

# *The Transcendentals*

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TRANSCENDENTALS - A DIGITAL CATHOLIC JOURNAL

SEPTEMBER 2020 • ISSUE 1 • VOLUME 1



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Digital Catholic Journal

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# C O N T E N T S

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## EXPLORING THE TRANSCENDENTALS

The Story of How We Started  
Our Special Guest - Fr. Harrison Ayre

## ESSAYS

A Pastoral Reflection  
*Quid Est Veritas?*  
The Theology of Cooking  
The Sacraments  
Forgotten Transcendentals  
A Trinity of Trinities

## ART

Behind the Logo  
Ecce Agnus Dei  
Christ the King  
Holy Virgin & Christ Child  
Water

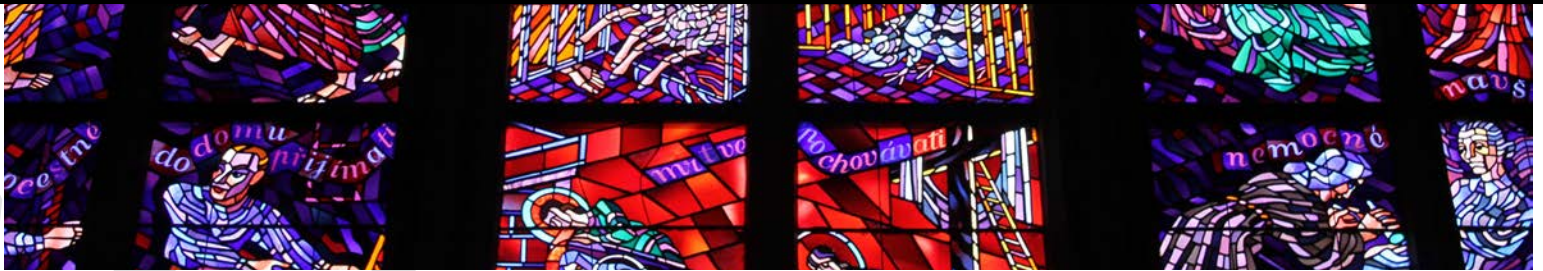
## POETRY

Sunflower  
The Starlight Jewels



# NEWS FROM THE FRONT

## THE STORY OF HOW WE STARTED



We are sure everyone is tired of talking about the pandemic; we know that we are. However, bear with us as we provide context for the making of this journal. The truth is, this journal might not exist without the lockdown.

During the month of March, Barnabas saw many of his dreams collapse. He was displaced from Ottawa to Victoria due to COVID, and felt adrift with the uncertainty his future held. However, coming home was a return to sheltered waters; a secure place. More fundamentally, he remained anchored in his faith.

Very similarly, Tyler found himself away from his life in Ottawa and back to his roots in Niagara. Away from the familiarity of his Catholic community and life in the city, he was thrown into an environment that wasn't Christ oriented. Amidst the various challenges and uncertainties though, the one constant was Our Lord Jesus Christ.

In life, it is easy to feel adrift in a tempest tossed world. The currents of our culture are constantly shifting and whatever course we set can seem futile against the winds of uncertainty or hostility. How very important it is then to have an anchor. A secure protection against whatever storms we may face.

As followers of Christ, we can be confident that He is our anchor. Not only in a divine and mystical way, but also in the visible, brick and mortar, institution through His Church on earth. Through the sacraments, the Word of God, and the centuries of sacred tradition, we are given a solid holding ground for our hearts, minds, and wills to cling to.

It was out of the isolation due to COVID that the idea of a Catholic journal was born. Despite many uncertainties, we remained **anchored** in Christ and His Church, and wished to share this light in a way that would



## NEWS FROM THE FRONT

*transcend* the murk of desolation due to the state of the world. We also saw a *resurgence* in the arts and writing among many of our talented friends. In addition, we recognized in our own lives the desire for more authentic *connection* based on a unified mission.

Hence Transcendentals was established on the four pillars of *anchored, transcendent, resurgent, connected*.

It is clear that in our increasingly secular society, we are losing sight of what is true, beautiful, and good. The Catholic Church once played the leading role in society for both academics and the arts; thus molding Western culture and beyond. However, this is no longer the case and many followers of Christ are now unaware of Catholicism's cultural richness.

In order to combat this, Christ's faithful (more specifically the young faithful) must be given an accessible resource and platform to encounter authentic enrichment.

Our mission is simple: To promote the timeless truth, beauty, and goodness of the Catholic Faith to a contemporary audience. Through accessible digital publications, Transcendentals will connect aspiring Catholic writers, poets, and artists in order to highlight contemporary Catholicism. Its motto, "In Spiration," reminds us that our work should be driven by the breath of the Holy Spirit.

Our monthly publications will follow a similar pattern. Each will begin with a message from the editors in regards to the theme; or as we will call it: "News

From the Front". Since this is the first issue, we decided to use this as a story about how this journal came to be.

Following the message, we will have a Guest Contributor to share his or her thoughts on the issue's theme. These individuals will be more established Catholics in the public sphere and we are very grateful for them taking their time to work with a humble project such as this.

This issue we are honoured to feature Father Harrison Ayre from the hit podcast, "Clerically Speaking."

Finally, you will find the heart of the journal: the contributions! These essays, poems, and art pieces are produced from a diverse group of talented young Catholics and we are very grateful for their yes to this project. You can find their profiles on the website in order to learn more about them.

As a very famous pig once said, "That's all folks!" Thank you for reading our message and we pray that these pieces will show you how the transcendentals can affect your life.

Thank you and God love you!





# THE SAINT - INCARNATING THE TRANSCENDENTALS

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*FR. HARRISON AYRE - OUR SPECIAL GUEST CONTRIBUTOR*



I have always lived by a simple principle: you must speak the truth in a beautiful way for the good of the other. It is a principle based in the three transcendentals of being: truth, beauty, and goodness. In the way I present that sentence, it presumes equality and unity between the three of them. Truth is only truth in relation to beauty and goodness, beauty is only beauty in relation to truth and goodness, etc.

Let's break this down a little bit because this is a vital point for a Catholic vision of truth. If truth is not in a real relationship with beauty and goodness, then it simply becomes a hammer to hit people over the head with. Truth without the other transcendentals becomes cold, hard facts. Think of the Christian who is standing on a street corner telling everyone that they're going to Hell unless they repent. That is truth separated from beauty and goodness. But when truth is rooted in beauty, it

evokes in us the desire to fulfill our being, to look towards God, who is the Good towards which we tend and are created for.

Beauty, then, must reveal the truth of things for the good of all. Beauty, too often, is seen in a purely subjective tone, an effect of beauty becoming separated from goodness and truth. We hear the common subjectivist refrain: beauty is in the eye of the beholder. This is true if beauty is mere taste, but beauty has a role beyond simple taste and sentiment: beauty by its nature reveals. Revelation is never oriented to just one subject, but to all. A rock, for example, reveals itself to any subject that passes it by and is oriented to revealing itself to all being and therefore is oriented to the good of all (we will not, for the sake of brevity, enter into Aquinas' debate about beauty and goodness being coterminous). If beauty loses its relation to truth and goodness, then, it becomes something grotesque: it



## OUR GUEST CONTRIBUTOR

becomes more about technique, mastery, and leaves the subject to determine its value and meaning. Beauty, to be itself, must always be united to the true and the good.

The last transcendental to consider, goodness, then must be rooted in the truth. Goodness without truth becomes sentimentalism: morality is what feels good, or whatever I determine to be good. Truth orients the good to its proper goal and ends. For the Christian, the relationship between truth and goodness is rather obvious. Goodness and beauty, however, are harder for us to understand. This is why the Christian understanding of love is so important: it is a sort of substantial bond that expresses beauty and goodness: it delights and attracts, and the gift of self that the good finds its ultimate form in is at the same time the revelation of beauty.

Beauty, truth, and goodness, then all depend upon each other. They are in a sort of symbiosis: they cannot be without being in relation with each other. One is not superior to the other, nor are they in competition with each other, nor are they separated, nor are they commingled. To see being is to see the true interdependence between the three and to delight in it.

This vision as presented above is a deeply Catholic one. It emphasizes the importance of all three without falling into factualism, sentimentalism, or aestheticism. In different ages and times, these temptations become reality when the Church loses her foundation in the ultimate interdependence and unity-in-

difference of the three transcendentals. The temptation is always in front of us: we are always tempted to judge reality according to our own will and mind rather than humbly submitting to all that is.

There is a place where the unity-in-difference of the three transcendentals are preserved. By virtue of the mission of Christian charity which they live, the saint is the embodiment of truth, beauty, and goodness. They live the three principles mentioned above in a radical way and become the main modes of attraction and evangelization for the Christian today.

The saint recognizes the truth of Christianity with such clarity that their whole life is oriented around the Person of Jesus Christ. This expresses itself in a sort of synthesis between action and theory; whereby the truths of the faith impact how they live, and how they live impacts their delight in the truths of the faith. We so often dismiss things as “pure theory”, or prefer theory and conjecture over praxis, when in effect the saint bridges this gap and leads us to see the value of both in which they always are in a lively conversation with each other: truth feeding life, life feeding truth.

The saint is also the one who reveals the virtues of Christ. Their goodness is not simply a moral uprightness, a sort of Christianized version of the pagan mythic heroes. Rather, they reveal the root and ground of goodness found in Christ. The saint is such because they show, in a redeemed fallenness, what human goodness truly is meant to be. It's an image and mirror of the divine

## OUR GUEST CONTRIBUTOR

goodness. The saint truly attempts to will the good of the other and, though imperfectly, gives us an insight and image of God's goodness and the goodness we are all created for.

But perhaps most needed today, most enduring for our age, is the beauty of the saint. By this is not meant an aestheticism where they are a physical attraction, a mere delight to the eyes. The beauty of the saint goes deeper, because their beauty is rooted in the ultimate form of love: the Cross. One can't help but think of St Theresa of Calcutta who was withered, bent over, her feet mangled, her face wrinkled. But one look in her eyes brings you to the threshold of the truly beautiful. Her demeanour, her intensity, her love: it is all truly beautiful. It delights, inspires, opens our desire for God.

