

THOMAS AQUINAS COLLEGE NEWSLETTER

SPRING 1999

— New York, New York

Eastside, Westside! Friends Gather For Support of College



The Easter Dinner Dance at the New York Athletic Club

The New York Athletic Club's splendid ballroom overlooking Central Park in Manhattan was the site for the April 9 Easter Dinner Dance sponsored by the President's Council to benefit Thomas Aquinas College. It was the first major dinner for friends of Thomas Aquinas College in New York City. The enthusiastic response of the more than 140 friends who attended suggests more will follow.

Following a cocktail reception, the dinner began with an invocation by Fr. George Rutler, popular author/speaker and EWTN-television host. Tibor Kerekes, Jr. welcomed the guests on behalf of the President's Council.

John Cardinal O'Connor, a long-time friend of the College, was the evening's main speaker. The Cardinal-Archbishop gave the Commencement Address at the College in 1989 and the keynote address at the 25th Anniversary Dinner in Los Angeles in 1995. He rose to a standing ovation following his introduction by President's Council member Robert Monahan. Cardinal O'Connor praised the College as "an extraordinary contribution to the life of the Church in the United States." (See excerpt of remarks, right column.)

Following the Cardinal was Dr. Ronald McArthur, founder and president emeritus of Thomas Aquinas College. Dr. McArthur was introduced by Fr. John Higgins, Class of 1990, who serves as assistant pastor at the Church of the Holy Rosary in the Bronx. Cardinal O'Connor had anticipated Fr. Higgins' presence: "I hope I will embarrass him — because a young man at his age should be embarrassed to have his bishop say this in public — he is one of the finest, finest young priests in the Archdiocese of New York." Dr. McArthur spoke on the importance of the Thomistic tradition in higher education.

The Dinner Committee included Dr. Harry and Mrs. Jean Browne, Tom and Pip Donahoe, Dr. Paul and Mrs. Pat Fallon, Stephen and Tara Hamilton, Frank and Frances Hardart, Jack and June Heffernan, Tibor Kerekes, Jr., Bob Monahan, James and Nancy Price, Madeleine Stebbins, and Susan Toscani. Mrs. Stebbins' presence

at the dinner was an edifying reminder of a wonderful friendship the College has enjoyed over the years: Her late husband, H. Lyman Stebbins, founded Catholics United for the Faith and was the first recipient of the St. Thomas Aquinas Medallion in 1972.

Assisting in dinner details were alumni Paul Cosgrove ('91) on video, Janine Ducharme ('91) on flowers, and Robin



Dr. Thomas Dillon, Mr. Eric Waldman and Miss Catherine Rottier enjoy the festivities.

Kretschmer ('99) and Sean Murray ('98) on hospitality. Vice-President for Development Daniel Grimm ('76) was Master of Ceremonies for the evening event, which National Events Coordinator Ginger Mortensen ('96) had engineered.

The Lester Lanin Orchestra played dance music favorites — swings, polkas, and waltzes — to a full dance-floor of guests, till midnight.

**Cardinal
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John Cardinal O'Connor, Archbishop of New York

Following is an abridged version of Cardinal O'Connor's remarks at the Thomas Aquinas College Easter Dinner Dance at the New York Athletic Club on April 9, 1999.

In 1989 I had the privilege of visiting the College, and I think many people were puzzled that I accepted an invitation to go there when we have so many colleges and universities here. I had read with great care a couple of the senior dissertations there, and I was astonished at the level of achievement of the students writing them. I thought, "What is this school doing that I have been missing for so long?" But I came away from my visit even more astonished by what I saw, by what I listened to in discussions with students, and in exchanges with faculty members that I met.

From what I understand the College has continued to grow since then and seems to me to be making an extraordinary contribution to the life of the Church in the United States. I am not speaking simply of the multitudinous vocations to the religious life and to the priesthood that come from there — that's a marvelous contribution in itself — but of the intellectual stimulation that ultimately leads the student to the truth, with great sincerity, with great intensity. This cannot but one day be indescribably beneficial to the Church.

St. Ignatius of Loyola had a principle with which you are familiar, "Do what you are doing" — give yourself totally and entirely to this person, to this task in which you are engaged. Why am I talking about this in respect to your College? This has been my experience in meeting with your graduates. It was my experience while I was out there. It accounts, in my judgment, for the high level of intellectual activity which is possible there and virtually the norm. There is an intensity of application of the being to the task at hand and the consequent absorption of everything that is meaningful in that task at hand.

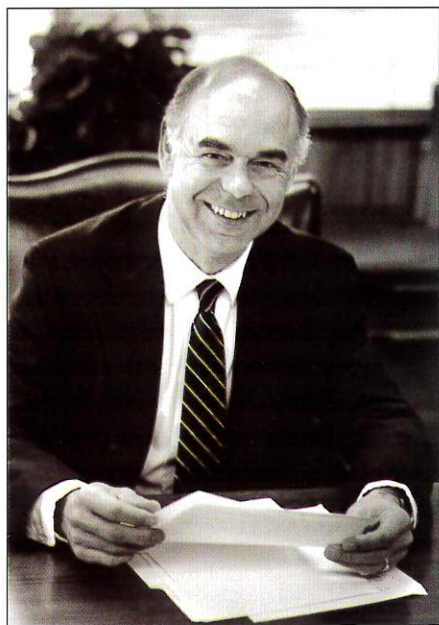
To me it is not quite so extraordinary that a college would develop a Great Books curriculum. Columbia University did it, the University of Chicago did it, St. John's in Annapolis did it. But the dimension at your college is unique because you probe the Great Books through the mind of Thomas Aquinas himself, who perhaps more than any other theologian has brought the mind of Jesus to the theological venture.

Today, I met with the presidents of ten Catholic colleges and universities. The purpose of our meeting was to discuss the document *Ex Corde Ecclesiae*, which reflects our Holy Father's personal vision for Catholic higher education throughout the world. Implementing that document in their institutions is an enormously difficult thing for them to do in this day and age, and I don't underestimate the problems that haunt them.

I introduce the topic only to say that I thank God that there is a place like your College, where *Ex Corde Ecclesiae* is a foregone conclusion — that no one has to ask, "How do we apply *Ex Corde Ecclesiae* to our educational venture?" — because the educational venture is already an explication and a reflection of *Ex Corde Ecclesiae*. Already, your educational venture is an expression of that which is most wondrous, most mystical, most faith-filled, most reflective, not only of *Ex Corde Ecclesiae*, but of the mind of Our Divine Lord Himself.

I thank you so much for what you are doing at Thomas Aquinas College. I hope there will always be a Thomas Aquinas College. Your contributions to the Church and the world are marvelous to behold.

From the Desk of the President



President Thomas E. Dillon

Who Would Have Thought It?

With each new Newsletter, I find myself more pleased and more thankful. For each issue brings evidence of the good things the College has been doing and the progress we are making in serving Christ and His Church. I hasten to add that whatever progress we have made has been the result of the sacrifices and prayers of so many of you and the bounty of grace given to us from Our Lord.

Who would have thought, twenty-eight years ago when our College was founded, that a tiny institution in the mountains of Southern California would come to host a dinner dance in a Manhattan ballroom with 140 friends of the College from the New York region? Who would have thought that the Cardinal Archbishop of New York

would set aside time from his busy schedule and tell us that our "contributions to the Church and the world are marvelous to behold?"

Who would have thought (as the Alumni Profiles on the opposite page attest) that one of our graduates (John Goyette) would play a pivotal role in shaping the curriculum of an American seminary? Or that another (Pip Puccetti Donahoe) would oversee production of a 24-volume catechetical series and represent the Holy See at important United Nations Conferences around the world?

Who would have thought such things? Certainly not I. And yet the pages herein – indeed, each Newsletter – testify to the lasting impact our unique College is having and will continue to have in a world hungry for truth and for genuine leadership.

Each issue, I am proud to profile members of our Board of Governors who have helped make this impact possible. Among our many good friends are Dr. Henry and Carol Zeiter of Stockton, California, whom are featured in this issue. What a privilege it has been for us to count as close friends one of the world's pioneers of eye cataract surgery, and his wife, an accomplished psychologist in her own right – a couple who truly live out their Christian faith.

