

# THOMAS AQUINAS COLLEGE NEWSLETTER

## SUMMER 2004

– Celebrating the Class of 2004

### Cardinal Arinze Presides At Commencement

On Saturday, May 15, his Eminence Francis Cardinal Arinze, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, received a standing ovation from the 71 graduates and their 1,400 guests at Thomas Aquinas College's 30<sup>th</sup> Commencement. During the ceremony, the College awarded Cardinal Arinze its highest honor, the Saint Thomas Aquinas Medallion, in recognition of his extraordinary dedication to God and the Church.

"The depth of Cardinal Arinze's faith and his love of the Church were manifest in the moving exhortation he delivered to the graduates and their assembled guests," said Dr. Thomas Dillon, President of the College. "They responded enthusiastically to his personal example, his direct and heartfelt words, and his call to Christian service and evangelization."

A native of Nigeria, Cardinal Arinze was baptized into the Faith at the age of nine by his parish priest, the first Nigerian to be beatified, Blessed Michael Tansi. He was ordained Bishop of Onitsha, Nigeria, in 1967, but spent the next few years in Biafra as a fugitive during the Nigerian Civil War. Upon returning to his diocese in 1970, his efforts to restore the Church bore tremendous fruit. During his tenure as president of the Nigerian Council of Bishops (1979 - 1982), the number of Catholics in the country doubled. In 1982, Pope John Paul II appointed him to the Roman Curia, first as head of the Pontifical Council for Interreligious Dialogue and subsequently, the Congregation for Divine Worship. He was elevated to the dignity of Cardinal in 1985.

Rejecting current intellectual fads such as moral subjectivism and theological relativism, in his Commencement Address (see below) Cardinal Arinze instead directed the graduates to be courageous in their witness to Christ in their families and professions. In his Baccalaureate Mass homily (see column at right), the Cardinal also defined the role of the Catholic college in enabling young men and women to perform this work of evangelization by helping to properly form their consciences.

Brendan Wicke from Stockton, California, was elected by his classmates to deliver the Senior Address (see page 11). His talk happened to dovetail with Cardinal Arinze's: Wicke spoke of the supernatural courage that he and his classmates would need in order to fulfill Christ's command to "go into all the world and preach the good news."

For a CD of highlights from Commencement 2004, please call Christi Canchola at (800) 634-9797.

### "Put Out into Deep Water"

2004 Commencement Address by Francis Cardinal Arinze

President of Thomas Aquinas College, the Board of Governors, the faculty, parents, and friends of the graduands, my dear brothers in the Catholic priesthood, and especially you, the young graduands, this is your day.

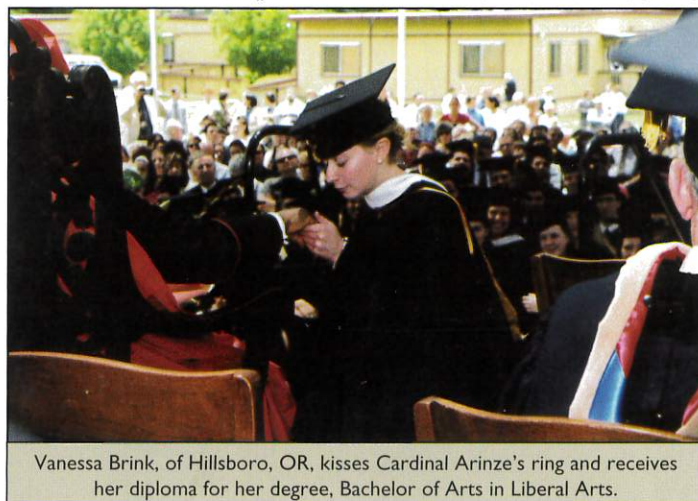
#### You are Being Sent Forth

For four years you, dear graduating seniors, have been very much a part of the life and work of Thomas Aquinas College. Within these hallowed walls the many-sided educational process of formation and information has been taking place. The faculty and yourselves have been the chief actors. But all the

other people who contribute to the life of such an academic institution have also played their part. They are represented here today.

You have spent four years perfecting yourselves in the arts and the sciences, learning what past generations have written, said, done, or made, and yourselves learning to contribute to the patrimony of humanity by also writing, saying, doing, and making. And you have done all this and striven to develop your reasoning powers under the light of the Catholic faith. You believe in Jesus Christ, His Gospel, His Church that He founded to continue His work until the end of time.

Now you are being sent forth. Thomas Aquinas College is sending you into the wider world to bring the good news of what you have seen and heard to your brothers and sisters. It was our beloved Savior Jesus Christ who said to Simon Peter in the boat on the Sea of Galilee: "Put out into deep water and lower your nets for a catch." (Lk 5:4) In an analogous way, your *alma mater* is saying to you: "Go out into the world, outside this College, and share with humanity what you have been enriched with in this institution these four years."



Vanessa Brink, of Hillsboro, OR, kisses Cardinal Arinze's ring and receives her diploma for her degree, Bachelor of Arts in Liberal Arts.

### "Walking in the Light of Christ"

Homily by Francis Cardinal Arinze  
Baccalaureate Mass 2004

#### The Light of the Holy Spirit

My dear brothers in the priesthood, my dear graduands, dear brothers and sisters in Christ: In this Votive Mass of the Holy Spirit, the Church prays and reflects very much about the light of the Holy Spirit, about God teaching the hearts of His faithful people by sending them the light of His Spirit, and about that Holy Spirit giving us right judgment. The Church prays also for the joy of the comfort and guidance of God's Holy Spirit, that we be freed and cleansed from our sins, and that we be made rich in love for God and for one another.

At this solemn Baccalaureate Mass, we reflect on the importance of this major milestone in the lives of these young people, these graduating seniors. In the first lesson, just read, Christ promises His Apostles the Holy Spirit as He sends them to be His witnesses everywhere until the end of the world. In the second lesson, St. Paul writes the Romans about the importance of living their Christian freedom under the guidance of the Holy Spirit so that they produce fruit worthy of this Spirit. And in the Gospel, our beloved Lord and Savior Jesus Christ spells out in the eight Beatitudes the manifesto, the way of life, of the Kingdom of God that He was inaugurating.

The road to our reflection is marked out for us. We are educated in freedom in the Spirit. We are to walk in the light of Christ. Our conscience, our practical guide, is to be aligned to the truth. And we are grateful to this Catholic College for its contribution in this whole direction.

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There are many *aeropagi* in which you can do this. Let us select three of them: the family, your profession, and in the direct sharing of your faith with others. You will be able to do all this as witnesses of Christ if personal prayer and sacramental practice are the climate in which you live. Our reflections will now focus on these four points.

#### Witnessing to Christ in the Family

You will want to witness to Christ in the family. The family, the fundamental cell of society, is the primary place where you will be called upon to witness to Christ. And marriage is the gateway into the family.

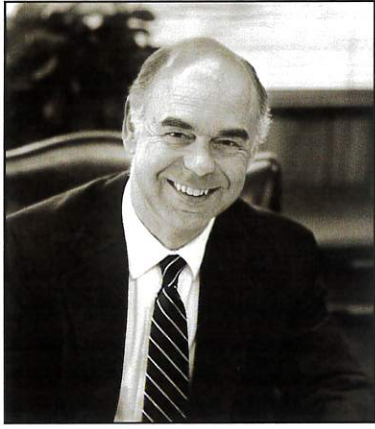
If we want a machine to function well – for example, a computer or a 747 Jumbo Jet – we will have to follow the maker's instructions. Marriage and the family come from God the Creator: "Male and female he created them. God blessed them, saying to them: 'Be fertile and multiply.' God looked on all He had made and found it very good." (Gen 1:27-28) Number one is marriage and the family. If we want marriage and the family to function well, we will have to make up our minds to follow the

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#### Special Commencement Issue

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## Address to Seniors

*Each year, following the last 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, but there is also some serious reflection. Following are President Thomas E. Dillon's remarks to the Class of 2004 at the President's Dinner on May 12, 2004.*

“First, on behalf of the entire faculty, let me congratulate all you seniors on having today completed the College’s academic program.

Think again about the kind of texts you have worked your way through over the years: Descartes’ *Geometrie*, Newton’s *Principia*, Augustine’s tract *On Grace and Free Will*, Saint Thomas’ *Treatise on the Trinity*. Yours is no small accomplishment, and hearty congratulations are in order.

Because you studied here – because you were willing to submit yourselves to the curriculum we presented you and to the tutors who guided you – you have what few college graduates in America have: a grounding in the great works that have shaped our civilization and an intellectual habituation that empowers you to tackle nearly any subject from the inside and to make reasoned judgements concerning the various claims made about the nature of reality. You are especially fortunate to have been able to encounter the rich intellectual tradition of the Church and to study her wisest teachers – wise especially because of their own docility to Christ and to His Church.

You have been afforded four years apart from the cares of the world to develop intellectual and moral virtue, and there are very few so fortunate as you, because there are very few who have been given such an opportunity to acquire these genuine human goods.

What you must *now* face is, in many ways, daunting. Not daunting because of the uncertainty of the future, because of the vicissitudes of fortune that await you, or because of the practical necessities that will increasingly press themselves upon you – college graduates have always faced these things.

What is daunting is that you are beginning your adult lives in what is more and more a post-Christian age. Ours is not a time that awaits the good news of the Gospels. Rather, ours is a time that has heard Christ proclaimed and, by and large, explicitly rejects Him. Yet, you are called to be witnesses of Christ. This is daunting.

As you leave the comforting and idyllic confines of this peaceful little valley of Ferndale, you will, in order to live out what you have learned here, need great strength, you will need prudence, and you will especially need an abundance of God’s grace. You leave a community of friends who care about you and who support you in your desire to perfect your minds and your souls. You are re-entering a culture which, even in these past four years, has grown more hostile to the Catholic faith, to the pursuit of virtue, and to the worth of reason.

My advice to you, however, is not to worry too much about conquering the world and setting it straight. The truth that we all have to worry about, first and foremost, is conquering ourselves and setting ourselves straight. Yes, you will be called upon to be leaders in your families, in your communities, and in the Church. But you will be

in the best position to lead if you have the integrity to be followers – to be in your own lives, day by day, in the little things, followers of Christ.

It is unlikely that many of you will be tempted to be great sinners. The devil rarely tempts us to do what is reprehensible to us today – rather, he tempts us to give in the tiniest bit here, and to yield to something that hardly matters over there, until sometime, down the line, what was unthinkable doesn’t seem so bad.

What you and I face, of course, is essentially no different from what anyone faces who struggles against original sin, and the beam in our own eye is usually enough to occupy us for a lifetime. In a way, however, our spiritual task is made especially difficult because our culture virtually worships the seductive allurements of sensuality, wealth, and honor, as it disdains temperance, charity, and humility.

We are, like it or not, children of modernity, and modern man sees himself as a god unto himself – we shall, in our self-importance, not be subject to the divinely-created order, but we shall, according to our desires, decide upon our own order, and make ourselves the measure of all that is. As you are quite aware, the consequence of this is that everything is turned upside down and inside out, as we absurdly deny what is our true good and foolishly attempt to force illusion to be reality.

I certainly don’t want to say that there is no hope, because surely there is. You have the sacraments, you have God’s grace, and you have the gifts God has given you in your education here. Be courageous, be prayerful, and be hopeful – but have a plan of action, with devotion to Christ at its center. It is so easy to become complacent, to

slip away – imperceptibly so at first – and then more and more. Yet the stakes are not just high, they are beyond measure.

Your class quote for the Commencement program is especially pertinent to all this. Your motto is the same as the one taken by the Holy Father himself – *Totus Tuus*. What an excellent thing to strive for. Two simple words, but not too simple to live out. The *tuus* doesn’t seem so arduous. It is easy to say that we are Yours, O Lord. It is the *totus* part that is difficult. If we are to belong to Christ wholly and completely, there is no room for lukewarmness, but only for fervor. There is no room for self-indulgence, but only for self-sacrifice. How, then, are we to be wholly Christ’s, *Totus Tuus*?

