



Institute For Theological Encounter With Science and Technology

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In Gratitude To Cardinal George

The Ecclesial Advisor of ITEST, Francis Cardinal George, O.M.I., has died after a long battle with cancer. As we look back, we are filled with gratitude for the excellent support he gave to ITEST over the years. Inside this issue, Fr. Bob Barron presents a reflection upon Cardinal George that is far more comprehensive and personal than anything I can say.

“Father Frank,” as he was called long ago, became an ITEST member in 1979, and was a very good friend to ITEST as he rose in the hierarchy. In addition to his interactions with ITEST’s founder Fr. Bob Brungs, he worked closely with Fr. Bob Spitzer when they were both in Washington State in the 1990s. I first met Cardinal George when he addressed the ITEST conference in summer 1999 at Loyola University in Chicago. Since I was the Emcee, I had occasion to chat with him in order to prepare an introduction. I remember that he still liked to be called “Father Frank,” because he had so many friends in ITEST thus we were still sort of his “parishioners.”

That entire conference was about genetic engineering and its future significance. Cardinal George’s speech was on “Biology and Doctrinal Theology.” He talked about how God revealed Himself through Jesus Christ, who was “like us in all things but sin.” After His resurrection, Jesus’ spiritual body is incorruptible. The body is integral to salvation history, but in between is the Crucifixion. You have to surrender your life willingly to God. Many of the saints did exactly that, via a life of self-giving and self-sacrifice.

In the 16 years since, we have witnessed Cardinal George live out his own words, leading the Church in America with great self-sacrifice. He supported ITEST at the national level, reminding his fellow shepherds of the compatibility and linkage between faith and science as the Church moves into the new century. After Fr. Brungs died in 2006, Cardinal George continued to encourage and promote ITEST as an important mission within the Church. Although he was already doing the job, he became our Ecclesial Advisor *officially* right after his term as president of the USCCB ended.

I visited Cardinal George on several occasions, one of which was afternoon of March 21, 2010. That was the day that *Obama Care* passed the House of Representatives, after the collapse of the coalition of 21 pro-life Democrats. Cardinal George has spent most of the day on the phone with Congressional leaders, and he knew that an Executive Order to exclude abortion coverage would be an empty promise. Under such circumstances, his willingness to devote attention to ITEST’s comparatively minor problems was astonishing, and taught me that he appreciated the importance of ITEST’s role in the Church. Ever since, I’ve been bolstered by his confidence, and he continued his firm support. It was Cardinal George who introduced me to Fr. Spitzer in early 2013, and our subsequent collaboration has become the primary focus of ITEST.

We will miss Cardinal George, and will pray for him. But we – everyone in ITEST – also need to pledge not to let him down. We can honor Cardinal George by employing our talents, speaking up in the public square, and striving to bring out the unity between faith and science.

Thomas P. Sheehan
Director, ITEST

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Announcements

We are proud to welcome two young people to membership on the ITEST Board of Directors, Mrs Lauren Lester, science teacher at Rosati-Kain High School and Mr. Patrick Panozzo, theology teacher at Nerinx Hall High School.

Mrs. Lester graduated from the University of Missouri-St. Louis in 2007 with a major in Physics; she also has a double major in undergraduate math and physics. During the past seven years Lester has received the Emerson Gold Star Grant, the Emerson Excellence in Teaching and the Loeb Prize for Excellence in Teaching Mathematics and Science, among others. Along with her teaching responsibilities, Lester coaches the Scholar Bowl team, advises and guides the all-girls First Robotics Competition (FRC) team in Missouri and serves as a member of the committees on accreditation, spirituality and technology respectively at Rosati-Kain.

Mr. Panozzo earned his Master of Divinity degree in 1999 from Aquinas Institute of Theology, St. Louis, Missouri and his Bachelor of Arts degree in 1993 from Wabash College in Indiana with a major in political science and a minor in religion.

As an undergraduate he received two awards: the President's Scholarship and the Black-Vrooman Scholarship with a High Pass on his undergraduate comprehensive exams. His experience includes areas such as, teaching on the high school level, and leading a seminar on social justice and scripture for the Diaconate Training Program, Archdiocese of St. Louis. He served intern positions in campus ministry at Washington University, St Louis, and Nerinx Hall High School, as hospital chaplain at the Medical Center of Aurora, Aurora, Colorado and as RCIA Leader at Sacred Heart Parish, Valley Park, Missouri.

Join us for the **Summer Institute 2015 on Faith and Science** for Catholic High School Teachers of science and religion/theology from June 8-10 8:30 – 3:00 pm at St. John Vianney High School in St. Louis. Father Robert J. Spitzer, SJ, director of the Magis Center of Reason and Faith will lead the institute assisted by staff of ITEST, Pope Paul VI Catechetical Institute and the Catholic Education Office of the Archdiocese of St. Louis. The collaboration between

ITEST, Magis Center and the Archdiocese of St. Louis and the creation of teacher authored materials will provide the opportunity for teachers to educate their students about the compatibility and integration of faith and science. *See page 16 for more information.*

Call for Papers

Conference, *Integrity of Creation: Climate Change*
Duquesne University, Pittsburgh, PA
September 30 to October 2, 2015

Duquesne University invites submission of academic Papers & Posters on *Climate Change* to be presented at this inaugural annual conference. The interdisciplinary conference series provides a scholarly forum to explore topics related to the *Integrity of Creation*. The deadline for applications is Friday May 15, 2015. There is no fee to register for the conference. For questions contact Glory Smith, at: smithg@duq.edu or 412-396-4504. Please apply on the conference website at: www.duq.edu/ioc

ITEST member, Gerard Magill, PhD, Prof./Vernon Gallagher Chair/Health Ethics, Duquesne University writes: "Thank you for your inquiry about the conference I am planning. Our University President has created a foundation for an annual conference on the *Integrity of Creatio* that reflects the mission of the Spiritans who are our University's congregational sponsors (the former Holy Ghost Fathers). Each year there will be a different topic. The inaugural conference this upcoming Fall will be on Climate Change. We also anticipate the 2nd conference topic for 2016 will focus on the anticipated encyclical on ecology from Pope Francis.

"We will accept papers and posters that reflect all sides of the discussion. Further, it would be very nice to have some abstract proposals from the ITEST community."

