Dear Alumnae and Alumni,

It has been a busy fall semester here in the Philosophy Department. Our Senior Seminar was devoted to “Philosophy & Architecture.” Based on Christian Norberg Schulz’s phenomenological approach to architecture, the course asked the seniors to bring their philosophical education to bear on questions of the built environment: What does a house have to look like so that it is appropriate for human dwelling? Can a modern city still reflect its natural environment? But also: What architectural criteria does a church have to fulfill in order to constitute a meaningful space for the celebration of the liturgy? As part of the course, we took a walk through downtown Dallas, under the expert guidance of Lyle Novinski, Professor Emeritus of Art. In this newsletter, Sarah Vukalovć reports on the experience.

Miss Vukalovć also writes on a course that two of our affiliates offered this semester: “Philosophy & Fashion.” As it happens, the Department currently has two affiliates with backgrounds in fashion. We felt this was an opportunity to reflect philosophically on the meaning of clothes, which we wear to conceal our nakedness and—perhaps—to reveal who we really are, or want to be.

On the research side, we are happy to report that Allison Postell has completed her Ph.D. dissertation, under the direction of Dr. Lance Simmons. Dr. Robert Wood reports on the annual convention of the American Catholic Philosophical Association, where he met several UD alumni and learned about their careers. Glenn Chicoine, who is expecting to defend his dissertation in 2014, contributes a piece on a conference that the Franciscan University of Steubenville devoted to Edith Stein, or St. Teresa Benedicta of the Cross. The conference proceedings that just came out showcase in a most impressive manner the contribution of the UD graduate community to Stein studies. We are very proud.

We are proud, too, that Dr. Dennis Sepper recently published a major work on the imagination. The book launch, in October, featured a keynote address by Dr. Eva Brann, of St. John’s College, whose friendship with the University of Dallas stretches back several decades. Another notable piece of news on the publication front: Who would have thought that several UD philosophers are among the contributors to a distinguished Hungarian journal of philosophy?

Our alumnus Michael Barba ’10 shares with the readers of this newsletter the vision of the Austin think tank for which he is working, 22nd Century. It is good to see our young graduates still engaged in and hopeful about American political life.

Finally, this newsletter carries a short intellectual biography of Dr. Frederick Wilhelmsen, whom we know many of our alumni remember with great fondness for his vigorous lecturing style and his evident love of philosophy. Our website will in due course feature the complete bibliography of Dr. Wilhelmsen’s numerous writings.

We hope you enjoy this newsletter. Happy new year! Keep in touch with any news you may wish to share, or with your memories of your time in the Philosophy Department.

Philipp W. Rosemann
Chair

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Upcoming Events:

- January 28, 2014
  2014 Aquinas Lecture
  Rev. Robert J. Spitzer, S.J.
  Open to the Public

- February 19, 2014
  Philosophy, Art, & War
  Don Schol UD ’63
  Open to the Public

- Spring 2014 Semester
  Philosophy Colloquium
  Fridays, 3:30–4:20 p.m.
  UD Braniff Building, B 201
  Open to the Public

- January 28, 2015
  2014 Aquinas Lecture
  Dr. Wayne J. Hankey
  Open to the Public
Frederick D. Wilhelmsen  (1923–1996): A UD Legend

Generations of UD students remember Professor Wilhelmsen as one of the legendary figures in the history of the university. Along with the likes of Louise Cowan, Melvin Bradford, and Willmoore Kendall he helped shape the intellectual character of the University of Dallas over several decades. Moreover, Dr. Wilhelmsen had a special pedagogical gift—the ability to make philosophy come alive in lectures that drew his students in because they felt that their teacher had committed himself in an existential way to the quest for philosophical truth. We are publishing this brief biography for the benefit of the many alumni who still remember him fondly. In addition, our website will soon contain Dr. Wilhemsen’s complete list of publications.

One of the noted American Catholic metaphysicians and Thomist philosophers of the second half of the twentieth century, Dr. Frederick D. Wilhelmsen was also a political thinker. Born in Michigan, in 1923, he died in Texas, in 1996, after a distinguished forty-five year career as a professor, lecturer, and writer.

