



THOMAS AQUINAS COLLEGE NEWSLETTER

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A Commencement of Firsts

With a New Chapel, Board Chairman, and President, College Welcomes 69 New Alumni

Over the past four years, members of the Thomas Aquinas College Class of 2009 have been able to mark the passage of time on campus by the construction of Our Lady of the Most Holy Trinity Chapel. As freshmen they watched excavators and bulldozers grade the land for the project. As sophomores they saw the building's masonry walls take shape. As juniors they witnessed the raising of the dome and bell tower. And as seniors they marveled as the finishing touches were put in place — the altar, the baldacchino, the statue of the Blessed Mother that stands atop the Chapel's pediment.

So it was fitting that the Class of 2009's Commencement exercises, the 35th in the College's history, would begin with the first Baccalaureate Mass to be offered in the recently dedicated chapel. Over the course of four years of study and spiritual growth, these young scholars were fortified and refined alongside this *Domus Dei*, and now, as it is employed for its sacred purpose, they likewise commence the pursuit of their own vocations.

On the morning of May 16, the 69 graduates, followed by members of the faculty and Board of Governors — all dressed in academic regalia — processed into the Chapel. Vested in red for this annual Mass of the Holy Spirit were the principal celebrant and homilist, His Eminence Marc Cardinal Ouellet, Metropolitan Archbishop of Quebec and Primate of Canada, as well as the College's three chaplains: Rev. Cornelius Buckley, S.J.; Rev. Paul Raftery, O.P.; and Rev. Charles Willingham, O.Praem. Assisting the priests at the altar was Deacon Kenneth Noster of Derwent, Alberta, the father of Senior Class Speaker Simon Noster.

Following the Mass was the commencement ceremony, which was held just outside the Chapel on the academic quadrangle. The ceremony marked a number of firsts



Members of the Class of 2009 file past Our Lady of the Most Holy Trinity Chapel on Commencement Day.

for the College. It was the first presided over by the College's interim president, Peter L. DeLuca, and its newly appointed chairman of the Board of Governors, R. James Wensley. It was also, poignantly, the first in more than three decades without President Thomas E. Dillon, who died in an auto accident in April.

Nonetheless, Dr. Dillon was still very much present in the prayers and memories of those gathered. Reflecting on the twin virtues of sacrifice and solidarity, Senior Class Speaker Simon Noster observed, "It would be impossible to speak about servants of the community without remembering this great man." Cardinal Ouellet, the 2009 Commencement Speaker, publicly thanked God "for His gift to the Church of this outstanding layman who dedicated himself totally, and with outstanding success, to the mission of Catholic education in the United States of America." And Chairman Wensley told

the graduates that Dr. Dillon's "greatest legacy to Thomas Aquinas College is you, the seniors, your predecessors, and those who follow you."

In keeping with a 35-year tradition, President DeLuca concluded the program by delivering the College's "Charge to the Graduates." "You are charged," he began, "with maintaining, defending, and protecting your Catholic heritage, its faith, its hope, its charity, and all its learning and culture." The members of the Class of 2009 then joined in thanksgiving to sing *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."

After Fr. Buckley offered the final benediction, the graduates, along with the rest of the academic procession, exited as they had entered — confidently facing forward, walking in the shadow of the Chapel that has in many ways represented their time on campus, and in loving memory of the president who built it.

“To Know Him in Our Whole Life”

Excerpts from the Commencement Address of His Eminence Marc Cardinal Ouellet

The Legacy of Thomas Dillon

You will not be surprised that I wish to begin this commencement address by giving thanks to God for the life and work of the late President Thomas Dillon, pioneer and builder of Thomas Aquinas College. The memory of this event will be sealed within our hearts because of his ultimate sacrifice.

While sharing deeply with you the grief and shock of his sudden and tragic death some weeks ago, I turn to God with you in prayer, recognizing that He saw that dear President Dillon's work was perfectly completed and that others must now take up his heritage.

Together, we thank God for His gift to the Church of this outstanding layman who dedicated himself totally, and with outstanding success, to the mission of Catholic education in the United States of America. May he now enjoy the reward of the good and faithful servant whose work and ideals remain a message and a heritage for us all.

From the perspective of heaven, one might venture to say that after making such a gift as this to Catholic education, death seems something of an apotheosis. Thanks to your passion for the truth, dear Dr. Dillon, we will remember forever the Most Holy Trinity as the summit of all mysteries and Our Lady, handmaid of the Lord, as the primordial and ultimate form of the Church. May dear Dr. Dillon rest in peace!

To the Graduates

Dear students, at the end of your valuable learning experience in this college, you leave with every reason for gratitude and hope. You will have acquired and developed a strong sense of purpose, deep faith convictions, a passion for the truth, both

rational and supernatural, from attending the School of Masters, dominated by the unsurpassable medieval master, St. Thomas Aquinas.