Save the Date "Economic Justice in the 21st Century: Myth or Reality?" Friday evening October 23 through Sunday afternoon the 25th. A traditional ITEST meeting at the Rigali Center in St. Louis. See page 9 for excerpts from the 1986 Pastoral on the Economy by the US Bishops and how, almost 3 decades later, their words are still relevant to today's "state" of economic justice.



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What Evolution is Not – Intelligent Design and Creation ‘Science’

By Deacon Donald Sparling, PhD, Associate Professor Emeritus,
Cooperative Wildlife Research Lab, Southern Illinois University

Considerable confusion exists among the general public about evolution, intelligent design and creation science. This confusion is understandable because all three topics somehow seem to relate to how we, as humans, and living organisms in general, got to where we are now. Unfortunately, this confusion is facilitated in that the topics muddle in some way God’s hand in the whole process of life. We see all sorts of examples of how the three topics, especially intelligent design and evolution, are twisted by the media and even by some text books. In actuality, however, the three disciplines are easily distinguished upon examination. Please excuse me if certain parts of this argument are over-simplified but my goal is to clarify the differences among these topics, not to venture into deep scientific or theological rigor.

First, the study of evolution is the only one of the three that is an actual science. Real science is based on the Scientific Method of making an observation, developing a hypothesis that might explain the observation, rigorous testing of the hypothesis in an experiment with proper controls, analyzing the data collected and either accepting or rejecting the hypothesis. The final step if the hypothesis is rejected, of course, is to develop another hypothesis and submit it to this process.

Evolution is a science because we can apply the scientific method to it.

Evolution is a science because we can apply the scientific method to it. Now, you might ask ‘How can you devise an experiment for something that occurred thousands of years ago?’ That is a very good question but the answer exists in a few ways. First, evolution relies on the basic principles that organisms respond to their environments and this response is reflected in and through their genetics. Through natural selection or the pressure from the environment that confronts organisms during their struggle to survive and produce, some genes or genotypes are preferred over others because they confer greater probability of survival and production of ‘successful’ young (i.e. those that go on to reproduce themselves) than alternative genotypes.

Given these premises we can make testable predictions. For example some species of gulls build nests and breed in open, flat shorelines. Others breed on the rugged, steep slopes of cliffs. We might predict that we would see differences in their behavior based on where they breed and we would be right. We could predict that cliff dwellers would be less vigorous in their territorial defense, build deep nests that are difficult for young to jump out of, and feed their young on the nest rather than having them wander away. Logically, these behaviors could reduce the likelihood of young and adults falling from the cliff. Those breeding on flat shorelines might show more vigorous disputes, build shallower, less energetically costly nests, and let their young wander through the colony. Naturalists have observed these differences so many times that we can now predict that unknown species would show behaviors consistent with their breeding habitats. Also, scientists have developed sophisticated methods of measuring energy costs and find that, as predicted, animals typically act in ways that minimize a cost-benefit ratio – that is, they get the most return for the amount of energy spent in getting that return. We can also set up experiments in the laboratory with fast breeding organisms such as fruit flies and see if the changes that occur over several generations under specific conditions are predictable. The bottom line is that the study of evolution follows logical, objective principles and can often be tested through the scientific method.

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Some close-minded scientists lift the theory of evolution onto a pedestal and say that it proves that God does not exist. That position is ridiculous and only exists through their limited concept of nature. God can affect natural biological progression in many subtle ways. It is completely possible, for example, that God established certain laws of nature at the moment of the Big Bang or creation of the

Continues on page 4

universe, laws that we are only beginning to understand. Does evolution have its problems? Of course it does. Biology itself is messy compared to other sciences such as physics or chemistry that follow precise laws. We have only a partial fossil record to tell us what might have happened in the past and not all hypotheses can be tested due to time or sample size constraints. A very important ‘messy’ factor is that genetic changes are random and we cannot predetermine the potential a species might show in its future genetic capabilities. As much as some would like to see humans sprout wings and fly, that ability is not and probably won’t ever be in our genetic constitution.

In contrast, Intelligent Design, as popularly understood, and Creation Science are not scientific, despite the name some people might give it. Creation Science is very easy to dispatch as a non-science. There is no room for the application of the scientific method with a strict literal interpretation of Scripture. Creation on this planet occurred only once and God is not likely to subject Himself to rig-

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orous experimentation. Thus in Creation Science ‘what you see is what you got.’ It is based entirely on faith in the inerrancy of Scripture, a concept that is foreign to objective thought. Creation Science is simply another, more obtuse description of Creationism.

Now, Intelligent Design is a bit stickier. According to the website **Intelligentdesign.org**, “Intelligent design refers to a *scientific research program* as well as a community of scientists, philosophers and other scholars who seek evidence of design in nature. The theory of intelligent design (ID) holds that certain features of the universe and of living things are best explained by an *intelligent cause*, not an undirected process such as natural selection. Through the study and analysis of a system’s components, a design theorist is able to determine whether various natural structures are the product of chance, natural law, intelligent design, or some combination thereof. Such research is conducted by observing the types of information produced when intelligent agents act. Scientists then seek to find objects which have those same types of informational prop-

erties which we commonly know come from intelligence. Intelligent design has applied these scientific methods to detect design in irreducibly complex biological structures, the complex and specified information content in DNA, the life-sustaining physical architecture of the universe, and the geologically rapid origin of biological diversity in the fossil record during the Cambrian explosion approximately 530 million years ago.” (italics mine).

Does this description sound circular? It does to me. Something is determined to be a product of intelligent design because design theorists know what intelligent design (as opposed to random processes) should look like based on their intelligence and therefore define the event, object or whatever as intelligently design. Intelligence in this case seems to be predefined based on a set of arbitrary and unspecified rules. IDers want to make it sound scientific, even by calling Intelligent Design a scientific research program. But in truth, the predictions cannot stand up against the scientific method. For example, in his book “God, Intelligent Design and Fine-Tuning”, Michael Behe (2005) uses examples of irreducible complexity as the human ear and eye. He and ID’ers claim that the various parts of such complex structures seemingly needed to come together at one moment in history for the structure to function. Intermediate steps that would be a product of evolution could not have produced any advantage to those that possessed them and would not been selected over other structures. Critics have called ID both scientifically and theologically unsound.

The scientific problem with of ID is that it requires a ‘design theorist’ to throw up his or her hands, saying ‘I can’t understand how this came to be’ and assume that God created the structure *de novo*. That is not good science. If we cannot understand something immediately, we hope that further study will shed greater comprehension in the future. Several of the structures listed as irreducibly complex by ID’ers have been shown under closer examination, to have precursors and thus are subject to evolution.

