



Institute For Theological Encounter With Science and Technology

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A New Joint Venture

We have some exciting news about a collaboration beginning between ITEST and the Magis Center of Reason and Faith run by Fr. Robert J. Spitzer SJ. This is a new development since August. We had a meeting with Fr. Spitzer on October 1 in St Louis to map out the ways we can work together.

The Magis Center already has a variety of products for sale, mainly films and DVDs such as “Cosmic Origins” and the “The Reason Series.” These are aimed at collegians, and their success indicates a high level of interest in faith-science topics. Magis feels ready to develop similar material for high schools.

Separately, ITEST is moving up in age into high school. So we have a natural teamwork opportunity with Magis: they produce good-quality films, and ITEST finds the boots-on-the-ground teachers who will turn them into classroom lessons.

Fr. Spitzer gets countless speaking invitations. His experience has been that his talks at various dioceses are always well received, but don’t get much follow-up. [Fr. Spitzer gave a major talk to the entire religious-education establishment of the Archdiocese of St. Louis in August.] Fr. Spitzer discerns that the teachers are intimidated by several factors, among which are the atheists we see on TV all the time, plus the feeling of weakness: “I can’t do this.” We think that if ITEST can find those “early adapters” who teach in high school classrooms and get them rolling, many more teachers will follow suit.

There is considerable urgency associated with all this. Fr. Spitzer comes armed with plenty of data, such as a Pew survey on reasons why young people drift away from religion. The strong materialism preached by the media has already reached our young people by the beginning of high school. The kids show up on day one of high school thinking they have to choose either to be scientific or to cling to a bizarre set of religious beliefs.

Accordingly, we really need to teach 9th and 10th graders how to think carefully about science, how to recognize where it fits in relation to religion, and how the two fields are actually supportive and complementary -- everything our own Fr. Bob Brungs was saying all along. At ITEST, we’re delighted to find out that Fr. Spitzer thinks this way.

Spitzer’s name is recognized around the USA, and his access to the hierarchy is very good. He hopes to set up a meeting with the USCCB in Washington in November, at which ITEST and Magis together will urge the “secondary education” folks there to approve this joint-venture of ours into Catholic high schools. Such a “top-down” endorsement will facilitate our “bottom-up” quest to persuade teachers to introduce these topics.

This really is a wonderful opportunity for us. Please pray that we’ll do it right! The beneficiaries will be our children, whose faith must make the transition to adult understanding.

Thomas P. Sheahan

Director: ITEST

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Announcements

High School Faith/Science Proposal Receives Partial Funding

Rejoice with us! A generous donor who wishes to remain anonymous has “gifted” ITEST with a donation to help fund our request to develop faith/science modules for high school students.

We have also applied for funding to other granting institutions for this project in which ITEST proposes “... to develop a series of learning modules for high school students that will show how *real* science (i.e., scientific principles, methods and practices) are compatible with Catholic religious faith and how the two disciplines support one another in the search for knowledge.” More information will be available to the membership in a future issue of the bulletin.

Membership

As you may know, ITEST has kept membership dues steady at \$50.00 for the past 20 years. However, the reality of increasing production and design costs convinces the ITEST Board that it is time to raise the yearly dues to \$75.00 for regular members; \$150.00 for institutional members (libraries, universities, and so on); \$25.00 for students will remain the same – no increase for those hard-working grad students trying to pay off their college loans while pursuing PhD’s. For the senior citizens among us on a fixed income the dues will continue to remain whatever you can afford from your widow’s or widower’s mite. We encourage ITEST members who can afford to “sweeten the pot” to donate more. If any member sponsors a new person at the \$75.00 fee, the sponsoring person will enjoy a 20 percent discount. Thus, a sponsoring member will pay \$60.00 instead of \$75.00.

The Reason Series: What Science says about God.

ITEST recommends this DVD series. “... a five-part comprehensive, age-appropriate program designed to empower teachers to effortlessly provide students the evidence they need to be more certain about a transcendent, super-intelligent, creative power — God.”

“Based on the award-winning book, *New Proofs for the Existence of God: Contributions of Contemporary Physics and Philosophy*, by Fr. Robert J. Spitzer, SJ, PhD, *The Reason Series* follows college freshman, Joe, as he learns to defend his faith from his atheistic roommate, Tyler, with the help of physics and philosophy grad students, Dan and Alana.”

To sample the series click on www.magisreasonfaith.org for more detailed information.

Bioethics News to Note

ITEST heartily recommends this monthly newsletter titled *Bioethics News* (BN) as one of the best of its kind available today. From the Universidad Catolica de Valencia, published by Observatorio de Bioetica: Instituto de Ciencias de la Vida and sponsored by Fundacion Ciencia, Cultura y Vida Humana. The BN provides the reader with an up-to-date commentary and analysis of current issues in the bioethics field. To view the latest issue

Download Bioethics News 14 For more information or to subscribe to the newsletter contact Justo Aznar justo.aznar@ucv.es

ITEST also recommends:

The Healing Cell: How the Greatest Revolution in Medical History is Changing Your Life. By Monsignor Tomasz Trafny, Robin Smith, MD and Max Gomez, PhD, Center Street Publishers (A division of Hachette Book Group, Inc.): New York, Boston, 2013.

From the blurb: “The Healing Cell is an easy to read, carefully researched, and clear-eyed view of medicine many decades in the making that is now paying off with treatments that repair damaged hearts, restore sight, kill cancer, cure diabetes, heal burns and stop the march of such degenerative diseases as Alzheimer’s, multiple sclerosis and Lou Gehrig’s disease.

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“The emotionally and intellectually stimulating stories throughout the book dramatically illustrate that stem cell therapies can change the way we live our lives after being afflicted by a disease or trauma. This book is a result of a unique collaboration between the Vatican’s Pontifical Council for Culture and the Stem for Life foundation. It includes a special address by His Holiness (emeritus) Benedict XVI, urging increased support and awareness for advancements in adult stem cell research.”

