



THOMAS AQUINAS COLLEGE NEWSLETTER

Summer 2003

– Addressing Largest Class in College’s History, Cardinal Stafford Tells Graduates: “You Are Truly Free”

“You have dedicated four years to the search for truth,” said J. Francis Cardinal Stafford to the graduates of Thomas Aquinas College at Commencement ceremonies on May 17. “You now recognize that truth is not a human construct but a gift from outside oneself. As one of your college’s formative documents says, ‘Men do not create truth; they discover it.’”

More than 1,400 guests heard the President of the Pontifical Council for the Laity praise the graduates of “a premier Catholic liberal arts college,” and declare that he was “privileged to address young men and women who are truly free and have tasted wisdom.” He commented, “your experience of the wonder of freedom and your taste of the sweetness of divine wisdom in this academy are rare phenomena today.” (See complete text below).

Maria O. Grant, Chairman of the Board of Governors, presented Cardinal Stafford with the College’s highest honor, the St. Thomas Aquinas Medallion, which the Board awards to those individuals who have demonstrated “extraordinary dedication to God and His Church.” He is the sixth cardinal to receive this award; others include Christoph Cardinal Schönborn (2002), Francis Cardinal George (2001), Jan Cardinal Schotte (1999), Anthony Cardinal Bevilacqua (1998), and John Cardinal O’Connor (1989).

Cardinal Stafford, who served as Archbishop of Denver from 1986 to 1996, now assists Pope John Paul II in matters concerning the contribution of the lay faithful to the life and mission of the Church. Since his appointment in 1996 as president of a pontifical council, he has endeavored to advance the proper role of the laity in evangelization and



Formerly Archbishop of Denver, Cardinal Stafford now serves as President of the Pontifical Council for the Laity and is entrusted with matters concerning the contribution of the lay faithful to the life and mission of the Church.

liturgical affairs, while at the same time preserving the proper distinction between laity and clergy.

A native of Baltimore, Maryland, Cardinal Stafford was ordained to the priesthood in 1957, and served in several Baltimore parishes before his ordination to the episcopacy in 1976. He served as Bishop of Memphis before his appointment as Archbishop of Denver in 1986. He held many posts for the National Conference of Catholic Bishops, serving as chairman of the Bishop’s Committee on Ecumenical and Interreligious Affairs, and the Committee on Marriage and Family Life. He also served on the governing boards of the Pontifical North American College and The Catholic University of America. Presently, he is a member of the Congregation for the Doctrine of the Faith,

headed by Joseph Cardinal Ratzinger.

Cardinal Stafford was the principal celebrant of the Baccalaureate Mass held on campus immediately before Commencement ceremonies. Thomas Aquinas College, he said, “is supremely a Eucharistic community” because of its special academic and community life. (See text, p. 3).

President Thomas Dillon noted that the College was especially blessed in hearing Cardinal Stafford’s insights on how the laity can best contribute to the life of the Church. He said that, although the College now counts among its alumni thirty-three priests, thirty seminarians, and sixteen professed religious, “the College is nevertheless an institution founded and administered by lay men and women that, by and large, graduates young men and women who go on to live the lay life,” and who are eager to serve the Church.

The seventy-seven graduates from twenty-four States and four foreign countries (Canada, China, Kenya, and Puerto Rico), comprised the largest class in the College’s history. They stood at the end of the ceremonies, as each class before them has customarily done, and sang the hymn, “*Non Nobis Domine*,” (based on *Psalm 115*, “Not to us, O Lord, but to your name give glory”).

Matthew Goulding of Harvard, Massachusetts, was selected by his classmates to give the Senior Address. (See text, p. 8). He spoke about the value of friendship, and urged his classmates to nurture the friendships that have taken root over the past four years. “I challenge you to remember that in the city of man friendship is shallow and passing, but in the city of God friendship is profound and everlasting.”



“Freedom is Obedience to Truth”

– 2003 Commencement Address by J. Francis Cardinal Stafford

Congratulations! Today you become graduates of a premier Catholic liberal arts college. I am privileged to address young men and women who are truly free and have tasted wisdom. You are liberal in the original sense of the word: you are liberated. “For freedom Christ has set [you] free,” St. Paul wrote to the Galatians.

You know not only the freedom *from* spiritual, physical, and emotional addictions, but also the freedom *for* what St. Thomas Aquinas calls, “*quodammodo omnia*.” In your deepest interiority you are an active readiness for everything, especially for the highest realization of Christian humanism – prayer and contemplation, friendship and love.

Your search for truth and training for freedom are part of the ancient Christian tradition. The Cathedral of Chartres, dedicated to Our Lady, *Notre Dame de Chartres*, is part of that tradition. It is an architectural monument inspired by the medieval School of Chartres. It is a witness to Christian freedom and truth.

This is especially revealed in its mid-twelfth century west facade. Thierry of Chartres, one of the school’s great teachers, was responsible

for conceiving its iconography. In the Cathedral school Thierry’s teaching covered the *trivium* and *quadrivium*, both of which, nearly a 1,000 years later, have strengthened your own mental discipline.

Forty-five years ago I stood transfixed in wonder before the harmonious vision of Thierry’s Catholic imagination. On the Cathedral’s three western



Newly-hooded with diplomas in hand, each of the 77 graduates from 24 states and 4 foreign countries separately greeted Cardinal Stafford, including Elizabeth Ann Brinck-Lund of Berkeley Heights, New Jersey.

portals the sculpted figures of the liberal arts float like a constellation of stars around the Incarnate Logos and his Virgin Mother.

Engaged in activities like the ringing of bells or pondering books, they stand for the *trivium* – logic, grammar, and rhetoric for the training of the inner

mind – and the *quadrivium* – arithmetic, geometry, astronomy, and music, a further development of the mental constructs necessary by which men give order and meaning to the reality they experience. Those portals remain for me “a smile of the universe.” Thierry anticipated Dante’s *Paradiso* by 150 years.

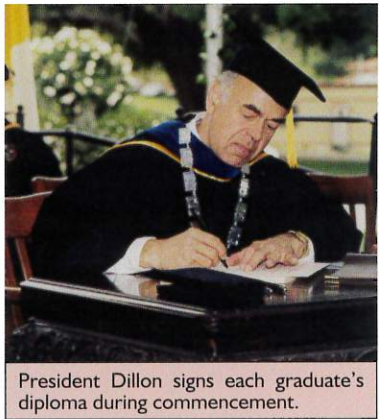
The seven liberal arts, as you know, are disciplines preparing the mind for grappling eventually with the intrinsically related subjects of science, philosophy and theology. In the center of the Cathedral’s tympanum to the right of the Royal Portal, the Virgin Mary of Chartres is seated with

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Special Commencement Issue

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Address to Seniors



President Dillon signs each graduate's diploma during commencement.

Each year, following the last of senior exams, the College president hosts a reception and formal dinner, attended by faculty members and their spouses, to honor the graduating seniors. The event

is traditionally marked by merriment and toasting, as well as serious reflection. Following are President Thomas E. Dillon's remarks to the Class of 2003 at the President's Dinner on May 14, 2003.

"It is a privilege for me tonight formally to congratulate you, the Class of 2003, for having successfully completed our academic program. As you well know, mastering the arts and sciences which comprise our curriculum is not easy, and you are to be commended for your accomplishment.

You have spent the past four years at the feet of the greatest thinkers the world has seen, struggling to penetrate their thought and to better understand nature, man, and God. This week marks both an end and a beginning. You have now completed your course of formal studies in our halls, and you have equipped yourselves with the tools of learning which will help you commence a lifelong pursuit of wisdom.

You should remember to be grateful to your parents, your tutors, the College's benefactors, and God Himself for making it possible for you to spend four years apart from the world to develop your minds and pursue the truth.

In thinking of what I might say to you tonight, I read your class quote from St. Jerome and thought it was good to reflect upon, especially as you leave the friendly confines of our idyllic campus and take your places in the world at large. Let me explain why.

If I ask myself what is the character of the world to which you are returning, I don't know what to say for sure, but I am not altogether encouraged.

