



THOMAS AQUINAS COLLEGE NEWSLETTER

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“Become a Light for the World, the Light of Jesus Christ”

Archbishop Cordileone Calls Graduates to Deeper Faith at Commencement 2016

In presenting his address at Thomas Aquinas College’s 42nd Commencement exercises on May 14, the Most Rev. Salvatore Cordileone, Archbishop of San Francisco, pointedly declined to tell the Class of 2016 to “believe in yourself,” or to “dream big dreams,” or that “you have the power within you to achieve whatever you want in life.”

While acknowledging that such platitudes are well-intended, His Excellency chose instead to focus on an important truth: “The way to attain one’s full potential in life is not to start out believing in oneself, but believing in God,” the Archbishop told the 79 graduates. “Do what God calls you to do in life: to discern and fulfill your vocation, so that you may become the person that God created you to be.” (See page 3.)

This theme of surrendering to God, particularly during this year, which His Holiness Pope Francis has dedicated to God’s mercy, echoed throughout the day, beginning that morning with the Baccalaureate Mass in Our Lady of the Most Holy Trinity Chapel. Vested in red, Archbishop Cordileone served as the principal celebrant, 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 Feast of Pentecost: *The Apostles spoke in many languages of the great works of God, as the Holy Spirit gave them the gift of speech. Alleluia!*

“The good works that we do are the continual outward signs of our baptism, the signs of this new covenant sealed forever in the Blood of God’s son,” His Excellency said in his homily. “It is in that way that we can become a light for the world, the light of Jesus Christ.” (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. “Under the banner of the teaching Church and in the spirit of the Angelic Doctor whose name we bear,” President Michael F. McLean said to the graduates’ parents and the College’s benefactors, “we will confer our degree on the members of the Class of 2016, who, without you, would not have reached this goal.”

For their Class Speaker, the seniors selected April Shonnard of Carson City, Nevada, who discussed what it means for the graduates to “ponder,” as did the Blessed Mother, what they have learned. “The College has taught us this amazing gift of pondering over our four years here,” she said. “We have tried to see Christ in science, philosophy, theology, literature, and in the lives of those around us. We have seen His beauty and order in the movement

of the planets and stars. We have seen the variety of His creation. We have seen how He orders all men to happiness and does this through a life of virtue.” (See page 4.)

During the Commencement ceremony, the College honored Archbishop Cordileone for his faithful service to the Church by presenting him with the Saint Thomas Aquinas Medallion, the College’s highest honor. Dr. McLean also took the occasion to pay tribute to the College’s librarian of 45 years, Viltis Jatulis. (See stories, below.)

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 42-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 2016

Video, audio, photo slideshows & more:
thomasaquinas.edu/commencement2016

In Gratitude and Admiration College Honors Head Librarian Viltis Jatulis for 45 Years’ Service

During the 2016 Commencement exercises, Thomas Aquinas College honored Viltis Jatulis, who, after 45 years of faithful service, stepped down as head librarian at the end of the academic year. “Apart from our founders, Mrs. Jatulis is our longest-serving faculty member,” said President Michael F. McLean. “We are all deeply grateful to her for her 45 years of devotion to the College, to Catholic liberal education, and to our students and alumni.”



With an expert’s eye for quality and substance, Mrs. Jatulis has developed the College’s library from humble beginnings — a handful of books on a few shelves in a makeshift room — to the impressive 63,000 volumes now housed in the beautiful St. Bernardine of Siena Library. She has also assembled a rare books collection featuring a wide array of unusual and precious books and other treasures, such as priceless letters written by many saints, illuminated manuscripts, and works of Aristotle and St. Thomas dating from the 16th century.

In the coming academic year, Mrs. Jatulis intends to reduce her workload to half-time, and will remain on the faculty in the position of librarian. Succeeding her as head librarian and joining the faculty will be her former assistant, Richena Curphey (’02).

As a token of gratitude and in recognition of Mrs. Jatulis’ dedication to the College, Dr. McLean presented her with a framed print of the patroness of librarians, St. Katherine of Alexandria, and a quartz rosary bearing her medal. “We will be forever grateful to Viltis for all that she has done professionally for the College,” said Dr. McLean, “and for making the library an integral part of our educational program.”

Saint Thomas Aquinas Medallion Governors Award Archbishop Cordileone College’s Highest Honor

“Over the years that we have known Archbishop Cordileone,” said Thomas Aquinas College President Michael F. McLean at this year’s Commencement exercises, “he has lived up to his surname which, translated literally, means ‘heart of a lion.’”

Indeed, in his more than 30 years as a priest and bishop, the Most Rev. Salvatore Cordileone, Archbishop of San Francisco, has worked tirelessly to proclaim, support, and defend the teachings of the Catholic Church. In recognition of this fidelity, the Board of Governors elected to present him with the College’s highest honor, the Saint Thomas Aquinas Medallion, at Commencement 2016. Named for the College’s patron, the medallion exists to pay tribute to those who have demonstrated extraordinary dedication to Christ and His Church, as well as leadership in advancing the teachings of the magisterium.

As the chairman of the United States Conference of Catholic Bishops’ Subcommittee for the Promotion and Defense of Marriage, His Excellency has been a strong and articulate champion of natural marriage and the family. “He has been courageous in proclaiming the truths of the Faith and fearless in explaining the Church’s moral teachings as they are grounded in the natural law,” said Dr. McLean. “And in imitation of the Good Shepherd, he cares for his flock with a pastor’s heart.”

Upon receiving the medallion, Archbishop Cordileone remarked, “This is indeed a great honor for me. We are all trying to do our part and trying to do our best, and we all have to do that together. So I see myself as part of a team. Thank you so very much. It means a great deal to me; it means the world to me.”



“Return to the Foundations of Our Hope”

Dr. McLean’s Remarks to the Class of 2016 at the President’s Dinner

I want to center my remarks this evening on Robert Cardinal Sarah, who was born in Guinea, Africa, in 1945, was baptized by a Holy Ghost father in 1947, and ordained a priest by another Holy Ghost father in 1969. At the age of 34 he became the youngest bishop in the Catholic Church when Pope St. John Paul II appointed him the Bishop of Conakry, Guinea, in 1979. Pope Benedict XVI named him cardinal in 2010, and Pope Francis made him Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments in 2014.

Cardinal Sarah says of his upbringing that “the Church in Guinea experienced a terrible Way of the Cross. The entire young nation was transformed into a valley of tears ... How can we forget the atrocious crimes of our leader, the Marxist Sekou Toure — for example, the Boiro camp, where many prisoners died after being brutally tortured, humiliated, and eliminated in the name of a revolution orchestrated by a bloodthirsty ruler who was obsessed by the specter of conspiracy?”