The Washington Theological Union conferences:

A series of talks below on the relationship between Science and Religion were given at the Washington Theological Union in four conferences. The title of the program was *the atom + Eve Project: Using Science in Pastoral Ministry*. All of these resources are available free of charge at www.atompluseve.com

Conference I: “Origin of the Universe,” November 12, 2011

- Dr. Stephen M. Barr, theoretical physicist, University of Delaware, “Modern Physics, the Beginning, and Creation”
- Dr. Sten Odenwald, astronomer, NASA, “Modern Cosmology Building a Better Container for the Human Soul”
- Dr. Robert D. Miller, Catholic University, “What the Bible Can Contribute to an Understanding of Divine Creation”
- Abbot James D. Wiseman, O.S.B., Catholic University, “Theology and the Big Bang”

Conference II: “Origin of Life,” April 14, 2012

- Dr. Robert Ulanowicz, University of Maryland, “Mutualism in the Darwinian Scenario”
- Dr. Daryl Domning, paleontologist, Howard University, “Darwinian Natural Selection and Why Theology Can’t Do Without It”
- Abbot James Wiseman, O.S.B., Catholic University, “What Does It Mean to Have a Soul?”
- Dr. John W. Crossin, OSFS, Executive Director, Washington Theological Consortium, “Human Development: Ethical Implications”

Conference III: “Primate ‘Ethics and Human Morality,” November 10, 2012

- Dr. Rick Potts, Smithsonian Museum of Natural History, “Human Evolution and the Development of Intellectual and Spiritual Culture”
- Dr. Daryl Domning, paleontologist, Howard University, “Sin, Suffering, and Salvation: What Does Evolution Say about Them?”
- Dr. Joseph F. Wimmer, O.S.A., Washington Theological Union, “Evolution and the Catholic Understanding of Original Sin”
- Dr. Kevin O’Neil, C.S.S.R., Washington Theological Union, “Evolution and Ethics: Suffering, Moral evil, and Virtue”

Conference IV: “Spirituality in an Evolutionary World,” March 16, 2013

- Dr. Steven M. Barr, theoretical physicist, University of Delaware, “Are the Universe and Its Laws Designed for Life?”
- Dr. Everett Worthington, psychologist, George Mason University, “The Anthropic Principle in Psychological Science and Christian Theology”
- Dr. Ilia Delio, OSF, Senior Fellow, Woodstock Center, Georgetown University, “Following Christ in an Evolutionary Age”
- Dr. Michael J. Scanlon, OSA, Villanova University, “The Material Turn.”

If there really were an infinite number of universes, then in some of them, Elvis would still be singing in Memphis and the Washington Capitals would actually win the Stanley Cup.

--- application of “the giggle test” to the notion of a “Multiverse.”

St. Louis Archbishop benefits from adult stem cell therapy.

An interview conducted with the Most Reverend Robert J. Carlson, Archbishop of St. Louis on September 24, 2013 by S. Marianne Postiglione, RSM, Editor of the ITEST Bulletin)

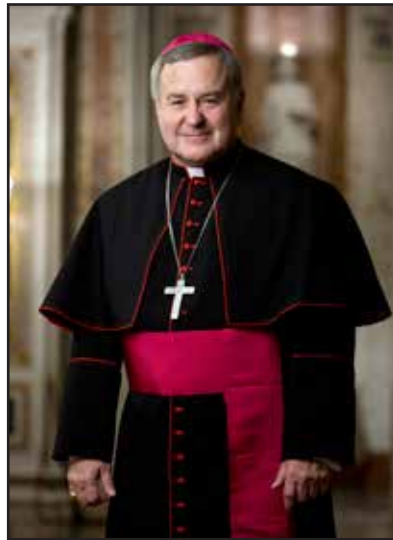
Could the Holy Spirit have been working overtime during a Confirmation Ceremony in a local Catholic church about 15 months ago?

The Most Reverend Robert Carlson, Archbishop of St Louis, who had just finished conferring the sacrament of Confirmation on a group of young people, stood greeting the parents and friends of the young men and women who had received the sacrament that day. Among the group of proud parents and sponsors, a father, with his daughter in tow, shook hands with the Archbishop and said to him, "You are having difficulty with your knee, aren't you? I think I can help you." The question and the offer came from David Crane, MD, of Chesterfield Missouri a Sports Medicine and Orthopaedic surgery specialist with a successful 18 year practice.

Although the Archbishop was surprised that someone could have observed not only the difficulty he was having with his left knee but could promise to help him, Carlson was doubtful that even a competent physician could offer any viable assistance. However, he accepted the card that Dr. Crane gave him with the suggestion that the Archbishop make an appointment for a consult. Still he was not eager to explore this option. The Archbishop had already had a conventional replacement on his right knee, injured in a hunting accident, and the knee was working fine. Why look any further?

Yet, the pain in the left knee persisted! Pain, the great motivator that it is, may have been the underlying reason for Carlson's eventual trip to Dr. Crane's office. (Or, could it have been the Holy Spirit?) An ultrasound revealed a damaged knee which the doctor said could be helped with adult stem cell therapy.

At a subsequent appointment the doctor extracted fat cells from Carlson's stomach mixed them with his blood platelets, making a slurry, and injected the left knee in ten different places in the joint. "The next day, the Archbishop said, "it [the knee] was very sore, as you can imagine; but



after a week or so I was fine."

At 12 weeks Carlson received his second treatment with his stem cells: this time only two injections. Again, after an initial period of discomfort, the Archbishop felt fine with only minimal pain. This continued to improve and at the second 12 week exam had little if any pain. At a planned third treatment it was decided the stem cell injection was not needed. The knee had no swelling, the fluid on the knee was gone and he was experiencing zero pain. It has been 15 months since he had this procedure using his stem cells, and his knee is working very

well. In fact he has greater flexibility in that knee than he has in his "replacement knee."

The Archbishop, however, cautions those suffering the same kind of distress from degenerative joint pain, that not all knees can be healed in this way—with adult stem cell therapy. "Some people," he said, "have had great success, some have had limited or no success and some are not candidates for it, because the knees are too far gone" If tests determine that the damage is too severe, then knee replacement is the way to go

What do these advances in science and technology, particularly bio-technology, bode for the future? Could those advances actually change the understanding of what it means to be human? The Christian perspective will not change, that is, the basic human dignity of each person will always embody the Christian perspective. However, science with its ability to cure disease and to improve the lives of many people, "...can help us to understand what it means to be more fully human," The Archbishop concluded.

Recently, 15 months after his last treatment, the Archbishop successfully "tested" his repaired knee by working in his garden. He said, "Early in the spring I was outside planting flowers over a period of two days. On Monday when I awoke, both knees hurt." Wryly, he continued, "It

wasn't one knee or the other, it was just two old knees!"

Would the Archbishop had dreamed two years ago, as he suffered from the pain of aching knees, that on a balmy spring weekend, he would be kneeling in his own garden planting flowers?

Finally, we believe that the Holy Spirit breathes where he wills. The Archbishop may have had a different story to tell if the Spirit had not breathed where it willed at that Confirmation ceremony in a local parish in the Archdiocese of St. Louis almost two years ago.

