



THOMAS AQUINAS COLLEGE NEWSLETTER

COMMENCEMENT 2018

VOLUME 46, ISSUE 2

“The Lord Has Great Plans in Mind for You” Graduates Look Forward, and Back, at Commencement 2018

“You were not made for comfort,” says Pope Emeritus Benedict XVI, in the words that members of the Thomas Aquinas College Class of 2018 chose for their class quotation. “You were made for greatness.”

Having withstood not only the worst wildfire in California’s recorded history, but also the ensuing rains, threatened mudslides, and two campus evacuations, this year’s graduates know well the futility of seeking comfort in a fallen world. And having studied the most important works of the Western tradition, they likewise have gained an insight into precisely the sort of greatness to which the Pope Emeritus refers.

Both were on display at the College’s May 12 Commencement exercises: Light rain and an unseasonable cold belied expectations of comfort, while the quiet confidence and outward joy of 86 graduates evinced the promised greatness for which they were made. “The Lord has great plans in mind for you,” said this year’s Commencement Speaker, the Most Rev. Robert C. Morlino, Bishop of Madison, Wisconsin, echoing Benedict XVI and the Prophet Jeremiah. “With the tremendous gifts that you have — spiritually, academically — you will soar toward the heavens, where Jesus is seated at the right hand of God.”

A Calling ...

The College’s 44th Commencement exercises began that morning at the Baccalaureate Mass of the Holy Spirit, with Bishop Morlino serving as the principal celebrant and homilist, joined at the altar by the College’s four chaplains and



visiting clergy. As the seniors, followed by members of the faculty and Board of Governors — all dressed in academic regalia — processed into the Chapel, the Thomas Aquinas College Choir sang, in Latin, of the Holy Spirit: *Come down, O Love Divine, seek Thou this soul of mine!*

In his homily, Bishop Morlino addressed the need for Christians to seek and speak the truth boldly. “When I look around our country — and honestly, when I look around the Church — I am not comforted by what I see,” His Excellency admitted, urging graduates to remain hopeful nonetheless. “The Holy Spirit is going to show forth in the Church the greatness of His power,” he added. “You are part of the solution.” (See page 10.)

Following the Mass, the seniors, faculty, governors, and clergy processed past the gold and white pennants that lined St. Joseph’s Square and onto the academic quadrangle for the gradua-

tion ceremony. For their Class Speaker, the seniors elected Suzanne Urbancic of Chardon, Ohio, who also spoke of God’s plans for this year’s graduates, encouraging her classmates to remember their alma mater’s founding mission. “It is in union with Christ, the Truth Himself, that this education finds its real fruition,” she said. “With that end ever before our minds, and filled with gratitude for the past and hope for the future, let us today begin that path which God has in store for each one of our lives.”

As part of the Commencement ceremony, the College honored Bishop Morlino for his faithful service to the Church, presenting him with the Saint Thomas Aquinas Medallion, the College’s highest honor. (See story, below.)

His Excellency then delivered his Commencement Address, telling the graduates that living and sharing the Faith necessarily entails being “politically incorrect,” and thus requires courage on the part of the believer. “A part of your mission is to make the voice of reason heard in our culture,” he said. “You have been equipped with an outstanding education. That is a gift you have received that you must also share with others. You must shine the light of reason on the darkness of our world.”

... and a Charge

After his address, His Excellency blessed the diplomas before Assistant Dean for Student Affairs Christopher Decaen called the graduates, one at a time, to the dais. Upon being fitted with the academic hood, they received their diplomas and, before returning to their seats, triumphantly flipped the tassels on their mortarboards from the right side to the left.

In keeping with a 44-year tradition, Dr. McLean concluded the program by delivering the College’s Charge to the Graduates. “You are charged this day,” he began, “with maintaining, defending, and protecting your Catholic heritage, its faith, its hope, its charity, and all its learning and culture.” In humility and gratitude, the members responded by singing *Non nobis, Domine, non nobis, sed nomini Tuo da gloriam* — “Not to us, O Lord, not to us, but to Your name give glory.”

COMMENCEMENT 2018

Video, audio, photo slideshows & more: thomasaquinas.edu/commencement2018

The Saint Thomas Aquinas Medallion College Awards Bishop Morlino its Highest Honor

“To preach the saving truth of Jesus Christ has always required courage,” the Most Rev. Robert C. Morlino said at Thomas Aquinas College’s 2018 Baccalaureate Mass. “If you speak the truth, you might not be safe. Those who speak truth to a culture where everyone is looking to be offended will be persecuted.”

His Excellency speaks from experience. Having served for the last 15 years as Bishop of Madison, Wisconsin, he knows all too well the faux outrage and orchestrated controversy that can follow even the simplest, most pastorally worded defense of Catholic doctrine. Yet through it all, he remains not only steadfast in the truth, but also ever-patient and charitable.

“Bishop Morlino has been courageous in proclaiming the truth both in season and out,” said Thomas Aquinas College President Michael F. McLean. Thus, at Commencement 2018, the College

awarded him with its highest honor: the Saint Thomas Aquinas Medallion.

The Medallion, established by the College’s Board of Governors in 1975, exists to recognize and honor those who have demonstrated, through their lives and work, an extraordinary dedication to God and His church. Past recipients include St. Teresa of Calcutta; Servant of God Rev. John Hardon, S.J.; and John Cardinal O’Connor, the late Archbishop of New York.

A native of Northeastern Pennsylvania and a graduate of the Jesuit-run Scranton Preparatory High School, Bishop Morlino was ordained to the priesthood for the Maryland Province of the Society of Jesus on June 1, 1974. He holds a bachelor’s degree in philosophy from Fordham University, a master’s degree in philosophy from the University of Notre Dame, a master of divinity degree from the Weston



School of Theology in Cambridge, Massachusetts, and a doctorate in moral theology from the Gregorian University in Rome.

In 1981 His Excellency became a priest of the Diocese of Kalamazoo, Michigan, where he served for 12 years before Pope St. John Paul II named him Bishop of Helena, Montana, in 1999. In

2003 the Holy Father named him Bishop of Madison. Since 2005 he has also served as chairman of the Board of Directors of the National Catholic Bioethics Center.

In a resolution awarding His Excellency the Saint Thomas Aquinas Medallion, the chairman of the College’s Board of Governors, Scott Turicchi, noted the Bishop’s “exemplary loyalty and devotion to the Holy Father and the Magisterium of the Church,” as well as his “promotion and defense of the sacred liturgy.”

“At his core, Bishop Morlino is an apostle of the Truth that God makes known to us through both reason and revelation,” said Dr. McLean. “His special concerns are the humanity of the unborn child, the dignity of human life at all its stages, and the nature of marriage as a lifelong bond between one man and one woman. ... These are messages the world sorely needs to hear.”

“Go Forth Filled with Courage and with Hope”

Dr. McLean’s Remarks to the Class of 2018 at the President’s Dinner

In a 1981 address Pope St. John Paul II observed: “We find ourselves in a world in which the temptation towards 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 could do so well, in a few eloquent words John Paul II captured something fundamental about 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. Ours is a world desperately in need of the Gospel. Much has been written about “evangelization” or the “New Evangelization.” Our own archbishop has described evangelization as:

“The effort of the Church to bring the truths of the Gospel to the people of our time. 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 — catechesis.”

There are two key ideas here: encounter with Christ and education in the Faith ... encounter and education.

What is first is “bringing people before the person and life of Jesus Christ.” I trust that the spiritual life of the College has deepened your personal relationship with Christ and prepared you to share His wisdom, mercy, and love with those you meet along the way.

You are, I think, well prepared to bring Christ to the world. You are also well prepared to be teachers of the Faith, for you have the education, or at least the beginnings of the education. 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, words which truly address the suffering and struggle of the soul before you.