Let me read Pope John Paul II’s own words about this motto, taken from his wonderful little book *Crossing the Threshold of Hope*:

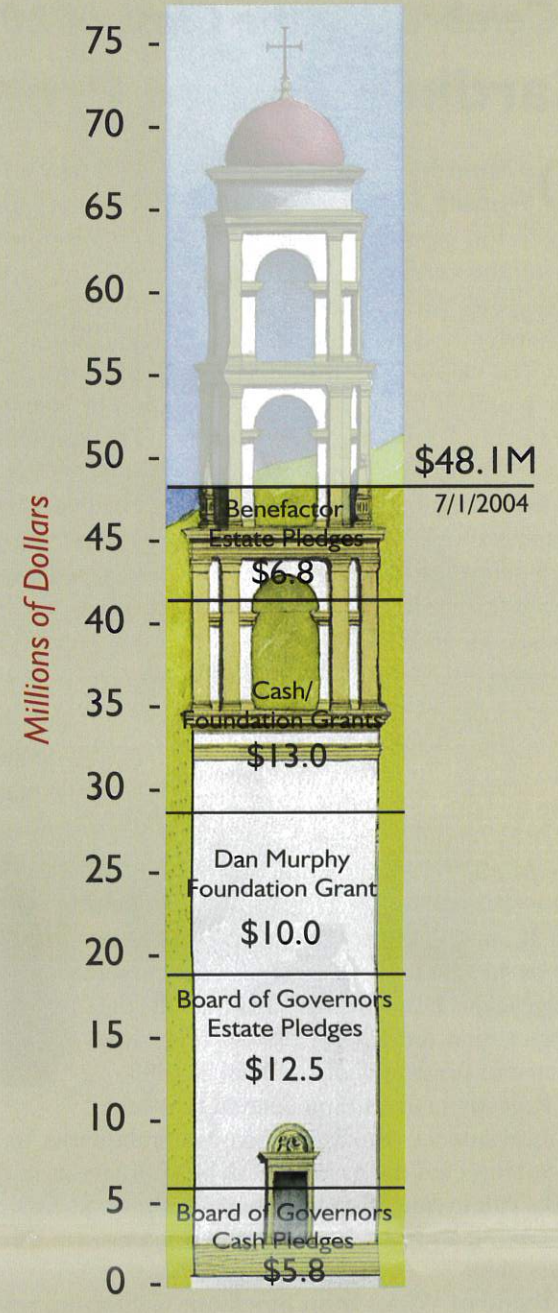
*Totus Tuus*. This phrase is not only an expression of piety, or simply an expression of devotion. It is more. During the Second World War, while I was employed as a factory worker, I came to be attracted to Marian devotion. At first, it had seemed to me that I should distance myself a bit from the Marian devotion of my childhood, in order to focus more on Christ. Thanks to Saint Louis de Montfort, I came to understand that true devotion to the Mother of God is actually Christocentric; indeed, it is very profoundly rooted in the mystery of the Blessed Trinity, and the mysteries of the Incarnation and Redemption.

What the Holy Father is suggesting here is that if your motto is *Totus Tuus* you are implicitly proclaiming a devotion to Mary, who will be helpful to you in living out your desire to be devoted wholly to Christ. Mary is for us both a

**You will be in the best position to lead if you have the integrity to be followers – to be in your own lives, day by day, in the little things, followers of Christ.**

## Campaign Update

July, 2004



model and a mediatrix, and to turn to Mary – as the Holy Father does – is to put ourselves further on the road toward wholly serving Christ.

Every year at this dinner I like to suggest to the graduating seniors that they make Saint Thomas’ prayer for after Holy Communion their own, and now I suggest this to you as well. Here is what Saint Thomas has to say, in part, in that prayer:

May this Sacrament perfect me in charity, in patience, in humility, in obedience, and in all the other virtues.

I have always been struck by the fact that in Saint Thomas’ prayer we implore that the Eucharist perfect us in four virtues that are explicitly named: charity, humility, obedience, and patience. Upon reflection, I see that these virtues are especially Marian virtues. Consider Mary’s great love of God, her humble acceptance of and obedience to the divine plan, and her patient endurance of her sufferings at the foot of the Cross. In reciting Saint Thomas’ prayer after Communion, we are asking, then, that we become more like Mary herself.

So as you develop a plan of action and a plan of prayer for your life *after* Thomas Aquinas College, let me suggest that you follow the Holy Father’s example and deepen your devotion to Our Lady.

Finally, let me conclude this little talk by exhorting you to pray for your parents in thanksgiving for the sacrifices they have made to send you here, for the College’s benefactors, without whose support Thomas Aquinas College would not exist, and for the College itself, that we might always do God’s will.

I pray that God will bless you all, that He will keep you in His grace, and that He will guide you on your way as you attempt to live out your adopted motto, *Totus Tuus*.

May He be with you always.



# Baccalaureate Mass Homily

Baccalaureate Mass Homily - continued from p. 1

## Human Freedom in and according to God's Ordering

First of all, human freedom is in accordance with God's ordering, but it has to align itself to God's plan. God is good. He alone is good. (cf: Mt 19:17) He is goodness itself. He created us. He loves us. He knows perfectly well what is good for us. God has written this law into our nature. The ten commandments are an expression of God's plan of good for us. Before giving us the ten commandments on tablets of stone through Moses on Mt. Sinai, God first engraved the ten commandments in the human heart, in human nature, so much so that peoples and cultures not yet reached by the Gospel of Jesus Christ understand, more or less, the ten commandments. That is the will of God for us, that is the natural law, or, if you like, the eternal law of God with reference to us humans. That is God's, the Maker's, instructions for us.

This law of God is for our good. It protects our freedom. When we accept this law and live according to it, we are free. When we go against it, we abuse our freedom and damage ourselves. The railings on top of a 30-story building are meant to protect the visitors from falling off. The railings are not meant to take away the freedom of the visitors to run around. They are not meant to curtail their freedom to go where they like. If a particular visitor, less advised, ignores this obvious fact and declares that he or she is not going to be bound by the railings on top of a 30-story building, and he will go where he likes, then he will fall headlong down and become an orthopedic case, that is, if he is still alive! He has abused his freedom.

Freedom does not mean I do what I like. Freedom means I follow the Maker's instruction so that I become all I can become. You cannot reach the height of your potential against the plan of God. You cannot become all you can become against the instructions of your Maker.

It is not we who create the objective order of moral right and wrong. This is God's prerogative. It is not we who make a thing right or wrong. It is God who made it so. Genuine human freedom should not be interpreted to mean absolute moral sovereignty. We become truly free when we recognize and accept God's arrangement. In this sense, Jesus has told us, "If you remain in my word, you will be truly my disciples, and you will know the truth, and the truth will set you free." (Jn 8:31-32; cf: John Paul II *Veritatis Splendor*, 35, 36)

So the truth does not depend on "I think," much less on "I say." Sincerity is good, but it is not the only virtue. There is another virtue called objectivity. Every professor of mathematics knows that. If sincerity were the only virtue required, all of the students that did arithmetic would pass because all of them were sincere. But the professor is not satisfied with sincerity alone; there will have to be objectivity. Again, today is Saturday. You may think it is Sunday. You may declare it is Friday. You may actually be a good person, and also very sincere. But it is *Saturday*.

Original sin took place because Adam and Eve tried to gain superior knowledge by asserting their freedom to act against the clearly known will of God. They knew the will of God. They decided to go against it. They fell. They became slaves. Their lower instincts began to rebel against reason. St. Paul describes the ensuing disorder. In his Letter to the Romans he writes, "I discover the principle that when I want to do right, evil is at hand. For I take delight in the law of God, in my inner self, but I see in my members another principle at war with the law of my mind, taking me captive to the law of sin that dwells in my members.



"Redemptionis Sacramentum is the best we could offer: how we celebrate Mass, who receives Holy Communion, how we adore the Blessed Sacrament in the chapel, and how the tabernacle is to be in the church."

Miserable one that I am! Who will deliver me from this mortal body?" He replies, "Thanks be to God through Jesus Christ our Lord," (Rm 7:21-25) that is, Christ will save us with the splendor of the truth if we will have the objectivity to subject ourselves to the splendor of the truth shining in the face of Christ.

**Faith is not simply a set of propositions to be intellectually accepted. Rather it is life in Christ. It is lived knowledge of Christ.... Lived out authentically, faith becomes a witness.**

As the founding document of Thomas Aquinas College puts it, "Divine revelation, therefore, frees the faithful Christian from those specious and yet absurd notions of freedom which, because they are false and subvert the life of reason, deceitfully enslave all who believe in them. In particular, it teaches that self-rule is not the same as independence, but rather that the assertion of complete independence destroys the capacity for self-rule." (*A Proposal for the Fulfillment of Catholic Liberal Education*, 1969, pp. 21-22)

To escape this self-imprisonment, human freedom has to learn to walk in the light of Christ. "Self-imprisonment," yes, because every sinner is a prisoner. The sinner is the prisoner of uncontrolled instincts. The sinner built to himself or herself a prison, put an iron door there, went inside it, locked it, put the key in their pocket, and then cried out "They have imprisoned me!" Who imprisoned you? You have the answer in your pocket. You are the architect of your own misery. You refuse to walk in the light. You cannot be saved against your will. You have to be willing to open your eyes and walk in the light, the light of Christ.



College Chaplains (l to r) Fr. Andrew Koch, Fr. Wilfred Borden, and Fr. Michael Perea concelebrated the Baccalaureate Mass with Cardinal Arinze.

## Walking in the Light of Christ

Jesus Christ is "the true light which enlightens everyone." (Jn 1:9) We are called to become "light in the Lord," "children of light," says St. Paul to the Ephesians. (Eph 5:8) We shall be made free and holy by "obedience to the truth." (1 Pet 1:22) Obedience to the truth does not humble us. It makes us better. If you are doing mathematics, acceptance of reality frees you. If you are doing science, obedience to what is fact liberates you.

For all this to happen in the area of faith, our faith must be dynamic and living faith in Jesus Christ. This faith is not simply a set of propositions to be intellectually accepted. Rather it is life in Christ. It is lived knowledge of Christ. It is life according to the eight Beatitudes announced in the Gospel just read. It is the whole-hearted entrusting of oneself to Christ. Christ, you have the words of life; to whom else shall we go? You are the truth. You are the way. It is communion of love and life with Christ who described himself as "the way, the truth, and the life." (Jn 14:6) This faith in practice shows itself as love of God and love of our brothers and sisters. (cf: *Veritatis Splendor*, 1, 88)

Jesus calls us to this life in communion with Him. He says, "If you love me, you will keep my commandments." (Jn 14:15) St. John, the beloved disciple, is clear; he says, "God is light, and in Him there is no darkness at all. If we say, 'We have fellowship with Him,' while we continue to walk in darkness, we lie and do not act in truth.... The way we may be sure that we know Him is to keep His commandments," says St. John. (1 Jn 1:5-6; 2:3)

Lived out authentically, faith becomes witness: "If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me," says our Savior. (Lk 9:23) Lived to its final and radical degree, the life of faith ends in martyrdom. It may be martyrdom of blood for those killed for Christ, or it may be martyrdom of an heroic Christian life where a person bears the trials of every day with fidelity and constancy. "No one has greater love than this, to lay down one's life for one's friends." (Jn 15:13) St. Paul knew what it meant to live for Christ and in Christ: "For me, life is Christ, and death is gain." (Philp. 1:21) The martyrs exercised freedom and life in Christ and defended moral truth to such an heroic degree that they were ready to die rather than commit one mortal sin. Therefore the Church proposes them for our imitation.

## Conscience and Truth

Truth, yes. But what of conscience? If a person says, "But my conscience tells me that this is right," what are we to reply? The voice of conscience is important. The Fathers of the Second Vatican Council call conscience "the most secret core and sanctuary of the human being. There the human being is alone with God, whose voice echoes in the depths of the person." (*Gaudium et Spes*, 16)

How we conceive the relationship between freedom and law is intimately connected with how we understand moral conscience. Freedom and law are not to be set against each other. Many people understand conscience to mean, "For me, this is right." Another says, "For me, that is wrong." You say, "I am not going to impose my own moral vision on you." So, for you, this may be Saturday. For me, it is Sunday. Another says it's Friday. Another says it's Thursday evening.

