



THOMAS AQUINAS COLLEGE NEWSLETTER

COMMENCEMENT 2010

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Turning to Christ Daily, Anew

Archbishop Raymond L. Burke, 75 Graduates Honored at Commencement 2010

At their May 15, 2010, Commencement exercises, Thomas Aquinas College's 75 newest graduates found themselves surrounded by hundreds of friends and loved ones, as well as the Church's highest-ranking jurist, all celebrating their completion of a rigorous four-year, classical curriculum. Rather than being left merely to take satisfaction in their accomplishments, however, the graduates were reminded of the virtue of humility and the gratitude owed to God for His abundant blessings.

It was the Class of 2010's elected speaker, Mr. Carson Lind of Edina, Minn., who first introduced this theme. "This wonderful education we have received has made us into beginners in the intellectual life — perhaps very good beginners, but not doctors," Mr. Lind observed. "So let us be vigilant in fostering the virtue of humility." Providentially, the year's Commencement Speaker — the Most Rev. Raymond L. Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura — stressed the same notion in his address: "When we practice humility," His Excellency explained, "we turn to Christ daily anew."

The morning began with the Baccalaureate Mass in Our Lady of the Most Holy Trinity Chapel. Archbishop Burke served as the principal celebrant and homilist, joined at the altar by the College's three chaplains and numerous visiting clergy. With the celebrants vested in red for this Mass of the Holy Spirit — and the graduates, faculty, and members of the Board of Governors robed in academic regalia — the Chapel, bathed in the bright sunlight that poured in from the clerestory windows, was awash in color. The building was filled with the beautiful music of the Thomas Aquinas College Choir, and with congregants, who lined the aisles and stood on the plaza outside.

Following the Mass, the students, faculty, governors, and clergy processed past the gold and white pennants that lined St. Joseph's Square and onto the academic quad-



range. "We thank all of you, parents and benefactors, for your help in the noble work of educating the young," said President Michael F. McLean in his welcoming comments. "Be proud of your accomplishments, as they are so richly manifested in this class of graduates."

During the ceremony, the College awarded Archbishop Burke, formerly the bishop of La Crosse, Wis., and archbishop of St. Louis, Mo., with the Saint Thomas Aquinas Medallion. Established in 1975 to recognize those who have demonstrated "extraordinary dedication to God and His Church," the Medallion is the College's highest honor. Reading from a resolution from the College's Board of Governors, Chairman R. James Wensley commended His Excellency for working "tirelessly to proclaim, support, and defend the teachings of the Church and to advance the mission of Christ on earth."

The Church's preeminent judicial authority after the Holy Father himself, Archbishop Burke expressed "a deep sense of unworthiness and, at the same time ... sincerest gratitude" at being selected to receive the Medallion. "Because of the profound esteem which I have for the mission of Thomas Aquinas College, carried out in complete fidelity to the teaching and discipline of the Church in what pertains to Catholic higher education, I am especially honored," he remarked.

In keeping with tradition, the assistant dean for student affairs called the seniors, one at a time, to the dais, where they were fitted with the academic hood. The archbishop then presented them individually with their diplomas. In accordance with both custom and the day's unofficial theme of humility, the graduates concluded the ceremony by singing the words of Psalm 115: *Non nobis, Domine, Domine non nobis, Domine, sed nomini, sed nomini, tuo da gloriam* — "Not to us, O Lord, not to us, but to Your name give glory."

The Best of Friends

Dolores and Edward Mills, Carol and Henry Zeiter Inducted into Order of St. Albert

For more than 30 years, Dr. and Mrs. Henry Zeiter and Mr. and Mrs. Edward Mills have shared everything with Thomas Aquinas College — their time, their talent, their treasure, and their families. At Commencement 2010, the College honored these two couples for their decades of tremendous generosity by inducting them into the Order of St. Albert.

Established by the Board of Governors in 1996, the Order is named for St. Albertus Magnus, the 13th century bishop, scientist, and teacher of the College's patron, St. Thomas Aquinas. For just as St. Albert made possible the great works of the Angelic Doctor, the College's achievements are made possible through its faithful benefactors. Membership in the Order is thus extended to those friends of the College whose beneficence has been truly exceptional.

"On this day when we celebrate the accomplishments of our graduating seniors," said President Michael F. McLean, "it is fitting that we honor, too, these new members of the Order of St. Albert whose magnanimity has contributed so greatly to our graduates' success."

Dolores⁺ and Edward Mills

The relationship between Dolores and Ed Mills and Thomas Aquinas College dates back to the 1970s, when Dolores was volunteering at a Catholic conference in Minneapolis, Minn. Her booth was stationed next to one from a start-up college in California that offered a classical curriculum in a genuinely Catholic environment. Dolores was fascinated.

"She saw to it that the kids had a chance to see the College," recalls Mr. Mills, the retired founder and CEO of Milsolv Companies, a regional chemical distributor in Milwaukee, Wis. "And most of them, after they saw it, wanted to go there." Four of the Mills' children have graduated from the College, as have four of their grandchildren, with two more currently enrolled. Mr. Mills was appointed to the Board of Governors in 1992, and the College has benefitted from his counsel ever since.



During that time, the Mills have not only made many significant contributions to the College, but they also have donated a large collection of sacred objects rescued from shuttered churches in their home state of Wisconsin. Among these items are the Corpus that hangs on the cross in St. Joseph Commons, the statues of Sts. Matthew and Thérèse that stand in the Chapel gardens, and the Chapel's century-old Stations of the Cross.

After the couple's retirement to Oak View, Calif., and 54 years of marriage, Dolores passed away in 2004. Yet the bond she first formed with the College endures: 18 years since joining the Board, Ed still serves as an emeritus member, and another of the Mills' granddaughters will matriculate this fall.

Carol and Henry Zeiter

Retired marriage, family, and child counselor in Lodi, Calif., Carol Zeiter first knew there was something special about Thomas Aquinas College nearly 30 years ago, when she accompanied her daughter — a high school senior — on a campus visit. Talking with one of the students about the College's great books curriculum, Mrs. Zeiter playfully asked, "Well, do you use CliffsNotes?"

The response came swiftly and in earnest deadpan: "What are CliffsNotes?"

The Zeiters have long had an affinity for the College's students. When Henry, a member of the Board of Governors since 1986, visits campus alone, he usually stays in one of the men's residence halls. A renowned eye surgeon and businessman, he delights in the "late sessions, till 1:00 or 2:00 in the morning" talking with students about subjects as varied as economics, marriage, and business.

The Zeiters have given extensively to the construction of several new buildings on campus, including Our Lady of the Most Holy Trinity Chapel, as well as to the annual financial aid fund. They, too, have sent family to the College: two daughters and a grandson who is now entering his junior year.



From the Desk of the President

Dr. Michael F. McLean's President's Dinner Remarks to the Class of 2010

It is an honor for me to address you this evening as president of the College. We have come through a difficult time since Dr. Dillon's death, but thanks to Mr. DeLuca's leadership during the transition period and to the careful way in which the Board of Governors and the faculty of the College deliberated about the selection of a permanent president, we can be confident that the College remains strong and committed to its mission of Catholic liberal education. I want to thank the students, and you seniors especially, for your prayers, your friendship, and your support throughout this time; and I want to assure you that, with God's help, and of course, the help of our faculty, staff, students, and friends, I will do everything in my power to keep you proud to call Thomas Aquinas College your alma mater.

It falls to me to speak to you, briefly, about the future and about what the College's hopes and expectations are for you as you leave the College and venture into the world beyond our gates.

Let me say, first, that we are confident in your preparation, in your abilities, and in your promise. Just as we are proud of the accomplishments of our current alumni, I know we will take pride in what you achieve as you make your way into the world.

In my short time as president, for example, I have had the privilege of visiting our 10 alumni residing at Clear Creek Abbey in Hulbert, Okla. I was deeply moved by the joy and peace I saw in them, and I was edified by their piety and devotion to God. All these are fruits of their education here, an education which enabled them, and you, to grow in the knowledge and love of God. I also recently attended the East Coast Alumni Dinner in Washington, D.C., and was deeply impressed by all of the alumni there — educators, parents, religious, attorneys, health care professionals, and journalists, among others — evidence that the education you have received is an excellent preparation for work of all sorts. I know you, too, will soon join them in bringing the light and love of Christ to a hungry world.

"Your education has helped to make you ready. In studying literature, philosophy, theology, and the other arts and sciences, you have developed an understanding of human nature and of what is perennial in human experience, and have progressed toward the contemplation of God. You have the potential to be the saints the Church so desperately needs."

The New Evangelization

Which brings me to the theme of this talk: I want to discuss what is often called the "new evangelization" and what I think this means for you as you approach graduation and the *commencement* of your service to Christ and His church. Let me begin with this observation that Pope John Paul II made in a 1981 address: "We find ourselves in a world in which the temptation toward atheism and skepticism is becoming constantly stronger; in which there is taking root a grievous moral uncertainty with the falling apart of the family and the degeneration of morals; in which a dangerous conflict of ideas and movements dominates."

As he was so well able to do, in a few eloquent words John Paul II captured the essence of our times — the *atheism*, the *skepticism*, the *moral degeneracy*, the *clamor of godless claims and ideologies*, aided and abetted by media and technology. This describes much of our world, the world you are about to enter, the world in which you will work out your salvation in fear and trembling. It virtually goes without saying that ours is a world in desperate need of evangelization.