A couple of theological problem include: 1) the structures which have been described as irreducibly complex and therefore a product of God are imperfect – people are born blind or deaf even though they have ears and eyes; harmful genetically based diseases and malformations abound. Would something directly created by God for his crea-

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tures be imperfect? 2) The concept of ID harkens back to the ‘God of the Gaps’ of the 17th century in which God’s creation was imperfect and He had to change the course of events from time to time to get it back on track. This concept has not been accepted by mainstream theologians for a long, long time. 3) Consistent with what has just

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been said, ID suggests that God is a type of magician that raises a finger and ‘poof’ something happens that changes the course of history.

In an address to the Pontifical Academy of Science in

October 2014 Pope Francis said, “When we read about Creation in Genesis, we run the risk of imagining God as a magician, with a magic wand able to do everything. But that is not so. He created human beings and let them develop according to the internal laws that He gave to each

... God is not a divine being or a magician, but the Creator who brought everything to life.

one so they would reach their fulfillment... God is not a divine being or a magician, but the Creator who brought everything to life. Evolution in nature is not inconsistent with the notion of creation, because evolution requires the creation of beings that evolve.”

Panentheism and Belief in the Incarnation

By Father Joseph A. Bracken, SJ
Xavier University, Cincinnati, Ohio

One of most widely used terms in contemporary Christian systematic theology is undoubtedly *panentheism* (everything in God but distinct from God in terms of its own existence and mode of operation). The term nicely provides a middle ground position between two extremes in the conventional understanding of the God-world relationship: pantheism (God and the world as a single conjoint reality) and dualism (God and the world as totally different realities with God as the higher-order spiritual reality empowering the existence and activity of material creation from moment to moment). Panentheism, however, seems to correspond to what Paul said to the Athenians in the Acts of the Apostles: God is that reality in whom “we live and move and have our being” (Acts 17/28). But beyond simply repeating what is said in Sacred Scripture, the notion of panentheism is notoriously difficult to explain philosophically.

For in classical Aristotelian-Thomistic metaphysics, every finite entity that exists in its own right has a single substantial form or governing structure (cf. e.g., Aquinas, ST, I, Q. 76, art. 3) Everything else is either a contingent qualification or “accident” of some finite entity or is an entity that has lost its own identity through incorporation into some more complex entity. An example would

be food taken into the human body that is absorbed into the physical constitution of the human being. The meat, potatoes and vegetables are now part of me as a higher organism. But according to the doctrine of panentheism, finite creatures still exist as themselves even as they live, move and have their being within the all-encompassing

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reality of God. So is the term panentheism upon closer inspection simply a poetic expression for expressing our felt sense of intimacy with God in moments of prayer and reflection?

Yet in virtue of their belief in the doctrine of the Incarnation, Christians are also saying that in the person of Jesus the divine life and the created order of things harmoniously co-exist as a single physical reality. In the decree against monophysitism (one soul) at the Council of Chalcedon in 451, for example, we read: “We confess one and the same Christ, the Son, the Lord, the Only-Begotten,

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in two natures unconfused, unchangeable, undivided and inseparable. The difference of natures will never be abolished by their being united, but rather the properties of each remain unimpaired, both coming together in one person and substance, not parted or divided among two persons” (DS 302). The Fathers of the Church did not attempt to explain this paradoxical statement but instead affirmed it as a basic article of the Christian faith. Aquinas in his *Summa theologiae* likewise did not try to explain this doctrine but simply claimed that, while other human beings can be united with God through knowledge and love, Jesus in his human nature is more intimately united with God by reason of his very existence as a divine person (ST, III, Q. 2, art. 10). Within the limits of his own basically Aristotelian metaphysics, Aquinas could offer no further explanation. But could another metaphysical system be substituted, not so much to “explain” in the strict sense, but at least to make more intelligible the mystery of the God-world relationship and the doctrine of the Incarnation?

But where would one look for such a new world view or approach to reality? As the name “metaphysics” (what comes after physics) itself implies, Aristotle evidently derived his metaphysical principles from reflection on the way that the world of nature seemed to work. He concluded that we human beings are individual finite entities who live in a world populated by finite entities, both animate and inanimate. We find ourselves constantly involved with one another in and through various forms of relationship: some that are necessary for our individual survival and prosperity; others that just happen to be the case as a result of external circumstances. This allowed Aristotle to conclude that the world is composed of individual things (substances) and their multiple properties (accidents). Moreover, this world of interrelated finite entities seems to be governed by four organizational principles: material, formal, efficient and final causation. Only if these principles work in harmony with one another can the good order of the natural world be preserved.

At the beginning of the 16th century, however, philosophers and theologians came to distrust this logically consistent but still quite abstract understanding of physical reality. More and more they turned to direct observation and analysis of the workings of physical reality. Whereas Aquinas and other medieval scholastics gave special attention to final causation, the relatively fixed order of the

world as set up and continually sustained in existence by God, early modern philosophers and theologians focused for the most part on efficient causality, the way individual things de facto impact on one another and are themselves subject to external forces like gravity. This heavily analytic approach to reality led early modern scientists like Galileo and Newton to imagine the world as a cosmic machine governed by deterministic laws set in place by God as Creator of heaven and earth. But in the life-sciences this mechanistic approach to reality did not work well. Something akin to Aristotelian final causality was still needed to explain how living things could seemingly have an internal principle of self-organization with an inbuilt directionality toward further order and complexity. Moreover, given the necessary interdependence of individual organisms on other organisms and on an ever-changing physical environment in which they co-existed, focus was now given to systems or ongoing networks of organisms within the physical environment. The classical laws of cause and effect that were originally thought to be operative between individual entities, accordingly, had to be modified so as to allow for simultaneous reciprocal causation of physical systems on one another. For example, atoms in combination co-produce the higher-order reality of a molecule. But the molecule, once it comes into existence, constrains or limits the further activity of its constituent atoms. They are no longer free to function on their own simply as individual mini-entities.

