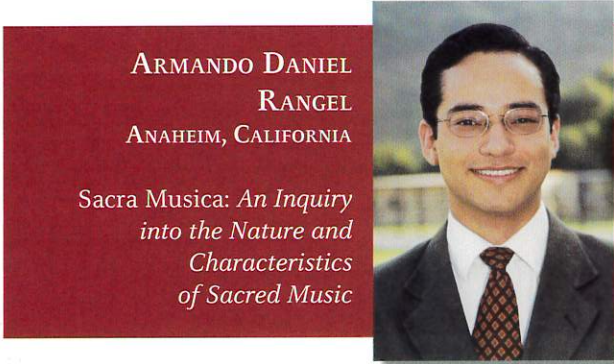
**CHRISTOPHER ANTHONY OKAPAL**  
PORTLAND, OREGON  
*Death Happens*



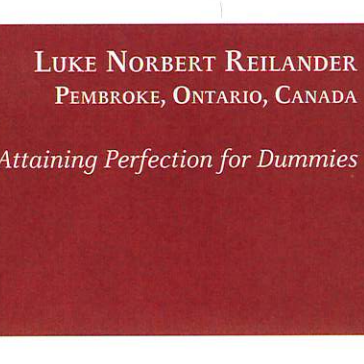
**BARBARA MARY PEGIS**  
RIVERSIDE, CALIFORNIA  
*Why the Sacrament of Marriage is a Supernatural Union*



**ERICA THERESE RAEDER**  
NORTH VANCOUVER, BRITISH COLUMBIA, CANADA  
*On Christian Rulership*



**ARMANDO DANIEL RANGEL**  
ANAHEIM, CALIFORNIA  
*Sacra Musica: An Inquiry into the Nature and Characteristics of Sacred Music*



**LUKE NORBERT REILANDER**  
PEMBROKE, ONTARIO, CANADA  
*Attaining Perfection for Dummies*



**MICHAEL S. RODRIGUEZ, JR.**  
TEHACHAPI, CALIFORNIA  
*Why Should I Listen to You . . . You're Not God! Are We Obligated to Obey Every Civil Law?*



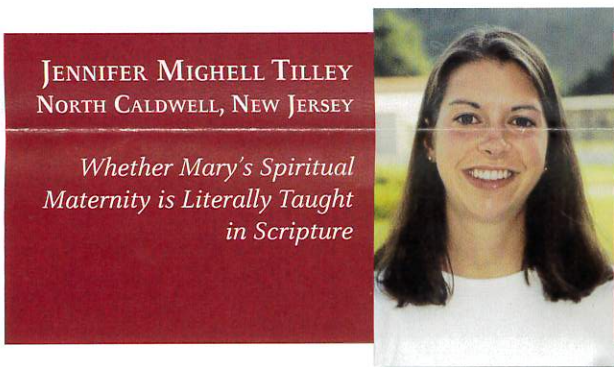
**ADRIENNE ELIZABETH SAUDER PONCE**  
PUERTO RICO  
*The Nature of Medicine and the Physician According to the Hippocratic Oath*



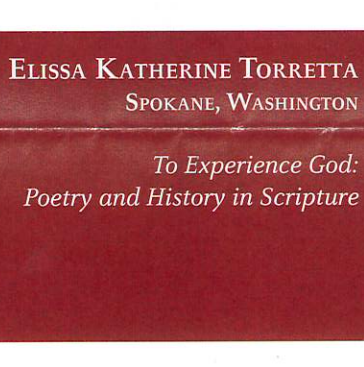
**ANDREW RYAN SIMONE**  
PRINCETON, NEW JERSEY  
*An Examination of Intellectual Virtue: Whether Knowledge Should be Pursued for Its Own Sake*



**JUDITH LEAH STACHYRA**  
ESSEX, ILLINOIS  
*Salus Ex Judeis Est*



**JENNIFER MIGHELL TILLEY**  
NORTH CALDWELL, NEW JERSEY  
*Whether Mary's Spiritual Maternity is Literally Taught in Scripture*



**ELISSA KATHERINE TORRETTA**  
SPOKANE, WASHINGTON  
*To Experience God: Poetry and History in Scripture*



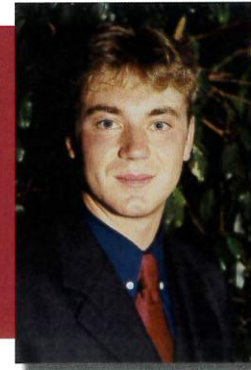
**CHRISTOPHER LUKE TREVILLA**  
BELL, CALIFORNIA  
*I am a Man of Constant Sorrow  
Las Aventuras de Don Quixote de la Mancha*



