



Institute For Theological Encounter *With Science and Technology*

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The Inspiration of the Holy Land

On any visit to Jerusalem and the surrounding areas, even the most jaded tourist will be impressed. The ancient city walls, buildings, churches and memorial sites are reminders of an ancient age and the events of 2000 years ago.

Millions of pilgrims make the trip to the Holy Land every year. Additional sites like the Sea of Galilee, the Mount of the Beatitudes, Capharnaum and the Jordan River site of John the Baptist are additional attractions far from Jerusalem.

However, it is not the buildings themselves that bring inspiration. Rather, the most significant spiritual experience comes in appreciating the devotion of so many people who have made a very long journey and who treat these sites with exceptional reverence.

For the Jewish people, praying at the Western Wall of the old city of Jerusalem is of paramount importance. In the 20th century, Israeli soldiers fought vigorously to restore that privilege, which had been lost for such a long time. As a non-Jewish visitor observing the scene, the Western Wall didn't look that much different from the other city walls. What was memorable was the evident religious intensity of the people who had come to pray there. That site brings together Jews across the centuries, maintaining an enduring sense of unity that lay hidden through centuries of diaspora.

Christian sites, such as the Mount of Olives and the Garden of Gethsemane, are kept in very good condition. The cluster of olive trees convey the same quiet serenity that would have prevailed in Jesus' time.

A cynic might wonder about the authenticity of the designated sites. It turns out that is not as uncertain as might be imagined from 2000 years away. The mother of Constantine, St. Helena, very diligently investigated the region to find the original locations circa 300 A.D., and no recent archaeology has found any reason to doubt their authenticity. For example, in Capharnaum, she designated a hexagon-shaped wall as St. Peter's house, and today a large church sits directly above it.

The Via Doloroso contained some surprises. The site where Symon of Cyrene was pressed into service is easy to understand: from there, the route forward is uphill, with steps about every 25 feet or so. Dragging a cross up that grade certainly would require assistance.

Inside the Church of the Holy Sepulchre, the crowd was huge. At this church, while the building itself is elegant, the spiritual value, the inspiration, comes from seeing and appreciating the devotion of so many Christians from faraway places. There is a strong feeling of Christian unity, perhaps akin to the unity experienced by Jews at the Western Wall. Despite all the challenges we face in our contemporary world, the continuing life of the Church reminds us of Jesus' closing words "Behold, I am with you always." (Mt. 28:20)

Thomas P. Sheahan
Director, ITEST

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Announcements

Hurricane Harvey and Crispr Conference

Although Hurricane Harvey literally and figuratively washed out the plans for a joint ITEST/Catholic Health Initiatives conference in Houston in 2018, we are tentatively scheduling it for a drier Midwest location in the fall of 2019. Look for more concrete details in future issues of the ITEST Bulletin.

Good news! Given the wide interest in Our Lady of Guadalupe, the ITEST Board of Directors has decided on an alternate topic for the fall conference: “The ‘Tilma’ of Our Lady of Guadalupe: Some Faith, Science and Cultural Perspectives.” We are also looking for presenters on those categories. What is the theological impact of the tilma? What does science say about the tilma? On the one hand, what can science *not* say about the miraculous; on the other hand, could scientific discoveries on the tilma lead to faith?

Recommended books on Our Lady of Guadalupe:

1) *Our Lady of Guadalupe: Mother of the Civilization of Love*, (Image books, NY. 2009). It was a New York Times best seller in 2009 and now contains a new preface (2017) by Archbishop Jose H. Gomez. This book has an extensive bibliography, copious footnotes and helpful appendices.

2) *Guadalupe Mysteries – Deciphering the Code*. (Ignatius Press 2016) by author Grzegorz Gorny and Photographer Janusz Rosikon. Characterized as “...an illustrated pilgrimage...” by one reviewer, this book also elicited the following reflection from another, “Examining the image of Our Lady was the greatest experience of my life. When close to it, I had strange feelings, similar to those experienced by people that had worked on the Turin Shroud.” (Research Biophysicist, Philip S. Callahan, PhD, of the University of Florida).