(Note: Archbishop Carlson -- among other cancer survivors—seems to have a perspective on life different perhaps from those who have never suffered from the disease. His own deep faith, colored by his survival from a cancer that could have been fatal, has made him a devoted and determined advocate for life. See the Archbishop's column, "The Church Says Yes and No to Stem-Cell Research" in the March 28, 2012 issue of The St. Louis Review, for a clear description of the stance the Catholic Church had taken on stem-cells. You may access the URL at www.stlouisreview.com/print/23624

Climate Change, Galileo, and the New Inquisition

by George Cardinal Pell, Archbishop of Sidney

(This is an edited version of a speech Cardinal Pell gave In October, 2011 on Climate Change. The original article published in Crisis Magazine can be found in The Tablet and Catholic Culture. The Cardinal has also spoken before on this issue.)

We might ask whether my skepticism on the issue of climate change is yet another example of religious ignorance and intransigence opposing the progress of science. After all, this is what is alleged in the confrontations between Galileo and the Vatican in the early seventeenth century, when the Church party, on the evidence of scripture, insisted that the sun moved around the earth; or in the almost equally celebrated debate between Bishop Wilberforce and T. H. Huxley in 1860 at Oxford on the topic of Darwinian evolution, when the claim that man is made in God's image was seen as contradicting evolution. In fact, my intention in speaking out is to avoid repeating such historical errors and to provide some balance to current ecclesiastical offerings.

What the Science Says: Methodology

Recently Robert Manne, a prominent Australian social commentator, following fashionable opinion, wrote that "the science is truly settled" on the fundamental theory of climate change: global warming is happening; it is primarily caused by the emission of greenhouse gases, especially carbon dioxide and it is certain to have profound effects in the future.

These fundamentals are distinct, he acknowledges, from scores of other different questions. The author is secure

in these fundamentals, and dismayed and embarrassed by those who cannot make these distinctions, especially as "the future of the Earth and of humanity are at stake." Opponents are accused of "ideological prejudice and intellectual muddle".

His appeal is to the "consensual view among qualified scientists". This is a category error, scientifically and philosophically. In fact it is also a cop-out, a way of avoiding the basic issues. What is important, and what needs to be examined by lay people as well as scientists, is the evidence and argumentation which are adduced to back any consensus. The basic issue is not whether the science is settled but whether the evidence and explanations are adequate in that paradigm.

The complacent appeal to scientific consensus is simply one more appeal to authority, quite inappropriate in science or philosophy. Thomas Aquinas pointed this out long ago explaining that "the argument from authority based on human reason" is the weakest form of argument, always liable to logical refutation.

It is not generally realized that in 2001 at least, one of the IPCC Third Assessment Report's Working Groups agreed: "In climate research and modelling, we are dealing with a

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coupled, non-linear, chaotic system, and therefore that the long-term prediction of future climate states is not possible.” Note that it is not just weather but also “future climate states” that are not reliably predictable in the long term. As Mark Twain said, “Climate is what you expect: weather is what you get.” Neither is predictable.

The conclusions of the 2007 Fourth Assessment Report of the UN’s Intergovernmental Panel on Climate Change (IPCC), are “...essentially reliant on computer modelling and lack empirical support”¹; the report’s speculations on “the baleful influence of atmospheric carbon dioxide rest almost exclusively on unvalidated computer modelling that rests on unsubstantiated assumptions about the amplification effects of water vapour, clouds and other unverifiable factors.” The predictions based on these models “have been wrong for the last 23 years”. During the decade since 2001 carbon dioxide has increased by five per cent, but the atmosphere has failed to warm.

The following facts are additional reasons for skepticism.

- Multiple lines of evidence show that in many places most of the 11,700 years since the end of the last Ice Age were warmer than the present by up to 2 degrees Celsius.
- The ice-core records of the cycles of glacial and interglacial periods of the last one million years or so show a correlation between CO₂ levels and temperature, but the changes in temperature preceded the changes in CO₂ and cannot, therefore, have been caused by them.
- The atmospheric concentration of carbon dioxide is generally the same everywhere, but temperature changes are not the same everywhere.

The Battle for Public Opinion

As a bishop who regularly preaches to congregations of every age and at widely different levels of prosperity and education, I have some grasp of the challenges in presenting a point of view to the general public. This helps me to understand the propaganda achievements of the climate extremists, at least until their attempted elimination of the *Medieval Warm Period* and then *Climategate*.

I am not a “denier” of climate change, and I am not sure whether any such person still exists. Therefore the term “climate change denier”, however expedient as an insult or propaganda weapon, with its deliberate overtones of com-

parison with Holocaust denial, is not a useful description of any significant participant in the discussion. What is the nature of the change? That is the question.

In the 1990s we were warned of the “greenhouse effect”, but in the first decade of the new millennium “global warming” stopped. The next retreat was to the concept of “anthropogenic global warming” or AGW; then we were called to cope with the challenge of “climate change”. Then it became apparent that the climate is changing no more now than it has in the past. Seamlessly, the claim shifted to “anthropogenic climate disruption”.

My suspicions have been deepened over the years by the climate movement’s totalitarian approach to opposing views, their demonizing of successful opponents and their opposition to the publication of opposing views even in scientific journals. As a general rule I have found that those secure in their explanations do not need to be abusive.

Carbon dioxide levels in the atmosphere during the twentieth century are estimated to have risen from 280 ppmv to about 390 ppmv today, an increase of forty per cent. Yet today’s total CO₂ concentration represents less than one-twenty-fifth of one per cent.

Despite the fact that Wikipedia’s entry on air pollution now includes carbon dioxide emissions in a list of “greenhouse gas pollutants”, CO₂ does not destroy the purity of the atmosphere, or make it foul or filthy (the Oxford Dictionary definition of a pollutant). It is not a pollutant, but part of the stuff of life.

Animals would not notice a doubling of CO₂ and obviously plants would love it. In the other direction, humans would feel no adverse effects unless CO₂ concentration rose to at least 5000 ppmv, or almost 13 times today’s concentration, far beyond any likely future atmospheric levels.

A final point to be noted in this struggle to convince public opinion is that the language used by AGW proponents veers towards that of primitive religious controversy. Believers are contrasted with deniers, doubters and skeptics, although I must confess no one has dubbed me a climate change heretic.