A very brief, but penetrating, account of the "new evangelization" was offered recently by the newly appointed Coadjutor Archbishop of Los Angeles, José H. Gomez, who will succeed Cardinal Mahony in February 2011. Responding to an interviewer's question, Archbishop Gomez defined the "new evangelization" as "the effort of the Church to bring the truths of the Gospel to the people of our time." His Excellency continued, "John Paul II spoke about this, saying that we need to find new ways to talk to people; we need to speak with enthusiasm but also with the truth and with the content of the Faith." Evangelization is all about "bringing people before the person and the life of Jesus Christ. But it doesn't end there. After this initial personal encounter you have to complement it with education of the Faith; that's catechesis."

There are two key ideas here: *encounter with Christ* and *education in the Faith*. Successful evangelization requires both, and I think it is good that Archbishop Gomez has reminded us of this fact, in part because the importance of orthodox catechesis has too

often been ignored or underestimated in our time. Faith and spirituality have become too much matters of the heart and not enough matters of the intellect.

You are well prepared to be teachers of the Faith, for you have the education, or at least the beginnings of the edu-

cation. You have the words; what you must do is summon the rhetorical power and eloquence, the prudence and humility, the hope and the charity to find the right words at the right time.

The Evangelical Power of Love

These virtues are necessary if catechesis is to be successful, but as Archbishop Gomez indicates, catechesis alone is not sufficient, nor is it first. What is first is "bringing people before the person and life of Jesus Christ." This, of course, is an extremely important, but not a new, idea. In the 6th century, St. Gregory the Great put it this way: "Whoever has the mission of proclaiming great things is also under obligation to practice them." Regrettably, the Church's work of evangelization has been compromised in our time because too many of her ministers have failed in their duty to model Christ to the world. I urge *you*, however, not to fail in this duty.

In another of his addresses, this time to the Extraordinary Synod of Bishops in 1985, Pope John Paul said, "Heralds of the Gospel are needed, who are experts in humanity, who know the depths of the heart of man in today's world, who share his joys and hopes, his concern and his sadness, and who at the same time are contemplatives, people in love with God. For this, new saints are needed. We must beg God to increase the spirit of sanctity in the Church and to send us saints to evangelize today's world."

Your education has helped to make you ready. In studying literature, philosophy, theology, and the other arts and sciences, you have developed an understanding of human nature and of what is perennial in human experience, and have progressed toward the contemplation of God. You have the potential to be the saints the Church so desperately needs.

Make no mistake: Christians are called to be saints; those of you who are not Christian are called to lives of virtue. "You, therefore, must be perfect, as your heavenly Father is perfect," says Our Lord. In *Lumen Gentium* we read, "All the faithful, whatever their condition or state — though each in his own way — are called by the Lord to that perfection of sanctity by which the Father himself is perfect." You must strive for sanctity in your work, whatever it may be; you must strive for sanctity in your families, should you be called to the married state; you must strive for sanctity as priests and religious, should you be called to the priestly or religious life. Evangelization, whether new or old, requires that the world see Christ in you, or as Archbishop Gomez put it, that you bring people before the person and life of Jesus Christ.

You do this by love. Christ Himself has said, "I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another." The transformative power of love, the *evangelical* power of love, is captured by St. Teresa when she says, "Love draws out love," and by St. John of the Cross, who advises, "Where there is no love, put love, and you will draw out love." Love is proved by deeds; we cannot love God and neighbor in words alone: "Little children," says St. John, "let us not love in word or speech but in deed and in truth."

For this to happen, you must be willing to serve. "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve." We are called to serve God and our neighbor in the big things bearing on salvation and in the little things that arise each day. If you love and serve God, you will find Him in the events of your lives, just as John recognized Jesus when he cried, "It is the Lord!" at the Sea of Tiberias; if you love and serve others, they will find Christ in you, and you will have begun to be evangelizers.

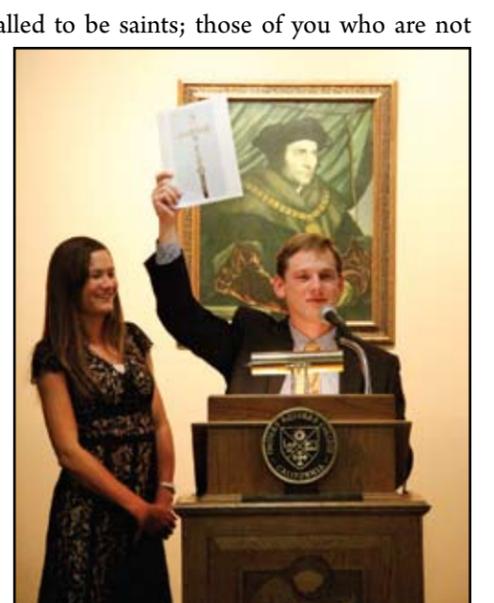
In conclusion, let me say this: As hostile as the world may be, as difficult as the work of evangelization may be, I urge you to go forth filled with courage and with hope, for we know Christ is with us even to the consummation of the world. We at the College have done our best to introduce you to the good, the true, and the beautiful. If you are to be successful evangelizers, if you are to fulfill Our Lord's commission to "go and make disciples of all nations," it is now up to you *to be good, to be truthful, to be beautiful* and, last, but certainly not least, echoing the words of the Gospels and John Paul II once again, "to be not afraid." Thank you.



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Maggie Tuttle and Charlie Goodwin present an illustration of the Senior Class gift to the College — a new processional cross for Our Lady of the Most Holy Trinity Chapel.



Seniors and members of the faculty cheer during the annual President's Dinner, an opportunity to bid one another farewell on the Wednesday before Commencement.

“Humility, Trust, and Abandonment to Divine Providence”

Excerpts from the Commencement Address of His Excellency Archbishop Raymond L. Burke

Friendship with St. Thomas Aquinas

With a deep sense of unworthiness and, at the same time, with sincerest gratitude, I accept the Saint Thomas Aquinas Medallion. Because of the profound esteem which I have for the mission of Thomas Aquinas



College, carried out in complete fidelity to the teaching and discipline of the Church in what pertains to Catholic higher education, I am especially honored.

St. Thomas Aquinas, the Angelic Doctor, has been for me, from my childhood, a most treasured spiritual friend and model. Now, so many years since I first came to know St. Thomas Aquinas, I recognize how poorly I have honored our friendship and how much more I need to imitate his example. Receiving the College's medallion which bears his name, I thank God for giving me St. Thomas Aquinas as a spiritual companion, and I rededicate myself to imitate his virtues, most especially his humble and tireless pursuit of the truth revealed to us by God, the truth of His own being and of His plan for our world and, in particular, for man whom He has created in His own image and likeness, that is, for communion with Him, both in this life and, fully and perfectly, in the life which is to come.

Aristotle and St. Thomas More

My beloved graduates of Thomas Aquinas College, you have chosen for your emblem and inspiration a text from Aristotle's *Nicomachean Ethics* which refers to “the best things in us,” the element which has to do with our immortality, the element which reason taught to Aristotle and teaches to us, and which we also know, from Divine Revelation, as the immortal soul through which the Holy Spirit dwells within us. The wisdom of the Philosopher counsels us not to listen to voices which speak only of “human things,” but to listen to the voice whose power and worth “surpass everything,” the voice of God who draws us to the goodness of His immeasurable and unceasing love, by which we were created and by which we have been redeemed for eternal life....

In accord with the wisdom of Aristotle, our thoughts and actions should not be conformed to the voices of men who speak about human and passing things, no matter how persuasive or powerful they may be, but to the voice of God speaking to us, through our conscience, about the realities which pertain to our relationship with Him and are enduring.

You have chosen as the patron saint of your class St. Thomas More, who steadfastly, in the face of imprisonment and execution, listened to the voice of God, rather than the voices of men who would have had him act according to a human way of thinking, alienated from the wisdom of God.... The saint served his king well by obeying God Who revealed His truth to him through Thomas More's conscience, instructed and formed by the example of the saints of the Church and by her Magisterium. Your emblem and your patron indicate that you place first in your lives the truth and love into which God leads you through your conscience.

Humility as the Foundational Virtue

The counsel which I offer is the practice of humility — the cultivation of that disposition of mind and heart by which we acknowledge God as the source of all that we are and have — and turn to Him, in order that we may be and act in obedience to His law written on our hearts, in obedience to His voice, our conscience instructed and formed in us by Him in the Church.

Humility is the foundational virtue which Our Lord Himself proposed to us in teaching us the way to happiness in this life and to perfect happiness in the life to

come.... The “greatest in the kingdom of heaven” is, in the words of Our Lord Himself, the person who “humbles himself” like a “child,” in the sense of not thinking that who he is and what he does is of his own making but, rather, that it is a gift from God to be treasured in its integrity (Matt. 18:4)....

Before the situation of our culture, in which man lives, in the words of the Venerable Pope John Paul II, “as if God did not exist,” there is a great temptation to think that we, with the knowledge which we have acquired, can transform it. If we give way to the temptation, then we, rather than Christ, become the protagonist in the battle over sin and its most deadly fruit, eternal death. Christ, by His Holy Cross, is alone our salvation. We will not save the world; Christ alone saves our world. We share in His saving work to the extent that we are subject to Him, taking up with Him the Cross.