Faith Markets distributes ITEST’s Faith/Science Modules

For the future, www.faithmarkets.com will be the avenue or “link” established for the sale and distribution

of “Exploring the World, Discovering God,” faith/science modules for Pre-K–Grade 8. Faith markets is an Interdenominational resource for Christian teachers. It differs from other plentiful teacher resources in that the emphasis is Christian. Since their completion in 2010, the modules have been offered free of charge on the web site, www.creationlens.org. From that time until November, 2017, we have confirmed more than 1/2 million actual downloads of the lessons worldwide. Our statistics show that people in diverse countries such as India, Russia, Indonesia, Taiwan and others have downloaded the lessons. However, the ITEST Board decided recently that the lessons should no longer be offered free of charge but should have at least a token fee assigned. Often programs are valued more if there is a charge associated with them. Our faith/science lessons have stood the scrutiny of professional educators, scientists and theologians; hence, they will do well in an education market. If you prefer to go directly to the ITEST faith/science modules click on www.faithmarkets.com/vendor/itest to ascertain list prices and so on.

OSV Funded Project: “Scientists Speak of their Faith”

Progress on our project: “Scientists Speak of their Faith: A Model for Parish Discussion” is moving along well. In a collaborative move by the Office of Communications for the Archdiocese of St. Louis, our announcement and invitation to the pastors appeared on a special list—**Priests’ Post**—sent to all pastors in the Archdiocese of St. Louis. We received partial funding in the amount of \$23,000. from Our Sunday Visitor Institute. Thus far 14 parishes have shown an interest in leading one of the evenings. Each of the evening events will be videotaped and edited to an hour video. Also, for training purposes, shorter versions of the hour long video will be edited into separate 12-15 minute segments for training other facilitators.



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A 25 Year Retrospective ITEST In 1993

(Recently Bishop Robert Barron published in First Things an essay titled, “Evangelizing the ‘Nones’.” [January 2018] The 2017 Erasmus Lecture. In that essay he strongly suggests that we reverse the order of the Transcendentals of the True, the Good and the Beautiful in evangelizing the ‘Nones’ and put Beauty first. According to Bishop Barron, “In our radically relativistic time, it is advisable to commence the evangelical process with the winsome attractiveness of the beautiful, and thank God, Catholicism has plenty to offer in this regard.”

It struck the editors that Father Brungs’ pursuit of this train of thought pre-dated Bishop Barron’s by 25 years. Serendipity? Perhaps!)

As we celebrate ITEST’s 50th Anniversary, we look back to 1993, a quarter of a century ago. I remember working with Father Bob Brungs as he considered what he saw as a possible topic for ITEST’s 25th anniversary convention in Holyoke, Massachusetts. Would “beauty” be an appropriate topic for ITEST? As he thought more deeply about this idea, he began to speak about a sense of awe and the sacred he had experienced years ago when he was working on an experiment for his doctoral dissertation.

“[I] was watching the images coming up in the developer: I was simply astounded by their beauty and by the thought that I was the first person in the history of the universe to look on the symmetry in a crystal of boron. I must have looked at that picture for a couple of hours reflecting on the beauty that God had put into a crystal of boron. It was an amazing couple of hours.”

Without further discussion beauty broke through and the topic became, “Beauty in Faith, Science and Technology.” How does beauty operate within faith, science and technology? For the scientist and engineer, the beauty of an equation ($E=mc^2$) is awe inspiring; for the poet, artist, and author, the lines of Dante’s *Paradiso*

*“My vision, becoming pure,
Entered more and more the beam of that high light
That shines on its own truth.” Canto 33*

elicit an emotion that sings of beauty and light; for the theologian or biblical scholar, the psalms, are the beauty of God’s breath upon the earth.

*“The Heavens proclaim the glory of God and the
firmament proclaims God’s handiwork,”*

Thus, it was that the ITEST staff began to recruit speakers: scientists, theologians and artists for this three day event in

Mont Holyoke, Massachusetts. ITEST members traveled from the all points of the country to spend three days in the Berkshire Hills of New England studying and discussing how beauty may be found in faith, science and technology.

Following the successful meeting Father Brungs reflected in his Foreword to the proceedings that “If nothing else, these questions on beauty (emerging from the discussions) have convinced me that beauty is real, beyond the comprehension of my limited thought and experience. That, by itself, recommends it to me.” [Editor, Marianne Postiglione, RSM]

Excerpts from the Foreword to Beauty in Faith, Science and Technology 1993

“Beauty is in the eye of the beholder.” How many times have we heard that? It’s even true to some extent. At one time the United States Supreme court more or less agreed with the justice who remarked that we know obscenity when we see (or hear) it. The same may be true of beauty—we recognize it when we meet it. But do we? Is beauty also in the thing (or person or event) beheld? Does it have to be in both? Is beauty itself relational? Even more basically does beauty exist? Of do only beautiful things exist? If so, what are they? Clearly, beauty is a problem; at least for me it is.