"In the depths of his conscience," says Vatican II, "the human being detects a law which does not impose on the person but

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# Cardinal Arinze's Commencement Address

Commencement Address - continued from p. 1

plan of the Maker, God, Creator, who is the origin of love and life. What would you say of a person who bought a computer and rejected to look at the instructions, and refused to switch on the electricity, and says he will ignore even the mouse and all those gadgets because the computer is his? Well, what would you say of a rich person who bought a Jumbo Jet, a whole 747? He wants to fly from JFK to Heathrow. You say to him, "What of the control tower?" He says, "I don't take notice of that." "What roadmap will you follow?" "I couldn't care less." "What of the maker's instruction? This machine is rather complicated. What of aviation regulations?" He asserts, "This Jumbo Jet is mine." That's what he says. But what I say is that I will not be anywhere within 100 miles of his route. If you want a machine to function well, it is in your own interest to follow the maker's instructions

The Second Vatican Council calls the family a "community of love." (*Gaudium et Spes*, 47) In marriage and the family, husband and wife grow to human and spiritual maturity by their mutual love which necessarily includes readiness to make sacrifices for each other. Every successful husband and wife know that you build that big basilica called "marriage success" by the stones and brick walls of sacrifice and mutual surrender.

The family is the place which God has made for the origin and nurturing of new life. We don't come into this world independent, catapulted from the sky. "By their very nature," says Vatican II, "the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown." (*Gaudium et Spes*, 48) The child needs so much attention. A goat born can walk on the same day; not a child. The child needs nine months, and some don't even at that time. And then care, and then school, and then college, and then...before the child can stand on his or her own.

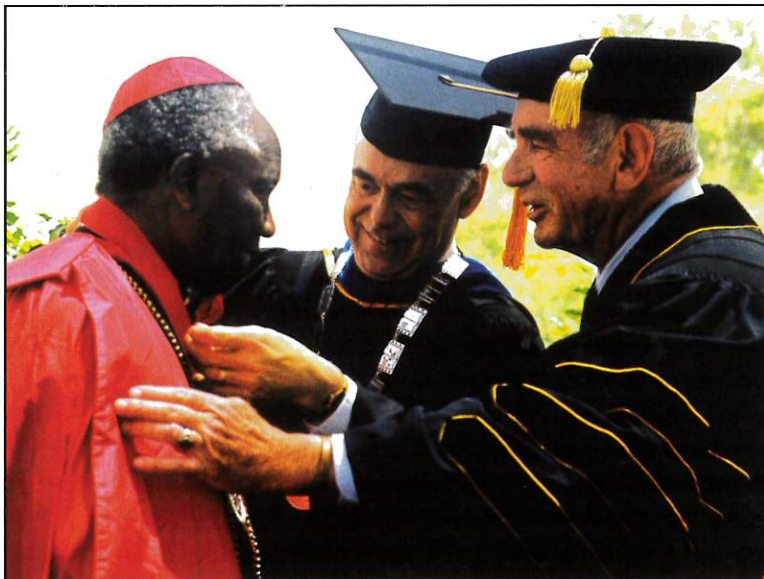
Therefore, the Maker has His instructions. You know the usual controverted areas, which some people decided to discuss: premarital relations, contraception, abortion, infanticide, euthanasia. These are against the Maker's instruction. They are not Church law. They are not Catholic regulations. They are just built by the Creator into the nature of the human person.

Tomorrow, in the Vatican City, the Holy Father will canonize half a dozen people. I will mention one of them: Gianna Beretta Molla. She was a medical doctor from around Milan. She had three children, a very happy family. She was expecting a fourth child. Her fellow doctor said, "Gianna, you are a doctor. You know very well that this pregnancy is going to be a very difficult one. You will probably die. Let's do what we can do. We'll remove the baby" – which some prefer to call the tissue. (Imagine a person calling me "tissue." Just because I am one month old, you call me tissue. Then you, yourself, are a tissue of 70 years!) So, they said, "Gianna, we'll remove this tissue, and you will be all right. You have a happy husband. He is a scientist. You have three children. Why die now?" She said, "I will not consent to kill my baby. No. If I die doing my duty as a mother, God receive my soul." They said, "Gianna, it's your decision." She discussed with her husband and the little children and said to them, "Don't hold this against the child expected."

To cut a long story short, she got the child all right, but she was not well, she was sick. The doctors did what they could, but she died within two weeks. That was in 1964. In 1994, the Pope beatified her in St. Peter's Square. The husband was there and her four children, and the fourth one, that one she brought into the world just before dying, she is now a medical doctor. I met them after Mass. I greeted them. Tomorrow, because there is another miracle God has done through her, tomorrow she will be declared a Saint. That's the stuff of which Saints are made. They are not born in the sacristy

of St. Peter's Basilica. They are human beings who have gone through the rough and tumble of daily life and showed themselves to be faithful. So, she's a mother.

As graduands of Thomas Aquinas College, you are convinced of the sacredness of the family and of human life. This wonderful institution, the family, gift of Divine Goodness and Providence,



College President Thomas E. Dillon (c) and Vice Chairman of the Board of Governors James L. Barrett (r) adjust the Saint Thomas Aquinas Medallion bestowed upon Cardinal Arinze.

has to be supported and defended. The Christian in promoting the family has to have the courage to witness to Christ, even when this means going against the current of what the prevalent society thinks, says, or does.

Every Christian is called to holiness of life, and holiness is the perfection of charity according to the person's state of life. (cf. *Lumen Gentium*, 40) For married people, the road to sanctity is marriage and the family. The sacrament of Matrimony gives them special grace, which builds on Baptism and Confirmation. This call to holiness is nourished by the Holy Eucharist.

When on October 21, 2001, the Holy Father beatified Mr. and Mrs. Luigi and Maria Beltrame-Quattrocchi in St. Peter's Basilica, he was delivering a powerful message – husband and wife beatified in the same ceremony. Three of their children were there. One of them, whom I know very well, Fr. Paulino, is a Trappist. (He is a very young man; he is only about 98 years now!) He and his brother priest concelebrated Mass with the Pope – it was wonderful – at the beatification of their parents. And then he came to me later in the Congregation for Divine Worship to regularize the Mass for his

**The Christian must not be an absentee citizen in this world under pretext of preparing for the next world, for the kingdom of heaven is being prepared for from this world.**

parents. He asked me, "You don't have in the missal a common Mass for husband and wife. Now work on that now." We have Mass for holy men, we have Mass for holy women, but we don't have one yet for husband and wife.

My dear graduating students, go out into the world and share this good news on marriage and the family with others. Let the light of the Gospel guide your steps as you learn to establish your own families in the world of today.

### Witnessing to Christ in Your Profession

But there is also your profession. Thomas Aquinas College has given you basic education for life. Many of you will specialize further in one field or the other. You may want to serve society as teachers, journalists, or writers. Or you may become medical personnel, law people, industrialists. Some of you may want to fly Jumbo Jets. Very good. And some of you may turn out to become congressmen or women, engineers, architects. No matter what your profession is, that is one of the major ways in which you are to contribute to society as a follower of Christ.

From every professional is required and expected efficiency, competence, reliability, and a sense of solidarity with others. Your work is your way of holding the right hand and the left of solidarity with your sisters and brothers in the pilgrimage that is life on earth. The Christian sees in work contribution to making this world a better place in which to live.

God could have created everything in its perfect form. He preferred to give us intelligence to work on what He had made. So, we can make tables. We can make houses. We can make the new chapel which will occupy here in the next few years, depending on the number of digits signed on the checks from the benefactors! And God also gives us the capacity to make omelettes and mixed salad and, also, to write *Macbeth*. But we must work.

The Christian must not be an absentee citizen in this world under pretext of preparing for the next world, for the kingdom of heaven is being prepared for from this world. As the Second Vatican Council puts it: "The expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one...Earthly progress must be carefully distinguished from the growth of Christ's kingdom. Nevertheless, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the kingdom of God." (*Gaudium et Spes*, 43)

To put it in simple words, the Christian must not, under pretense of preparing to go to heaven, become an irrelevant citizen of this world. The Christian must not reduce religion to one hour on Sunday morning. The person must not become like Paddy Smith. (Paddy Smith is not from California at all. But of Paddy Smith it was said, "Paddy Smith always went to Mass. He never missed a Sunday. But Paddy Smith went to hell for what he did on Monday!" Because for him, religion was simply Sunday morning, one hour. But on Monday, you see him as a trade unionist, or a dock worker, or even as a parliamentarian, or a senator. You couldn't believe that was the same fellow we saw on Sunday morning, singing hymns.)

The Christian must not introduce a divorce between professional duties on the one hand and religious duties on the other. Rather, the Christian's religion should help that person to make a vital synthesis of their earthly activities – domestic, professional, social, technical, and political – and harmonize them all unto God's glory. (*Gaudium et Spes*, 43) Vatican II insists on this in the famous paragraph 43 of its document *The Church in the World of Today*. At the end of the Mass, the priest says to us, "Go, the Mass is ended." It doesn't mean "Go and rest," but, "Go and carry out what we have prayed and sung," so that the whole week is like an offertory procession, and the Mass gives it a sense of synthesis, a sense of direction, a sense of offering.

Political engagement needs special mention. This is one of the major areas in which the lay person's specific vocation and mission to animate and Christianize the temporal order will manifest itself. By temporal order is meant the ordinary situation in which people live: school, family, work, recreation, culture, science, art, politics, government, trade, national and international relations. The Vatican Council speaks of "the difficult but most noble art of politics" and exhorts Christians to "work to exercise this art without thought of personal convenience" (*Gaudium et Spes*, 75; cf. also *Christifideles Laici*, 42). (Many people would regard that as pious advice!)

If Christians shy away from participation in political matters, who will do it? Who will help to promote respect for the rights of others, especially of the weak and the defenseless? Who will be there to see that public funds are used wisely and honestly? Who will show in practice that it is possible to gain or retain power in an honest and efficient way? Who will build up justice and peace at the national and the international levels? The 1997 Synod of Bishops for America exhorted the lay faithful to help to shape society according to God's

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## An Interview with Cardinal Arinze

Early Saturday morning, May 15, prior to the Baccalaureate Mass and Commencement ceremonies at Thomas Aquinas College, His Eminence Francis Cardinal Arinze graciously agreed to an interview with Director of College Relations, Mrs. Anne Forsyth. Below are excerpts from that interview in which Cardinal Arinze explains in some detail the work in which he is engaged as Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments. Included also are his comments about the nature and goal of Catholic higher education.

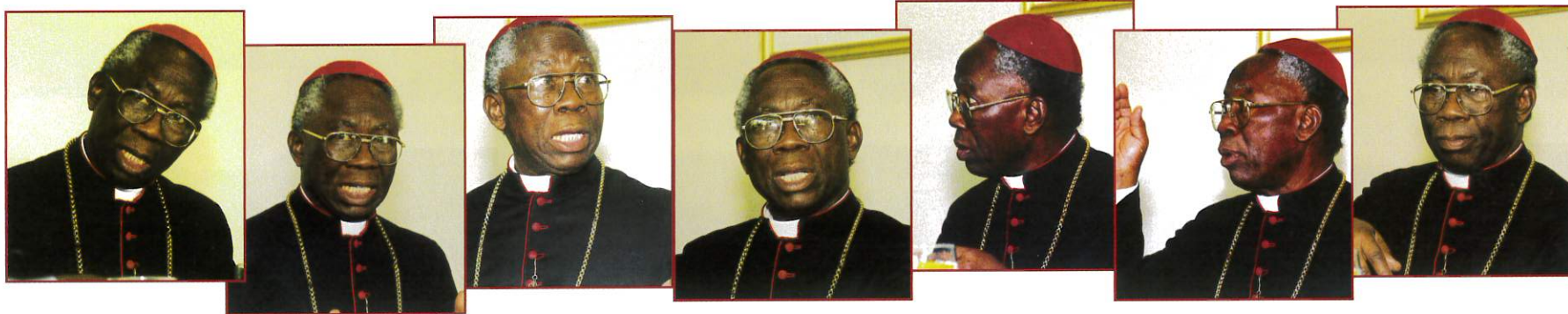
**Q: Your Eminence, as the head of the Congregation for Divine Worship and the Discipline of the Sacraments, would you explain the Church's thought in establishing a Congregation that is devoted primarily to the liturgy?**

**Arinze:** The liturgy, and in particular, the Mass, is the public worship of the Church in which Christ is the Chief Person acting. Now, the law of prayer is guided by the law of belief. What we believe guides how we pray. Therefore, the liturgy is an important area of faith — very important. Indeed, for a theologian, how the Church prays is a guide to what the Church believes. Therefore, the Church is very careful in the matter of public prayer.