Here you would do well to heed the words of one of our greatest contemporary churchmen, Robert Car-

dinal Sarah: “Silence is more important than any other human work. For it expresses God. The true revolution comes from silence; it leads us toward God and others so as to place ourselves humbly and generously at their service.” He continues, “The silence of listening is a form of attention, a gift of self to the other, and a mark of moral generosity.”

In another of his addresses, this time to the Extraordinary Synod of Bishops in 1985, St. John Paul II 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.”

“What is first is ‘bringing people before the person and life of Jesus Christ.’ I trust that the spiritual life of the College has deepened your personal relationship with Christ and prepared you to share His wisdom, mercy, and love with those you meet along the way.”

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 the human condition, 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.

Your class quote is very timely: “The world promises you comfort. But you were not made for comfort. You were made for greatness.” 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



Thomas Aquinas College President Michael F. McLean and General Counsel Quincy Masteller at the President’s Dinner

condition or state — though each in his or her 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 sees Christ in you, that you bring people before the person and life of Jesus Christ.

As noisy and 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. Now we welcome you as fellow pilgrims to a struggle — a struggle to win hearts and minds to Christ and to bring those whom you will encounter closer to the very good, true, and beautiful that you have encountered here.

Your undergraduate academic life has come to an end. It is now up to you, as liberally educated graduates of Thomas Aquinas College, to *be good*, to *be truthful*, to *be beautiful* and, last, but certainly not least, echoing the words of the Gospels and St. John Paul II once again, “to be not afraid.”

We are grateful to you for the work we have done together. May God bless you, and may you always pray for Thomas Aquinas College. Thank you.

Commencement Festivities



Members of the Class of 2018 cheer their classmates en route to a 4-2 victory in the Senior-Faculty Softball Game.



Giorgio Navarini ('17) leads the Floriani, a choral group of students and recent graduates, in several a cappella songs at a dinner hosted by the Parents' and Alumni Associations on the eve of Commencement.



The soon-to-be graduates take a celebratory swim in one of the College's ponds after completing their last exam.



Tom Cavanaugh ('18) tosses an early version of his Senior Thesis onto the fire at the draft-burning party.



Seniors proudly boast of their accomplishments to the underclassmen during lunch in St. Joseph Commons.



Assistant Dean Christopher Decaen presents gifts to graduating prefects at the President's Dinner.

“Witness to the Truth as Jesus Christ Taught It”

Excerpts from the Commencement Address of the Most. Rev. Robert C. Morlino

Dear faculty, staff, students, family, and friends: It is an honor to be here with you today. And to you, my dear graduates, congratulations! What a beautiful occasion this is. And what a beautiful setting in which we find ourselves.

Most college campuses these days are places of chaos and political correctness. But look at us here! Instead of chaos, there is order. And instead of political correctness, there is truth and charity.

The prologue of St. Thomas Aquinas’s *Summa Contra Gentiles* is a commentary on Proverbs 8:7: “My mouth shall meditate truth, and my lips shall hate wickedness.” This text speaks of truth and charity, for hatred of wickedness belongs to charity. Aquinas begins his commentary, in the very first lines of the *Summa Contra Gentiles*, by quoting the saying of the Philosopher (Aristotle), “It belongs to the wise man to order things.” Wisdom orders all things in truth and charity. A college campus disordered by political correctness is a place of chaos. A college campus rightly ordered by truth and charity is a place where wisdom can be sought and cultivated.

I hope you will always look back on your time here with gratitude. It is a rare gift to live as you have done in such a rich spiritual and intellectual culture — a truly Catholic culture. The wider culture in which we live is not a Catholic culture. (I don’t know if you’ve noticed that.)

In your studies here, you have learned how to think; how to reason; how to express your thoughts clearly; how to argue persuasively, with zeal for the truth and charity for your opponent. You have prayed with St. Thomas, that God would grant to you “a keen understanding, a retentive memory, method and ease in learning, insight in interpretation, and eloquence in speech” (*Oratio ante studium*). And I trust that God has granted that prayer.



These are rare gifts in our time. We live in the age of the eclipse of reason. *Quid est veritas?* “What is Truth?” (Jn. 18:38). That was Pontius Pilate’s question. *Ego sum veritas.* “I am the truth” (Jn. 14:6). That is the answer. Jesus Christ is the Word, the Logos, made flesh, full of grace and truth (Jn. 1:14). He is wisdom incarnate (1 Cor. 1:24). He is the way, the truth, and the life (Jn. 14:6). “For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice” (Jn. 18:37).

What is truth? To quote Thomas Aquinas again, truth lies in the conformity between the mind and reality. If I say to you, “It’s raining outside,” how do you know whether what I said is true? You look out the window and you see whether what I said agrees with what is in fact the case. Aristotle defined truth in a marvelously clear way, using words of only one syllable each: “Truth is to say of what is, that it is, and to say of what is not, that it is not” (*Metaphysics*, ch. 7). That’s what truth is. And that offends people.

How does our culture describe truth? Truth is the opposite of whatever President Trump says or does: the politicization of truth. Just about the most offensive thing you can say now is that men are men and women are women. Who would ever think that that’s controversial? If you’re a man, then be a man. If you’re a woman, then be a woman. That’s speaking truth. And that’s what our world does not want to hear. So now we don’t know what marriage is, and we’re not even sure what it means to be a male or a female.



So a part of your mission is to make the voice of reason heard in our culture. You have been equipped with an outstanding education. That is a gift you have received that you must also share with others. You must shine the light of reason on the darkness of our world, and often that means you have to be politically incorrect.

“In your studies here, you have learned how to think; how to reason; how to express your thoughts clearly; how to argue persuasively, with zeal for the truth and charity for your opponent.”

On *Humanae Vitae*

So let’s be politically incorrect, like St. John the Baptist, the patron saint of political incorrectness: Let’s celebrate the 50th anniversary of *Humanae Vitae*.

What does *Humanae Vitae* tell us? Of course we know that it absolutely condemns artificial methods of birth control: abortion, sterilization, and contraception. But why? Because there is an inseparable link between the procreative and unitive dimensions of human sexuality. That sacred space of sexual union between husband and wife was created by God for a purpose. And the main purpose of that sexual union is the generation of new life. That’s at the heart of God’s plan for human sexuality: the generation of new life.

And this is not just about biological *re-production*. It’s about *pro-creation*, which is a cooperation with God’s own act of creation, where He creates a new human being, a unique and unrepeatable human person with an immortal soul and an eternal destiny. Contraception excludes this procreative dimension of sexual union and, by doing that, it excludes God from the very space which He designed for Himself to be, the place where He would create new human life, new human beings called to loving union with Him. That’s why contraception is a sin. It debases something beautiful, like graffiti on the ceiling of the Sistine Chapel.

In God’s plan for marriage, where the Trinity is there in that sacred space between husband and wife, where future generations are cared about and provided for in light of death, sexual union is about the good of children. And what is good for children? To be born from the loving union of a father and mother who are committed to remaining together for life in service of their family. That’s beautiful. That beauty attracts as it is proclaimed clearly, faithfully, and forcefully. And we have to do that. We have to proclaim the truth about marriage clearly, faithfully, and forcefully.

Now many of you will probably get married. It will be part of your mission to proclaim the truth and the beauty of marriage through your living witness as husbands and wives. That’s a beautiful thing. It will be your mission to lay down your lives for each other and for your children. That’s what marriage is about. It’s about sacrifice.

Now some of you will probably not get married. Some of you will answer God’s call to give up marriage — and that is also a sacrifice. Some of you will give up marriage in order to devote yourselves to God as consecrated reli-

gious or as priests. As Jesus said to the rich young man in the Gospel: “If you would be perfect, go, give away everything, and come, follow Me” (Matt. 19:21). And that includes giving up marriage. That is a sacrifice. It wouldn’t be a sacrifice if marriage were not something truly good and beautiful.

Courage

To speak the truth requires courage. To preach the saving truth of Jesus Christ has always required courage, but now, even to speak basic truths of human reason, of human nature, of human sanity — even that requires courage.