The rewards for proper environmental behaviour are uncertain, unlike the grim scenarios for the future as a result of human irresponsibility which have a dash of the

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certain, unlike the grim scenarios for the future as a result of human irresponsibility which have a dash of the apocalyptic about them. The immense financial costs true believers would impose on economies can be compared with the sacrifices offered traditionally in religion, and the sale of carbon credits with the pre-Reformation practice of selling indulgences. Some of those campaigning to save the planet are not merely zealous but zealots. To the religionless and spiritually rootless, mythology — whether comforting or discomfiting — can be magnetically, even pathologically, attractive.

Conclusion: Weighing All the Evidence

The debates about anthropogenic global warming can only be conducted by the accurate recognition and interpretation of scientific evidence. The evidence of historians is also vital because this is not simply a mathematical problem, not “pure” science.

Rather than spending money on meeting the Kyoto Protocol (which would have produced an indiscernible effect on temperature rise), money should be used to raise living standards and reduce vulnerability to catastrophes and climate change (in whatever direction), so helping people to cope better with future challenges. We need to be able to afford to provide the Noahs of the future with the best arks science and technology can provide.

In essence, this is the moral dimension to this issue. The cost of attempts to make global warming go away will be very heavy. They may be levied initially on “the big polluters” but they will eventually trickle down to the end-users. Efforts to offset the effects on the vulnerable are well intentioned but history tells us they can only ever be partially successful.

Will the costs and the disruption be justified by the benefits? Before we can give an answer, there are some other, scientific and economic, questions that need to be addressed by governments and those advising them. As a layman, in both fields, I do not pretend to have clear answers but some others in the debate appear to be ignoring the questions and relying more on assumptions.

What are the questions? They have to do with the validity of the assumptions, and therefore the conclusions, of the IPCC and, importantly, the relationship of costs and benefits in both monetary and human terms. In other words,

we must be sure the solutions being proposed are valid, the benefits are real and the end result justifies the impositions on the community, particularly the most vulnerable. You will gather that I have concerns on all three fronts.

Sometimes the very learned and clever can be brilliantly foolish, especially when seized by an apparently good cause. My request is for common sense and more of what the medievals, following Aristotle, called prudence, one of the four cardinal virtues, the “*recta ratio agibilium*” or right reason in doing things. We might call this a cost-benefit analysis, where costs and benefits are defined financially and morally (or humanly) and their level of probability is carefully estimated.

Are there any long term benefits from the schemes to combat global warming, apart from extra tax revenues for governments and income for those devising and implementing the schemes? Will the burdens be shared generally, or fall mainly on the shoulders of the battlers, the poor? Another useful Latin maxim is “*in dubio non agitur*”: don’t act when in doubt. There is no precautionary principle, only the criteria for assessing what actions are prudent.

When Galileo was placed under house arrest primarily because of his claim that the earth moved around the sun, he is said to have muttered “*Eppur’ si muove*” — and yet, it moves. He was appealing to the evidence not to any consensus.

So must it be for us, the appeal must be to the evidence, not to any consensus, whatever the levels of confusion or self-interested coercion. First of all we need adequate scientific explanations as a basis for our economic estimates. We also need history, philosophy, even theology, and many will use, perhaps create, mythologies. But most importantly we need to distinguish which is which.

Copyright © George Pell. First published by MercatorNet.com. Cardinal Pell’s complete paper with footnotes can be found at www.thegwpf.org/images/stories/gwpf-reports/pell-2011_annual_gwpf_lecture.pdf.*

(Endnotes)

1 Quotes are taken from the “due diligence” reports by Carter *et al* www.quadrant.org.au/blogs/doomed-planet/2011/04/due-diligence-reports and www.joannenova.com.au/globalwarming/wong-fielding/7-carter-evans-franks-kininmonth-due-diligence-on-wong.pdf

Passing the Torch: Incorporating Lonergan into the Scheduled Theology Curriculum

by Carla Mae Streeter, OP, Aquinas Institute of Theology, St. Louis

June, 2013

(Written primarily for theology teachers, this article has an important message not only for ITEST members and theology professors but for those who are preparing to become teachers in any field and on every level. Sister Carla Mae, who studied Lonergan's thought for her doctoral work, presents her case for "incorporating Lonergan into the scheduled Theology curriculum.")

True to her standards as a teacher, she provides the reader with a detailed outline of her paper. In her essay she continues to expound the principles of Lonergan while skillfully applying them to teaching theology. Lonergan follower or not, the reader will not be disappointed with the time taken to read this thought-provoking essay. Eds.)

- I. The Facts of the Present Academic Context
 - A. The Structured Theology Curriculum According to *Field*
 - 1. Biblical Theology
 - 2. Systematic Theology
 - 3. Liturgical Theology
 - 4. Historical Theology
 - 5. Moral Theology
 - 6. Pastoral Theology
 - B. The Objective Focus and the Neglect of the Subject
 - 1. Philosophy taught Historically
 - 2. Isolation of Theology from the Natural and Social Sciences
 - 3. Fear of Interfaith Syncretism
 - C. The Demands of Academic Ministry
 - 1. "Fitting into" the Established Theology Curriculum
 - 2. The Publishing Requirement
 - 3. Tenure Tensions
- II. The Critical Need of the Future
 - A. For a Holistic Worldview
 - 1. In Philosophy and Theology
 - 2. In Historical Studies
 - 3. In the Dialogue of the Disciplines
 - B. For the Critical Realist
 - 1. Grounded in Self-knowledge
 - 2. Thinking in a Context of Emergence
 - 3. Choosing from Within a Field of Compassion
 - C. For the Ecclesial Person
 - 1. With Faith as the Pupil of the Eye of Reason
 - 2. With Hope Drawn from a Sacramental Worldview
 - 3. With a Humble yet Passionate Love Compelled to Mission
- III. Answering the Need through Student Formation in an Adequate Anthropology
 - A. The Person Grasped by Religious Love
 - 1. Re-defining Human Anthropology
 - 2. Incorporating the Data of Religious Experience
 - 3. Accounting for Religious Experience Functionally through GEM (General Empirical Method)
 - B. Forming the Critical Realist Through the Recovery of the Subject
 - 1. Accounting for Psychic Data
 - 2. Identifying Cognitional Data
 - 3. Challenging Value Judgment and Discretion leading to Volitional Discernment
 - C. The Methodologically Formed Human with a Mission
 - 1. Beginning Every Course with GEM as Basic Method of the Inquiring Subject
 - 2. Grounding the Specific Field in the Operations of the Thinker as Compassionate Critical Realist
 - 3. Shaping a Compassionate Critical Analysis from Grade Five Up

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The Facts of the Present Academic Context

Many of us here are teachers, perhaps at the undergraduate, graduate, or doctoral levels. We are also convinced that Bernard Lonergan had something to say to our present educational context, and we long to tell others about it. But we work at institutions and in departments where the curriculum is set, and we are brought in to teach that curriculum. Most of us swallow, blink, and set about preparing to teach the class assigned to us in the structured curriculum. The dean has perhaps never heard of Bernard Lonergan. The faculty knows nothing of his philosophical turn, by which the inquirer is challenged to make his or her own cognitional operations the object of inquiry first, before attending to a specific subject matter field. Such is the scene for most of us.