Furthermore, you will have acquired the strength to stand up for Catholic principles in family, education, and social life, ready and eager to manifest a great love for the Church. Your intimacy with

Christ, developed through your years of study here, will give you a sense of community, a sense of readiness and mission. You are ready to engage yourselves further and passionately, in the service of your fellow men and women, many of whom are lost in the cultural and ideological confusion of our time.

Dear friends, you leave this great college with the treasure of many personal and communal experiences which have shaped your mind and heart, insights received from your teachers, examples of faith and devotion, deep friendships, some of which will last until the end of your life. All this constitutes, for you, fond memories of the alma mater, many joyful events, but also difficult moments of testing and growth, following in the footsteps of our Crucified but also Risen Lord, Jesus Christ.

Our Lady of the Most Holy Trinity Chapel

Among those memories you take away from your college years, you will treasure in your heart the remembrance of this beautiful chapel of Our Lady of the Most Holy Trinity, an outstanding symbol of the spiritual and intellectual structure of Thomas Aquinas College. The Chapel is an outstanding achievement of President Dillon's commitment to this college and will remain for future generations a symbol of his legacy to us.

Professor Denis McNamara wrote eloquently on the great significance of this new chapel as being part of the renewal of traditional Catholic architecture (*Adoremus Bulletin*, www.adoremus.org/0409ChurchArchitecture.html). I agree wholeheartedly and rejoice with you and him over the fact that it "displays its deep roots in tradition, making the great architectural and artistic deeds of the past knowable to us in the present."

Your patron, St. Thomas Aquinas, was a great master of sacred theology, and the title *Doctor Communis* is fully appropriate. The *Doctor Communis* knew the best way to acquire understanding and wisdom in sacred matters. He made a practice of meditation of Holy Scripture, adoration of the Blessed Sacrament, total reverence for the truth, from whatever source it came, divine revelation or human reason. His greatest achievement was a complex harmony between theology and philosophy, tradition and creativity, depth and breadth, mystery and *intellectus fidei*.

This unique achievement of Aquinas' theological genius is expressed in architectural form in this chapel of Our Lady of the Most Holy Trinity. Qualities of his great intellect are magnificently transposed into this building — balance, proportion, clarity, grandeur, inspiration, tradition — in a word, wholeness and holiness of mind and heart.



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From the Desk of the President

Peter L. DeLuca’s Remarks at the President’s Dinner

As I come before you tonight I am somewhat abashed because I have listened for a number of years to Dr. Dillon speak on this occasion, and I really do not hope to approach his eloquence or the excellence of his words. I miss him very much. He was my very good friend, and I cannot tell you how much his loss has affected me. I know it has also affected many here, and I certainly appreciate your prayers and thoughtfulness.

What Lies Before You

On behalf of the governors, the faculty, and staff of Thomas Aquinas College, I heartily congratulate the Class of 2009. We are delighted that you have completed our course of studies, and we look forward to Saturday and to your commencing the rest of your life.

This is one of those moments in life when you finish one thing and begin another. As such, it is a good opportunity for reflection, and I want to take that opportunity to reflect with you for a few moments on what is coming next in your life.

It may seem an odd thing for me to say on this occasion, but the liberal education you have received here at Thomas Aquinas College is incomplete. You have only begun what ought to be a life of learning and pursuit of the truth. And so at one level I hope that what is coming next for you is more of the same. Never allow the world to extinguish the sense of wonder and love of the truth that have been nurtured during your years at Thomas Aquinas College.

At another level your lives will be very different now. You have lived a life of leisure here for four years. You have lived it with friends you love and trust. Now you will scatter and walk different roads. Some of you will enter the priesthood or the religious life. Some will marry. Some will continue the life of learning in a formal setting. Some will become doctors, lawyers, or soldiers and businessmen. So beyond urging you to keep up your sense of wonder, what can I say that will be relevant to all of your lives?

Let me begin to answer that question by telling you a story from the early years of the College. Dr. McArthur would, in those days, frequently speak to the students with a view to encouraging them. He did this very well, and not surprisingly, the students were always encouraged. Often in these talks, he would begin by telling the students that attending Thomas Aquinas College would make their lives much more difficult.

His point was that, in their years at Thomas Aquinas College, they would come to know things about reality, about human nature, about God, sin, and salvation, things the knowledge of which would require that they live their lives differently from most of their contemporaries. And this is true for you today. Because of the things you have learned here, your lives will be more difficult.

The reason your lives will be much harder is that you know the truth. Not the truth about everything, certainly. As I said, you have only begun what should be a life of study and learning. But you know the truth about the most important things. You know where true happiness lies, and you have some idea of how to gain it. In this, you have a great advantage over the world. The world does not know the meaning of human life or human happiness. They doubt that there is any meaning to life, and they think that happiness, if it exists at all, lies in sensual pleasure. Your life will be much better because you know otherwise. But it will also be arduous. And arduous means high, steep, and difficult.