Opening the desire for God...It is true that I stated that the transcendentals are non-competitive, that they are co-equal and depend on one another. But each transcendental has a particular purpose and goal. Truth informs the mind so that we may reason rightly, the good inspires us towards right ends, and the beautiful opens the desire of our hearts. It is this last thing we lack today. We are a people without desire.

It is no scandal to say in modern man desire is dead. By desire I do not mean a want for the latest gadgets or a delectable dish, but a grandeur of soul that is open to the Divine Presence at work in the world. Beauty enchants, delights, widens the heart, breaks through our deafness, and attracts. All

of these are modes by which desire increases. We are inundated with formless architecture, spurious morality, bureaucratic organization of society. We've been dulled against desire through controls, machinations, and the deafening of our souls.

Only the beautiful can break through our numb hearts and re-awaken them towards the great adventure and destiny towards which we are called. Only beauty can call our hearts to sore once more to the spiritual heights of heaven. The beauty of the saint, then, is one that cuts quickly and deeply into the hearts of the spiritually dead. Beauty is akin to Christ descending into the dark realm of hell, redeeming the dead and bringing them to new life. But, if taking seriously what we said earlier, the triumph of beauty over the acediac heart of modern man is also a sneak attack of truth and goodness. Beauty becomes the inroad into the dead heart, and thereby brings truth and goodness along with it to redeem the whole heart once again.

But this hagiographical apologetic is not simply a proposal of saints that have once lived. It is not a proposal that we find new and interesting ways to promote their legends and example, to find artistic forms to make them known. Rather, it is an appeal to you, dear reader. Only when you become a saint will the beauty of Christ break forward into the dead hearts of those around you. The greatest apologetic today is the saint, but there are so few willing to defend the faith with the witness of their life. If you want the transcendentals to reign supreme in life once again, then you must become a saint.



# ESSAYS





# A Pastoral Reflection on Truth, Beauty, and Goodness

FR. STEPHEN JOSEPH BRUZZESE

At the end of every Extraordinary Form Mass of the Roman Rite, the Last Gospel (John 1:14) is read by the priest; either aloud (during Low Masses) or silently (during Solemn Masses). This is often referred to as the Prologue of St. John's Gospel. In it we hear the words, "Et verbum caro factum est, et habitavit in nobis: et vidimus gloriam eius, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis."

This translates to, "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a Father's only son, full of grace and truth." This testimony begins St. John's Gospel, in order to remind us that in Christ dwells the fullness of grace (goodness) and truth; which we are to emulate in our own lives. If we look just a few verses afterwards we read, "The law indeed was given through Moses; grace and truth came through Jesus Christ" (John 1:17). This again is confirmed by Christ later in St. John's Gospel when he says of himself, "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6).

To say that the transcendental properties of





beauty, truth, and goodness existed before the Incarnation, would be correct; but it would also be correct to say that through the Incarnation, the most perfect example of the transcendentals was made manifest in Jesus Christ. As a result, the Church is entrusted with all the means of salvation and the truths of the faith.

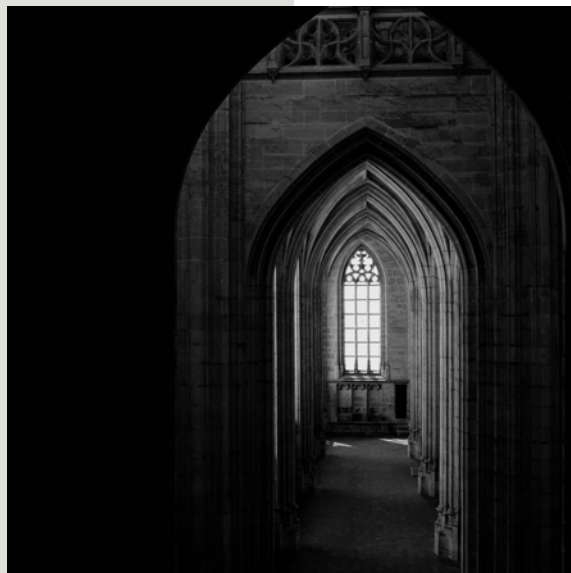
As a parish priest, one of the ideas that intrigues me is that the principle of beauty is often the gateway to a deeper understanding of properties of truth and goodness. In the Catechism of the Catholic Church we find the following, “The practice of goodness is accompanied by spontaneous spiritual joy and moral beauty.

Likewise, truth carries with it the joy and splendor of spiritual beauty. Truth is beautiful in itself” (CCC, 2500). We can see that there is an intimate link between goodness and beauty; as well as truth and beauty. Interestingly enough the Catechism makes the distinction between moral beauty and spiritual beauty; a distinction which is probably not often made amongst Catholics. In his Apostolic Exhortation, *Evangelii Gaudium*, Pope Francis says, “Goodness always tends to spread. Every authentic experience of truth and goodness seeks by its very nature to grow within us...” (9). Again, we see this link between goodness and truth. We must never forget that truth is beautiful by its very nature, as the Catechism tells us.

This link between truth and goodness, with beauty as the gateway, is almost always experienced through a sensible medium like music or art. However, it does not have to be limited to sight or sound. It could be extrapolated to taste, smell, and touch as well. St. Thomas Aquinas, the Angelic Doctor of the Church, would define beauty as, “*id quod visum placet*” (that which pleases upon being seen). I think this could again be extrapolated to mean, “that which pleases upon being sensed”; meaning to include sound, taste, smell, and touch. In Donald Demarco’s article *Can Beauty Save the World*, he said, “The word *placet* means more than a mere sensual pleasure. It is better rendered as ‘a delight for the

soul’.” For example: the smell of delicious pie typically is not a delight of the soul; while conversely the smell of burning incense often is a delight to the soul, as it raises our minds to the supernatural realm. Demarco continues saying, “Intelligence... plays an indispensable role in the apprehension of beauty. This is a most

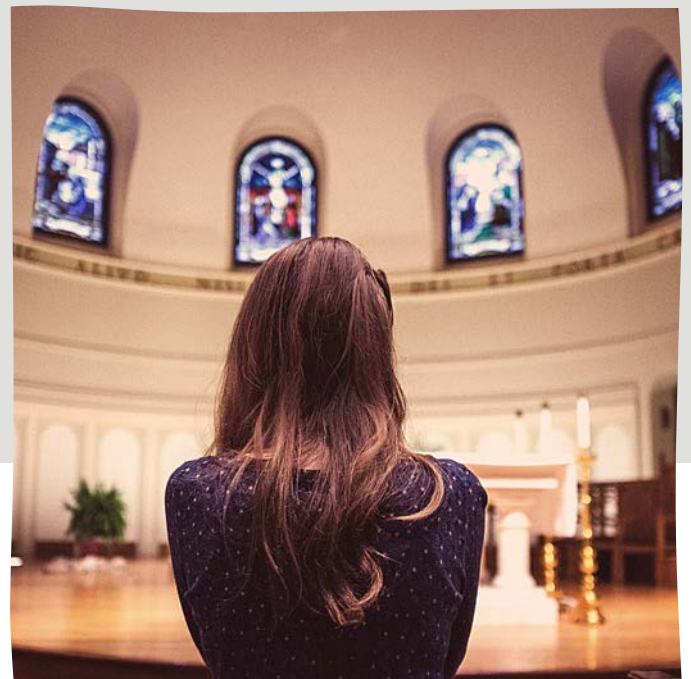
important factor because it means that beauty is not merely subjective (or ‘in the eyes of the beholder,’ as many claim), but is objective inasmuch as it is an object of knowledge.” Most importantly, beauty is not subjective but rather something which is objective. In the same way that truth is not subjective (which leads to relativism) but rather objective and immutable.



The Catechism says the following, “Sacred art is true and beautiful when its form corresponds to its particular vocation: evoking and glorifying, in faith and adoration, the transcendent mystery of God – the surpassing invisible beauty of truth and love visible in Christ... Genuine sacred art draws man to adoration, to prayer, and to the love of God, Creator and Savior, the Holy One and Sanctifier” (2502). This is where the pastoral observation comes into play. The more the People of God, the laity, are exposed to beauty through sacred art, architecture, music, liturgy, etc. the greater their personal relationship with Jesus Christ will become.



You may be asking yourself, so what are you trying to get at? Well, if every time you go to Holy Mass you are distracted by the cantor singing a horrendous version of “Gather Us In” by Marty Haugen or you aren’t really sure what the stained glass is meant to represent, how does that draw us closer to adoration, prayer, and love of God? The answer is, it does not draw us closer to God but rather it drives us away. On the other hand, if every time you go to Holy Mass you are enamored by the music, the architecture, the smell of the incense, the preaching, the overall experience of the liturgy, it will ultimately lead you to a greater love of God through prayer and adoration. If you are not experiencing the beauty of heaven on earth in your local parish or in your devotional activities, then it is time for a change. There is doubt that after having been a seminarian for eight years and a priest for three and a half years, the more we are exposed to external beauty, the more likely we are to be open to a deeper understanding of internal beauty: truth and goodness.







## *Quid Est Veritas?* Defining Truth in the 21st Century

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TYLER BROOKS



It is a question that is difficult to answer and can often reveal biases from the person who bravely answers it. Defining what is true in today's social climate requires vulnerability and fortitude. For as soon as someone proposes a definition of truth, that person is usually met with criticism or outright hostility by those who feel they are threatened when meeting disagreement. Of course, these are general statements and cannot be the instance for every case. However, a brief examination of Facebook or Twitter exchanges concerning hot topic issues suggests that most conversations regarding truth end with verbal hostilities.

With great humility, this essay hopes to add to the conversation by suggesting the Catholic definition of truth possesses more legitimacy than what the secular world offers. By examining various definitions of truth provided by the Merriam Webster dictionary, society's definition based on the experiences of the writer, the Gospel of John, and briefly the Catechism, the hope is that the reader can see truth not as an abstract concept but in a person who simply is.

Upon searching for a dictionary definition for truth from Merriam Webster, a pattern quickly emerged.