Reflecting on this experience, Cardinal Sarah adds, in words that speak to us all: “The physical experience of the Cross is a grace that is absolutely necessary for our growth in the Christian faith and a providential opportunity to conform ourselves to Christ so as to enter into the depths of the ineffable.”

I mention Cardinal Sarah because he is today a widely admired and respected Churchman. I met him briefly on a recent trip to Rome, where I had the occasion to attend an inspiring colloquium on the sacraments given by him and a good friend of the College, Cardinal Burke. I have also recently been reading his critically acclaimed book, *God or Nothing*, a combination of autobiography, personal reflection, and profound theological meditation. I have been deeply impressed with Cardinal Sarah’s understanding of the challenges and opportunities facing contemporary Catholics. Tonight provides a good occasion on which to give you a very quick sense of his views and to share with you some of his wisdom as you celebrate your impending graduation from Thomas Aquinas College and contemplate making your way in the world.

Atheism is a recurring theme in the book. In Cardinal Sarah’s words:

Today the West lives as if God does not exist ...
The West decided to distance itself from the Chris-



tian faith under the influence of the Enlightenment philosophers and the resulting political currents. Although Christian communities exist that are still vital and missionary, most Western populations now regard Jesus as a sort of idea but not as an event, much less as a person whom the apostles and many witnesses of the Gospel met and loved and to whom they consecrated their lives. ... God no longer interests anyone. He is dead, and his departure leaves us indifferent.

While this report from the front is not exactly encouraging, your reading and discussion of the Enlightenment philosophers have helped you see the intellectual roots of contemporary atheism and has provided you with some resources with which to confront the philosophical and theological challenges atheism presents.

Cardinal Sarah continues:

Atheism is a decision to ignore reason, which would bring us back to our Creator, the true light that should enlighten us, guide us, and show us the paths of life. ... The rejection of God is situated in a movement of scientific and technological conquest ... in which man intends to dominate nature and to assert his independence.

Contrary to today’s atheists, you should have, by virtue of your education, the confidence that reason can lead us to God. You should also have an understanding of the scope and limits of scientific inquiry, a sense that faith has nothing to fear from modern science, and an appreciation of the proper relation between contemporary science and the master disciplines of philosophy and theology.

Relativism is another recurring theme in the book. Cardinal Sarah writes:

Relativism, the roots of which are to be found in certain presuppositions of both a philosophical and theological nature, attempts to complete the process of the social disappearance of God. It is a widespread evil, and is not easy to combat. The task becomes more complex inasmuch as it arbitrarily serves as a sort of charter for a way of communal life.

Again, your formation in the virtue ethics of Aristotle, your deep consideration of what constitutes human happiness and flourishing, and your cultivated sense of the natural law, while not making you immune to the dangers

of relativism, put each of you in an excellent position to promote and defend objective moral truths and to bear witness to the power of those truths in your daily lives.

Not content with simply identifying problems, Cardinal Sarah exhorts his fellow Catholics to face head-on the challenges posed by atheism and relativism. Here, I think, he might as well be speaking directly to you. It is necessary, he says:

... to return to the foundations of Christian hope ... and to challenge ourselves radically with regard to how we live the Gospel of Jesus and present dogma. ... Baptized persons have the duty to believe not only with their heart but also with their intellect ... and to not fall into the trap of those who, following in the wake of Enlightenment philosophy, seek to dissociate reason and faith. ... A mature adult faith is deeply rooted in friendship with Christ. It is this friendship that opens us up to all that is good and gives us a criterion by which to distinguish the true from the false. ... We must develop this adult faith; we must guide the flock of Christ to this faith.

In calling for a mature adult faith, in calling for Christians to believe with their intellects as well as their hearts, in calling for a return to the foundations of our hope, and by reminding us of the harmony between faith and reason, this cardinal of the Church is describing the needs of our times in ways that speak directly to the mission of Thomas Aquinas College and to the work we have shared with you over these last four years. I urge you to heed Cardinal Sarah’s call, for he is speaking of what we have tried to accomplish in our classrooms and in our chapel, in our residence halls and in our Commons, and our hope is that by being here you have made a good beginning in these things, have grown in virtue, and have become true friends with Christ.

We thank Cardinal Sarah for his leadership and inspiration, and we join with you in thanking God for the opportunity we have been given to study and pray together. We call upon God to grant you the courage to put your education to work in the fight against atheism and relativism, whatever your circumstances may be. Finally, we ask God to bestow on you the strength and perseverance to live wholeheartedly the Gospel of Christ and to devote yourselves to serving Him, His Church, and, along with Pope Francis, those in need of the spiritual and corporal works of mercy.

Commencement Festivities

1. Seniors Amanda O’Hara and Iris Connolly at the Sophomore-Senior Brunch 2. Peter Gardner (’17) proposes a toast ... 3. ... at the Junior-Senior Dinner. 4. Seniors celebrate the completion of their last exam with a swim in one of the College’s ponds. 5. Michaela Walsh, Timothy Susanka, and John Turrentine at the President’s Dinner. 6. Lawrence Donnelly (’17), Alan Bird (’16), Joseph Kucel (’16), and Sean Donnelly (’16) sing for their friends and families at the Parents’ and Alumni Associations’ Taco Dinner. 7. John Turrentine proudly announces the Class of 2016’s accomplishments to underclassmen during lunch in St. Joseph Commons.



“Believe in God First”

Excerpts from the Commencement Address of the Most Rev. Salvatore J. Cordileone

Giving a speech such as this to a very bright group of graduating college seniors, I suppose that I am expected to tell you to “believe in yourself, dream big dreams and pursue those dreams, because you have the power within you to achieve whatever you want in life.”

Has this not become the standard script now — that commencement speeches urge graduates to utilize their potential, make a difference, and succeed? While this message has great worth in that it encourages each one to work to attain their full potential in life, the problem is that it starts off on the wrong foot.

No one is perfect, we are all flawed human beings; original sin is not a myth, it’s for real, and it has very real consequences. The way to attain one’s full potential in life is not to start out believing in oneself, but believing *in God*. The point is not to do whatever we want — which is impossible, anyway, despite the rhetoric we hear all the time (I will never qualify for a World Series caliber Major League Baseball team) — but to do what God calls you to do in life: to discern and fulfill your vocation, so that you may become the person that God created you to be.