People today have been taught to be offended. People live to be offended. And those who speak truth to a culture where everyone is looking to be offended will be persecuted. “Blessed are those who are persecuted for My sake, for theirs is the kingdom of heaven” (Matt. 5:10). The world has hated Christ, because He gave testimony that its works are evil (Jn. 7:7). The world will also hate you if you speak out against its evil works. But “if the world hates you, know that it hated me before you” (Jn. 15:18). “In the world you will have distress: but have confidence; I have overcome the world” (Jn. 16:33).

So if you’re going to shine the light of reason in a dark world, you are going to need courage. To quote St. Thomas again, “Courage denotes a certain firmness of mind in bearing and withstanding those things wherein it is most difficult to be firm.” In other words, courage makes you “discouragement-proof.” This is one of the gifts of the Holy Spirit, which has already been given to you in Baptism and Confirmation to make you courageous in witnessing to the truth — the truth of Jesus Christ, which is known by faith, and the truth of the human person and of human nature, which can also be known by reason.

Courage is a gift infused by God. And it is also acquired and perfected through practice. If you want to be courageous in speaking the truth, you have to practice doing it precisely in those situations where it is difficult. Don’t be like Peter during the Passion, sitting quietly with your head down hoping no one will notice you. You are called to be like Peter on the day of Pentecost, speaking the truth boldly without waiting to be asked.

You have been sacramentally equipped by your baptism and confirmation and intellectually equipped by your education to be witnesses to the truth of Jesus Christ. That means you must witness to the truth as Jesus Christ taught it. And that means at times you offend a lot of people. So it’s very hard to be a witness to Jesus Christ. It’s easier to just go with the flow. “Go along to get along,” as they say. Well, we’ve had enough going along to get along. It takes courage to speak the truth of Christ, but do not be afraid.

Christ has overcome the world. And He alone is the only hope who never disappoints! God bless you all.

For the full text and audio of Bishop Morlino’s address, see thomasaquinas.edu/commencement2018.



The Most Rev. Robert C. Morlino presents a diploma to Serena Lessard ('18).

“The Search for Truth and Freedom”

The 2018 Senior Address

by Suzanne Urbancic ('18)

Your Excellency, Bishop Morlino; President McLean; Chairman of the Board of Governors, Mr. Scott Turicchi; and Board members; chaplains; faculty and staff; friends; family; and my dear fellow graduates: It is a joy and a privilege to speak before you today.

This is a great day for us, the Class of 2018. It is the reward of hard work well done, the commemoration of lasting friendships, and the celebration of four years of formation in reason and, more importantly, in faith. It has been a time of great blessings, many of which I am sure we do not yet fully grasp, but which we will continue to see unfolding throughout our lives.

In reflecting on our time at Thomas Aquinas College, I realized that in many ways we have been here at a historic time. Contrary to what you may be thinking, I am not referring to the enormous fire, torrential rains, or repeated evacuations, though they have certainly made this last year a memorable one in their own right. Instead, I am thinking of the exciting development of Thomas Aquinas College during these past four years. Our class was here for the completion of the quad with the beautiful St. Cecilia Lecture and Concert Hall. We were here for the College's determined battle for religious liberty against the HHS Mandate and ultimate victory last fall. And most exciting, we were here for the acquisition of a campus in New England, which should make the richness and beauty of the Catholic intellectual tradition available to many more students across the country.

At such an important juncture in the College's history, it would be well to remind ourselves of the true meaning of this tradition which inspired our founders at the very beginning. For it is always a danger that the noble aspirations with which great institutions are founded might fade into the background with the passing of time. Hence, we should see this eventful period during which we have been students here as an opportunity to rekindle in ourselves the passion and vision of our founding mission, a mission which, as alumni, it is our duty and privilege to keep alive.

“Truth and freedom through the Holy Spirit — this is the goal we have had before us during our time here, and this is the goal after which we must continue to strive in the future.”

Now, it might seem like this reflection comes too late, that it is a message for the beginning and not the end of our time here. However, we must remember that college is a training ground, and that the knowledge and habits instilled here are meant to be preserved and promulgated as we go forward. This education is not an isolated event, to be used for grad school, or for a résumé, or for a job, and then left behind; it is a way of life. Our founders had a vision not just of a certain kind of school, but of a certain kind of man. Hence, we should begin and end with a reminder of why we came here and the gift we have received.

Thomas Aquinas College is an institution dedicated to the liberal arts. Our founding document reminds us that this means that we are studying those things proper to man, those things which will enable him to reach his greatest perfection. If we look for what is proper to man, we see that he is distinguished from other creatures by the possession of intellect and will; and these give him the unique gift of being capable of freedom. Therefore, as its name implies, the liberal arts are those studies which make men free, which enable them to realize in themselves that which is most truly human and best.

But freedom, as cannot be too often said in this day and age, is not mere license to do whatever we please. True freedom is freedom from something, namely, from all things which degrade and enslave man. He who is truly



The Class of 2018 elected Suzanne Urbancic as its Class Speaker ...

free rejects such snares and pursues only those things which exalt him. These cannot be discovered without a sincere quest, guided by faith, after what is objectively and eternally true.



... Anastasia Terreri to sing the National Anthem ...

As we read in II Corinthians 3:15-18:

“Yes even today, whenever Moses is read, the veil is over their minds. It will not be removed until they turn to the Lord. Now this Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect; this is the work of the Lord who is Spirit.”

Truth and freedom through the Holy Spirit — this is the goal we have had before us during our time here, and this is the goal after which we must continue to strive in the future.

The search for truth and freedom is not only an intellectual one. We receive equal, if not more important, aid from the support and example of the people around us, and I would be very remiss if I did not mention our thankfulness for their role in giving us the great gift of this education. There are so many to whom we owe so much: our president, Dr. McLean; the Board of Governors; generous benefactors; our excellent chaplains; and many, many more. However, on behalf of my fellow classmates and myself, there are two groups to whom I particularly wish to extend our most sincere gratitude.



... and Mark Short to lead the Pledge of Allegiance.

Firstly, to our phenomenal tutors: Both inside the classroom and out, you are a rich source of wisdom and an inspiring example of Christian living. From many con-

versations with my fellow classmates, I can safely say that one of the most rewarding parts of our experience here has been the ability to talk with you, joke with you, and ask you questions every single day. And as if this weren't enough, you invite us into your homes and families for section dinners, holidays, and — this year — evacuations. You are excellent teachers because you truly care about our lives and well-being as whole persons.

In one of his sermons, St. Bernard perfectly sums up what sets you apart from the professors at many other institutions; he says, some “desire to know in order that they may themselves be known; and that is vanity ... Others, again desire knowledge in order to acquire money or preferment by it; that too is a discreditable quest. But there are also some who desire knowledge, that they may build up the souls of others with it; and that is charity.” Your constant devotion to this generous aim has not gone unnoticed and has had a profound impact on all our lives.

Secondly, I would like to thank our parents and families. Without your prayers and sacrifices during these four years, we would not have received the marvelous benefits of this education. However, our gratitude does not stop there. None of us would be standing where we are today were it not for the formation, support, and love that you have given to us every day of our lives. We truly owe you a debt which can be neither repaid nor even adequately expressed. I am reminded of the words of Jane Austen's Mr. Knightley, “If I loved you less, I might be able to talk about it more.” Just know that we do love you, and we are so glad that you can be with us today to celebrate the fruits of these four years. We hope that we have made you proud.

“This education is not an isolated event, to be used for grad school, or for a résumé, or for a job, and then left behind; it is a way of life.”

I would like to end with a few words from our class patroness, St. Edith Stein. She says, “Jesus, the Crucified, is to be the only object of your longings, your wishes, your thoughts ... He wants your life in order to give you His.” Thus, it is in union with Christ, the Truth Himself, that this education finds its real fruition. With that end ever before our minds and filled with gratitude for the past and hope for the future, let us today begin that path which God has in store for each one of our lives. In this endeavor, we ask for the intercession of the Blessed Mother, our patron saints and guardian angels, and especially that of our patroness — St. Edith Stein, pray for us.