Has not humility been the primary virtue in which you have been schooled through a Catholic university education? Have you not been schooled at Thomas Aquinas College, in accord with its distinctive character as a Catholic institution, to engage in the “free search for the whole truth about nature, man, and God” (*Ex Corde Ecclesiae*)? Have you not been disciplined here to

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carry out the noble mission of higher studies by following Christ, the fullness of the Revelation of God, Who, through the outpouring of the Holy Spirit, guides us “into all the truth” (John 16:13)? Have you not learned here, first and foremost, that Christ alone has won for us the freedom to conduct study and research which are “impartial,” that is, “neither subordinated to nor conditioned by particular interests of any kind” (*Ex Corde Ecclesiae*)?

Have you not discovered through your studies that Christ alone purifies our minds and hearts of the sin which blinds us to the truth about God, ourselves and the world? Have you not found that it is Christ alone Who gives us the strength and the courage to seek, with an undivided mind and heart, “all the truth”?

If the wisdom which you have acquired through your studies at Thomas Aquinas College is to remain untainted by the sin of pride and to develop to meet the most formidable challenges which surely lie before you, beloved graduates, as they lie before us all, then you must continue to practice the virtue of humility by which you have attained any measure of wisdom.

The Need for Daily Prayer

The most important lesson which your education at Thomas Aquinas College has taught you is to begin and to conclude all of your studies and activities with Christ, that is, with prayer, humbly submitting the judgment of your thoughts and actions to His Church, and obediently accepting the teaching and discipline of the Church....

Dear graduates, with humility, trust, and abandonment to Divine Providence, center your life on Christ by daily prayer and Sunday Mass. When possible, make daily Mass the pattern of your life. Begin each day with prayer. By your prayer and devotion, let Christ accompany you throughout every day. Conclude each day with the examination of conscience and the act of contrition. Regularly confess your sins and receive God's forgiveness in the Sacrament of Penance.

In a particular way, call upon the intercession of the Blessed Virgin Mary, as you

face the great challenge of living in Christ, with humility and trust.... Keep company with the Mother of God, especially under her title so dear to our continent, Our Lady of Guadalupe, Mother of America and Star of the New Evangelization, and she will unfailingly draw you to her Divine Son Who alone is our salvation....

The chapel of Thomas Aquinas College has been most fittingly dedicated to Our Lord Jesus Christ and to His Mother, under her title Our Lady of the Most Holy Trinity. The Virgin Mary who, by a special favor from God, from the moment of her conception, shared, in anticipation, in the life of Divine Grace won for us by Christ, her Son, draws us to live in Christ, to live in the Most Holy Trinity, through our life in the Church. Mary teaches us the love of God the Father, made flesh through the Incarnation of God the Son, so that God the Father and God the Son might pour forth into our souls, as they did for Mary, the sevenfold gift of God the Holy Spirit.

Embracing One's Vocation

As we are privileged to take part in today's commencement, we are deeply conscious that all Catholic education is ultimately at the service of our knowledge of God's plan for each of us and our following of God's call with an undivided heart; all Catholic education should lead us in the way of poverty of spirit by which we know God's call in our lives and respond with an undivided heart....

I acknowledge, in a particular way, the excellence of Thomas Aquinas College. A remarkable number of graduates of the College have responded to vocations to the priesthood and to the consecrated life in all of its richness of forms. Likewise, I have known and have worked closely with a number of graduates who have responded to the call to the married life, acknowledging the important contribution of the College to the living of their vocation. The remarkable culture of vocational discernment fostered at Thomas Aquinas College is a most wonderful gift to the individual students and to the whole Church. May God bless the College with an abundant outpouring of the Holy Spirit so that her students may always embrace God's will for them.

His Excellency Archbishop Raymond L. Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura, was the Thomas Aquinas College 2010 Commencement Speaker. The full text of his address is available on the College's website, www.thomasaquinas.edu/news/newsletter.



Graduate Ken Bock of Vancouver, Wash., bows to kiss the Archbishop's episcopal ring before receiving his diploma.

“Let Us Be Vigilant in Fostering the Virtue of Humility”

The 2010 Senior Address, by Carson Lind

As students here at Thomas Aquinas College, we are constantly surrounded by beauty. All around us there are terraces, fountains, rolling lawns, and gardens with flowers of every color. Mountains encircle the perfectly arranged buildings with their red tile roofs and numerous balconies. A magnificent chapel stands at the forefront of campus, providing a fitting dwelling for Our Lord, Jesus Christ, and witnessing to our firm grounding in the Catholic faith.

Beyond the external beauty of the campus, which is so pleasing to the eye and soothing to the spirit, we are surrounded by the beauty of what we study. We spend our time reading some of the most brilliant men and women in the history of the human race. We read and study these authors and watch as they begin to unravel the mysteries of the universe before our eyes. We take a sweeping look at the entire development of thought, follow the great conversation of great minds from decade to decade, and catch a glimpse of the truths they saw.

The way in which this curriculum is put together itself has an aspect of beauty. I have often admired the careful selection of texts and the wisdom with which they are ordered and integrated. The program works its way up to and culminates in the study of the highest truths which man can know, those found in sacred theology, laid out and illuminated by the Angelic Doctor. On account of this we can proudly say that this is a truly Catholic education.

The great beauty found here plays its own part in this education, for the book of Wisdom says that “from the greatness and beauty of created things comes a corresponding perception of their Creator.” Thus, when we stop and think about all this beauty in which we are immersed, we come to realize that this is a truly great school.

In Gratitude to Our Tutors

But now, fellow seniors, we come to the end of our stay here at Thomas Aquinas College. When we look back on our time at this college, we can see that it is indeed something of which to be proud. For we have not sat back these past four years and passively let ourselves be educated. We have not simply listened while mindless facts were given to us for the purpose of doing some job. We have not studied only in order to take a final exam that simply tests a student’s ability to repeat information. No, we have taken an active role; we have done our best to seize our education. We have studied in order to form our minds so that we might be able to follow an argument, to think clearly, and to formulate our own arguments. We have learned to have good, productive conversations about very hard topics.

Continuously we have depended on each other in conversation to further our education. We have learned how to listen to each other, to learn from each other, and to teach each other. As a class, as a community, we have worked our way through this challenging curriculum. On account of this we can say today not only that each one of us graduates, but that truly we, the Class of 2010, graduate.

It is obvious, however, that we never could have done this on our own, but were constantly in need of assistance and redirection from our tutors. So, on behalf of the Class of 2010, I would like to express the deepest gratitude to all the tutors who have taught us. A tutor here at Thomas Aquinas College is called

upon to seek the level of the student and to guide each class while remaining in the background. This humility is truly admirable, for these tutors make themselves out to be less intelligent so that the students might become more intelligent. These are the best kind of teachers, for they care nothing for their own honor as distinguished professors but only for the help they can provide the student in his intellectual formation. All you tutors who have educated us: we admire you both in learning and in character, and we thank you for what you have given us.



The Virtue of Humility

As we now leave this school, dear classmates, it seems to me that there are several things which we ought to keep in mind. First of all there is one virtue in particular which we would do well to foster. This is the virtue of humility.

Concerning this virtue, St. Thomas says, “Humility makes a man a good subject to ordinances of all kinds in all matters; while every other virtue has this effect in some special matter.” On account of this, humility holds a primary place in the virtues and ought to be treasured. Thus St. Gregory says that “he who gathers the other virtues without humility is as one who carries straw against the wind.”

Now, of course, the opposite of this virtue is pride, a vice to which — despite the humbling education we receive here at Thomas Aquinas College — some of our graduates are prone. When I was still in high school and was deciding where to attend college, I was told by someone that I ought not go to Thomas Aquinas “because the only thing that a diploma from Thomas Aquinas is good for is putting in your windshield so that you can park in handicapped spots.”

Now the person who made this comment said it mainly in jest, but not without reason, for some of the graduates whom he had encountered had been impaired by their pride such that they did not seem to be able to think properly. Indeed this is terrible; it negates the whole purpose of the education, for it makes one think less rationally rather than more so, and ultimately leads to heresy rather than to truth. We must remember that while we have read many excellent authors and much profound material, we are experts at none of it. This wonderful education we have received has made us into beginners in the intellectual life — perhaps very good beginners, but not doctors. So let us be vigilant in fostering the virtue of humility, both to better ourselves and to assist the good reputation of our beloved school.

Let Us Strive to Be Active

Second, since we are now beginners in the intellectual life, it is important that we continue to nurture this life which we have begun. Some of us, indeed, are going on to graduate studies or to the seminary, where our formal education will continue, but even for those of us who are not, it is important that we continue our education to the extent possible. For if we do not, then this commencement becomes a mere conclusion, and much of the beginning we have received will go to waste.

In whatever ways we can, then, let us continue to form our minds and broaden our knowledge. The Church never ceases to offer further instruction to the faithful, and so let us avail ourselves of this. Also let us seek to increase our knowledge of this world in which we live. We

have been taught here how to read serious books and how to get the most out of them. This provides us with an endless supply of resources which we would be foolish to ignore. We have also learned how to have good conversations, which we have found to be both enjoyable and useful in enriching our minds. Throughout our lives, good, serious conversations will be an essential way of continuing what we have begun. So let us strive to make the most of what we have been given in this excellent education.