A Special Responsibility

On Saturday, I will deliver to you the traditional “Charge to the Graduates.” I will charge you with a special responsibility to be defenders of the Faith. Not that that responsibility does not devolve upon every Christian. It does. But it does so with greater weight upon those who have greater advantages. “Much will be required from everyone to whom much has been given.” When you come before the judgment seat of God, you cannot plead ignorance. If the Christian life is always arduous, your life will be very arduous. And arduous means high, steep, and difficult.



Scenes from the President’s Dinner (clockwise from top left): President Peter DeLuca delivers the keynote address; Dean Michael McLean greets the senior class; tutor David Appleby congratulates senior Thomas Sundaram; seniors, faculty, and staff celebrate the end of the academic year.

Let me make the point even more finely with another story from the early days of the College. After the first few weeks of classes, a particularly perceptive older student approached Dr. McArthur and said, “I know what this place is! I have figured it out. You are running a school for martyrs!” And although we had not thought of it in those terms, that was a profoundly true observation. We are all called to be martyrs. In the Providence of God, perhaps not wet martyrs, although we ought never to make assumptions. In any case, if you follow your Master, you will suffer martyrdom of some kind, for “He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.”

Now all this talk of living an arduous life and suffering a dry martyrdom may seem rather inappropriate for such a festive occasion as this dinner where we have eaten good food and drunk good wine together one last time. So I will try to end my remarks on a positive note.

You Go as the Apostles Went

Most of you will soon find yourselves in the world, even if you are not of the world. As you know well, we live amid the ruins of Christendom. We live in a decaying society that has lost its moral compass, one where questions like “Is marriage only possible between a man and a woman?” are actually discussed. Where a “new morality” is proclaimed which is nothing at all but the old immorality. A society in which Humpty Dumpty’s dictum, “Words mean what I say they mean, neither more nor less,” has triumphed.

You go out as the heirs of the wisdom and learning of that once great civilization. And you must do all you can to spring that wisdom and learning into the future. But remember that you go, as the Apostles went, into a world of unbelief bearing the good news. The Church persists through history. She is old, yet ever new, ever renewing herself. The Spirit is ever at work building up the City of God.

It is happening all around us. There are many converts from Protestantism and Judaism, even conversions of prominent people. There are new religious orders being founded, and old religious orders are being reformed. Colleges are being founded that are serious about being Catholic. So there are signs in the world of a new spring in the Church, and that will mean a new spring for Western civilization. You have a part in that, and you have something to take to it.

And so I conclude tonight by reminding you of the hopeful words of Cardinal Newman that I will read on Saturday in the “Charge to the Graduates”: *All who take part with the Apostle are on the winning side.*



Semper Fidelis: Although Robert Mohun and Peter Six began Commencement Day 2009 in the customary black gowns and mortarboards of Thomas Aquinas College graduates, they ended it in an altogether different sort of regalia — Dress Blues, the formal uniform of the United States Marine Corps. That same day, each also received a new title: Second Lieutenant.

Over the course of two of their summers as students, the two traveled to Quantico, Va., for the Corps’ Officer Candidates School, where they underwent a combined 12 weeks of rigorous training and evaluation under deliberately stressful conditions. The purpose of these trials, according to the school’s mission statement, is to ensure that candidates “possess the moral, intellectual, and physical qualities for commissioning, and the leadership potential to serve successfully.”

Clearly Messrs. Mohun and Six passed muster, as evidenced by the delegation of Marines who arrived on campus on graduation day to present them with their commissions from the President of the United States.

Less than two hours after the Commencement exercises, friends, family members, and fellow graduates returned to the academic quadrangle, where the dais was reconfigured with American and Marine Corps flags for the commissioning ceremony. There, amid bursts of applause and cheers of “oorah!” the young men took their oaths, and their parents proudly affixed single gold bars to their midnight-blue coats, signifying their new rank.

The Class of 2009 and Senior Thesis Titles



Lost in Translation:
An Examination of the Way in
Which Translations of Scripture
Reproduce the Meaning of the
Original Scriptural Languages
**SAMUEL LAWRENCE
ALMEIDA**
Steubenville, Ohio



“Except a Corn of Wheat Fall to the
Ground and Die, It Abideth Alone”:
An Inquiry into the Teachings of
the Elder Zosima
DANIEL WILLIAM AMY
Beauvallon, Alberta, Canada



“Cast Up the Curtyn, Looke How
That It Is”: Scriptural Symbols in
Chaucer’s *Wife of Bath*, Interpreted
According to the Writings of Edith
Stein and John Paul II
**DAINA CATHERINE
ANDRIES**
Media, Pennsylvania

Self-interest — The Fuel for
Capitalism: A Demonstration of
How Self-Interest Fuels the Causes
of the Wealth of Nations
KWAKU KYEI BENTIL
Accra, Ghana



Love of Neighbor: The Path to God
**LAURA KATHERINE
BILLECI**
Laguna Niguel, California



Kant Fight This Feeling:
The Universal Validity of the
Principle of Happiness and
the Practical Possibility of the
Highest Good as Presented in the
Critique of Practical Reason
**CHRISTOPHER JOHN
BISSEX**
South Huntington, New York