Miss Urbancic is from Chardon, Ohio. For audio of her address, see thomasaquinas.edu/commencement2018.

The Class of 2018 and Senior Thesis Titles



The Subject Genus of Logic
SANJAY ADHIKARI
*Bhakunde, Gaunshahar 7,
 Lamjung, Nepal*



Virgil and Beatrice as Teachers in *The Divine Comedy*
JOSEFINA ALTAMIRANDA
Ridgefield, Connecticut



The Beauty of the Crucifixion
ZOE KATHARINE FOWLES APPLEBY
Santa Paula, California

“For Never Was a Story of More Woe Than This of Juliet and Her Romeo”: The True Tragedy of *Romeo and Juliet*

JULIET MARIE-LOUISE ATCHLEY
Pomona, California



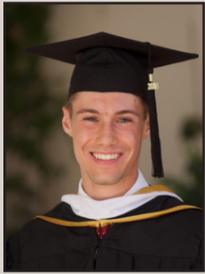
On Descartes’ Universal Method for Coming to Know

MAXIMILIAN AUGROS
Santa Paula, California



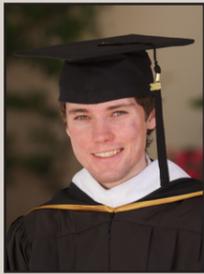
Innocence: The Virtue Whereby One Delights in God Everywhere

KARINA ROSE BATES
Tulare, California



The End: An Examination of Aristotle’s Argument for Finality in Nature in Light of His Definition of Nature

VAL WILLIAM BEBERWYCK
Halfmoon, New York



“He Is As Honest As He Is Shrewd”: The Importance of Christian Statesmanship

JEFFREY VANCE BENTON
San Diego, California



Reassurance for “Beginners”

STEPHEN EDWARD BERTOTTI
Susanville, California

“For Men Form a Group for the Purpose of Living Well Together”: A Consideration on the Role of the Common Good in the Formation and Continuation of Human Society

NATHANAEL PAUL BORCHERS
Walnut Creek, California



“It Would Have Been Better for That Man If He Had Not Been Born”: A Reconciliation of Christ’s Words about Judas and Thomas Aquinas’ Argument That Every Being Is Good

TANNER ANTHONY BRITAIN
Tempe, Arizona



“The Almighty Has Done Great Things for Me”: How Humility Frees Us from Worldly Fear

MARIA THERESA BROWN
Stayton, Oregon



“Out of the Whirlwind”: An Exploration of the Relationship between Job and God

MARIE THERESE BRYANT
Mesa, Arizona



“I Am Not Like Thomas, Wounds I Cannot See”: An Investigation of the Just Man’s Union with the Holy Spirit

THOMAS ATHANASIUS CAIN
Santa Paula, California



A Consideration and Defense of John Locke’s Account of Property

THOMAS MARCUS CAVANAUGH
Larkspur, California

“Those Things We Must Learn How to Do, We Learn by Doing Them”: An Exploration of the Montessori Method

MARY CAITLIN COBLE
Downingtown, Pennsylvania



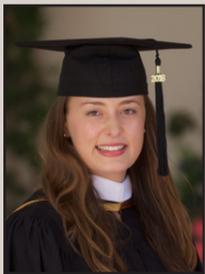
The Virtual Presence of the Certitude of Faith in a Believer Who Demonstrates a Preamble of the Faith

MADELINE MARY COLARELLI
Lockport, Illinois



Cogito Ergo Sum Beata: The Necessary Role of Self-Knowledge in Man’s Knowledge and Love of God

MAURA ROSE COLLINS
Upper Ojai, California



“Hail, Full of Grace”: An Exposition on the Blessed Mother’s Fullness of Grace

ANNA ELIZABETH CONROY
Stillwater, Minnesota



In the Service of Man: An Examination of the Fundamental Ethical Principle of Medicine

TIMOTHY ANDREW DE LAVEAGA
Albuquerque, New Mexico



A Suffering unto Death: An Exploration of How the Christian Ought to Approach Death through the Example of Christ’s Agony in the Garden

THERESE MARIE DETAR
Liberty Lake, Washington

Questions in the Psychological Thought of Anna A. Terruwe and Conrad W. Baars: Towards a Thoroughly Thomistic Vision of Psychological Health

JAMES PATRICK MICHAEL DILLON
Ventura, California



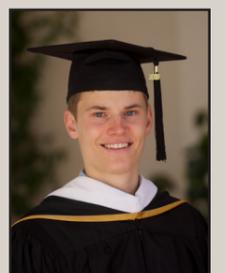
Gardens and Demons: A Look into the Mind of Shakespeare’s Villain, Iago

MARY KATHERINE DOCKERY
Southaven, Mississippi



“I Am the Alpha and the Omega”: The Presence of the Eucharistic Lord in the Tree of Life and the Tree of the Knowledge of Good and Evil

MATTHEW WILLIAM DUGAN
Wayzata, Minnesota





“Acceleration an Alteration?” On the Essence of Change of Speed in Light of the Natural Philosophies of Sir Isaac Newton and Aristotle

THOMAS RAY ESSER
Chino Hills, California



An Exposition on the Cause of Man’s Failure to Do What Is Good for Him

SAMUEL JOSEPH FLANDERS
Muscatine, Iowa

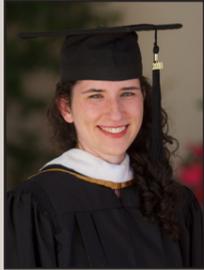


“You, Therefore, Must Be Perfect, As Your Heavenly Father Is Perfect”: A Consideration of the Meaning of Matthew 5:48 and How It Is Possible to Fulfill This Command

ELIZABETH ANNE GALLAGHER
Tacoma, Washington

“I No Longer Call You My Servants, but My Friends”: An Investigation into Whether Aristotle’s Account of Complete Friendship Is Compatible with St. Thomas’s Account of Charity

THERESA ROSE GALLAGHER
Tacoma, Washington



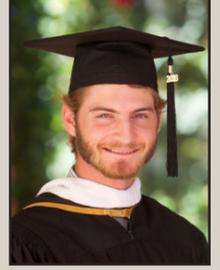
Observational Errors: An Aristotelian Response to J.H. Fabre on the Individual

NICHOLAS ALEXANDER GARTONZAVESKY
Santa Clara, California



Motion and Common Experience: A Critique of the Critique

WILLIAM NICHOLAS GERRARD
Laguna Hills, California



Township Lost: On the Causes of the Loss of Community in Modern Times

THERESE MARIE GRUNDMAN
Front Royal, Virginia



“A Good Name Is Better Than Great Riches”: The Mind’s Ability to Name God through Similitude

JOHN PATRICK GUINEE
North Andover, Massachusetts



The Humble Magnanimous Man: Magnanimity As Understood by Aristotle Can Be Reconciled with Humility As Understood by Thomas

HENRY MARTIN MAXIMILIAN JESUS HAGGARD
Chatsworth, California

On Motion and Newton’s God

MARIAH LEANNE TAMAYO HALBUR
Bakersfield, California



Willing Instruments and the Consciousness of Creation: A Discussion of Causality in Prayer

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Spokane, Washington



The Athlete of Christ: A Defense of Sport in the Christian Life

SIOBHAN SCOTT HEekin-CANEDY
Stamford, Connecticut



“Art Is the Conversation between Lovers”: A Study of the Relationship between Poetry and Philosophy in Plato’s *Symposium*