Lastly, this education has not been given to us simply for our own individual goods. Rather it is now our duty to go out and influence whatever communities in which we shall find ourselves. It is said that true Catholic education will bring about a transformation in society, but this transformation will only come about if we, those who have received this education, make a conscious effort to bring it about.

As we graduate from Thomas Aquinas College, we will go in many different directions. Among the members of our class, some are going into the priesthood or religious life and others are pursuing careers in law, medicine, engineering, political science, philosophy, firefighting, teaching, photography, and many other fields. While always holding fast to the truths of the Catholic faith, let us remember what we have learned here, and let us strive to work in these professions to exert a positive influence on society.

We have received excellent formation here, and if in the virtue of humility we continue to educate ourselves, we will be well equipped to do much good. In all these things, let us strive to be active, let us hold the principles we have learned and work to bring the light of truth to a world that is so dearly in need of it. “May Jesus Christ, the author and finisher of our faith, be with you in His power; and may the Immaculate Virgin, the destroyer of all heresies, be with you by her prayers and aid.”

Elected Speaker by his classmates, Mr. Lind is returning to his hometown of Edina, Minn., where he will work for Annex Medical, Inc., while pursuing a degree in engineering.

“It is said that true Catholic education will bring about a transformation in society, but this transformation will only come about if we, those who have received this education, make a conscious effort to bring it about.”



Chosen by her classmates for the honor, Dana Keller of Maramec, Okla., leads the singing of the National Anthem.



The Class of 2010 elected member David Curtin of Stanley, N.M., to lead the reciting of the Pledge of Allegiance at this year’s Commencement exercises.

The Class of 2010 and Senior Thesis Titles



“Unhappy Oedipus!”
A Comparison of Sophocles’
Portrayal of Suffering in *Oedipus
at Colonus* with Church Teaching
**JACINTA ELIZABETH
ALARCON**
Lake Forest, California



Conformed to the One and
Supreme Priest: A Defense of the
Ancient, Sacred, and Providential
Law of Priestly Celibacy
DAVID ANDREW ALLEN
San Luis Obispo, California



The Differentiation of the Inner
Concept and its Role in Poetry
**KATHERYN MARIE
ATKINSON**
Tehachapi, California

Natural Desire of Man:
How Man Desires to Know
the Essence of God
RICHARD PAUL BERQUIST
Ojai, California



How the Practical Intellect
Directs the Will
BLAISE EDWARD BLAIN
Albuquerque, New Mexico



Believe in the Devil: An Analysis
of the Existence of the Devil in the
Garden of Eden, and the Effect He
Has on a Christian Understanding
of Human Nature
KENNETH ANDREW BOCK
Vancouver, Washington



Implications of Mutational
Evolution: The Incompatibility
of the Neo-Darwinian Theory of
Evolution with the Philosophical
Thought of Aristotle and Aquinas
DOMINIC ALAN BOLIN
New Haven, Michigan

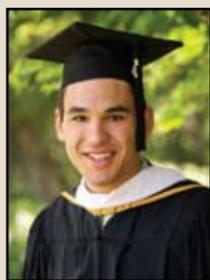


Like Patience on a Monument:
Absolute Love in William
Shakespeare’s *Twelfth Night,
or What You Will*
**ISAK BENEDICT MICHAEL
BOND**
Greeley, Pennsylvania



“True Sons of the Sciences”:
Reconciling the Understandings of
Scientific Knowledge according to
Aristotle and Francis Bacon
MARY ROSE BURNS
Winchester, Virginia

“They Are Not to Be Violated but
with His Wrath”: An Examination
of the Principles of the United
States Constitution and the People
for Whom it Was Designed
TIMOTHY DAVID CANTU
Clearwater, Florida



Identity Crisis: A Critique of
Locke’s Account of Personal
Identity in Relation to Charity
HAYLEY TOPAZE COWHIG
*White Rock, British Columbia,
Canada*



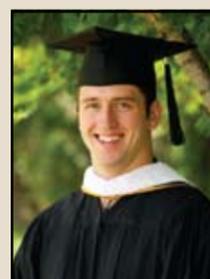
Your Heavenly Father Knows that
You Need Them All: The Relevance
of Prayers of Petition Given the
Immutability of God’s Will
MARY REBECCA CUPO
Memphis, Tennessee



A Matter of Necessity: Discovery
and Unity of Action in the *Poetics*
DAVID WILLIAM CURTIN
Stanley, New Mexico



“A Virgin Shall Conceive and Bear
a Son”: The Necessity of Mary as
Both Virgin and Mother
MEGHAN TERESE DI RITO
Norcross, Georgia



“Honor Thy Father and Forget Not
the Groanings of Thy Mother”:
Filial Piety, a Lifelong Virtue
JOHN CLAY FARRIER II
Kalispell, Montana

Receive Willingly and Carry Out
Effectively Your Loving Father’s
Advice, that by the Labor of
Obedience You May Return to
Him: An Exposition of the Nature
of the Vocation to the Religious Life
**JEREMY DAVID SHAYNE
FRASER**
Calgary, Alberta, Canada



“You Shall Not Lie with a
Male as with a Woman; It is an
Abomination”: Why Homosexual
Acts Are Intrinsically Unnatural
**ELIZABETH ASHLEY
FRENCH**
Maple Valley, Washington



“*Imago Dei*”: An Attempt To
Reconcile John Paul II and
St. Thomas Aquinas
KATHLEEN MARY GAFFNEY
Cascade, Colorado



CLASS PATRON

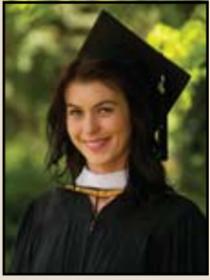
St. Thomas More



CLASS QUOTATION

“We ought not to listen to those who exhort us, because we are human, to think of human things. . . . We ought rather to take on immortality as much as possible, and do all that we can to live in accordance with the highest element within us; for even if its bulk is small, in its power and value it far exceeds everything.”

— Aristotle



To Kill or Not to Kill?
An Investigation into Whether
St. Thomas Aquinas and the
Catholic Church (Including Pope
John Paul II) Agree about the
Appropriateness of
Capital Punishment
JESSE ROSE GALBRAITH
Sacramento, California



“And Jesus Wept”: A Consideration
of the Role of Man’s Emotions in
His Perfection and Salvation
LAURA ANNE GARDNER
Columbus, Ohio



Personal Spiritual Direction and
the Universal Call to Holiness
**CHARLES MURPHY
GOODWIN**
Pasadena, California

A Defense of *Macbeth* as an
Aristotelian Tragedy
**ROSALIND SUSANNA
GRIMM**
Ojai, California



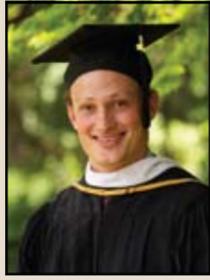
Quid Me Dicis Bonum? An
Investigation into the Relationship
between the Notions of the Human
Good in the Writings of Aristotle
and Martin Luther
JOHN WILLIAM HALL
Tampa, Florida



Divine Light or Genetic Instinct?
An Inquiry into the Nature of
the Conscience
JENNIFER CLARE HEALY
Wading River, New York



“Thy Will Be Done”: Why Man
Needs Grace and Charity in Order
to Unite Himself to God’s Will
**SARAH MICHELLE
JIMENEZ**
Oceanside, California



Darwin: Special Creation
and Natural Selection
CHARLES ANDREW KAISER
Ojai, California

A Tale of Two Cities:
An Investigation into the Duties of
the Christian while Living in the
Temporal Order
KATELYN MARIE KREMEL
Waukesha, Wisconsin



Fulfillment through Grace
**THOMAS ANDREW
LA FAVE**
Franksville, Wisconsin

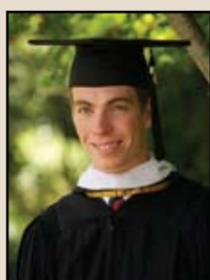


Finding the Path that Does Not
Stray: An Inquiry into How the
Beauty of a Woman Can Save a
Man from Hell
PAUL JAMES LAZENBY
Los Angeles, California



Angels Fly Because They Take
Themselves Lightly, or A Defence
of Self-Deprecating Humor
CECELIA MARIE LEMMON
Santa Paula, California

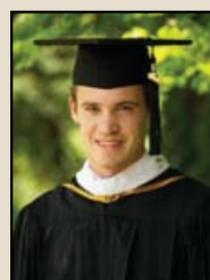
An Investigation of Verbal
Communication and its Relation to
the Creative Act of God
CARSON JAMES LIND
Edina, Minnesota



“Blessed Are the Legend-Makers
with Their Rhyme”: An Exposition
of the Importance of
Myth in Society
ELIZABETH ROSE LOWRY
Milton, Washington



The Rationale for Substantial Form
JACOB XAVIER MASON
Lovettsville, Virginia



A Defense of the Possibility of
Poetry against the Empiricist
Perspective on Experience
**ZACHARY THOMAS
AQUINAS MECKLEY**
Falls Church, Virginia



The Rise and Fall of the
Fourth Hierarchy: A Thomistic
Consideration of How the
Order in Heaven is Restored
through the Incarnation
**SEAN FRANCIS
MELANCON**
Las Vegas, Nevada



“In My Heart There Was a Kind
of Fighting that Would not Let
Me Sleep”: An Explanation and
Defense of the Causes behind
Hamlet’s Delay
ANGEL MARIE MILLER
Lake Elsinore, California



Senior Thesis Titles



A Philosophical Analysis of the Heart as Presented by Scriptural and Patristic Literature
JONATHAN ANDREW BERG GREIG
Ventura, California



Cogito Ergo Summa Theologica
WILLIAM JAMES GRIBBIN
Washington, D.C.