First, one disturbing fact is that Christian Europe seems to be dying out. Not only are Christian principles no longer infusing the cultures of Western Europe, such countries – for example, Italy, France, and Spain – have native populations that are not reproducing themselves, and they are ready to acquiesce to a Muslim ascendancy just by way of their declining birthrates, if not their wholesale abandonment of the Christian ideals that have formed them for centuries. This is important to us because, as you know, the Catholic Church was nurtured in Europe, where it grew strong, but now its influence there is waning and the number of the faithful is dwindling.

Here also in the United States, it seems to me that things have changed dramatically in the last 50 years, during which time our Catholic leadership has been too often weak and vacillating. When I was young, the United States was, by and large, a Christian country. Now that same Christianity is under assault everywhere – in the universities, in the media, in the courts, and in the public square. Most of all, it seems to me, Christianity is under assault in the popular culture, and it is fast losing its struggle to uplift and ennoble the minds and hearts of our fellow citizens – the devil is having his day.

So, given this rather bleak picture, how is your class quote from St. Jerome relevant? Let's consider what he says in the passage you have taken from his

third tract against the Pelagians:

It is our part to seek,
His to grant what we ask
His to bring it to completion;
Ours to offer what we can,
His to finish what we cannot.

Are not these words of St. Jerome first an invitation to prayer, second, an exhortation to do whatever good we can, and third, an affirmation of faith in God's provident care of us?

In the lines written by St. Jerome just before the ones you have quoted, he says that the preservation of the righteousness we receive from baptism is dependent on toil, industry, earnestness, and especially God's mercy. In my opinion, in order for you to follow St. Jerome's injunction – that is, to prayerfully offer what you can and trust in God's providence to complete your efforts – you will also need, in the years ahead, the grace of courage and perseverance.

For, as you settle into a world that is increasingly hostile to Christ and His teachings, you will be surrounded by allurements of the popular culture that are at once seductive and numbing, and it will be easy to imperceptibly slip away into a comfortable complacency. This is a difficulty for all Christians: if we are not vigilant, we shall find ourselves ready to accept what should be rejected, to allow what should be scorned, and to accommodate what should be rebuffed.

Now, if we think about it, there are many problems that confront us as modern Americans. For example, there is a certain irony that as our society continues to become more technologically advanced, it also is becoming less open to reason and rational discourse, and more driven by imagination and appetite.

Articulate speech and the manifold distinctions it makes possible – all of which can be put to the service of reason and truth – is giving way in our communications to what is more primitive and ambiguous – namely, the image. And we find all around us a steady stream of images which, in the service of a ravenous materialism and a rampant sensuality, often offer a distorted projection of the good life.

We need a return to the soberness of intellect; we need a return to reason and to wisdom. The Holy Father himself says as much in his encyclical *Fides et Ratio*, in which he takes pains to delineate the proper place of reason alongside faith.

Now the gifts you have been given at Thomas Aquinas College are primarily intellectual, and the world is in desperate need of genuine intellectual leadership. You represent hope to so many, for you have the ability – intellectually – to uphold the truth, to confront sophistry, and to move beyond mere images to fruitful discursive thought. This is especially so because your reason has been formed and elevated by the faith, and you can have confidence that if you devote yourselves to following Christ the teacher, you will be following the Author of all truth.

Now, to follow Christ, of course, is necessarily to proceed with humility and charity, but also with hope and joy, for we can be certain we are going in the right direction. Consider the simple but edifying

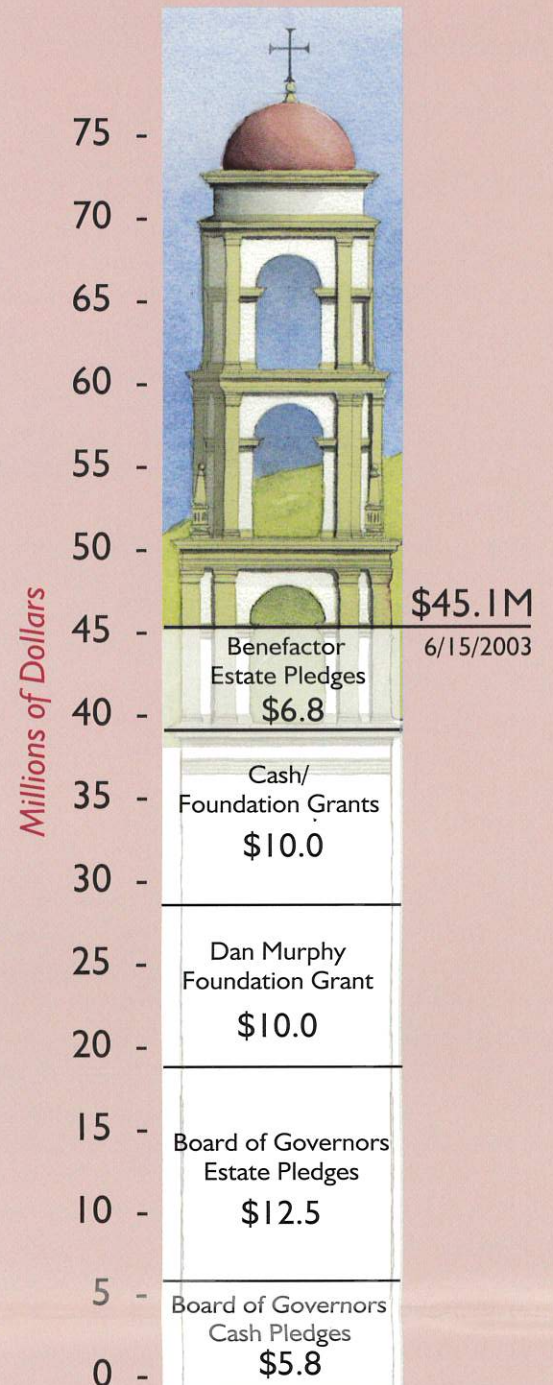
You represent hope to so many, for you have the ability – intellectually – to uphold the truth, to confront sophistry, and to move beyond mere images to fruitful discursive thought.



Hui Liu, of Shanghai, China, who took the Christian name Paul Thomas when baptized and confirmed at Pentecost 2002, plans to study government in graduate school.

Campaign Update

June, 2003



words of our Lord, right in today's Gospel: "As the Father loves me, so I also love you. Remain in my Love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in His love. I have told you this so that my joy might be in you and your joy might be complete."

Ponder this. Christ, in His great love for us, wants to share His joy with us, and He asks only that we keep His commandments, telling us further that whatever we ask the Father in His name he will give to us. So despite the troubles besetting the world, St. Jerome has our part right. *It is our part to seek, His to grant what we ask, His to bring to completion, ours to offer what we can, and His to finish what we cannot.*



"You have spent the past four years at the feet of the greatest thinkers the world has seen, struggling to penetrate their thought and to better understand nature, man, and God," remarked President Dillon to the seniors shortly before graduation.

I pray that God will bless you all, that He will keep you in grace, and that He will guide you on your way as you strive to uphold the truth and to live out the Gospels. May He be with you always.



"This Catholic College is Supremely a Eucharistic Community"

The Founding Document of Thomas Aquinas College, written in 1969, states:

The proper satisfaction of wonder is knowledge of causes. But causes are of two sorts: a cause may simply be primary within some particular order, or it may be primary without qualification, a cause of causes. Knowledge of the latter is called wisdom; the science which treats of first causes in the light of the natural capacity of human reason is metaphysics, which may be called wisdom only with the qualification 'human;' the science which studies God in the light of what He has revealed about Himself is wisdom without qualification. (p. 36).

Your years at this College have been a search for wisdom without qualification. Your concluding days here culminate in the celebration of the Eucharist. It is right and just that you should do so. For the Eucharist is the origin and summit of the search for Wisdom.

The *Gospel of St. John* presents Jesus, the Word of God, as Wisdom who has come to all peoples, who reveals truth to them and who gives life to them. The Prologue of the same Gospel culls various strains from the Prophetic and Wisdom literature of the Old Testament so as to present Jesus as the Incarnate Word, the Wisdom of God. He is the living interpreter of God. He discloses in his words and deeds the one God who is wisdom and absolute love.

