

A photograph of a forest path covered in purple flowers, likely a tulip field, with a sunset in the background. The sun is low on the horizon, casting a warm glow through the trees. The path is lined with tall, thin trees, and the ground is covered in a dense carpet of purple flowers. The overall scene is peaceful and serene.

- Reason -

- Faith -

- Search for the Meaning "I" -

Written By Brother Eugene Trzeczieski

Reason - Faith - Search for the Meaning "I"

1. The process of human rationalization is the limiting factor in man that confines him to a clouded perception of that which is and denies him the freedom to be , the primary purpose of the being "I".
2. Inherent in reason is an analysis of that which is visible, a systematic classification of events that is confined to our level of knowledge, so that we cannot rationalize an occurrence unless we understand the previous events that caused it.
3. Reason is bound by its nature of breaking down reality into factors that we can comprehend because the mind cannot grasp the concept of oneness, therefore the use of reason as the engine through which man seeks truth binds man to demand a sequential quality from the knowledge it scrutinizes.
4. Essential to this process is the limiting of all that is to that what it eventually causes or what causes it to be.
5. When an action has caused its proposed effect it no longer exists in view of the new visible effect.
6. All that is, is therefore, contingent on the concept of time.
7. Depending on a given instance of chronological time a human being is constantly and inevitably varying.
8. These changes that occur as a function of time are external and tangible variations.
9. Therefore in sequential time order each change is brought about by a driving force that humans cannot control and the manner in which each person reacts to this interaction of forces contingent upon time, these characteristic elements of the here, the present, will determine the future outcome of one's life.
10. It is true this is the system by which the world propagates and it could be said that man must inevitably adopt it, although it is flawed, in order to reach a decent level of understanding.
11. Yet this claim brings a fundamental dilemma to mind.
12. Is man's ultimate aim the perfection of mundane knowledge?

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13. Is the zenith of human existence reached at the point where all possible knowledge on every possible topic has been attained?
14. Is the primary purpose to know, to understand?
15. We must, in delving into the essence of human existence, pose the possibility of a realm outside of rationalization that we could never fully comprehend because of the limitations of our reason to that which is quantifiable and tangible.
16. Is knowledge merely an externalization of a deeper reality, a universal truth?
17. If it is not then we have come to a very bleak conclusion, namely, that man is not free.
18. If the primary purpose of man resides in a reality in the physical world, a world governed by the laws of science and mathematics, a world which, in changing, is not dependent on the existence of man, then man must be, in seeking to comprehend this physical world be bound by the same laws.
19. If the development of man is contingent on his understanding of the physical reality that surrounds him then man has no freedom.
20. Man is entrapped in the trivial fluctuations of the external and consequently condemned to the same cyclical patterns found in nature.
21. The brain, from where rationalization stems, eventually withers and becomes obsolete when the body becomes a corpse. Is death then the end of man's existence?
22. If the totality of each individual is found in his level of knowledge of the physical, it is clear then that man is condemned by his degree of rationalization which is contingent on the laws of nature by which it will inevitably decompose as all humans do because of their functions in biological cycles.
23. But, if there is a reality that is not contingent upon scientific events, that is not based upon the number of revolutions the earth completes around the sun that we call time, then the essence of man, his primary purpose must be found in this reality.
24. We refer to these concepts as the realm of the metaphysical, that which is beyond the physical, and outside the span of reason.

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25. Is it valid, then, to conclude that if this reality is outside of reason that it is absurd for man to pursue it?
26. This question leads to a very important consideration.
27. Is there a method of attaining truth that does not involve rationalization...that involves a consciousness of a fundamental reality that cannot be explained in words?
28. Can man be aware of the existence of this reality without defining or giving dimensions to it? If he cannot, then he is restrained to the physical and his understanding of this reality is impossible.
29. But if he can, then, his ability to grasp this reality will affect his every action.
30. This is because since the world of the metaphysical is not contingent upon time then the primary purpose of the realities that it encompasses must be simply "to be".
31. The concept of quantity does not exist in this realm.
32. Instead, quality, the totality of these esoteric aspects of life, is essential in this area.
33. If there is a deeper reality that each individual is, then the primary purpose of this reality is to be, and in order to be one must understand what the essence of this human individual, this "being" involves.
34. If we fail to discover this deeper dimension of ourselves, the reality "I am" and the movement of the being "I" towards unity and the completeness of this reality, then we cannot fulfill our fundamental purpose, which is "to be".
35. Our failure to know the being "I" therefore binds us to make decisions based on the world of the physical, all that is corporeal including psychological, emotional, and bodily functions.
36. In this way our essential purpose is restricted by our ignorance of the totality of the being "I".
37. Where can freedom be found then?
38. In the discovery of the being "I".
39. Freedom can be found in our ability "to be" or "not to be".