The Holy Father charged two offices to do that. Our Congregation and the Congregation for the Doctrine of the Faith worked on this document. Many people were consulted, it was discussed many times, modified many times, and finally it was published in April. Of course, every production by human beings could be better, but it is the best that we could offer under the circumstances to help people in everything surrounding the Holy Eucharist: how we celebrate Mass, who receives Holy Communion, how we adore the Blessed Sacrament in the chapel, and how the tabernacle is to be in church, Eucharistic processions, Eucharistic congresses, and so on.

**Q: As you know, at Thomas Aquinas College, we strive to understand, to the extent possible, the truths of our faith, especially as they have been elucidated by St. Thomas Aquinas. Could you tell us your views about the importance of having an understanding of one's faith, as distinct from simply being aware of its basic teachings?**

**Arinze:** It is not enough that a Catholic is baptized, or has known the initial catechism in order to get baptized (most Catholics are baptized as babies) and confirmed, and then first confession, first communion, and marriage.



That is also why no individual is allowed to tinker with the liturgy, that is, to add or to subtract. The first Vatican Council II document on the liturgy, called *Sacrosanctum Concilium*, says that the authority for the Church's liturgy is vested in the Holy See (what people popularly call the Vatican, but Holy See is more exact), and in some cases in the diocesan bishops or the conference of bishops in the country. No one else dare add or subtract. Nobody has the right to put words into the mouth of Holy Mother Church because what we pray and how we pray influences and manifests what we believe. The two are closely related. That's how I would put it.

**Q: To whom are the documents and the instructions of the Congregation for Divine Worship directed?**

**Arinze:** With each document, the nature of it will tell. But most of them are directed to the bishops and the priests, because it is they who lead the people of God in the celebration of the Church's liturgy. But they are directed not only to them, because we have also the Liturgy of the Hours which is said by all who are so charged in the name of the Church — religious brothers, sisters, monks, nuns, and then, of course, priests. So they must pray those prayers in the name of the Church every day. All the other Catholics are requested to pray them, but they are not commanded; it's not an obligation. Therefore, the nature of each document will tell. But they are, in general, directed to anyone who has a hand in the promotion of divine worship.

A more general area of our work is the promotion of liturgical knowledge. Therefore, it is a concern of our Congregation to see that the seminaries in the world that train future priests take the sacred worship of the Church as an important area for information and formation. Although, there is another Congregation in the Vatican called the Congregation for Catholic Education that looks after the Catholic universities and seminaries, obviously, the two Congregations are linked. So, every other Congregation will speak to that one from its own point of view. Our Congregation will ask, "Please, these seminaries must do more in the area of sacred liturgy so that the priests, who are given to the Church, will be such that they will celebrate the liturgy having first understood it."

**Q: The Congregation for Divine Worship has recently issued the document *Redemptionis Sacramentum*, which has been described as a companion piece to the encyclical *Ecclesia de Eucharistia* issued by the Holy Father last year. Would you elaborate on how these two documents work together?**

**Arinze:** The origin of *Redemptionis Sacramentum* is the Holy Father's document on the Holy Eucharist which he published at Holy Thursday evening Mass in St. Peter's Basilica on April 17, 2003. This was the first time the Pope signed an encyclical inside the Mass in the Basilica of St. Peter, to show the special importance of the Holy Eucharist on the day of the Holy Eucharist. This is all very eloquent.

In paragraph 52 of that document the Pope says: "I have asked the competent offices of the Holy See to prepare a document to go into detail about norms surrounding this great mystery," because everything has not been beautiful in the last 40 years. Some things have gone very well, but some things have not gone very well.

It is important especially for Catholics who have opportunities for higher education to get a more advanced knowledge of their faith. St. Peter himself said, "You must be able to give a reasoned answer to those who have taught you the reason for the faith that is in you."

It is not enough to be enthusiastic as a Catholic. It is also important to be well informed. But many Catholics, unfortunately, remain at the stage they were at age 14 in their religious knowledge, while on history, geography, mathematics, they are top. They can pop out information like a computer or a history book. They can analyze the skies and the moon, and they can arrange to take a machine right up to the moon. But in religious matters, they are grievously ignorant. They don't know. But they don't know that they don't know, until you ask them a question and they fall head over heels ... they can't defend their faith. When anything is discussed they say, "The bishop said."

We're not expected to understand the Incarnation or the Blessed Trinity. But we are expected to defend our faith in a way that shows that it is reasonable to believe. That is what we call apologetics, not meaning "apologizing" for our faith. No. What it means is making a reasonable presentation of our faith.

So, the study of our faith, and the living of it, are most important. For example, many Catholics who speak of abortion, say "Oh, it is our Catholic faith. The Pope said it." Well, you are not serious? So, if the Pope didn't say it, then it would be correct for a baby in the womb to be cut to pieces and thrown away? Do you need the Pope to tell you it is wrong? Isn't it clear? It is the fifth commandment: Thou shall not kill. It's not a Catholic law. The Catholic law would be not to eat meat on Friday. That would be Catholic law. And the Pope can dispense you from that. But the Pope cannot dispense you so that you can kill another person.

When the Pope went to Egypt, when he went to Mount Sinai, he said, "Before God gave the ten commandments to Moses, he wrote them already in the human heart." The ten commandments are not Church laws at all. The Pope cannot dispense you and say "Okay, this time you can steal in your office," right? Or "You can tell a lie just once." This is Divine Law. A Catholic who has this clear, understands. I do not say it is easy, but at least it is clear! Unfortunately, many Catholics are gloriously ignorant in religious matters. So we need universities, we need higher education, we need faculties not only to educate their minds but also their hearts. So that it is not only information but *formation*.

**Q: What would you like most for the members of the Thomas Aquinas College community to learn from your visit with us for our 30<sup>th</sup> Commencement?**

**Arinze:** I would say this: The light of Christ is our guide. Christ is the way, the truth, and the life. Following Him, we have true freedom; we have nothing to regret. And we have fulfillment of the human person. Far away from Christ and His light, we have only misery and problems.

That light of Christ has to be shared. The faith is not a private property. So, we should share it with our friends, with our colleagues. The duty to evangelize is for everyone, and no one is a spectator in the Church. Priest, brother, sister, laity. All of us. One person in one way, and another in another. That is my message to this institution that puts great time in on Catholic information and *formation*.

**We're not expected to understand the Incarnation or the Blessed Trinity. But we are expected to protect our faith in a way that shows that it is reasonable to believe. That is what we call apologetics, making a reasonable presentation of our faith.**

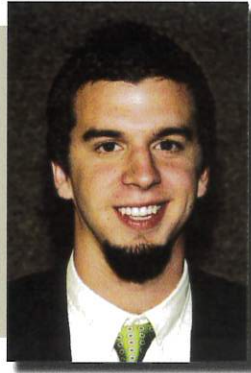


# The Class of 2004 and Senior Theses



*Friendship with God*

PAULINE AHAN  
Lake Elsinore, California



*On the Perfectibility of Human Eating*

ANDREW CAMPBELL BAIRD  
Neenah, Wisconsin



*On the Bond of Love Between Spouses in Heaven*

ERIN KATHLEEN BAKLINSKI  
Vilna, Alberta, Canada

*A Defense for True Marriage and Family*

PETER GERARD BAKLINSKI  
Combermere, Ontario, Canada



*Whether Christian Tragedy Is Possible or a Tragedy in Nine Parts*

STEPHEN JAMES BARKER  
Shelby, North Carolina



*The Virtue of Courage and Its Necessity in Everyday Life*

MARISA LYNNE BEMIS  
Simi Valley, California



*A Defense of the Catholic Doctrine of the Procession of the Holy Spirit*

RACHEL MARY BERQUIST  
Ojai, California



*A Critique of the Democritean Interpretation of Modern Atomic Theory*

PATRICK GERARD BISSEX  
Huntington, New York



*The Consolation of Suffering*

VANESSA BRINK  
Hillsboro, Oregon



*The Infinite Number*

MATTHEW MCLEAN BUSCH  
Tallahassee, Florida



*Hegel's Understanding of the State*

MICHAEL DOMINICK BYRNE  
Upper Montclair, New Jersey



*Concerning the Doctrine of Predestination*

LAUREN CELINE CARPENTIER  
Huntington Beach, California



*The Importance of Fecundity in Willa Cather's My Antonia as Manifested by the Virgilian Epigraph*

MARY CATHERINE CLARK  
Madison Township, Pennsylvania



*Aristotle, St. Thomas and St. Teresa of Avila on the Universal Call to Contemplation*

JILLIAN ELIZABETH COOKE  
Saugus, California



*Seeing Is Understanding: The Role of Poetry in Education*

DARREN JOSEPH COOLS  
Davenport, Washington



*In What Way Should Women Be Submissive to Men?*

VANESSA RENEE CREAGER  
Ridgefield, Washington



*That the Miraculous Intervention of God Presents No Insoluble Difficulties*

JOHN LEE CROTTY  
San Jose, California



*Judith of Faith and Courage*

MELINA RACHELLE DAMGAARD  
Surrey, British Columbia, Canada



*A Critique of the Proslogion in Light of the Fourth Way*

PAUL DAMIEN DE KROON  
San Francisco, California



*Original Sin and the Problem of Technology*

RICHARD JOSEPH DELUCA  
Ojai, California



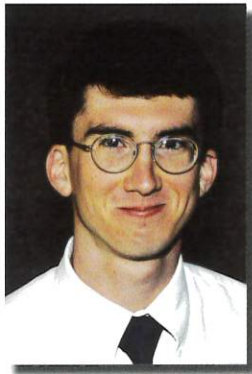
*On the Nature of the Common Good, Distinguishing between the City of God and the City of Man*

SHANE DOWELL  
Bellevue, Washington





# The Class of 2004 and Senior Theses



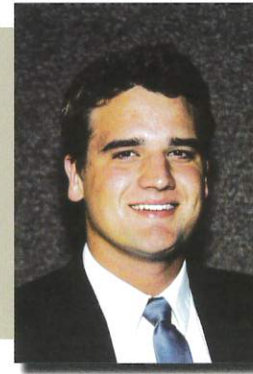
*The Nature and Cause of Transcendental Words*

PETER THOMAS KNUFFKE  
Fresno, California



*Head and Heart:  
How Love and Knowledge  
Unite the Lover and  
Beloved*

ANNA THERESA  
KRESTYN  
Fillmore, California



*Christianity: The Primary  
Cause of the Decline  
and Fall of Rome  
according to Gibbon*

CHRISTOPHER SCOTT  
KUEBLER  
Encinitas, California

*Poetic Knowledge of the  
Divine: An Ordering of  
Phantasms*

MARIAN LORRAINE  
KUEMMERLEIN  
Kansas City, Missouri



*The Fall of God's Creation:  
An Inquiry into  
the Fall of the Angels*

PAUL JOSEPH LEVINE  
Catasauqua, Pennsylvania



*The Definition of Honor  
and King Henry IV*

MARIANNE BERNADETTE  
McCABE  
Vancouver, BC, Canada



*The Art of Psychology and  
Its Compatibility  
with a Catholic Way of  
Thought and Life*

MARY BRIGID  
McCARTHY  
Gallup, New Mexico



*The Wedding at Cana: A  
Manifestation of the New  
Covenant*

MEGAN BETH MOORE  
Bakersfield, California



*How the Process of  
Deliberation  
Is the Source of Man's  
Freedom of Choice*

STEPHANIE ELAINE  
ANNE NEILL  
Irvine, California

*An Investigation of the  
Source of Joy in the  
Christian Life and Its  
Relation to the Cross*