A Heideggerian Interpretation
of Augustine’s Concept of the
Inner Teacher
**JOSHUA MICHAEL
SWIGGUM BRAUN**
Irvine, California



“Fellow Citizens with the Saints”:
Society in Heaven as the Fitting
Fulfillment of Man’s Political Nature
ALISON MARGARET BRIGHT
Mesa, Arizona



“Rising Like the Dawn”:
An Examination of St. Anselm’s
Meditation on the Blessed Virgin, or
an Account of Why the Word of God
Became Incarnate Through a Woman
ALEXANDRA MARIA BUJNAK
Oak View, California

The Noblest Roman of Them All:
An Analysis of Marcus Brutus’ Role
in the Assassination of Julius Caesar
in the Light of Catholic Teaching
BLAKE MCKENZIE CIRCLE
Sutton, Alaska



“In Truth, We Are Responsible,
All for All”: On the Life of Faith in
The Brothers Karamazov
**CAITLIN MAUREEN
COCHRAN**
La Crosse, Wisconsin



How Man Can Console Christ
**NATHANIEL CHARLES
CURRIE**
Coto De Caza, California





The Intelligent Neuron:
Whether the Progress of Modern
Neuroscience Stands in Opposition
to Aristotle’s Immaterial Intellectual
Soul
ALEXANDRA DEARDURFF
Elmhurst, Illinois



“He Hath Regarded the Humility of
His Handmaid”: An Examination of
the Nature of a Christian Woman
and the Role of Humility in the
Perfection of that Nature
**KELLY CHRISTINE
DOCHERTY**
Woodstock, Georgia



“And I too Am in the Garden”:
God and Death in Evelyn Waugh’s
Brideshead Revisited
PATRICK JOSEPH DOLAN
Worcester, Massachusetts

Heavenly Distractions?: On
Desiring the Body and Interceding
for Others While Partaking in the
Beatific Vision
**THERESA MAUREEN
FINLEY**
Ojai, California



Angels and Demons: An Investigation
into the Predestination of Angels
MATTHEW STEPHEN FOSTER
Upland, California



Intellectual Excellence —
“A Striving After Wind?”: A Look at
Why It Is Charity and Not Wisdom
that Merits the Light of Glory
**THERESA ELIZABETH
FRASSRAND**
Acton, California



How Karl Popper Saved Our
Bacon: An Examination of the
Epistemological Differences
Between Karl Popper and
Francis Bacon
ARTHUR GRUMBINE
Whittier, California



“Fair as the Moon, Resplendent
as the Sun”: An Exposition of the
Nature of Feminine Strength
and Excellence
AMY MARIE HALLAS
Garden Grove, California

CLASS PATRON

St. Paul

Outraging the Spirit of Grace:
An Examination of the Blasphemy
Against the Holy Ghost
LAURA ELIZABETH HORNE
Woodland Hills, California



Virtue & Vice in the *Polis* and
American Constitution
PAUL ALEXANDER HUNTER
Oneonta, New York



CLASS QUOTATION

“Do not be conformed to this
world, but be transformed by the
renewal of your mind,
that you may prove what is the
will of God, what is good and
acceptable and perfect.”
— Romans 12:2



“Nothing Unclean Shall Enter the
Kingdom of Heaven”: A Defense
of the Necessity for the Catholic
Doctrine of Purgatory
**MONICA MARY
LAUBACHER**
Sacramento, California



Experiencing Christ: Why It Is
Proper for Scripture to Teach
Through Stories
JONATHAN TODD LEWIS
Kailua-Kona, Hawaii

Offerte Vobis Pacem:
A Consideration of the
Tradition and Meaning
Behind the Sign of Peace
**TIMOTHY DONALD
MACKEY**
*North Vancouver, British Columbia,
Canada*



“Bring on the Dancing Girls and
Put the Champagne on Ice”:
*A Compleat Receipt for Earthly
Happiness*
SOPHIA FRANCES MASON
Lovettsville, Virginia



A Man at Peace: Tolstoy’s
Conception of True Greatness
**MATTHEW WILLIAM
MCCALL**
Centerville, Ohio



The Gospel According to the
Evangelist John: An Exposition of
the Relationship Between
Peter and the Beloved Disciple
JOSEPH ERIC MELLEIN
Ojai, California



“Hail Mary, Full of Grace”: How
Woman Attains to the Perfection
of Her Nature by Modeling Herself
After the Virgin Mary
MARISELA MIRANDA
Los Angeles, California



“For No Path Is More Open to the
Soul for the Formation Thereof
Than Through the Ears”:
An Investigation of the Effect of
Gustin’s *Tonal Music* on the
Soul in Light of Music’s
Effect on the Emotions
ROBERT FRANCIS MOHUN
Santa Paula, California

d Senior Thesis Titles



“Lord I Am Not Worthy to Receive You, but Only Say the Word and I Shall Be Healed”: The Power of the Audible Sensible

MERCEDES ALLANA DROGIN
Irving, Texas



“Now Could I Drink Hot Blood and Do Such Bitter Business As the Day Would Quake to Look On”: On the Viciousness of Hamlet