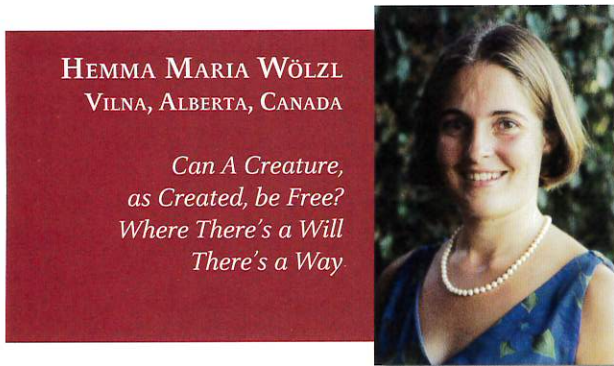
**KURT DAVID VAN SCIVER**  
PACIFICA, CALIFORNIA  
*Whether Love Can be a Cause of Knowledge*



**VICTOR ROBERT VINCENT**  
WHITTIER, CALIFORNIA  
*The Hazards of the Heated Room*



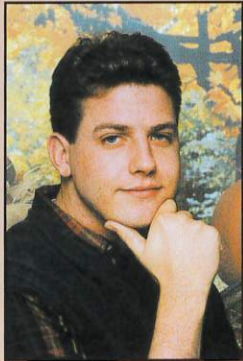
**JOHANNES MARIA WALDSTEIN**  
GAMING, AUSTRIA  
*Freedom of Speech*



**HEMMA MARIA WÖLZL**  
VILNA, ALBERTA, CANADA  
*Can A Creature, as Created, be Free? Where There's a Will There's a Way*



**ANN ELIZABETH WRIGHT**  
HUNTINGTON BEACH, CALIFORNIA  
*Rendering to Caesar . . . A Thesis Demonstrating that the Christian has an Active Obligation in the Political State*



**Dan Fleury, Class of 2002**

Dan Fleury did not receive his degree. A fatal truck accident last June was the reason. And yet he will always be honored as a member of the Class of '02.

"Dan would have considered this to be one of the most important days of his life," said his mother, Patti Obie, in an open letter to his classmates. He had come so far in so short a time, his remarkable conversion from agnosticism still an edifying memory in the minds of so many. (See Winter '01-02 Newsletter profile.)

"Dan was so happy here," she continued. "He loved studying the great works and finding their truths. He made many good friends. He loved the lifestyle. And, undeniably, his conversion to Catholicism was certainly the high point of his life. Things couldn't have been better."

The Baccalaureate Mass was offered for him; his name was invoked throughout Commencement ceremonies. His mother's prayer summed up the feelings of all:

"We seem to give them back to thee, O God, who gavest them to us. Yet as thou didst not lose them in giving, so do we not lose them by their return. Not as the world giveth, givest thou, O lover of souls. What thou givest, thou takest not away, for what is thine is ours also if we are thine. And life is eternal and love is immortal, and death is only a horizon."

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## Senior Address by Luke Reilander: *The Effects of Conversion*

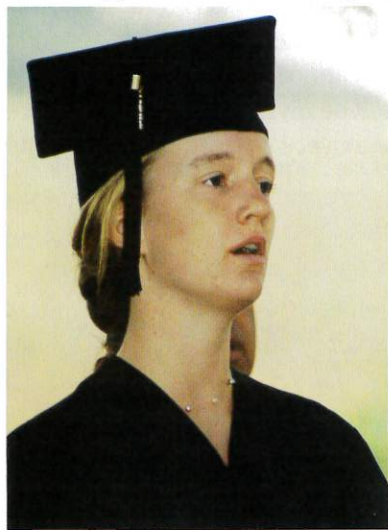
Well, we made it! We have finished, somehow – all of us, I'm sure, with God's help, some more than others, and still others, I think, only by a miracle of God's infinite mercy.

It has been difficult for me to gather my thoughts about the significance of this occasion, this graduation from Thomas Aquinas College. This College has had a profound impact on the lives of every one of my classmates; each one of them has a story of how they have been changed over their four years here. It is a daunting task to be a representative of all these accounts, to speak about the thoughts of so many people who are just as worthy as I to be up here today. Thus, in my modest attempt, I have used several of the themes, images, and ideas that have come from numerous conversations with my classmates, concerning the role of the College in the shaping of their lives.

We have often heard of the benefits of a Great Books liberal education, the unique quality of the Christian intellectual life here at the College, the unparalleled community and friendships springing therefrom, and a program that rightly orders the minds of men in a world of disorder. While this is all true, there is something more significant, something more powerful that occurs at this College: conversion – conversion in the broad sense of the term, a turning towards God and His will, a change of heart to the truth.

From the time when we started out as freshmen, four years ago, 28 people have left our class. I am certain that they all do remember this school, and it is through talking with many of them that I have been struck by the extent to which their lives have been profoundly changed by the College, even though they did not finish the program and were only here for a short time.