I am also proud to present with each issue the esteemed lecturers whom we have been fortunate to have speak at the College. Hadley Arkes, the distinguished professor of jurisprudence at Amherst College, came for our President's Day observance in February and delighted us all with his wit and his intelligence as he shared his insights on natural law. You have probably seen his writings grace the pages of the most influential newspapers and periodicals in the nation.

Then, for our St. Thomas' Day celebration in March, Dr. Duane Berquist (brother of one of our founding tutors, Marc Berquist) came from Assumption College in Worcester, Massachusetts, to talk about St. Thomas and the Eucharist. Dr. Berquist has lectured here several times over the years, and we have always benefitted from his erudition.

Finally, in March, we were delighted to have with us Fr. Robert Sokolowski, Professor of Philosophy at Catholic University, one of the world's foremost phenomenologists. Fr. Sokolowski's was the first lecture in the E.L. Wiegand Distinguished Visiting Lecture Program, which was established to bring reputable educators from other institutions to witness the Great Books education at Thomas Aquinas College and St. John's College.

All of these things are continuing signs of our growth and our permanency. We rejoice at these many blessings, but our work is not done. We have so many buildings left to build, so many scholarships to provide – all so that we may continue our mission of Catholic liberal education.

But thanks to you – and to God – it will be done. It is getting done. God bless you for all you are doing to make this important work go ahead.

President Dillon Re-Appointed to Congressional Advisory Committee

Just prior to resigning as Speaker of the House of Representatives in January, Newt Gingrich re-appointed College President, Dr. Thomas Dillon, to a second three-year term on the Advisory Committee on Student Financial Assistance. The Committee offers advice and counsel to the Congress and Secretary of Education on student financial aid matters in higher education.

The prestigious eleven-member committee consists of three members appointed by the president pro-tem of the Senate, three members appointed by the Speaker of the House, and five members appointed by the Secretary of Education. Established in 1986, the Committee was created by an Act of Congress to provide objective, non-partisan, and independent analyses on important aspects of student assistance programs under Title IV of the Higher Education Act.

Dr. Dillon's participation on the Committee is unique because Thomas Aquinas College receives no federal or state financial assistance. The College's financial aid program is sustained almost exclusively from charitable contributions, although its students are eligible to receive Cal Grants and government-backed student loans.

Some of the Colleges represented on the Committee include the University of Virginia, the University of Texas, Boston University, the University of Mississippi, Western Michigan University, and Ohio University. Congressman "Buck" McKeon (R-CA) of nearby Santa Clarita, California, who chairs the House Subcommittee on Post-Secondary Education, Training and Lifelong Learning, had nominated Dr. Dillon to the Speaker of the House for the position.

In re-appointing Dr. Dillon to the Committee, Mr. Gingrich stated: "As I am sure you can imagine, several well-qualified candidates were presented to me for consideration. Your credentials and past experience on the Committee led me to this decision. There is no doubt in my mind that you will continue to make valuable contributions to the work of the Committee. Your willingness to serve in this important capacity is a true service to America."

The purpose of the Advisory Committee is to provide extensive knowledge of federal, state, and institutional programs of post-secondary student assistance and to analyze various performance-based organizations and make recommendations regarding modernization, technology, simplification of law, distance learning and early education and needs assessment for low- and middle-income students.

Progress of New Residence Hall



Upper left: Framing
Lower left: Tile roofing

Upper right: Plywood sheathing
Lower right: Front facade

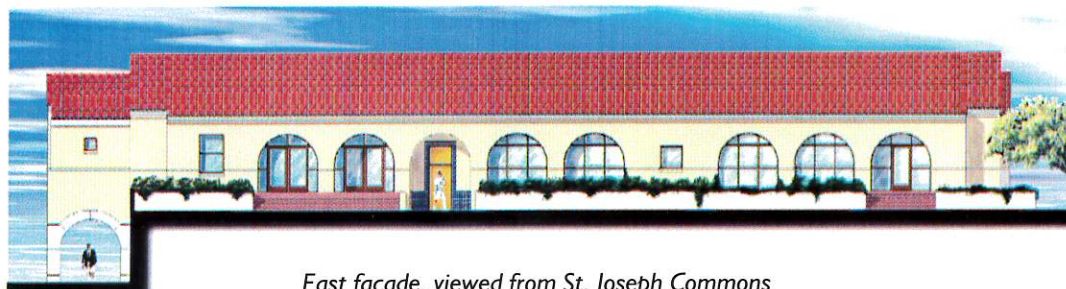
Albertus Magnus Science Hall



South facade, viewed from the academic quadrangle



West facade, viewed from St. Augustine Hall



East facade, viewed from St. Joseph Commons

As reported previously, construction has commenced on the College's new science building, Albertus Magnus Science Hall, thanks in large part to a recent \$1.8 million grant from the Fritz B. Burns Foundation. The 15,000 square foot building will feature five laboratories (two for biology, two for chemistry, and one for physics) and four discussion rooms. A two-story naturally-lighted atrium will feature a Foucault pendulum, and the corridors will be lined with display cases for scientific specimens and experiments. The building is expected to be completed by Fall, 1999. These architectural drawings are by the Ventura, California, firm of Rasmussen and Associates.

Seminary Professor/Homemaker

A good priest gets people to think. But John Goyette, Ph.D. (Class of '90), Assistant Professor of Philosophy at Sacred Heart Major Seminary, gets *priests* to think. Indeed, into his hands is entrusted the faith of our fathers.

"John's thinking is making a very important contribution to this generation and the next generation of priests that will touch people," said Bishop Allen Vigneron, who doubles as rector of the seminary and as auxiliary bishop for the Archdiocese of Detroit. "The single biggest contribution he has made here is in helping us see the worth of reading primary texts. He had shaped his own teaching that way, and he ended up taking the lead in revising our whole philosophy curriculum."

John Goyette has helped shape the curriculum of a seminary which is the training ground for future priests of the Archdiocese of Detroit. The seminary is home to 90 seminarians, about half from Detroit. As more and more bishops see Sacred Heart's commitment to excellence in education and orthodoxy, seminarians are coming from four other Michigan dioceses as well as from Indiana, Wisconsin, Illinois, and South Dakota. Not surprisingly, the seminary is growing, and vocations are slowly making a comeback.

A priest, to be effective in modern times, must be something of a scholar, says Goyette. "There are so many problems with modernity, that the only way to see them and to explain them is through the study of philosophy," he says. "Not enough priests are sufficiently grounded in philosophy, and the Church itself now realizes this. The intellectual crisis that occurred following Vatican II is one lingering problem that Pope John Paul II is determined to fix. We can see this from his recent encyclical *Fides et Ratio*."

Bishop Vigneron concurs that a sound philosophy program is indispensable in helping to shape future



John and Rebecca Goyette with Elizabeth, Cecelia, and Robert (not pictured, baby Maria)

priests. "Philosophy provides the kind of natural wisdom that has enabled and will continue to enable us to understand the mysteries of our faith. It makes us think through points of contact and the truths of creation," he said.

For his own small part in restoring the intellectual tradition of the Church, Goyette spearheaded a "Great Books curriculum" at the seminary. Since arriving there four years ago, Goyette has helped overhaul the entire philosophy component of the curriculum by rewriting course syllabi to include primary source materials instead of the secondary sources or summaries that previously were used.

He met with such enthusiastic response from his students that he started incorporating more and more original texts into the curriculum. Other faculty members joined him in this endeavor, which Bishop Vigneron and the Dean enthusiastically embraced. Of the 20 full-time faculty members, Goyette is among the one-third who are lay.

Bishop Vigneron has since promoted Sacred Heart Seminary throughout the Midwest, highlighting its

strong philosophy program. The feedback so far has been positive. Many bishops now send their seminarians to Sacred Heart principally because of this new emphasis on philosophy. "We're getting three or four new seminarians a year now," says Goyette.