Professor Wilhelmsen held full-time appointment at four Catholic institutions of higher learning: the University of Santa Clara, in California, the University of Al-Hikma, in Baghdad, Iraq, the University of Navarra, in Pamplona, Spain, and the University of Dallas, in Irving, Texas, where he had a dual appointment in Philosophy and Politics. When Dr. Wilhelmsen taught at Navarra in the early 1960s, he was the only foreigner to hold a chair at a Spanish university. In the eighties, he spent three years in Italy at the University of Dallas Rome campus.

A tall man with a booming voice and a charismatic personality, Frederick D. Wilhelmsen was a dramatic classroom performer. He received teaching awards from several universities and six grants from the U.S. government to teach abroad. His summer teaching included nine intensive sessions at various universities in California, many in Texas, appointments in Mexico, Peru, and Argentina, as well as almost twenty summer sessions at various institutes in a number of towns in Old Castile, Spain. Wilhelmsen also lectured in over forty universities and institutes of various kinds in many countries. A good number of his students became priests, high school teachers, university professors, attorneys, and political analysts. In 2009, three were Catholic bishops. Wilhelmsen’s three daughters and one son-in-law were his students and also followed him into the teaching profession.

Frederick D. Wilhelmsen published seventeen books, four of them in Spanish. The Metaphysics of Love appeared in Spanish and French, as well as English. Man’s Knowledge of Reality was used as a textbook in various universities for forty years. The War in Man (co-authored with Jane Bret) won the Broadcast Preceptor Award. Wilhelmsen also wrote over two hundred and fifty articles. Some of these texts are gathered together in Christianity and Political Philosophy, Citizen of Rome, Being and Knowing, The Best of Triumph, and Los saberes políticos (published posthumously).

Dr. Wilhelmsen’s scholarly work was in the fields of philosophy, political thought, and communications. Dozens of his popular articles span a broader spectrum, particularly the religious and political scene of the second half of the twentieth century. He contributed to many journals in the United States, Europe, and Spanish America, and was one of the founding editors—with L. Brent Bozell and Dr. Thomas Molnar—of the Catholic monthly Triumph. In June of 1970, Wilhelmsen was one of the speakers in Washington, D.C., at the first anti-abortion rally in The United States, which was organized by Triumph. The story of this journal has recently been told by Dr. Mark D. Popowski in The Rise and Fall of Triumph. The History of a Radical Roman Catholic Magazine, 1966–1976 (Lexington Books, 2012).

The American traditionalist intellectual who lived in Spain for many years was held in high esteem by the Carlists (Spain’s traditionalist, Catholic, legitimist monarchists). Various Carlist institutions and associations published two of Dr. Wilhelmsen’s books in political theory, made him an honorary member, declared him philosopher-in-residence, and honored him in other ways.

On the occasion of Wilhelmsen’s seventieth birthday, colleagues, friends, and former students presented him with a Festschrift entitled Saints, Sovereigns, and Scholars. Studies in Honor of Frederick D. Wilhelmsen, edited by Dr. Robert A. Herrera, Fr. James J. Lehrberger, O. Cist., and Dr. Melvin A. Bradford (Peter Lang, 1993).

At the time of his death, Wilhelmsen was remembered in some sixty obituaries and printed eulogies, published on three continents. An award was given in Frederick D. Wilhelmsen’s name in 1997 by the Hernando de Larramendi Foundation (Madrid). The Galardón Profesor Federico Wilhelmsen was for research in the fields of Carlist history and political thought. In 1998, the University of Dallas produced an illustrated volume in his memory entitled Frederick Daniel Wilhelmsen (Eminent Professor and Catholic Intellectual). A Tribute from the University of Dallas. Chapters about Wilhelmsen have been included in a number of books published in the United States about influential twentieth-century intellectuals. Since his death, some of Frederick Wilhelmsen’s articles and excerpts from his books have been translated and published in Spanish, German, Czech, and Polish.

Soledad Drive, a short lane on the University of Dallas campus, is named in memory of Dr. Wilhelmsen’s little sailboat, Nuestra Señora de la Soledad, in which he spent many afternoons on Lake Dallas with colleagues and students.
Gwenda-lin Grewal and John Macready offer Philosophy of Fashion

By Sarah Vukalović ’14

Here, we are reprinting an article that first appeared in The University News, and is authored by Philosophy major and ΦΒΚ Writing Internship winner Sarah Vukalović.