Some of our departed classmates discovered their vocation to the married life, finding their marriage partner, even within their very first year, such as David Arias and Sara Foss. Others discovered a vocation to the consecrated religious life, such as Jet Prudencio and Sarah Block. Many others underwent interior changes of the soul, being transformed just as deeply, yet hidden from outside view. In seeing the Christian moral and intellectual life being lived out on campus, they experienced



*Ruth Daly of South Dakota, who plans to study literature in graduate school at the University of Dallas, led the singing of the National Anthem.*

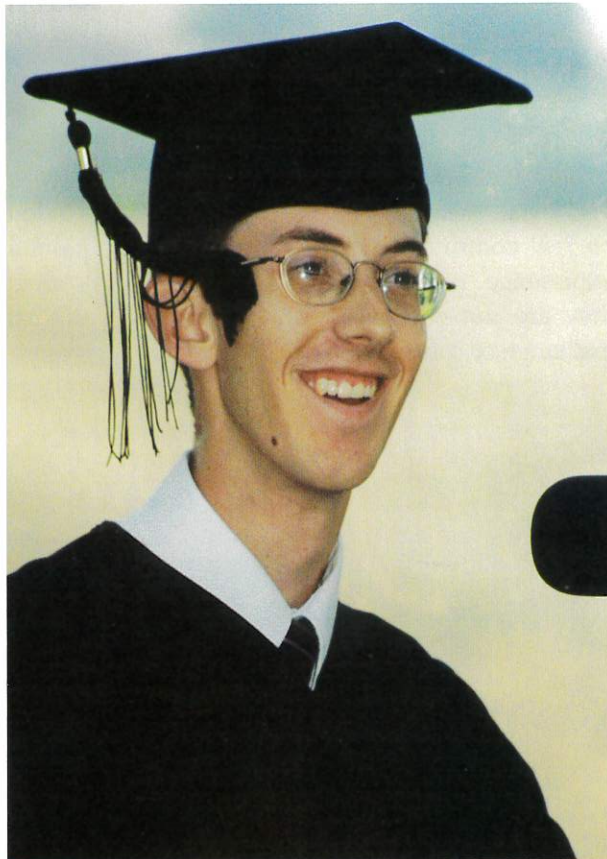
true conversions of the heart to God and to His call to follow the truth. These were people such as Rob Rajotte and Sarah Holmes.

And finally, there is the example of our classmate and friend, Dan Fleury, God rest his soul, who is a source of inspiration to us all, who died last summer in a tragic car accident. It is

on account of the search for truth at this College, staunch agnostic though he was freshman year, that he converted to the Catholic faith, being baptized and confirmed a few months before he died, and gaining the greatest reward of all, eternal salvation.

These are all examples of classmates who did not finish the four years of education here, but have been affected forever, have been converted, have been shown the light, just by the short time they spent here at the College.

And then there is us, we who have successfully completed the four years. We have been exposed to the power of this College for a longer time. How much more must we have been changed. And I



*Luke Reilander, a native of Pembroke, Ontario, was selected by his classmates to deliver the Senior Address. The Head Male Prefect will attend Ave Maria College of Law in the fall, where he has been given a full academic scholarship.*

know this is the case. The class graduating today is markedly different from the class that first entered Thomas Aquinas College. Each one of us has had our conversions to the truth, both interior and exterior. Our lives have been changed forever.

But what is the cause of these transformations? I'm afraid it is not the beautiful California weather, or our picturesque Mission-style campus, or the top-notch cafeteria food cooked by *Bon Appetit*. There is only one ultimate cause: God's divine grace acting through the power of the Holy Spirit. It is not a mere coincidence that before every class, lecture or event, here on campus, the prayer of Invocation to the Holy Spirit is recited.

This morning, in fact, we have just celebrated a Mass of the Holy Spirit. It is reminiscent of the first Pentecost, 2000 years ago, when the Holy Spirit descended upon Our Lady and the 12 apostles. These 13 men and woman were individually chosen by God, not for any strength or merit of their own, but because of their weakness.

Before Pentecost, they had been in close contact with Our Lord Jesus Christ, receiving three years of instruction, intellectual formation, and theology taught by Our Lord Himself. The apostles had lived in community with each other, experiencing true camaraderie and friendship. They had learned the moral life, seeing the virtues lived out in the Son of God. They had partaken of the sacraments at their very institution.

However, even after seeing the Passion, Death, Resurrection, and Ascension of Our Lord, the apostles were still similar to the people around them: fearful, doubtful, and untrusting of God. But then there was Pentecost, a day where through the action of the Holy Spirit and the power of God's grace their souls were converted and the apostles were changed forever into real followers of the truth.

This case is similar with Thomas Aquinas College in many ways. Each one of us, the graduates, have a story about how we came to this College, which reveals that it was no accident. Through no strength or merit of our own, for a reason known only to God Himself, we have been chosen to end up here, to partake of the great blessings, the many goods, both natural and supernatural, physical and spiritual, that are found at the College.

St. Thomas often says that grace builds on nature. The fruitful reception of God's grace which transforms people's minds and hearts and souls, is not made possible without a natural preparation of some kind. Before the Holy Spirit acted at Pentecost and the grace of conversion occurred, there was

needed the prior natural preparation of the apostles, during the three years of Our Lord's ministry on earth.