It's Raining Money, but We Are Poorer than Ever
MATTHEW JESS GRIMM
San Dimas, California

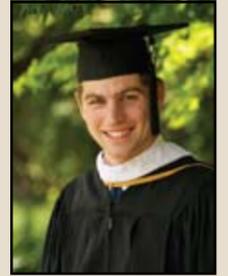
How Calculus Advances the Science of Mathematics
BRIAN DANIEL HONG
Tucson, Arizona



"Is It Not Written in Your Law, 'I said, 'You Are Gods'?"
 A Comparison of Stoicism to Uniformity with God's Will as Taught by St. Alphonsus Liguori
MARK ALBERT ISINGER
Sherwood Park, Alberta, Canada



Material Heresy? On the Idea that Atoms and Molecules Have no Substantial Form
TIMOTHY BRANDON JAY
Morris, Minnesota



The Character of Human Law: According to What Standard Is It Formed?
DANA ANNE KELLER
Maramec, Oklahoma

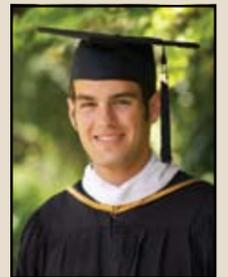


"Too Bad It's so Much Easier to Raise Other People's Kids": An Inquiry into the Natural Responsibility of Parents
JULIA ELIZABETH KRAUS
Wichita, Kansas

The Virtuous Pagan: An Examination of Moral Virtue According to Aristotle and St. Thomas Aquinas
KAITLYN MARGUERITE LANDGRAF
Saratoga, California



The Best Way to Make or Break an Empire: The Nature and Effect of Religion in *The History of the Decline and Fall of the Roman Empire*
IAN RICHTER LARSON
Westminster, California



From Violator to Redeptor: Viga-Ljot's Journey to Christianity in *Gunnar's Daughter*
JENESSA LEIGH LENAHAN
Temecula, California



"When You Make a Machine to Do the Work of a Man ...": How Ethics Are Needed as the Leading Principle in Technological Advances
REBECCA ANN LIKIARDOPOULOS
Wichita, Kansas

The Natural Slave: Can the Innate Intellect Be Measured?
PAULA ELISABETH MATTHEWS
Grand Coteau, Louisiana

The Doubt and Dream of Descartes or the Reality of Aristotle?: An Argument in Favor of Sensibles and Induction as the Origin of First Premises
PAUL DANIEL MCCOWN
Troy, Michigan



God Created Man in His Own Image, Saying, "Subdue the Earth": On the Nobility of Manual Labor
ANAMARIE CELINE MCEACHERN
Vilna, Alberta, Canada



Steal This Thesis
BENJAMIN MILTON
Hillsboro, Oregon



Art at Work: An Examination of Smith's Division of Labor in the Light of Catholic Teaching
NINA RACHELE MIRES
Lake Forest, Illinois



"Man Hath His Daily Work of Body or Mind Appointed, which Declares His Dignity, and the Regard of Heaven on All His Ways": The Perfective Nature of Human Work
MARGARET ELIZABETH MOHUN
Santa Paula, California

The Class of 2010 and Senior Thesis Titles



Luck and Chance:
Real Indeterminacy in Nature
through Prime Matter, or Why the
Weather Forecast is Wrong
ERIC DONALD MOREY
Issaquah, Washington



"He Was Thrown Down to the Earth,
and His Angels Were Thrown Down
with Him": The Fall of the Angels as
the Result of God's Plan for Humanity
**MARRI LORRAINE
MORGAN**
*KOMAKOUMAKALOKOMA'IKAI'IOKEAKUA
Fallbrook, California*



"Souls, then, Are not Immortal":
A Comparison of Justin Martyr and
Thomas Aquinas Concerning the
Nature and Immortality
of the Human Soul
JOSHUA ALLEN NOBLE
Longview, Texas

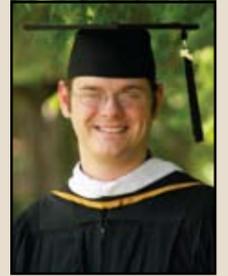


Truth, Lies, and Justice
MATTHEW CARL OKAPAL
Portland, Oregon

"For Such as I Am All True Lovers
Are": An Inquiry into the True
Meaning of Spousal Love according
to *Twelfth Night*
**CATHERINE RUTH
O'REILLY**
Edmonton, Alberta, Canada



Milton and the Devil:
An Examination of Satan's Role
in *Paradise Lost*
JOHN STEPHEN POTTS IV
Kansas City, Missouri



"And the End of All Our Exploring
Will Be to Arrive Where We
Started, and Know the Place for
the First Time": A Defense of
the Substantial Unity of Living
Organisms in Light of Modern
Physics and Biochemistry
DANIEL PATRICK QUINAN
Manassas, Virginia



How Natural Human Intellectual
Knowledge Can Dispose One to
Receive the Virtue of Faith
**KATHRYN ELIZABETH
RACK**
Cincinnati, Ohio



"And Lo, I Am with You Always
until the Close of the Age."
A Defense of Vatican II's
Declaration on Religious Liberty
as Consistent with the Social
Teaching of the Catholic Church
**ANGELA CATHARINA
RIOUX**
Cummings, Kansas

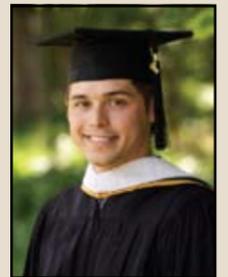


Proper Contrition:
A Study in the Nature of Despair
and the Sin of Judas
AMY ELIZABETH SCHNEIR
Santa Paula, California

"God Desires All Men to Be Saved":
A Critique of St. Augustine's
Understanding of Predestination
**PETER BENJAMIN FRANCIS
SCHOFIELD**
Tyngsboro, Massachusetts



Achilles: Truly Human
**PATRICK BERNARD
SHECHET**
San Diego, California



On the Distinctions between the
Common Good and the Common
Advantage in Aristotle's Political
Philosophy
STEPHEN PATRICK SIMS
Ridgefield, Washington



"Children Who Know How To
Think for Themselves Spoil the
Harmony of the Collective Society
which Is Coming": A Critique of
the Educational Philosophy of John
Dewey and a Brief Exploration of
its Effect on the American Republic
MARIE ELIZABETH SMILLIE
Lancaster, Massachusetts



Excellence in the Service of Christ:
The Possibility of Greatness of
Soul as a Christian Virtue
MARY KATHERINE SMILLIE
Helena, Montana

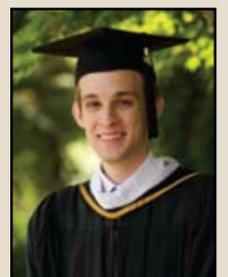


On the Certitude of
Human Knowledge
**ANTHONY THOMAS
SPIERING**
Powell, Wyoming

What Is Wrong with Our
Understanding of Rights?
A Look at Rights according to
St. Thomas and Hobbes
MARGARET MARY TUTTLE
San Jose, California



A Grandier View of Life:
Understanding the Evolution
of Natures
**AUSTIN THOMAS
WELSH III**
Overland Park, Kansas



The Devotion to the Divine
Mercy according to St. Thomas
Aquinas
**DENEYS MOLTENO
WILLIAMSON**
Oudtshoorn, South Africa



Does the Happy Man Need
Friends? An Examination of
the Relationship between
Friendship and Happiness
through a Comparison of
St. Thomas and Epictetus
RACHEL ANNE YANK
Hubertus, Wisconsin



"Know Thyself and Thy Faults and
Thus Live": An Investigation of
the Four Temperaments and
Their Connection to the
Acquisition of Virtue
LINDSEY ANN YATES
Denair, California

Taking on Immortality

What's Next for Members of the Class of 2010

“We ought not to listen to those who exhort us, because we are human, to think of human things,” begins the passage from Aristotle’s *Nicomachean Ethics* that the Thomas Aquinas College Class of 2010 chose for its class quotation. “We ought rather to take on immortality as much as possible, and do all that we can to live in accordance with the highest element within us.”

This is the ideal to which the Class of 2010 aspires as its members leave the campus to embrace the vocations, occupations, and apostolates to which Our Lord calls them. In this effort, the class has also designated a fitting patron — St. Thomas More, who forsook all worldly honors and pleasures, and ultimately life itself, in fidelity to Christ and His church.