ISABELLA ROSE HSU
Redondo Beach, California



The Fittingness of Man’s Twofold Knowledge of God through Faith and Reason

SIENA MARA HSU
Redondo Beach, California

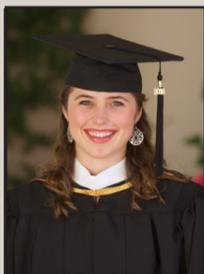


The Folly of Natural Wisdom

SOPHIA MARIE IACOVIELLO
Lunenburg, Massachusetts

Man’s Alpha and Omega: An Argument for the Theocentric Character of Natural Law

MICHELLE FRANCES JOHNSTON
Irvine, California



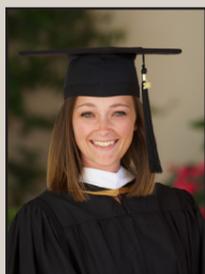
The Demigod as a Manifestation of Man’s Desire for Divinity

MARIA ISRAEL KEREKES
Vista, California



Of Marx and Man: How Marx’s Misconception of the Human Person Results in the Unjust Principles of Communism

MARY CLAIRE LAFAVE
Butte, Montana



“Blessed Are They”: Whether the Christian Can Be Called Happy in This Life

SERENA JOAN LESSARD
Pasadena, California



Goethe and the Proper Approach to Science

IAN ANDREW MASCARI
Bozeman, Montana



War, Harbinger of Justice and Peace: In Defense of the Use of Military Force against Foreign Countries on Behalf of Their Citizens

NATHANIEL JOSEPH IRENAEUS MASON
Lovettsville, Virginia

The Perfection of Liberal Education: Its Simple, Bare Necessities

GISELA MARIA LOUISE CECILIA MCCANN
Chesapeake, Virginia



Burying Bleached Bones: How Augustine’s Teachings on Grace and Predestination Assist Charity

RONALD KENNETH MCCANN III
Desha, Arkansas



An Impossible Compromise: Popper’s Mean between Essentialism and Instrumentalism

ISABELLA CONCETTA MCNIFF
Broad Run, Virginia



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Bringing About Unity of Soul:
Beauty in the Visual Arts

WILLIAM PATRICK MEANY
Camas, Washington



"You Have Kept Records of My Days
of Wandering. You Have Stored My
Tears in Your Bottle and Counted
Each One of Them": An Interpretation
of Christ's Weeping over the Death of
Lazarus in the Gospel of John

JORGE OMAR MONCADA
HERNANDEZ
Mexico City, Mexico



"Better to Reign in Hell,
Than to Serve in Heaven":
On the Fittingness of Satan's Fall

AUSTIN FRANCIS MOORE
Bakersfield, California

The Divine Mirror:
Man as an Image of God

ELYSE MONICA MURPHY
Ridgefield, Connecticut



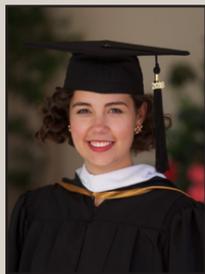
A Response to Socrates on
Whether Man Can
Knowingly Choose Evil

NICHOLAS JOSEPH WESLEY
HERZING NEWTON
Battle Creek, Michigan



The Differences in First
Principles of the Educated
and the Uneducated

DON QUY NGUYEN
Citrus Heights, California



"Till Death Do Us Part": Why the
Divorced and "Remarried" Cannot
Receive Holy Communion

JORDAN MARIE NICHOLS
San Antonio, Texas



"Beloved, If God So Loved Us,
So Must We Also Love One Another":
That the Sacrament of Matrimony
Especially Promotes Compatibility
between Spouses

SAMANTHA CONCEPCION
NUNES
La Mirada, California



"Non nisi te, Domine":
An Examination of Poverty
as a Universal Calling
within the Christian Life

MARIE BARBARA
ELIZABETH O'BRIEN
Soldiers Grove, Wisconsin

Slave to Another or To Self:
A Theory on How Aristotle
Saw the Problem of Man's
Failure to Achieve Happiness

THOMAS EDMUND O'HARA
Sacramento, California



Human Nature and Natural Desire:
On the Rival Understandings
of Happiness according to
Stoicism and Catholicism

CHRISTOPHER ROBERT
OLESON
Santa Paula, California



On the Diverse Authorities over
the Education of Children

MATTHEW STEPHEN
QUINTANA PLAISTED
Fullerton, California



"Our Heart Is Restless Until It
Rests in You": A Consideration of
Aristotle's Paradoxical Happiness
in Light of Divine Revelation

ALEXIS MARIE POMIETLO
Chippewa Falls, Wisconsin



Measurement in Natural Science

RAFAEL RAMIREZ
Lamont, California



The Power of the Pixel: An
Exploration of the Effects of
Modern Entertainment Technology

MEGHAN REICHERT
Golden, Colorado

The Problem of Boredom:
The Struggle with Disinterest
in a Modern World

JOHN-CHRISTOPHER
REILLEY
Wilton, California



The Organ of Philosophy: On
Whether the Organon Is a Work of
Speculative or Practical Knowledge

JOSEPH ALAN ROACH
Bakersfield, California



An Analysis of How the Intellect
Can Manifest the Real Distinction
between Essence and Existence
through the Use of Language

ESTEBAN JOSE ROCHA
Pilar, Buenos Aires, Argentina



"Be a Philosopher; but amidst
All Your Philosophy, Be Still a
Man": A Resolution of Humean
Epistemology

ALEXANDRA ELISA
SANTAMARIA
Houston, Texas



On the Methods of St. Thomas
Aquinas and Pseudo-Dionysius the
Areopagite for the Naming of God

DAVID FRANCIS SHERWOOD
Richland, Washington



Rights and Duties

MARK WHALEN SHORT
Ojai, California

Images of Christ as a
Necessary Aid to the Intellect
in Knowing the Divine

MICHAEL ANTHONY SMILLIE
Lancaster, Massachusetts



DNA and the Ground
of Substantial Being

LUKE PATRICK SORENSEN
Malvern, Pennsylvania



Deep Calls to Deep: The Formal
and Final Cause of Tragedy

MICAELA MARIE STOUTZ
Steubenville, Ohio



The Class of 2018 and Senior Thesis Titles



What Causes Man:
A Defense of Free Will against
Materialistic Determinism

CLAIRE MARIE TABERA
Huntington Beach, California



Understanding the Quantitative
Method: Mathematical Physics as a
Scientific-Artistic Approach to Reality

ANASTASIA MARIE TERRERI
Purcellville, Virginia

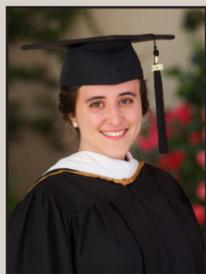


Tyranny in the Eye of the Beholder:
An Evaluation of a Head of
State's Actions As Actually
or Apparently Unjust

MARK JOSEPH THURAU
Phoenix, Arizona

An Affair of Honor: A Christian
Perspective on Honor and Dueling

SUZANNE ELIZABETH
URBANCIC
Chardon, Ohio



The End of Natural Science:
Where Aristotle and Bacon Disagree

AMANDA NICOLE
VAN DER LINDEN
Temecula, California



"Our Heart Is Restless Until It
Rests in You": An Investigation
into the Origin of Restlessness
and Its Solution

MATTHEW AUGUSTINE
DAMIEN VAN HECKE
Hartland, Wisconsin



Habitabilis: An Exposition on the
Relationship of Architecture to
Nature and the Life of Man

KATHARINE SUZANNE
GALGANI WALL
Mariposa, California



An Examination of the Four Causes
As Principles of Scientific Laws

LAURA MARIE
MARGARET WEBER
Port Hueneme, California

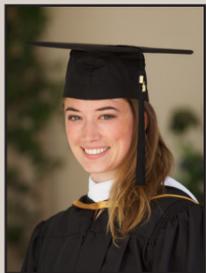


From Divine Intimacy to
Brokenness: The Fall from
Original Justice into Original Sin