Likewise at Thomas Aquinas College. The mysterious workings of Divine Grace are only made possible by human actions, by the sacrifices and gifts of real people. Those converted must be naturally prepared to receive the grace of the Holy Spirit. Because of this, we have many people to thank who have made this natural foundation possible. First, our parents, without whom we wouldn't be here. Then the founders of the College, and the Great Books program they created. We thank the donors, the tutors and the rest of the staff, the priests, the student body, all of whom are the natural human agents by which we have received an intellectual, moral, and spiritual formation.

Ultimately, however, it is the free gift of God's grace, using that natural foundation, that transforms the lives and hearts of ordinary people, into those of true sons and daughters of God. This is what is so significant about Thomas Aquinas College, and that is why it is to God that we must be eternally grateful.

Our Lord says, "To those whom much has been given, much will be required." Let us remember that since we have received many blessings, our hope for the future lies in continuing to work in humility, in naturally preparing ourselves and those around us, for the reception of grace.

Today is unique, for this is most likely the last time on this earth on account of the accidents of time and the vicissitudes of fortune, that the set of characters gathered here today will ever be actually present together again. Whereas other schools would see today as the last time that they would be united together in community, we, as Christians, see this day in a different light.

Today is not a last day, but a first day, a beginning, a commencement on our paths of the new Christian life to which we have been converted

*Let us remember that since we have received many blessings, our hope for the future lies in continuing to work in humility, in naturally preparing ourselves and those around us, for the reception of grace.*

through our years at this college. Let us remember that through the Church we continue to be united, now and always, as members of the Mystical Body of Christ. We are one in Christ through the sacraments and we are joined through prayer, by which we are made spiritually present to each other.

There is, also, another future occasion when we will be actually united once again, those of us here today, and those who have gone before us. Just as we are here gathered now on account of the Great Books, so on that future day, the Last Day at the end of time, we will be called together because of another book, the Book of Life, on whose pages our names are engraved as members of the City of God. I pray that we meet again then. Dan Fleury, we will see you there.

May God, through His Holy Spirit, continue to pour down the graces of conversion to the Way, the Truth, and the Life onto this College and its community, and may God grant us all, through the intercession of Our Lady and all of the saints, the grace of final perseverance.

Thank you and God bless you. ☩



*Pledging to serve "one nation under God," Joe Dygert of Colorado led the assembly in the Pledge of Allegiance.*

## “The Whole Way of Human Christian Life has Its

Continued from p. 1 –

differently from himself, for he was convinced that the light of truth shines brightly enough to prevail.)

For Thomas, it is self-evident that charity is the center and the epitome of Christian life, for the commandments to love God and one’s neighbor are the heart of the law and hence the will of God. But that love is friendship is anything but self-evident. Can there be friendship between God and man, if a characteristic of friendship is to live together with one’s friends? We should love God, but to have friendly relations with God is not simply the way things are, and is not self-evident.

The second objection also sees friendship as a narrower concept than that of love. Jesus tells us to love our enemies. So we can love them, but we cannot live in friendship with them. The third objection follows a similar approach. I can indeed love sinners with the love of God. But can I therefore also already share friendship with them?

The objections aim to show that friendship is something more limited than love: Love knows no limits, it spreads to God and all humankind. Friendship, on the other hand, is only possible with people similar to ourselves and those to whom we are bound by good will.

### St. Thomas’ Core Argument

The core argument for the thesis of St. Thomas is found in the parting words of Jesus at the Last Supper, when the Lord says to the Twelve: “I no longer call you servants . . . instead, I have called you friends” (John 15:15). I chose these words of Jesus as my episcopal motto at my consecration: “*Vos autem dixi amicos.*” The reason the Lord called His apostles “friends”

**But can there really be a mutual exchange between God and man? Is not the distance between God and man infinite, and hence insurmountable?**

is, according to Thomas, purely and simply his love. Thus love, as given by Jesus to his disciples, proves to be friendship.

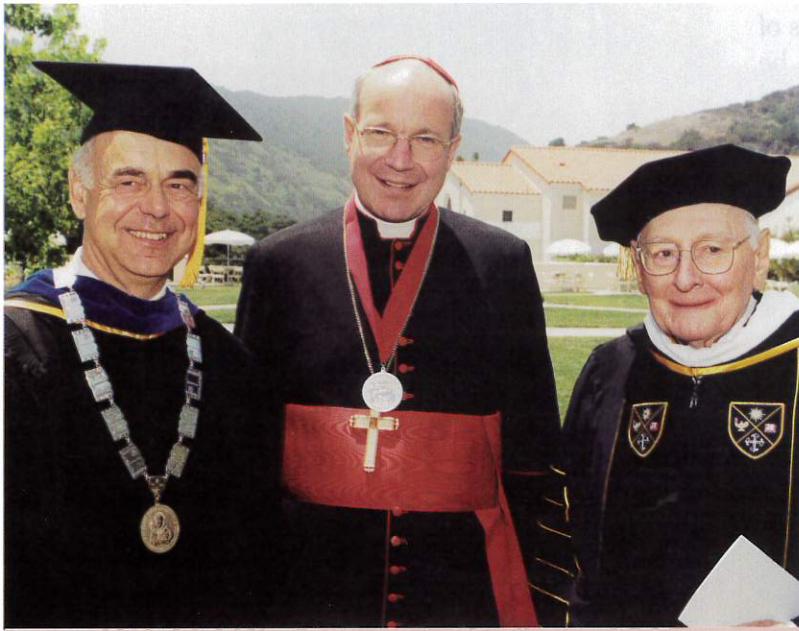
The following argumentation in the main part of the first article for me is one of the greatest and most beautiful texts in all the theology of the *Summa*. With a few strokes, not only is his teaching on friendship sketched out, but the ultimate goal of all the ways to salvation is seen in building up a friendship between God and man. Let us look a little at the lines of argument.