“It seems at first blush that truth and goodness (and even being) are relatively uncomplicated constructs in comparison with beauty. In English, beauty is almost impossible to discuss straightforwardly. It is not convertible with other words like attractive, pretty, cute. John Cross remarks in his presentation that a child is cute rather than beautiful. Has the child experienced enough (suffered enough) to be really beautiful?

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“Another cliché about beauty: the “artist” the creator of beauty, must suffer. Without suffering, it is said, the artist, and hence the product, is superficial. Must? Can? Does? What part does pain play in beauty? On the other hand, is pleasure needed to appreciate beauty, even create it?

“Is beauty tightly related to love? I suspect so. I think that love is built on beauty, perceived or real. But is love possible without community? If not, what is the relation of beauty to community? Can a “thing in itself” be beautiful? Is it even a meaningful question?

“Is beauty tightly related to love? I suspect so.”

“In short, I left this convention, whose topic was beauty, with far more questions than with answers. In other words, it was a typical ITEST meeting—in the best sense of things. More than leaving the convention in a questioning mood, reading the presentations since then has only compounded the questions—thank God. If nothing else, these questions have convinced me that beauty is real, beyond the comprehension of my limited thought and experience. That, by itself, recommends it to me. Clearly I am not an

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abstract thinker. I find solace in the notion that beauty has evaded and will continue to evade the best human minds.

“Beauty seems to have been a problem for Christians over the centuries. That is true, not in the sense of denying beauty, but in the sense of trying to cope with its paradoxical nature. In humans, it seems, the body is essential for the experience of beauty in ways that are not so apparent for truth and goodness. Beauty demands an awareness of pleasure—bodily pleasure. Bodily pleasure has not always been a favorite category of theological writers or Christian thinkers. This, I believe, is especially true of ascetics and of the more philosophically inclined thinkers. I do believe, it is not a secret that too much of Christian thought has been too general, too abstract and, therefore, in my mind, too non-Christian.

“That’s one paradox. Another seems to be the paradox between awe and familiarity. To say that God is beautiful—

in fact *is* Beauty—is an important concept but not one that moves me very much. Am I simply projecting my own prejudices and biases? God is awesome indeed, but not familiar to me. I have neither seen nor heard God or, if I have, I have not recognized Him in the sight or the sound. I have not seen Christ either, but, even though He is God, He is far more familiar to me than “God.” The awesome God, like the God of Isaiah’s vision in the Temple, is an indispensable part of the Revelation. Still, the awesome God is alien to me. I readily concede that this may be a flaw in me. Jesus Christ, the Son of God (true God) and son of Mary (true man) is more familiar, more intimate and therefore more compelling.

“So does that mean that intimacy is a part of beauty? I suspect so. The alien may be awesome, but awe by itself does not evoke in me a passion to be a part of it, or even to be related to it. The same is not true of the all-powerful, the all-knowing and so on. In short, I am not moved to bend my knee, to give my love and my life, to the “God of the philosophers and theologians,” to the God of human

I shall and do, bend my knee to the “weak God” born in a stable and killed on a cross.

thought, the God discovered by reason. I shall and do, bend my knee to the “weak God” born in a stable and killed on a cross. I am familiar with weakness, with pain, with failure. I can see such a God’s beauty because I can relate to the things I see such a God doing and being. I would suggest that familiarity and even intimacy is a necessary, essential, aspect of all beauty.

“I have the rest of my life on earth to contemplate the beauty of the creation, of its creator and redeemer. I can look forward in hope to learning how inadequate my musing is and how weak my love is.”

(Father Bob Brungs died and entered Eternal Life on May 8, 2006; where he revels in the beauty of the heavenly realms in the embrace of Beauty Itself.)

“It was not argumentation that brought Paul Claudel to faith, but a visceral experience of the beautiful.”