For starters, truth is defined as “the body of real things, events, and facts” and “the property (as of a statement) of being in accord with fact or reality.” If there was one word that seems to reflect these statements, it would appear to be reality. For something to be true, it needs to be based in reality or in something that is real. This begs the question: what is reality then? According to the same source, reality is “the state of being real” and “something that is neither derivative nor dependent but exists necessarily.” It would be silly to accept the definition of reality as being something real since it is a moot point. One cannot use a word to define itself if that same word is in question. Thus, it would make sense to use existence as a meaning for reality. For something to be real, it needs to exist. However, the dictionary defines exist as “to have real being whether material or spiritual.” Meaning, for something to exist it has to be based in reality. All in all, the quest to identify a suitable definition of truth from the dictionary resulted in a circular pattern that relies on other definitions, and without ever resting in a satisfying conclusion.

This observation can be confirmed by the way society appears to present the definition of truth. Common phrases are thrown around such as “you do you” or “live your best life” implicitly suggests that the individual knows what is best for their own well-being. It is not out of the ordinary to also hear “your truth is not my truth” as if truth is now somehow an opinion. These examples once again show an unsatisfying

meaning to such a powerful word. Philosophers, theologians, and other great thinkers throughout the ages have dwelt on identifying a concrete and satisfying definition for truth while society today appears to rest in relativism. Whatever an individual believes to be correct for them, then that is considered truth.

Thus, looking to the secular world in order to define one of the transcendentals provides no grounded answer. Rather, it pushes away from finding an objective definition and pivots towards whatever the individual feels to be right. This begs the question since this essay is in a Catholic journal: how does the Catholic Church present truth?

The Church’s founder, Jesus Christ, was bold in providing a definition for truth as He proclaimed Himself to be it. Jesus did not say that He can show a way to the truth or that He knows how to explain it in a better way. Jesus distinguished Himself from any other prophet or religious figure by saying that “I am the way, and the truth, and the life. No man cometh to the Father, but by me” (John 14:6). Essentially, truth is a particular person and not an abstract concept. If Jesus claimed to be the truth, then one must investigate who the person of Jesus is.

In John 10 29-30, Jesus says “that which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father. I and the Father are one.” Notice how verse 30 is distinguishably short where Jesus equates Himself to God

the Father. Based on this verse, and many other verses in scripture where Jesus indirectly states that He “and the Father are one,” Jesus is in fact God. It follows suit that if Jesus is God and He proclaimed Himself to be the truth, then that means God is truth. This is supported by the Catechism of the Catholic Church; the handbook of the faith. In CCC 2465, “The Old Testament attests that God is the source of all truth. His Word is truth. His Law is truth. His ‘faithfulness endures to all generations.’ Since God is ‘true,’ the members of his people are called to live in the truth.”

When reading the Latin Vulgate of the Bible, one can notice a fascinating and thought provoking incident. In John 18:38, Pilate finished his interrogation of Jesus and asked Him the same question as this article’s title: “Quid est veritas?” Or in english, “what is truth?” What is curious about the Latin Vulgate specifically is that John 18:38 can be seen as an anagram for “est vir qui adest.” Translated into english, it means “it is the man who is here;” meaning the man in front of Pilate: Jesus. Though it can never be confirmed, it would appear that Pilate answered his own question since Jesus was right in front of him. Thus, Jesus is once again shown to be truth itself. This is in line with the holy scriptures and with the Catechism.

Bearing this in mind, does this mean that truth is only found in the person of Jesus or His Church? While this essay does not have the space or required authority to speak fully on that matter, the short answer is not necessarily. What this simply means is that Jesus is the source and fullness of

truth and those who go seeking a satisfying definition can find it in the founder of the Catholic Church. In fact, many early theologians used sources such as Aristotle, Plato, and other non-Christian sources in order to engage in theology. The fact is that elements of truth can be found in this world but one cannot look left or right to find the fullest expression. Instead, one must look above to Heaven where Jesus sits at the right hand of God the Father. When one looks to Jesus, who is fully human and fully God, one can find the source and fullness of truth.

The life, death, and resurrection of Jesus Christ ensured that humanity no longer had to search endlessly for the meaning of truth. Instead of looking in philosophy books or dissecting religious texts, humanity can now “live in the truth” and have a personal relationship with it. That does not mean that it should no longer be pondered upon as society today is proof that if one strays from this ultimate relationship with God, then they become their own gods in their mind. Rather, it means that one can rest in God, and know that He is truth, so that one can live in pure freedom.





# The Theology of Food

JAN BITARA



Cooking is violent. We peel the skin off of vegetables, mash potatoes into sticky lumps, boil animal bones until fat seeps from the marrow, just to name a few. There isn't anything that we eat that doesn't suffer. Is it any surprise then that our spiritual food as Catholics, the Eucharist, experienced nothing short of a cruel and unjust murder? When Jesus shared Himself as bread and wine at the Last Supper, He also prepared himself for our consumption by being tortured to death soon after. We often don't think of how sacred (or cruel) cooking is, but there's so much theology that can be unpacked.

In his book *Jesus and the Jewish Roots of the Eucharist*, Brant Pitre describes how lambs were prepared for the Passover meal. During Biblical times, they were slaughtered and hung until they were ready to be roasted. But the manner in which they were hung to bleed out is interesting: it was done with sticks threaded through their limbs. Knowing that, it's easy to see how the lambs would resemble the kind of corporal punishment that the Romans were famous for. Furthermore, one of the most important rituals of the Passover meal are the four cups of wine drunk that memorialize the liberation of the early

Israelites from Egyptian slavery. Comparing that to the Last Supper, it's interesting to note that the fourth and final cup was never finished; and that the dinner ended prematurely with Jesus being handed over to the Jewish authorities. It's only until the moment when Jesus is hung upon the Cross that He's offered a sponge filled with sour wine and gall; to which He then follows with the words "It is finished." Just like in a traditional Passover supper, the Lamb is consumed before the fourth and final cup.

We don't have to analyze Scripture though to find evidence of theology in cooking. Every religion on this planet has dietary restrictions, and Christianity is no exception. Fasting is one of the most practical means of practicing self mastery and, when coupled with prayer, can be a powerful life changing experience. Even abstaining from certain foods can bring a similar effect.

In Porto, Portugal one of the local specialties is a stew made of beans and tripe called Tripas a Moda do Porto. There are a couple of stories regarding its origins, from a meat shortage due to the country being sieged by Castillians, to donating generous amounts of supplies to an explorer until there was nothing left for the locals but scraps. But that aside, the stew was commonly eaten on Fridays, when abstaining from meat on Fridays all year long was still a common practice.

A lesser known and more modern story is how the filet-o-fish on every McDonalds menu in the world came to be. A Catholic businessman in Cincinnati, Ohio by the name of Lou Groen noticed that his sales were dipping, and needed a way to keep his branch in the black.

As a solution, he invented a fish burger which boosted his sales on Fridays, since his restaurant was situated in a predominantly Catholic neighbourhood.

Discussing Catholic cuisine is just the tip of the iceberg, though. There are some Eastern Rites that use leavened bread for the Eucharist, and require each parish to have a baker who needs to be in a perpetual state of grace while preparing the host. Even stouts, a common style of dark beer has its origins in monasticism. There's too many to list here, but there are a few common elements that we as Christians can identify. One of them is the investment of time and care. It can be universally agreed upon that good home cooking is far better than fast food, and while it's cheesy cliché to say that the former was "made with love," it's true. Just as God the Father invested time and care into the creation of the world and our human species through the Holy Spirit and Jesus Christ, investing time and care into a home made dish is an act of love that we can reenact on a smaller scale to become closer to God.





# The Sacraments: True, Beautiful, and Good

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MEGAN JOSEPH



In the Catholic tradition, the transcendentals are truth, beauty, and goodness. They reflect the deepest longings of the human heart and are sometimes referred to as the attributes or characteristics of God, although they are so much more than that. Although true, beautiful, and good things can be found in both natural and human creation, God is the fullness of truth, beauty, and goodness. It is surely a mystery of our Catholic faith that God can be, in God's own nature, the fullness of the transcendentals.

The mystery of the transcendentals is complementary to sacramental theology. The Catechism of the Catholic Church teaches that the sacraments are, "the visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament" (CCC 1131). In other words, the sacraments are visible signs of an invisible reality. This reality is that the triune God, out of love, gives humanity the sacraments as public divine revelation in the Church. Therefore, both the transcendentals and the sacraments, in similar yet very

different ways, reveal God in the created world. Just like how a stunning sunset or the birth of a child can draw a person deeper into the mystery of God, so too can baptism, reconciliation, holy orders, and all the other sacraments be tangible ways of experiencing God's grace. They both point ever closer towards God, while lacking the fullness of the beatific vision that will only be achieved on the other side of death.

If both the three classical transcendentals and the seven official sacraments of the Church reveal the heart and character of God to the faithful, then it can be assumed that they are, in a way, complementary in nature. Furthermore, the transcendentals are actually revealed in each of the sacraments because the sacraments of the church are inherently true and beautiful and good. This essay will touch on just a few.

To say that the sacraments are true may seem a bit obvious for the faithful Catholic. Yet, Sacrosanctum Concilium from the Second Vatican Council reveals



a deeper reality that: “Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, ...but especially under the Eucharistic species. By His power, He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes. He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church” (SC 1.7).

Not only is there a hidden truth contained in the sacraments - the truth of the invisible graces that become available to the individual. There is also a deeper truth to be considered. Jesus Christ is always present in every sacramental liturgy. Jesus said in the Gospel of John, “I am the truth” (John 14:6). Therefore, through an act of faith, every believer encounters Truth in its fullness during every sacrament. It is the same act of faith that allows the Catholic to see the invisible reality of graces offered in and through every sacrament as a free gift to the individuals present.

In the same way, it may be just as obvious for a devout Catholic to think that the sacraments are ‘beautiful’ especially when they are celebrated in elaborate cathedrals with clergy wearing intricate vestments. But these images only refer to physical beauty. Take the sacrament of Holy Matrimony for example: “Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of ‘the wedding-feast of the Lamb’ (CCC 1602). Throughout Scripture, marriage is used as the imagery to depict the salvific relationship between God and humanity. When a man and women enter into a covenant with each other and lay down their whole life for the good of the other,

they give the world a glimpse of the eternal covenant between God and His people. They give witness to the beauty of the New Covenant conceived by the death and resurrection of Jesus Christ. The beauty of a married couples’ union is that it represents Beauty itself.