The new world view or metaphysics that arises out of this systems-oriented approach to physical reality is, accordingly, itself systems-based. The world is seen as a vast network of dynamically interrelated systems, all of which are ordered one way or another to a universal energy-source or life-system. But does this imply philosophical determinism with every individual entity tightly governed by the laws of the system(s) in which it is located? Some natural scientists in their search for a Theory of Everything would argue yes; in the end everything that happens is strictly governed by the predetermined laws of the system. But other natural scientists, especially those in the life-sciences, would say no. There is far too much contingency and unpredictability in the day-to-day workings of the natural world. Furthermore, as chaos theory makes clear, initial small changes in the operation of one natural system can produce a ripple effect on all the other systems

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with which it is connected and they in turn can have a ripple effect upon still other systems to which they are linked. Thus Nature is basically composed of open-ended systems that keep reconstructing themselves in response to the workings of other systems around them and their shared physical environment. Yet open-ended systems

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cosmic machine as once believed.*

by definition are not deterministic. Nature is alive, full of spontaneity, not a totally predictable cosmic machine as once believed.

So would this new systems-oriented approach to physical reality be of value in rethinking the puzzling features of the classical doctrine of the Incarnation and provide some new insight into what might be meant by panentheism as a model for the God-world relationship? Without entering in specific details, I would say yes. For example, if one rereads the classical formulation of the doctrine of the Incarnation cited earlier, and substitutes “life-system” for “nature,” then the following doctrinal statement emerges: We confess one and the same Christ, the Son, the Lord, the Only-Begotten, in two life-systems unconfused, unchangeable, undivided and inseparable. The difference of life-systems will never be abolished by their being united, but rather the properties of each remain unimpaired, both coming together in one person and substance, not parted or divided among two persons”

Hence, during his earthly life, Jesus as God Incarnate actively participated in the divine life-system proper to the three divine persons. Accordingly, as Scripture testifies, he felt a special relationship to God as his Father and to the Spirit as constant companion and source of spiritual energy. Yet in terms of his equally important participation in the life-system proper to human beings, Jesus experienced all the normal ups and downs of life in a mortal body: joys and sorrows, feelings of success and failure, etc. Those who knew him and listened to his message realized that he was no ordinary human being. He was at least a prophet, perhaps the long-expected Messiah. Yet Jesus could not conclusively prove to his followers that he was God Incarnate. As a result, from a purely human perspective, his ministry of preaching and assuring others

of God’s love for them ended in rejection and apparent failure.

With his resurrection from the dead, of course, the way that Jesus participated in both the divine and human life-systems changed dramatically.

With his resurrection from the dead, of course, the way that Jesus participated in both the divine and human life-systems changed dramatically. Released from the constraints of time and space, the risen Jesus unexpectedly appeared and then just as abruptly disappeared before the astonished eyes of his followers on Easter Sunday. Likewise, to this day he is present in terms of his glorified body and blood wherever and whenever the Eucharist is celebrated. It is now the divine life in Jesus that takes priority even though he still remains the human being who was born, grew up, lived and died in ancient Israel.

How does this new systems-oriented approach to the doctrine of the Incarnation influence our efforts to understand the term panentheism? Panentheism implies that in the beginning there was one system, the life-system proper to the divine persons in their eternal co-existence as one God. Almost 14 billion years ago, the life-systems proper to the world of creation originated in elementary form from within the depths of the divine life-system. God thus became incarnate in this world from the moment of the Big Bang onwards, identifying initially with the myriad subatomic particles that with their explosive energy set the ever-expanding parameters of space and time in our universe. This identification of God with material creation was, of course, rudimentary in the beginning, but it grew in stature and importance as slowly but surely the material universe took shape in terms of order and complexity. The triune God thereby allowed the universe to develop according to [its] own laws through a very long process of trial and error with only subtle divine “nudges” or “inspirations” to the creatures of this world at appropriate moments. But eventually the moment came for God to become incarnate in this world in a strikingly new way, that is, in the birth, life, tragic death and bodily resurrection of a human being living 2,000 years ago in ancient Israel. But this ever closer identification of God with material creation has still not ended. No one knows how much

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longer it will take before the cosmic love-affair between God and creation comes to an end and material creation is fully integrated into the divine life. Then every creature of this world, each in its own way, will experience itself as a “new creation” (2 Cor. 5/17) within the life of the triune God. What originally came forth from God will return to God but with the distinct finite identity that it achieved through participation, however short or long in duration, within the life-systems proper to this world.

No one knows how much longer it will take before the cosmic love-affair between God and creation comes to an end and material creation is fully integrated into the divine life.

(Editor’s note: Father Bracken’s most recently book published by Fortress Press is titled *The World in the Trinity: Open-Ended Systems in Science and Religion.*)

Also for extended reading on this topic, see Denis Edward’s book, *Partaking of God: Trinity, Evolution and Ecology* published by Liturgical Press, 2014) recommended by Carla Mae Streeter, OP, Aquinas institute of Theology, St Louis Missouri.

Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy 1986 United States Catholic Bishops

The Editors chose to reprint a section of this important pastoral letter of the United States Bishops published almost 30 years ago. The six principal themes governing this letter for the decade of the 80s strongly relate to the problems we see today in society three decades later. The entire letter may be accessed at the USCCB web site but space constraints limit us to printing some introductory material and the six principle themes.

*This document provides valuable preparatory material for your consideration prior to our own ITEST conference/seminar on Economic Justice in the 21st Century: Myth or Reality? scheduled for October 23-25th at the Rigali Center in S. Louis. In the six principles we see a foreshadowing of some of Pope Francis’ own reflections on the economy as stated in his apostolic exhortation, **Evangelii Gaudium, the Joy of the Gospel**. The Bishops wrote, “This letter is a personal invitation to Catholics to use the resources of our faith, the strength of our economy, and the opportunities of our democracy to shape a society that better protects the dignity and basic rights of our sisters and brothers, both in this land and around the world.” (#2EJ)*

#13. *Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person.* The pastoral letter begins with the human person. We believe the person is sacred—the clearest reflection of God among us. Human dignity comes from God, not from nationality, race, sex, econom-

Human dignity comes from God, not from nationality, race, sex, economic status, or any human accomplishment.

ic status, or any human accomplishment. We judge any economic system by what it does for and to people and by how it permits all to participate in it The economy should serve people, not the other way around.

#14. *Human dignity can be realized and protected only in community.* In our teaching, the human person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. The obligation to “love our neighbor” has an individual dimension, but it also requires a broader social

The obligation to “love our neighbor” has an individual dimension, but it also requires a broader social commitment to the common good.

commitment to the common good. We have many partial ways to measure and debate the health of our economy: Gross National Product, per capita income, stock market prices, and so forth. The Christian vision of economic life looks beyond them all and asks. Does economic life en-

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hance or threaten our life together as a community?