- Bishop Robert Barron

“Meaning: Exploring the Big Questions of the Cosmos with a Vatican Scientist”

Dr. Carla Mae Streeter, OP, ThD, STL and Dr. Thomas P. Sheahen, PhD

Now You Know Media is the Catholic “The Great Courses,” or (as that media giant was first known) “The Teaching Company.” Due to the accessibility of media resources today, these companies are providing the public with learning anywhere and anytime, from their cars on commute to the privacy of their own home computers or CD players. It is no surprise that Michael Bloom would see an opportunity for educating and updating the Catholic laity and clergy through this important new means. In the exercise of that mission, *Now You Know Media* has provided us with access to one of the great faith/science figures of our day, Dr. Guy Consolmagno, SJ, Director of the Vatican Observatory.

Second Media Presentation:

(See *The fall issue of the ITEST Bulletin Volume 48 #4* for part one of this presentation.)

Streeter: It is news to some to learn that the Vatican has an astronomical observatory. After all, the all-too-common assumption is that the Church is opposed to scientific progress, right? Wrong. It won’t take the listener long to realize how distorted this assumption is. As my colleague, physicist Dr. Tom Sheahen revealed in commenting on Dr. Consolmagno’s “Galileo” set of lectures, the Church has been an early champion of science, and often its clergy and scholars have been responsible for scientific breakthroughs.

In this second media set, Consolmagno moves from the controversial particular case of Galileo to the bigger scientific questions. While Sheahen provides more scientific responses, I will comment here from a theological perspective.

1. Does Science Need God?

Streeter: Guy begins this first session with what I consider a “trick” question. It’s tricky because no matter however you answer it you are only partially correct. If you say “no,” that science doesn’t need God, you are implying that secondary causes are absolute; that they don’t need a primary cause. If you say “yes” you risk using a “God-of-the-gaps” approach to every unsolved scientific problem: “When in doubt, just stick God in.” So, I will go the route of the sound adage, *Seldom affirm, never deny, always distinguish*.

No reality exists without a cause, but there are causes and then there are causes. The primary cause and the secondary causes that operate because of them are inseparable. So if the Divine Mystery is behind all reality, we’re saying Science needs God. Science needs to find the secondary cause. To skip that step makes God a plug-in for whatever we don’t understand.

Sheahen: Guy Consolmagno can accept the atheists’ position that science doesn’t need God – not the kind of mechanical-tinkering god they envision. He quotes the “fighting words” in Stephen Hawking’s book *The Grand Design*, and then surprises us by agreeing. Consolmagno goes on to show how limited is their picture of God. It basically derives from the images common to the ancient Greeks and Romans: if you believe Zeus shoots lightning bolts at monsters hiding in volcanoes, you’ve got the complete explanation right there, and don’t need to pursue science any further.

On the other hand, when Christianity recognizes the magnificence of God’s creation, that’s a motivation to study nature even more, to build universities, to expand learning. Science grew out of the Christian religion; the *scientific method* for understanding nature is a partner of religious faith in advancing our pathway toward God.

2. Scripture or Science?

Sheahen: Consolmagno quotes St. Augustine’s famous admonition against Christians reciting nonsense in the presence of educated pagans, which appears in Augustine’s *The Literal Interpretation of Genesis*. He draws attention to the common perception that science is one book of facts and Scripture is a different book of facts, and explains why that limitation is mistaken.

Streeter: Actually, it’s Scripture *and* Science, again with distinctions. Both are valid sources of truth, but truth of different kinds and from different sources. Scientific truth is truth about empirically observable reality, and it comes from carefully verifying that reality empirically. Scriptural truth is truth about meaning and value, and verifying it

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comes from checking out the reliability of the Source. Just because one truth is verified *empirically* and the other needs to be checked out from its *source* does not make them opposed. It simply makes them *different*.

Their content too is different. Scientific truth deals with material reality. Scriptural truth deals with a *relationship* with the source of all reality, both material and meaningful.

3. Is the Big Bang Compatible with a Creator God?

Streeter: Yes, but not because the science is going to tell you *how* and *why*. The science, through empirical observation can only tell you *that* it is so. Because an expanding universe, verified by the Hubble telescope, points to a moment of origin, science has concluded that the universe had a beginning.