Thomas had already asked the question in the *Prima Secundae* whether love (*amor*) is properly and appropriately divided into love of friendship (*amor amicitiae*) and love of concupiscence (*amor concupiscentiae*). For Thomas deals first with love under the aspect of passion (*passio*) as the basic form of the passion of desire (*concupisibilis*). He had already clarified in *Quaestio 26, Art. 4* of the *Prima Secundae* that love which is friendship is undoubtedly superior to love which is desire. For desire relates to something that I want. But in the love of friendship it is more a matter of the good that I desire for another. Love is better realized when I wish for the good of another rather than for myself.

Article 1 of *Quaestio 23* proceeds from this question. Thomas begins by quoting the farewell speech (John 15:15): “I will not now call you servants . . . but my friends.” But what kind of friendship is Jesus speaking of and giving to his friends? “The Philosopher,” i.e. Aristotle, provides the clue. Not every love, he says, has the character of friendship. For love to constitute friendship it must have the quality of benevolence (*benevolentia*). As long as we desire something only for ourselves, this is a kind of concupiscence. If it is said that someone loves wine, it would be ridiculous to maintain that this was friendship. The wine is not loved for itself, but because of the joy it gives me. Thus Thomas also excludes the possibility of friendship between a man and a horse. (However, I am not sure if he read

the *Narnia* books of C. S. Lewis thoroughly enough – otherwise he would have written differently about the friendships of boys and horses!)

The crucial element, however, is not benevolence, for friendship exists only when there is mutual benevolence, since “friendship is between friend and friend,” and this well-wishing is founded on real communication. We all know the painful experience of how friendships can fade when they are not constantly nourished by the mutual exchange of conversation and meetings.



Cardinal Schönborn, shown here with President Tom Dillon (l.) and Sir Daniel Donohue (r.) said in a 1999 visit to Thomas Aquinas College, that discovering a college that studied and revered the great masters was “like a dream come true.”

But can there really be a mutual exchange between God and man? Is not the distance between God and man infinite, and hence insurmountable? It is precisely this which forms the most profound conviction of Christian faith, that God really conveys something of Himself to us, and furthermore has given Himself to us in His Son and the Holy Ghost. God really communicates His life to us, and so there is a true mutual community. More specifically: thus it is possible to build up a friendship on the basis of this present of God’s communication, *fundari amicitiam* (“build up a friendship”). If there is a phrase that sums up the entire *Summa Theologica*, it is in my opinion, *fundari amicitiam*. God wishes to build up a friendship with His creation. The whole way of human, Christian life has its deepest sense in the building of friendship with God. And the entire ethics of communication between men is summed up in this idea of building friendship.

You will remember dear students, how important the prologue to the second book of the *Summa* is. It is there that man’s whole path is presented under the aspect of man’s likeness to God. Man is made in God’s image and he is therefore called upon to realize this image by moving freely towards his goal. In the sense of this prologue we can specifically say that the whole sense of human life is in realizing this image through friendship with God. And Thomas immediately shows that this building of friendship has a very concrete place: community and hence friendship with Jesus Christ. In Him, God has fully communicated with us humans. Thus it is a matter of building friendship with God in a concrete way as



More than 1200 guests attended the Baccalaureate Mass and Commencement ceremonies to see 59 seniors from 20 states, Canada, Austria, and Puerto Rico receive Bachelor of Arts degrees.

friendship with Jesus Christ, who came to the world to make us His friends.

In the following, we shall have to consider how in fact all St. Thomas’ lines of thought come together and blend in this *fundari amicitiam*.

Before we turn to this major complex of questions, let us briefly look at the answers St. Thomas gives to the three Objections. First, it is true that at least in the life of the body there is no direct community with God. But there is indeed such community in the spiritual life. For our life is now hidden with Christ in God, as the Apostle says (Col. 3:3). Thus we already have community with God, though incomplete, and which will be perfected in the divine vision of God.