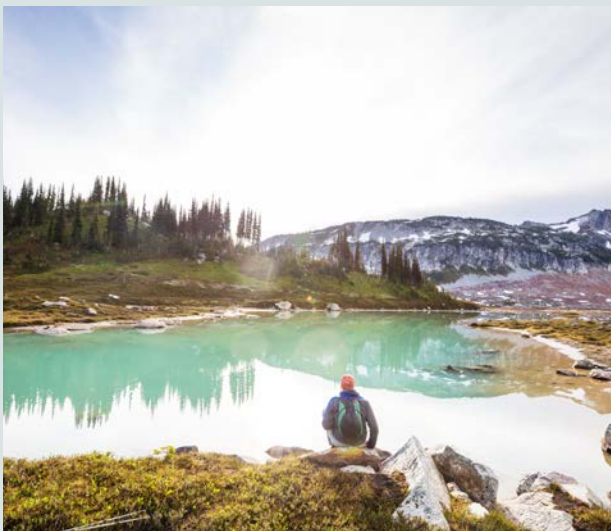
The same is true of the third transcendental, goodness. In His goodness, God gives the free gift of sacramental grace in each of the sacraments. In Baptism, the individual is given “an indelible spiritual mark” that is “the seal of eternal life.” In the sacrament of Reconciliation, it is Christ Himself who receives and forgives the penitent. In His goodness, Jesus Christ allows the members of the church to receive the sacraments although they are unworthy - and to ultimately receive Himself. The individual receives the goodness of God who forgives in the confessional by receiving God Himself.

There is, of course, much more to be said about each of the seven sacraments, many of which are not mentioned, that is outside the scope of this essay. However, it can be said that each of the transcendentals, as they naturally direct the attention of the Catholic towards God, enhances one’s understanding and appreciation for all of the sacraments.

# Forgotten Transcendentals

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CLIF CLEMOTTE



A list of the transcendentals usually subsists in beauty, goodness, and truth. Yet two of the traditional transcendentals seem frequently forgotten: one and being. When placed aside beauty, goodness, and truth, these might seem a strange choice. What exactly is transcendent about one? The sentence nearly seems incoherent. Being might seem a plausible candidate, since one could say that God is being itself and thereby elevate the notion of being; but this is not necessarily what traditional philosophers would have given in explanation. By examining the forgotten transcendentals, the essential features of the transcendentals are shown more clearly, solidifying their utility for metaphysical, epistemological, and ethical thought.

My source for the following is drawn from Thomas Aquinas' *Summa Theologica*, available online at New Advent. Aquinas is notable for his clarity, brevity, and originality; thus, though without attempting to form a mere argument from authority, I mainly summarize his thought in what follows. I have excluded his other works for two reasons: the *Summa* is highly developed, and I am less familiar with his other texts!

It is my intention to link all the transcendentals to being; hence, a prior word on existence is in order. (I consider being and existence synonymous.) Following Aristotle, Aquinas holds that act, potency, or their combination are fundamental to all realities. Act carries the notion of completion, the fulfillment of a potency; and a potency is the unfulfilled possibility of becoming something else. The ecclesial document *The Twenty-Four Thomistic Theses* is a useful (and very brief) expansion of this notion and its entailments; for now, it suffices to make two observations.

First, a potency has to have some kind of ‘foundation.’ There must be something actual which has a potency, which is able to become something else; nothing comes from nothing. Second, “it is not possible that the same thing should be at once in actuality and potentiality in the same respect, but only in different respects,” meaning that the potential for an actuality cannot be ‘grounded’ in that same actuality (S.T. I. 2. 3). If something has a quality, then it actually has that quality, and can only potentially have some different quality it does not yet have. This is what Aquinas means when he concedes that act and potency can simultaneously exist in one object, but not in the same way. Traditionally, potency is oriented towards some act, and grounded in another. This is key to Aquinas’ treatment of existence. Existence, in this view, is synonymous to being and to act; an individual has being insofar as it exists, and insofar as it exists it is actual, or in act. With this preface, I turn to truth.

“Quid est veritas,” the question goes. Quid indeed. Though truth has its deepest meaning in the Incarnate Word, “Quid est

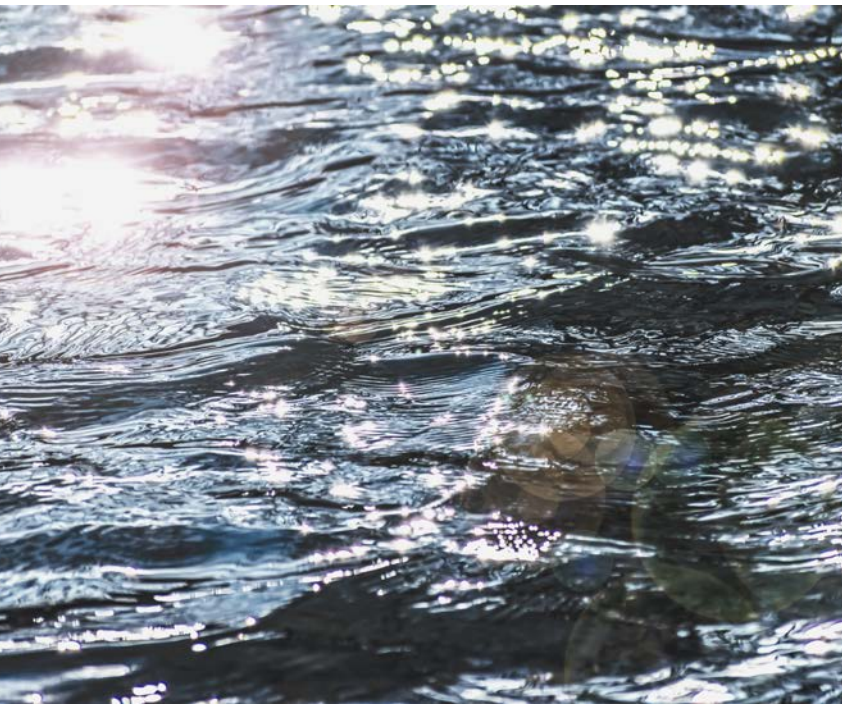
veritas,” the question goes. Quid indeed. Though truth has its deepest meaning in the Incarnate Word, truth primarily indicates a kind of relation between reality and a mind; we predicate truth of something “in so far as it has some relation to the intellect” (S.T. I. 16. 1). However, though truth designates a relation, it has to be a relation between things: one known and one knowing. Hence, “everything, in so far as it has being, [thus] far is it knowable” (S.T. I. 16. 3). A thing is known insofar as it is real, and is real insofar as it has some degree of being or act. Hence, Aquinas says “[just] as good is convertible with being, so is the true” (S. T. I. 16. 3). Being and truth, as terms referring to something real, can be exchanged for each other – anything that has being is capable of truth, and likewise anything to which truth is predicated must necessarily have being

I confess I was puzzled when first reading that truth is convertible with being. Aquinas’s treatment of goodness is a helpful clarification. Aquinas begins his comments on the subject by saying “Goodness and being are really the same, and differ only in idea” (S.T. I. 5. 1). This does not mean they are synonyms; rather, it means that both words (goodness and being) designate the same realities while emphasizing distinct aspects. Starting with the claim that goodness denotes something as desirable, Aquinas makes the point that desirability entails perfection, which is actuality – the completion of what a thing ought to be. Since act is existence, and act is precisely what signified by the appellation “good,” Aquinas concludes that “goodness and being are the same” (S.T. I. 5. 1). Goodness can only be meaningful insofar as it indicates that which is, or reality.





This conclusion should clarify why truth is convertible to being; truth can only be a meaningful concept insofar as it also indicates that which is. Hence, truth is convertible with being. Aquinas' only qualification is that goodness designates being as desired, and truth designates being as known (S.T. I. 16. 3). This seems to simply introduce a perceiving subject to the consideration of being. Goodness, truth, and being thus indicate one reality: the existence of whatever is under consideration, viewed either under its various entailments (existence as desirable, existence as known) or simply insofar as it does exist.



In relating the transcendentals to being, no mention has yet been made of beauty. Though Aquinas does not treat beauty in the same way as he does goodness and truth, it can nevertheless be tied to being simply by linking beauty to perfection, and thus to act. Now, however, there yet remains one transcendental whose transcendence has yet to be explained: one. By discovering why "one" is a transcendental, we stand to gain a deeper understanding of what the transcendentals fundamentally are.



When first I saw "one" included in the transcendentals, my reaction was: one what? One usually functions as an adjective; it is reasonable to expect to find a noun lurking in the vicinity. However, Aquinas distinguishes two kinds of one: 'one' as convertible to being, and 'one' as quantity (S.T. I. 11. 1, Reply 1). Perhaps he believes the quantitative 'one' implies a relation to other entities, as opposed to a merely internal integrity. I should also note that the transcendentals are all predicates; they are predicated of something else. For instance, we might say: "This action is good," "You are

beautiful,” “No unicorn has being,” “That statement is true,” “God is one.” When we predicate ‘one’ of something, then, we indicate that this something possesses unity; and unity, it turns out, is integral to being. Aquinas summarizes this point:

“One” does not add any reality to “being”; but is only a negation of division; for “one” means undivided “being.” This is the very reason why “one” is the same as “being.” Now every being is either simple or compound. But what is simple is undivided, both actually and potentially. Whereas what is compound, has not being whilst its parts are divided, but after they make up and compose it. Hence it is manifest that the being of anything consists in undivision; and hence it is that everything guards its unity as it guards its being. (S.T. I. 11. 1)

When Aquinas lists ‘one’ as convertible with ‘being,’ he is revealing being’s core concept: the unity of an individual being. Without unity, an entity cannot exist. To exist is to be discrete, distinct from other existing entities. It is to be one and thereby to possess integrity. Each of the three popular transcendentals manifests an aspect of an entity’s integrity, and so are only meaningful because of their dependence on oneness and being.