Goyette's history of philosophy courses now include works by Plato, Aristotle, Augustine, and Aquinas. The crowning course of the curriculum integrates philosophy, theology, literature, and psychology, in which students read such works as Plato's *Symposium*, Aristotle's *Ethics*, Francis de Sales' *Introduction to the Devout Life*, and papal encyclicals such as *Casti Cannubii* and *Humanae Vitae*. Every seminarian who passes through toward ordination must now pass through this coursework. A bachelor of arts degree in philosophy is now a prerequisite to becoming a priest at Sacred Heart.

Goyette came to Sacred Heart while finishing his doctorate in philosophy from The Catholic University of America. While there, he was the recipient of the Penfield Fellowship award and two other scholarship awards for his work in philosophy. He wrote his dissertation on "The Nature of the Theoretical Life According to Aristotle: Wisdom, Politics and Philosophy." He also studied classical Greek, French, and German.

Goyette says he never would have gone into philosophy had he not come to Thomas Aquinas College. "It really put me on the right track. The whole seminar method and the emphasis on primary texts really gives you a broad understanding of the whole intellectual tradition and the fundamental problems and questions that have always been discussed by the great minds."

Goyette met his wife, Rebecca (née Mathie), at the College. Once classmates together, they now raise four small children together. Given what he is doing, both at home and at the seminary, he is destined to be a father of fathers.

UN Delegate of the Holy See



Patricia "Pip" Donahoe meets Pope John Paul II

"Frankly, I never wanted a career. Things just kept ending up in my lap," says Patricia "Pip" (née Puccetti) Donahoe, Class of '78. Bouncing on her lap now are two beautiful children, Andrew Kim and Theresa Kim (ages 2 and 8 months), whom she and her husband Tom adopted from Korea and named after Korean martyrs.

Yet the kinds of things that have dropped into Pip's lap over the years since she graduated from the College are the publication of an acclaimed 24-volume catechetical series, the management of a New York philanthropic organization, and the representation of the Holy See at critical United Nations conferences around the world. She blames it all on the College.

"How else would a young girl from Medford, Oregon, end up in a Park Avenue office and represent the Holy See at international conferences? The College gave me the ability to do these things," she says.

After graduation, Pip obtained her Master's Degree in Religious Education/Catechetics from the Pontifical Institute for Advanced Studies in Catholic Doctrine at St. John's University in Queens, New York, then one of two pontifical institutes in the country.

While there, she began work with Catholics United for the Faith, an organization dedicated to educating the faithful about Church teaching. She was involved in various writing projects and edited CUF's monthly magazine, *Lay Witness*. When CUF had tried unsuccessfully to obtain the rights to reprint an old, but good, catechetical series, Col. William Lawton, CUF's vice-president, and Msgr. Eugene Kevane, one of her gradu-

ate school professors, each told her, "Just write one up yourself — you went to Thomas Aquinas." Pip was flabbergasted, but she plunged in. By the time she was done, she had overseen production of a 24-volume religious education textbook, the *Faith and Life Series*, now published by Ignatius Press. Peter Kreeft and Fr. Joseph Fessio are among those who hail her series.

Her work at CUF caught the eye of Msgr. Eugene Clark, pastor of St. Agnes Church in New York City, who was then a director of the Homeland Foundation. That foundation, established by the late Chauncey Stillman (a long-time Catholic philanthropist and member of the College's Board of Governors) recruited her to its work: managing the art and antique carriage collection of Stillman's estate; making various grants to Catholic educational projects; and supporting the Weathersfield Institute which is dedicated to promoting Catholic culture and intellectual pursuits.

When she protested that she was unfit for part of the job, which required scrutiny of financial statements and accounting methods, the Foundation's president responded: "Look, if you can read Euclid, you can read this stuff." And so she did. In 1990, Pip became the day-to-day manager of all three ventures, while accepting a directorship at CUF.

In the meantime, she was a veritable blizzard of social activity in Manhattan, organizing book-reading groups, play-reading groups, ballroom dance classes ("Flamenco is my favorite," she laughs) and singing gigs for the schola, "Musica Pro Dominum." She also spent more than a dozen years serving as a catechism teacher/advisor for the Narnia Clubs Program in Manhattan and as the founding board member of the New York Catholic Forum, which featured a monthly lecture series.

But in 1995, John Klink, a member of the Holy See's United Nations delegation, recommended Pip to Archbishop Renato Martino, who invited her to join the delegation for the UN Conference on Social Development in Copenhagen. She was thereafter invited to join the delegation for the UN Fourth World Conference of Women in Beijing and the UN World Conference on Habitat in Istanbul. In spite of the controversial subject matter that often was at issue in the conferences, Pip was impressed with how professional most

of the governmental delegates were.

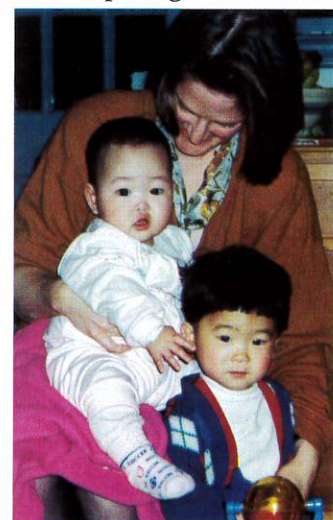
"Even though the Vatican delegation was such a small group, I was amazed at its influence. Other nations really look to the Vatican as their conscience, even if they'd rather the Vatican just go away. They know that, unlike nations, the Vatican is not operating out of self-interest."

She was sorely dismayed to see the American delegation as the big pusher of abortion and homosexual rights. "It was shameful what this delegation under this Administration was trying to do."

Pip's role on each delegation — which ranged from 14 to 25 Catholics from around the world — was the "backroom-deal negotiator." The conference would submit a disputed textual issue to a break-out session, where conflicting parties would try to resolve differences. "Most of our work was in containing the forces pushing bad things under the guise of ambiguous, rights-loaded language, and in speaking out on behalf of smaller, poorer countries who were often handicapped in their participation by the lack of English-speaking representatives and funds."

Pip married Tom Donahoe in 1993, and in 1997, she left the Homeland Foundation to care for their new baby, Andrew Kim. While Pip has finally settled into the career she was first looking for, she has not slowed with her passion for serving Catholic interests. She remains a board member of the prestigious National Catholic Bioethics Center in Boston, as well as of Good Counsel Homes, Inc., an organization that provides homes for single mothers. Further participation in other of the Holy See UN delegations remains a possibility.

"I can't help it I got into all of these things," she quips. "It was Thomas Aquinas College that got me into them!"



Pip with daughter Theresa Kim and son Andrew Kim

The College Board of Governors, Member in Profile:

DR. HENRY ZEITER

"When I was in College, I used to be on my knees in the chapel begging God to let me be a philosopher," says Dr. Henry Zeiter. "But my father said, 'you need to get a life, then you can be a philosopher.'" Henry got a life. In fact, he became one of the nation's foremost eye surgeons. And he also became a philosopher. Nearly everyday, he goes home, turns on his classical music, reads a little of John of the Cross, Teresa of Avila, or Thomas Aquinas, or dabbles in watercolors. Some way to take a father's advice.

Henry is Lebanese, but his family roots were in Stockton, California. In 1898, during the Spanish-American war, his grandmother traveled there from Lebanon to peddle small goods so she could support her five children back home. She made money, retrieved her family from Lebanon, and settled in the region. One son wanted to be a poet. He was pumping gas one day when he realized "you can't make a living as a poet in the U.S." He sold out before the Depression and went back to Lebanon where he became a recognized writer and gave the funeral oration for the Arab world's greatest poet, Kahlil Gibran. He also fathered seven children, the youngest of whom was Henry.

In 1948, when Henry was 14, his family moved to Venezuela to be near family. Henry graduated from high school at age 16, and his father sent him to Assumption College in Windsor, Ontario, near other relatives. There he fell in love with the Great Books and the philosophy of St. Thomas Aquinas. It was also where his father impressed upon him the need to do something practical with his classical education.

So in his last year of college, Henry transferred to Western Ontario University where he intended to go to medical school. Although he lacked the technical course requirements to be admitted there, the University Registrar gambled that his background as a liberal arts student (he graduated *summa cum laude* and spoke eight languages) would be sufficient. It was.