These selections of class quotation and patron are no mere pretense. A burning desire to emulate the wisdom of Aristotle and the faithful courage of St. Thomas More is evident in the goals that members of the Class of 2010 have set for themselves in the months, years, and even decades ahead.

Whether as lay people or as religious, as surgeons, scholars, or servicemen — with plans firmly in place or still in the early stages of formation — the Class of 2010 leaves determined to “take on immortality.” Below are some of the most popular fields into which its members are headed.

Priesthood and Religious Life

“Because I learned to pray at the College, I was able to hear God when He called me to be His priest,” reflects **Charlie Goodwin**, who along with classmate **David Allen**, is entering St. Michael’s Abbey of the Norbertine Fathers in Silverado, Calif., this summer. In all, 10 members of the Class of 2010 — including seven men and three women — report that they are actively discerning vocations to the priesthood or the religious life. Another example is **Rachel Yank**, who served as a sacristan in Our Lady of the Most Holy Trinity Chapel during her time at the College, and in June joined the Schoenstatt Sisters of Mary in Waukesha, Wis.



David Allen, Charlie Goodwin, and Rachel Yank

Wedding Bells

At the time of graduation, there were six engaged couples within the Class of 2010, and one week later, two of them had already received the Sacrament of Holy Matrimony. Less than 72 hours after Commencement, **Angel (Miller)** wed **Brian Hong**. The following Saturday, **Amy (Schneir)** and **Josh Noble** exchanged vows at St. Sebastian Church in Santa Paula, Calif., where Amy had served as an organist while at the College. **Hayley (Cowhig)** and **Tim Jay** were married the following month, as were **Marie (Smillie)** and **Tim Cantu**. Three other members of the Class of 2010 are also engaged to be married, albeit not to classmates, but to members of the Class of 2009.



Hayley (Cowhig) and Tim Jay

Graduate School

Although many members of the Class of 2010 seek to take a year or more off first — so as to travel, to test the work force, or to retire student debts — more than a third expect to pursue graduate or professional studies. Testifying to the versatility of a classical education, they are contemplating a broad range of disciplines that includes theology, philosophy, canon law, nutrition, photography, architecture, library science, business, acting, education, English, music, dentistry, engineering, physical therapy, international relations, and accounting.

Several others have already enrolled in graduate programs that will begin in the fall, with three relocating to South Bend, Ind. **Tim Cantu** is pursuing a *juris doctor* at the University of Notre Dame School of Law, after which he hopes to enter the United States Air Force as a member of the Judge Advocate General Corps. In addition, Notre Dame has extended a scholarship to **Josh Noble**, who declined a comparable offer from Yale, to study theology. Messrs. Noble and Cantu will be joined in Indiana by **Nina Mires**, who is matriculating at the university’s School of Architecture, where she will study under (among others) Duncan Stroik, the design architect of Our Lady of the Most Holy Trinity Chapel.

Two other members of the Class of 2010 are moving to Washington, D.C., and The Catholic University of America: **Blaise Blane** and **Dominic Bolin**, both of whom have been awarded scholarships in the study of philosophy. Meanwhile, **Stephen Sims** is bound for Baylor University in Waco, Tex., to study political science.



Nina Mires, Dominic Bolin, and Tim Cantu

Public Service

Come November, **Eric Morey** will depart for Ft. Leonard Wood, Mo., and three months of basic training, which will prepare him for entry into Officer Candidate School at Fort Benning, Ga., next February. In May he will receive a commission as an officer of the U.S. Army, preferably, he says, in either the infantry or armor branches.

It was not until his junior year at the College that Mr. Morey began to consider a future in the armed forces. The idea occurred to him through his studies of political philosophy, particularly Aristotle’s *Ethics* and St. Thomas’ *Treatise on Law*. “I began to see that the point of a national community, any community, is the laws, which are for the sake of natural virtue in the citizens,” he recalls. “So I began to see that a career in the military is actually for the sake of virtue in one’s self and in one’s fellow citizens. And that is a noble and worthwhile thing to pursue.”

Six of Mr. Morey’s classmates are likewise considering public service positions of various sorts, including politics, law enforcement, national defense, and foreign relations. One notable case is that of **John Farrier**, who intends to put his life at risk daily as a firefighter in Arizona.



Eric Morey

Apostolate

Some seven members of the Class of 2010 intend to actively aid the Church or society through religious, service-oriented jobs within the next few months: **Kathleen Gaffney** has been hired as a youth minister at a parish in Colorado Springs, Colo., and **Elizabeth French** hopes to work as a church organist. **Kaitlyn Landgraf** is postponing graduate studies in theology to do missionary work. **Sarah Jimenez** will be serving the Church by working at her alma mater as the new assistant to the assistant dean for student affairs at Thomas Aquinas College. And this summer, **Jeremy Fraser** will return to his home and native land of Calgary, Alberta, to discern a possible vocation to the priesthood. While there, he will spend a few months volunteering for L’Arche, an international network of faith-based communities devoted to assisting adults with developmental disabilities.



Elizabeth French, Jeremy Fraser, and Sarah Jimenez

Education

“I realize that I’ve been given something in the last four years here that very few people have in the rest of the country and even in the rest of the world,” says **John Hall**, a graduate from Tampa, Fla. “And because of that, I think that I — along with the rest of us — have a real duty to try and pass that on to as many people as possible.” Starting this fall, Mr. Hall will teach at Holy Rosary Academy, a Catholic high school with a classical curriculum in Anchorage, Alaska.

Mr. Hall is by no means alone in this zeal to share the fruits of his learning. Nearly a quarter of the members of the Class of 2010 have expressed an interest in becoming educators. Among them are **Cecilia Lemmon**, who will teach at St. Monica’s Elementary School in Pasadena, Calif. **Elizabeth Lowry** is applying for positions as a Montessori elementary-school teacher in her home state of Washington, and **Daniel Quinan** will be working for a year in the offices of Mother of Divine Grace, an international independent-study program, en route to his ultimate goal of becoming a canon lawyer.

Medicine and More

Eight members of the Class of 2010 are contemplating careers in medicine as physicians, hospital administrators, nurses, nutritionists, technicians, and physical therapists. Of those, four have already committed to jobs or training in the medical field. **Tim Jay** is earning the necessary credits to apply to medical school. **Margaret Mohun** is likewise earning prerequisites, albeit for nursing school, with the eventual aim of delivering babies as a midwife. “I want to be a midwife because there is a need in the world for Christian medical professionals who give women real options when it comes to having children,” she explains. **Catherine O’Reilly** will be working in a medical office in Edmonton, Alberta, while she considers both ECHO (heart ultrasound) and EST (Exercise Stress Test) vocational programs. And **Thomas La Fave** will study nursing at the University of Dallas.

“This is an incredibly diverse group,” notes Mark Kretschmer, who has advised members of the Class of 2010 for the last four years as the College’s career counselor. “Yet for all the different lines of work and vocations they are pursuing, they are also united. They all are, in their own way, putting their talents in the service of God.”



Daniel Quinan, Elizabeth Lowry, and John Hall



Catherine O'Reilly, Tim Jay, and Margaret Mohun

Archbishop Burke: Surrendering Our Hearts to God

Homily from the 2010 Baccalaureate Mass

Praised be Jesus Christ, now and forever. Amen.

The account of the building of the Tower of Babel (Gen. 11:1-9) makes clear to us what results when the heart of man turns away from God and becomes full of itself. After the great purification of man's sinfulness through the Flood and the salvation of Noah and his family, who were just (that is, whose hearts belonged to the Lord), man once again turned away from God, thinking to design his own salvation, "a tower with its top in the sky," instead of finding his salvation in a heart given totally to the Lord.

When man's heart presumes to find its joy and peace apart from God, apart from the Divine Heart, filled with love of man and thirsting for man's response of love, the result is Babel, a deadly confusion which divides man within himself and from the other, which leaves man isolated and wandering without a home. Man no longer speaks a language which makes him one with God and his neighbor. Man's heart is restless; it is without peace and joy.

The situation of the people attempting to build the Tower of Babel is not unfamiliar to us. How often, when we want to do what pleases us, to do what we think will make us happy, while resisting the sacrifice of doing what God asks of us, do we turn our hearts from God, pursuing our own desires with stubborn pride and ending up isolated from God and one another, lost in our own selfish pursuits and wandering without rest in a land of confusion and error? In the account of the Tower of Babel, we recognize the story of our own stubborn pride, our personal sinfulness and our sinfulness as a people who refuse to surrender our hearts to God, in Whom alone we find the truth and love which give order, joy, and peace to our individual lives and to our life as a people.

One has only to think of the violence which marks the life of our nation to see the result of our refusal as a people to respect the law of God, which teaches us the inviolable dignity of innocent human life at every stage of its earthly pilgrimage; the integrity of the faithful, indissoluble, and procreative union of man and woman in marriage as the irreplaceable first cell of the life of society; and the unconditional respect for man's conscience, man's relationship with God, and its free exercise. The unceasing destruction of the life of our unborn brothers and sisters in the womb, the growing acceptance of the so-called "mercy-killing" of our brothers and sisters who, in truth, have the first title, without boundary, to our protection and care; the artificial generation of human life so that it can be destroyed for the purposes of our experimentation; the unrelenting attack on marriage and the family through our refusal to recognize the



truth of human sexuality, male and female, especially in its essentially procreative nature; and the ever more audacious attempt to violate the very relationship of man with God in his conscience leave us in a deadly confusion and error, and are destroying us as a nation.