The Meaning of Success

This, then, gets back to a question I have just alluded to: What, really, constitutes success? The graduate school one gets into? The prestige of the occupation one takes up, the salary one makes, the home one lives in?

Think about the patron of your college: For St. Thomas Aquinas, success was simply a matter of discerning God’s will and then doing it. He came from a wealthy and influential family, and when it became clear to them that he intended to give his life to the Church, they worked to get him a prestigious and lucrative position. He chose instead to enter a new — and rather suspect — way of life as a Dominican friar. No wealth, no clout, no fame. His relatives were shocked and even locked him in his room to keep him from following this path. But he knew that this was what God was calling him to do, and, even in the face of opposition from the people he loved the most, he did God’s will.

We need, then, always to keep our sight fixed on the highest and, ultimately, only important good, the *unum necessarium*: doing the will of God, and simply being with Him, so that you may become the person He created you to be.

Keeping Priorities Straight

The college degree is a rite of passage. In my parents’ generation, few people (especially women) went to college. Now most people in our country do, and while this is a good thing, it can lead to intellectual pride and snobishness. (You need only note that some of the most horrendous initiatives against the dignity of human life are proposed by academics.) St. Thomas was one of the most brilliant minds of his age, and yet he was as willing to teach catechism to unlettered peasants and preach popular missions as he was to engage in sophisticated scholastic debates. Truly great minds are not snobs; only second-rate minds are. Your learning should draw you closer to others, not separate you from them.

This necessitates living with one’s priorities in proper order. Notice how in Catholic art the Ten Commandments are typically depicted not visually balanced with



“Think about the patron of your college: For St. Thomas Aquinas, success was simply a matter of discerning God’s will and then doing it.”

five on each tablet, but rather with the first three Commandments on the first tablet and the other seven on the second. This is because the first three have to do with our relationship to God, and so they are at the top. We must be in a right relationship with God if we are going to be just in our relationship to others, the relationships governed by Commandments four through ten. This is the correct spiritual balance in our life.

But it will not work if we do not respect all of the Commandments together, as ingredients of the recipe for living out our vocation in life faithfully and well. This is why they are *Commandments*; if any one of them is missing, the recipe goes flat. And if the first three are ignored, it ends up a complete disaster.

The Role of Reason in Apprehending Truth

This, though, is not to be taken as some sort of assertion of fideism, as if reason had no role to play in our development as human beings. Quite the contrary, as we can learn, once again, from your patron saint.

As you all well know, St. Thomas came of age when there were new developments in wisdom. Only about 60 years before he began his studies, Latin translations of Aristotle’s works appeared that were previously unavailable to scholars in the West. Scholars were eager to read these books, and rather quickly the Latin translations found their way to the University of Paris. Because Aristotle was not Christian, his writings were received suspiciously by many faculty members. Thomas, however, approached the books as gold mixed with dross. That is, for him there were many excellent insights that could be used to support the revelation of Christ, while other Aristotelian claims had to be rejected.

Thus it is that Thomas forcefully argued that there is no truth that is foreign to the Church, and he demonstrated that “the new learning” represented by the revival of Aristotelian thought posed no threat to the Faith. His approach is very instructive to us. In his theological writings he presents the objections of his adversaries fairly and clearly. He takes them seriously and presumes that his interlocutors are sincere in their quest for truth. His equanimity was not born of a prejudiced mind unwilling to consider new evidence; rather, it came from the conviction that nothing that is true can do anything but lead us closer to God.

This, then, is how St. Thomas Aquinas became one of the greatest thinkers in the history of the Church, leaving his mark on Catholic thought down to our own time. By being curious to explore the insights of Aristotle, by being faithful to Scripture and Tradition, and by carefully applying human reason to decide which Aristotelian positions were true, he was able to use Aristotle as an important philosopher who, though not Christian, offered not only great human wisdom but also provided solid support for divine wisdom. Thus, in his *Summa Theologiae* and other works, Thomas was able to present a wonderful synthesis of human and divine truth, a synthesis which reaches its apex in Jesus Christ.

Aquinas has stood the test of time because he was graced by God with great insight, because he was a man of prayer who was committed to the Church, and because he was unafraid to subject both Christian and non-Christian viewpoints to the critique of human wisdom. So, intelligence, prayer, commitment to the Church, and confidence in the power of human reason lead us to the truth.

The One Thing Necessary

This, in the end, is the one necessary thing God wants for all of us. And this is something that, until a couple of generations ago, every Catholic grade school student knew, because it was the question and answer found at the beginning of the Baltimore Catechism. You are probably familiar with it yourselves. Perhaps you can even recite it with me from memory:

Q. Why did God make me?

A. God made me to know Him, to love Him, and to serve Him in this life, and be happy with Him forever in the next.

The answer is profound in its simplicity: It is easy to understand and, although appearing simple on the surface, sums up volumes of theology. Or to be more precise, of Christology.

First, Christ is the one whose Resurrection is the promise of eternal life. Second, Christ’s life on earth is the fullest possible revelation of God in human form. We know God through Jesus Christ; that is, Jesus Christ reveals the Father to us, and no future person can add to this knowledge. Third, by His suffering and death on the Cross, Jesus taught us sacrificial love, the only way to love God completely. And finally, by His teachings and miracles, He showed us how we are to serve others.

This is the wisdom of God, a wisdom equally apprehensible by the unlettered as by the most highly intelligent; indeed, perhaps more easily by the unlettered, since — as I mentioned at the start of this talk — for those who have attained a high level of education in life, the temptation to intellectual pride is always there, sometimes almost irresistible.

Like your patron, though, you understand that the gift of intelligence — like all of God’s gifts — is meant to be used for God’s glory and our sanctification, and not the other way around! Otherwise, a precious gift is turned into a vice. Such is the example of St. Thomas Aquinas, who, using his gifts to respond to God’s call in his own life, went on to become one of the greatest and most influential minds in the thousand years between the fall of the Roman Empire and the Renaissance. Yet, as we know, he did not complete his greatest work, the *Summa Theologiae*. We are told that on the feast of St. Nicholas, a year before he died, he had a spiritual experience during Mass that convinced him that everything he had written was just so much straw. This was not a denigration of his life’s work; it was the recognition that even our highest human achievements fall short of the glory of God.

All the wisdom of Aquinas, all that you have explored here at Thomas Aquinas College, finds expression in the simple question and answer that every Catholic child of seven used to know, a simple question and answer that can be rephrased into a commandment which marvelously sums up the *unum necessarium*. This commandment, I believe, is what the Angelic Doctor would say to you today: Know, love and serve God in this life, so that you may be happy with Him in the next.