Today's Gospel illustrates that truth. We stand astonished before the claim of Jesus. In response to the question of the Apostle Philip, "Lord, show us the Father, and we shall be satisfied," Jesus says, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father." This is not a statement qualified in any way by Jesus.

Nor is it a claim based upon hearing Jesus. We do not attain "wisdom without qualification" by simply listening to His words. Jesus speaks of seeing, of contemplating His face. Then one begins to comprehend His unqualified claim. "He who has seen me has seen the Father." Seeing Jesus, contemplating His face, observing His deeds, these are required. Seeing Jesus in the flesh is equivalent to seeing the heavenly Father.

No other has ever made such a claim. The disciple trembles before this reality. "What are you saying Lord?" one is tempted to ask. Isn't such an unqualified assertion of divine self-identity scandalous? Thus, Jesus became a stumbling block to many. Christian revelation, unique among religions, proclaims that the unsurpassable goal of the ways of God is through the flesh of one man, Jesus of Nazareth.

It is even more than that. The way to God is through the mortality of the flesh of Jesus. "My flesh is food indeed and my blood is drink indeed," he said. His flesh is eucharistic, nuptial; it is the flesh of the primordial holocaust; it is His flesh that is raised from the dead by the Spirit of holiness. It is through human flesh that God reveals the deepest kenotic mysteries of His life. God, in His trinitarian essence, is self-surrender and love. We attain this wisdom only through the Word made flesh.

That should not come as a surprise to us. Catholic piety has always been very much rooted in the physical, in wine and water, in bread and scented oil, in the human body created as male or female. Patristic and medieval piety and theology are elaborations of the opening of the First Letter of St. John in which the "flesh" of Christ is the exclusive and absolute source of revelation:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life – the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the



Pope John Paul II has entrusted Cardinal Stafford with one of his top priorities – mobilizing the laity to evangelize the world.

Father and was made manifest to us – that which we have seen and heard we proclaim to you, so that you may have fellowship with us; and the fellowship is with the Father and with his Son, Jesus Christ. And we are writing this that our joy may be complete.

1 John 1:1-4.

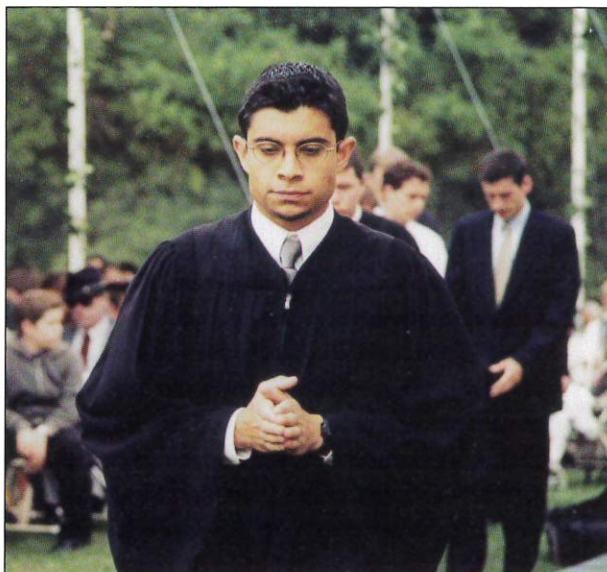
The *Logos*, the Word made flesh, discloses the inner life and mystery of the Most Holy Trinity. This has been the burden of the tutors at this College in all their dialogues with you over the years. They have desired to share this Trinitarian fellowship with you so that their joy may be complete.

"The Word was made flesh." The goal of education at a premier Catholic liberal arts college is the eternal Word of God, the same Word whom John had seen, heard and touched in the flesh. He is the concrete norm of every human life. The experience of your academic life here is rooted in the truth of the Incarnation of the Word. Jesus Christ is both true God and true man. Students seek communion with God through and in Christ's flesh.

To live in a Catholic academic community means to go beyond moralism in religion, that caricature of Christianity when it becomes reductively a system of commandments and nothing more.

While in this College, you have discovered this physical contact with Christ through your experience of the living Church, which is the body of Christ. Through living, walking, laughing, suffering, studying and praying together with others the life, suffering and death of Jesus in the flesh has been again made manifest.

Why and How? The answer is because you have been a Eucharistic community at Thomas Aquinas College. St. Paul teaches, "The bread which we break, is it not a communion in the body of Christ?"



Stephen Ronnow of Fountain Valley, CA, will be working with the All-American Boys Chorus in Costa Mesa, CA.

Because there is one bread, we who are many are one body. For we all partake of the one bread." 1 Corinthians 10:16-17.

St. John's letter speaks also of fellowship. This academic community has offered koinonia to you in and through the Eucharistic flesh of Jesus. You have

come into contact with the wounded sensibilities of others during these years of intense study and friendships and thus have been tested on Christ's identity with his disciples. "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me." *Matthew 25:40*.

The prayer to Jesus of the great contemporary laywoman and foundress of the *Focolare* movement, Chiara Lubich, should ring true for you graduates:

I feel in my heart the passion that fills your heart for the forsakenness enveloping the whole world. I love everyone who is sick and lonely: I even feel for plants that are in distress, and for animals that are left alone. Who will console their weeping? – Let me be in this world, my God, the tangible sacrament of your love, of our being Love: Let me be the arms to embrace and transform into love all the loneliness of the world.

Chiara's prayer is radically Eucharistic.

This academy has also called you young men and women to transcend your persons as moral beings and to rediscover man the reconciled sinner. To live in a Catholic academic community means to go beyond moralism in religion, that caricature of Christianity when it becomes reductively a system of commandments and nothing more.

In today's reading from the *Acts of the Apostles* we have heard about a divided community, torn apart by an act of jealousy. The Jews have listened to Paul, a Jew, as they are; perhaps they listened to him with an initial openness, but when they see that his preaching attracts a large crowd they are filled with jealousy.

They assert that the revealed message must be reserved to them, it is their exclusive privilege to proclaim it. The Paschal mystery was offered to "almost the whole town assembled to hear the word of God." But the Jewish leaders refuted what Paul was saying: "They used blasphemies and contradicted everything Paul said." They demonstrated a genuine jealousy in refusing to share a good with others.

This Catholic college is supremely a Eucharistic community. The Spirit of the Risen Lord has made known to you a wondrous sense that, even though the blunders, hypocrisies, jealousies, and even malice of your personal and collective histories have scattered and divided at times the children of Adam here, Christ's mercy has "gathered up the fragments from every side, forged them into the fire of love and welded into one what had been broken." (St. Augustine).

During your years here, you have seen the face of Christ in one another, in your tutors, in the administrators, and in other staff. The Eucharist has revealed Christ's face in their faces. For, as St. John Chrysostom teaches, "[In the Eucharist] we are mutually joined to one another and together united with Christ." The Eucharistic face of Christ has taught you that the problem of life is not simply the problem of suffering. It is that, but it is more. The whole of the problem of life and its violence and its sinfulness finds ample leg-room within the revelation of redemptive pardon and forgiveness.

During your years here, you have looked upon the multiple-facets of the face of Christ. When you have been quiet enough and have penetrated with contemplative eyes the eyes of Jesus, you have begun to fathom "the Gospel of Jesus Christ, the Son of God." *Mark 1:1*. You have seen that sin and its violence have taken a terrible toll. It has caused the death of the Son of God upon the wood of the Cross. That is the meaning of the Eucharistic face of Christ.

Sin is not simply a matter of breaking the law. It is that but much, much more. It is in the first place a crime against love. The Eucharistic face of Christ has taught you that the God of love responds in his

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The Class of 2003 and Senior Theses



JACOB AGUIRRE
Redlands, California

The Platonic Principles of the *Timaeus*, *The Republic* and the *Seventh Letter* Manifested through Aristotle



JENNIFER ANNE AHERN
Santa Paula, California

An Explication and Defense of Pascal's Method in the *Pensees*



MARY ROSE BACANI
Toronto, Ontario, Canada

In the Realm of Love, $1 + 1 = 1$

THERESA ANN MARIE BOCK
Vancouver, Washington

The Role of Community in Salvation



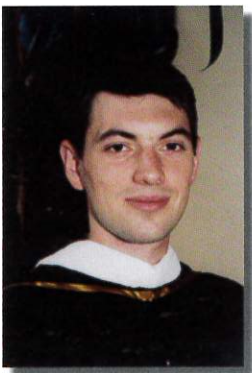
MICHAEL JOHN BOLIN
Rockwell, Iowa

A Metaphysical Defense of Inequality



JEREMIAS ARMAND BOUCHER
Polson, Montana

A Reply to John Locke's *An Essay Concerning Human Understanding*



BUCK ANDREW BRADEN
Red Bluff, California

Whether Any Human Science Has God As Its Subject



MORGAN IRA BRANCH
Vale, Oregon

"What Would Descartes Do?"