The transcendentals are a long-standing part of the Catholic intellectual tradition, but stem from a broader philosophical tradition flowing back into the ancient world. They have always been a stepping stone for inquiry into the higher things, those aspects of existence which promise to bring meaning into human life. Yet it can still be hard to understand quite what the transcendentals are meant to be. What do they transcend?

Given that ‘one’ and ‘being’ are co-foundational to all the other transcendentals, I suggest that the transcendentals are transcendent because they transcend individuality. They are transcendent because they are universally foundational; they are the common features of every individual entity, from molecules to slugs, to humans, and to God. These five qualities can correctly be predicated of anything, and thus give us a powerful insight into the created world: it is good, beautiful, and true insofar as it has being and unity. Augustine cumulatively argues the same in *The Confessions*, and Aquinas makes the same point throughout his *Summa*.

This view of the transcendentals reveals the watermark of the Creator, underlying all that is, and additionally providing a clear starting point for sound thought on anything – especially human agency and the Divine. The foundational importance of the transcendentals in turn gives human reason a clear setting on which to study all things. In short, the transcendent integrity of creation permits knowledge.





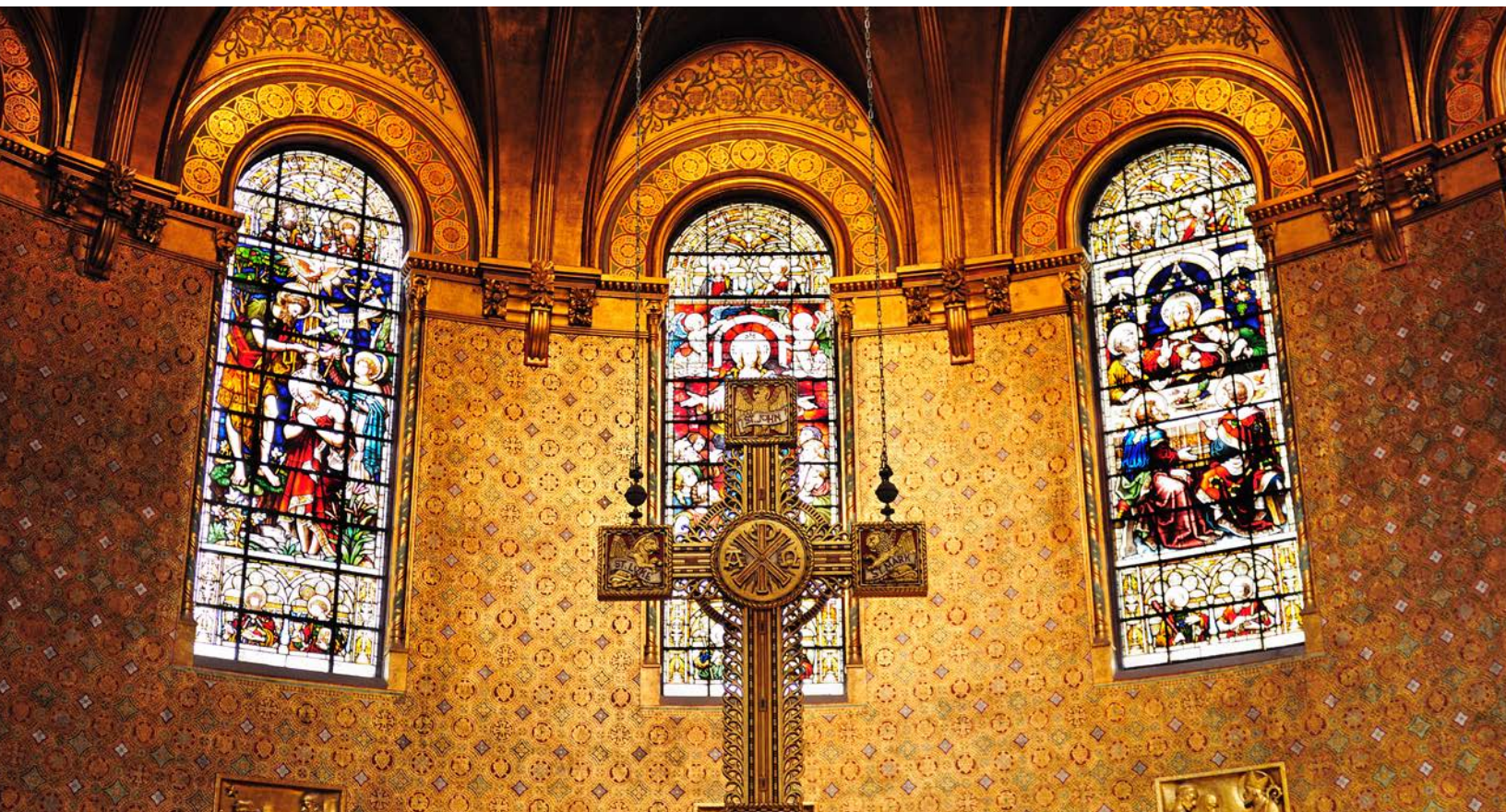
# A Trinity of Trinities – Our Purpose, Conversion, and the Transcendentals

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NOLAN TOSCANO

It was halfway through my undergraduate studies when I was playfully teased about my love of the transcendentals, coupled with my rather deep voice, within the context of evangelization on a university campus with the movement Catholic Christian Outreach (CCO). “Truth...”, they would say slowly and deeply, “Beauty...” they would pause for dramatic effect, and “Goooooodnessssss...” And their point was made. It was a trio I would bring up often

in the faith studies I led, and while incorporating the transcendentals helped to articulate how God reveals Himself to us, it can be an easy route for tangential and theological confusion. Particularly for someone who struggles with understanding what, let alone Who, is at the heart of Christianity. As time progressed, and I was living a life where my love of the Transcendentals, mixed with my active life of mission, I naturally tried to see their relationship to one another. It was in my prayer that God had spoken to me in the pattern of 3’s (coupled with spiritual conversations and gradual catechesis) when it came to a love of the transcendental, love of mission and the desire of conversion in myself and others. In this short essay, I hope to discuss the intimate connection between the transcendentals (Truth, Beauty, and goodness), what the Church says about our purpose (to know, love, and serve God), and how conversion takes place (in the mind so as to cast the light of the transcendental on





evangelization, mission, and a person's current or emerging relationship with the Lord).

### **The Catechism and knowing, loving, and serving God.**

"God made me to know Him, to love Him, and to serve Him..." (Baltimore Catechism, No. 1: Q6). This line from the Baltimore Catechism clearly and simply explains why God, out of love, created each and every one of us. The Catechism of the Catholic Church (CCC) goes on further to explain that God "calls man to seek him, to know him, to love him with all his strength. He calls together all men, scattered and divided by sin, into the unity of his family, the Church." (CCC I. 1) Our end, to be in the fullness of relationship with God in Heaven, manifests itself in a person through knowledge of God, love of God, and service of God. It is this foundational truth about our life with God that marks the foundation of this article I want to establish. God made us for Himself, yet He has also given us the ability to reject Him. As such, and quite simply, this is our starting point, which is paradoxically our end. The sudden and lifelong process that someone undergoes to live this end out however is what I will tackle next, which is conversion.

### **Conversion: Concerning the Mind, Heart, and Will.**

Conversion, rooted in the Latin "Conversio", or the Greek alternative of "Metanoia" (to turn around) is where someone comes to both faith, and repentance. Conversion is also explained when one embraces the relationship that they were made for with their Creator and Redeemer, and takes place in their mind, in their heart, and in their will. The conversion of one's mind is where there is the ascent of the intellect to God. It is where perhaps the idea of God is educated and better conceptualized. It is where often

one comes to know first of God as He has revealed Himself to mankind. Catholicism's rich tradition of the intellectual pursuit of the supra-rational (above and beyond reason) God has yielded the most impressive explorations into the who, what, where, when, why, and how of the impossible task of completely knowing God. However, to know God is to know Love, "He who does not love does not know God; for God is love." (1 John 4:8, RSV) A perfect Segway into the next realm of conversion within a person, their heart. The Heart is where someone comes to love God, who is Love. The heart is where the most foundational dispositions are rooted into a person's outlook on life. A friend has indeed even described the conversion of heart as a "twelve-inch drop" as the mind is only some short distance from the heart. As faith moves from 'learned' more central in a person's life, we enter into territory that is not so easily explained (as if any of my previous points were!). The heart is where true conviction is born, where someone opens the door for the God of the Universe to be intimately in relationship with themselves. "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." (Revelation 3:20, RSV). Finally, and what I believe can only follow after, is the conversion of the will. This is where one makes the free act of the choice to live for God, to embrace Christ, and to actively strive for Heaven. It is where one may choose to follow through with Baptism, with being brought into the Catholic Faith, or perhaps rededicate and reorient their life to the grace that was first given them at their Baptism as a 'Cradle Catholic'. Essentially, it is where someone's life, although not perfect and beset by temptation, strives to live the life that their heart and mind follow with one accord.



The will is where one 'serves' God as was previously indicated by the Catechism.

The incorporation of the True, Beautiful, and Good.