MARY ROSE THERESE
WIEBERSCH
Delafield, Wisconsin

The Name of Jesus Christ:
A Window into Salvation History

CLAIRE MARIE WIESNER
Aurora, Illinois



Where in the World are We?
A Proposal in Response to
the Paradox of Place

MICHAEL JEROME WILLIAMS
Reno, Nevada



"What Hearts, What Tongues,
Could Ever Claim to Be Adequate
to Thank Him for This?" Justice,
in Light of Christ's Sacrifice, in
Augustine's *City of God*

MARGARET ANNE
YOUNGBLOOD
Clive, Iowa



"Dissolved into Something
Complete and Great":
A Study of the Meaning of
Happiness in *My Antonia*

ELENA TERESA ZEPEDA
Alhambra, California



Sense and Science

DANIEL RICHARD ZEPP
Appleton, Wisconsin

PATRON OF THE CLASS OF 2018 ST. TERESA BENEDICTA OF THE CROSS (EDITH STEIN)



CLASS QUOTATION

*"The world promises you comfort.
But you were not made for comfort.
You were made for greatness."*

— Pope Emeritus Benedict XVI

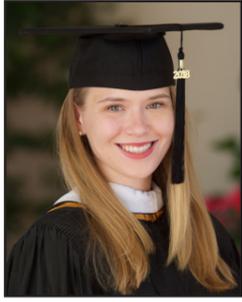
Senior Reflections

Olympic Dreams ... and Beyond

Note: The following essay is adapted from remarks made to the Thomas Aquinas College Board of Governors at its meeting on May 11, 2018.

By **Siobhan Heekin-Canedy** ('18)

The story of how I came to Thomas Aquinas College is a bit unusual. I didn't have any family members or friends who had attended. As far as I can remember, I found out about the College from something my parents got in the mail — a fund-raising letter or something — but I really do believe it was providential.



I was homeschooling at that time, not for the usual reasons that Catholic families homeschool, but because I was training seriously as a figure skater. I had big dreams of going to the Olympics one day, and I needed more flexibility in my schedule. As it turns out, that was one of the best decisions I could have made for my education as well, because my mom discovered a classical great books curriculum, and I just fell in love with that kind of education. My parents did, too, so we thought Thomas Aquinas would be the ideal place to continue education after high school.

Yet when I was ready to apply to college, I was unsure whether I was ready to commit to TAC just yet. I had started skating internationally for Ukraine, and my ice-dance partner was Ukrainian. I was on the cusp of breaking into the very top ranks of my sport, so I thought I may want to defer a year to keep skating. I also wasn't sure if I was ready to give up the more conventional college experience, or the "name brand" degrees that were available to me.

So I did what most American juniors in high school do: I applied to 13 different colleges, and was accepted to most of them, including Columbia University in New York. To be honest, I was really tempted to go to Columbia, but after visiting both it and TAC, I realized there was no comparison. The engagement of the students in the classroom at the College was unlike anything I saw elsewhere. And being in an environment where people were really seeking the true, the good, and the beautiful in light of the Catholic faith was so attractive to me. I realized that I would regret it my whole life if I didn't take these four years to come to Thomas Aquinas College.

Nevertheless, I did end up deciding to defer my enrollment for a year in order to continue skating. I thought I would be here the next year, but it turns out that God had other plans for me. By the end of the year, it had become clear that I had a real chance of competing in the 2014 Olympics. I asked Admissions Director Jon Daly, once again, if I could defer my enrollment. That would happen again two more times!

"Being in an environment where people were really seeking the true, the good, and the beautiful in light of the Catholic faith was so attractive to me."

Then, in 2014, I skated in the Winter Olympics in Sochi, Russia. That was the culmination of my skating career and, afterward, I retired. Ultimately, I sensed that God was no longer calling me to skating, but there were many reasons I came to that conclusion. One of the greatest was realizing that this was my last chance to come to Thomas Aquinas College. I was 23 years old and knew I didn't want to put off my college education for another

four years. Realizing that it was now or never to come get this education, I chose now.

I am so glad I did. Over these last four years, I have made some of the strongest friendships of my life. I have learned to read and synthesize huge quantities of information and then comment on them, articulately, in a group setting or one-on-one. I have developed a better understanding of human nature, and I have grown more spiritually in the last four years than in my entire life up to that point.

Now I am looking forward to next year. Starting in September I will be attending the Fletcher School of Law and Diplomacy at Tufts University. There I will pursue a master's degree in international relations — with concentrations in Russian, Eastern Europe, and international public law — in order to fulfill my longtime dream of a career in international relations, which began when I was figure skating for Ukraine and traveling all over the world.

I think my Thomas Aquinas College background will be invaluable both in graduate school and as I pursue a professional career. I know that, in the future, I won't always be in environments that are filled with people who share my values. But here I have been given the ability to enter into discussion with others, in a way that is charitable but also productive — asking the hard questions, and seeking answers. Thomas Aquinas College has also given me an authentic understanding of human dignity, and that's something I want to work to uphold.

In a field that is all too often dominated by voices hostile to a culture of life, I want to be a force for good. I cannot imagine a better preparation for this somewhat daunting task than what I have received at Thomas Aquinas College. Thank you so much, and God bless you.

Miss Heekin-Canedy is from Stamford, Connecticut.

"You Stood Out Because Your College Stands Out"

Note: The following essay is adapted from remarks made to the Thomas Aquinas College Board of Governors at its meeting on May 11, 2018.

By **Thomas Cavanaugh** ('18)

I am from Northern California, Marin County, and I went to a very large public high school, where I was the captain of the swim and water-polo teams. That's not the "track" that most take to come to Thomas Aquinas College. But my dad is a graduate of the College, Class of 1985, and he encouraged me to come to the High School Summer Program in between my junior and senior years. At the time, I thought, "I'm probably missing a swim meet, or I could be in the pool, or even just hanging out with my friends," but that decision to go to the Summer Program really changed my life.



When I was here I noticed an important difference between TAC and the other colleges that I had visited. At other schools, when I asked students, "Why are you at this school?" nobody, especially athletes, could give me much of an answer. Their responses were usually something to the effect of, "Well, I'm a 200-meter freestyler, and there's a slot for me on this team." But is that really why you would choose a college?

At Thomas Aquinas College, for the first time, I was around people who could answer that question. And the answer to that question was powerful, because the reason they were at TAC is that it provides a one-of-a-kind education.

I am just going to focus on a couple of parts of the academic character of the school, which are, in my mind, the three key differences between Thomas Aquinas College and other places. The first is the curriculum; the sec-

ond in the classroom discussion and the method; and the third is the fact that, around these first two, we really form an intellectual community.

To the first, the books that we read here provide a lot of ammunition, if you will. They are the type of works one can read and re-read. We believe here that there is truth in these books. That is in stark contrast with the textbooks that students read at most other colleges — where one only reads someone's opinion about what Plato said, or what Aristotle said, rather than reading the authors' own words. At Thomas Aquinas College we are able to discover for ourselves how thought developed in Western civilization: This is what Plato thought, this is why he thought it — and sometimes one only comes to understand that by misunderstanding it first.

"There's a reason why we don't call our faculty 'professors.' They are leading us, and it reflects an incredible degree of humility on their part to allow us to educate ourselves by working out, in the classroom, what we have read."

Which leads me to my second point: In the classrooms at Thomas Aquinas College, as students, we materially contribute to one another's education. When we show up at class, and we share our insights on what we have read, we are influencing each other's education. We are helping our peers to see the truth, and in so doing, we are refining and honing our own skills of articulation. We are developing our own academic and intellectual character.

And that, thirdly, speaks to the humility of our tutors here. There's a reason why we don't call our faculty "professors." They are leading us, and it reflects an incredible degree of humility on their part to allow us to educate ourselves by working out, in the classroom, what we have read.