I thank your professors, administrators, benefactors and, especially, parents, for providing you an education that makes it possible for you to embrace this call. Do so with all of your heart, mind, soul, and strength: Believe in God, and respond to the vocation He has given you so that you may become the person He has created you to be and so find happiness with Him now in this life, and forever in heaven.

For the full text and audio of Archbishop Cordileone’s address, see thomasaquinas.edu/commencement2016.



Archbishop Cordileone presents a diploma to Margaret Langley of Cleveland Heights, Ohio.

“Remembering, Openness, and Grateful Rejoicing”

Excerpts from the 2016 Senior Address

by April Shonnard ('16)

Good morning! We made it! Praise the Lord for this beautiful day. It is such a blessing to be here today, with each other, with our friends and our families. This is a time filled with joy, and it is such a gift to share it with each other.

With Our Lady, we all say, “My soul magnifies the Lord, and my spirit rejoices in God my savior. For He has looked with mercy on the lowliness of His handmaid.” Pope Francis has declared this to be the Year of Mercy. We have been given so much during our time here at Thomas Aquinas College, and all this has come from the mercy of God. I believe the biggest gift we have received here is to begin to learn how to ponder truth.

What does it mean to ponder? Our Lady “pondered” so many things in her Immaculate Heart. She pondered Truth itself by gazing on her divine son and reflecting on Who He is and what He was doing in her life. This pondering was a single vision ordered to see and love her son in all things.

The College has taught us this amazing gift of pondering over our four years here. We have tried to see Christ in science, philosophy, theology, literature, and in the lives of those around us. We have seen His beauty and order in the movement of the planets and stars. We have seen the variety of His creation. We have seen how He orders all men to happiness and does this through a life of virtue. This time here, however, is just a beginning of a friendship with Christ that is going to deepen over our whole life.

There are at least three important elements in pondering. These are remembering, openness, and grateful rejoicing.

“All that we have studied here has in some way pointed us toward a greater grasp of Truth, Who is Christ Himself.”

Remembering

First, let us begin with remembering. Mary “kept all these things” and then pondered them in her heart. What does it mean to remember? And what is memory?

St. Augustine speaks to this in his *Confessions*. He says that memory is “like a great field or a spacious palace, a storehouse for countless images of all kinds which are conveyed to it by the senses.” In remembering, we bring forward these different memories and, like a laborer, work this great field to see the connections between all that has happened to us. As St. Augustine says, “I can probe deep into my memories and never find the end of them. This is the power of memory! This is the great force of life in living man, mortal though he is!”

We have made such powerful memories here which will continue to form us in the years to come. We will remember the enthusiasm of Freshman Year, running around catching insects, hurrying to class 15 minutes early to laugh and even dance before it started. We will remember our first attempts at the Discussion Method, learning when — and when not — to bring up quotes, when to back others up, and when to keep smiling even early in the morning. Now looking back, we can truly see how the Discussion Method has formed us to be able to ask good, meaningful questions, to listen with an open mind to others, and to be able to form one’s own opinions and thoughts.

All that we have studied here has in some way pointed us toward a greater grasp of Truth, Who is Christ Himself. In science, we will remember marveling with Fabre over the purpose found in the instinct of the smallest caterpillar and wondering how evolution can work in light of good philosophy and our faith. We will also remember the exciting moments in the lab, when someone accidentally burned the infamous “Substance D.”



The Class of 2016 elected April Shonnard as its Class Speaker ...

In math, we will remember all the times up at the board, the pause before our name was called, the long walk up to the front, and finally the satisfaction in signing QED and finishing a long Euclid proposition. We will remember being filled with wonder at the movement of the stars and the beauty in calculus with Mr. Quackenbush and Mr. Ferrier.

We will have the memories of singing *Sicut Cervus* early in the morning for Junior Music and listening to all our classmates’ sonatas. We will never forget Plato’s *Republic*, Augustine’s ardent search and love for God in the *Confessions*, or Dante’s journey in the *Divine Comedy*. Works like *The Brothers Karamazov* and *My Antonia* remind us of the beauty and passion in life even amidst the greatest evils and sufferings.

In philosophy, we will remember proving for the first time that the soul is immaterial. We will remember studying about the nature of man, angels, and being itself. We have learned how man’s happiness consists in a life of virtue with friends and ultimately contemplation of God, the greatest friendship possible.

Most of all, we will remember coming closer to God through theology. We will remember the saints we read and the tutors who encouraged us to take what we learned about God and to make it alive with a life of prayer. We were able to delve into the mysteries of the Bible and humbly witness the fruit of our classmates’ contemplation. We meditated on God’s mercy and generosity in the Incarnation. We read Anselm and Augustine, who proclaimed truths about God but in the midst of intense, ardent prayer. Finally, we were able to read Thomas. His writing was more logical and ordered, but his works, too, came forth from a heart on fire with love for God. We can only love what we know. Going forth from here, we can take the truths we have learned about God and allow them to fill our hearts with greater love for Him.

We will never forget the tutors, staff, and fellow students who impacted our lives while we were here. We will never forget the virtues that we have witnessed here in our friends: the charity of those who helped others around finals, who stayed awake late into the night, answered questions up in the Commons, or wrote out study guides to help others with their tests. We will not forget those who welcomed others and reached out to the lonely by taking time to talk to them, asking them how they were doing, and sitting with members of other classes at meals.

There are so many beautiful memories that we have made here. And in each one, God is active and at work, bringing about His plan for our lives. He is an artist, a storyteller, and each moment in each of our lives has meaning.



... and Ursula Engebretsen to sing the National Anthem.

Openness

Now that we have brought forward all these memories, what is the next step in pondering? Like Our Lady, who kept all these things in her Immaculate Heart, we must be open and receptive. In this Year of Mercy especially, and as we go forward into the world, God wants to pour forth His mercies upon us. He wants us to be confident in His love and His plan for us. If we open our hearts, we will make room for Christ so that He will be able to fill our lives completely with His love.

Over our four years here, we have had glimpses of Truth, glimpses of Christ Himself. Pope St. John Paul II, in his encyclical *Veritatis Splendor*, states that the Crucified Christ is the Truth that all men seek, that all men hunger for. He says, “It is in the Crucified Christ that the Church finds

the answer to the question troubling so many people today.” This question is the true meaning of freedom. Our Holy Father further states that “the frank and open acceptance of truth is the condition for authentic freedom,” and that this “freedom is acquired in love, that is, in the gift of self.” Only in Christ do we see that man’s greatest act, his greatest freedom and joy, is to give of himself completely, even to the point of dying on the Cross.