Philosophy and Fashion, an upper-level philosophy course being taught for the first time this semester, has generated significant interest on campus for its combination of two seemingly dissimilar fields. The course comprises two parts: professor of classics and philosophy Dr. Gwenda-lin Grewal focuses on ancient texts, and philosophy adjunct John Macready presents modern philosophical readings.

The structure of the course encompasses an ongoing dialogue between the past and present, allowing for genuine philosophical conversation on topics such as beauty, self-knowledge, and self-expression.

In this aesthetics course, questions of judgment, style, and being abound. The course considers extending the notion of art beyond the most strict sense, perhaps considering the great designers as artists working with a new medium. “We don’t have any preconceived ideas about where we’re headed. We have some general ideas, but what we’re getting in the course is really emerging as we go,” said Macready earlier in the semester. “I think we’re making a case in the course that this topic is important; not only are people interested in it, but also the tradition has something to say about it.”

Students in the course study a variety of texts, from Plato’s Hippias Major to works by Kant and Heidegger. Additionally, they watch films that reflect the philosophical, anthropological, and aesthetic themes explored in the texts.

Considering style and dress as social activities reveals the depth of the subject, and looks at style in terms of the dichotomy between individuality and generality. The class, an unusual hybrid, is unique at the University of Dallas.

“Nobody really looks at it in this direction, because fashion is always thought to be straightforwardly superficial,” Grewal maintained. The course, however, is intimately united with the core curriculum. “The shield of Achilles is a really good example in classic literature, and even Jane Austen novels pay attention to the ways people dress. It’s not that it’s foreign to the core; it’s actually intrinsic,” Macready explained. “[Fashion and philosophy coincide] everywhere,” asserted Grewal. “I mean everywhere.”

The concepts explored in the course are also relevant to the culture of the university as a whole. “The University of Dallas has a dress code, which means that they obviously place some importance on what faculty and students wear. There has been controversy in the University of Dallas newspaper. So people do care about what they wear, and what others wear, because it creates an environment. And I think it’s worth finding out if that leads to self-knowledge or knowledge of the world,” Macready posited.

According to Grewal, the class serves as an intellectual exploration of issues with which students are deeply concerned. “There is so much conflict about what’s right and wrong, and what is appropriate to the academic climate, and, at this university, the religious climate,” Grewal said. “All of these things are sort of brewing in the student body, in their lives. I think a course that actually looks at that and exposes it, and calls it into the court of philosophical examination can only be a good thing.”

The course does not encourage students to adopt a particular mode of dress based on luxury magazines and couture designers. In designing it, the instructors were careful to avoid charges of superficiality. Instead, through readings and discussion, the class attempts to retrieve fashion from the notion of consumerism and to reflect upon it as a mode of self-knowledge. “In a way, when you’re dressed up for the day, you’re dignifying that event, your environment, and others,” explained Macready.
The Seniors Take An Architecture Walk Through Downtown Dallas
By Sarah Vukalović ‘14

This year’s Senior Seminar was devoted to the topic “Philosophy & Architecture.” Sarah Vukalović reports on a walk through downtown Dallas that the seniors took as part of the course, guided by Professor Emeritus of Art Lyle Novinski.

Early this fall, University of Dallas senior philosophy majors visited downtown Dallas for an architectural tour of the city. Professor Emeritus of Art Lyle Novinski led the city walk. The students welcomed the good weather and the opportunity to observe the concretization of the architectural theories they had been studying in class. This year, Senior Seminar for philosophy majors will require research and reflection upon the relationship between philosophy and architecture. Dr. Philipp Rosemann, the head of the Philosophy Department and director of Senior Seminar, selected the topic with great care.

“It seems to me that architecture is something like lived philosophy, or philosophy built in stone. The great architects all have philosophical theories—often very explicit theories—that underpin their work,” Rosemann said.

Rosemann went on to highlight the importance of understanding the philosophy behind the architecture. “Unlike philosophers, who only talk about their theories, architects have the ability to make us live their visions of what it means to worship, dwell in the city, or live in a family home. They shape our physical, social, intellectual, and spiritual lives by habituating us to move in certain types of environments. It is therefore very important to understand the philosophical and, in particular, anthropological implications of architectural designs,” he said. For this reason Rosemann tasked the seniors with discovering the philosophy behind the architecture of the city in which they live.