In my application to law school, the unique aspects of the intellectual community we have here struck me, for a few reasons. First, when I looked into asking for letters of recommendation, my friends from other schools said, "Make sure to introduce yourself to the professors, because it would be presumptuous to assume that they remember who you are." That is the opposite of what we have at Thomas Aquinas College! When I was asking for recommendations, I would end up in these wonderful conversations with my tutors about what we talked about in their classes, maybe two years ago, or who else was in that section. Of course this community transcends just the faculty: the alumni, the Board of Governors — we are all members of this community. Andrew W. Zepeda ('79), a member of the Board, was particularly instrumental and helpful in my decision to go to law school.

After I was admitted to the University of Southern California, I was talking to the school's dean of admissions, who pulled me over and said, "You know, Tom, we've never received a letter of recommendation from a dean before." (Our dean, Dr. John Goyette, was my freshman mathematics tutor, and he wrote a recommendation for me.) "We were kind of wondering," he joked, "were you forging documents or something like that?" And I said, "No, that's just how things work here." And he said, "You know, you stood out because your college stands out. That's why you stood out."

I think, for all of us, we understand why Thomas Aquinas College stands out, and we understand that the students stand out because the College itself stands out.

Thank you for all you do for the College, in providing for this intellectual community, directing it, and governing it. Students such as myself, and all my peers who will graduate tomorrow, owe you and the College greatly.

Mr. Cavanaugh is from Larkspur, California.

“Let the Holy Spirit’s Breath Pull You Toward Heaven”

The Baccalaureate Homily of the Most Rev. Robert C. Morlino

Don’t you all look great! This is absolutely marvelous. I think a good, solid graduate of Thomas Aquinas College is something far more rare than a bishop. So, we treasure you, we appreciate you, and we pray with great love and affection and hope for all of you every blessed day.

As I look at you, I am so grateful for your parents who are here — and maybe there are some who are not here for various reasons, some who may have gone on to see the face of Christ, like my family. This is a wonderful day to think about and pray for them and to feel their love very closely, because Heaven and earth, Purgatory — we are all united at Mass in the most intense way that we can be. We don’t take for granted our union today with loved ones who have been called to see the face of Christ.

Parents, thank you so much for doing such a wonderful job. These are spectacular young men and women. They know what it is to be Catholic. They know what lay mission in the Church means. And really, one would never guess, but the most important purpose of Vatican II was to enliven and encourage lay mission in the Church for great young men and women. (People have come to think that Vatican II was all about the liturgy, and all I can say is, I hope not.) But it’s really about what you can do in the vineyard of Christ — whether you are called to marriage (as most of you will be) or whether some of you young women are called to consecrated religious life, to witness to the holiness of Mary. What a beautiful thing that is. We need that witness to holiness. Remember, dear women, the holiest human being who ever lived was not a pope, a bishop, a priest, or a male. It was Mary, the Mother of God. In God’s plan, women have a special gift to witness to that holiness with Mary, like Mary.



And dear young men, I’m sure that some of you are called to be priests. I will talk turkey about that: We desperately need good priests. If you think that you have a vocation that was given root, that took root, in your home diocese, or in a religious community, you go there. Go where your vocation is rooted. If your vocation is rooted here, at Thomas Aquinas — well, Thomas Aquinas, for all of its good, is not a diocese. So, if your vocation is rooted here, you have the freedom to look around. And I offer wonderful scholarships and even fringe benefits! While I would never say “all are welcome,” TAC young men are



welcome! So please take that to heart, and if I could ever be of any help to you in discerning a vocation, or if you want to be recruited, I usually use a very nicely cooked Italian meal to do that. If you’d like to be recruited, feel very free to be in touch.

Now I am going to talk about the Scripture, but just briefly. Scripture tells us all about what the Holy Spirit is up to, and we celebrate a Mass of the Holy Spirit, as is so appropriate. The Holy Spirit drives the Church to its fulfillment in Heaven. We’re on the march, and the Holy Spirit pulls us. In a way, He sucks us into Heaven with His gentle breath, every day of our lives — if we keep our eyes fixed on Jesus.

*“We treasure you, we appreciate you,
and we pray with great love
and affection and hope for all
of you every blessed day.”*

Now, when I look around our country — and honestly, when I look around the Church — I am not comforted by what I see. And it’s not me having a personal opinion. There is a tremendous amount of confusion in the Church, and there are forces in our country that really are running toward Hell faster than you and I run toward Heaven. We’ve got to worry about that. I can’t get over the eagerness with which certain forces dash toward Hell. And, in the Church, there is too much mediocrity.

You are part of the solution to that problem. From my

point of view — and this is my opinion — there’s very little we can do to bring the Church into a direction which less confuses the faithful. That’s the bad news. Very little. The good news is that what we can’t do, the Holy Spirit *will do*. I have to be honest, I don’t know if I will live to see it, but the Holy Spirit, in virtue of the Resurrection of Jesus Christ from the dead, is going to pull the Church out of the doldrums in which She lives. And the Holy Spirit is going to show forth in the Church the greatness of His power that we heard about in the second reading (Ep. 1:3a, 4a, 13-19a), so that we can see the greatness of the power of God, the Holy Spirit.

So, whatever happens, whatever some German bishop comes up with tomorrow, we have hope. We have hope because the Holy Spirit never goes on strike. And the Holy Spirit probably does call young men to be priests in the Diocese of Madison. It’s not California, but the city of Madison tries to be as much like Berkeley as possible. We’re about five years behind. So there’s a challenge for you, the challenge that you know from California.

The Lord has great plans in mind for you. Pray hard. Pray a lot. Stay in tune. Let the Holy Spirit’s breath pull you toward Heaven — but day by day. Don’t worry about 10 years from now. Day by day. Today, tomorrow, just take it one day at a time. With the tremendous gifts that you have — spiritually, academically — you will soar toward the heavens, where Jesus is seated at the right hand of God.



Remember, the Holy Spirit fills the whole world, embraces everything. Nothing is left out of the Holy Spirit’s plans. The Holy Spirit knows what human beings say in their deepest hearts. And the Holy Spirit, Who knows that, loves it for each one of you. Based on what you are saying to yourself deep in your heart, the Holy Spirit will bring all of that to fulfillment, with great hope, with great charity, and with a great joy — most important of all — a joy that the world can never give you, and a joy that the world cannot take away from you.

God love you all. Praised be Jesus Christ!

For audio of Bishop Morlino’s address, see thomasaquinas.edu/commencement2018.

“For the Triumph of Good”

St. Michael the Archangel, Pray for Us!

On the eve of graduation, the College’s 2018 Commencement Speaker, the Most Rev. Robert C. Morlino, Bishop of Madison, Wisconsin, was the guest of honor at a dinner hosted by the Thomas Aquinas College Board of Governors. As a token of gratitude, President Michael F. McLean presented him with a bas relief of St. Michael the Archangel, to whom — at His Excellency’s prompting — the faithful of Madison pray during the General Intercessions at all Sunday and Solemnity Masses, “for the defeat of evil in this world and for the triumph of good.”



Shining the Light of Reason

What's Next for the Class of 2018

“You have been equipped with an outstanding education. That is a gift you have received that you must also share with others,” the Most Rev. Robert C. Morlino, Bishop of Madison, Wisconsin, told the graduates at Commencement 2018. “You must shine the light of reason on the darkness of our world.”

As they leave Thomas Aquinas College, the members of the Class of 2018 are taking His Excellency's words to heart. Whether choosing a career in engineering or in education, whether answering the call to the priesthood or to marriage, these new alumni are united in their determination to “shine the light of reason” into all facets of culture and society. Below are some of the primary disciplines, professions, and vocations into which members of the Class of 2018 are headed.