Our glimpse of Christ here at the College has allowed us to share this answer of Christ with those in the world. The world is hungering for Christ, for truth. We must not be afraid to proclaim God’s goodness in charity and love.



... Martin McCann to lead the Pledge of Allegiance ...

“Our glimpse of Christ here at the College has allowed us to share this answer of Christ with those in the world. The world is hungering for Christ, for truth. We must not be afraid to proclaim God’s goodness in charity and love.”

Gratitude

Finally, pondering leads us to rejoice! In sincere gratitude, we will praise God with Our Lady and magnify the Lord for all He has done in our lives. We have seen the face of Christ and been blessed in countless ways.

Let us go forth from here, rejoicing and in gratitude for the many mercies God has granted us. We are thankful for all that we have learned and for Dr. and Mrs. McLean, the tutors, the administration, their wives and families, the Board of Governors, and the donors. We thank our priests and fellow students, both in our class and other classes, who have touched our lives in some way. We thank our families, who have supported us in so many ways, especially through their prayers and example. We thank our Blessed Mother, who never ceases to bring us ever closer to her son. Finally, we thank Our Savior, Who comes to us every day in the Eucharist and is always waiting for us in the Chapel, waiting to further reveal Himself to us in love.

We are truly family. We will not forget each other. We have loved each other with charity, with divine love. God has amazing plans for each and every one of us. As we leave here and each other, as we go forward, we entrust ourselves into the arms and heart of Our Lady, remembering where we have come from and where we are going. Let us walk on in confidence and joy.

Miss Shonnard is from Carson City, Nevada. For the full text and audio of her address, see thomasaquinas.edu/com-mencement2016.

The Class of 2016 and Senior Thesis Titles



The Beginnings of Virtue

JOSHUA JOESPH BECKMAN
Canton, Georgia



“That Is Happiness; to Be Dissolved into Something Complete and Great”: An Examination of Receptivity in *My Antonia*

RACHEL MARIE BERTOTTI
Susanville, California



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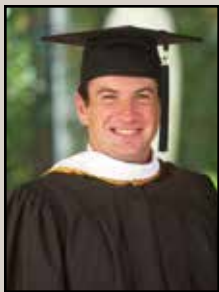
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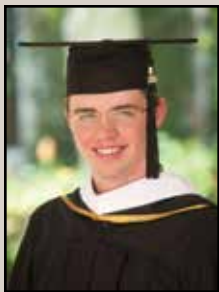
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Patron of the Class of 2016
St. Dismas



Class Quotation
“In the world you will have trouble. But take
courage! I have conquered the world.”
– John 16:33

Senior Reflections

“Something to Stand on, and Something to Reach for”

Note: The following essay is adapted from comments made before the Thomas Aquinas College Board of Governors at its May 13, 2016 meeting.



By Sean Donnelly ('16)

Good afternoon. It is a privilege and pleasure to be able to speak to you. I want to thank you, as members of the Board of Governors, for all that you do to make our life here at Thomas Aquinas College possible. I know that most of your duties and responsibilities are somewhat removed from our day-to-day life activities as students, and so it is easy for us to fail to appreciate all that you are doing for us. Please know, however, that we are grateful. Thank you.

To tell you a little bit about myself, my dad came here, as did my mother, so I am a second-generation student. I have been aware of the College for as long as I can remember, but I never planned to come here. Growing up, I was a hockey player, and from about the age of 11 or 12, my goal was to get a scholarship to an NCAA university and then become a professional player. And, since Thomas Aquinas College is not really known as a hockey powerhouse, it was never a possibility that I seriously considered.

Instead I ended up attending a small, highly regarded liberal arts college in Massachusetts, and I played for the varsity hockey team there. When I first enrolled, I was very excited, because the school was billed as a great center of higher learning, but it wasn't at all what I had expected.

During my first semester on campus, I went to meet

with the professor of my symbolic logic class, in which we were going to study Anselm's ontological argument for the existence of God. I remember saying, "Cool! How is symbolic logic going to help us find out the truth about that?" And my professor replied, "Oh we're not really concerned about finding the truth. It's about giving students the tools and letting them decide what *their* truth is."

“Seeing how the College is able to cultivate this sense of community makes me realize, going forward, how I aspire to live a life of virtue, pursue the intellectual life, and strive for personal sanctity.”

That puzzled me. There is a truth, and you ought to discover it, right? Yet no one there seemed to think so. I kept running into this relativistic attitude, again and again, with faculty and students everywhere, even in our Newman Society. Add that to the toxic campus social atmosphere, and I just did not feel that I was being led to become a good person and lead a good life. Meanwhile, I had the experience of speaking to my sister, who was a freshman at Thomas Aquinas College. Hearing about all the amazing things she was doing, I wondered, "Why am I doing *this*?"

So I ended up leaving and coming to Thomas Aquinas College, thinking that I had a good understanding of what the College could provide, as opposed to other colleges. Yet I still didn't fully understand what this place had to offer until long after I arrived on campus.

I knew, of course, that we read the great books, and I understood that you can learn much from the great thinkers of the Western tradition. But actually partak-

ing in the curriculum, and seeing the great care that went into creating it, as well as the work of the tutors in guiding us through that journey of truth, is quite remarkable. It is amazing, for example, to learn how the study of the Trinity in theology relates to the modes of predication you studied in a language class two years earlier. Everything fits together. Perhaps I shouldn't be surprised, but every time I would see one of these connections, I was astounded!

Another aspect of the College that is very difficult to see from the outside is the community that we have here. There is a real life that we cultivate in pursuing truth and doing the best things together. I have had my theater pals and my hockey buddies over the years, but those weren't friendships of the kind you make here. You have a common goal on a hockey team, but that is a relatively low common goal, compared to the study of the highest things. Here we are united in something greater.

Seeing how the College is able to cultivate this sense of community makes me realize, going forward, how I aspire to live a life of virtue, pursue the intellectual life, and strive for personal sanctity. Because I have been away from the hockey life for a little bit, and I would like to get back into it, my plan is to go to graduate school for accounting, and then pursue salary-cap management for sports teams.

Here I have gained a basis for how I want to be able to interact with other people. Thomas Aquinas College has given me something to stand on, and something to reach for. I cannot express my gratitude enough to the College and to all of you for making that possible for me. Thank you very much.

Mr. Donnelly is from White Rock, British Columbia.

“Grateful and Indebted”

Note: The following essay is adapted from comments made before the Thomas Aquinas College Board of Governors at its May 13, 2016 meeting.