ELIZABETH ANN BRINCK-LUND
Berkeley Heights, New Jersey

A Consideration of the Wisdom and Understanding of Christ according to St. John Damascene

MONIQUE LEAH CHARTIER
Templeton, Massachusetts

Whether Obedience is Compatible with Human Freedom



KATHERINE ELIZABETH CROOKS
San Marcos, California

Natural Law: A Manifestation of God's Love for Mankind



ANDREW JOSEPH DE SILVA
Ojai, California

A Defense of a Citizen's Right to Revolt



RYAN FREDERICK DOWHOWER
Santa Ynez, California

History for Newtonians



SARAH JOSEPHINE DOYLEND
Ottawa, Ontario, Canada

That Each of *The Canterbury Tales* is Necessary to Fulfill Chaucer's Intention of Edifying the Reader



KATHRYN ANNE DUDA
Manassas, Virginia

An Inquiry into the Poetic Nature of Dante's *The Divine Comedy*

JESSICA LYNN ERRAMOUSPE
Shoshoni, Wyoming

An Inquiry into Obedience as a Virtue and Perfection of the Will



AMELIA THERESA FACH
Poway, California

St. Augustine's *Confessions* As a Manifestation of God's Power to Work Good out of Evil



JEFFREY MICHAEL JOHN FENNELLY
Ottawa, Ontario, Canada

A Defense of the Stoic Philosophy of Epictetus



MAXIMILIAN MARIE FOX
London, Ontario, Canada

A Refutation of the Theory that the Principles of Mathematics Have No Basis in Reality



JUSTIN DAVID FROULA
Yuba City, California

Whether Athanasius and Thomas Agree on the Necessity of the Incarnation



ERIN MAUREEN GAFFNEY
Cascade, Colorado

An Illumination of the Practical Purpose of the Fiction of Flannery O'Connor

The Class of 2003 and Senior Theses



CHRISTINA TUCKER GIBBS
Marysville, California

That the Highest Friendship is
Only Found through Christ



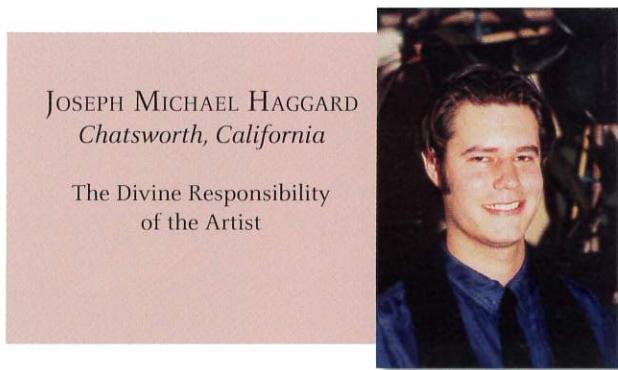
MATTHEW GOULDING
Harvard, Massachusetts

Total Liberation of the Mind
and the Hegemony of Nature
over Man



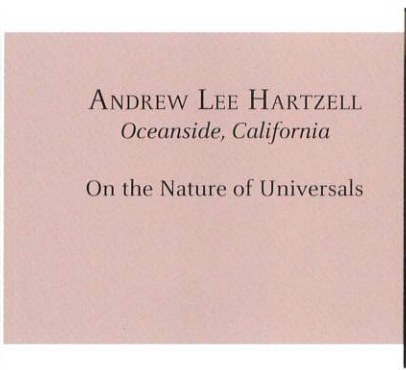
MARGARET MARY GRIMM
Ponce, Puerto Rico

The Purpose of History in
Education and Why It Is Worthy
of Being Studied



JOSEPH MICHAEL HAGGARD
Chatsworth, California

The Divine Responsibility
of the Artist



ANDREW LEE HARTZELL
Oceanside, California

On the Nature of Universals



MARY ANN HILEMAN HASTINGS
Soldotna, Alaska

A Defense of the Dignity
of Contemplation



PATRICK JAMES HEYL
Austin, Texas

Our Dependence on Christ



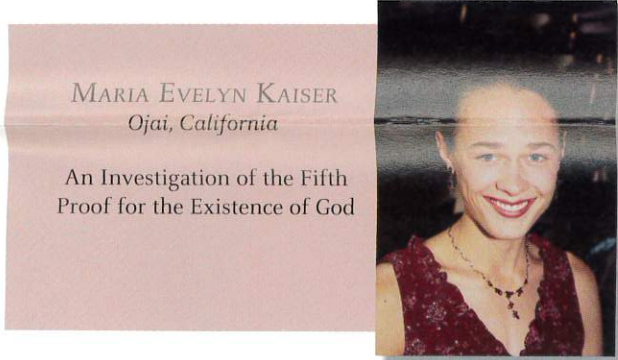
JEREME BRANDON HUDSON
Arlington Heights, Illinois

Libertarianism: An Essay into its
Economic Origins



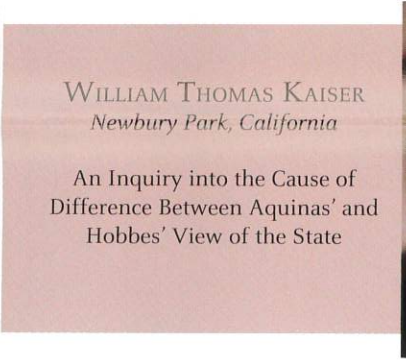
THÉRÈSE MARYANNE IVERS
Ventura, California

Is There Value in Meno's
Assertion that a Man's Virtue
Differs from a Woman's?



MARIA EVELYN KAISER
Ojai, California

An Investigation of the Fifth
Proof for the Existence of God



WILLIAM THOMAS KAISER
Newbury Park, California

An Inquiry into the Cause of
Difference Between Aquinas' and
Hobbes' View of the State



FRANCIS WILLIAM KING
Oklahoma City, Oklahoma

The Allegorical Significance
of the Wandering
Wood in Spencer's *Faerie Queen*



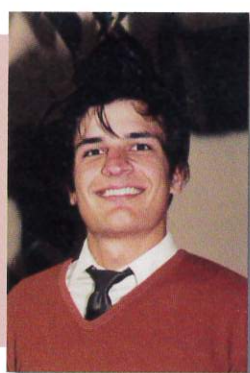
MAGDALENE AUGUSTA KLOBE
Andover, Minnesota

Whether Conversion of the Heart
Is Natural to Man



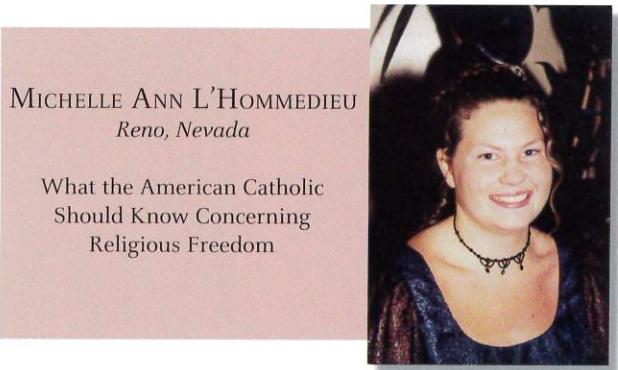
GEORGE JOSEPH
VOJTECH KRESTYN
Fillmore, California

What is the Point?