The structured theology curriculum was there before us and meets us as we are welcomed onto a faculty. We are hired to replace a colleague who has taught biblical studies, or an area of systematic theology. Many institutions even have worked out “basic concepts” to be included in specific syllabi. But we are Lonerganians. So what are we to do? Thus these reflections.

We have been hired to teach *students* something. But first and foremost, we have been hired to teach *students*.

We have been hired to teach students *something*. But first and foremost, we have been hired to teach *students*. We know from our study of interiority that unless we form students to be accountable for their own operations, they may never learn the *something* we have been hired to teach. And so, we neglect the subject at our peril whether we introduce them to philosophical movements, theology’s place among the natural and social sciences, or the theological identity of the Catholic tradition among the religions of the world. *Who is it doing this study?*

Then there are the demands of ministry in the academy. The theology curriculum was set long before we got there. The title of my assigned course is the *something* I am to teach. How I am evaluated in doing it and how I publish from it will influence my possibility of tenure. So my challenge remains: How do I make sure I don’t neglect the subject in my teaching?

The Critical Need of the Future

We long to give our students a holistic worldview, not that of the materialistic naturalist nor of the detached pietist. The students we inform, make no mistake, we also *form*. We impart not only information about a field, we invite them to share our worldview. If that worldview includes the shift to interiority, then we can challenge them to know how they know. Once they learn how to attend to data, question it adequately, arrive at a judgment carefully, and then discern what to do about it, they are well on their way to analyzing when this did or did not happen in what they read. They will perceive what is lacking in philosophy, in theology, and in the decisions of history. They will more likely be awakened to the crying need of the disciplines to dialogue with each other to arrive at a fuller truth.

We long for critical realists. Whether in medicine, law, or business, we need people with their feet firmly on the ground with the facts, and the know-how to question everything and everyone. They will have a nose for bias: individual, group, general, or dramatic. They will take responsibility for their own decisions, and know they can’t project them onto others. Grounded in sound self-knowledge, they will have the common sense to realize that they are in a context of emergence, yet just because we can do something, it just might be that we ought not to do it because it is not the compassionate thing to do.

We long for a deep person of faith, an ecclesial person. Who might this be? It is someone incarnationally grounded and in love with nature and science. It is someone permeated with we consciousness rather than me consciousness. It is someone who sees singly, with the two eyes of faith and reason, and a wide sacramental worldview that keeps one open to transcendence shining through the everyday. For such an ecclesial person, faith is the very pupil of their eye of reason. Hope springs from the unending possibility of their sacramental worldview. Their humble love astonishes their colleagues as they daily pursue truth and commit themselves to a passionate pursuit of justice. We need such people. The Church needs such people. The culture needs such people.

Answering the Need through Student Formation in an Adequate Anthropology

In a Catholic institution we can speak openly of being

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grasped by religious love. This has happened to us, or perhaps we wish it would. We can name this as somehow being made one thing with God in and through his Christ, for John's gospel does not mince words about it, Baptism effects it, and Eucharist feeds it. But if our mission takes us to a religious studies department or a state university or college, we will be more guarded. We will talk more from the vantage point of common sense. We will talk about what really happens to people...all kinds of people. They experience mystery in various ways, and it changes them. They can't shake the memory. We are talking human anthropology here, and we are not leaving anything significant out. Religious experience happens.

This opens up the possibility of addressing the human person, you and me, who are going to be engaged in this study, whatever it is. By opening up the subject of human anthropology early in the subject field course, we can introduce the student to interiority, even if it is but a brief introduction. GEM (General Empirical Method) can be presented through the social lens of anthropology, including the real data of religious experience and the change it can effect. Presented as *basic method* for the study of this course in only one class period or two, GEM becomes a reference point for the exploration into the subject matter of the course. The subject has not been neglected, nor have we replaced our subject matter with a full-blown course in Lonergan.

*Our goal, no matter what we teach,
is to form a critical realist.*

Our goal, no matter what we teach, is to form a critical realist. So what will be the framework for this anthropology? Here I draw on the fine work of Robert M. Doran. I present it refined in the years, over twenty now, that I have taught it and written about it, and will be grateful for your observations on its adequacy or shortcomings. I choose to refer to anthropology *functionally*, defining the dimensions of the human being by operations. Thus, the organism functions physically through operations such as digestion, reproduction, circulation, and respiration. But what about the soul?

The soul has all but disappeared in published material. I have chosen to reclaim and redefine it in sync with Augustine, John of the Cross, and others. By *soul* I mean the active *form* of the physical body, *its life force which*

orchestrates its physical development. No pop in and pop out soul here. I lean with Aristotle and Aquinas. John of the Cross will refer to upper and lower dimensions of the soul. The lower is sensate, deeply embedded in the physical. Its functions are emotion, imagery, imagination, dream and fantasy. In psychological jargon, this is the area of the subconscious. The psychic energy operating here is manifested in what Lonergan refers to as feelings, sensations drawn from physical experience. "I feel hungry," etc. When the psychic energy of the soul sublates into its upper dimension functions, those functions manifest as attentiveness, inquiry, judgment, and decision. This upper dimension of the soul is the unique human spirit, manifesting operations distinct from that of the animal due to the capacity for self-reflexive consciousness. Thus we have organism, psyche, and spirit as a comprehensive human anthropology. In the traditional body/soul terminology, the body is the organism plus the lower psyche, and the soul is the upper psyche plus the spirit. The soul is thus a natural phenomena, mortal except for its permeation with the Divine.

Being "grasped by religious love," as Lonergan puts it, means the entire soul of the person is indwelt by God. The implications of John 15 are that Jesus intends to become one thing with us. This means that the God-human relationship impacts the psyche in both its dimensions, the soul as it lives its sensate life in the organism, and the soul as it operates in its higher functions as the human spirit which is open to the realm of transcendence.

Accounting for cognition engages the first level of consciousness, attentive awareness of either sense data or the data of consciousness, the second level of intelligent inquiry, and the third level of judgment of the truth of the data examined by intelligent inquiry. Accounting for the volitional operation will engage a judgment of value that draws from cognitional discernment, and leads to choice and full decision. If this anthropology is not modestly comprehensive then we need to search for one that is. The question, "Who is doing this study?" applies to any field whatever, and students are often fascinated by learning what is going on when they are learning anything.