By Margaret Smillie ('16)

Dr. McLean and members of the Board of Governors, I am honored to be able to thank you all personally for the hard work you have done for Thomas Aquinas College. I would like to share with you a little about my journey and what I have gained through my experiences here.

I still remember the first time I heard about the College. I was in the second grade, and my teacher was quizzing us about saints. When she came to St. Thomas Aquinas, she gave me a hint, and it was that he was the patron of the college that my parents had attended. I remember being annoyed with myself for not knowing the answer, and I was determined to question my parents about it when I got home. For the rest of my childhood, I heard about Thomas Aquinas College, but it wasn't until I was thinking about college that I began to seriously consider it.

My interest was first sparked after seeing how the fruits of my parents' education carried over into their careers. My mother is a principal at St. Andrew's School, which my parents founded in Helena, Montana, and my father is a professor of philosophy at Carroll College. Both are intelligent, hard-working people who care deeply about what they do. I recognized that these traits were due, in part, to their education at the College, and I realized that the best way for me to attain those virtues would be to follow their path. So I visited, and I fell in love with the campus and the classes.

From the outside looking in, Thomas Aquinas College is everything they put in the brochures — a small liberal arts school whose curriculum is based on the great books and taught through the Discussion Method. Yet the full implication of these words cannot be gleaned through appearances alone. As an incoming freshman, all I really knew was that the College was unique in its approach and that it was truly Catholic. I had no idea what it had in store for me, nor the ways in which it would form my mind and my soul. The longer I was here, though, the more the change became manifest in all aspects of my life — intellectual, spiritual, and personal.

On the intellectual level I found that, as time went on, the readings got easier, and my desire to learn became greater. For any given class, no matter the subject, once I began to see the big picture, I gained a new appreciation for material that had previously been a struggle. It is unlikely that I will get an opportunity to ponder truth again such as I have here, but now that my appetite has been whetted, I know that I will not be satisfied to ever stop learning.

On a spiritual level, through my years here I was blessed with numerous opportunities to grow in my faith, with the counsel and example of the many great chaplains, faculty, and staff. The College community encourages all students to develop a strong relationship with God and to seek Him personally. As a result, the roots of my own faith have reached deeper and become stronger, and I am ready to go into the world with courage and fortitude.

On the personal level, as a prefect I have gained a greater sense of the common good of the College by fostering the community life on campus. I have learned through this leadership role to keep an eye out for the needs of others, even those that come before my own. I have thus been able to establish true friendships which I know will last for the rest of my life.

“As an incoming freshman, all I really knew was that the College was unique in its approach and that it was truly Catholic. I had no idea what it had in store for me, nor the ways in which it would form my mind and my soul. The longer I was here, though, the more the change became manifest in all aspects of my life — intellectual, spiritual, and personal.”

Now at the end of my time here, I realize why Thomas Aquinas College made my parents so great. The College has given me a strong foundation in virtue. It has provided me with a love of truth. My studies here have changed my very outlook on life, and after graduation I know I will be well equipped to help make the world a better place by sharing what I have learned here.

Immediately following graduation, I will be teaching at a Great Hearts school in Irving, Texas. With a curriculum based on the great books and taught via the Discussion Method, such a school is more than ideal for a Thomas Aquinas graduate. I hope most to help people in my day-to-day interactions, and I see no better way to do that than through teaching the youth. In the long run, I plan on working either at a children's home or a pregnancy center.

I am confident that, no matter the path, what I have gained in my short time here I will carry with me for the rest of my life. I am grateful and indebted to you and to all who have made my education possible.

Miss Smillie is from Helena, Montana.

“Today is a Day Especially to Give Thanks to Him”

The Baccalaureate Homily of the Most Rev. Salvatore J. Cordileone

As with individuals, so it happens with nations, that as they progress through their history, they pass through certain periods of development that are formative stages in their growth and their self-understanding — defining moments in these stages of growth. Thus it was for the ancient people of Israel in their experience of the Exodus event — the defining moment of their self-understanding and their understanding of their God, a liberating God, He came to the rescue to free them from the slavery of Egypt.

They pass through this period of 40 years in the Sinai Desert, sort of a period of growing pains, where God was forming them into a people peculiarly His own, as we heard in the first reading (Ex. 19:3–8a, 16–20b). He was testing them, guiding them, purifying them, so that they might recognize that He is the one true God, not the idols of their pagan neighbors. Most especially, He was winning them to Himself and defining them as His own, with the law that He gave to Moses on the mountain. There He revealed Himself to Moses, and He gave him the law — the *law*, not just a bunch of rules and regulations to help us all get along.

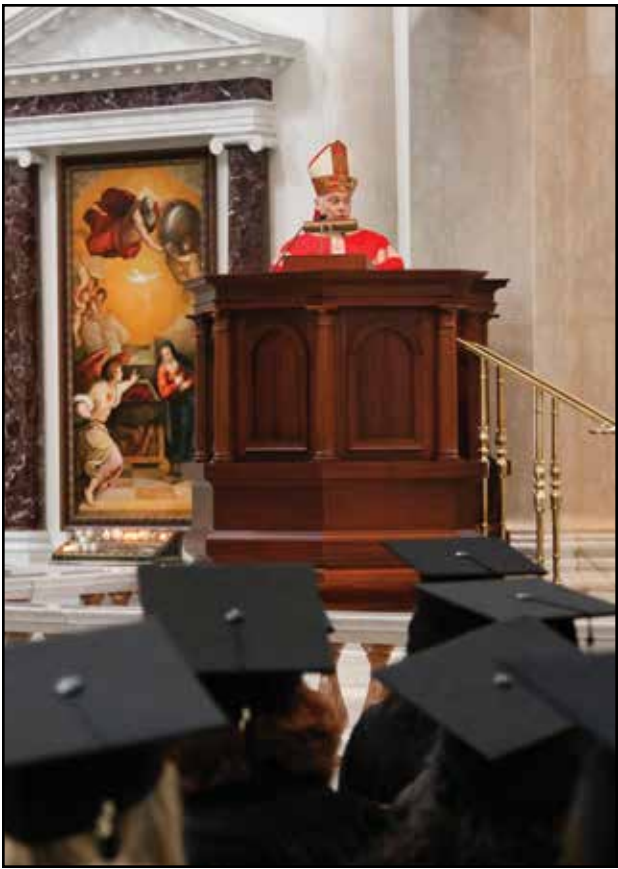
This law came from God, law meaning His teaching, the revelation to Moses of Himself, of His truth, a law that came from above, not of human construction. Moses did not form a committee to come up with laws by which these people could live as a community. God revealed the truth to him in the law that was to be the outward sign of the marriage covenant that He made with them, to show that they belong to Him, and that was to be a light to the nations of the one, true God. They were to obey this higher law, as the outward sign of this covenant.