#15. *All people have a right to participate in the economic life of society.* Basic justice demands that people be assured a minimum level of participation in the economy. It is wrong for a person or group to be excluded unfairly or to be unable to participate or contribute to the economy. For example, people who are both able and willing, but cannot get a job are deprived of the participation that is so vital to human development. For, it is through employment that most individuals and families meet their material needs, exercise their talents, and have an opportunity to contribute to the larger community. Such participation has special significance in our tradition because we believe that it is a means by which we join in carrying forward God's creative activity.

#16 *All members of society have a special obligation to the poor and vulnerable.* From the Scriptures and church teaching we learn that the justice of a society is tested by the treatment of the poor. The justice that was the sign of God's covenant with Israel was measured by how the poor and unprotected—the widow, the orphan, and the stranger—were treated. The kingdom that Jesus

The kingdom that Jesus proclaimed in his word and ministry excludes no one.

proclaimed in his word and ministry excludes no one. Throughout Israel's history and in early Christianity, the poor are agents of God's transforming power. "the Spirit of the Lord is upon me, therefore he has anointed me. He has sent me to bring glad tidings to the poor" (Lk 4:18). This was Jesus' first public utterance. Jesus takes the side of those most in need. In the Last Judgment, so dramatically described in St. Matthew's Gospel, we are told that we will be judged according to how we respond to the hungry, the thirsty, the naked, the stranger. As followers

of Christ, we are challenged to make a fundamental "option for the poor"—to speak for the voiceless, to defend the defenseless, to assess life styles, policies, and social institutions in terms of their impact on the poor. This "option for the poor" does not mean pitting one group against another, but rather, strengthening the whole community by assisting those who are most vulnerable. As Christians, we are called to respond to the needs of *all* our brothers and sisters, but those with the greatest needs require the greatest response.

#17 *Human rights are the minimum conditions for life in community.* In Catholic teaching, human rights include not only civil and political rights but also economic rights. As Pope John XXIII declared, "all people have a right to life, food, clothing, shelter, rest, medical care, education, and employment." This means that when people are without a chance to earn a living, and must go hungry and homeless, they are being denied basic rights. Society must ensure that these rights are protected. In this way we will ensure that the minimum conditions of economic justice are met for all our sisters and brothers.

#18 *Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights.* In addition to the clear responsibility of private institutions, government has an essential responsibility in this area. This does not mean that government has the primary or exclusive role, but it does have a positive moral responsibility in safeguarding human rights and ensuring that the minimum conditions of human dignity are met for all. In a democracy, government is a means by which we can act together to protect what is important to us and to promote our common values.

*Science, Technology and Economic Systems, excerpt from the proceedings of the March, 1985 ITEST workshop.
It would appear that the ITEST Board under Father Brungs leadership chose the topic above for a weekend workshop one year before the US Bishops published their Pastoral on the Economy*

"Who cares What Economists Say"? is an excerpt from the essay by Paul Heyne, an economist and teacher who also authored an introductory economics text, now in its fourth edition, written for theologians.

What difference does it make whether theologians trust economists, or what criteria theologians use to choose

the economists on whom they rely? If it only matters because theologians want to affect policy outcomes, then it wouldn't seem to matter much at all. Public policies don't depend to any noticeable extent on the predictions that economists make about the consequences of taking action, or, for that matter, on the policy manifestos that

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theologians compose after consulting the economists of their choice. Public policies in a democracy grow out of a complex process of interaction among many people's interests and values, a process that no one really controls and which even the most powerful political figures in the society can usually affect only marginally.

It isn't that the opinions of economists don't matter. They obviously matter to those in business and government who seek economists' advice and pay for it, in the hope that economists can tell them things they want to know. Economists' opinions also matter to their peers, because economics is played by the rules of the game of science, which call for specialized research within a fairly well-defined framework, plus evaluation of the results by other members of the specialty. But if the opinions of economists shape the course of public policy, they would

appear to do so only in a very slow and indirect way, and not at all in a way that could arouse legitimate fears of technocracy.

Much of the concern that one encounters today about economists as potential technocrats is a hangover from the 1960s, when economists were claiming to have discovered the secret of uninterrupted economic growth with perpetual high employment and no serious inflation. Those were the days in which many economists saw themselves as philosopher-kings, or at least as philosophers who had the ear of kings. The actual record of the US economy with respect to growth, employment, and price stability since the 1960s would be grounds for an anti-technocrat revolt if economists actually possessed even a fraction of the influence they claimed to have.

Some Christian and Jewish Perspectives on the Creation March, 1991

These excerpts from the Foreword and the Discussion sections are from the Proceedings of the concluding ITEST workshop in a trilogy on environmental issues. Portions of the entire trilogy, including "The Inner Environment: Clinical Research, Health Care Delivery, Economics" March, 1990 and The External Environment, October, 1990, reside at

www.ITEST-faithscience.org

How do these thoughts strike us almost a quarter of a century later? What role, if any, have polymers played in the development of clean technologies two and a half decades later?

From the Foreword to the book by Father Robert Brungs, SJ:

It is impossible to summarize briefly the discussion that flowed from the essays [at this workshop]. It ranged from difficult theological considerations of the Fall to a brief discussion of the population issue to a call for concern for beauty in human technological enterprises. We Christians must bring to all human concerns and problems the one thing that is our burden and our treasure: we, are, as members of the covenant community, the presence of Christ in our world. If we are not, he is not among us. It is we, who

in the last decade of the 20th century, must think his thoughts, share his life and his love. More, we must be the ones who bring those thoughts, that life and love into the streets and fields and forests of the world. We carry in our union with him the answer to the world's environmental ills. We must show, not just tell, the way to live in Christ, seeking beauty in an ascetical life.

Perhaps the best was to conclude...is to use the quotation from St. Athanasius:

Like a musician who has attuned his lyre and by the artistic blending of low and high and medium tones produces a single melody, so the Wisdom of God, holding the universe like a lyre, adapting things heavenly to things earthly, and earthly things to heavenly, harmonizes them all, leading them by His will, makes one world and one world-order in beauty and harmony (Contra Gentes, 41, p.26).

From Discussion Session 1, pp.89-90.