He excelled in medical school, graduated as a



Carol & Henry Zeiter on campus this spring when Henry was honored for service to the Board of Governors.

Wunderkind at age 23, and did his residency in Detroit in ophthalmology. In 1962, he relocated to Stockton where so many of his secondary family were living and became the founder and president of the Zeiter Eye Clinic Surgicenter.

Henry's innovations in cataract surgery made him famous and soon ophthalmologists from around the country were beating a path to his door to learn about his techniques. Over the next 35 years, he would perform more than 30,000 operations for cataracts, glaucoma, corneal transplants, and other disorders of the eye. He became widely published in refereed journals, belated to a host of prestigious medical associations, was elected President of the San Joaquin Medical Society, and gave clinical training throughout the world.

But Henry always saw medical knowledge as a good that must be shared, not just in the United States, but in poor areas of the world. For more than 15 years, he served as a visiting surgeon with Orbis Eye Missions in the Far East, performing eye surgeries and training local surgeons. He did the same in Bulgaria and in his native Lebanon, where he worked with the head of the medical society and the American University to set up a surgical demonstration project through the American University in Beirut. He set up a charitable association in one of the villages to help cover medical supplies and surgeries for indigent sick people.

But that is only half the story. While he was doing his residency training at a Detroit hospital, he met

Carol, a young nurse who was working towards her master's degree in pediatric nursing education. He thought he'd test her mettle by taking her to Verdi's *Requiem* on their first date. "It turns out she knew more about it than I did," he said. She also told him about her penchant for Thomistic metaphysics. On that first date, he pronounced, "I'm going to marry you." She said, "You're crazy - you're not even in love!"

Of course they fell in love, and they did marry, and Henry uprooted Carol from her native Detroit to Stockton, where they raised four children. But Carol never was idle. While her children were in school, she obtained a Masters in Counseling and Psychology from the University of the Pacific and then launched a 20-year career as a Marriage, Family and Child Counselor. She retired last October, having counseled thousands of people on the gamut of life's most troubling issues. She would often reap the fruits of her efforts when people would stop her years later and say, "You're the one who saved my marriage."

Carol also found time to polish her tennis game and is part of a ranked area doubles team that is undefeated this year. (She has a 4.0 rating which she says she struggles to maintain: "At my age, I'm only going to get worse!") She is past president of the Stockton Symphony League, of which she has been a long-time member, and has been active in the Girl Scouts, the Child Abuse Prevention Council, and the Chamber of Commerce.

Together, Henry and Carol have established a Homeless Shelter in their names, and they direct a charitable foundation that provides scholarships for needy students. They were also the driving force behind the Stockton Chorale and Chamber Music group, which was on its way out until they undertook to bring it back.

In 1986, Henry was elected to the Board of Governors of Thomas Aquinas College, where he serves as chairman of the Curriculum Committee. Two daughters, Suzie and Camille, attended the College. Suzie, who graduated in 1987, married classmate Tony Andres, who now teaches at Christendom College in Front Royal, Virginia. Their oldest son, John, practices ophthalmic surgery with Henry; their other son, Phil, is an architect in Grass Valley, California.

An Interview with Dr. Henry Zeiter

Q. *Have you always been serious about your faith?*

Yes. I was born Catholic from the Maronite section of North Lebanon and can trace my Catholicism to the Apostles. God has been most kind to me. I've never doubted my faith. My most memorable day was my First Communion.

Q. *People say you live a highly structured life. Is that true?*

I'm like Immanuel Kant in his daily walks at Königsberg. You can set your watch according to my schedule. I rise at the same time, I pray at the same time, I play tennis at the same time, I work at the same time. I even hit the same boulevard intersections at the same time.

St. Thomas says, "To know is to order." I don't think you can lead a decent life without being organized. No one should ever have to reinvent any wheel. I found a schedule that works, and I try to stick to it.

I try to make time for leisure. Leisure is a wonderful thing. How can you listen to Beethoven or Bach without thinking about God? How can you deepen your spiritual life without having the chance for prayer and contemplation? You need good books to live a good life. And you need time, so you can read good books. And you only get time if you schedule for it. It's hard, I know, but you gotta do it.

Of course, I realize that you have to make a living first. You just need to realize that money is not that important. I can see it, love it, and dismiss it, because I know that life is more important than a career. I've never seen a U-Haul following a hearse. It's OK to be a capitalist but only so long as you're a philanthropist.

Q. *How did you find out about the College?*

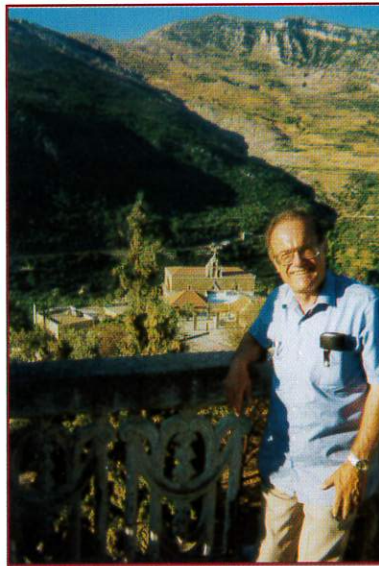
Completely providentially. When Suzie [my daughter] was in high school, she was getting all sorts of college literature in the mail. One day I got the mail, and I saw this Bulletin from Thomas Aquinas College. I opened it up and read it and said, "This is a dream I'm having. This cannot be true. There is no

such place. But just in case there is, I'd like my daughter to go there." All I had to do was see the courses and the books, and I could tell what it was all about because I had done the same on a somewhat disorganized basis as an undergraduate.

But I knew the only way I could get her to go there was to say nothing. My daughters are notoriously stubborn. So I never said anything about it. Then Suzie says, "Daddy, there's this College called Thomas Aquinas — you know, my confirmation name — and I want to look into it." I said, "Oh, that's nice, dear." And then I said to myself, "Oh, thank you, thank you, Lord!" Then, Tom Susanka [the Admissions Director] came for a visit, and the rest was history.

Q. *You still keep up your reading?*

Of course. I specialized in ophthalmology because it was limited to only one organ in the human body. I knew I could master it quickly and then spend the rest of the time with philosophy. I read constantly. I love St. John of the Cross, St. Teresa of Avila, Etienne Gilson, and Garrigou-Lagrange. I love Jacques Maritain's *The Degrees of Knowledge*, and Karol Wojtyla's doctoral dissertation, *Faith According to St. John of the*



Dr. Zeiter on the terrace of his home in North Lebanon overlooking the village church of the Kadisha (Arabic for "Blessed") Valley, named for the 23 monasteries once located there.

Cross. What masterpieces! I also love the Stoics. They make you patient with the turns of life. They are calming. I need that. I'm an excitable person.

I've got Fr. Copleston's nine-volume set on the *History of Western Philosophy*, and I go through that all the time. I just finished *Introduction to the Devout Life* by Francis De Sales for the fifth time, and it is wonderful! I also try to get through Pope John Paul II's prayers and devotions and *Self-Abandonment to Divine Providence* by De Caussade. That self-abandonment stuff is a hard thing to do for an active guy like me, but it's absolutely critical. It was a present to me from Ron McArthur. He thought I needed that. God bless him!

I just entered the Third Order of Carmelites and am really involved with St. Teresa right now and with the rules of the Carmelite order. It's wonderful!

Q. *What do you see in the future of the College?*

It's going to stay around for a long time because the need for it is extreme. Anybody who recognizes the value of the College can't possibly work enough for it or give enough money to it to keep it going. These young people are going to be very important in the re-Christianization of the United States. It's the only College that teaches Western culture in its totality and that's important because Western culture and Catholicism are inseparable.

When I used to go to poor areas of the world, I never wanted to give them a fish; I wanted to give them a fishing pole. I think the same thing is going on at the College. It's a place that teaches people how to fish.

Q. *What is the biggest challenge presented to the College?*

A present challenge and a future challenge. The present challenge is to have enough money to keep going and to finish building buildings. The future challenge is to stay on course and to not get diluted with newfangled ideas.