But we know they had a rocky history. And there was a lot of backsliding. We hear the people cry out to Moses, “Everything the Lord has said, we will do.” But knowing what happens afterward, it sounds kind of like famous last words. They began to envy their powerful pagan neighbors and even began to make covenants with them, which meant that they had to adore their pagan gods.

We cannot do it ourselves. We cannot do everything the Lord has said by ourselves. So God fulfills the covenant in Jesus Christ, so that Christ in us makes it possible. That is why St. Paul speaks of us being justified by faith, as we heard in the Letter to the Romans (5:1–2, 5–8). This is what Our Lord does within us: He makes us just. It is our faith that is the necessary predisposition for this to happen, that is, a living faith, a faith that is informed by good works.

We prayed in the Psalm for today’s Mass, “Worship the Lord in holy attire” (Ps. 96). Looking at this from a New Testament perspective, we can read between the lines here and detect, perhaps, a reference to the baptismal garment, the holy attire of Baptism, when the newly baptized puts on Christ and receives a new life of purity by the forgiveness of sins. That outward baptismal garment is the outward sign of the inner purity that Baptism gives us. The good works that we do are the continual outward sign of our baptism, the signs of this new covenant sealed forever in the Blood of God’s son. We might call it our perpetual baptismal garment, the outward sign of our inner purification and adherence to Jesus Christ.



It is in that way that we can become a light for the world, the light of Jesus Christ.

We know, however, as stated especially in the prologue of St. John’s Gospel, that the world rejected this light. We heard some very heavy, somber words from Our Lord in the Gospel for today’s Mass, heavy words for His followers when He speaks about the world hating His disciples because the world hated Him first (Jn. 15:18–21, 26–27). I think these are words that penetrate our souls very sharply and deeply in the age in which we are living, a world which seems to be increasingly rejecting the light of Jesus Christ, He Who is the Truth, He Who is the liberating God, Who frees us from the true slavery to sin and selfishness and death and destruction and opens for us the path to true peace and freedom. This is the light for the world’s good, and yet the world rejects it.

We must be alert to how the world has made inroads within our own souls, and how in our own ways we may be rejecting the light of Christ, so that His justifying grace can continue to purify us, to make us more perfectly adhere to Him. The world needs us to be this light of Christ, to bring His peace and healing.

Two weeks ago in the office of the readings in the Liturgy of the Hours, we read from the anonymous *Letter to Diognetus*, a reading which always strikes me very sharply with the profundity and the timelessness of the message. In one section of the letter, the author speaks about how the Christian is to the world what the soul is to the body. So if I may cite the somewhat lengthy quotation, the author says:

To put it simply: What the soul is in the body, that Christians are in the world. The soul is dispersed

through all the members of the body, and Christians are scattered through all the entities of the world. The soul dwells in the body, but does not belong to the body, and Christians dwell in the world, but do not belong to the world. The soul, which is invisible, is kept under guard in the visible body; in the same way, Christians are recognized when they are in the world, but their religion remains unseen. The flesh hates the soul and treats it as an enemy, even though it has suffered no wrong, because it is prevented from enjoying its pleasures; so too the world hates Christians, even though it suffers no wrong at their hands, because they range themselves against its pleasures. The soul loves the flesh that hates it, and its members; in the same way, Christians love those who hate them. The soul is shut up in the body, and yet itself holds the body together; while Christians are restrained in the world as in a prison, and yet themselves hold the world together. The soul, which is immortal, is housed in a mortal dwelling; while Christians are settled among corruptible things, to wait for the incorruptibility that will be theirs in heaven. The soul, when faring badly as to food and drink, grows better; so too Christians, when punished, day by day increase more and more. It is to no less a post than this that God has ordered them, and they must not try to evade it.

“We must be alert to how the world has made inroads within our own souls, and how in our own ways we may be rejecting the light of Christ, so that His justifying grace can continue to purify us, to make us more perfectly adhere to Him. The world needs us to be this light of Christ, to bring His peace and healing.”

It is the vibrancy of our faith that helps us respond to this lofty call of the Lord in our lives as His disciples, a living faith, a faith in which the outward experience conforms to the inner reality. Actually, it cannot be otherwise; for life deprived of virtues, refusing to seek the pursuit of holiness — in such a life the faith within eventually withers and dies.

We have come together to celebrate this Mass, this sacrifice of Our Lord Jesus Christ present to us upon the altar, by which He reconciles us to His father, and opens to us the door to justification and salvation. Today is a day especially to give thanks to Him for so many blessings, but most of all for the blessing of justifying faith.

For audio of Archbishop Cordileone’s homily, see thomasaquinas.edu/commencement2016.

Commencement 2016 Keepsakes!



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Taking Courage

What's Next for the Class of 2016

As they leave Thomas Aquinas College for myriad vocations, careers, and further studies, members of the Class of 2016 have no illusions about the challenges facing Christians in today's culture. Nor do they harbor any fears.

"In the world you will have trouble," says Our Lord in the graduates' class quotation, chosen from the Gospel of St. John. "But take courage! I have conquered the world." The College's newest alumni place their confidence not in their own abilities, but in Christ, striving to do His will in their lives.

Whether as laypeople or as religious, surgeons or scholars — with plans firmly in place or still in the early stages of formation — members of the Class of 2016 are resolved to heed the advice of their Commencement Speaker, the Most Rev. Salvatore J. Cordileone, Archbishop of San Francisco: "Believe in God, and respond to the vocation He has given you so that you may become the person He has created you to be."



Business

Brian Schardt, who created a crowdfunding website (CatholicFunder.org) and a musical-instrument manufacturer (Inova Sound) while at the College, will deepen his business acumen this summer through an online program in finance, accounting, and business at Harvard University. ... **Sean Donnelly** will work in an office job for the next year, and then undertake graduate studies in accounting, with the goal of working in contract and salary-cap management for professional sports teams. ... When the CEO of a business-management consultancy, Economics Partners, LLC, asked Admissions Director Jon Daly to recommend prospective employees for his firm, Mr. Daly suggested **Madeleine Lessard**. Now Miss Lessard is moving to Denver to join the company, which is sponsoring her training as a Certified Financial Analyst. ... Following several previous Thomas Aquinas College graduates, **Teresa Letteney** was recruited into the Strategic Sourcing Department at Anthem, Inc. ... **Richard Varadan** is studying for the LSAT this summer, with the long-term objective of a career in real-estate development and restaurant-franchising.