IRENE CATHERINE  
O'BRIEN  
Crofton, Kentucky



*Beyond Philosophical  
Madness: On the Unity  
of Argument in  
Plato's Phaedrus*

DANIEL PIERSON  
Denver, Colorado



*Charity:  
Man's Greatest Good*

MONICA MARIA POELMAN  
Helena, Montana



*How Fine Art Perfects the  
Human Soul*

ALETHEIA PRICE  
Berkeley, California



*Man and  
the Common Good*

MICHAEL EDMUND  
RAEDER  
North Vancouver, BC, Canada



*Antibiotics and  
Echinacea*

PAUL RIVETT-CARNAC  
Combermere, Ontario,  
Canada

*Under Locke and Key . . .  
of Deceit*

SEAN QUINCY  
SCHNIEDERJAN  
Irving, Texas



*Beauty Bare:  
An Examination of Beauty  
which Ends in  
the Son of God*

CHIARA MARIA SCHOEN  
White Bear Lake, Minnesota



*Is Work Worthy of the  
Resurrection?*

PETER JAMES SHARPE  
Bathgate, North Dakota



*Saint Augustine:  
In Support or Rejection  
of Human Friendship*

JULIE KATHLEEN  
SHIELDS  
Ojai, California



*An Explanation of the  
Definition "Man Is a  
Rational Animal"*

MARIA LOUISE SIX  
Bath, Pennsylvania



*John Locke's  
Educational Theory in  
Light of His Political  
Philosophy*

LANE GANGWER  
SMITH  
Angeles Camp, California



# The Class of 2004 and Senior Theses



*An Examination of the Salvific Nature of Love in the Poetry of Dante*

MARY BERNADETTE SOCKEY  
Cranberry, Pennsylvania



*Why Natural Philosophy Is Prior to Mathematical Physics in Coming to Know Nature*

CHRISTIAN STEFFENS  
Long Beach, California



*Fine Art Defined and Distinguished*

ANNE MARIE TROJACK  
St. Paul, Minnesota

*The Dialectic Pursuit of Truth*

MICHAEL CHRISTOPHER WAGNER  
Silver-Cliff, Wisconsin



*St. Thomas Aquinas' Reconciliation Between Grace and Free Choice*

BRENDAN JOHN WICKE  
Stockton, California



*Pascal and Kierkegaard: Pursuing a Passionate Faith*

JOHN JAY WINKOWITSCH  
Cut Bank, Montana



Commencement Address - continued from p. 4

will. Among other things, it said: "On a continent marked by competition and aggressiveness, unbridled consumerism and corruption, lay people are called to deep and evangelical virtues such as mercy, forgiveness, honesty, transparency of heart, and patience in difficult situations." (John Paul II, *Eccl. In America*, 44)

We have examples like St. Thomas More who was Chancellor of the Exchequer in England at the time of Henry VIII, who gave his life rather than mortgage his conscience. We have Matthias Malumba in Uganda, and we have examples in St. Louis of France, St. Elizabeth of Hungary, and other people in public life. Some people say politics is dirty. Politics is not dirty. Some politicians could be!

Graduating seniors of Thomas Aquinas College, over to you! It is better to light a candle than to condemn the darkness.

### **Witness to Christ by Sharing your Faith**

You will also witness to Christ by sharing your faith, not only by being good family members, not only by being efficient in your profession. That is true. But it is also true that there comes a time or place where you are called upon to share your faith directly, to speak to another expressly about what you believe in Jesus Christ, to invite another to share that faith, in short, to proclaim or announce Jesus Christ. If Jesus Christ gives meaning and a sense of unity and direction to your life, if your faith in Christ is a pearl of great price for which you are ready to sell all you have and buy it, then is it not to be expected that you would like to share this good news with others? You want to go to heaven alone? Why do you want to keep this good news all to yourself? Joy shared is joy multiplied.

Someone may be tempted to say: But I am not a priest, I'm not a religious brother or sister. I am not even a catechist. Where have I the guarantee that I know enough of the Catholic faith for myself before I presume to lecture others? Moreover, I fear that some people may laugh at me and call me names.

These concerns can be addressed. Although you may not be a priest, a religious, or a catechist, you are a baptized Catholic. And Baptism is our radical call to evangelize. Everyone of us is called to proclaim Christ according to our vocation and mission, and taking note of our differing abilities and opportunities. Everybody cannot be St. Thomas Aquinas, everybody cannot be St. Bonaventure, but everyone can be yourself and evangelize as you are. "Woe to me," says St. Paul, "if I preach not the Gospel." (*I Cor 9:16*)

You are not required to obtain a Doctorate in Divinity at the Catholic University of America before you tell another person about Jesus Christ who means so much to you. And you are not left without equipment. You have the Bible, the Sacred

Tradition of the Church, the Teaching Authority of the Church. You have the *Catechism of the Catholic Church*. Those who do not have it, I suggest you sell the overcoat – you don't need any for the next six months – and buy one. The *Catechism of the Catholic Church* has only 700 pages. If you read a page a day, you finish it in two years. And there is a mine of information, giving you the very best that can be put into our hands in our times. And a Compendium is being prepared. Cardinal Schönborn, who was with you already on two occasions, he told you everything about it because he was at the key of it. If you haven't it, well, you just have to get one.

As for the fear of what people will say about you if you talk about Christ (and many Catholics tend to be shy), when will you courageously put that fear aside, seeing that Christ clearly declared: "Whoever is ashamed of me and of my words in this faithless and sinful generation, the Son of Man will be ashamed of when He comes in His Father's glory

**If a Catholic graduate is to witness to Christ in the family, in professional life, and in direct proclamation of Christ, deep growth in prayer and in sacramental life are absolute requirements.**

with the holy angels." (*Mk 8:38*) None of us wants Christ to disclaim us on the Last Day. Therefore, do not hesitate to gently persuade your lapsed Catholic friend to return to the sacraments. To propose the faith to one who is free and willing we do not impose; we only propose. [Do not hesitate] to join Catholic movements, associations, to be involved in diocesan or parish programs, or even to consider becoming



Dean Michael McLean and Senior Tutor Marcus Berquist present the graduating seniors with their gold and white academic hoods. Berquist beams with pride as his daughter Rachel receives hers (left). Peter Baklinski of Cumbermere, Ontario, (right) married just two days earlier, has his hood adjusted before receiving his diploma.

a priest or a consecrated brother, religious, monk, nun. I understand that the 34<sup>th</sup> graduate of this great College was ordained a priest last year, Father Gary Selin, Class of 1989, for the Archdiocese of Denver. I'm informed that one is being ordained today in New York and two more next week – those who have studied in this institution – and that a total of more than 30 have already been ordained, and those who are professed sisters are more than 20. This is good news. **This is something to write Rome about!**



*In the Song of Solomon: God's Covenants Symbolized*

JOSEPH RAPHAEL ZEPEDA  
Alhambra, California

In life, you will meet people who in practice take little or no notice of God in their lives. They live as if God did not exist. They may not even take the trouble to positively deny the existence of God. They are too busy even to do that much. They just live secularistic lives. It is for you, not by argument, but by example, and, when feasible, by word to show them that life would lose its meaning and sense of direction without God. Religion is not optional in our lives. It is not marginal. It is not additional. It is very much essential. A person without religion should fundamentally be pitied because that person is like a person on a journey and you ask him "Where are you going?" "Oh, I never thought of it." Oh? Religion is a normal dimension of the human earthly existence. It gives a sense of direction to our lives and a sense of meaning and a synthesis to all the mosaics that make the beautiful peace that is life on earth.

Graduands of Thomas Aquinas College, launch out into the deep to evangelize the world for Christ.

### **In Prayer and Sacramental Life**

If a Catholic graduate is to do all this, to witness to Christ in the family, in professional life, and in direct proclamation of Christ, then deep growth in prayer and in sacramental life are absolute requirements. We cannot do it all by our own power.

Prayer is necessary because without the life of union with God and without God's grace, we can do nothing useful for salvation. Christ has told us that He is the vine, and we are the branches. We cannot have life unless we abide in Him: "Without me you can do nothing." (*Jn 15:5*) By prayer, as it were, we are linked with God.

Prayer, personal prayer is that which is particular to each person. Your prayer will be like you, my prayer will be like me. It can be without words. A child does not always speak to the mother. There are exchanges between mother and child – just looks, just presence – which are already eloquent. Or, prayer can be based on a passage of Holy Scripture, or it can be long, it can be short. It is best in front of the Blessed Sacrament when possible. But you can also pray everywhere.

Did I hear anybody say they haven't enough time? There is always time for what you consider

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# The Class of 2004 and Senior Theses



*"With Duty and Justice for all. . .": Debunking the Modern Theory of "Natural Right"*

COURTNEY JOAN DUNN  
Shawnee, Kansas



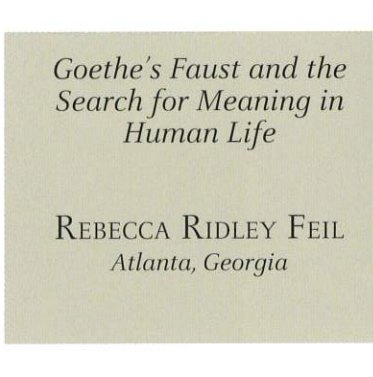
*On the Agency of Natural Beings in Their Own Perfection*

ROBIN SAVIOR EKEYA  
Nairobi, Kenya



*An Investigation of Human Choice and Free Will*

ALEYNA MARIE FARRELL  
Albuquerque, New Mexico



*Goethe's Faust and the Search for Meaning in Human Life*

REBECCA RIDLEY FEIL  
Atlanta, Georgia



*Does God Call People to the Single Life?*

STEPHEN MICHAEL FITZPATRICK  
Ottawa, Ontario, Canada



*An Exposition of the Role of the Divine in Tragedy as Regards the Meaning of Misfortune*

SARAH DAWN FRY  
Monterey, California



*What Should I Do? Shakespeare's Theory on Duty*

CLAUDIA CAROLINA GARCIA  
Alexandria, Virginia



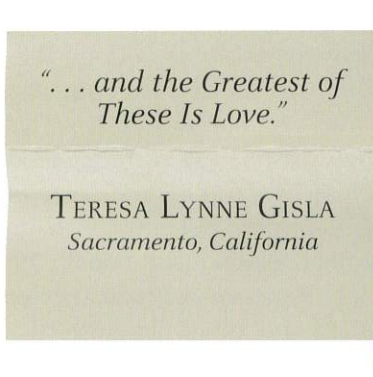
*Whether the Internal Act of the Will May Merit Apart from the External Act*

NORA LOUISE GATES  
Huntington Beach, California



*Love Ascending: The Nature of Eros in Plato's Symposium*

NICOLE MARIE GINGRAS  
Cypress, California



*"... and the Greatest of These Is Love."*

TERESA LYNNE GISLA  
Sacramento, California



*... Play On*

CATHERINE ELIZABETH GOULDING  
North Vancouver, BC, Canada



*An Examination of St. Paul's Command to the Philippians*

THERÈSE PILON GRIMM  
Ojai, California



*An Explication and Defense of Parents as the Primary Agents in the Education of Their Children*

KATHRYN ANN GUYNAN  
Schuyler, Nebraska



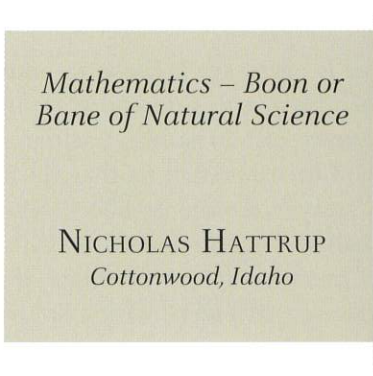
*The Necessity for Apostolic Tradition in God's Church*

MEGHAN AINE HARRISON  
Oxnard, California



*A Defense of the Dignity of Faith in the Unseen*

BENJAMIN HASTINGS  
Soldotna, Alaska



*Mathematics – Boon or Bane of Natural Science*

NICHOLAS HATTRUP  
Cottonwood, Idaho



*An Argument against the Use of Equal-Temperament for Tonal Music*

MATTHEW HENRY  
Portland, Oregon



*Love One Another, As I have Loved You: The Role of Human Love in Bringing One to God*

SOFIA HILEMAN  
Soldotna, Alaska



*An Examination of the Words of Jesus Regarding Judas in the Gospel of Matthew*

LUKE AUGUSTINE HOBBS  
Osceola, Wisconsin



*Don Quixote: Saint Don Quixote*

GARETH HUDSON  
North Vancouver, BC, Canada



*On the Parts of Substances*

MICHAEL DAVID HURWITZ  
Los Altos, California



# Baccalaureate Mass Homily

Baccalaureate Mass Homily - continued from p. 3

which holds the person to love good and avoid evil. The voice of conscience can when necessary speak to the person's heart more specifically: 'do this, avoid that.' For a person has in his heart a law written by God. To obey it is the very dignity of a human being; according to it the person will be judged." (*Gaudium et Spes*, 16) So, we have to take our conscience seriously.