I love Thomas Aquinas College. I just love it. I love everything it stands for. How can I not help them? It stands for everything I ever believed in.

* * *

The Novelty of the Tradition

Dr. Hadley Arkes is Edward Ney Professor of American Institutions at Amherst College in Amherst, Massachusetts. He is the author of five books, including *First Things* (1986), *An Inquiry Into The Principles Of Moral Judgment* (1988), *Beyond the Constitution* (1990), and *The Return of George Sutherland: Restoring A Jurisprudence Of Natural Rights* (1994). He writes a monthly column for *Crisis Magazine*, and his articles regularly appear in the *Wall Street Journal*, *National Review*, and *First Things*, which took its name from his book. Following is our abridged version of a lecture he gave at the College in commemoration of President's Day on February 19, 1999, "On The Novelty Of The Tradition."

G. K. Chesterton once remarked that the Catholic Church saves a man from the degrading slavery of being a child of his own age. He also observed once that the purpose of education was to make young people old, to instruct them in the wisdom cultivated by the ages. Before they had arrived on the scene, he might equally have made the contrary point, expressed by Harry Truman, that the only new thing is the history we haven't read yet. Chesterton might have said, quite as aptly, that education makes us new, or renews us, when we discover in something old something quite strikingly novel. It may be something we haven't read before, or it may be in our politics that we are suddenly struck with the implications which spring from an old constitution. We encounter implications we haven't expected, or you might say, principles we had thought to be settled suddenly beget some unsettling surprises.

To borrow from Chesterton again, the world, especially the modern world, has reached the curious condition in which one might almost say that it's wrong, even when it's right. It continues to a great extent to do many sensible things, but it's rapidly ceasing to have any sensible reasons for doing them. It's always lecturing to us on the deadness of tradition, it's always living entirely off that tradition, it's always denouncing us for superstition; and it's own principal virtues these days seem to be entirely superstitious. And so, as Chesterton argued in this vein, modern people express a revulsion from cannibalism, but they no longer seem able to explain the reason behind the revulsion. The modern man is more likely to say, "Well, we just don't do that here. Not in our club. You know, not in Park Avenue; maybe New Jersey, but not here!"

The matter could be explained more readily with Aristotle by the critical differences that separated human beings from other animals. This understanding was fortified by the religious conviction that human beings are made in the image of something higher. But as Chesterton remarks, "the modern theorist will defend his own sanity with a prejudice. I don't know why we do it, we just do it!" The medieval theologian could have given you a reason. Now, yet again, the language persists. I have friends in the Academy at Amherst who've taken as their own reigning aphorism that line of Nietzsche's, that 'God is dead, and therefore everything is permitted.' But these are men and women of large social sympathies, and those sympathies encompass even those vagrants in the gutter, those homeless people. Yet, my friends look at those people in the gutter and say there's a certain sanctity about those people. And we say, "Sanctity? Sanctity? Well, that seems to be a word that's kind of redolent of, um, the *sacred*? That seems to be a word that's rather anchored in a religious tradition that seems to have been obscure to you."

Now, my friends in the Academy, as I say, are people of large social sympathies, but I simply point out there is no way they can give the same account of the wrong of slavery and the wrong of the Holocaust. And though they may be people, as I say, of the widest social sympathy, they may be hard-pressed to explain why that torpid thing who walks on two legs and conjugates verbs is anyone who claims any special sanctity for his life and any claim, then, to be the bearer of rights.

Now, I disclose here nothing novel, but if we follow out this path of reflection, the recognitions may be jarring. For we realize again that even people who use the language cast up by a tradition may be utterly cut off from the premises, or the understanding that explain the rituals that they're practicing. For example,



Hadley Arkes, Ph.D.

does anyone think that most American students could answer this question: Why do we have in America, government by the consent of the governed, a regime of free elections? Is it because: (A) It is the form of government that most people happen to prefer; or (B) That there's something good in nature, something good in principle, about this form of government that makes it the only rightful form of government over human beings? If this form is good only because most people prefer it, does it cease to be good when most people cease to prefer it?

Our students seem inclined to say it's good because most people prefer it, but then they realize that they would rather say that there's something good in principle about it. Human beings do not deserve to be ruled in the way that we rule dogs and horses, but they can no longer say, or no longer know how to say, as the founding generation knew how to say, just why this form of government was, in principle, good. Or, what principle? And how do we know it? When it comes to

"Modern people express a revulsion from cannibalism, but they no longer seem able to explain the reason behind the revulsion. The modern man is more likely to say, 'Well, we just don't do that here. Not in our club. You know, not in Park Avenue; maybe New Jersey, but not here!'"

giving an account of that principle, our students, and even our best students, are betrayed by their own language.

As the Founders and Lincoln understood, the right of human beings to be governed by their own consent sprung from that proposition, as Lincoln called it, with which this country was conceived and dedicated, and that was the truth proclaimed in the Declaration of Independence, that all men are created equal. The students say, "The Founders believed that all men are created equal." The same students would never say, in fact they'd think it rather queer if anyone said, "I believe that the square on the hypotenuse is equal to the sum of the squares of the two adjacent sides." The Founders would have thought it just as queer to say that they "believed all men are created equal" because they had spoken of that proposition as a self-evident truth, meaning, of course, not a truth evident to every self-happening down the street, but a truth of what Aquinas called a truth that was "per se nota" – something that had to be grasped in itself as a ground for grasping any other explanation or demonstration.

We see the same point from a different angle if we recall John Courtney Murray's argument that the atheist and the theist agree on the problem. The atheist doesn't mean to reject the existence of God in New Jersey. He's not saying, "It's not there for me but it may be there for you." He means to deny the presence of God everywhere, to deny it absolutely, deny it

as a necessary and universal proposition, to appeal to a transcendent standard and to the logic of a necessary truth. But to speak in that way is to back into the sense of what Aristotle had identified with the capacity to know universals. And, as Aristotle suggested, that kind of understanding marks something that was nearer to the divine in reason itself. But just consider, to know a necessary truth was to know a proposition not bounded by space and time. And, of course, there was nothing material about a proposition, it had no moving parts, it was not subject to decomposition. And so, there's no reason to think that the Pythagorean theorem would decompose with the death of Pythagoras, who first called it forth. But to speak of things that are changeless through time is to point us to the distinction between the things that always are, and the things that are ephemeral; between the things that are permanent and the things that are shifting or contingent.

Lincoln remarked in a famous passage, "All honor to Jefferson, who took the occasion of a revolutionary moment, the Declaration of Independence, to articulate an abstract truth applicable to all men and all times." That is the critical difference between our age and that of either Lincoln or Jefferson. The conviction seems to have fled from the understanding of the educated classes in this country that there are indeed permanent things in the domain of morals and law, things applicable to all times and all places. Remember, the Declaration of Independence proclaimed the right of a people to change their form of government as it suits their interests or their safety. This right of a people to alter their form of government becomes compelling in those instances when a government becomes destructive of the ends for which governments were instituted in the first place. But, one thing in this arrangement was never contingent and never changeable: The right of a people to change their government would itself never be subject to change.

That is a secret that does not comfortably speak its name. That the students who come to understand Hamilton or Aquinas or Lincoln would be made, in that education, just a bit smarter and better, and by better we don't mean merely verbally acute or analytically quick. People can be quick without being good. As Samuel Johnson recognized, all education must turn itself into moral education. And, as Johnson said, "You can be with a man for years without knowing how good he is at hydrostatics; you can't be with him for minutes without forming some estimate of his character." We can train people in the principles of engineering, but they might employ their arts in the style of Hitler's engineers, in transporting people to gas chambers. And so, apart from instructing people in the principles of engineering, their education should encompass some instruction in the principles of judgment, which is to say, the principles that tell them of the regimes or the ends for which it would be indecent to employ their arts as engineers.

With that sense of things, we still treasure the hope. As a friend and colleague once put it, we can produce, through an urbane education, people who cannot be bought and cannot be fooled. And we think we have taken a long step towards people who cannot be bought when we produce people who cannot be fooled; and they're not fooled, they're not taken in, even by their own arguments when they're less than compelling. And one way of cultivating that disposition, I suppose, is to cultivate a sense of respect for the integrity of argument, regardless of who is making it. And we do that when we show our willingness to defend the integrity of certain arguments, even when their authors are no longer here to defend themselves.