The Work of Our Salvation

Christ stands in our midst. Christ seated in glory at the right hand of the Father is alive for us in the Church. From His glorious pierced Heart, thirsting for our love, He unceasingly and immeasurably pours out divine mercy and love for us in the Church: in her teaching, in her Sacraments, and in her discipline. He exclaims to us: "Let anyone who thirsts come to me and drink" (John 7:37).

Christ invites us to surrender our hearts to Him and

"We celebrate the great gift of Catholic education, of education inspired and guided by the Holy Spirit."

to find in His glorious pierced Heart the purification of our stubborn pride, and the inspiration and the courage to love as He loves, purely and selflessly. In the only safe harbor for our hearts, which is His Sacred Heart, Christ gives us the gift of His own Spirit, the Holy Spirit who purifies us of sin and inspires in us every good and holy thought, word, and deed. The Holy Spirit, dwelling within our hearts, makes them like the Heart of Jesus, so that from our hearts there flow "rivers of living water" (John 7:38) for all our brothers and sisters, without boundary, for the transformation of a culture of sin and death into a civilization of love and life.

As St. Paul teaches us in the Letter to the Romans, the Holy Spirit is ever at work within us and in the whole of creation for our salvation and the salvation of the world. The work of our salvation is a great struggle against the forces of evil, which the Holy Spirit alone can sustain in us and in our world, lest we turn again, in our pride, to building towers of confusion and error, destroying ourselves within and scattering us as a people. But the Holy Spirit indeed sustains the work of our salvation, inspiring in us the faith in God and the prayer to God, which dispel the darkness of confusion and error, and unite us to one another in pure and selfless love.

Before the situation of our own sinfulness and of the great evils which beset us as a people, we are filled with hope, for the Holy Spirit, poured forth from the glorious pierced Heart of Jesus "comes to the aid of our weakness" and "intercedes with inexpressible groanings" for us in all our needs (Rom. 8:26). We have the sure hope that, if we give our hearts into the heart of Jesus, ever open to receive us, the Holy Spirit will melt the stubbornness of our pride and make our hearts meek and humble, like the Heart of Jesus, docile in doing whatever Our Lord asks of us. We are certain that, thanks to the dwelling of the Holy Spirit within our hearts, the "living waters" of divine mercy and love will reach our brothers and sisters, especially those in most need, and will indeed reach and transform our world.

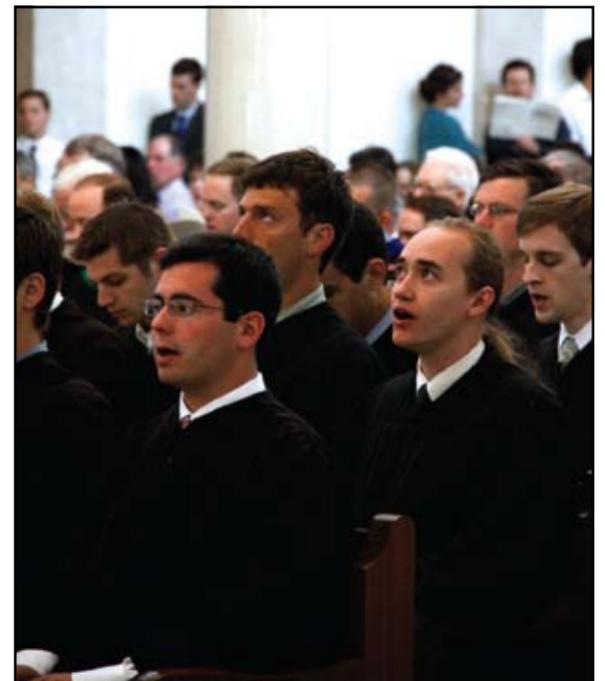
Our Christian Hope

The celebration of the Holy Mass on the occasion of the Commencement of Thomas Aquinas College gives concrete focus to our Christian hope. We celebrate all that the Holy Spirit is working within the hearts of our beloved graduates to dispel the darkness of confusion and error, and to bring

to our world the right order of divine truth and love. We celebrate the great gift of Catholic education, of education inspired and guided by the Holy Spirit, in their lives. We pray for them that, as they have been educated, as they have been led forth from the confusion and error of pride into the way of truth and love of the Heart of Jesus, so they will continue on that way, their hearts one with the Heart of Jesus, and thus be fountains of "living water" for the salvation of our world.

Our Christian hope which, in a special way today, finds its focus in our beloved graduates, in what they have learned and in what that knowledge means for their future and the future of our world, opens our eyes to see once again the great good of a truly Catholic education. Our Christian hope inspires in us today prayer for God's continued blessing upon Thomas Aquinas College, so that it will always be a school of the Holy Spirit, a school in which the Holy Spirit is steadfastly at work in the great struggle for the salvation of all who make up the College's community and for the salvation of our world.

The Holy Spirit works within us and in our community for our salvation, most powerfully of all in the Eucharistic Sacrifice in which we are about to participate. The Holy Spirit makes present once again for us the Sacrifice of Christ on Calvary by which alone we are saved; the glorious Heart of Jesus, pierced on Calvary by the Roman soldier's spear, pours forth ever anew the "blood and water" of His life (John 19:34). Through His Eucharistic Sacrifice, Christ, seated in glory at the right hand of the Father, invites us to place our hearts into His Heart, to be cleansed and inflamed for love of God and of our neighbor.



The Blessed Virgin Mary, our Mother, accompanies us now, drawing us with all our needs and the needs of the world to her Divine Son with the maternal counsel, which is inscribed over the main door of this chapel for us to read as we leave the House of God to go into the world of our daily activities: "Do whatever He tells you" (John 2:5). Drawing our hearts to her Immaculate Heart, she counsels us with motherly love to give our hearts completely into the Heart of Jesus as He offers His life in pure and selfless love of God and of all men. With Our Lady of the Most Holy Trinity, let us give our hearts completely to Our Lord Jesus Christ in His Eucharistic Sacrifice.

The glorious pierced Heart of Jesus will now receive our hearts and nourish them with the gift of His own Body and Blood, Soul and Divinity. He will nourish the life of the Holy Spirit within our souls for the struggle which is, at once, both our way to happiness on this earth and our way to perfect happiness in the Kingdom of Heaven, the struggle which conquers pride and which follows in all things the counsel of our Blessed Mother: "Do whatever He tells you."

Archbishop Raymond L. Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura, was the principal celebrant and homilist at the Thomas Aquinas College 2010 Baccalaureate Mass.



Along the Road to Wisdom and Freedom

Dean Brian Kelly's Remarks to the Class of 2010 at the President's Dinner



In August of 2006, you read and discussed the following words: “The kind of education here envisioned is called liberal because it is ordered to freedom as to its goal; it is called liberal, in other words, because its intended effect is the genuinely free person.”

This quotation is from an essay by the late College chaplain and tutor Rev. Thomas McGovern, S.J., entitled, “Liberal Education and

Freedom.” This essay is part of the reading for the second of the freshman orientation seminars. In it, Father argues that education is freeing because as rational animals the truth perfects us and frees us from error and the enslavement of our lower nature.

After four years it is an appropriate time to reflect on this; the education you have zealously pursued was built around this aim, to make you genuinely free. Are you free? Are you wise?

The first caveat, of course — and it is a big one — is that we don't pretend to finish the job. We are wayfarers on the road to a very difficult destination that can only be reached after a life lived well and thoughtfully. But it is a great accomplishment to have gotten on the right road and to have made some progress along it. By the light of Faith we know that we are on the right road, since our approach is that of “Faith seeking understanding.” Our curriculum is carefully constructed to reflect the ordering of all sciences and disciplines to theology as queen, and we follow the constantly repeated recommendation of the Church to take Thomas Aquinas as our guide. In the words of Pope Leo XIII, “*Ite ad Thomam.*” Go to Thomas.

But what progress has been made along the road to wisdom and freedom?

Recalling the Steps Along the Way

Freshman year you began the hunt for wisdom by considering the greatness of Achilles' anger, its causes and circumstances, and its poignant resolution. You progressed through some of the world's greatest literature and history until you were ready to read Plato's *Republic* and *Symposium*. In the following years you read and discussed great works of history, philosophy, theology, and literature. You followed Dante on his path to hell, purgatory, and heaven, and Chaucer's path to Bath. You traced, however imperfectly, the rise and fall of the Roman republic and imperial Rome. You followed the great conversation as it touched on ethics, politics, epistemology, and metaphysics even into the last century. Seminar, maybe more than any other course, gave you an insight into the modern mind and your own mind as steeped in modern presuppositions.

Freshman and sophomore year you pursued wisdom by considering signs and signification, by learning third conjugation i-stems or perhaps the rhotacism of intervocalic “s,” by reflecting on the rules of grammar and mastering ablative absolutes and passive periphrastics. Here you were not diving into the vast ocean of wisdom but making your way toward that ocean by way of little streams. Hugh of St. Victor said that the liberal arts are “certain ways by which the lively soul enters into the secrets of philosophy.” Thus, for example, by thinking about our human words and signs you were prepared to think about the Divine Word as carrying the mind of the Divine speaker.