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40. Yet this choice is dependent on our understanding of the being called "I".
41. But we cannot rationalize the being "I"!
42. How then can this undeniable truth, not contingent upon time and the realm of the physical, be grasped?
43. This is where the concept of faith plays the determining role.
44. Faith is our awareness, outside of reason, of a more profound reality.
45. Where reason fails, faith supplies.
46. How does faith in this reality allow us to be free?
47. In order to have faith we must believe, not believe about, but believe in this reality "I am".
48. Once we are able to accept this existence of this reality, once we have become aware of "I am", we are free to be "I am".
49. How then will my acceptance of this ultimate goal "I am", this acceptance of the freedom of the being called "I" to fulfill its primary purpose "to be", affect my relationship with all that is?
50. We must understand what it means "to be" in the first place.
51. The being "I" implies by its very nature the concept of movement. A being is an entity that is moving towards completion and oneness.
52. To be is to move towards unity.
53. If this being "I" is what is, then it is not a being, it is, and it does not need the freedom to be.
54. Freedom, then, must allow the being "I" to move towards what is, or unity and become one with that is.
55. The only entity which is not moving towards what is...is what is, and that is the Divine.
56. The Divine does not have freedom to be because it already is what is.

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57. It involves no movement, encompasses the totality of life, or reality and therefore all the movement must be towards the Divine.
58. The Divine is the reality "in toto".
59. This is why only Jesus could say "I am who am".
60. He was not moving towards oneness, he was oneness, his being "I" was one with the Divine.
61. The ontological principle of movement towards unity, towards the completion of self is valid.
62. The being called "I" can choose to move towards completeness, the Divine, or can choose to move away from Unity.
63. We have the freedom to be, to move towards unity, to fulfill the primary purpose of being which is to become what is and be, or we can choose to never be and move against the sine qua non of the being "I" and therefore away from the Divine.
64. Whether we choose to move towards unity or not will determine our relationship with all that is, especially with "Unity" or the "Divine".
65. This is the purpose of man's Freedom.

*"A Mind Made
Noble Leads a
Noble Life"*

- Br. Eugene

About Brother Eugene Trzecieski



Eighty-two year old Marist Brother and teacher, Br. Eugene Trzecieski, has worked at Christopher Columbus High School for the last 43 years. Br. Eugene became a Marist Brother at age 17, as soon as he graduated from high school. He started his teaching career in 1950 at New York's St. Ann's Academy and later taught at Archbishop Molloy High School, NY, and worked at the Marist Brothers Training House in Esopus, NY, as the Director of Novices. Over the years he has served Columbus as Academic Dean, Treasurer, Teacher of Latin, Philosophy, Humanities, and English. He was also a key leader in Columbus extra-curricular activities, moderating the National Honor

Society for 25 years, creating the school's Student Activities Committee, and founding the Columbus Arts Society for Adults and the Erasmus Culture Club for students. For years he also was in charge of the gardening and landscaping of the school's campus, a job he loved because of his great passion for nature.

Br. Eugene taught at Columbus from 1968 until 2010. Thousands of alumni from the last five decades remember him most for his famous 12thgrade "Philosophy of Being" class, which he taught for 43 years straight. In fact, Br. Eugene holds the title of the teacher who taught at Columbus for the most number of years. Many alumni will also remember that Br. Eugene enlivened the campus with his beloved pet, Brandy, a St. Bernard that won the hearts of all the students and became the school's mascot.

Although he no longer teaches, Br. Eugene is still very actively engaged at Columbus, handling all of the school's paper copying and keeping the school archives, a collection that he started in 1968 and that today contains hundreds of bound books and files which he neatly organizes. It was Br. Eugene who came up with the idea to publish the school's first history book to commemorate the school's 50th Anniversary in 2008. He wrote the book entitled "50 Years Exploring Christopher Columbus High School" with co-author and fellow teacher, Mr. John Lynskey.

Around Columbus Br. Eugene is respected and loved by faculty, alumni, and students. He is known as a wise and gentle man who is demanding, kind, and inspiring. He always referred to his students as gentlemen, and never found the need to send a student to detention. Early in his career he came up with a quote that he began teaching to his students; "A mind made noble, leads a noble life." It has been his motto ever since.