Plato put forth a fetching argument in the *Meno*, that learning is mainly a matter of unlocking what was already within us. What we used to call the laws of reason and nature are part of those permanent things, the things that are always with us, and when we speak of restoring that sense of the natural law, we mean that we would try to recover in our own understanding those traditions of moral and natural reasoning that were once the staples of the literate in this country and in Europe. It would be for us a task of remembering, as a people, the things we once used to know.

St. Thomas Aquinas and the Eucharist

Duane Berquist, Ph.D., is a Professor of Philosophy at Assumption College in Worcester, Massachusetts. He is the brother of our founding tutor, Marc Berquist, and has lectured here several times over the years. The following is abridged from a lecture he gave at the College in celebration of St. Thomas Aquinas Day on March 5, 1999:

St. Thomas gives many reasons for many things about the Eucharist in many places. But the reasons he gives in his *Commentary on the First Epistle to the Corinthians* are noteworthy for their abundance and especially for their distinction and order. He gives reasons in five ordered steps, which I would like to address.

1. The Necessity Of The Eucharist.

Thomas first explains why the Eucharist, together with Baptism and Confirmation, is necessary for the spiritual life. He says:

It should be known that the sacraments are instituted on account of the necessity of the spiritual life. And because bodily things have certain likenesses to spiritual things, it is necessary for the sacrament to be proportioned to those things necessary for the life of the body in which there is first found generation, which Baptism is proportional, by which someone is regenerated into spiritual life.

Second, for bodily life is required growth, by which someone is brought to a perfect size and power. To this is proportioned the sacrament of Confirmation in which the Holy Spirit is given for strength.

Third, for bodily life is required food, by which the body of man is sustained and likewise the spiritual life by the Eucharist.

St. Thomas is saying that Baptism, Confirmation, and the Eucharist are to the spiritual life as birth, growth, and nourishment, or food, are to the life of the body. This, of course, is what our Lord suggests when, in John 3, He tells Nicodemus "Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God," and what He says later in John 6: "For my flesh is food indeed and my blood drink indeed."

2. Why Christ Is Present In The Eucharist.

Inasmuch as St. Thomas shows that the Eucharist is necessary as spiritual food, he then shows why Christ is present in the sacrament, according to His own substance, and not just by His own power. He states:

It should be noted that the one generating is not joined to the one generated according to its substance, but only according to its power. But food is joined to the one nourished through its very substance. Whence in the sacrament of Baptism, by which Christ regenerates us for salvation, Christ is not there according to His very substance but only according to His power. [But in the Eucharist] Christ is now present, where first was the substance of bread and wine, by transubstantiation.

St. Thomas elsewhere explains why Christ is contained in the Eucharist, but not in Baptism. He first considers a difference between bodily generation and bodily food:

It should be considered that in a different way the one generating is joined to the one generated, and in another way nourishment or food is joined to the one nourished in bodily things. For the one generating is not by his very substance joined to the one generated but only according to likeness and power. But food is necessarily joined to the one nourished by its very substance.

And then in the same chapter, he adapts this difference to Baptism and the Eucharist:

Whence spiritual effects might correspond to bodily signs, the mystery of the Word made flesh is joined to us differently in Baptism, which is spiritual generation and in another way in the sacrament of the Eucharist which is spiritual food.

And then he draws the conclusion:

In Baptism is contained the Incarnated Word only according to its power, but in the sacrament of the Eucharist it is contained by its very substance.

Elsewhere, he states:

This is fitting first of all to the perfection of the new law. For the sacrifices of the old law contain that true sacrifice of the passion of Christ only in



Dr. Duane Berquist

figure: "The law had the shadow of future goods." (Heb. 10:1). Therefore it is necessary that the new law, instituted by Christ, have something more. It contains the one suffering or undergoing, not only in signification and figure, but in truth. And therefore this sacrament that really contains Christ is perfection of all the other sacraments, in which the power of Christ is partaken.

The second reason is that this belongs and is fitting in the love of Christ, from which He assumed a true body or nature for our salvation. The philosopher says, "And because it is most of all proper to friendship to live together with one's friends." Christ promised us His bodily presence as a reward: "Where the body is there the faithful shall be gathered." But also He did not want us to be destitute of His bodily presence in the pilgrimage. But through the truth of His body and blood, He joined himself to us in the sacrament. Whence He Himself says, "Who eats my flesh and drinks my blood remains in me and I in

St. Thomas shows that the Eucharist is to the spiritual life what food is to the life of the body. "For my flesh is food indeed and my blood drink indeed." (John 6:55)

him." Whence this sacrament is most of all a sign of charity, and it is a raising up of our hope, from such a familiar joining of Him to us.

3. Why Christ Is Hidden In The Eucharist Under The Outward Form Of Another Thing.

St. Thomas gives three reasons why Christ is in this sacrament hidden under the outward form of another thing. First, it would be horrible to the faithful, he says, if they were to receive the sacrament under the appearances of Christ's own body and blood, because people (he notes dryly) are not accustomed to eat such things. Second, he says, again appealing to common sense, the sacrament would "become mocked by the unfaithful" – charges of cannibalism and so forth would be leveled. But the third reason is especially interesting. He says that Christ is hidden so that "the merit of believing might increase." It is important, he notes, that "one believe the things that were not seen."

In a way, the Miracle at Cana was a sign that prepared the way for the Eucharist. At the marriage feast, Christ turned water into wine, while in the Eucharist He turned wine into His blood. But in turning water into wine, Christ did not keep wine under the outward form of water. For one thing, the miracle would not have served the intention wished by His mother and needed at the feast. Also, there is nothing horrible about consuming wine under the outward form of wine and there is nothing that would allow others to deride Him for doing so. Indeed, this miracle impressed the wine steward and caused His disciples to believe in Him.

But the miracle of the Eucharist, even more than the miracle at Cana, makes it possible for us to merit

in believing. And so it is fitting. As we know from Paul's definition, because faith is of invisible things, just as He shows His divinity to us in an invisible way, so also in this sacrament He shows His flesh to us in an invisible way.

4. Why Christ Is Hidden Under Two Outward Forms In General.

St. Thomas gives three reasons why the Eucharist is rendered under a twofold outward form. First, he says, on account of its perfection. "For since it is a spiritual refreshment, it ought to have spiritual food and spiritual drink because bodily refreshment is not perfected without food and drink." Second, he says, "on account of its signification." The Eucharist is a memorial of Our Lord's passion, where the blood of Christ was separated from His body. Accordingly, it is fitting that the Eucharist be represented as such, the blood apart from the body. Third, he says, on account of the saving effect of this sacrament, which saves both body and soul. That is why Psalm 52, the passion psalm, refers to both the salvation of the body and the soul, and is also why our Lord refers to the same in John 6:6, when he links the Eucharist with the raising up of our bodies on the Last Day.

5. Why Christ Is Hidden Under Two Outward Forms In Particular, Bread and Wine.

St. Thomas gives three reasons for this. First, "because bread and wine are commonly used by man for nourishment, and therefore they are taken in this sacrament, just as water is for washing in Baptism, and oil for anointing in other sacraments." Eating bread and drinking wine makes a lot of sense to an Italian!

"Second," he says "on account of the power of the sacrament. For bread strengthens the heart of man, but wine rejoices the heart of man." This signifies two effects of the Eucharist. The Eucharist gives us the strength to do the will of God and also joy in doing that will. Bread signifies this for bread is called the staff of life. But it is not enough to have the strength to do the will of God; we must also rejoice in doing His will. Now these two effects of the strengthening signified by bread and the rejoicing by the wine is found in Scripture, for example in the Psalms, where we read: "Thou bringest forth . . . wine to cheer the heart of man . . . and that bread may strengthen the heart of man."

St. Thomas' final explanation of why Christ is hidden in bread and wine is that "bread, which comes to be from many grains, and wine from many grapes, signify the unity of the Church, which is put together from many of the faithful." He cites to St. Augustine, who notes that the sacrament of the Eucharist is especially the sacrament of unity and charity.