As regards the second Objection, St. Thomas here already justifies the possibility of loving one’s enemies. There can be no friendship with an enemy; this is possible only between friends. But in a certain way, the friends of my friends also become my friends, even if they are not directly to my taste. If friendship links us to God, then resulting from this friendship we also love those for whom God did not hesitate to make the gift of His Son, even if they are our enemies.

As regards the third Objection, the same as above applies also to love for sinners. Even if direct friendship with them seems inappropriate, the love God has for them (and for us, as we are also sinners) is sufficient reason to regard them with God’s love and in this light to love them with the love of friendship.

This first, basic article of the tractate on charity provides us with the essential tag, *fundari amicitiam*. Let us now examine the character of friendship between God and ourselves, how it can grow and develop fully.

### The Character of Friendship

In the second Article of *Quaestio 23*, the teaching on charity as friendship between God and man is radically deepened. The point of departure is the statement by Peter Lombard, the Master of the *Sentences*, that charity is not something created in the soul, but the Holy Ghost Himself dwelling in the mind. In other words, God Himself is charity within us. Because of its greatness and overwhelming significance, charity cannot be something that is created, but must itself be divine, God Himself. At a first glance this appears very pious and sublime, but

**With a few strokes not only is his teaching on friendship sketched out, but the ultimate goal of all the ways to salvation is seen in building up a friendship between God and man.**

Thomas makes it clear that in this way charity is not increased but is basically diminished. How?

If the Holy Ghost within us were himself charity, this would not be an act or habit (*habitus*) of man. For it would not be up to us, a matter of our will, to show charity; it would not be we who were loving, but God would be loving Himself within us. Here we come upon a central point of St. Thomas’ picture of man, from which lines proceed to all areas of man’s life. Charity would not be charity, would not be friendship, if it did not proceed from man as an act of will and reason. If we were moved to love, so to speak, as a passive tool in the hand of the craftsman, then this would not be charity, for, as the first Article showed, if love is friendship, then an essential part of it is that it is mutual.

But in this respect God enables us by communicating Himself, making it possible for us to build a friendship with Him. Thomas formulates it thus: to love God with charity, we need an ability which transcends our natural powers, which makes us, so to speak connatural with God, allowing us really to love Him and to be linked to Him by friendship.



## Deepest Sense in the Building of Friendship with God”

The expositions by St. Thomas in the second Article are models of his method, too, from which we can learn much. Only very infrequently will we find polemics in Thomas; he always attempts to present strongly the arguments of those whose views he does not share. Since he is concerned with truth and the utmost objectivity, he seeks to find the grains of truth even in positions very different from his own. This is abundantly clear in this Article. As a young professor he wrote a commentary on the *Sentences* of Master Peter Lombard, which was the standard textbook at the time in the university. So he presents the thesis of the Master with respect. Equally respectful is the way in which he corrects his position: “When someone regards the matter correctly, then it follows (from the position of the Master) that it is rather damage which ensues for charity.” And as regards St. Augustine, whose tradition the Master follows, Thomas cautiously says that to speak in this way (i.e. to identify charity in man with God Himself), was the usual way the Platonists expressed this idea, and that Augustine had been impelled (*imbutus*) by Platonic teachings. This had led to many errors, which Thomas here corrects, respectfully but clearly.

### St. Thomas: The Surest Guide

Let me conclude these brief observations on *Quaestio 23* by drawing two conclusions which I would like to propose to you as graduates, and indeed to all of us.

First, your College bears the name of St. Thomas Aquinas. Not only does this make us pledge our allegiance to St. Thomas, defending his views as polemically as we can against all other possible points of view. We approach the thinking and virtues of St. Thomas to the extent that the search for truth moves us so seek for traces of it everywhere. St. Thomas could never have integrated Aristotle so strongly if he had not been convinced that Christ, the Eternal Word, is that truth which illuminates all mankind. Wherever the light of Truth is to be found, there one should question, listen, and gratefully welcome the truth that shows itself. This in turn

means always being ready for the sake of truth to reveal error and to refute it. But both the welcoming of truth and the refutation of error require a great willingness to communicate. St. Thomas, in his incomparable way, carried on a dialogue with all the masters of the past and the present. There is no surer guide to a Christian culture of dialogue than St. Thomas.

**Today, it is particularly topical and important to study carefully St. Thomas' relationship to Islamic philosophy . . . God is not made great by the fact that his creatures are kept small.**

Second, our *Quaestio 23* also provides, so to speak, the anthropological and theological basis for this truly Christian-humanist attitude of St. Thomas. Let us recall once more: there can only be friendship when there is genuine mutuality in freedom: *mutuus amor, mutua inhaesio*, genuinely with each other and in each other.

The great thing about St. Thomas's image of God is that he sees God not only as the First Cause, but also as so powerful and great as to be able to give His creatures the power themselves to be causes and to be able to act, not just passively reacting to the highest principle, to the First Cause.

Today, it is particularly topical and important to study carefully St. Thomas' relationship to Islamic philosophy, especially that of Averroes. St. Thomas fought with all his might against Averroes' teaching that God was the sole cause. God is not made great by the fact that His creatures are kept small. His true greatness is shown not in the total helplessness of His creatures, but in his enabling them themselves to act as a cause.