KAREN MARIE D'SOUZA
Burlington, Ontario, Canada



Thomas Aquinas and the Myth of Autonomy

FRANCIS STEPHEN FAST
Derwent, Alberta, Canada

The Art of Psychology and the Moral Life: The Necessity of a Healthy Psyche for Living a Life of Virtue

GREGORY BENEDICT GISLA
Sacramento, California



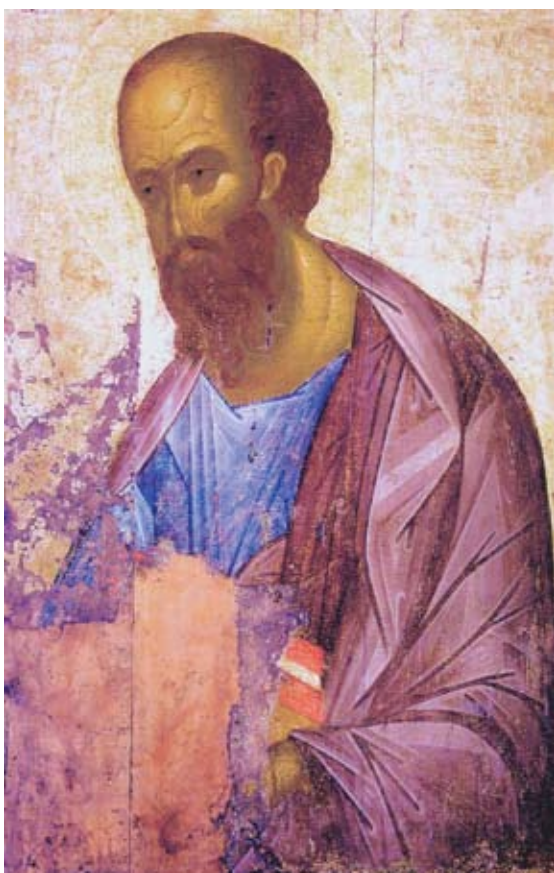
The Proper Pleasure of Tragedy

FILIP GLOZNEK
Bratislava, Slovakia



To Make a Hero:
A Dramatic Comparison of
Hippolytus and *Phedre*

JOSHUA LEE GONNERMAN
Platte City, Missouri



Year of St. Paul



Number and How We Know It

ANNE ELIZABETH HELLERMAN
Silver Spring, Maryland



On the Meaning of *Participare*

JOSEPH FRANK HOLMES
Little Rock, Arkansas

In the Image and Likeness of God:
A Comparison of St. Thomas and John Paul II

MARIA MARTINA KRESTYN
Fillmore, California



The Man or the Mission:
Mission Accomplishment

JEROME JOSEPH LADEMAN
Charles Town, West Virginia



“Come Then, Yourself, and Love Yourself in Me”: Charity as Sought by St. Thérèse and the Movement of the Human Will Towards God

ELAINA THOREY LIFFRIG
Mandan, North Dakota



Aristotle's Use of Harmony in the *De Anima*

JOSEPH MARTIN LYONS
Battle Ground, Washington

It's Not the Economics:
A Critique of the Moral Principles of Libertarianism According to Aristotle and St. Thomas Aquinas

JOHN FRANCIS MCCANN
St. Louis, Missouri



The Principle of Personhood

NATHANAEL GRANT MCGARRY
Still River, Massachusetts



A Window to Nature:
A Consideration of the Definition and Purpose of the Fine Art of Painting

MEAGAN LEAH MCKAY
Kansas City, Missouri



Modern Science: The Quest for Knowledge

BRIAN ROBERT MURPHY
Worcester, Massachusetts



An Argument Without a Cause:
An Investigation of David Hume's Account of Man's Knowledge of Causality in *An Enquiry Concerning Human Understanding*

EMILY VICTORIA NORPPA
Pewaukee, Wisconsin



Rights and Responsibilities: On the Relation Between Parent and State in Formative Education

SIMON PETER JAMES NOSTER
Derwent, Alberta, Canada

The Class of 2009 and Senior Thesis Titles



Knowledge of the Heart
BERNADETTE ROSE O'BRIEN
Crofton, Kentucky



The Finery of Rhetoric in Plato's *Gorgias*
MARIA PAKALUK
McLean, Virginia



How Architecture Imitates Human Nature
MARY ROSE PARKER
Pasadena, California

Neurons, Consciousness, and the Soul: An Analysis and Critique of a Reductionist Theory of Mind in Light of St. Thomas' Natural Philosophy
NICHOLAS AUGUSTINE RUDZIS
Edmonds, Washington



"Felt Life": On the Ends Proper to Fiction
LIAM MAYO RYAN
Shaver Lake, California



"And Lead Us Not into Temptation": A Philosophical and Theological Inquiry into the Nature of Temptation
ANNE MARIE SAUDER
Ponce, Puerto Rico