Upon entering the city, Novinski recalled the development of the land between Irving and Dallas. In the 1930s, the Trinity River was moved nine miles from Irving to Oak Cliff. The surrounding acreage that had once been an uninhabitable swampland became available for settlement, and the whole area from Irving to downtown quickly developed. The Interstate Highway System owes much to the development of the land as well. In fact, when President Eisenhower introduced the system in 1956, its very first segment stretched from downtown Dallas to Irving—Highway 183. This segment was later extended to reach all the way to Minneapolis, making the fifteen-hour trek possible without a single stoplight.

Novinski commenced the walking tour at the Dallas City Hall, a modernist structure designed by the renowned architect I. M. Pei in the 1970s. He then called the students’ attention to the iconic red Pegasus that adorns the top of Dallas’ Magnolia Hotel, which was built in the 1920s by the Magnolia Petroleum Company (later known as Mobile Oil). The Magnolia was once the tallest building west of the Mississippi. Novinski paused in front of the historic Neiman Marcus flagship store before heading to the Arts District.

“In all the cities, the prime mover of culture in the city was the interest of money in great department stores. In Dallas, the founding of the symphony and opera are all connected to money that came in from the great department stores,” Novinski explained.

In fact, Neiman Marcus shared a particularly amicable relationship with the University of Dallas. “When the University of Dallas was formed, Neiman Marcus welcomed us, because we were part of the culture of the city. We also had a gallery, and there were only about three galleries in Dallas. We had one out here in Irving, in a building designed by O’Neil Ford, who happened to be the teenage running buddy of the Marcus boys,” Novinski recalled. The University had instant cache with the department store, and, when the latter held their annual Fortnight
event in honor of a particular foreign country, Professor Novinski would organize a fitting art exhibit in the University of Dallas gallery. The shows often sold out.

In the Arts District, the students considered the architectural theory behind the Dallas Museum of Art, the Crow Museum of Asian Art, and the Nasher Sculpture Center. “The model [of the Arts District] was kind of like New York’s developments in the 60s of Lincoln Center, where you had the opera house, symphony hall, and other theaters all in a concentrated place,” Novinski stated.

There has been much controversy over the construction the Museum Tower, a 42-story residential building that was completed just one year ago. The glare of the tower reflects directly upon the Nasher gardens, destroying the gardens themselves as well as the works of art within them. “My view is that it has to change,” Novinski asserted. “It’s already killing the museum.”

Dallas’s climate has had significant impact upon other architectural developments as well. “Dallas lost its street trade when it put in its undergrounds, which was an idea of the 70s to keep people from having to go outside in the hot weather. The problem was that it was so successful that it killed any commercial or store traffic on the street,” Novinski explained. Dallas’s underground tunnels and stores are quite extensive. In fact, most buildings constructed during the 70s were required to place tunnels beneath the floors. “It’s possible for you to arrive from the freeway to the parking garage downtown, go into the tunnel, go into the bank, work, go home, and never see the city,” Novinski said. “You never experience the city, leaving the street to the underclass people. And that has its own psychological problems.”

Historically, Dallas has not been a residential city. Instead, its growth in the 1950s and 1960s was largely financial; it was an ideal site for banks and insurance agencies. As the city grows, however, the landscape is changing. “All the signs are pointing towards density: Uptown is a good example,” Novinski said. Dallas architecture has spread beyond the Thornton Freeway and largely developed the McKinney area. From downtown to Oak Lawn, new apartment buildings are being developed, and skyscrapers that were empty years ago are being converted into homes. “Dallas has always been a fashionable city. It has basically erased its past, and, for better or for worse, doesn’t hesitate to remodel something more fashionable,” Novinski said.

A bit of history is preserved on the corner of Main Street, however, where all of the architecture of the twentieth century stands in one place. The Wilson Building, a former drug store, belongs to the 1890s. Some of its restoration was carried out by a University of Dallas sculpture graduate. The Neiman Marcus building was constructed in 1910, followed by the Mercantile Building across the street in the 1940s. “The Mercantile Building was the only skyscraper built in America during [World War II], when steel and concrete were hard to get. But it was started, and because of Texas political clout, they were able to secure the materials,” Novinski explained. Finally, the Republic Bank was built in the 1960s. In the 1980s, the Comerica Building was constructed in a less severe aesthetic vision than the black, boxy structures of previous decades.

Before ending the tour at the Cathedral Shrine of Our Lady of Guadalupe, Novinski pointed out the unique Chase Tower, which features a seven-story gap in the center that allows visitors to enjoy the aerial view.