Other Points.

St. Thomas also elaborates on certain particulars about the Eucharist. For example, he comments on the blessing of the bread and wine, observing that it is a blessing of the fruit of the earth, a blessing which counters the curse laid upon Adam in his labor: "The earth will be cursed in your labor and will germinate spines and other things."

He also sees a threefold signification of the breaking of the bread. First, the breaking signifies the mystery of Christ's passion, because it reflects the piercing He suffered on the cross: "They have pierced my hands and feet, they have numbered all my bones." (Psalm 17). Second, the breaking signifies that He is broken from one to many, just as in the Incarnation in which the Word of God became both God and man. Finally, St. Thomas says that the breaking of the bread "signifies the effect it has on diverse things." He quotes St. Paul, "There are divisions of graces though the same spirit."

St. Thomas also sees a connection between the last words of Christ in Matthew – "behold I am with you all days, until the consummation of the world" – to Our Lord's Prayer, "Give us this day our daily bread." The name Emmanuel (or God is with us), we know, has special reference to the Incarnation, and thereby also to the Eucharist. The Incarnation and the Eucharist both raise our hope that we might see God face to face. They not only show His love for us, but also His willingness to be joined intimately to man. It is fitting, then, that the Incarnation be represented in this sacrament in some outward way, such as in the breaking of the bread.

Phenomenology and Philosophical Thinking

Fr. Robert Sokolowski, Ph.D., is Professor of Philosophy at The Catholic University of America in Washington, D.C. Ordained a Roman Catholic priest in 1962, he is internationally recognized and honored for his work in philosophy, particularly phenomenology. In 1994, Catholic University sponsored a conference on his work and published several papers and other essays under the title, *The Truthful and the Good, Essays In Honor of Robert Sokolowski*. Fr. Sokolowski came to the College as part of the E.L. Wiegand Distinguished Visiting Lecturers Program, which was established to bring distinguished educators to Thomas Aquinas College and St. John's College. Following is abridged from a lecture he gave at the College on March 26, 1999.

I'd like to begin with a rather confrontational claim: That phenomenology can help restore the understanding of being and mind that was accepted in classical Greek philosophy and medieval thought and can still take into account certain contributions of modernity, especially those of science. Phenomenology, in its classical form, understands the human mind as ordered towards truth, and this is the understanding of the mind that prevailed in classical thinking. Phenomenology develops this understanding through its doctrines of intentionality and evidence but with a consideration of modern problems.

This revival of classical thinking is both desirable and important. In spite of the many advantages the modern age has brought us over the past 500 years, it has also contributed to a kind of undermining of our human self-understanding and a skepticism about our ability to know both ourselves and the world in which we live. I think phenomenology can provide an alternative to both the modern and the post-modern predicament because it provides a new understanding of mind as ordered towards truth.

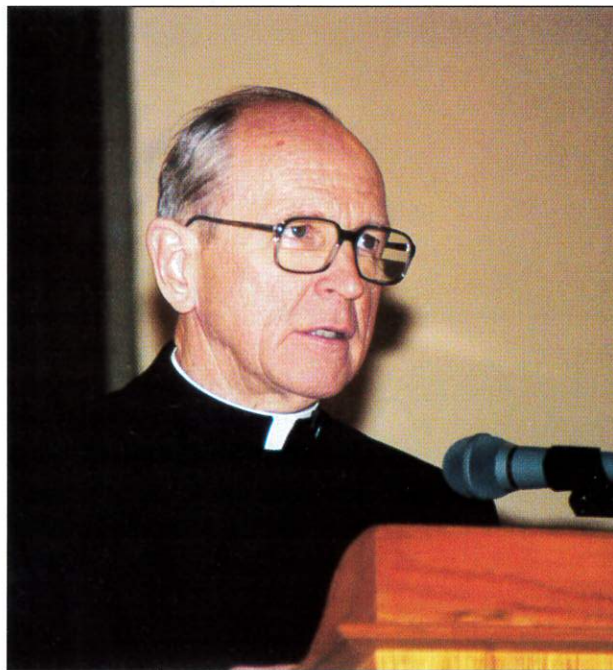
Phenomenology began with the work of Edmund Husserl, whose first major work appeared about 100 years ago in Germany. While other phenomenologists came along after him (such as Heidegger, Scheler, and Sartre), I want to concentrate on him because I think the strengths of phenomenology are found more in him than in the others. He was able to overcome the problem that has plagued philosophy throughout the modern age: The isolation of thinking from being. Sometimes we call that "the egocentric predicament" — the problem of claiming to know only ourselves.

Husserl said that the discovery of intentionality is the central move that establishes the phenomenological movement. He claimed that consciousness is intentional, that is, it is always conscious of something. When we know, we don't just know our own ideas; we know something other than ourselves. This looks like a trivial remark but it contradicts the modern notion that the mind is immediately aware of only itself and of events that occur in itself. Phenomenology claims that consciousness and the mind are *presentational* — they let things become present to us — and not just things like chairs and tables and walls and ceilings, but things like past memories and groups and art and judgments and numbers and mathematical equations. These things are not simply constructs that the mind builds up on the basis of impressions or ideas given to it. The mind is made public; it is with other things and not just with itself. Phenomenology describes these different forms of presentation.

Perhaps Husserl's greatest contribution to philosophy is his treatment of the theme of absence. He gives absence a kind of reality. He shows that all presences are accompanied by absences; all presentation is accompanied by intending something that is not present. This counters the modernists who assert that mind only knows itself.

Husserl says whenever we perceive an object there is a mix in it of parts that are present and parts that are absent. If one side is given to us, we always co-intend the other sides. The presence of an object involves both presence and absence. It also involves sequence. As one aspect comes into presence, the other one slides into absence.

Now there can be different kinds of *absence*. Consider how when a sentence is beginning we already anticipate the end, even though it's not there yet, and how we're all waiting for the period of the sentence



Fr. Robert Sokolowski, Ph.D.

because the meaning isn't clear until that period is reached. And when we come to the end, the beginning has already been gone for some time. It is in this unusual mixture of presence and absence which stretches through time that the identity of the sentence is recognized. Also, a sentence may be given to us even though its meaning is absent, when we don't "get it." The same can be true when we see a painting, say of Matisse. It is physically present to us but it may be aesthetically absent. The painting comes to life when we finally "get it." We see that all of these distortions are actually a part of a pattern that makes sense.

Consider situations where we can turn our minds to something entirely absent to us. We can talk about the Empire State Building and intend that building in its absence. We might do this through words, but we might also do it through imagination and memory. We can stretch our minds towards things that are far away or past or future. What is absent is meant in its absence. In fact, its absence can be palpable, indeed, even

"Phenomenology can help restore the understanding of being and mind that was accepted in classical Greek philosophy and medieval thought."

sorrowful, if it is something we deeply regret, or is the absence of someone we love, for example. And we do not have to account for absence by appealing to a present representative of the thing that we are aware of. The mind ranges over the absent as well as the present. And "being" includes absence as well as presence.

Consider how fiction is different as a kind of absence, even from history. Fiction projects a world that never existed at all. Or consider the definitive absence of someone who has just died. This absence is conclusive; it is different from someone going far away. Or consider the absence we have in a picture. A man might have a picture of his wife and children in his office. But it is not the same thing as just putting their names there. Their names impose a different kind of absence. The picture draws the presence of the person there in a way the name does not. Finally, consider absence in theological issues. The absence of God allows the Incarnation to take place. Only because God is so different from the world can He become man.

Another aspect of phenomenology is the theme of *identity*. Normally in classical philosophy, identity was treated as the permanence of an object through time or the permanence of an object through changes. But there's another aspect to identity that comes out in the presence and absence theme because an object is the same in its absence and in its presence. If we intend the Empire State Building and then go see it, it has the same identity we intended, first absently and now in its presence.