In much environmental discussion, one of the frequent statements made is that what someone uses will not be available to someone else, that the world is finite

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and we are going to run out of things. Somehow my understanding or my appreciation of God is that he is not so parsimonious that he created a ration system for the planet. I think the great counterpoint to that is that one of the real gifts God has given to creation, apart from iron and tin and so on, is the human brain.

I was reading an article recently about a minor breakthrough in the manufacturing of polymers. These polymers seem to be about ten times stronger than steel and conduct electricity better than copper. Once we learn how to manufacture them more easily, we will be able to use them to do things that are important for living our daily lives. I am not suggesting these things are necessarily vital to our continued existence, but that their use may be kinder and gentler to the environment.

Finally, something just jumped out of the page at me

the other day when I was reading the Bible. This is apropos of my paper,* which deals with individual considerations. It's in 2 Corinthians 13:5-6. It dealt with our being in Christ and Christ being in us. In the cited verse St. Paul says, "Examine yourselves to see whether you are living in faith. Do you acknowledge that Jesus Christ is really in you? If not, you have failed the test."

*Father Brungs' paper, "A Catholic Perspective on the Creation," can be found in the March 1991 proceedings.

Someday, after mastering winds, waves, tides and gravity,
We shall harness the energy of love
And for the second time in the history of the world,
Humanity will have discovered fire.

- Pierre Teilhard de Chardin

A Tribute to Cardinal George

By Father Robert Barron Founder of *Word on Fire*, and
the Rector/President of Mundelein Seminary.

He is the creator of the award winning documentary series,
Catholicism and Catholicism: the New Evangelization.

Cardinal Francis George, who died last week at the age of 78, was obviously a man of enormous accomplishment and influence. He was a Cardinal of the Roman Church, a past president of the United States Conference of Catholic Bishops, the Archbishop of one of the largest and most complicated archdioceses in the world, and the intellectual leader of the American Church. A number of American bishops have told me that when Cardinal George spoke at the Bishops' meetings, the entire room would fall silent and *everyone* would listen.

But to understand this great man, I think we have to go back in imagination to when he was a kid from St. Pascal's parish on the Northwest side of Chicago, who liked to ride his bike and run around with his friends and who was an accomplished pianist and painter as well. At the age of thirteen, that young man was stricken with polio, a disease which nearly killed him and left him severely disabled. Running, bike riding, painting, and piano playing were forever behind him. I'm

sure he was tempted to give up and withdraw into himself, but young Francis George, despite his handicap, pushed ahead with single-minded determination. The deepest longing of his heart was to become a priest, and this led him to apply to Quigley Seminary. Convinced that this boy with crutches and a brace couldn't make the difficult commute every day or keep up with the demands of the school, the officials at Quigley turned him away. Undeterred, he applied to join the Oblates of Mary Immaculate, a missionary congregation. Recognizing his enormous promise and inner strength, they took him in.

I bring us back to this moment of the Cardinal's life, for it sheds light on two essential features of his personality.

Never once, in all the years I lived with him, did I ever hear Cardinal George complain about what he was obliged to do.

First, he was a man who never gave up. I had the privilege of living with Cardinal George for six years and thus I was able to see his life close-up.

He had an absolutely punishing schedule, which had him going morning, noon, and night, practically every day of

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the week: administrative meetings, private conversations, banquets, liturgies, social functions, public speeches, etc. Never once, in all the years I lived with him, did I ever hear Cardinal George complain about what he was obliged to do. He simply went ahead, not grimly but with a sense of purpose. When he first spoke to the priests of the Archdiocese as our Archbishop, he said, “Never feel sorry for yourself!” That piece of advice came, you could tell, from the gut.

Second, his identity as an Oblate of Mary Immaculate deeply marked him as a man of mission. The OMI’s are a missionary congregation, whose work takes them all over the world, from Africa and Asia to Latin America, the Yukon, and Alaska—not to mention Texas and Belleville, Illinois. When he was a novice and young OMI seminarian in Belleville, Francis George heard the stories of missionaries from the far reaches of the globe, and he imbibed their adventurous spirit. As the vicar general of his order, he undertook travels to six continents, dozens of countries, visiting with thousands of OMI evangelist priests. I was continually amazed at his detailed knowledge of the politics, culture, and history of almost any country or region you could name. It was born of lots of direct experience.

This missionary consciousness is precisely what informed the intellectual and pastoral project that was closest to his heart, namely, the evangelization of the contemporary culture.

This missionary consciousness is precisely what informed the intellectual and pastoral project that was closest to his heart, namely, the evangelization of the contemporary culture. In this, he showed himself a disciple of his great mentor Karol Wojtyla, Pope John Paul II. What Cardinal George brought rather uniquely to the table in this regard was a particularly clear grasp of the philosophical underpinnings of the Western and especially American cultural matrix. Cardinal George often signaled his impatience with the term “counter-cultural” in regard to the Church’s attitude vis-à-vis the ambient culture. His concern is that this can suggest a simple animosity, whereas the successful evangelist must love the culture he is endeavoring to address. But he saw a deeper problem as well, namely, that, strictly speaking, it is impossible to be thoroughly counter-cultural, since such an attitude would set one, fi-

nally, against oneself. It would be a bit like a fish adamantly insisting that he swims athwart the ocean. Therefore, the one who would proclaim the Gospel in the contemporary American setting must appreciate that the American culture is sown liberally with *semina verbi* (seeds of the Word).

The first of these, in Cardinal George’s judgment, is the modern sense of freedom and its accompanying rights. Following the prompts of Immanuel Kant, modern political theorists have held that all human beings possess a dignity which dictates that they should never be treated merely as a means but always as an end. It is interesting to note that the young Karol Wojtyla, in his early work in philosophical ethics, put a great premium on this second form of the Kantian categorical imperative. What Cardinal George has helped us see is that, at its best, this modern stress is grounded in a fundamentally theological understanding of the human person as a creature of God. Were the human being construed simply as an accidental product of the evolutionary process, then he would not enjoy the irreducible dignity that is assumed by Kant. Indeed, Kant’s contemporary Thomas Jefferson rather clearly indicated that his understanding of human rights was conditioned by the Christian theological heritage when he specified that those rights are granted, not by the state, but by the Creator.