The tour encouraged all of the students to think about the philosophy of architecture and how it relates to the city’s character. From the alienation of the underground tunnel system, to the expansion of Uptown, the city is a rich object of philosophical inquiry. Professor Novinski recommended a number of sites for visiting alumni, including the new Klyde Warren Park, the Arts District, and the Dallas World Aquarium. Novinski added, “Of course, we’ll welcome [our alumni] back to visit the University of Dallas, because we’ve grown, and it’s a beautiful campus. It might be quite different from how you remember it.”
Allison Postell successfully defends her dissertation on virtue ethics

On November 18th, Allison Postell passed with distinction the defense of her dissertation, *What Comes Naturally: The Metaethical Foundations of Virtue Ethics*, which was researched under the direction of Dr. Lance Simmons. Given the renewed and widespread interest in Aristotelian virtue ethics, hers was a timely dissertation. It engaged the considerable debate over how to determine what it means for a human being to act well.

The dissertation sought to explore systematically the various underlying metaethical principles supporting the claim that virtuous human beings live well. The order of topics moved from general to specific: In order to establish what human nature is, the inquiry began by asking what it means for something to be alive. This level of inquiry explored the metaphysical commitments required for any theory of ethics grounded on nature. The inquiry then moved to how practical reason operates in the specifically human life-form. The final level of inquiry explored how human beings acquire species-general virtues in culturally-specific practices.

The dissertation argued that a virtue metaethics which maintains that nature is normative is better equipped to respond to contemporary arguments that “good” is a baldly relative concept than is a metaethics that rejects nature as normative. A good human being, the dissertation argued, is one who actuates the human life-form. This metaethics maintains that “good” is coextensive with the metaphysical principle “actuality”; that in a virtuous person all the powers of the human soul work together to actuate the human life-form; that practical reason operates best when it pursues the ends associated with the agent’s life-form; and that people acquire non-relative virtues through context-dependent cultural practices. The dissertation maintained that, though this is not the only possible metaethics, it is the one that most comports with reason and what our own experience leads us to think is true.

Our department’s warmest congratulations to Dr. Allison Postell!

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**Philosophy & Art**

An Exhibition featuring

**UD Alumnus Don Schol ’63 and Pam Burnley-Schol**

**Gorman Foyer**

February 7–March 4, 2014

*Sponsored by the Department of Philosophy & the Department of Art*
Michael Barba ’10 at 22nd Century

Michael Barba, who is a 2010 graduate of Constantin College with a double major in politics and philosophy, currently works as public policy analyst for 22nd Century. Located in Austin, Texas, 22nd Century describes itself as a “nonpartisan resource” which wants to help citizens navigate their way through the maze of political (mis)information in an age of hyper-partisan politics. Michael sent us the following description of the goals of this organization.

During the Constitutional Convention of 1787, James Madison declared, “I go on this great republican principle, that the people will have virtue and intelligence to select men of virtue and wisdom. Is there no virtue among us? To suppose that any form of government will secure liberty or happiness without any virtue in the people is a chimerical idea.”

22nd Century is a publication that takes these words to heart. 22nd Century was recently founded in Austin, Texas, upon the principle that American citizens are able to arrive at well-reasoned conclusions about good governance if they have accurate information. One obstacle to the formation of good judgment is that major media sources often form an opinion about whether a politician or a political party is good, then publish stories to fit their opinion. This is tempting for the publisher and the citizen: publishers might believe that this is a way to influence public opinion for the better, while citizens comfortably follow the media outlets that reinforce their prejudices.

22nd Century believes that such opinionated reporting has two detrimental effects. First, if the stories we hear, read, and watch do not accurately present the costs and benefits of a proposed law, then we will form inaccurate opinions. As a result, we might support bad policies and oppose good ones, although we believe we are doing the right thing. The second detrimental effect is that citizens become divided—they cannot imagine how anyone could disagree with them because they see that the facts confirm their beliefs. Under these conditions, Americans find it very difficult to understand their opponents. Conversely, it becomes very tempting to resolve this difficulty by suspecting that people who disagree with us are either misinformed or malicious, especially when the media give us sound bites to confirm this suspicion.