The consequence of this view is the entire breadth of the Catholic view of secondary causes, of relative autonomy in profane areas of action. I think it can be shown that the scientific culture of strongly Christian countries is related to this view of creatures themselves having their effect. It could further be demonstrated how the western understanding of participation and democracy grew from this. The effects of Christian humanism are particularly clear in the areas of human dignity and human rights.

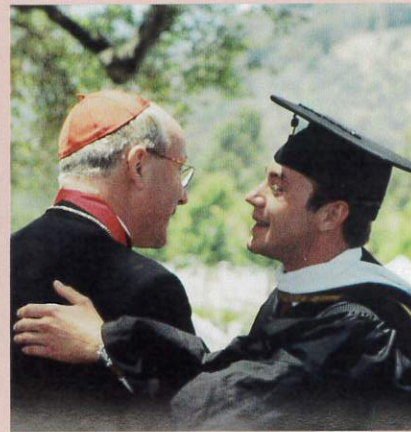
Of course, one should also discuss the potential dangers of this humanism which emerge whenever the dependence of secondary causes on the First Cause is denied, where the autonomy of mankind and the world overlooks that it is dependent creation, and claims an independence it does not actually possess.

I think there is no better way to study this paradox and to take it to heart than in St. Thomas's tractate on charity as friendship: the paradox of freedom as a present from God to mankind, a mutuality between the Eternal and ourselves, a genuine friendship between HIM, the infinite, and ourselves, His mortal creatures.

A lot more could be said, about matters I can only touch on here! But I am sure, dear graduates, that the studies you are now ending in the college of St. Thomas Aquinas, will have brought home to you the marvelous flavor of this Christian humanism. You have learned that it is really possible in Jesus Christ, to build a friendship, *fundari amicitiam*, with God and hence with each other. So today, thank God, your families and your College, with all your hearts.

✻ ✻ ✻

*Johannes Waldstein was a small boy when Cardinal Schönborn first befriended his parents, Michael and Suzie (née Burnham), both graduates of Thomas Aquinas College (Class of '77 and '78, respectively). The Waldstein family was in Boston where Michael, a fellow countryman of the Austrian prelate, was studying at Harvard's School of Divinity. Schönborn's friendship with the Waldstein family endured and so, years later, when Pope John Paul II asked the Cardinal to found a university devoted to the study of marriage and family life, Schönborn tapped Michael as the*



*founding president of the International Theological Institute in Gaming, Austria, where the Waldstein family resides today.*

*Johannes, shown with his parents, his sister Maria-Theresia (class of 2005), and grandmother Mrs. Monica Burnham from Tucson, Arizona, plans to work for a northern California software company after graduation.*



## Impeachment Prosecutor David P. Schippers Salutes Students

He has been honored and praised for his role in one of the most significant events in American history, and yet, with characteristic humility, he came to do the honoring and praising.

“I have been a lover of Thomas

Aquinas College from afar – from way back in Chicago – ever since I heard about it, and ever since I learned what I knew before coming here. I am humbled, I am edified, and I am encouraged by what I have seen and heard since I walked on to this campus. You are to be congratulated. You are to be admired. You, the faculty, must have been chosen by God to educate these young people. You don't realize how bad it is out there.”

David P. Schippers, who served as Chief Counsel to the Judiciary Committee of the United States House of Representatives managers in the matter of the impeachment of President Bill Clinton, visited the College May 7-10, to address the faculty and student body, tour classes, talk with students, and meet the Board of Governors.

“I've been a lawyer for over forty years,” he

said in his after-dinner address to the College community on May 8. “I've grown up in a country that was, in my youth, the most moral nation on the face of the earth. . . . But over the years, unfortunately, I have watched that nation decline – decline into a country that is now shot through with secular humanism. It fosters the Culture of Death. And it has a religion that uses as its major precept, the motto, ‘The end justifies the means.’ As a consequence, what was once a great nation, today, is in great danger of losing its soul. And once that soul is lost, believe me, we may never find it again.”

**“And then I came to Thomas Aquinas College . . . and I said to my wife, ‘Jackie, this is our heritage; this is Western Civilization.’”**