St. Paul teaches that conscience confronts a person with the law and thus becomes a witness for the person on whether the person is faithful to the law or otherwise: "The demands of the law are written in their hearts (St. Paul speaks of the Gentiles), while their conscience also bears witness and their conflicting thoughts accuse or even defend them." (Rm 2:15)

St. Bonaventure teaches that "conscience is like God's herald and messenger; it does not command things on its own authority, but commands them as coming from God's authority, like a herald when he proclaims the edict of a king. This is why conscience has binding force" (*In II Librum Sentent. Dist. 39, a.1, q.3*, quoted in *Veritatis Splendor*, 58), because conscience is the practical dictate of reason, telling a person "This is right; do it;" "That is wrong; don't do it."

Therefore, conscience gives a moral judgment about what we are to do or not to do, and it assesses actions already done. It applies the natural law to particular cases.

But conscience has to be educated. It is not supreme. It is not exempt from the possibility of error. If a person wants to have a "good conscience," (I Tim 1:5) that person must be ready to seek the truth and to formulate judgments in accordance with that truth. Otherwise the person can lapse into scepticism or moral subjectivism or theological relativism by which you hold that "This is your view. For you this is right. For me it is wrong. For another person it is half right. For another person it

is half wrong. And therefore, nothing is objectively right or wrong." You are not serious! If somebody takes your car and says, "For me, it is right," you are not amused.

**In front of God, speaking to us through conscience, we have to beg God to help us to follow the light of Christ so that we do not close our eyes to the splendor of the truth.**

Pontius Pilate is an example of one who asked "What is truth?" And then he turns away from the Truth because he is afraid to be challenged by the Truth. Pontius Pilate is the patron of all those who are looking for the truth on the condition that they never meet it, because truth can challenge us.

### **The Role of a Catholic College or University**

To conclude, brothers and sisters, from these reflections, we can ask what a Catholic college or university can or should do to educate its students to walk in the light of Christ.

Such a Catholic educational institution should educate its students under the light of the Catholic faith. It should show them how our faith can be our guide in the intellectual and moral life. After all, liberal education is ordered towards genuine intellectual freedom. This freedom is founded on knowing the truth, accepting it, and living according to it.

The Catholic university is not without help for this formation. It has the riches of divine revelation as manifested in Holy Scripture and the Tradition of the Church. It has the light-giving patrimony of teachings of the Church, presented to us by the living *Magisterium*, the teaching authority of the Church, concretized in the Pope and the Bishops in union with him. It is helped by the wisdom of such giants



as St. Thomas Aquinas and St. Bonaventure.

No doubt, the Catholic university has to unveil for its students a study of the works and inventions of man inherited for centuries. But the pursuit of truth and wisdom and education to freedom as envisaged above are specifically distinctive of such an institution as Catholic, to justify the title "Catholic."

May God bless Thomas Aquinas College for its excellent performance as a Catholic college since its foundation in 1971, a college where parents can send their children and be sure that this College is maintaining the best ideals of our faith and is giving not only information but *formation*. With parents, it is in partnership, helping. So, parents send their children, and they are not afraid that the children will be damaged. We thank this college, those who gave the very initial vision, those who maintain it today, and those who enable it to continue with this identity.

My dear president of the College, faculty, students, and especially you, the graduating seniors, but also the parents, relatives, and friends of the jubilant graduands, the Board of Governors, and all the friends of the College, let us pray our Blessed Mother Mary, Seat of Wisdom, who was always obedient to the light of the Holy Spirit, to obtain for each of these graduands, and indeed for all of us, the grace to walk in the light of Christ and so to grow in genuine freedom.

*To Christ be honor and glory forever and ever. Amen.*

Commencement Address - Continued from p. 8

important. Many people read newspapers. Calculate how much time you give the television and how much time you give the newspaper, which says a lot, most of it good, but not always. Sometimes what it says is true in the morning, debatable at mid-day, and false in the evening. I am not against newspapers; we need them. But prayer with God is, of course, much more important. Reading the Word of God is, of course, much more substantial.

Liturgical prayer is the public worship of the Mystical Body of Christ, of the Church, Head and members, Christ praying with all these people. Baptism gives us the initial capacity to share in it. The three main parts of this liturgy are the sacraments, then the sacramentals (blessings and rites instituted by the Church), and the Liturgy of the Hours, which is the prayers of the Church for the different times of the day: morning prayer, 9:00 prayer, mid-day prayer, 3:00 prayer, evening prayer, and night prayer. Many Catholics are gloriously ignorant of all that. You notice that prayer book priests and religious hold – it's not forbidden to other Catholics!

The highest point of the Liturgy is the Eucharistic Sacrifice, "the fount and apex of the whole Christian life." (*Lumen Gentium*, 11) Every Catholic will strive to take part at Holy Mass at least every Sunday, if not more often, and to receive Holy Communion after a suitable preparation. The Sacrament of Penance, or Reconciliation, restores grace, increases grace, and strengthens our resolve to fight the battle that is the Christian life. No soldier of Christ will ignore it.

A third area of prayer is covered by devotions such as the Rosary, the Way of the Cross, family prayer, devotion to various saints, and pilgrimages. These also contribute to strengthen us, nourish us, and enliven our life of witness to Christ.

### **Go Forth with Courage and Faith**

Graduating students of Thomas Aquinas College, rejoice and be glad. Your College President, your faculty, and your colleagues are with you. Your parents, relatives, and friends rejoice with you and expect great things from you. Church and society are awaiting your contribution. The grace of God is there to guide, encourage, and protect you.

In the name of Christ, put out into deep water. Go forth and bear fruit, fruit that will remain.

*Amen. God bless you.*



Following tradition, the graduating class, led this year by Joseph Zepeda of Alhambra, CA, sings *Non Nobis, Domine*, to conclude the Commencement ceremony.

## IN MEMORIAM

We pray for the repose of the souls of our friends and benefactors who have recently passed away. May their souls and all the souls of the faithful departed, through the mercy of God, rest in peace.

Rev. Msgr. Charles E. Bermingham  
December 21, 2003  
Friend and benefactor

Mr. Robert Ciesla  
January 4, 2004  
Friend and benefactor

Mr. David E. Kern  
April 17, 2004  
Brother of Joseph Kern,  
Counsel to the Board of Governors

Rev. Msgr. Joseph Brennan  
May 6, 2004  
Friend

Mr. Hugh Day  
June 9, 2004  
Father of Carol Day, Tutor

Mr. Leonard H. McRoskey  
June 9, 2004  
Friend and benefactor



## Senior Address - Brendan Wicke

Your Eminence, members of the Board of Governors, members of the Order of St. Albert, Reverend Fathers, foundation members, Mr. President and faculty, parents, loved ones, and my dear friends – the class of 2004:

God has blessed men with various seasons of life, for rarely does one man possess all the virtues at once, but gains them over the course of his life. In a moment we shall hear His Eminence speak from the wisdom of his years and holiness. We would do well to listen and learn.

But I am a young man with no pretense of wisdom or experience. I would love to say something profound and subtle, but I will not presume to teach or to counsel, for I and my classmates are just beginning to learn the mysteries of life. Permit me then to speak as a young man, to speak about the surging joy of youth, to herald the fire that burns in the hearts of the class of 2004. For a fire there is, and I have seen it.

Hidden in this valley for four years, we young people have undergone a transformation. My good friend and classmate, Lane Smith, once said that these four years at Thomas Aquinas College correspond more or less to Aristotle's four states of character. As freshmen we come in vicious, struggling with the rules, struggling with virtue, struggling with faith.

Sophomore year is one of the most painful years, at least it was in our class, because you begin to be intemperate which is when you're still doing bad things, but you're trying so hard. Your heart is squeezed into new forms. We had many conversions that year, both to the faith and further into the faith.

Junior year you begin to be temperate and that's a nice feeling! But you're not virtuous yet, and there are still many failings.

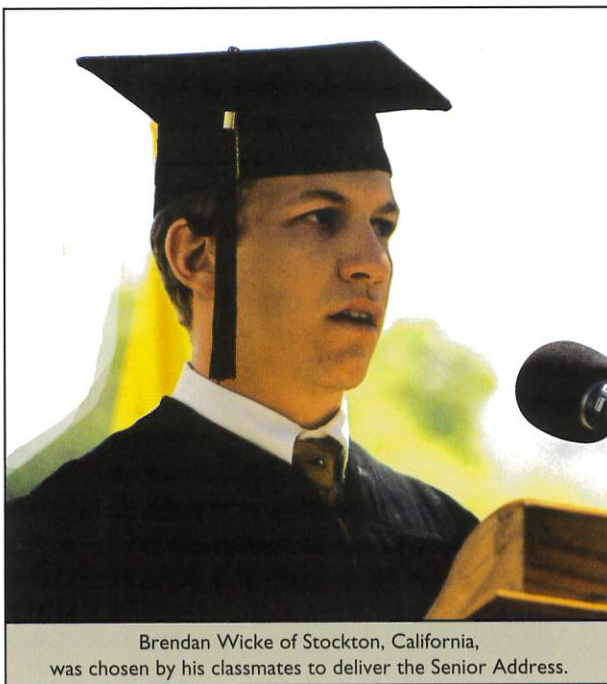
Senior year – I wouldn't quite go so far as to say we've become virtuous, but nearly. We've learned a lot. We've become men and women in the true sense of the word. For in that transformation we have gone from obeying the carnal pleasures of youth, being thrown back and forth by the passions, to a kind of maturity, "respectableness." And we've learned courage. This is what I want to speak to you about today.

Much fun is made of the stereotypical class speaker who gets up and starts to provoke a new crusade, riling the students up with thoughts of converting the world, conquering the world. But, I suppose we shouldn't make too much fun of that, for Christ at His own "graduation," if you will – His Ascension – spoke to the Apostles and said "Go out and convert the entire world." He didn't pull back at all. He gave them that command wholeheartedly, without reserve, and we are to follow that without reserve.

When I think of our class, I think of warriors. We have seen our share of sufferings and trials. The warrior *par excellence* in our class, perhaps, although not in cap and gown today, Brian Martin, went to the brink of human suffering and fought tooth and nail to come back to us, to fight the good fight. I have visions of a group of young men, comrades, huddled around a bedside, singing perhaps the last farewell to their friend, meeting perhaps death unflinchingly, never losing faith.

In that same time I saw my classmate, Mr. Byrne, leading the entire school during lunch all on their knees in a decade of the Rosary every day. I can't describe to you the feeling of watching an entire assembly of people down on their knees, spontaneously, in one united cause.

So yes, there is courage in our class. We have become soldiers for Christ. Through our studies and this campus life, our zeal has been magnified



Brendan Wicke of Stockton, California, was chosen by his classmates to deliver the Senior Address.

and, at the same time, harnessed. Through our studies we have been given the double-edged sword of faith and reason to do battle.