"Are You Not Entertained?": To What Extent the Portrayal of Violence and Evil in Films as Drama Can Be Justified
JACOB PAUL SCHMIEDICKE
Greenville, Michigan



"And If He Calls You, Say, 'Speak, Lord, for Your Servant Is Listening'": A Comparison of the Obedience Owed in Marriage and Religious Life
BLAZE DANIELLE SCOTT
Cottonwood, Arizona



"Teach Us to Number Our Days Aright": On the Moral Permissibility and the Command to Lay Down One's Life
ELISABETH KRISTIN SEDLER
Yorktown, Virginia

Friendship — Conjugal and Otherwise: An Investigation of Interpersonal Relations and Their Role in Man's End
MARY THERESE SEITZ
Irving, Texas



Contra-Life or Contra-Purity?: An Attempt to Properly Specify the Sin of Contraception
PATRICK WAYNE SIX
Northford, Connecticut



"Then Conquer We Must, When Our Cause It Is Just": An Application of the Just War Doctrine to Protective Wars
PETER RAPHAEL SIX
Bath, Pennsylvania



It All Adds Up: The Basis for and Consequences of Tolstoy's Use of Calculus to Comprehend History in *War and Peace*
GABRIEL PETER SMITH
Martinez, California



He Trains My Hands for War: An Examination of the Legitimacy of Killing on the Part of the Soldier
MICHAEL ANTHONY LEWIS SORLEY
Surrey, British Columbia, Canada



"A Friend May Well Be Reckoned the Masterpiece of Nature": A Consideration of Man's Love for His Neighbor in Relation to His Role as Citizen
JOSEPHINE MARIE STONE
Burbank, California

At the Still Point of the Turning World
JOSEPH JAMES SULLIVAN
Hinsdale, Illinois



"I Saw the Scattered Elements Unite": Justice, Mercy, and Order in the *Divine Comedy*
THOMAS KALYANA SUNDARAM
San Jose, California



"Virtual Presence and Quantum Chemistry": On the Role and Efficacy of Philosophy in Modern Day Science
KATHERINE CLAIRE TAPPEL
Anchorage, Alaska



Mystery Embodied Through Manners: The Purpose of Fiction According to Flannery O'Connor
KATRINA MARY TRINKO
Fremont, California



And Satan Wept: A Study of the Purpose of Milton's *Paradise Lost*
KELSEY AMBER WUENSCHÉ
Fort Worth, Texas



The Virtue of Architecture: An Examination of the Civilizing Character of Architecture
STEPHEN GERARD ZEPEDA
Alhambra, California

To Be Servants of the Community

2009 Senior Address by Simon Noster

Ladies and gentlemen, Your Eminence Marc Cardinal Ouellet, President DeLuca, members of the Board of Governors, faculty and staff, my fellow students: It is a great honor to stand before you as the representative of a very fine class, the Thomas Aquinas College Class of 2009.

What sets Thomas Aquinas College apart from other schools is not what is studied, but the way it is done. I have often been asked why I went all the way to California to study philosophy and theology when there are so many schools that teach these things. Most of us probably came for the method. But what some of us did not realize is that the method is more than just the fact that there are class discussions instead of class lectures. That something more is community.

At Thomas Aquinas, we live in community, we eat in community, we relax in community, we study in community, and we go to class in community. By “community” I do not mean that we are simply in the same place with the same people all the time, but that we share a common purpose — the pursuit of truth and liberation of the mind, and that we help each other to reach this goal.

The key to community life lies in helping each other — in a word, service. As Our Lord said, “the Son of Man came not to be served, but to serve” (Matt. 20:28).

“We are on the brink of using what we have gained through our experience at this school to have a positive impact on the world. Let us embrace the task ahead of us and serve our fellow man with all the gifts that have been given to us.”

Without this deeply Christian element, I think living in community may qualify as a form of torture. However, community that is strengthened by the service of its members is a great gift to all.

Living in Community

When we arrived as freshmen, I remember being surprised by the generosity of the returning student body. They welcomed us to the school, took interest in our ideas, and gave us direction in the studies upon which we were about to embark. I went to class, and it dawned on me that it was imperative to the operation of the classes that students maintain an attitude of service. In order for the discussion method to be effective, students must put their pride on the line and be willing to



be wrong. After a concept has been understood by someone, he or she does not sit back content, but shares with the class, offering a new perspective to the problem, so as to teach the others. In preparation for class, students stay up late, and even miss meals, to help each other with a difficult Latin translation, an abstract planetary concept in Ptolemy or Kepler, or a missing step in a Newton proposition. Each ensures that no one is left behind.

The next thing I discovered is that not everyone is able to build up the community in the same way. The gifts of some people do not lie in class discussion, but in helping people with studies outside of class. Some will organize events or productions to increase the morale on campus. Others make themselves present as good listeners and offer sage advice or perspective. Community is built up and strengthened by each individual act of self-giving.