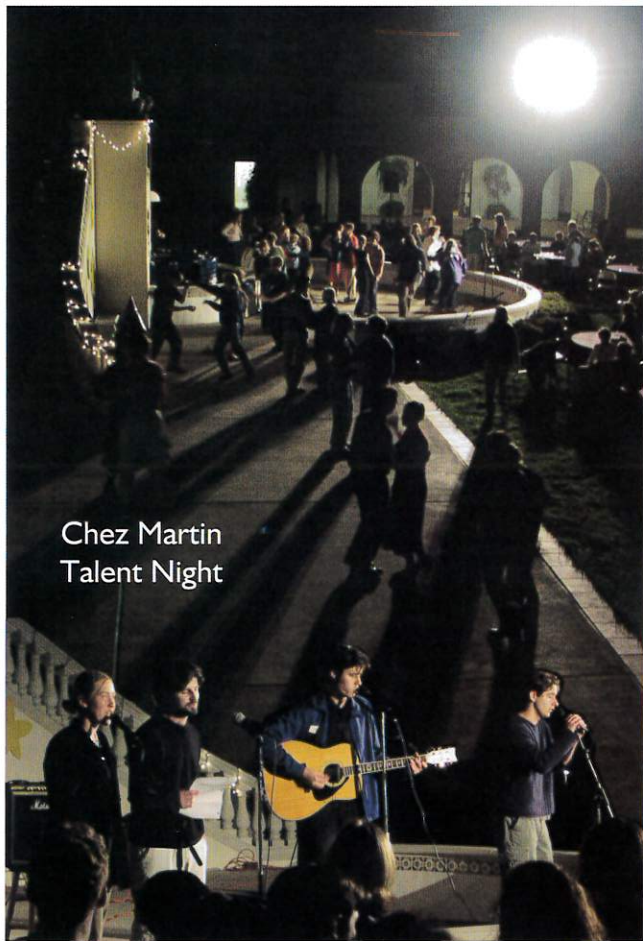
Shippers spoke on the dangers of secular humanism and the attacks on Western Civilization, both from within, such as by the many colleges that have abandoned the study of our common heritage, and from without, as witnessed by the attacks of Muslim extremists. “There are many Jeremiahs in the land who are lamenting the immediate and the almost imminent destruction of everything we know and everything we hold dear, and they are saying that there's no way out.”

He said that he himself was tempted to that despair.

“And then I came to Thomas Aquinas College. I walked on this campus. I looked about me, after listening to Aristotle, Plato, Thomas Aquinas, to young people seated around a table discussing the *Republic* and the *Politics*, the *Summa Theologica* – not just discussing it, but rationally arguing and discussing the very points that made our civilization – and I said to my wife, ‘Jackie, this is our heritage; this is Western civilization.’”

He drew a parallel to the time when the barbarians were attacking Rome, and when, unknown to anybody, monasteries off the coast of Ireland were preserving what was then classical heritage – “the very books, the very articles, the very material, that you young people are reading.” Thomas Aquinas College, he said, was like those outposts. “This is the monastery of Western Civilization. I can't tell you what it meant to walk into a classroom and see the class stand when the tutor walked in, and then open the class with a prayer . . . To see the courses and the books that you're exposed to – you have no conception how lucky you are. You are blessed, you students.”

Schippers' remarks drew a standing ovation from an assembly there to honor him for his courage and tenacity in the impeachment proceedings. He chronicled his experience in his best-selling book, *Sell-Out: The Inside Story of President Clinton's Impeachment*.



Chez Martin  
Talent Night



Gilbert & Sullivan's



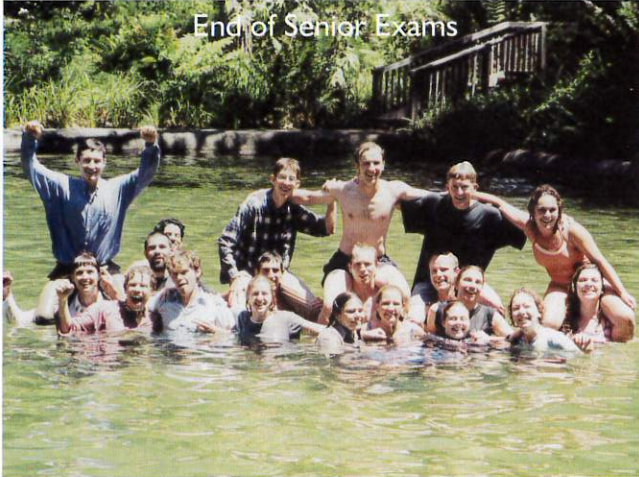
Brian Morey  
Merrill Roberts  
Lucy Zepeda



H.M.S. Pinafore



Draft Burning Party



End of Senior Exams



Draft Burning Party

2002 Commencement



Nonprofit  
US Postage  
PAID  
Santa Barbara, CA  
Permit 553

Calendar of Events

- Opening Lecture: John Nieto (tutor).....Aug 30
- All-College Picnic.....Aug 31
- All-School Seminar ..... Sep 13
- Friday Night Concert: Flute, Piano, Cello Trio ..... Sep 27
- Friday Night Lecture: Steven Brown on St. Bonaventure.....Oct 4
- Friday Night Lecture: Marie George on Animal vs. Human Nature .....Oct 25
- Friday Night Lecture: Michael Augros (tba) .....Nov 8
- Friday Night Lecture: Steven Jensen (tba).....Nov 15
- Advent Concert (College Choir)..... Dec 6

805/525-4417 • FAX 805/525-0620  
www.thomasaquinas.edu

Thomas Aquinas College  
10000 North Ojai Road  
Santa Paula, CA 93060-9622  
Address Correction Requested