To complete this discussion on our purpose and how we come to Conversion, its about high time we cast them in the light of the Transcendentals, and bring them all together. There are many people who can introduce you and take you deeper into the Transcendentals far more than I, but for the sake of keeping things basic and brief, here are the three main Transcendentals:

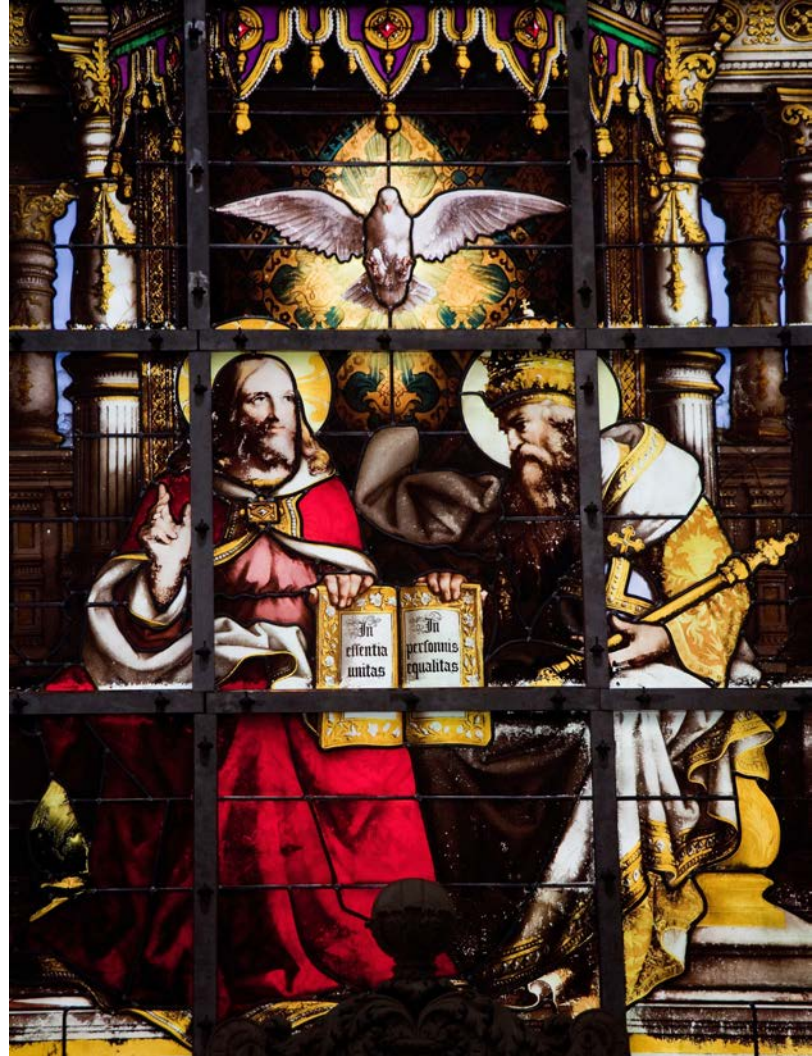
**Truth.** That means by which God reveals Himself through the immutable. It is coherence with objective reality, as He made it.

**Beauty.** That by which God inspires us and allows us to be brought close to Himself.

**Goodness.** The perfection (and its spectrum) in which something acts according to how it was made. It expresses itself in morality, or "the good."

While I will always afford plenty of room for nuance (including the fact they cannot be separated from each other), and my own explanation can be expanded upon, here are the connections I hope to get across:

- That the pursuit of knowing God is accomplished through the Mind, a part of us that is informed by how God reveals Himself to us in Truth.
- The act of loving God is accomplished through the Heart, a part of us that is informed by the Beautiful.
- The adventure of serving God is accomplished through the Will, a part of us that is informed and expressed through Goodness.



### Case Study – Bringing it All Together

Allow me to illustrate this with an example, it is of a friend of mine and his conversion. We had met in first year over our mutual programs and love of history. We were in the same circle of friends, but the reality was that he was an atheist, and I was Catholic. Over a board game day with friends, the topic of faith came up and a usual round of entertaining curiosities and some needed apologetics. I then invited him to participate in a faith study that I was leading. While he did not believe in God, he was curious to know more, and at least put an effort in to know the basic Catholic Christian beliefs around what and who God is. We began our faith study in the following days.

As each lesson continued, he began to know who God was, at least, he began to know about God. The faith studies added substance and sufficient information to spark his

inquisitive mind, including both positive and negative inquiry. While learning began to trickle down into informing his heart, learning was not enough, there needed to be an instruction to the God he was coming to know.

Now things get very Catholic. I invited him to a night of Eucharistic adoration. It was during this night that we were separated from one another, and so it was really myself and Jesus present in the Sacrament, as much as it was himself isolated before the Blessed Sacrament. It was during this night that he recognized Jesus fully, and came to conversion by inviting Him into his heart. A deep love for the Lord was ignited that night, and in short, he went from knowing about God, to knowing God. His knowledge of the Lord, combined with his new love, allowed him to make an act of the will which placed Christ as central in his life. This choice led to more choices in service to God and His Holy Church.

Within a year, this man was flying to the opposite side of the country to serve as a

missionary and proclaim the Good News of Christ to those who did not know Jesus or did not know Him well enough. His love for the Lord yielded the fruit of service; service that requires the constant exercise of a will that is united to both mind and heart in living out his purpose (like our own). Essentially, we can see how the Transcendentals help to explain the conversion process of an individual, and bring him to fulfilling why God made him. Today he is one of my best friends, and is certainly an example of someone striving for Holiness and Mission. Understanding our purpose, how people come to conversion in the Lord, and how the Lord reveals Himself in the Transcendentals can be incredibly helpful in both pursuing a life of holiness and mission.

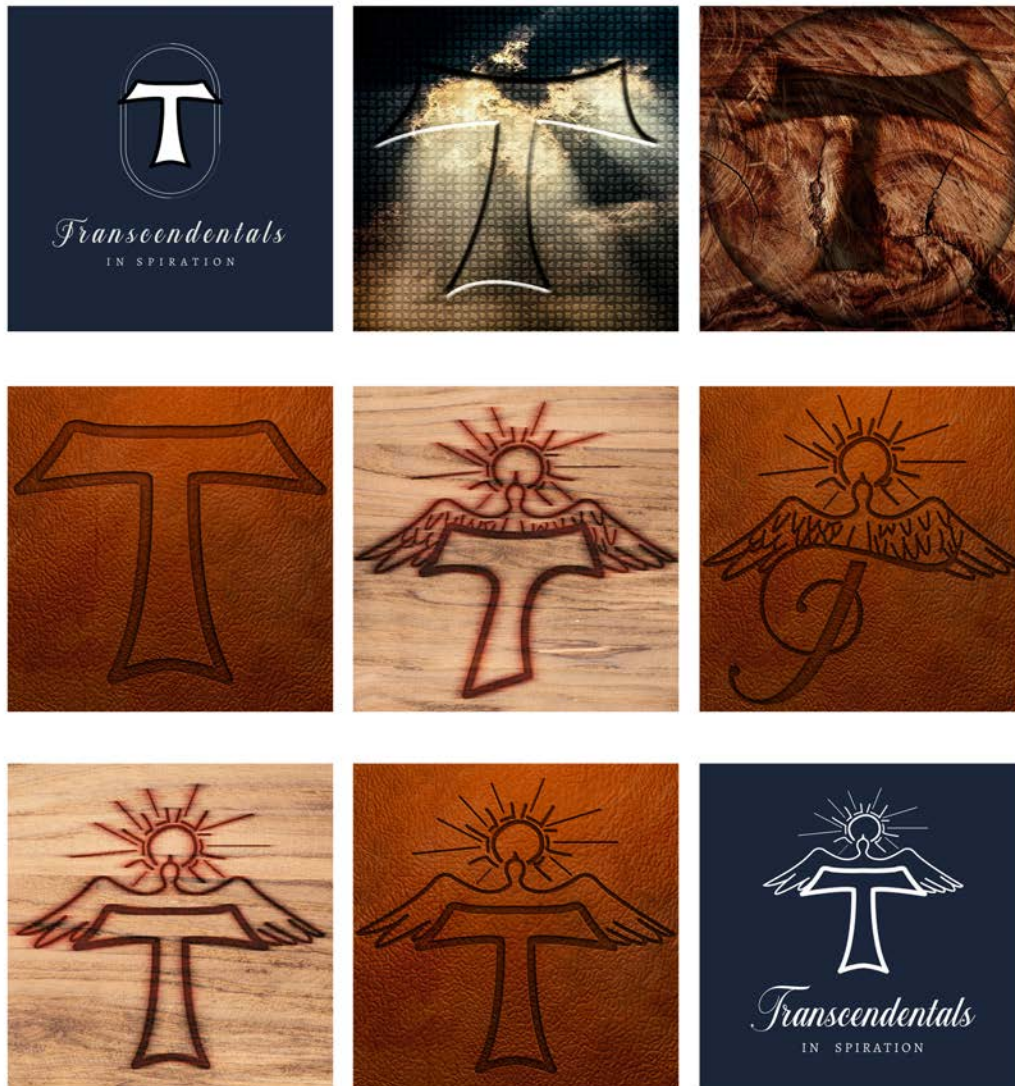
Thoughtful consideration of how the heart of someone would best see the Lord in their life, and accompanying them through their own conversion can be informed by casting conversion in the light of the Transcendental; the successful fruits of which are apparent even in the creation of this journal and essay.





# ART





## BEHIND THE LOGO

ARTIST: LAURA BELL

MEDIUM: PHOTOSHOP

ORIGINAL SIZE: 3X3IN.

As our journal strives to reveal who is Good, True, and Beautiful, our logo and brand should reflect the same thing. These are thumbnails from our logo design process. The Transcendental “T” was originally inspired by the Franciscan Tau Cross. One of our Founding Contributors, Irena Vélez, sketched the “T”, the dove and the sun. I experimented with her drawings and combined the three into our main image.

At first glance, there are a few hidden meanings within the image itself that might go unseen. When examined closer, the sun represents God the Father, the “Tau Cross”-inspired “T” as God the Son, and the dove as God the Holy Spirit.

The Father being depicted as the sun opens unique interpretations. The sun rests above all, as the Father is above all things. He is powerful, but warm. He feeds life with His light and our world revolves around Him. Without Him, all would cease to exist, both the “birds of the air” and the “trees of every kind” included. He sits at the head of this piece, reflecting His Authoritative Head of the Trinity.



The “T” represents the Cross, rooting us in Faith, as Jesus is the only Way to Heaven. It is connected to the sun by the dove. This not only agrees with nature, where earth lies below air below heavens, but also in Trinitarian theology. The Cross is Christ living out His perfect love for us, and for the Father. This love is so great that it is its own Person of the Trinity. Here the dove is between the “T” and the sun, as in the same way the Holy Spirit is the love between the Father and the Son.

We are the Creator’s creators, and in this we are called to create in union with the Holy Spirit. It only makes sense as a Catholic Journal, whose mission is to specifically use the Transcendentals to point towards the things that are above, to have our logo be the One from above, whom all our efforts flow. The Spirit is also expressed through the inspiration of Blessed Pier Giorgio Frassati’s phrase, “Verso L’Alto,” which translates to, “toward the top” through the shaping of the wings of the dove resembling the likeness of mountains, reaching for the sun.