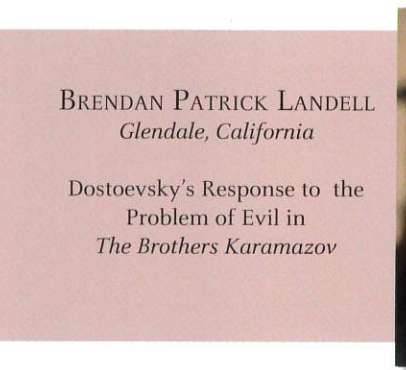
JARED PETER KUEBLER
Encinitas, California

On Mathematical Limits



MICHELLE ANN L'HOMMEDIU
Reno, Nevada

What the American Catholic
Should Know Concerning
Religious Freedom



BRENDAN PATRICK LANDELL
Glendale, California

Dostoevsky's Response to the
Problem of Evil in
The Brothers Karamazov



KENNETH JAMES LASHUTKA
Rocky River, Ohio

"Only in the Mystery of the
Incarnate Word Does
the Mystery of Man Take on Light."



GREGORY JOSEPH LEVINE
Catasauqua, Pennsylvania

Relativism and Determinism:
The Two Schools of Error



PAUL THOMAS HUI LIU
Shanghai, China

Whether Symbols and Words
Are Essentially Different



CHRISTINA ANNA MAHAR
Phoenix, Arizona

Whether the Doctrine of Deism
Is Compatible with Christian
Intellectual Culture

The Class of 2003 and Senior Theses



ANGELA MARIE CLAIRE
MANNEY
Dexter, Michigan

An Investigation into
the Purpose of Suffering



RICHARD FRANCIS MAROTTI
Kalamazoo, Michigan

Exploring Modernity's Illness
and Its Remedy
in *The Brothers Karamazov*



PATRICK THOMAS MASON
Gallup, New Mexico

Why Modern Science Does Not
Believe in God

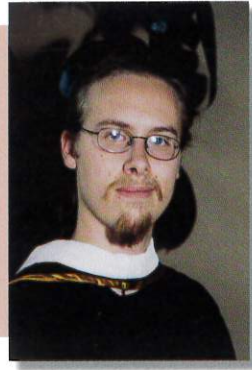
MICHAEL ISAAC WILLIAM
MATHIE
St Catherines, Ontario, Canada

The Man behind the Mask



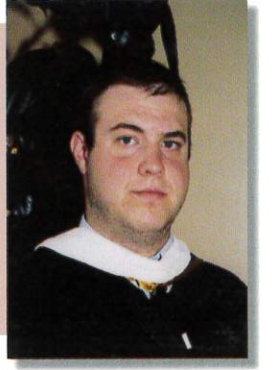
KENNETH PETER MAY
Lompoc, California

All Things Incapable of Being
Grasped by Sensation
Must Be Grasped by Analogy



JOSHUA DAVID MAYER
Portland, Oregon

On the Proper Guidance to
Following the Will of God



MONICA MARIE MCCARTHY
Ojai, California

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JOSEPH CRAIG MCKEOWN
Middletown, Pennsylvania

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JOHN MATTHEW MINKEL
Camarillo, California

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MARGARITA
MORELOS-HERRERA
Wilmington, California

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Natural Family Planning



NICHOLAS PAUL MOREY
Mercer Island, Washington

Whether Knowledge is Good for Its
Own Sake



SEANA MARY
KEKUIAPOIWANUI MORGAN
Fallbrook, California

Satan Fears Mary More than God



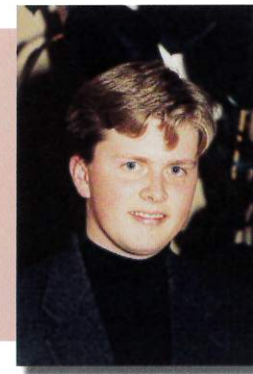
TERESA ELIZABETH MOSES
Clinton Township, Michigan

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Tree of Life in Sacred Scripture



JAIME ROBERTO MUNOZCANO
Nogales, Arizona

Dante's Fear is
the Beginning of Wisdom



MATTHEW GERARD
NEWHALL
Onalaska, Washington

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NYAMBU
Nairobi, Kenya

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Huntington Beach, California

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MOLLY CLAIRE O'BRIEN
Denver, Colorado

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SARAH CHRISTINE O'REILLY
Edmonton, Alberta, Canada

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MARGARET CELINA
AGNES ORTIZ
Tehachapi, California

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and the Common Good



MARY FRANCES PEDRY
Casper, Wyoming

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Dunnigan, California

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Key West, Florida

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STEPHEN DUEÑAS
RONNOW
Fountain Valley, California

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JOHN MARIE ST. FRANCIS
Martinez, California

How Machiavelli
Departs from Aristotle
Concerning Virtue



CHRISTINA MICHELLE SEITZ
Saint Paul, Minnesota

Why Dante
Must Travel through Hell



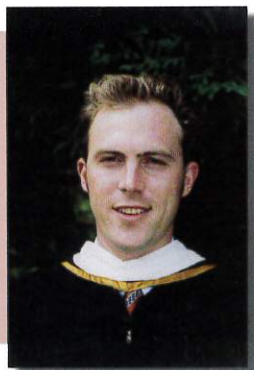
NICOLE ELIZABETH SHEMA
Belton, Missouri

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THERESA MARIE SMITH
Atlanta, Georgia

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ERIK ANDREW SOREM
Garden Grove, California

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JAMIE ANNE SPIERING
Powell, Wyoming

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ELIZABETH MARIE
THÉRÈSE SUSANKA
Ojai, California

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Complementary to the
Contemplative Life



BENJAMIN THOMAS TURNER
*Port Coquitlam, British Columbia,
Canada*

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Salvation of Logic



MATTHEW ENO TURRENTINE
Fairfax, California

Numbers in the Mind: Plato,
Aristotle, and the "Third Man"



LAUREN MARIE WASHBURN
Ben Lomond, California

Christ Prefigured:
A Consideration of the
Allegorical Sense of Daniel,
Chapter Three



LUCY ELIZABETH ZEPEDA
Alhambra, California

An Investigation of
the Tree of the Knowledge of
Good and Evil in Genesis

New Graduate Dies in Tragic Car Accident

Just before going to press with this Newsletter, the College received word that one of its graduating seniors, John Marie St. Francis (see picture above), was killed when his car ran off a dangerous section of California's Highway 1 at Salmon Creek in Monterey County's Big Sur Coast area on Sunday, June 8. The 22-year-old resident of Martinez, CA, was on his way to San Diego to stay with friends when the accident occurred about 9:30 p.m.

John Marie had planned to spend a year in Europe, where he had been accepted into a program in Poland to teach English. He was also considering a vocation to the religious life.

Dr. Tom Kaiser, a College tutor who knew him well said, "Everyone has been remarking about how John Marie seemed to get more focused and serious about his Faith and studies this past year, often serving at daily Mass." Family members reported that he had received the sacraments of Confession and Holy Communion at Mass earlier on the day of his death.

His funeral Mass was held at St. Buenaventura Mission in Ventura on June 16. He was interred in Ventura. A more complete profile on John Marie will appear in our Fall Newsletter.

Homily continued from p. 3

own way and according to own Trinitarian nature. And his own way is by a total, infinite self-surrender *pro nobis*.

May I address a word to the tutors? Many of the students would have remained strangers to Jesus of Nazareth, the humble and poor man, unless you had first recognized Jesus yourselves. Only through your own personal experience of Christ's pardon and forgiveness have you been able to offer to your students the necessary optic to discern Jesus' Eucharistic identity. "That which we have heard, seen and touched, we also proclaim to you so that our joy may be complete." May your joy as tutors be complete today.

Finally, dear graduates, before you can show others the distinctive and dear lineaments of the face of Jesus, I suggest that today you also ask for the gift of tears while contemplating Jesus' tears. The Sacred Scriptures say that "Jesus offered up prayers . . . with loud cries and tears." *Hebrews 5:7*. You may perhaps experience such a gift only through what St. Catherine of Siena called "the tears of fire." By that she meant weeping without shedding physical tears. It is the experience of those who wish to weep but cannot. It involves a true and holy longing which consumes the disciple in love.

With St. Francis of Assisi before the suffering face of Jesus, you may wish at times to dissolve your very life in self-giving through weeping for the salvation of others, but you are unable to do so. But be assured that "we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." *2 Corinthians 3:18*.