The Methodologically Formed Human with a Mission

Whatever the course title may be, it is this human student

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who is doing the study. If it is science, the student will engage this anthropology to seek out the truth through empirical observation and measurement. If the science student is a believer, the scientific inquiry will take place in a context of faith. If the course is theology, the very same anthropology will again operate, while the context of faith, the knowing that is born of religious love, becomes explicit as the very field of the study. GEM can be introduced as the general empirical method that ensures the inquirer that there is a good chance that objective reality as truth has been reached – by an authentic subjectivity. But first the student needs to have an adequate anthropology as a framework for what is going on when he or she is learning anything.

A fully formed student is more, however. He or she “lives the truth in love.” (Eph. 4:15) Eternal life is at work in such a one, and such a love is a fire. Attentive not only

A fully formed student is more, however. He or she “lives the truth in love.” (Eph. 4:15)

to GEM, the student is attentive to the love that grips the soul, driving one’s motivation to service and self-sacrifice. In Lonergan’s terms, this love springs from the depths of the soul, from what he calls the apex. The lure of love’s goodness is sensed in the psychic memory, seducing one to the truth found in the understanding, and finally enticing the will to move toward the beauty that unifies that goodness and truth. Augustine and Ignatius of Loyola understood the dance. The thinker as a compassionate critical realist is a lover, and it is as a lover that the student will address any field of study whatever. So the steps of real education, one that makes a passing of the torch possible, will come from the learner who is a compassionate critical realist, but a critical realist who is a lover on a mission. That “mission” might be quite ordinary. It might involve conversation, emails, other social communications, human relations, worship, voting, or social action. And yes, it might involve teaching.

How then do we, as educators, go about this *practically*. I suggest several possibilities:

- Introduce the notion of how one’s consciousness functions as early as fifth grade. A ten-year old can be fascinated with how one’s consciousness works and challenged by the understanding that each of

us is the “pilot” of our own “guidance system.” Forming the conscience is helped by knowing how consciousness works. A ten-year old can understand attention to data, asking good questions, making careful judgments, and coming to responsible decisions. Keep it simple.

- Review GEM at each grade level, adding more information as is appropriate.
- For undergraduates and above, introduce GEM early in whatever class you teach, explaining that this is *general empirical method* for any study whatsoever.
- For the young adult and masters students I have found it helpful to assure reading of assigned material by requiring a four-sentence summary that trains the mind in a close reading of the text and analysis. The replies are limited to *one sentence*:
 - Purpose: What was the question that prompted the author to write this?
 - Point: How does the author attempt to answer his/her own question?
 - Presuppositions: What is the author taking for granted about you, the reader?
 - Praxis Value: What difference might the author’s point make to you, to your parish, to the Church, to the culture?
- Challenge your students to use GEM in reading editorials, viewing films, and listening to the news.

Our task as educators is to inform, form, and hopefully transform those we mentor. It is time for us to pass the torch. It is time for us who have had the privilege to be introduced to the theory to engage Lonergan’s last functional specialty: we need to find ways to communicate it in every course we teach.

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*Imagine a circle traced on the ground
and in its center a tree sprouting...
So think of yourself as a tree
made for love and living only by love...
The circle in which this tree's root, your love,
must grow
is true knowledge of yourself,
knowledge that is joined to me,
God,
who like the circle have neither beginning nor end.
You can go round and round in this circle,
finding neither end nor beginning,
yet never leaving the circle.*

Catherine of Siena, The Dialogue, 41.

The Power Of God's Purpose

by Dr. Robert A. Brungs, SJ, (2006)

(Part One of an essay written as a response to the assertions of "the new atheists" like Dawkins, Harris, Hitchens and others who deny the existence of "God" in this "purposeless" universe.)

Can we live in a purposeless world or do we need purpose even to act at all? Aristotle, reinforced by Thomas Aquinas, remarked that "all agents act according to some end or other." I judge that position to be a correct assumption but only the beginning of a long story.

Since the Enlightenment, science and faith have existed in an increasingly toxic atmosphere. In the spirit of the Enlightenment, the estrangement between faith and reason has become a cultural commonplace. Before the Enlightenment, faith and reason were closely linked in understanding all of reality. Now, "Science," as it has developed, deliberately ignores the study the notion of purpose in the world. Science, maybe rightly, has nothing to do with purpose. But, are we purposeful creatures living in

a cosmos designed to fulfill some purpose or are we merely floating atoms in a continuously changing and meaningless universe? Science can say nothing, however, about purpose, especially divine purpose. That does not mean that it should reject the existence of purpose; it merely means that science cannot speak of purpose.

Isaac Asimov was a highly respected scientist as well as a celebrated science fiction writer. I quote it as representative of some of the thought in scientific philosophy.

[Second], science is complex and chilling. The mathematical language of science is understood by very few. The vistas it presents are scary – an enormous universe ruled by chance and impersonal rules, empty and uncaring, ungraspable and vertiginous. How comfortable to turn instead to a small world, only a few thousand years old, and under God's personal care; a world in which you are His peculiar concern and where

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He will not consign you to hell if you are careful to follow every word of the Bible as interpreted for you by your television preacher. (1)

The mathematical language of science, to be sure, is understood by very few. But are the vistas it presents scary? Do many people worry about the prospects Asimov suggests? He asserts that the cosmos is ruled by chance. He has no more proof of that assertion than I have of its opposite. There is an old medieval saying that “*quod gratis asseritur, gratis negatur*” (what is gratuitously asserted is gratuitously denied). Asimov can assert that the universe is “ruled by chance and impersonal rules, empty and uncaring, ungraspable and vertiginous.” I disagree with him. Purpose has meaning and the universe has a purpose.

Let us note in passing Asimov’s descent into banality. I feel certain that Asimov thought that he was being devastatingly clever with his remark about TV preachers. I think that he also knew that there were many alternatives between his position and the position of a television preacher – ideas that carry more weight in debate. I suspect that he thought he would put down all counter argument with his patronizing dismissal of the television preacher. I don’t think he came close to accomplishing his goal. We must remember that even Asimov had a *purpose* in mind in writing this article. That’s part of the power of purpose. Every human act is purposeful to some extent or other.