Once the image was designed, the background needed to be decided on. The idea for the image to be carved into wood came first.

As mentioned earlier, this journal is a compilation of crafts given to us by God. The Son of God, Jesus, has a craft as well – carpentry (hence the wood). The second came from our original idea of having the “T” as a Tau Cross – made out of wood. When I used Photoshop to digitally carve the main image into wood, a red outline appeared which came to represent Jesus’ blood on the Cross.

Although these providential designs had multiple meanings, the wood itself did not remind us of a journal which was where the leather came in. At this point, our Transcendentals’ “T” was going through a shift as well. I played around with various “T” shapes on both the wood and leather options, hence the variety of designs.

Simplicity, though, was our deciding factor. We experimented with colour palettes and the dark blue backing was the one we all loved. One of our co-founders, Barnabas Ney, designed the first blue thumbnail you see. After playing around with different textures, we went back to the original design, changed the “T” and added our main image representing the Holy Trinity. The last thumbnail is the official logo for Transcendentals.





# ECCE AGNUS DEI

## ("BEHOLD THE LAMB OF GOD")

ARTIST: IRENA VELEZ

MEDIUM: WATERCOLOUR WITH MICRO-LINE PEN

ORIGINAL SIZE: 22.9 X 30.5 CM (9 X 12 IN)

Immediately after consecration, the Body and Blood of Christ are each elevated and shown to the congregation. The priest raises the consecrated elements as high as he can, high above the level of his head so the people behind him may see and adore the Lord. Even the altar servers lift the edges of the priest's chasuble to take some of the weight off the vestment and allow for maximum elevation. The priest shows the people what they are about to receive: Jesus. God. Truth, beauty, and goodness.

The Eucharist has always been and always will be the centre of life for the Church because it is Christ. The first Christians "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). They knew that the consecrated bread and wine is the Body and Blood of Christ. And when that becomes evident to people, their entire lives begin to revolve around the Eucharist, as it should be. When we understand the Real Presence of Jesus in the Eucharist, nothing else can be of more value.

In the Mass we remember Jesus's crucifixion, but His suffering for us is also made present, renewed. Christ offers Himself for us again and again, just as He once did on the cross. And it is this very sacrifice that makes Mass so holy. As a matter of fact, the Mass is the holiest thing we humans have on earth, because it is God coming to us in Communion.

The Eucharist is the mystery of faith because if we do not have faith, all we see is regular bread and wine. When we have faith, we fully know and believe that the consecrated bread and wine are Christ's Body and Blood offered to us.

While elevating the Eucharist to the congregation before Communion, the priest says, "Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt" ("Behold the Lamb of God, behold Him who takes away the sins of the world. Blessed are those called to the supper of the Lamb"). There is no doubt about what this is: this is Jesus, coming to us wholly and truly contained in a small piece of bread.





# CHRIST THE KING

ARTIST: JOSHUA TERPSTRA

MEDIUM: DIGITAL WORK (AUTODESK SKETCHBOOK)

ORIGINAL SIZE: 3458 X 4347 PX

In order to fully understand the reason for the transcendentals, we must go to their core. Conceptions of the Good, the Beautiful, and the True, are not new, yet under the banner of the Church, they become elevated concepts. Our God is both the incarnation and the fullness of such things. While all things embody these qualities, He fulfills them. While everything created holds a divine origin, He is Divine.

An essential quality of the transcendentals is in regards to unity. The transcendentals are interrelated and unific. As an artist, if we are to discuss such divine qualities that are so substantive to our very beings, we should first discuss the One in whose likeness we are formed.

The feast of Christ the King, instituted by Pope Pius XI, reminds us, as it did at the time of its institution, of He who is King over all. “May he have dominion from sea to sea, and from the River to the ends of the earth” (Psalm 72:8). This fact, that Jesus is King, is as true today as it was when the feast was initiated during the tyranny of Benito Mussolini, as it was even at the moment of Jesus's Ascension.

"Christ has dominion over all creatures, a dominion not seized by violence nor usurped, but his by essence and by nature." Pope Benedict XVI

With septor in hand and a royal robe of purple, Christ's life, death, resurrection, and seating at the right hand of the Father reveals God's graciousness and very transcendence in our lives. He is greater than anything we may place as 'lord' over our lives. Christ the King is far greater than those counterfeit-gods that make us feel incomplete, disparate, or left with longing. He fulfills our greatest longing, and is the icon in which we can orient ourselves.



The colours in the piece are very representational of the unity of such Divine Attributes. Gold is the colour of Christ's divinity, a colour in iconography reserved only for Jesus. Purple is the colour of royalty, representational of His dominion over all. The white of His robe points to the purity of his ruling and very being. His crown is inlaid with red and green jewels, which show that He is the Life, and that His resurrection is salvific in nature. Finally, the blue of the cross over His burning heart shows that His love, His home is not of this world - His heart burns that we may be rejoined in perfect union with His Triune self in heaven following our lives on earth.



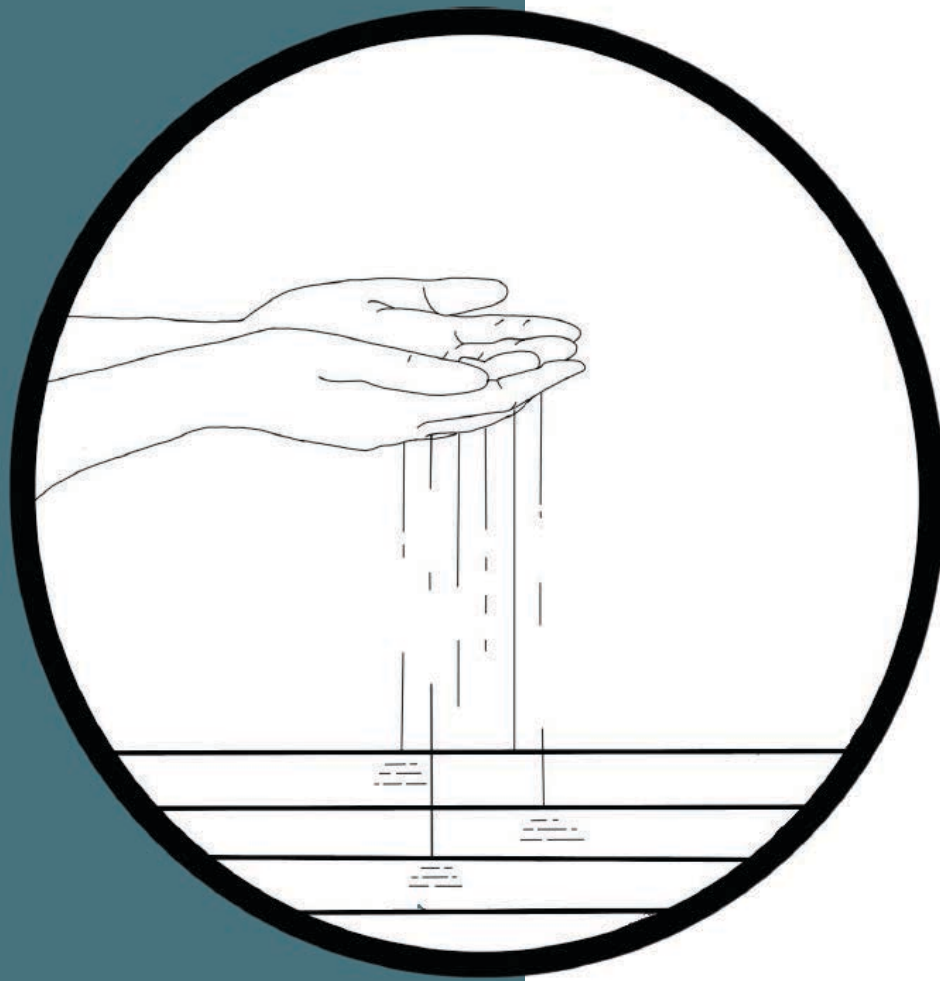


# HOLY VIRGIN & CHRIST CHILD

**Artist:** Celia McCormick

**Medium:** Acrylic on wood panel

**Original size:** 8x12 in.



## LINE ART

# WATER

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**Artist:** Miguel Andres

**Medium:** Digital (Procreate)

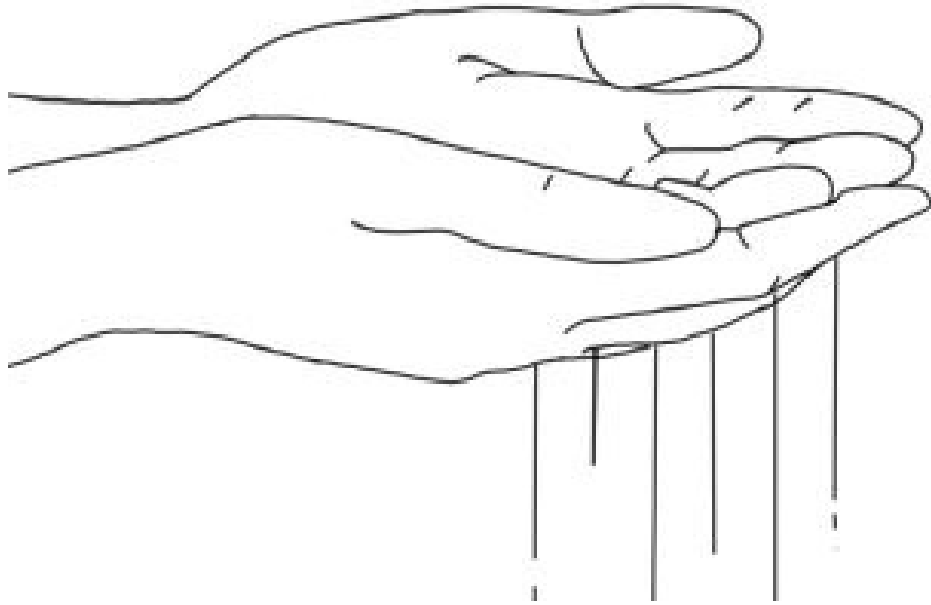
**Original size:** 395mm x 476mm

My artwork is from my conversation with God through my prayers. He often blesses me with images or words that inspire images. The art style I use is line art. The inspiration comes from line art tattoos more specifically. I love the simplicity and the stripped-down nature of such art. I believe that line art often balances on the oversimplification and too elaborate. Too simple, and it may fail to convey its leaning and too many details, and it can appear too crowded. As a melancholic, I've found that the middle lies the necessary push for me to create and share. To glorify God, I need to share what He has shared with me.