We have also been given the armor of humility and smallness. Not the armor of the world which is hard, but the armor of Christ which is soft and small. We have met the greatest minds of the entire world and of all time. That is a humbling experience, let me tell you, when you meet a mind so much greater than your own. Your smallness is particularly painful and glaring. We've met the enemy, Satan, the father of lies, untruth itself. We have studied truth. We have also studied error in order to go out and fight that enemy. And we have become familiar with the battlefield, the battlefield of men's souls.

Through Augustine we've learned of the true and undeniable wickedness of men. It is true – we have struggled, sin abounds, and life is hard. But we've also met grace. We've also understood Christ, Christ who reminded us, as St. Thomas says, of the dignity of man, although fallen. Pascal reminds us

of that conflict within ourselves, knowing how weak and wicked we are, and being miserable. But those are only miserable who know that they've fallen from something greater, and we know that there is something greater. And we have studied heaven, spiritual things, God Himself. We know there are higher things and we have been raised to that calling.

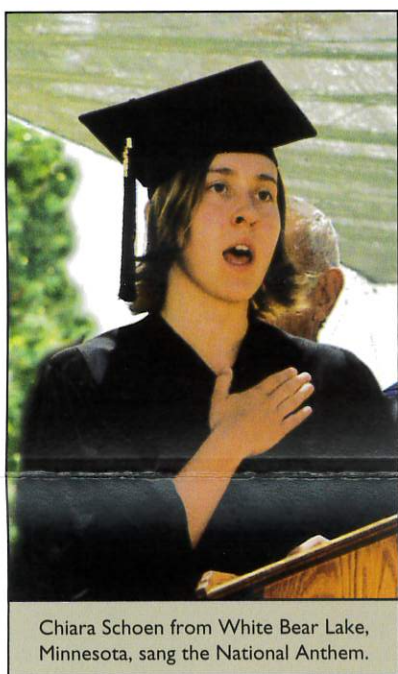
**The courage that we have as a class has to be given to suffering, to submission, to service.**

So, my dear classmates, trained as we have been, transformed as we have been over these last four years, hardened by sufferings, encouraged,

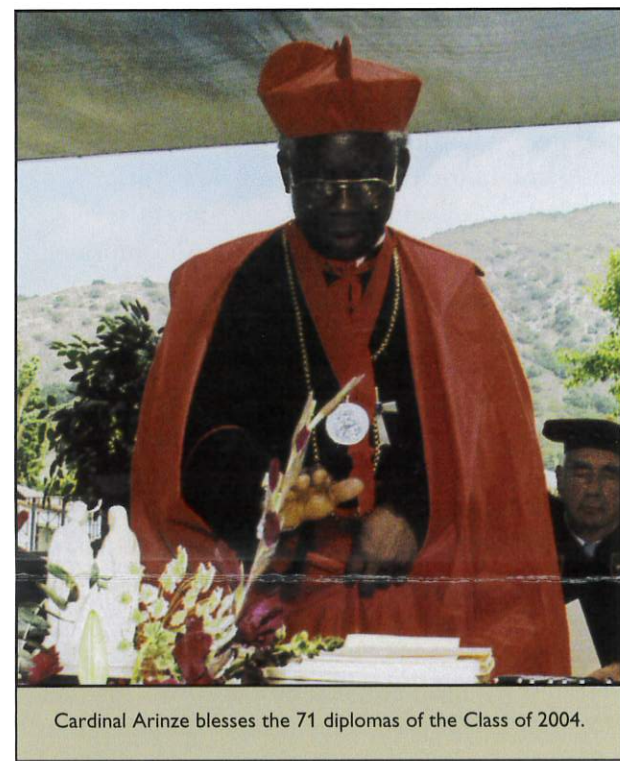
having our hearts fired by the tutors, by faculty, by administration, being shown the way. Having been trained in both thinking and acting well, we have become free.

But as Cardinal Arinze mentioned in the Baccalaureate Mass, we are free to serve, we are free to obey. The world does not understand this concept – that our freedom is ordered to service. But we need only look to our Exemplar, Christ Himself, who being most free became the greatest servant. For He came with utmost bravery, the True Soldier, not to fight with sword and bloodshed but to fight with open arms, arms spread wide on the cross, and to fight with His blood.

The courage that we have as a class, that I have seen in each and every one of us, has to be given to suffering, to submission, to service. That is infinitely harder than conquering. It is an easy thing to give your life in great glory, but it is hard to suffer. And we are called to a supernatural courage, each and every one of us, to truly suffer, to go beyond natural courage, and attain the courage which is Christ's, to become true warriors as Christ was – not pagan warriors, for we are Christ's soldiers.



Chiara Schoen from White Bear Lake, Minnesota, sang the National Anthem.



Cardinal Arinze blesses the 71 diplomas of the Class of 2004.

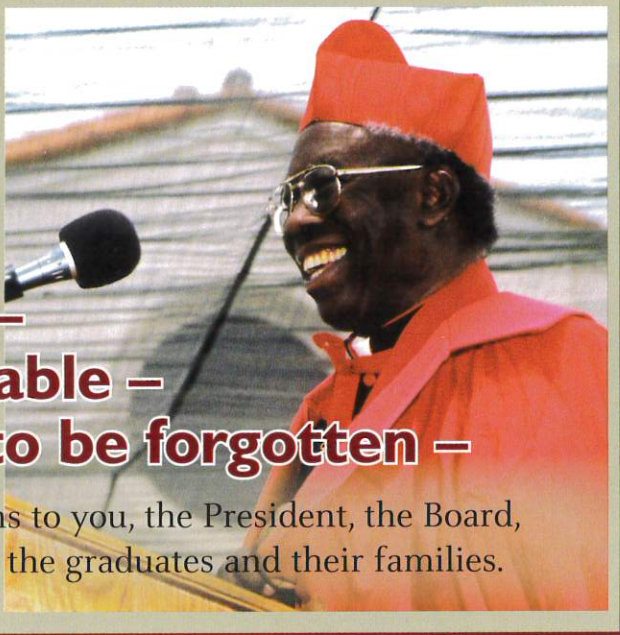
Let us raise a banner of the cross, then, as we continue our march toward heaven. Let us not be deterred, my friends, by the enemies we will meet, for there will be enemies. Let us not lose the fire of grace in the face of the grayness of the world, the gray, concrete drabness of the world that we see. Let us not lose the fire of grace, for beyond that curtain which is so hard to see through sometimes, there is joy and color, indescribable intensity – friends and happiness and the One, the One to whom we owe all and the One to whom this class has sung so many times and will continue to sing forever "Non nobis, Domine, non nobis, sed nomine tuo da gloriam." Not to us, Lord, not to us, but to You and to Your Name be the glory. Amen. Thank you and God bless.

Dr. Dillon: "Before I ask Fr. Michael to come forward to give the final benediction, I'd like to ask our new good friend, and the newest member of the extended community of Thomas Aquinas College, Francis Cardinal Arinze, to say just a few words at the end here."

Cardinal Arinze:

**"Beautiful – meaningful – memorable – well-arranged – not to be forgotten – landmark!"**

"Congratulations to you, the President, the Board, the faculty, the students, and especially the graduates and their families. May God be with you all."





# I Will Go to the Altar of God

In May, three Thomas Aquinas College graduates were ordained to the priesthood: Nicholas Callaghan ('96), Michael Goyette ('94), and Jim Isaacson ('88). Following in the footsteps of 34 of their fellow alumni, these new priests bring to 37 the total number of Thomas Aquinas College alumni priests.

Since the College's founding in 1971, a steady 11% of Thomas Aquinas College alumni have entered the priesthood and the religious life. Says College president Thomas E. Dillon, "We cannot help but be grateful that despite our human frailty, the College's unwavering fidelity to Christ and His Church and the rich intellectual and spiritual life of our community provide fertile soil for our young men and women to hear and respond generously to God's call."

As each of our three newly ordained priests would say, whether the path that led them to the altar appeared before them straight and clear, or whether it was perhaps more circuitous, it was God who directed them to respond fully to His calling.

## The Community Life Nourished Me

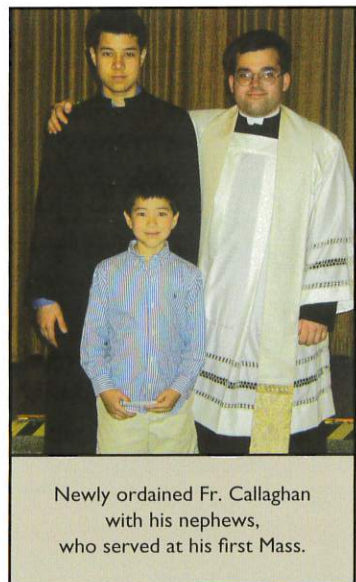
On May 15, 2004 – the same day that the Class of 2004 was graduating from Thomas Aquinas College – Father Nicholas Callaghan was ordained to the priesthood along with fourteen other seminarians by Cardinal Edward Egan at St. Patrick's Cathedral in the Archdiocese of New York.

Father Callaghan's first assignment is as assistant pastor of St. Catharine of Alexandria Parish in Blauvelt, New York. "Part of the joy and honor of the diocesan priesthood is that our founding documents are the Acts of the Apostles," says Fr. Callaghan. "I'm delighted to be able to live the complete life of the priesthood in the parish setting."

The pastor of St. Catharine's, Msgr. Emmet Nevin, has a nephew who graduated from Thomas Aquinas College in 2002 and so is familiar with the College and its unique program. "We're very happy to have Fr. Callaghan join us, and the community has received him warmly." He says, "I'm looking forward to working with him and collaborating with him since he is so well-read."

Alumni of the College look back fondly now and remember how Fr. Callaghan would talk for hours about Herodotus' writings or one of the other histories read in the program. "It would start with someone just asking him a question," classmate Tom Steenson ('96) remembers. "But it wouldn't stop there. One thing would lead to another, and pretty soon there would be a dozen students standing around him. Eventually someone would say 'Let's move to a larger room,' and they would all move with him to another area, fascinated by his descriptions."

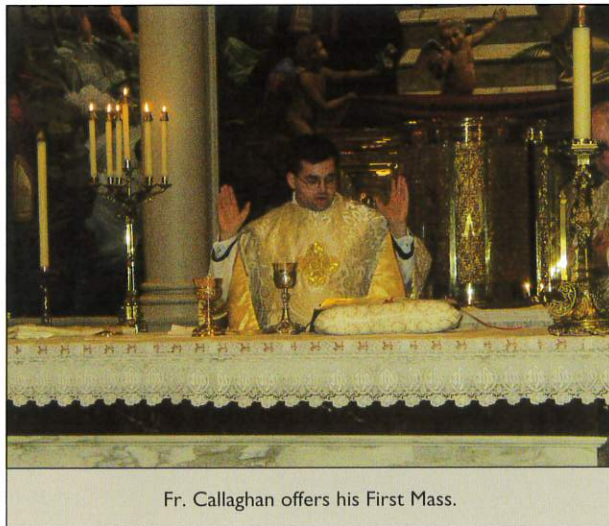
"He helped me gain a tremendous depth of understanding of the histories we read," recalls fellow graduate Amy Cabaniss ('97). "It was the way he opened up to people, by helping them. He never talked about himself. But he was always willing to help someone else, talk to someone else."



Newly ordained Fr. Callaghan with his nephews, who served at his first Mass.

Father Callaghan continues to be fascinated with history. At St. Joseph's Seminary in New York, he earned an M.A. in Theology with an emphasis in Church History. And for his thesis, he analyzed the subject of domestic slavery relative to the papal document on slavery promulgated by Pope Gregory XVI.

In fact, he has such a penchant for history that when he was beginning to think about college, he was uneasy about attending Thomas Aquinas College, or any other college without a strong history department.



Fr. Callaghan offers his First Mass.

Then, in 1991, he went to Poland for the sixth World Youth Day. While there, he met up with Thomas Aquinas College graduate John Higgins ('90), now a priest of the Archdiocese of New York, who described the College and convinced Fr. Callaghan to apply. Although the curriculum seemed "a bit esoteric," and he still had his doubts, he applied, was accepted, and entered in 1992.