Indeed, if chance rules the world, if it is dominant over everything and everyone in the cosmos, then it somehow transcends the universe. Asimov has, in reality, raised up a goddess (or god) named Chance to replace the Creator God of Christianity. One way or another, it elevates something to be transcendent to the cosmos. Let’s join in the argument he seemed to propose in this citation. Asimov clearly maintains that God does not exist. If God exists, if he created the cosmos from nothing, his whole argumentation would dissolve into the froth that it really is. The “wisdom of the wise” would be revealed for what it is.

Design and Purpose.

Let’s look at the full extent of the universe as modern science has depicted it – in all its seemingly vertiginous glory. Let’s examine the quasars, the pulsars, the nebula and galaxies, the stars and the planets. They work together to maintain the cosmos more or less on an even keel. The “death” of a star

or of a galaxy has an effect on the rest of the cosmos. Some day we may have instruments that measure how much of an effect it does have. If the death of a star or a galaxy has an effect, the life of a star or galaxy must have at least as much effect. Is there only a *chance encounter* between a part and the whole? We must examine this more deeply.

If the universe were so designed that every part of it had an effect on every other part of it, would we necessarily know about it? The distances involved are so great as to make the consequences extremely small. But they do exist and we can at least intuit the relationship. We take note of pointing out the effect of the sun on the earth, but we don’t usually think of Jupiter affecting the earth – perhaps even its climate to some extent. Distance alone seems to make the universe empty and uncaring. But empty and uncaring of what or of whom? As uncaring and empty as the universe seems to some scientists, other sciences and scientists are bending all their effort and attention to the Search for Extraterrestrial Intelligence. Science is not a monolith.

Can we establish at least a rudimentary notion of design? How would the cosmos look if there was at least some notion of design present. It couldn’t be ruled by chance. At least we know that. design and pure chance cannot co-exist. Everything is either ruled by chance and by at least some measure of design. There seems to be no linguistic alternative. Design or Pure Chance? Which is truly operative in the universe? Randomness is uncaring; design is purposive. How is the universe put together?

Asimov, along with many scientists, would opt for Pure Chance. I disagree. I cannot conceive of anything existing by Pure Chance. Since I can’t conceive of a part coming into existence completely by chance, I can’t conceive of the whole existing by Chance either. It is one thing to say that the universe exists by Pure Chance; it’s another for it to be true. By any operative definition of science, science has no reason for being if the cosmos is governed by Pure Chance. Science can discover nothing significant about a universe ruled by chance. Why should science exist at all? I prefer a universe governed by real science which needs some sort of patterning to speak. The truly singular cannot be dealt with scientifically. A world governed by Chance cannot be predictable or reproducible. If it can’t be predictable and reproducible, why even give it a thought? Science cannot deal with anything that is not patterned. Science seeks patterned behavior. Pure chance may lead to a pattern now and again, but it is still a

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singular event. If an operation or an event exists solely by chance, we cannot say what the antecedent condition was. Science cannot deal with it. Maybe philosophy could operate in a chance-filled world; science cannot. It seems strange to me that scientists rush to chance when they philosophize beyond their data.

Does patterning assume some kind of purpose? It need not be a deep philosophical kind of purpose. What is an action supposed to do? What is the purpose of a thing or of a being? Does it work? Would another pattern or design better accomplish the “purpose” of the pattern? If there is a God (I fully and passionately believe there is) what is his purpose in creating the universe? I believe God created the cosmos from nothing. Science cannot enter into the conversation about the existence of God because any discussion of God is on an entirely different level. God wishes to be unified with creation through the activity of a caring mankind. Could it be that God wishes to be so unified with men and women that they, as part of creation, bring creation to God? That may be, and I think is, God’s design.

I might point out that I do not believe in any “God” that philosophers have talked about. I believe in the God whom

Isaac Asimov scorns, the God of individuals like Abraham, Isaac, Jacob and others. I believe in a God whose “rules” are very personal and who cares most deeply about everything he has created. I don’t believe in a small world only a few thousand years old. I have too much respect both for God and for science to accept a small, very young world. I believe in God’s personal care. Why shouldn’t he care? He died and rose for me. He will bring me to Him in final union. If God made all that effort on my behalf – as well as on everyone’s behalf – why shouldn’t he care?

I can and do believe in Father, Son and Holy Spirit. I have little difficulty in believing in the Christian God who cares for me – even without the interpretation of a television preacher. Some people are like me -- they do not need a television preacher to believe.

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(1) Isaac Azimov, “The ‘Threat’ of Creationism, *New York Times Magazine*, 14 June, 1981, p. 98.

*Part Two of this Essay will be published
in the next issue of the Bulletin.*

Letter To The Editor: From Robert L. Morris

Dear Editor:

As always, when I get the new edition of the ITEST Bulletin, (here, Summer, 2013) I skim it to see what to read first. Usually it is whatever you have written about the contents and then I devour it in one long (often interrupted) session.

Your last paragraph led me immediately to the Archbishop Chaput article. I have read as much of his writing as I can acquire and this was no disappointment. He is the first Bishop of Philadelphia, my hometown, to have the influence once wielded by Cardinal Dennis Dougherty.

The article by Professor Furuya on Nuclear Power was next. While I do not share his fears, I found his analysis to be one of the most serious and valuable commentaries that I have read in the aftermath of that disaster. It should serve as a serious starting point for a careful study of what needs to be done with nuclear power since we certainly will need it as the world develops over the coming decades.

Fr. Brungs’ essay on Beauty as well as those of Dr. Sollee and Fr. Keefe fit well into the theme of the issue. Bob’s two “GEMS from the past” a few pages later also fit the pattern. But I have to admit it was Fr. Akers essay that caught my imagination. I could visualize him like a comedian seeming to fumble around with words and comments that were going nowhere until he blew away the dust to expose a gem he wasn’t really surprised to discover. I felt like a student thinking that he was learning nothing but surprised when the questions on the final seemed easier than he had anticipated.

So I just had to let you know that I enjoyed the whole issue. Congratulations.

Hope all is well with you and ITEST.