The Kantian-Jeffersonian philosophical anthropology must be distinguished, Cardinal George insisted, from Thomas Hobbes’ account. On the Hobbesian reading, rights are grounded, not so much in divine intentionality, but in the unavoidability of desire. Hobbes opined—and John Locke essentially followed him—that we have a right to those things that we cannot *not* desire. For Hobbes this meant the sustenance of biological life and the avoidance of violent death, whereas for Locke, it was somewhat broadened to mean life, liberty, and property. The problem is that Hobbes’s interpretation is thoroughly non-theological and his consequent understanding of the purpose of government is non-teleological, purely protective rather than directive. Government exists, not for the achievement of the common good, but for the mutual protection of the citizens. That the Hobbesian strain found its way into the American political imagination is clear from Jefferson’s refusal to characterize the nature of happiness, even as he insisted on the universal right to pursue it. In a

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word, therefore, the Church can and must affirm, at least in its basic form, the Kantian understanding of freedom and rights, even as it can and must stand against the purely secularist Hobbesian notion.

Cardinal George knew that the prime spokesperson for this deft act of affirmation and negation was Pope John Paul II, who emerged, in the late twentieth-century, as the most articulate and vociferous defender of human rights on the world stage. The Cardinal drew attention to a speech that the Pope made in Philadelphia in 1979. John Paul sang the praises of our Declaration of Independence, with its stress on God-given rights, but he filled in the theological background by referencing the Genesis account of our creation in the image and likeness of God. Pressing well past any sort of Hobbesian secularism and utilitarianism, the Pope insisted that Jefferson's ideal should inspire Americans to build a society that is marked by its care for the weakest and most vulnerable, especially the aged and the unborn.

The second major feature of modernity that Cardinal George identified is an extreme valorization of the physical sciences, or in his own words, "the imposing of scientific method as *the* point of contact between human beings and the world and society into which they are born." The founders of modernity appreciated the sciences not only for their descriptive and predictive powers, but also for their liberating potential. Bacon, Descartes, Leibniz, Newton, Kant, and many others, held that the mastery over nature provided by burgeoning physics, chemistry, medicine, etc. would free the human race from its age-old captivity to sickness and the strictures of time and space. But what this led to—and I see it practically every day in my evangelical work—was the development of a "scientism" which, as a matter of ideological conviction, excludes non-scientific or extra-scientific ways of knowing, including and especially religious ways. The scientific attitude has also obscured the undeniably theological foundations for the scientific enterprise, namely the assumptions that the world is not God (and hence can be analyzed) and that the world is stamped, in every detail, by intelligibility. Both of these assumptions are predicated upon the doctrine of creation, which the founders of modern science took in, along with their astronomy, mathematics, and physics, at church-sponsored universities. In the measure that the sciences flow from and rest upon the properly theological presumptions that non-divine uni-

verse is well-ordered and intelligible, Catholic theology can involve itself in a very fruitful dialogue with them; but in the measure that scientism comes to hold sway, the Church must resist.

One of Cardinal George's most memorable remarks is that liberal Catholicism is an exhausted project. It is important that we parse his words here carefully. By "liberal Catholicism" he means an approach to the Catholic faith that takes seriously the positive achievements of the modern culture. In this sense, Lacordaire, Lord Acton, Lamennais, von Dollinger, and Newman were all liberal Catholics—and their successors would include De Lubac, Rahner, Guardini, Ratzinger, and Congar. One of the permanent achievements of the liberal Catholic project, in Cardinal George's judgment, is "restoring to the center of the Church's consciousness the Gospel's assertion that Christ has set us free, but also for the insight and analysis that enabled the Church herself to break free of the conservative social structures in which she had become imprisoned." In the 1950's Hans Urs von Balthasar called, in a similar vein, for a "razing of the bastions," behind which the church had been crouching, in order to let out the life that she had preserved. And this is very much in line with Vatican II's limited accommodation to modernity in service of the evangelical mission. Liberal Catholicism also took into account the second great achievement of modernity, stressing that certain doctrinal formulations and Biblical interpretations had to be reassessed in light of the findings of modern science. One thinks in this context of the vociferous interventions, made by a number of bishops on the Council floor at Vatican II, concerning certain naïvely literalistic readings of the Old Testament.

All of this assimilation of the best of the modern represents the permanent achievement of Catholic liberalism, and this is why Cardinal George never argued that liberalism is simply a failed or useless project. He said it was an *exhausted* project, parasitical on a substance that no longer exists. What are the signs of exhaustion? The

If the Church only provides vaguely religious motivation for the mission and work of the secular society, then the Church has lost its soul...

Cardinal explains that the liberal project has gone off the rails inasmuch as it "seems to interpret the Council as a

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mandate to change whatever in the Church clashes with modern society,” as though, in the words of the notorious slogan from the 1960’s, “the world sets the agenda for the Church.” If the Church only provides vaguely religious motivation for the mission and work of the secular society, then the Church has lost its soul, devolving into a cheerleader for modernity. The other principal sign of the exhaustion of the liberal project is its hyper-stress on freedom as self-assertion and self-definition. In Cardinal George’s words: “the cultural fault line lies in a willingness to sacrifice even the Gospel truth in order to safeguard personal freedom construed as choice.” We might suggest that another shadow side of Catholic liberalism is a tendency to accept the scientific vision of reality as so normative that the properly supernatural is called into question. We see this both in a reduction of religion to ethics and the building of the kingdom on earth, as well as in extreme forms of historical critical biblical interpretation that rule out the supernatural as a matter of principle.

What is too often overlooked—especially in liberal circles—is that Cardinal George was just as impatient with certain forms of conservative Catholicism. Correctly perceiving that authentic Catholicism clashes with key elements of modern culture, some conservatives instinctively reached back to earlier cultural instantiations of Catholicism and absolutized them. They failed thereby to realize that robust Catholicism is, in Cardinal George’s words, “radical in its critique of any society,” be it second-century Rome, eighteenth-century France, or the America of the 1950’s. What he proposed, finally, was neither liberal nor conservative Catholicism, but “simply Catholicism,” by which he meant the faith in its fullness, mediated through the successors of the Apostles.