Priesthood

On August 4, the Feast of St. John Vianney, **Jorge Moncada Hernandez** will enter St. John's Seminary in Camarillo, California, to begin priestly studies for the Archdiocese of Los Angeles. ... On August 27, the Feast of St. Monica, **Matthew Dugan** will enter the postulancy with the Norbertine Fathers at St. Michael's Abbey in Silverado, California. ... **Ron McCann** is discerning a priestly vocation with the Priestly Fraternity of St. Peter at Our Lady of Guadalupe Seminary in Denton, Nebraska. ... Two Class of 2018 graduates are exploring vocations with the Order of Preachers: After taking a year off, **Thomas Cain** expects to apply to either the Order's Eastern or Western U.S. province, and in August **Don Nguyen** is entering its Vietnamese Vicariate, which ministers to Vietnamese immigrants throughout North America.

Public Policy

Mary LaFave will spend the next year doing development work for the Institute for Justice, a public-interest law firm in Washington, D.C. ... **Meghan Reichert** has applied to the Koch Associate Program, which offers 10-month, paid internships at think tanks and public-policy organizations.

Journalism

Stephanie Hammett will return to her hometown of Spokane, Washington, and work in production for the local news at KHQ-Q6 TV. “A really important part of journalism is having a broad perspective,” she says. “This education helps provide that because of how applicable it is to so many different areas.” ... **Maximilian Augros** will be reporting from Capitol Hill for the Media Research Center's CNS News.

Architecture

Last summer **Mariah Halbur** began taking courses in AutoCAD, which she intends to complete this summer and then work as an architectural draftsman in her hometown of Bakersfield, California. ... **Katharine Wall** is also learning AutoCAD and other architecture technology in preparation for architectural work. ... Following “a longtime passion,” **John-Christopher Reilley** will take prerequisite courses for a master's degree in architecture.

Law

Having been awarded a 50 percent scholarship, **Tom Cavanaugh** is enrolling at the University of Southern California's Gould School of Law. ... **Suzanne Urbancic** has taken the LSAT and following missionary work this summer, will apply to law school next year. ... While contemplating law school, **Isabella McNiff** plans to work as a paralegal.

Education

“I wrote my Senior Thesis on the Montessori Method, and in doing so, fell in love with it,” says **Mary Coble**, who is moving to Connecticut to undergo international Montessori training, after which she hopes to teach young children, ages three to six, abroad. ... **Juliet Atchley** has been hired as a sixth-grade math and science teacher at one of the Great Hearts classical academies in San Antonio, Texas. ... Two of this year's graduates, **Anna Conroy** and **Samantha Nunes**, have found employment with Mother of Divine Grace, the widely heralded distance-learning program founded by alumna Laura Berquist ('75). ... **Nicholas Gartonzavesky** will teach high school math at St. Mary's Academy in Phoenix, Arizona. ...

Michelle Johnston is going to the Czech Republic, where she will teach English to high school students. ... **Maura Collins** will work at Lindamood-Bell, a special-needs learning center in Santa Barbara, California. ... **Matthew Plaisted** will remain at his alma mater, where he will serve as a Thomas Aquinas College admissions counselor.

STEM

Among the members of the Class of 2018 who are entering the “STEM” fields of science, technology, engineering, and medicine, **Joe Roach** will obtain IT certification this summer and then seek work as a computer programmer, while **Maria Kerekes** is pursuing certification in computer science with a focus on game development. ... **Val Beberwyck**, **Thomas Esser**, **Austin Moore**, and **Michael Williams** are taking prerequisite courses this fall for further studies in engineering. ... **Thomas O'Hara** is moving to Prague, where he will study for degrees in engineering and computer science at the Czech Technical University. ... **Samuel Flanders** is studying for a civil engineering degree at the University of Iowa. ... **Maria Brown** is taking prerequisite courses for an accelerated nursing program. ... **Daniel Zepp** plans to spend the next year working for an accessibility company that builds and renovates homes for the handicapped, particularly those suffering from neurological disorders, after which he seeks to alleviate those disorders by obtaining a doctorate in neuroscience.



Business

Early in his senior year, **Martin Haggard** helped launch the Thomas Aquinas College Business Club, which has worked to bolster networking opportunities among alumni, Regents, and friends of the College. Those efforts seem to be bearing fruit, with three members of the Class of 2018 hired by alumni businessmen: Mr. Haggard has accepted a position as an administrative assistant and project associate with the Grupp Organization, LLC, in Jackson, Wyoming, whose chief operating officer is Christian Grupp ('16). ... **Michael Smillie** will work for alumnus Dominic O'Reilly ('12), director of winemaking at Topa Mountain Winery in Ojai, California. ... And **Madeline Colarelli** has joined

AdjusterPro, a Texas-based company founded by Adam Gardiner ('96) and Daniel Kerr ('03) which trains aspiring insurance adjusters — among them, **Anastasia Terreri**, who looks to become a licensed adjuster in time for the fall storm season.

Megan Youngblood has been recruited to work for Saffron Ventures in Washington, D.C., which has also awarded her a month-long business-consulting scholarship in Madrid, Spain. ... This fall **Josefina Altamiranda** will begin the master's in management program at Boston University, with a concentration in hospitality. ... **Nathaniel Mason** has been admitted to the MBA program at The Catholic University of America. ... **Mark Thureau** will work in the service department of Camelback Ford in Phoenix, Arizona.

Apostolate

“This education has given me the truth, and now I simply have to share it with others,” says **Barbara O'Brien**. In July Miss O'Brien will relocate to the South Bronx, where she will work as a Seton Teaching Fellow, serving as a classroom teacher by day and a catechism instructor by night. ... **Matthew Van Hecke** is returning to his native Wisconsin, where he hopes to undertake a yearlong internship with the Riverwest Food Pantry Mission House in Milwaukee. ... Also Wisconsin-bound is **Amanda Van Der Linden**, who will work for Spiritus, a group of young-adult missionaries that gives retreats for youth throughout the state.



Marriage

Less than a month after Commencement, **Elyse (Murphy)** and **Austin Moore** wed in Ridgefield, Connecticut, on June 2. There are nine more weddings scheduled for members of the Class of 2018 in the next year, including six between ('18) classmates!

More Graduate Programs

This fall **Zoe Appleby** will begin a two-year master's program in medieval art history at the University of California, Riverside. ... **Karina Bates** is studying for a master's degree in marriage and family studies at Austria's International Theological Institute, where she will be joined by **David Sherwood**, who is undertaking graduate studies in sacred theology. ... Twin sisters **Elizabeth** and **Theresa Gallagher** are entering the master's in theology program at the Augustine Institute in Denver, Colorado. ... **William Gerrard** is pursuing a doctorate in philosophy at The Catholic University of America. ... **Siobhan Heekin-Canedy** will study for a master's degree in international relations at the Fletcher School of Law and Diplomacy at Tufts University.

... and More!

Some members of the Class of 2018 are following professional paths that are unique to them alone: **Tanner Brittain** aims to become a police officer in Tempe, Arizona. ... **Alexis Pomietlo** will spend time in France as an au pair. ... **Rafael Ramirez** will work as a mechanic. ... **Claire Tabera** has been hired as a cook at Verde Kitchen in Costa Mesa, California. ... **Mary Wiebersch** has applied for multiple events-coordinating positions, and as of this writing is awaiting responses.



The Class of 2018

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Commencement 2018 Keepsakes!



Order photos and portraits at
thomasaquinas.edu/commencement2018

Calendar of Events

For more information, please see www.thomasaquinas.edu/calendar

Napa Institute Seminar

Pope St. John Paul II's *Fides et Ratio* (Faith and Reason)

thomasaquinas.edu/napa..... **July 12**

Summer Great Books Program for High School Students

thomasaquinas.edu/summerprogram..... **July 15-28**

Convocation

The Most Reverend Thomas Anthony Daly,

Bishop of Spokane, presiding..... **August 20**

Opening Lecture:

“An Zeus Sit: Why Should Catholics Concern Themselves with the Pagan Gods?”

Brian Dragoo..... **August 24**

Tutor, Thomas Aquinas College

Dedication of St. Cecilia Hall..... August 27

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