The Eucharistic community is the Holy Spirit's greatest pedagogy. These Eucharistic years here have shown that, despite all human sinfulness and perverse cunning, you can still believe that human nature is one and good and overflowing with possibilities. God's love has revealed to you that human existence is unified and comprehensive. For much can be forgiven among those who have "loved much." *Luke 7:47*.

The Value of Friendship

Matthew Goulding of Harvard, MA, was chosen by his classmates to deliver the Senior Address. A National Merit Scholarship Finalist and an accomplished violinist, Goulding turned down studying at the renowned New England Conservatory of Music and left a full-ride academic scholarship from Northeastern University to attend Thomas Aquinas College. Following is an excerpt from his remarks.

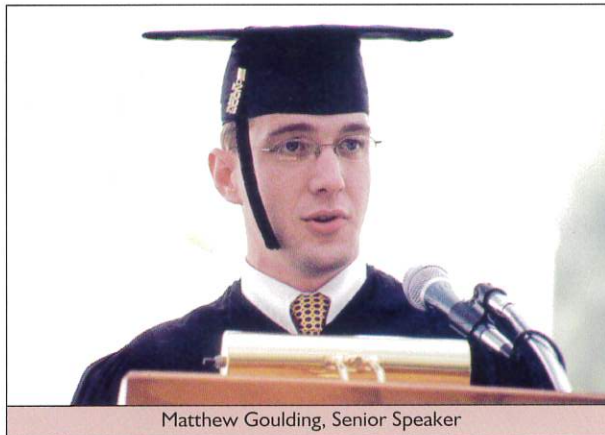
Throughout our four-year tenure at this College, we have heard much about the dangers of traveling the narrow path of the Christian life, which courses its way through the ever-darkening forests of modernity. We have heard about the pernicious lies of the devil, the violent immorality of the world, and the unbridled sensuality of the flesh. I imagine that all of you, my fellow classmates, have in some way already fought against these enemies.

It is tempting to imagine that the Christian journey through the world is *precisely* as I have pictured it – that is, that the journey is dangerous *only* because of the narrowness of the road and the darkness of the trees. The reality, of course, is that we are in danger not only from without but also from within – the remnant of our sinful nature is ever fighting for final dominion. We must, therefore, trust in the abundance of grace with which God has blessed us in all of its forms: prayer, the sacraments, the life of the intellect – and, friendship.

Why does *friendship* strike me as a point at which I ought to pause? When I first began to think about what words might be appropriate for an occasion such as this, my thoughts incessantly centered around my roommate, friend, and future groomsman, Bryan Martin. [Editor's note: Bryan Martin, class of '06, was critically injured in a car accident in April and lingered near death in a coma for several weeks; his condition has improved markedly since then.]

At that time, the words were coming out something like a eulogy – and, were it not for the grace of God, this address very well may have ended up as a eulogy. I thought of his intelligence, of his quiet devotion to this education, of his nobility and courage, of his sense of humor, of his love for Christ and the Church, of the pride he has for his father, of the many things that had just begun to flower in his life – and I thought of the tremendous response on this campus. One of our comrades fell, and we fell to our knees with him, crying out in prayer. I do not think it accidental that we witnessed such a display of friendship here, where the intellectual life is so wonderfully fostered.

The life of the intellect can flourish best and most beautifully when it is enjoyed in



Matthew Goulding, Senior Speaker

true friendship. Imagine: if one were to fill a room with intellectually well-formed individuals and make a record of the conversations, one might expect them to bear much fruit – but one also might be surprised to find the conversations spoiled by pride and vainglory.

With friendship, however, one wishes the best for another, submits to judgment in a spirit of humility and truth, criticizes with tact and care, thinks before speaking and considers before judging. One tries to convince because one loves, but also allows oneself to *be* convinced because one loves.

Without the humility that is mutually present in the most genuine of friendships, one is left only to one's own intellect, unchecked by the thoughts of others – and this can render the life of the intellect empty, dangerous, dissolute. The friendless intellectual and the lunatic are of one spirit – in absolute solitude they occupy a world all of their own.

Furthermore, friendship that is sustained through the mutual nurturing of the intellectual life is one of the greatest goods. Since friendship is a way of accomplishing one's own good by seeking after the good of another, to seek after the highest natural good for another – namely, the development

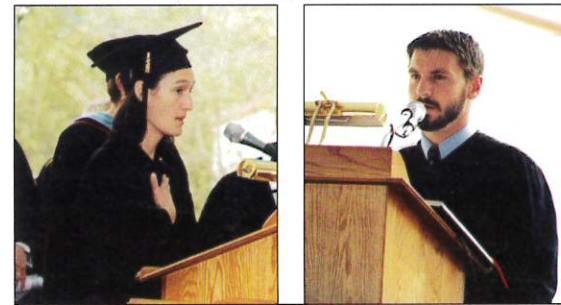


"The life of the intellect can flourish best and most beautifully when it is enjoyed in true friendship," said Goulding, as can attest senior girls (clockwise from top) Theresa Smith (Atlanta, GA), Seana Morgan (Fallbrook, CA), Magdalen Klobe (Andover, MN), Katherine Crooks (San Marcos, CA), and Mary Pedry (Casper, WY) who enjoyed an end-of-the-year faculty/senior softball game and BBQ, together with the annual burning of senior theses drafts, best demonstrated by Jereme Hudson (Arlington Heights, IL).

of the life of the mind – is to establish the friendship upon the surest of grounds.

This intimate relation between friendship and the formation of the intellect is even seen in the end of man: we are to know God and to love Him, and in this shall our blessedness consist. By the light of the Divine we shall enjoy contemplation of our Creator, and by adoption as sons of God we shall enjoy friendship with our Father. To the extent that we are friends to each other we shall look to such higher goods, and to the extent that we look to such higher goods we are friends to each other.

Therefore, I challenge you, my classmates. I challenge you to dedicate yourselves to the nurture and care of the friendships that have taken root in



Lucy Zepeda (l.) of Alhambra, CA, sang The National Anthem; John Minkel of Camarillo, CA, led the Pledge of Allegiance.

these four years. I challenge you to energetically and devotedly engage in those activities that manifest the love that you have for those to whom you have grown close. I challenge you to remember that in the city of man friendship is shallow and passing, but in the city of God friendship is profound and everlasting.

This day marks the beginning of a long journey, but if we persevere in faith, hope, and charity we have the anticipation of enjoying the vision of God forever. We have been given the twin gifts of friendship and intellect. Let us treasure those gifts so that together they may be lights that illumine our path and draw to God those whom He has not yet called. The star in the East shone above the Magi and guided them on their pilgrimage; we, too, are on a pilgrimage, and we, too, have a light.

And so, my fellow classmates, today we begin. We begin our journey through the world outside of this campus and beyond these hills. We begin our journey girdled with truth, protected by justice, shielded by faith, helmeted by salvation and armed with the Word. We begin our journey accompanied by the multitude of saints and guarded by the legion of angels. We begin our journey without fear.



Cardinal Stafford's Commencement Address (continued from page 1)

her Child on her lap, surrounded by these signs of mental discipline and knowledge.

Along with the liberal arts, one also sees depicted the signs of the zodiac and the human works associated with each of the twelve months. All of these constitute a superb homage from the School of Chartres to the Virgin of *Sapientia*, the throne of divine Wisdom. One sees why the Fathers of the Church called Mary, "the table at which faith sits in thought." The South and North Porches of the Cathedral also are impressed with the imagination of the same School. In the Creation series of the North Porch, for example, the face of Adam bears the exact "image and likeness" of the face of the Word Incarnate who is calling him forth into life.

The new College Chapel here will be a contemporary expression of faith. It will similarly reflect your experience of truth and freedom. Dedicated to Our Lady of the Most Holy Trinity, its bell-tower will be an exclamation point or a kind of light-house for the entire campus indicating that the search for wisdom is basic to this academic community. The tutors' conscious educational method and goal – "Christian education has divine wisdom as its ultimate objective" – will be clear to all.

Likewise, your journey over the past years has been a thorough introduction into the Catholic imagination. Its truth is symphonic. It is at once dialogical, doxological, analogical, liturgical, sacramental, and relational.