Public Service

Two members of the Class of 2016 are headed to Capitol Hill, where they will work in the U.S. House of Representatives: **Jack Corkery** is interning for the House Government Oversight Committee, and **Anne Gribbin** at the House Energy and Commerce Committee, where she will join a fellow alumna, Mary Bridget Neumayr ('86), the committee's senior energy counsel. ... A lifetime lover of fishing and the outdoors, **Cameron Swanson** will enroll in a fisheries-science program at the University of Minnesota, and then likely work for the state's Department of Natural Resources. ... **Iris Connolly** has accepted a job as an administrative assistant at the police department in Wausau, Wisconsin. She is also applying to become a county probation officer. "At the College I learned how to listen to other people and see where they're coming from," she says. "I think that will enable me to understand the probationers and better help them."

Education

In recent years, several schools, recognizing the excellence of the College's academic program and its students'



passion for learning, have come to Thomas Aquinas College to recruit seniors for teaching positions. This year John Adams Academy — a rapidly expanding, charter high school in Roseville, California, that offers a classical curriculum — has hired five members of the Class of 2016 to its faculty: **Rachel Bertotti**, **Alan Bird**, **Stephen Carey**, **Catherine Pitt-Payne**, and **Melody Van Tassell**. ... The Great Hearts Academies, a consortium of classical charter schools that operate throughout the Southwest, have hired four more new alumni: **Kaitlyn Carlson**, **Mary Rose Dovel**, **Jasmine Natividad**, and **Margaret Smillie**. ... Another three of this year's graduates have found employment with Mother of Divine Grace, the widely heralded distance-learning program founded by alumna Laura Berquist ('75): **Dominique Garneau**, **Elizabeth Mazza**, and **Jessica Pipes**.

Caecilia Shapiro, who worked with dyslexic children for several years before coming to the College, will complete her training this summer for diagnosing and treating children who struggle with this learning disability. In the fall, she will work both independently and with the public schools in Santa Clara County, California. ... **Matthew Heffernan** will teach at Ville De Marie Academy, a private, liberal arts Catholic school in Scottsdale, Arizona.

Priesthood

On August 6 **Edward Seeley** will enter St. John's Seminary in Camarillo, California, where he will study for the priesthood for the Archdiocese of Los Angeles. ... Six days later, **Ryan Truss** will enter Kendrick-Glenon Seminary for his native Archdiocese of St. Louis. "Studying theology draws the students here into a closer friendship with God and helps us to prioritize what is important in life," says Mr. Truss. "It helped me to see the need for the priesthood, and how much priests are needed in the world to bring people the sacraments so that they can love God, grow closer to Him, and inherit eternal life."

Marriage

Less than two weeks after Commencement, on May 27, **Kaitlyn (Carlson)** wed Joshua Brittain ('15) in Our Lady of the Most Holy Trinity Chapel. "My faith was really solidified here," says Mrs. Brittain. "That allowed me to discern what vocation God wanted for me." ... Four other Class of 2016 weddings are already on the calendar, including one between classmates.

Graduate School

Given that the Thomas Aquinas College curriculum is ordered toward theology, it comes as little surprise that two of this year's graduates are pursuing advanced degrees in the "Queen of the Sciences." **Grant Gasse** will



be studying at the University of Notre Dame, and **Louis Knuffke** at Ave Maria University. ... Yet theology is only one of several disciplines that members of the Class of 2016 intend to study at the graduate level. After taking a year to work and retire student debt, **Olivia Cobb** will study mathematics, and **Ursula Engebretsen**, library science. ... **Annemarie O'Reilly** is studying for a master's degree in social work at the University of Southern California. **John Turrentine** expects to teach for a few years, then go to graduate school to study philosophy.

Medicine

Among the members of the Class of 2016 who are pursuing careers in medicine, two hope to do so in conjunction with military service. Upon completing some prerequisite classes, **Michael Shonnard** plans to attend medical school on a U.S. Army scholarship, and **Franz Wall**, dental school as a member of the U.S. Air Force. ... Four of this year's graduates are headed into nursing programs: **Sophia Cain**, **AnnaMaria Masteller**, **Amanda O'Hara**, and **Susanna Kolbeck**. ... **Merlin Conrad** will study to become an emergency medical technician in New Britain, Connecticut, with an eye toward medical school in the future. ... **April Shonnard** is preparing for studies in speech therapy, and **Kathleen Murphy** in occupational therapy.



Technology

"Analyzing problems, coming up with solutions, and reasoning through tough questions at the College has prepared me well for a career in software development," says **Kevin Cotugno**, who seeks to build on his work last summer as a tester for a software-consulting firm. ... While a student, **Leonardo De Bruyn**, who came to the College with several years' experience in the software industry, launched a Web consulting business, LIONbrave, to help pay for his tuition and support his wife and daughter. He hopes to expand the consultancy, but is also considering positions at other firms. ... **Christian Grupp**, who operated a local web-development firm, Grupp Digital, LLC, while at the College, is relocating the company to Jackson Hole, Wyoming, to merge it with his family's business, Grupp Financial, LLC. ... **Sarah Crowell**, who has worked with Mr. Grupp at Grupp Digital, aspires to put her web-development skills to use in the promotion of liberal education.

... and More!

Some members of the Class of 2016 are following professional paths that are unique to them alone: A lover of air travel, **Grace Brennan** seeks to become a flight attendant. ... **Gabrielle Buonocore** is exploring job prospects in youth ministry and catechesis. ... **Maria Pfeifer** will study computer-aided design this summer and fall, which she aims to integrate with her passion for photography. ... **Annalisa Tombelli**, who has previously worked on a freelance basis for the Institute for Classical Liberal Education, anticipates promoting similar endeavors as a communications specialist. ... **Angela Walsh** will return to her home of Banks, Oregon, where she will help her father, a veteran brewer of 20 years, to open a brew pub. "The College has prepared me," she says, "to try to do God's will in every single thing I do."



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Calendar of Events

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

Summer Great Books Program for High School Students thomasaquinas.edu/summerprogram	July 17–August 1
Residence halls open for freshmen.....	August 18
Freshman Orientation.....	August 19–22
Residence halls open for returning students	August 20
Convocation The Most Rev. Robert Barron, Auxiliary Bishop of Los Angeles, presiding.....	August 22

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