You began the work of liberation by wrestling with Euclid's definitions, postulates, and common notions; by constructing an equilateral triangle and examining the geometric world as it unfolded through the 13 books of the *Elements*. Here perhaps most clearly you saw the inexorable force of reason. Here also you may have felt the growth of intellectual strength and vigor. But mathematics is not merely mental gymnastics. It prepared you to understand the experimental and quantitative analysis of the natural world. And it gave you a window into the divine order.

Freshman year you exhibited the seriousness of your zeal by collecting bugs by the sewage treatment pond and examining the local flora; by inseminating sea urchin eggs; examining a sheep's heart and reflecting on its inner workings; and by turning to Fabre as a master of observation and imitating his attentiveness to nature. In natural philosophy this was a fundamental habituation, to turn to nature as a student to a teacher, to be formed rather than to master. This already was a seed of wisdom. And here again it is a way into a larger wisdom. God is the author of nature. Nature is God speaking to us, and we should attend to all of God's words with a listening heart. In lab you did this, seeking to hear whether the material world is formed in atomic particles, whether light moves in waves, and so on.

In philosophy you were stirred by the drama and urgency of Socrates' call to philosophy and to virtue in the *Gorgias* and the *Apology* and his deathbed discourse on loving reason in the *Phaedo*. Then you turned to the humble and difficult and desperately important task of logic. You undertook to grasp the fundamental principles of the natural world including the human soul. You followed these principles in discovering how the world of matter and form uncovers its own divine origin. You studied the realm of human endeavor, the ordering of all of our activities to the happiness of contemplation. You have even delved into first philosophy where natural knowing becomes theological. You pondered God as thought thinking itself.

In theology you familiarized yourselves with God's Holy Word by reading Scripture almost cover to cover. You dove recklessly into the deep end of the pool, wrestling

with questions like: Why did God blame Adam and Eve when they did not yet know good and evil? What are we to make of a God who asks Abraham to kill the promised one? Why does God grow angry with Moses when he strikes the rock? Why does God command the slaughter of whole nations? Should we admire Judith? Who is Jesus and why does He say such strange things?

Then you moved on to St. Augustine, where the first order of business was to figure out how to read and interpret Scripture, or as some students have put it “to get Bible training wheels.” Then it was back to the deep end to think about grace and predestination, the Trinity, and the Incarnation. Junior year you finally were able to turn your attention to Thomas' *Summa Theologiae* and soak up his wise teachings on the preambles of faith, on law, on the sacraments of the Church, and on the Blessed Trinity.

You Have Spoiled Us

You have done these things, carefully and deliberately; and even if all human efforts are imperfect and your journey is only partially complete, you have succeeded in progressing on the pathway to authentic freedom. With the help of Plato, Aristotle, St. Thomas, and so many others, you have hopefully come to see, as Fr. McGovern said,

that “the free man, the happy man, the good man, are all one and the same.” You are not enslaved to the spirit of our age, the false prophets of our times. All of it is ordered ultimately to union with Christ and a beatific contemplation of the Blessed Trinity, where there are no final exams or study guides, only perfect happiness with the one who is the way, the truth, and the life.

Before I end I want to reflect a little on what has characterized you. The path I have described could fit any graduating class at Thomas Aquinas College; what is distinctive about you?

I had the pleasure of working with you for three of your four years. I had two sections of freshman lab, two sections of sophomore theology, and a junior seminar with you. From the beginning you exhibited a certain focus and intensity of purpose. You wanted truth and you wanted it now, but you would labor for it as necessary. Immanuel Kant is an immensely difficult author. I remember with admiration how hard some of you were willing to work to understand him in a cumulative way.

Your class took all aspects of the program seriously and set a very good example of attending lectures and concerts. You frequented extracurricular talks and seminars. You also helped to make this community a more beautiful place, enriching it with theatrical productions and instrumental and choral music. Sometimes all three were combined to great effect in Gilbert and Sullivan operettas. So thanks to the seniors who participated in the choir, in Schubertiades, in Chrysostomos, and in all of the St. Genesius productions.

I am struck by the fruits of your common labors here. I see that many of you have teaching in mind, either immediately or after graduate school. This bodes well for the world. Many of you are interested in moving into the much-beleaguered field of health care. This bodes well for the world. Many of you want to follow God's call, while some are still discerning whether or not God is calling you to a religious vocation. This bodes well for the world and the Church. And many, many of you are getting married; the list is extensive. This bodes well for the world.

You, by your good will and studently leadership, helped the community through a difficult time of loss and transition. Thank you.

We at the College are spoiled, and you have spoiled us. We delight in teaching good, bright, and motivated students. We have not been burdened with stirring up in you a sense of wonder. You arrived with it and helped to foster it in each other; you gave flesh and blood to our constant goal that Thomas Aquinas College be a community of friends seeking the truth. Thank you.

“With the help of Plato, Aristotle, St. Thomas, and so many others, you have hopefully come to see, as Fr. McGovern said, that ‘the free man, the happy man, the good man, are all one and the same.’”

THE FUTURE NEVER NEEDED THE PAST
MORE THAN IT DOES TODAY.



Imagine a world enlivened by the wisdom of Socrates, Aristotle, Cicero, St. Augustine, Dante, Shakespeare, and St. Thomas Aquinas himself ...

Help shape the future with a
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For information about a legacy gift to Thomas Aquinas College, please contact Tom Susanka, director of gift planning, at tsusanka@thomasaquinas.edu or call 800-634-9797.





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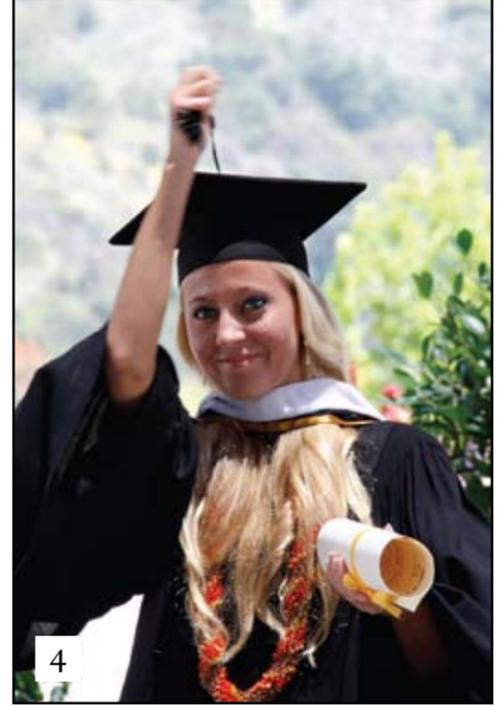


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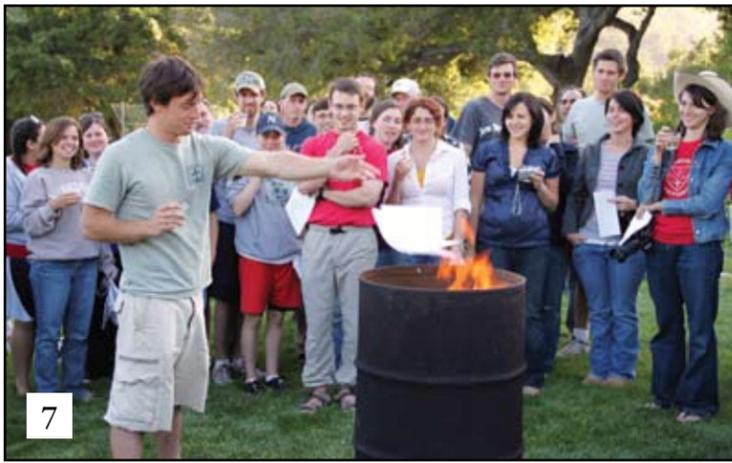
CAMPUS LIFE



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1. Members of the Class of 2010 toss their mortarboards into the air at the conclusion of Commencement 2010. 2. After completing their academic responsibilities, senior Tim Cantu and his classmates tout their accomplishments — and announce to underclassmen precisely how many classes, seminars, papers, and examinations they must still endure — in St. Joseph Commons. 3. Mary Rose Burns and Elizabeth French join the academic procession following graduation. 4. Marri Morgan ceremoniously moves her tassel from the right side to the left upon receiving her diploma. 5. Isak Bond holds court at the President's Dinner. 6. Seniors cheer their classmates after each finishes his or her last final exam. 7. Zachary Meckley throws fuel onto the fire at the annual thesis draft-burning party.

Our Lady of the Most Holy Trinity Chapel Summer Schedule of Masses *

Weekdays

7:00 a.m. (Extraordinary Form)

5:20 p.m. (Ordinary Form)

Saturdays

7:30 a.m. (Extraordinary Form)

9:30 a.m. (Ordinary Form)

Sundays

7:30 a.m. (Extraordinary Form)

9:00 a.m. (Ordinary Form)

* Schedules can vary; if traveling from afar, please call in advance to confirm.

Calendar of Events

High School Great Books Summer Program..... July 25 - August 7

Convocation August 23

Opening Lecture:

Chris Decaen "On Galileo, Faith, and Science" August 27

Opening Concert:

The Thomas Aquinas College Choir.....September 24

Alumni Day..... October 9

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