Above all, it is trinitarian and incarnational. Your chapel, with its title and in the harmony of its parts, will reflect both of these central mysteries. In fact, it will be a physical embodiment of a verse from the Book of Wisdom on which monks, prelates, architects and laity have meditated upon for centuries: "But thou, O Lord, hast arranged



"You now recognize that truth is not a human construct but a gift from outside one's self," said the Cardinal to the new graduates.

all things by measure and number and weight." *Wisdom 11:21.*

To be free is to affirm the truth of being. Truth does not arise after the exercise of freedom, but rather is discovered within the very act of freedom itself. You have learned that freedom of inquiry can only be exercised within a context in which the question of truth arises within the question of freedom and not after it. May you never forget the joy when you first discovered that obedience to truth is freedom.

David Schindler has rightly emphasized the Trinitarian foundation of the lay confessor's freedom in the academy:

What holiness requires, precisely *in its implications for the mind*, is that we come to see all of reality as made in the image of the Trinitarian God revealed in Jesus Christ, hence in the image of the *Logos* who is (Eucharistic) love; that we thereby help to draw out of creation, out of every fibre of every being in the cosmos, its *meaning* or *order* as a creature destined, in and through love, to glorify the Father."

Continued p. 9

Cardinal Stafford's Commencement Address (continued from previous page)

You have dedicated four years to the search for truth. That is no small part of your lives. You now recognize that truth is not a human construct but a gift from outside oneself. As one of your college's formative documents says, "Men do not create truth; they discover it."

Together with the polarity between existence and essence in the structure of being, a similar polarity is seen in the three transcendentals of being: the polarity between form and splendor in the beautiful; the polarity between obedience and freedom in the good; and the polarity between subject and object in the true.

Truth is acknowledged when an existent object is immediately unveiled and present to the consciousness of a knowing subject. Polarity means that the poles of the knowing subject and the known object exist strictly through each other.

Above all, years of philosophic dialogue have taught you to shudder in awe before the abiding mystery of being. The dependence of being for its explication in the existent is a definitive indication of the contingency of all perceptible being.

Moreover, in so far as every existent partakes in the non-subsistent fullness and perfection of being, so St. Thomas can draw an original, unexpected, and foundational correspondence between God and creature, "*Ipsium esse est similitudo divinae bonitatis*. (Being is a likeness of the divine goodness)." Once one has been grasped by this truth, all reality is transformed. Do not allow yourselves ever to let go of the day when you first said 'Eureka!' here at Thomas Aquinas College when confronted with the implications of the polarity of essence and existence.

Your experience of the wonder of freedom and your taste of the sweetness of divine wisdom in this academy are rare phenomena today.

Clearly, man cannot capture created being in all of its elusive complexity. Something always transcends our understanding. The experience is analogous to the Heisenberg uncertainty principle of quantum mechanics. In the polarity of its existence and essence being will remain always veiled. As soon as one believes that he has gotten his hands on either essence or existence, it points immediately to the other pole as the seat of the mystery.

For example, the sound of one note of the piano in Beethoven's *Emperor Concerto* is perceived as surpassingly beautiful within the total ensemble, but it exists no longer as soon as it is heard. When one considers the essence of music as easy to fathom, it quickly reminds one that one has not grasped it unless one has also taken into account and solved the riddle of its existence. Yet when one takes existence for granted, it points to its essence, that is, the interiority of its being, which externally exceeds everything one has grasped so far, as Hans Urs von Balthasar teaches.

Each thing possesses its own unique self-being which, in turn, grounds its own intrinsic, incommunicable value. In an ascending scale, this holds true for inanimate objects, for vegetative life, for the animal world, for man, for angels, and for God.

Never forget the mysteries of being unveiled for you here. Your studies of both the Athenian and Jerusalem Stoa have pointed the way to the truth of being. Continue to recognize the unavoidable, but scarcely acknowledged, polarity expressed in two Greek terms: truth as *theoria*, the subject's observant, contemplative attitude towards the object on the one hand, and truth as *poiesis*, the subject's spontaneous, creative, normatively measuring posture towards the same subject on the other hand.

Both *theoria* and *poiesis* are necessary for the creative act of discovering the truth. This process is both an act of justice and an act of love in so far as one acknowledges that it is an inextricable interweaving of receptivity and spontaneity.

I said earlier that the Catholic imagination is analogical, and its content is very specific. The concrete analogy of being is the cruciform image of Christ. It is in this foundational analogy between



"Your mission in the academy has been to see that sanctity proper to Christology and liturgy is intrinsic to the mind and hence to the order and methods of the 'logic,' the *logos*, of the academic endeavor," Cardinal Stafford reminded the new graduates.

God's crucified Son and human love that the Church asserts that every true likeness between God and his creatures implies an ever greater unlikeness.

This is the sublime teaching of the IV Lateran Council. "Between God and creatures there can be noted no similarity so great that a greater dissimilarity cannot be seen between them." St. Thomas taught that knowledge is a question of a *relation, an inherent, intrinsic relation* of one being to others, the order of which is disclosed in the creation of all things by and in the Triune God revealed in Jesus Christ crucified. Knowledge is a relation of God the giver of created being who in an act of love calls out to the creature.

Thus it is the fierce Catholic conviction that the concrete otherness and similarity between God and man is embodied in the abandonment of the crucified Son of God to death and hell. It is here, in the culminating event of the Incarnation, that the similarity and ever greater difference between God and creature can best be seen. Here and here alone do we begin to think both of the freedom of God that is entailed in the power to bestow divine love without reserve and limit, unconstrained by any imaginable distance, threat or absence and of man's free response to this divine drama.

To see this requires a profound conversion of mind. During these years you have been precisely about this task, the conversion of your minds. St. Paul articulates the challenge, "Do not be conformed to this world, but be transformed by the *renewal* of your mind that you may prove what is the will of God, what is good and acceptable and perfect." *Romans 12:2*.

Paul describes the source and reason for this conversion of mind: your baptism into Christ Jesus. "Do you not know that all of us who have been baptized into Christ Jesus were baptized into His

death? We were buried therefore with Him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in *newness* of life." *Romans 6:3-4*. Your mission in the academy has been to see that sanctity proper to Christology and liturgy is intrinsic to the mind and hence to the order and methods of the 'logic,' the *logos*, of the academic endeavor.

In concluding I wish to be very frank about the reality you face. Your experience of the wonder of freedom and your taste of the sweetness of divine wisdom in this academy are rare phenomena today. You are entering a world dominated by the conviction that knowledge is preeminently power.

For Francis Bacon, one of the founders of the contemporary academy, and for those engaged in typically modern science, reason is instrumental; its task is to isolate and analyze objects. The relationship of one object to another is reduced to being in external, extrinsic juxtaposition to the other.

Each entity maintains its integrity only by independence from all others. Any unity ascribed to separate entities is simply mathematical after the manner of an aggregate or sum. *Homo technologicus* identifies himself with the power to objectify and remake, and by this act attempts to distance himself from all the particular features which are the objects of potential change. Instrumental reason attempts a radical disengagement from the self.



The first African woman to graduate from the College, Maria Nyambu of Nairobi, Kenya, plans to devote her life to defending the Holy Father's vision of family life in African nations.

Graduates of this academy need to be critically aware of this mind-set. As you move into the wider world, I urge you to resist any attempt to establish a definitive disjunction between practical and intuitive intelligence. Such an attitude represents a despairing refusal to acknowledge the fundamental mystery of being. The technological/mechanical mind-set can never thoroughly exhaust the mystery of being, nor totally master it.

Opposed to this power-mechanistic motivation is the ancient Catholic perception of knowledge: the order of intelligence or knowledge is more a matter of love and beauty. St. Thomas Aquinas taught, "All cognitive beings know God implicitly in whatever they know." How does one know this? You discovered it when for the first time you came to an awareness of God and found that you were meeting an old friend. Isn't it extraordinary that when you came to know God explicitly for the first time, you in fact recognized Him.