The Class of 2009

The Class of 2009 has been exemplary in this regard. Each and every one of you has selflessly given your time and talent, either publicly or privately, for the good of others. Here's to all of you graduating thespians who have worked hundreds of thankless hours in rehearsal, sacrificing free evenings and weekends for the sake of a single performance. Let us remember the filmmakers, the singers, the members of the orchestra, the musicians who perform at Schubertiades. You have served your community by increasing the culture on campus, sharing beauty, provoking thought, and spreading laughter. Let us remember the students on work study who, by working in the kitchen, the library, the bookstore, the faculty building, have maintained the campus and those who have made beautiful the ever-expanding grounds. You have served the community by enhancing our environment.

Thank you to those who have worked to aid us in our Catholic faith through serving at the altar, the Legion of Mary, the pro-life group; to the athletes who have coached, captained, refereed; to the prefects who carry the responsibility of setting a good example and guiding students toward the common good; to those who have worked tirelessly for dances, making food, creating decorations, organizing entertainment, and cleaning up until the wee hours when the fun is over. And last but not least, thank you to all the servants of the intellectual life who have discussed differences in the hallways, proof-read papers late at night, helped students prepare for classes, and organized extra lectures or even study groups to foster a love of learning.

That being said, we have more than each other to thank for our social and intellectual development. For the past four years our tutors have extended themselves far beyond what is to be expected. They have taken personal interest in our success, and possessing a vision for our potential, these men and women have made countless sacrifices in our behalf. Thank you for your dedication to us and to the rest of the community.

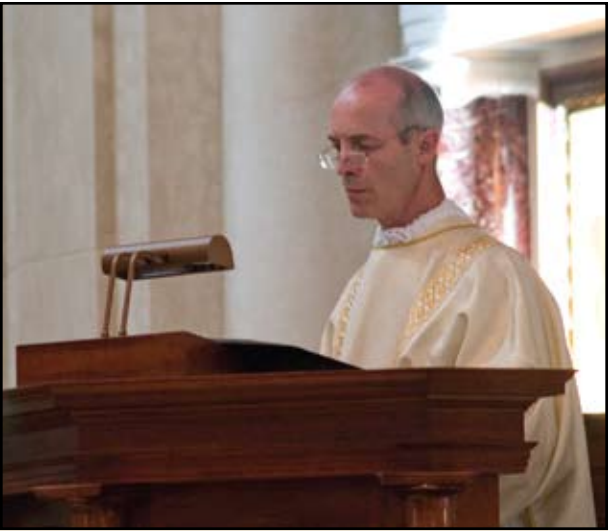
Two of the College's Greatest Servants

I now wish to acknowledge two of this college's greatest servants. Fr. Wilfred Borden, Oblate of Mary Immaculate, was a fellow Albertan who poured out his last healthy years into Thomas Aquinas College. He loved the mission, he loved the students and — I cannot tell a lie — he had a soft spot for sports and Canadians. He instituted many good things as the assistant dean for religious affairs, but he was also very down to earth and kept a meticulous eye on the condition of his Stations of the Cross.

When Fr. Borden wasn't serving in the chapel, he was serving in his home, accommodating all our sports fans with coverage of the games and abundant snacks and refreshments. Loyola Hall was also home to our Canadian Thanksgiving feast every year. Food wasn't enough; Fr. B. also had flags, decorations, Canadian trivia questions ready when we arrived. He was an example to us all. Fr. Borden returned to Canada two years ago, having suffered a stroke, and he passed away Easter Week of this year.

The news of Fr. Borden's death fell on already heavy hearts, so soon after we were shocked by the loss of our beloved president, Dr. Thomas Dillon. It would be impossible to speak about servants of the community without remembering this great man.

Dr. Dillon was a part of Thomas Aquinas College from the start. He joined the teaching faculty just one



Kenneth Noster, father of 2009 Commencement Speaker Simon Noster and an ordained deacon in Edmonton, Alberta, proclaims the Gospel at the Baccalaureate Mass. One week later, Deacon Noster officiated at his son's wedding.

year after the founding of this school and served as president from 1991 until his tragic death while traveling on behalf of the College. Dr. Dillon loved this school deeply and worked tirelessly for the good of the students, faculty, and staff. His charismatic personality drew people to the aid of the College, financially and otherwise.

Not only did his work succeed in supporting an excellent financial-aid program — without which many people, myself included, would not have been able to attend this college — but in addition he oversaw the planning and construction of much of the beautiful campus you see today. His work enabled us to be here, to study in a fine library, to sleep in comfortable residence halls, and finally, to pray in a beautiful chapel. We, the graduating class of 2009, are blessed and honored to have celebrated our Baccalaureate Mass in this House of God.

For my class, today marks the end of one stage of life and the beginning of the next. When we arrived as freshmen, we were welcomed into a community that had been created by the sacrifice of others. Now, we as graduates take our leave from this community, hopefully having enriched it. We are on the brink of using what we have gained through our experience at this school to have a positive impact on the world. Let us embrace the task ahead of us and serve our fellow man with all the gifts that have been given to us. Thank you.