In this piece, Water is a reflection of the simplicity of my artistic style. Funny enough, it was inspired while listening to Kanye West's song of the same title.



"Jesus, flow through us  
 Jesus, heal the bruises  
 [...]  
 Jesus, please heal  
 Jesus, please forgive  
 Jesus, please reveal  
 Jesus, give us strength  
 Jesus, make us well  
 Jesus, help us live  
 [...]  
 Jesus is our safe  
 Jesus is our rock  
 Jesus, give us grace  
 Jesus, keep us safe"



The part of the song hits home Jesus' role in my life. How, like water, He is essential, He heals, He strengthens, and He flows through us. Like water, we can often take for granted and overlook Him and overlook how essential He is.

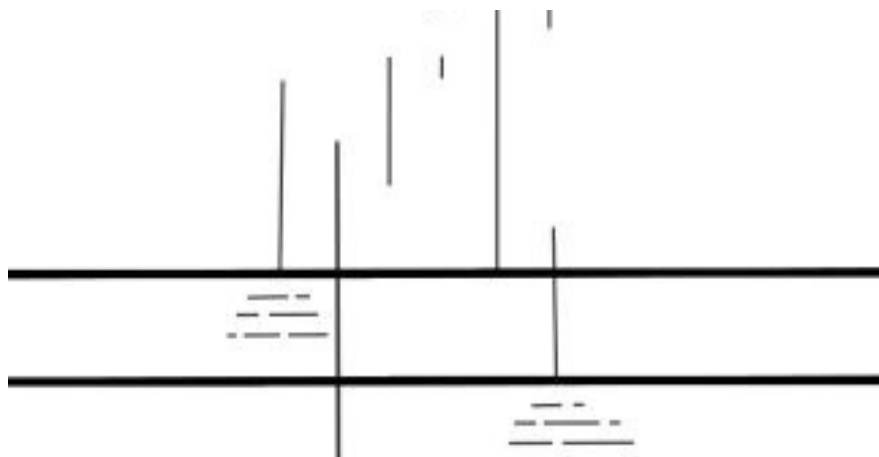
I often ask myself, how often do I overlook the beauty that God gives me daily? How often am I not satisfied with the beauty in front of me?

Beauty is not something we have to look for. Beauty is present right in front of us, and all we have to do is open our eyes and see. God delights in us and provides us with abundance. All we have to do is cup and hands and watch the water overflow.

The decision and the consequences of our actions are present in my piece. Starting with the hand cupping the water. It symbolizes the invitation that God asks of us to be in a relationship with Him.

Ultimately it is our decision to accept that relationship or not. The vertical lines are the water trickling water either willingly let go or overflowing from the cupped hands. It is our choice to hold on to that water or let it slip through our fingers.

The thicker horizontal lines depict the strong current of flowing water. With the thinner broken up horizontal lines representing a ripple that the droplets of water have caused. The entire piece is surrounded by a thick circular frame to tie it all together.



# POETRY





# SUNFLOWER

*EMILY MILLAN*

Sunflower,

In your youth, you turn to face the sun  
And follow him as he traces a path in the sky  
Learning how to keep your eyes on his brilliance.  
I see your gaze ready to take in his light  
You are built up in his warmth And grow in his beaming.

Sunflower,

What is it like when night falls  
And the sun disappears from view?  
When he is no longer in your line of sight?  
I watch you readily face the east, unafraid  
Confident in where to find him the next day  
For you will be ready to receive.

Sunflower,

What is it like when it rains  
And the sun is hidden from your face?  
When you can no longer feel his warmth?  
I notice you allow the storm to prove your tenacity  
And how you also receive and grow  
Knowing that the sun is just beyond the clouds.

Sunflower,

What is it like on a hot summer's day  
And the sun is shining in all his splendour?  
When there is no separation between you and him?  
I behold your pleasure as you smile radiantly  
Freely joyful in the power and consolation of knowing  
That this is what you are created for.

Sunflower,

You are made for the sun.  
I am made for the Son.  
May I learn from you.



# THE STARLIGHT JEWELS

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*BARNABAS NEY*

The stars to me they whirl and dance  
Sparkling as diamonds on velvet black  
And I am held in thrall and trance.

Like sapphires in the light of fire  
They blaze with a freezing passion  
That wakes in me, my deepest desire.

Each one ordered in the vast array  
Of some celestial jeweler's rack.  
And it makes me hope, it makes me pray.



## BIOGRAPHIES

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### **Miguel Andres**

Miguel is a son, a brother, a friend to many and a fiancé to one. He currently lives in Ottawa, where he serves the Lord as a missionary with Catholic Christian Outreach. He loves anything beautiful, especially his lovely fiancée Megan. You will often find him with a coffee in one hand and his iPad on the other.



### **Laura Bell**

Laura is first and foremost a beloved daughter of Christ, second, a daughter of the Bell family, and third, a student of the Arts. This June, she will be graduating from Ryerson University with a Bachelors in Radio and Television of the Arts: Media Production.

Now, as she finishes her education, she is beginning a new chapter in her life by helping Transcendentals; a community in which she can fully engage and combine her two true passions in life: her love for Jesus Christ, and her love for creating art.



### **Jan Bitara**

Jan is a writer, musician, and independent filmmaker living in Regina, Saskatchewan. He graduated from the University of Victoria in 2016 with a Bachelors of Fine Arts, and has been published previously in The Diocesan Messenger based out of Victoria BC.



### **Tyler Brooks**

Tyler is a faithful Roman Catholic, student at heart, and passionate nerd. After recently obtaining an Honours Bachelor of arts with a major in History and minor in Political Science at UOttawa, he is now in the Master of Divinity program at St Paul University. He can be found reading history books, hanging out with his friends, and probably discussing theology.

## BIOGRAPHIES

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### **Fr. Stephen Bruzzese**

Father Stephen Joseph Bruzzese was born October 11th, 1989. From an early age, he always wanted to be a priest and found great joy in being an altar boy. Between 2009 and 2012, he earned a Baccalaureate in Thomistic Thought from St. Philip's Seminary & between 2012 and 2017, he earned a Baccalaureate in Sacred Theology and a Masters of Divinity from St. Augustine's Seminary. Father Stephen is currently serving the people of God at Our Lady of the Scapular.



### **Clif Clemotte**

Clif is a student of philosophy, currently pursuing graduate studies and living on Vancouver Island. He holds two undergraduate degrees from liberal arts colleges, institutions that fostered his love of reading, research, and stimulating conversation. For a year after graduation, he taught at a private elementary institution; now, a student once again, he plans to conduct research on the human mind and the process of knowledge.



### **Megan Joseph**

Megan has lived across North America but calls Vancouver, BC home. She has always loved seeking the truth which led her to graduate in 2019 with a Bachelor of Theology and Culture from Saint Mark's College. Megan is currently a campus missionary with Catholic Christian Outreach in Halifax, NS. She is also a seasoned equestrian, avid rollerblader, and now - an amateur writer!



## BIOGRAPHIES

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### **Celia McCormick**

Celia McCormick is a student at the University of Guelph. She switched out of the art program and into the business program upon realizing that the art they were creating was a mockery of the beauty that art once was. She is a caffeine-addicted art enthusiast who loves to create. Her ultimate goal is to become a saint and to drag a boatload of people with her. She is now serving as a missionary with NET Canada!



### **Emily Millan**

Emily is a born, raised, and chosen Catholic whose missionary zeal has taken her across both Australia and Canada. She is a seasoned evangelist, and has served with NET, CCO, and various other ministries in her mission to see hearts return to the Lord. She is unashamedly in love with the Eucharist, dancing barefoot, sunshine, and the ocean.

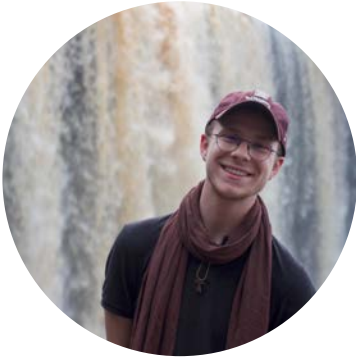


### **Barnabas Ney**

Barnabas is a beloved beggar of the Most High King. He enjoys adventuring in the wilds of his native Vancouver Island, but is even more excited to be serving Christ and His Church as a campus missionary for Catholic Christian Outreach. While he holds an MA in Economic Policy, his real joy is in pursuing and contemplating beauty and its One true source.

## BIOGRAPHIES

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### **Joshua Terpstra**

Joshua was raised in Belleville, Ontario, where he was received by a loving Catholic community in some of his formative years. His years in youth ministry coincided with a developing love of the arts, both in the theatre and in his sketchbook. Since beginning his studies at the University of Ottawa in 2017, not only has he found a community where he has been able to thrive, he has been led to travel across the world to Singapore, Cameroon, and Mexico to serve and to learn. As he finishes his psychology and theatre degree, he is teaching visual arts, drama, french, and english to elementary students at a private Catholic school.



### **Nolan Toscano**

Originally from Pickering, Ontario, Nolan has a passion for history, writing, mixology and puns. A jack of all trades, he has done everything from life-guarding to landscaping, professional cooking to political staffer, youth camp counselor to long-term care social worker. Currently, he serves as the Mission and Discipleship Director for St. George's Parish in Ottawa, Ontario. You can find him pondering life's silly paradoxes, exercising, engaging in debate, and above all, pursuing the Love of his life: Father, Son, and Holy Spirit.



### **Irena Vélez**

Irena is a passionate Ottawa-based artist working mainly in watercolour. Her art inspiration and ideas come largely from her Catholic faith and her desire to share it with others. When Irena is not painting, she is either at church, reading a good book, studying journalism and history, training in martial arts, or spending time with family and friends.