Bob

The Resurrection: A Criminal Investigation of the Mysterious Disappearance of the Body of the Crucified Criminal Jesus of Nazareth

by Dr. Rocco Leonard Martino

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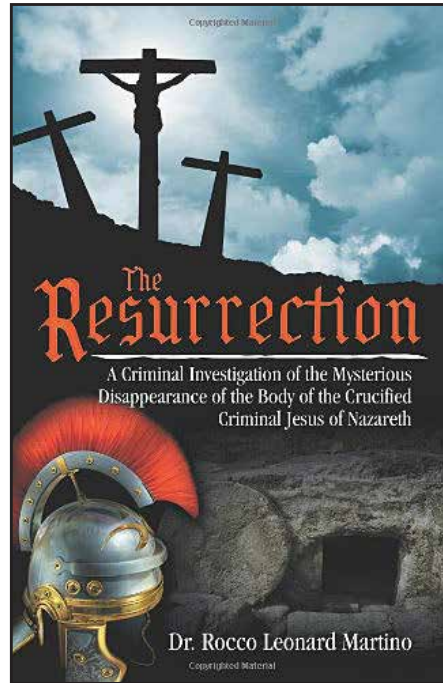
reviewed by Thomas P. Sheahen

During his long career spanning computer sciences and management, Rocco L. Martino has written extensively, and has found time to write three novels. This one is a delight to read.

Martino invents the character Quintus, who is a tribune in Rome, reporting directly to the emperor Tiberius. Puzzled by the strange reports reaching him from Palestine, Tiberius commissions Quintus to go there and find out what it's all about. The book presents an entirely new angle on the life and death of Christ: that of a detached Roman investigator, who is motivated by the question "How does this affect Rome?"

In the vast literature that has developed over centuries regarding Jesus, the outlook of Quintus is unique; Martino has done an excellent job creating a remarkable character. The story-line is of course based on very familiar parts of the Bible, but the perspective of Quintus provides a new presentation from the Roman viewpoint. Consequently, the reader is drawn to wonder how Quintus' investigation is going to develop, what will be the effect upon him, and what he will report back to Tiberius.

The chapters of the book are a series of interviews with relevant figures whom Quintus seeks out. Clearly loyal to Tiberius, Quintus wants to conduct his investigation thoroughly. With a small cohort of associates to aid in the investigation, Quintus sets sail and first stops at Tarsus, where he meets Saul, who gives him a very negative picture. When he gets to Jerusalem, he first meets with the Roman Garrison; and then moves on to talking with people who knew Jesus. Quintus is perplexed by the tenacity with which individuals adhere to their claims of



witnessing miracles, and their deep commitment to Jesus.

Eventually he meets Peter; the argument they conduct is a highlight of the book, with Peter accusing the Romans of murder, and Quintus firmly insisting that they merely crucified a criminal, all according to the law. His application of Roman logic is impeccable: "Peter, Jesus was tried before Pontius Pilate and sentenced to death. The High Priest, Caiaphas, and the Sanhedrin accused Him of blasphemy, in their law punishable by death. That is not a crime in Roman law, fomenting unrest in the people is. As an occupying military and governing force, we are charged with keeping the peace, and with protecting

both the people of Judea and the interests of Rome. ..." As their conversation proceeds, Quintus finds that Peter is really worth listening to. Peter's description of his interactions with Jesus leave Quintus thinking Peter would make a fine Roman commander. Quintus winds up asking Peter to arrange meetings with the Apostles.

Still maintaining his singular focus on the "Rome" aspect, Quintus figures he'd better take a closer look at the territorial Roman governor, Pontius Pilate, and he comes away unimpressed. By now Quintus is motivated to dig still deeper, and realizes he's got more on his hands than just a routine investigation about executing a criminal. He goes to see Caiaphas, Herod, the Apostles, as well as Mary Magdalene and Mary the mother of Jesus. Gradually his preconceived notions vanish, and (still bewildered) he finds increasing credibility in the assertions of the Christians he meets.

On a general level, you know how the story is going to turn out; but watching it unfold is fascinating. The scenes that

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Martino sketches give a level of authenticity to the entire picture, especially since Quintus retains his thoroughly Roman stance.

The day comes when Quintus has to wrap it up and return to Tiberius with a final report. Their conversation, carefully focused on how this affects Rome, is fully realistic. It's a management evaluation report containing recommendations for high-level decisions. Quintus enumerates nine (IX) key points and then tells Tiberius that Jesus Christ was a God, crucifying him was a mistake, and further predicts that the Christian sect will spread rapidly, but it need not be feared because their intentions are peaceful; Rome should consider them an ally. Tiberius worries most about a possible revolt in Judea, but he agrees with Quintus to watch and see how the Christian movement proceeds. They conclude by discussing the options for a new assignment for Quintus. There is a clever twist at the very end.

I particularly recommend this book for collegians and high school readers, who may think they've "heard it all" regarding the Gospels. It is a fresh way to look at the events of the Bible, inviting the reader to enter into the mindset of a Roman tribune. Martino has created a totally different view from the way the Gospel narrative is ordinarily presented. That originality makes this book a captivating read. It can serve as a springboard for a discussion of the historical circumstances surrounding the world where Jesus walked, and new insights may occur to the reader.

The fact that it sells for 99 cents as a Kindle-book makes buying it a very safe bet.

The website www.roccoleonardmartino.com provides additional information about the author and his other writings, both fiction and non-fiction.

Epilogue of Father Robert Brungs, SJ

From the 1999 Membership Directory

ITEST is a rather *sui generis* voice in the Faith/Science Apostolate. We are not interested in trying to integrate theology and science into one discipline. Rather, we believe that Revelation is the source out of which we operate. That, along with *praxis*, is the base out of which we work. And not just any faith will do. We preach a Christ crucified and risen from the dead, the only Lord. We start and end there. As is said, "There is only Christ; He is everything; He is everything."

It has always been the teaching of the Church that we live in an environment that we cannot ignore. It is instructive to go back even to the schools of Alexandria and Antioch in the third century to learn how the approach to Christ's meaning for us is dependent on this "environment." In Basil of Caesarea in the fourth century we find some of the same questions we are still asking—granting, of course, the accumulation of knowledge over the intervening centuries. Ours is not a new or novel endeavor. We are merely carrying on the tradition.

Now we must continue to work on the positive relation between faith and reason. That there is an essential

connection was the thrust of theology over the first eighteen centuries. It was not until the Age of Enlightenment that faith and reason were split, were divorced from each other. The results of that split are obvious to see. Prior to the Enlightenment, the great scientists were almost all Christians. That, of course, is not true anymore.

The task before us, as we see it, is preaching the faith while living in the world as we think it is. We must do our best to preach the role of the crucified Christ in light of our ever-changing knowledge of things as they are. We certainly don't know everything and even our "best knowledge" will be inadequate. It is not so much that creation is changing, though indeed it does change. What is more pertinent is the rapidly changing understanding of created things, especially of the human body. It seems to us that the human body is the arena in which the relation between "science" and faith will be played out.

We bring the light of faith to the world and to our ever-increasing understanding of that world. It is the Lord Jesus Christ who is the Alpha and Omega of our faith. To Him be honor and glory forever.