22nd Century has set itself the goal of becoming a source of unbiased and easily understood political analyses. Our publications will candidly explain the costs and benefits of particular laws. We hope that readers who understand the costs of a law they support will thereby understand why one of their fellow citizens opposes that law. In this way, 22nd Century will demonstrate that Americans can disagree without being disagreeable. Our next goal is to uncover the values that are latent in citizens’ opinions. 22nd Century will analyze these values, thereby helping citizens to understand each other. Readers of 22nd Century will be better equipped to converse intelligently and civilly with their fellow Americans.

22nd Century was founded by Thomas Martin, President of the Convergence Institute, a philanthropic foundation devoted to the development and support of educational programs to promote positive social change. More information is available at www.22nd-century.org.
A Panel Discussion on Dr. Sepper’s Understanding Imagination

Regular readers of this newsletter already know that Dr. Dennis Sepper recently published a major study on the imagination, Understanding Imagination: The Reason of Images (New York: Springer, 2013). The book, a tome of 542 pages, approaches its topic in a two-pronged manner: on the one hand, its chapters contain detailed discussion of the theories of the imagination defended by several major philosophers, such as Plato, Aristotle, Descartes, and Kant; on the other hand, Understanding Imagination develops a topography of the imagination, describing certain aspects of the mental “landscape” to which it belongs and that it shapes. The book reflects the conviction—largely shared by the faculty of the Philosophy Department—that philosophical investigation proceeds through the history of thought, but is not exhausted by such a historical approach, instead aiming to arrive at claims about the truth of things.

On October 30, the Department organized a panel discussion to launch Dr. Sepper’s book officially. UD colleagues Dr. Robert Kugelmann and Dr. Robert Wood commented on aspects of the book from their respective psychological and philosophical perspectives. The event’s keynote speaker was Dr. Eva Brann, of St. John’s College in Annapolis, who not only has long-standing connections with the University of Dallas, but also authored a book on the imagination herself: The World of the Imagination, which appeared in 1992. Dr. Brann offered a careful appreciation and critique of Understanding Imagination, which generously praised the book’s many strengths, but ended with an epistemological concern: is it possible to offer “the reason of images,” that is to say, a rational account of the nature and characteristics of the imagination, without reducing the latter to reason? “Sepper quite intentionally barely touches the relation of imagining to phantasy, to painting, and to the passions,” Brann remarked. “Might it not be that in relation to these the understanding of imagination requires different rubrics and emphases from those in Understanding Imagination?” The discussion of the imagination, then, will continue, and in his response Dr. Sepper himself outlined several areas of further investigation.

For those who are interested in reading the full text of Dr. Brann’s review, it is slated to appear in one of the next issues of The St. John’s Review (http://www.stjohnscollege.edu/news/pubs/review.shtml).
Existencia: Another Hungarian Connection

The University of Dallas has a well-known Hungarian connection: it has relied on the collaboration of the Cistercian fathers from the abbey of Our Lady of Dallas since it first opened its doors in 1956. The original cohort of Cistercians fled to Texas from their monastery in Zirc, Hungary, after the Communist government there suppressed almost all monastic orders on September 7, 1950. Nine Cistercian monks formed the core of the first faculty; but even now the University has faculty members from the abbey across 114—including, of course, our very own Father James Lehrberger, O.Cist. The ties between Irving and Zirc have remained strong over the years, so much so that the Cistercians of Our Lady of Dallas still officially belong to the now revived Congregation of Zirc. Indeed, the website of the Zirc Congregation shows images of the two abbeys “photoshopped” together! (Check it out at http://www.ocist.hu/index.php?lang=en.)

After the fall of the Iron Curtain in 1989, the severe limitations on religious and intellectual freedom in Hungary were lifted. The Congregation of Zirc took possession once again of its monastery, which had served as a school during the communist years. Intellectual life experienced a similar renaissance. In the field of philosophy, a group of intellectuals around the well-known historian of Greek philosophy, mathematics, and astronomy Árpád Szabó took the initiative to found a new philosophy journal, which they called Existencia. Szabó, who spoke about half a dozen modern languages fluently and published several books in German, had excellent connections with some German colleagues, whom he enlisted for his editorial board. Thus, Existencia was from the beginning meant to be international in scope. The programmatic opening statement in volume 1 (1991) appeared in three languages: English, German, and Hungarian. Authored by Dezső Csejtei and Gábor Ferge, it was entitled “Opening Announcement: An Imperative of Philosophical Revival” and spoke to the editors’ future hopes for philosophy in the new Hungary.