Upon graduating, Mr. Noster and his bride, Nicole (Dunn '07), returned to his native Alberta, where he is pursuing a degree in education.



Director of the Thomas Aquinas College Choir Daniel Grimm ('76) leads the Class of 2009 in singing a hymn of praise and thanksgiving, Non nobis, Domine.



CAMPUS LIFE

Commencement 2009: 1. Members of the Senior Class process into the Chapel for the Baccalaureate Mass. 2. Tutor Glen Coughlin and Dean Michael McLean present Daina Andries with the academic hood. 3. Arthur Grumbine receives his diploma from Marc Cardinal Ouellet. 4. The graduates toss their mortarboards in celebration at the completion of the Commencement exercises. 5. Cardinal Ouellet, the Primate of Canada, poses with the Class of 2009's Canadian members. 6. J. Frank Holmes, Kwaku Bentil, and Samuel Almeida share a toast at the President's Reception on the eve of graduation. 7. This year's Baccalaureate Mass was the first offered in Our Lady of the Most Holy Trinity Chapel.

Cardinal Ouellet's Address continued from page 1

The Role of Mary

Dear friends, since it was your chapel which inspired me to convey to the whole church a Marian and dialogical message concerning the Word of God [at the 12th Ordinary General Assembly of the Synod of Bishops in 2008], I would like to highlight some basic characteristics of our relationship to the Word of God in the light of the Marian paradigm.

What does it mean for us Christians to pray? What does it mean for us to relate to the Word of God? In the light of Mary and the Word Made Flesh, it means listening, welcoming, responding personally, and submitting oneself to God's plan in total obedience. That is what prayer actually is. Mary's *fiat* is the origin and permanent form of the Church. It is the way God's Word penetrates the world and makes of it a dwelling place, a temple, His kingdom. Mary is our model of faith and readiness in the service of God's coming into the world. But she is more than a model, she is mother — our mother in faith, a mother that gives life, nurtures and develops it, and brings it to maturity.

God has sent His divine Word to the world in order to become closer to us through the mystery of the Incarnation. The ultimate purpose of the Incarnation is to raise man up into the glory of God, which means introducing the whole of humanity, through Christ, within the eternal dialogue of the Triune life. Mary was predestined to be the precious vessel bringing about this event, paving the way for us by welcoming the Word in her heart and womb and by letting the Word take possession of her life and mission. We can draw from her divine motherhood and her spiritual example a light for our lives, a fruitful way of understanding Holy Scripture in the heart and the spirit and not only from a rational and historical perspective.

The Word of God ...

How do we in fact relate personally to the Word, from the womb of her faith in which we are introduced into the life of the Most Holy Trinity? This question leads me to put before you some principles, attitudes, and practices discussed and suggested at the Synod of Bishops, in order to help you to build up your own life on the rock of the Word of God and not on the sand of purely human resources.

Dear brothers and sisters, to be practical, let me insist on telling you to be *personal* with God's Word and not just *knowledgeable*. Certainly, read and study the Bible as the Word of God, but first of all, pray with Holy Scripture. Take it as it really is, a book of prayer, a liturgical book, a sacred book whose deepest meaning appears only in the light of the Risen Lord and of the Holy Eucharist. The setting for interpreting Holy Scripture is not the library or the schoolroom, it is the temple.

Over the last 50 years, many new methods have been developed in Catholic exege-

sis for understanding the Bible as human literature. This had a value and was useful but was nevertheless inadequate. Pope Benedict made it clear during the Synod that a deeper theological understanding of Scripture is necessary today, but it requires an approach that is much more faithful and prayerful. Let us recapture the Patristic understanding of Scripture, which is a fruit of *lectio divina*.

... and the Word Made Flesh

The Church as Bride of the Lord experiences deep joy in Eucharistic adoration. In the Eucharistic celebration itself, we adore — that is the summit of adoration. We rejoice deeply in this gift of God's love. Moreover, as Bride of the Lamb, aware of the nuptial mystery of the Church, we surrender to the prolonged embrace of the Divine Spouse in adoration of the Blessed Sacrament. As adorers of Divine Love Incarnate, we learn true discipleship of Christ after the example of Our Lady of the Most Holy Trinity.

I conclude by quoting from another great doctor of the Church of the present time, our Holy Father, Pope Benedict XVI. In his wonderful teachings on the early Fathers and monastic writers, he quotes from the writings of an 8th century monk, Ambrose Autpert: "With mere theological research, God cannot be known as He is. Love alone reaches Him."

Let us listen to this message and ask the Lord to help us live the mystery of the Church, to know Him in our whole life, as well as on this day of ending and of "commencement."

His Eminence Marc Cardinal Ouellet, Metropolitan Archbishop of Quebec and Primate of Canada, was the Thomas Aquinas College 2009 Commencement Speaker. To read the full text of his address, see www.thomasaquinas.edu/ouellet.



Promoting strong and healthy families: Cardinal Ouellet confers a blessing on graduates Theresa Frassrand and Christopher Bissex, who would go on to marry two months after graduation on July 25.