Once I went to see a golf tournament when Jack Nicklaus was playing. I had never seen him play, but I

had read about him. That's one kind of absence. I saw his picture in the newspaper. That's another kind of intending of Nicklaus. And then I went to the tournament, and I saw leader boards with the names of the players, including that of Nicklaus. So there I had another intending of him. Then I saw his famous caddy, and that was a kind of associative intending of him. Finally, I saw Nicklaus. I identified him, but I had been intending him in his same identity even when I didn't see him. I'm sure I was the only guy at the tournament thinking of identity this way!

Phenomenology also concerns personal identity — identification of the self or the ego. Our own identity is especially involved with presentation, since what lets us be human beings is most fundamentally being rational animals. We are what we are because things appear to us and because we can let them appear. We identify things, but we are identified also; we are "identified identifiers."

Now Husserl uses several very interesting techniques to bring out what personal identity is. One such example is the theme of memory and imagination which are similar to one another. He argues strongly against the idea that in memory or imagination what we have is an internal picture that tells us about something past or something non-existent. We tend to think of memory and imagination working like a little movie screen in which we look at images of something past. But he rejects that understanding. In memory or imagination we have a displacement of the self. We double ourselves, as it were.

If I'm daydreaming about something I did yesterday, I am now doubled into the one who was doing what I did yesterday. My identity is not found primarily in my present self. It's found in between myself now and myself then. We have this duality within our own selves. We carry around our past and our future. We live not only in our immediate surroundings, but in the absence of the future and the past, and we see ourselves in that future and past. Indeed, sometimes the memory is so powerful and intrusive that it won't remain past. It becomes present constantly, and that's known as a kind of psychological difficulty. Overcoming that problem essentially involves distinguishing between one's present self and one's past self. And one's identity is the identity that occurs between those two.

Following another level of personal identity, we can sympathize with another person and yet know that the other person is always irreducible to us. Wouldn't it be scary to have someone else's memory come up inside of you? Isn't it odd how when we see somebody we haven't seen for 10 or 15 years that we think of them as somehow alien because we realize they have so many memories that we never shared with them?

Also, the way we are in our body is distinctive. So are the ways in which our various senses work — how touch is reciprocal. When you use your hand to rub your elbow you sort of think through your hand; but if your elbow started the rubbing, then you sort of think through it instead. There's a kind of reversibility of your own thinking within your own body because of the extendedness of your own consciousness and reason. Think about how reason is embodied in the human body — how the self expresses itself through voice; how sign language is conveyed and how it expresses emphasis in lieu of modulation.

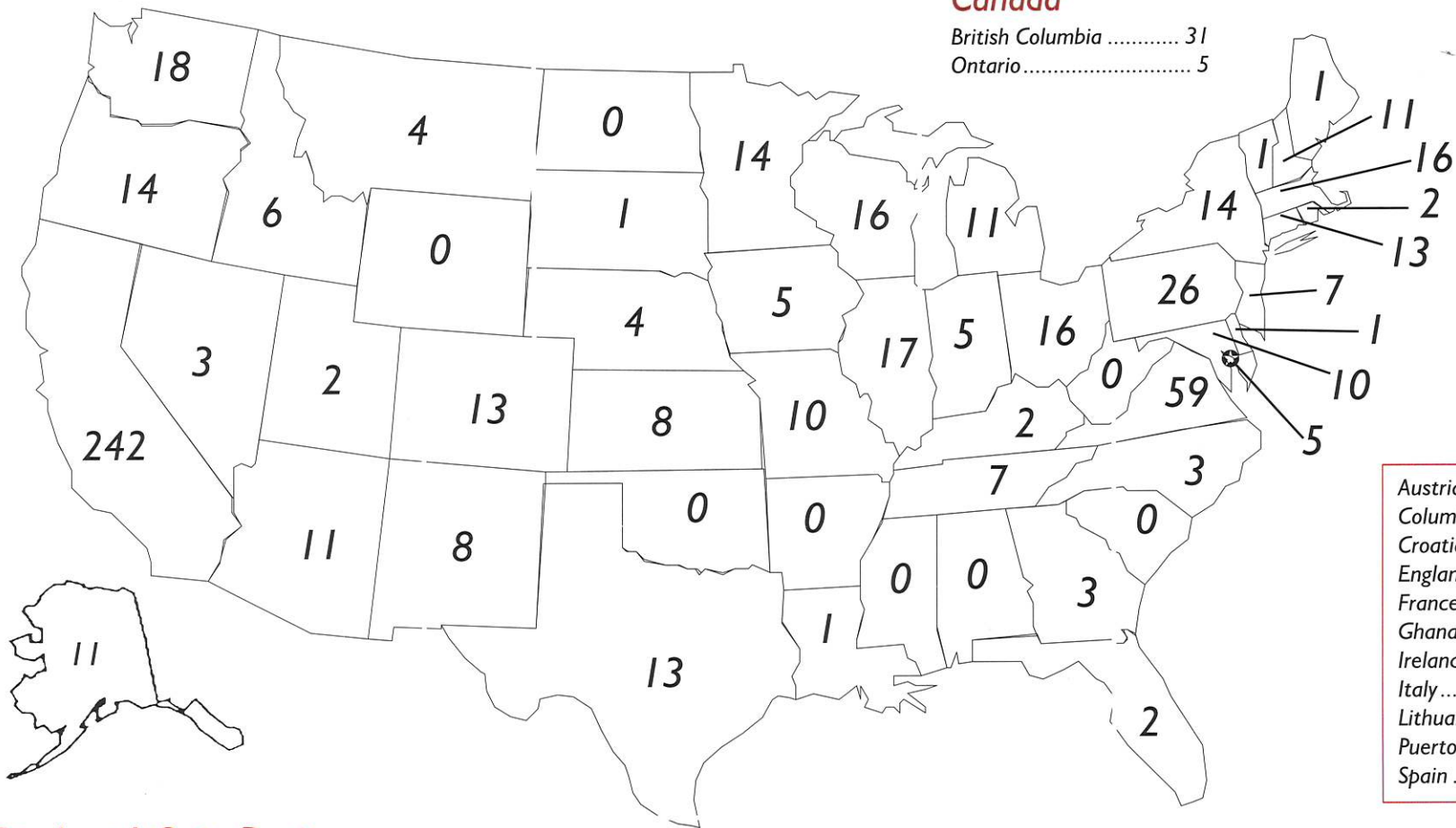
Finally, there are many other ways in which phenomenology can be fruitful. Consider the play of presence and absence in friendship or hostility, or the patterns that occur in gratitude and in envy. Consider the sequences that take place when we redefine a personal relationship, when we are the same and yet not the same, after a particularly disruptive event in our lives. How is a writer present in the words written? How is a footprint or a flag there for us except as still new forms of presence and absence? These analyses will shed light on what it is to be human and in doing so revive the most classical form of philosophy.

Phenomenology is not just a local dialect in the human conversation, nor a temporary amusement, but part of the philosophical conversation that has been with us since reason first became aware of itself in the great thinkers of ancient Greece.

Thomas Aquinas College Graduates Spanning the World

Canada

British Columbia 31
 Ontario 5



Student Life in Review -



April Madness Basketball Tourney

Hamlet

Trivial and Quadrivial Pursuits

Above, clockwise from upper left:

Harrison Emerson drives for "2"; one of the "April Madness" Basketball Tourney teams (l. to r. Peter Hundt, Harrison Emerson, Brian Dragoo, Eric Paget, Jon Mackey, Mike Hurley); Peter Hundt shoots for "3"; David Hendershot ("King Claudius") and Joe Dygert ("Gravedigger"); Liz McPherson ("Queen Gertrude"); Søren Filipski ("Hamlet"); Mary Ann Zivnuska ("Ophelia") and Chris Okapal ("Laertes"); students between classes; a team of rhetoricians waits for its opportunity to play "Trivial and Quadrivial Pursuits," an annual comic game pitting teams of logicians, grammarians, and rhetoricians against each other in answering questions on obscure classical arcana; Ken Robinson, captain of the Logicians.

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Calendar of Events

- Commencement June 12
- Summer Seminar I July 16-18
- Summer Seminar II July 23-25
- High School Great Books Seminar August 1-13
- Convocation Day, Classes Begin September 13

Please call to confirm these dates.

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