**It was through living at Thomas Aquinas College and participating in the sacramental life that is so strong there, that the pull to the priesthood became stronger and more concrete for me. – Fr. Nicholas Callaghan '96**

Once he experienced the classes and life of the College firsthand, his doubts evaporated. "Beginning with the Bible and Greek and Roman philosophy and taking the readings chronologically allowed me, while pursuing the truth, to see the development of Western Civilization over time. The studies teach the student to have a firm grasp of history," Fr. Callaghan says. "My post-graduate studies simply served to fill in the details of events that were shaped by the ideas contained within the Great Books."

Through his studies at the College, Fr. Callaghan began to see how important his Catholic faith was to him, and he actively worked at taking responsibility for his own adult life. His prayer life deepened, and within that, the notion that God was calling him to the priesthood began to take root.

"At the College I had time to sit and think and pray for a long time about the possibility of a vocation. And in those hours of thinking and praying I was able to give myself the time to hear God's voice clearly," says Fr. Callaghan. Although at this point he spoke to no one except his Jesuit uncle about his vocation, his closest friends began to wonder.

Their questions proved well-founded when, in the summer before senior year, Fr. Callaghan spent time with the Franciscan Friars of the Renewal, discerning whether he had a calling to that Order. This process of discernment continued into his senior year until, immediately after graduation, he

contacted the Archdiocese of New York. He was 21 years old when he entered St. Joseph's Seminary.

Fr. Callaghan's class of seminarians was the largest yet to be ordained by Cardinal Egan, shepherd of nearly 2.5 million souls in over 400 parishes. In this thriving archdiocese that boasts the first native-born American citizen to be canonized, St. Elizabeth Ann Seton, Fr. Callaghan is proud to serve.

## My Sense of the Sacred Was Awakened

On May 18, 2004, Fr. Jim Isaacson, SSJC, was ordained by Cardinal George in Chicago as a member of the Society of St. John Cantius, a new Roman Catholic religious community dedicated to a restoration of the sacred in ministry and liturgy. *Instaurare Sacrum* (to restore the sacred) is their motto. He has found in the Society that sense of the sacred that he first encountered – as a somewhat reluctant freshman – at Thomas Aquinas College.

Excelling in mathematics in high school, and with little inclination to philosophy, Fr. Isaacson was not excited about the prospect of attending the College – but neither did he have a clear sense of direction elsewhere. His father was then a member of the College's Board of Governors, and both his parents were convinced that the classical liberal education offered at the College was invaluable. So, on the strength of their recommendation, Fr. Isaacson arrived at the College in 1981.

It was then that he first experienced the reverence, beauty and sacredness with which the *Novus Ordo* Mass is celebrated in Latin in the College's small chapel. And it was here that he first heard the whisper of the vocation that years later would lead him to join an order dedicated to restoring this very sense of the sacred.

About his years at the College, Fr. Isaacson says, "I wasn't really a philosopher. It was the math that got me through." While he struggled through philosophy seminars, he also spent many hours before the Blessed Sacrament – especially during exam week, as he will laughingly tell you.



"Our family is so truly blessed. We are deeply grateful for everything we have received from Thomas Aquinas College," says Fr. Isaacson's mother, Mrs. William Isaacson. She is shown here with her newly ordained son Fr. Jim Isaacson, daughter, Sr. Marcella ('86), Regional Superior of the Missionaries of Charity, and son Bill, Jr. and his wife.

Within a year, he began to discern a call to the priesthood.

He left the College twice to test this vocation – once at the minor seminary in the Archdiocese of Chicago and again at the Angelicum in Rome. But in both cases, it soon became clear to him that God's will for him was that he return to the College and complete his course of studies here. "Each time I returned, I was drawn again to the rich sacramental life at the College," says Isaacson. "I was



## Fathers Callaghan, Isaacson and Goyette Ordained



Fr. Isaacson gives the final blessing at his first Mass.

particularly moved by the intonations of Gregorian Chant sung by the College choir.”

By the time he graduated, Fr. Isaacson still wrestled with the dilemma of feeling called to the priesthood but not having an obvious direction in which to proceed. So, he returned to his home in Chicago and studied at the major seminary there for a few years. “But then I put the intellectual life aside for a time and joined the Franciscans in performing good works,” recalls Fr. Isaacson. “That’s where I learned about a run-down parish in Chicago’s inner city – St. John Cantius.”

Administered by the Resurrection Fathers who are Polish by origin, the parish was at that time in need of tremendous attention. The pastor, Fr. C. Frank Phillips, was promoting orchestral music and Gregorian Chant in the liturgy, which is celebrated frequently in Latin, both the *Novus Ordo* and the Tridentine rite. Majestic Masses were held that incorporate the grandeur of ornate traditional vestments, solemn devotions, sacred art, and sacred music by Bach, Schubert, and other great composers – liturgical elements that have been part of Catholic culture for centuries.

At first Fr. Isaacson volunteered to help the priests at St. John Cantius with their work of restoring the traditional artistic elements – statues, vestments, relics – with which the church had been adorned for centuries. It was these elements, and the sense of the sacred that they effected, that were appealing to old and young alike from around the city of Chicago, and drawing parishioners back to the parish. St. John Cantius was once again becoming a thriving parish. In 1999 Cardinal George established the Order of the Society of St. John Cantius, under the direction of Fr. Phillips. It now has five priests, three seminarians, one brother and five novices.

After years of working and praying with this group of dedicated priests, Isaacson discerned

clearly that his call to the priesthood would finally be fulfilled in the Society of St. John Cantius. He completed his studies at Holy Apostle’s Seminary in Connecticut and came to his ordination day filled with gratitude, expectation, and the hope of drawing more and more souls to Christ – souls seeking that same sense of the sacred that has brought him to the very altar of God.

### *I Gained a Deeper Understanding of Human Nature*

Father Michael Joseph Goyette was ordained to the priesthood by Bishop Joseph Galante, DD., J.C.D., for the Diocese of Camden, New Jersey, on May 29, 2004. Speaking about the day of his ordination, Fr. Goyette says, “One of the high points came when Dr. Dillon approached me to ask for my first priestly blessing.” For his part, Dr. Dillon remarks that “It is truly humbling to receive the priestly blessing of one who was formerly my student.”

The two had first met in 1990 when Fr. Goyette, like three of his siblings before him, entered Thomas Aquinas College. Though Fr. Goyette knew from the time he was in the fourth grade that he was called to the priesthood, he chose to attend the College before entering a seminary. As he says, “I knew that I needed a good education, one that formed my mind and prepared me to be

to better understand nature, man and God – have prepared him to help other people gain a fuller understanding of these things.”

When he graduated from the College, Fr. Goyette entered the seminary in Lincoln, Nebraska, but not long after, left for four years to teach high school. He then returned to his seminary studies and spent two more years preparing for the priesthood – one at St. Charles Borromeo Seminary in Philadelphia, Pennsylvania, and one at St. Isidore the Farmer Parish in Vineland, New Jersey.

All of Fr. Goyette’s close-knit family of seven, as well as many of his long-time friends from his *alma mater*, came from across the country to celebrate his ordination at St. Agnes Church in Blackwood, New Jersey. Only one other priest was ordained for the Camden Diocese this year.

Fr. Goyette knows well the importance of the parish priest. As a child, with his family, he attended Mass each morning, where that daily communion with the Holy Eucharist was made possible only by the good offices of the priests of his parish.

He is now assigned to Holy Family Parish in Sewell, New Jersey. “Fr. Goyette brings a depth of enthusiasm and a rich spirituality to his ministerial service,” says his pastor, Fr. Hughes. “He is an experienced teacher interested in assisting our parishioners in coming to a deeper appreciation of their Catholic faith and their relationship to God. We are blessed by Father’s presence and wish him much happiness during his years with us.”

In all, there are only 253 priests for over 458,000 faithful souls in the 120 parishes of the Diocese of Camden. With a priest to parishioner ratio of 1:1,810, Fr. Goyette will be busy. And, of course, his parishioners are already busy working on converting Father to a Philadelphia Eagles fan.

Among the College’s 37 alumni priests are Benedictines, Cistercians, Norbertines, Oblates of Wisdom, Oblates of the Virgin Mary, and members of the Priestly Fraternity of St. Peter, in addition to diocesan priests serving in the Dioceses of Denver, La

Crosse, Lincoln, Fargo, Camden, and New York, to name a few. An additional 30 alumni are in seminaries around the country, preparing for the priesthood, while another 19 alumni are fully professed religious.

With grace, each of them will continue to walk the path that God has set out. Please pray for these new priests, and all our priests and religious, that they will remain ever faithful to Christ and the Church and, in so doing, serve as vessels of grace for all those whose lives they touch.



Fr. Goyette is surrounded by some of the many alumni, friends, and family who came to celebrate his ordination.

able to minister to the many needs of the souls in a parish.”

Though the College offers no courses in pastoral theology, students read the works of some of the greatest pastors of the Church – St. Augustine, St. Athanasius, and St. John Damascene to name a few. Of his years at the College, Fr. Goyette says, “The education at Thomas Aquinas College gave me an excellent formation and taught me how to think. That has helped me as a priest. You have to know what people are saying, what their opinions and motives are, what theories are behind popular movements. In a parish, people say various things, and you have to distinguish the important, the true from the misleading or false. You have to be able to help keep eyes and hearts focused on the truth.”

Dr. Dillon says of his former student, “I can’t think of a finer foundation for any priest. Fr. Goyette’s years spent in seminary – after studying here at the feet of the greatest thinkers the world has seen, including the Church’s greatest theologians, struggling to penetrate their thought and



Fr. Goyette gives his first blessing to President and Mrs. Dillon.





Senior Tutor Marcus Berquist (left, wielding the mace) leads members of the Board of Governors Mark Montgomery, Andrew Zepeda and the rest of the procession. Greg Pfundstein ('05) from Conyers, GA (below) holds the colorful mitre worn by Cardinal Arinze (far left) during the Baccalaureate Mass.

## COMMENCEMENT 2004



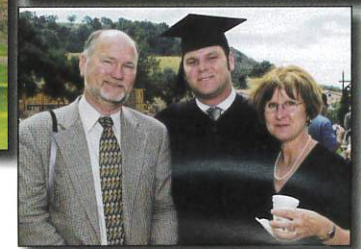
Graduate Paul Rivett-Carnac (above) welcomes his family from Ontario, Canada. Anne Marie Trojack (St. Paul, MN) and Sean Schniederjan (Irving, TX) are all smiles on graduation day.



The Class of 2004 lets loose (above) after their formal photo session. Director of Gift Planning Tom Susanka (left) regaled his audience at the President's Dinner with a comedic view of life after TAC. Dr. Thomas Dillon (right) gives a more serious charge to the graduates at Commencement 2004.



The Jim Bemis family (Simi Valley, CA) celebrates with Marisa (above). The Raeders came from Vancouver, B.C., to be with their grad, Michael (left).



### Turning your Life Insurance Policy into a Substantial Gift to the College

#### GIVING THROUGH LIFE INSURANCE

Most of us have purchased life insurance policies as a way of supporting our spouse or family members and pay large expenses at the time of death. But what happens to your life insurance policy after these needs no longer exist? After you have paid for your home and accumulated enough retirement savings to address day-to-day needs in retirement (along with any unexpected needs), life insurance policies seem to have served their purpose and are no longer needed.

Not so! One thing you could do is use that policy to support Thomas Aquinas College. Naming the College as the beneficiary or transferring ownership of the policy to the College, are just a couple ways you can use a life insurance policy to make a significant contribution to the College and receive an income tax deduction at the same time.

For a free brochure describing the various ways you can use a life insurance policy to make a gift to the College, send in the enclosed reply envelope indicating that you would like more information, OR call John Quincy Masteller, Vice President for Development, at (800) 634-9797.

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### Calendar of Events

- Friday Night Concert, Rudolph Budginas ..... September 17
- Dedication, St. Monica Residence Hall, Cardinal Schönborn ..... October 5
- Columbus Day - No Classes.....October 11
- The Iliad, Book 1, performed by Eldon Quick.....October 15
- Feast of All Saints - No Classes.....November 1
- Friday Night Lecture, Martin Yaffe:  
St. Thomas' Commentary on the Book of Job .....November 5

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