Professor Robert Wood, who discovered Existencia in 2001, has since become one of the journal’s most frequent contributors. No fewer than ten of his articles have appeared in Existencia. This year, in volume 23 (2013), he was joined by department chair Dr. Philipp W. Rosemann, who published an essay on the philosophy of language in the Hungarian journal. And doctoral student Daniel Arioli had a contribution on Heidegger appear in the same volume. UD’s Hungarian connection is alive and well.


By the way, Existencia is the most handsomely produced philosophy journal by far. Printed on watermarked paper, each issue carries a beautiful frontispiece, usually a photograph of a Greek statue. Physically, the journal is an exuberant celebration of the tradition of Greek wisdom. For further information, go to www.existentia.hu.
By Professor Robert E. Wood

At the beginning of November, I attended the annual meeting of the American Catholic Philosophical Association, which was held in Indianapolis this year. The theme of the convention was “Aristotle Now and Then.” I presented a paper on Hegel as an Aristotelian. Three UD graduates attended, and I had opportunities to speak with each of them.

My own paper showed how Hegel understood his *Phenomenology of Spirit* to be an updating of Aristotle, whose writings on the soul Hegel considered unsurpassed. His ontological logic has three sets of categories, beginning in an Aristotelian manner with those that apply in the first instance to sensory surface. The second set deals with underlying essence expressed through sensory surface. The third set brings in the rational subject, who is, in a way, all things, employing formal logic and located within physical, chemical, and ecological systems as a living being whose *telos* is the True in the theoretical order and the Good in the practical order. Hegel's philosophy of nature presents a teleological view of the order of nature against both the Newtonian and Cartesian views that are based on abstractions. His *Phenomenology of Spirit*, following Aristotle's *On the Soul*, treats the structure of the human subject; then, following the *Politics*, it addresses the frameworks within which human subjects develop. It concludes with a treatment of art, religion, and philosophy that ends with a quotation from the Greek *noesis noeseos*. Central to Hegel's thought, but also found in Aristotle, is the notion of identity-in-difference which is also crucial to understanding the Trinity, the Incarnation, and interpersonal relations.

I also attended a paper given by Mary Tetzlaff, who received the Aquinas Medal from the department in 2009 as the outstanding senior philosophy major. The topic of her paper was a particularly difficult sentence in *On the Soul* in which Aristotle states that “it is not yet clear whether the soul is in the body as a sailor in a ship.” Most people’s reaction to that claim, having followed the text up to that point, is surprise, since Aristotle had just advanced the relation between soul and body as that between form and the matter it organizes. Mary’s paper was based upon a very subtle reading of the Greek text (she was a double major in philosophy and classics), so subtle that her respondent, Fr. Arthur Madigan, professor of ancient philosophy at Boston College, declared that her interpretation forced him to re-read more carefully what he had already read many times with puzzlement. Her resolution was that, if anyone holds the view about the sailor in the ship, he has not understood what Aristotle had been saying. One quite significant observation was that the text does not read *kubernetes* or “pilot,” but *nautes* or “sailor”—thus, Aristotle talks about someone not steering but being carried. Her paper received an award for the best young scholar’s paper presented at the convention.

Mary continues to excel. At the Catholic University of America’s School of Philosophy, where she is a doctoral student, she was made manager of the *Review of Metaphysics*—which shows how well she is regarded there.

I met and spoke several times with Lynn Purcell. He and his wife Elizabeth (née Bowie-Sexton Sanders), also a UD graduate with a BA in Drama, hold Ph.D.’s from Boston College and teaching positions near each other: she at Lemoyne and he at a SUNY school near Syracuse. I had the opportunity to have lunch with the two of them several years ago when I gave a talk at Boston College. Lynn, who devoted his dissertation to hermeneutics and liberation theology, is as enthusiastic as ever. The two of them are enjoying their teaching positions.

Between papers, I entered a group talking informally when I noticed someone who seemed familiar. He identified himself as Tom Marré, also an undergraduate philosophy major from UD. Tom received his Master’s degree in philosophy at Tufts and is now studying in the doctoral program at the University of Pittsburgh. He has taken classes with Nicholas Rescher (recent president of the American Catholic Philosophical Association) and knows both Robert Brandom and John McDowell, who are leading a retrieval of Hegel, an endeavor in which Tom has an interest for his dissertation.