At the heart of this Catholicism in full is relationality. Cardinal George has often pointed out that Catholic ontology is inescapably relational, since it is grounded in the Creator God who is, himself, a communion of subsistent relations. More to it, the Creator, making the universe, *ex nihilo*, does not stand over and against his creatures in a standard “being-to-being” rapport; rather, his creative act here and now constitutes the to-be of creatures, so that every finite thing *is* a relation to God. Aquinas expressed this when he said that creation is “a kind of relation to the Creator, with freshness of being.” This metaphysics of relationality stands in sharp distinction to the typically modern

and nominalist ontology of individual things, which gave rise to the Hobbesian and Lockean political philosophy sketched above, whereby social relations are not natural but rather artificial and contractual. Since grace rests upon and elevates nature, we should not be surprised that the Church is marked by an even more radical relationality. Through the power of Christ, who is the Incarnation of the subsistent relation of the Trinity, creation is given the opportunity of participating in the divine life. This participation, made possible through grace, is far more intense than the relationship that ordinarily obtains between God and creatures and among creatures themselves, and Catholic ecclesiology expresses that intensity through a whole set of images: bride, body, mother, temple, etc.

In Cardinal George’s striking language: “the Church is aware of herself as vital, and so calls herself a body. The Church is aware of herself as personal, and so calls herself a bride who surrenders to Christ. The Church is aware of herself as a subject, as an active, abiding presence that mediates a believer’s experience, and so calls herself mother. The Church is aware of herself as integrated, and so describes herself as a temple of the Holy Spirit.” Notice please the words being used here: vital, personal, present, surrendering, mother, integrated. They all speak of participation, interconnection, relationship, what Cardinal George calls *esse per* (being through). This is the living organism of the Church which relates in a complex way to the culture, assimilating and elevating what it can and resisting what it must. This is simply Catholicism.

Cardinal George was a spiritual father to me. In his determination, his pastoral devotion, his deep intelligence, his kindness of heart, he mediated the Holy Spirit. For this I will always be personally grateful to him. I believe that the entire Church, too, owes him a debt of gratitude for reminding us who we are and what our mission is.

April 21, 2015 Reprinted with permission from Fr. Robert Barron.

Quote from Funeral of George:

“the only thing we take with us when we die is what we have given away. the only things that endure are our relationships with God and with each other.”

Cardinal George’s words

In Memoriam Fr. Bert Akers, SJ
(1931-2014)

*“May God receive him, as the Medieval prayers for the dying entreat,
into the great green valleys of Paradise.”*

It is with heavy heart but with joy in the resurrection, that we tell you of the death and rising to New Life of Father Bert Akers, SJ, long-time ITEST member, friend and classmate of Father Brungs. The obituary below published by the Maryland Province of the Jesuits gives the facts but not the spirit of this man whom we loved and treasured as a friend and a devoted Jesuit priest.

Every year at membership renewal time, Bert's card came back promptly with a generous check and a note of good cheer about the ITEST mission and ministry, except last year. It was not like Bert to forget about renewal. So we did a little research early this year and learned that Bert had died in July, 2014. Hence this belated notice to our members.

Bert was a man of many talents: a man of wit and humor, philosopher, communicator, spiritual guide, entertainer and

warm human being. He was an essayist at three ITEST conferences over the years and always brought some new or unusual perspective to the topic whether on philosophy, literature or theology. For example his essay written for the ITEST conference “Some Christian Perspectives on the Creation in 1991 was titled, A Word from our Creator: Rediscovering Nature and Nature's God. In the Abstract Akers writes: “The secular world is strangely touchy about the topic of Creation. The greater the achievements of Science, the more Nature reveals a breathtaking “given-ness”, threatening the complacency of the past four centuries. Wonder is not yet worship, and religious answers are officially disbarred. But the perennial questions cannot be. Do such astonishing “givens” as we daily discover make it more or less credible that there is also a Giver?” *Rest in peace and joy, Bert, with your companions of the Jesuit community.*

Father Bert Akers, son of Harry A. Akers and Mildred M. Stephens, was born on August 31, 1930 in Baltimore, MD. Following graduation from Loyola High School, Towson, MD, he entered the Society of Jesus on July 30, 1948 at the Novitiate of St. Isaac Jogues, Wernersville, PA and there pronounced his First Vows on July 31, 1950. After pursuing Juniorate (College) Studies at Wernersville from 1950 to 1952, Father Akers was sent to study philosophy at St. Louis University, St. Louis, MO from 1952 to 1955 where he received a Bachelor of Arts degree in philosophy in 1954 and a Licentiate in Philosophy in 1955.

As a Jesuit Scholastic, Fr. Akers taught juniors English, Latin, Greek and Religion at Georgetown Preparatory School, North Bethesda, MD from 1955 to 1958 before being sent to study theology from 1958 to 1961 at Jesuitenkolleg, Innsbruck, Austria, where he was ordained to the priesthood at Trinity Church, Innsbruck, by Bishop Paul Rusch on June 26, 1961. Following another year of theological studies at Woodstock College, MD and a year of Tertianship at the Jesuit Martyrs Shrine, Auriesville, NY, in 1963, Father returned to Woodstock College where after pursuing a Biennium in theology, he received a Doctorate in Sacred Theology in 1965. Father Akers made his Final Profession in the Society of Jesus on August 15, 1965 at Georgetown University, Washington, D.C.

In 1965, Father Akers began his priestly ministry at the University of Scranton, Scranton, PA, as Professor of Theology and chairman of department until 1969, when he was assigned to St. Louis University, St. Louis, MO to begin work in communications as director of Radio and Television until 1976. After serving as secretary to the Jesuit Conference (JESCOM), Washington, D.C. for two years, in 1978, he returned to his work in communications as a Teacher of Communication Arts at Loyola University of Chicago, IL (1978-1981). He then pursued work in communications at the John XXIII Ecumenical Center, St. Louis, MO (1981-1982), was Director of Radio and Television for the Diocese of Galveston-Houston, Houston, TX (1982-1986) and taught communications at the University of Scranton, Scranton, PA (1986-1992).

Following a year as a professor of Philosophy and Religious Studies at Wheeling Jesuit University, Wheeling, WV, Father Akers engaged in pastoral work as an associate pastor at St Mary's, Star of the Sea, Ocean City, MD (1993-1999), Holy Trinity Church, Washington, D.C. (1999-2004), Immaculate Conception Church, Baltimore, MD (2004-2010) and as pastoral minister at the Jesuit Center, Wernersville, PA until his death on July 17, 2014.

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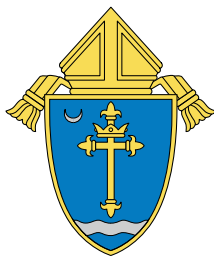


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