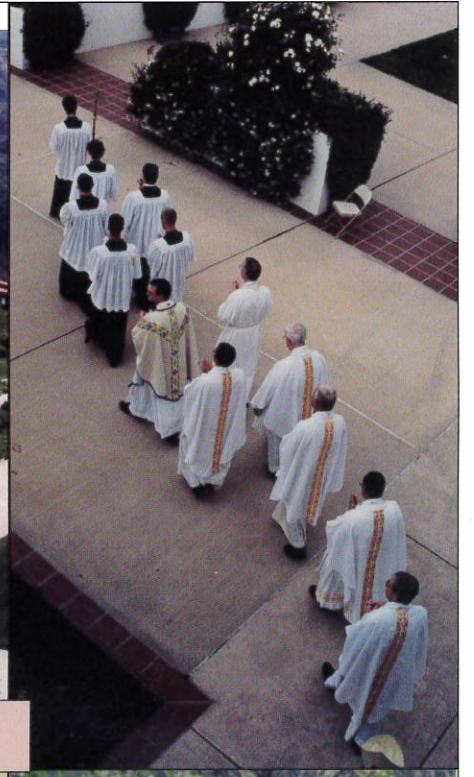
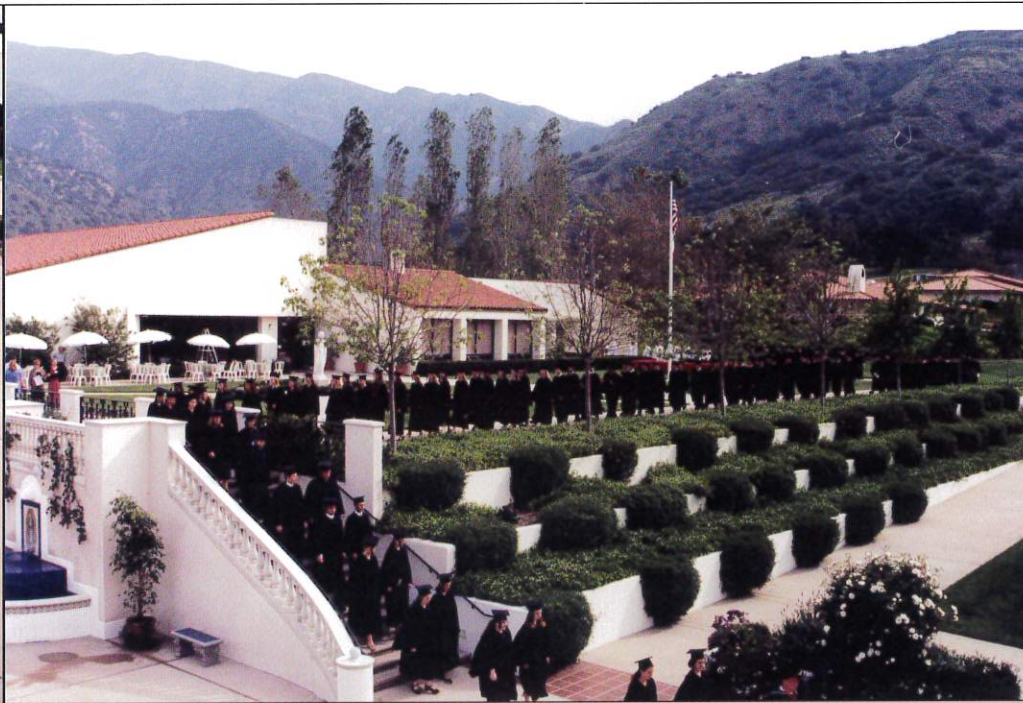
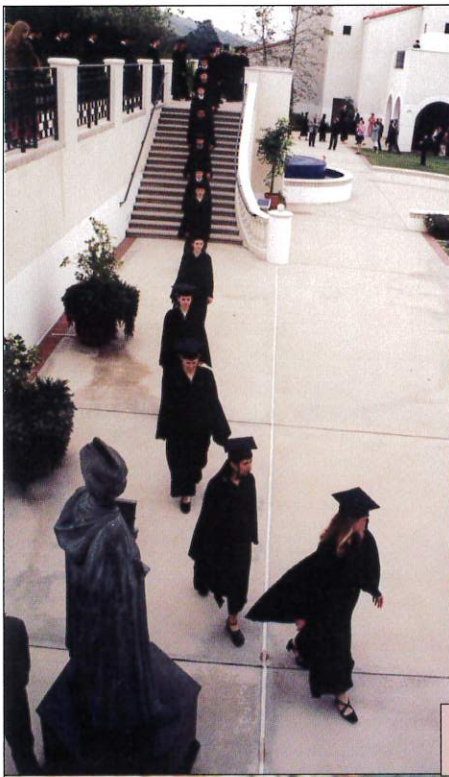
By studying the metaphysics of being, each of you, some to a greater degree than others, has experienced a deeper undertow of thanksgiving for the gift of existence. And that is matched by a quality of modesty, increasingly foreign to a litigious and rights-conscious modernity, which instinctively thanks God and restrains the self.

My prayer for you is that you will thank God that "for freedom [he] has set [you] free." My further prayer includes the final part of St. Paul's exclamation, "Stand fast therefore, and do not submit again to a yoke of slavery." *Galatians 5:1*.

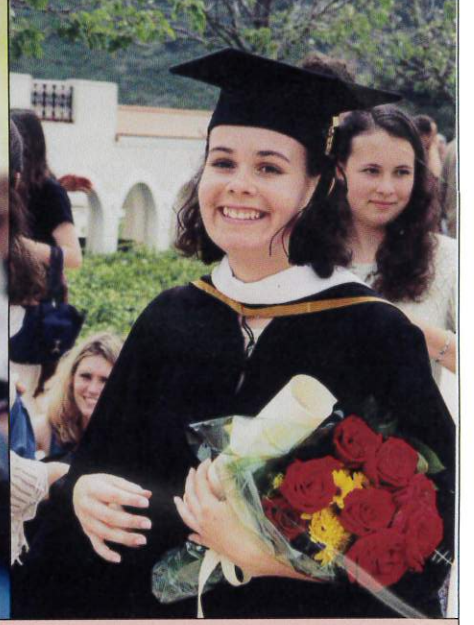


Ken Skinner (rt.) Executive Director of the Fritz B. Burns Foundation, a long-time and substantial benefactor of the College, was, along with his wife, Joyce, one of the many friends of the College to attend Commencement ceremonies.

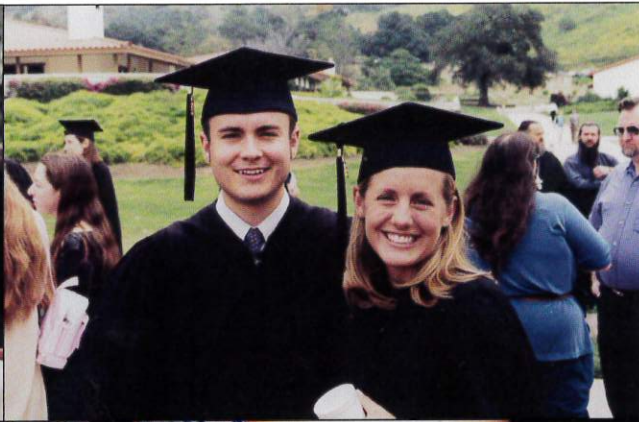
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COMMENCEMENT - MAY 17, 2003



ABOVE: Seana Kekuiapoianui Morgan blossoms in her Hawaiian ancestral adornment, while everything is roses for Celine Ortiz (right). BELOW: (clockwise from top left): Andrew DeSilva (Ojai, CA) with parents Jim and Maureen Finley (both Class of '76); soon-to-be-married Nick Morey (Mercer Island, WA) and Jessica Erramouspe (Shoshoni, WY); a little fan congratulates Sarah O'Reilly (Edmonton, Canada); Jacob Aguirre (Redlands, CA) with Morgan Branch (Vale, OR) (right).



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Calendar of Events

- Great Books Seminar Weekend IJuly 18 - 20
- Great Books Seminar Weekend IIJuly 25 - 27
- High School Summer Program.....July 27 - August 8
- Freshman Orientation Begins..... August 22
- Convocation Day August 25

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