Answers to the Philosophy Crossword Puzzle from our last issue.

![Crossword Puzzle](image-url)
Quaestiones Disputatae publishes papers on Edith Stein by several UD philosophers

By Glenn Chicoine, Ph.D. (candidate)

In the following contribution, our Ph.D. student Glenn Chicoine discusses the contribution of the UD graduate community to contemporary studies of the thought of Edith Stein. This contribution is reflected in the recent publication of the proceedings of a conference at which several graduate students from Dallas delivered papers.

On April 23rd and 24th, 2010, I moderated a section of the 2010 Conference on Christian Philosophy at the Franciscan University of Steubenville. The theme of the conference was “Edith Stein’s Finite and Eternal Being.” It featured Sarah Borden Sharkey (Wheaton College) as the keynote speaker. Borden Sharkey has published a number of books and several essays on Stein, most recently Thine Own Self: Individuality in Edith Stein’s Later Writings (2010).

Besides having been working on Finite and Eternal Being as my dissertation topic, I grew further inspired regarding such a conference by attending a text seminar on Edith Stein that my thesis director, Dr. Robert E. Wood, taught at UD some years ago. So I pitched the idea of a Stein conference to Mark Roberts, who coordinates the Christian Philosophy Conferences at Franciscan University. He not only approved, but invited me to present a paper and organize a section. This section had Christopher T. Haley (also of UD) presenting on the book’s aesthetics, discussing the book’s philosophical path from experience to God, and Sr. Marian Maskulak, C.P.S. (St. Joseph’s University) presenting on the book’s Trinitarian ontology. Sr. Marian has a book out on Stein’s pedagogic anthropology, Edith Stein and the Body-Soul-Spirit at the Center of Holistic Formation (2007).

All in all, there were twenty-six papers given throughout the two days. A number of the presenters, respondents, and attendees were academic luminaries, for example, Fritz Wenisch (University of Rhode Island), John Crosby (Franciscan University), Fr. Joseph Koterski, S.J. (Fordham University), George Kovacs (Florida International University), and Nicholas Rescher (University of Pittsburgh). Dr. Wood of UD was committed elsewhere, although he had told me he would have loved to attend. Borden Sharkey’s keynote address was devoted to Stein’s treatment of essence: “Eternal Rest: The Beauty and Challenge of Essential Being.” Besides this address, both Borden Sharkey’s closing remarks and John Crosby’s introduction of her before she made those remarks were stirring.

UD was well-represented throughout the conference. Michael Jones presented “Soul and Metaphor in Finite and Eternal Being”; in addition, five of the nine authors picked for publication from the conference are presently, or were formerly, at UD. For, the proceedings of the conference recently appeared under the title, Selected Papers on the Legacy of Edith Stein’s “Finite and Eternal Being” in Quaestiones Disputatae, the philosophy journal published by Franciscan University (vol. 4, no. 1, Fall 2013). The five authors are William Tullius, “Faith, Reason, and the Place of ‘Christian Philosophy’ in Edith Stein”; Glenn Chicoine, “Present Potential in Edith Stein’s Finite and Eternal Being, Chapter Two”; David M. Cudnik, “How Did Homer Know Achilles? The Artist as Friend and Parent in Edith Stein’s Finite and Eternal Being”; Christopher T. Haley, “Manifesting Meaning: Art, Truth, and Community in St. Edith Stein”; and John Finley, “Stein and Aquinas on the Problem of Individual Being.”

Finally, let us remember Augusta Gooch’s UD doctoral dissertation, which was devoted to Finite and Eternal Being. Defended in 1982, the dissertation was preceded by a first draft (in 920 pages of typescript, no less!) of an English translation of the work. Somewhat belatedly, this translation is soon to be published—online on the website of the International Association for the Study of the Philosophy of Edith Stein (IASPES).

Further information on Quaestiones Disputatae is available at http://www.quaestionesdisputatae.com/.
2014
Aquinas Lecture

The Evidence of Creation from Contemporary Big Bang Cosmology:
Extending the Legacy of Monsignor Georges Lemaître

BY
Fr. Robert J. Spitzer s.j.
of the Magis Institute

Tuesday, January 28, 2014  |  7:30 p.m.  |  Lynch Auditorium
Reception to follow in Gorman Faculty Lounge