Theology then steps forward and offers: “Let me suggest *how* and *why* this is so.” In the beginning, neither time nor space existed. Only a great loving *Mystery* existed. That Love was expansive and creative. It was also deeply personal. From the depths of Itself, the Mystery uttered a single Word. So complete was that Word, that it expressed the fullness of the Light and Love of the entire Mystery itself. In that Light and Love all the elements of the cosmos came to be, flowing from the Mystery through its Light and Love. Elements coupled with other elements so that new things came to be. They were created out of the action of the Light and Love. All that is, is some form of energy whose basic identity is some form of light born of that Light in that Love. Each of the elements has its own reality, yet is dependent for its very being on this Source. It has its own distinction, but not separation. Everything that is, is in the Light that is the Word uttered by the Mystery in its Love.

This explanation of the *how* and *why* is based on the Prologue to the Gospel of John in the Christian scriptures. The Mystery has come to be called the persona of the *Father* in a Triadic Mystery of Source, Word, and Spirit. The Word uttered in Love has come to be called the *Son*, spoken in the Love that is the *Spirit*. All creation mimics this divine dance. It comes to be, pours itself out, and becomes something new. Material creation causes further material creation, but never apart from the Mystery in which it lives, moves, and has its being. There is distinction, but no separation. The Mystery holds all of it, and loves it.

Sheahen: After showing how modern science developed over several centuries, Consolmagno reaches the 20th

century and General Relativity. He includes the pathway of events that culminated in Fr. Georges Lemaitre’s calculated expansion of the universe from a singularity in time (1927). Many critics reacted dismissively, saying this was just a Catholic priest trying to justify the Biblical narrative in Genesis. A competing theory (“Continuous Creation”) offered by astrophysicist Fred Hoyle was a plausible alternative through the 1930s to the 1960s. Originally, Hoyle coined the term “Big Bang Theory” in 1949 as a derisive term against Lemaitre.

Consolmagno reminds us that in 1951 when Pope Pius XII became strongly in favor of Lemaitre’s theory, it was Lemaitre *himself* who warned the Pope not to commit the Church to *any* scientific proposition. In 1957 Lemaitre and Hoyle met at a conference and became the best of friends. In 1965 the discovery of *cosmic background radiation* by Penzias & Wilson showed that the Big Bang Theory was correct, and Hoyle graciously abandoned his “continuous creation” theory because of the new scientific evidence. Consolmagno presents this entire history as an excellent example of the way that science is supposed to work.

4. Does Modern Physics Prove God?

Streeter: Another way to ask this question would be to say, “Can science prove God’s existence?” Again, be careful. It’s another trick question. We can’t mix apples and oranges. God is in God’s realm, a transcendence that in no way is dependent on material reality. Science, with all due respects to its marvels, is limited to what is empirically observable. That leaves God out. God is beyond empirical observation. With a closer look, this has huge implications.

For one, this means that no science can ever prove faith to be true. Faith is believing something based on the credibility of the Revealer. As Primary Cause, God can never be separated from science’s secondary causality, yet God is not a nature-God, prisoner to the material world. God operates in a realm inaccessible to science. We call it the *supernatural* realm. It deals with reality-data beyond the materially observable. So at best, science, which includes modern physics, challenges us to widen our often too narrow views of the Divine Mystery. Our God just might be too small, and that will hinder our understanding both of God and of science.

Sheahen: This is one area where Consolmagno’s lectures are especially clear. He emphasizes that God is above and

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outside of time and nature, a transcendent being; and hence examining nature will not absolutely *find* God. Nature will reveal *pointers* toward God, and some strongly persuasive evidence – but not certainty. Consolmagno also observes that *doubt* is not the opposite of *faith*. Rather, the opposite of *faith* is *certainty*.

The phrase *God of the gaps* refers to the recurring practice of so many people who, faced with something their current science couldn't explain, attributed it to God. Isaac Newton was an early example, and Newton truly believed that his classical mechanics proved God's existence because of the "gap" between Jupiter and Saturn. But a century later, that gap was closed by better science. Consolmagno warns that such thinking is inevitably doomed, and any god that is *within* the universe cannot *create* the universe. Consolmagno agrees with those who reject the assorted "nature gods" of long ago; all of which were entities constrained within the very limited range of human imagination. He quotes Rabbi Jonathan Sacks' book *The Great Partnership* to say that the genius of the God of Abraham is beyond the universe. Only a *super-natural* God is worthy of adoration. God must be supernatural in order to give *meaning* to the universe. He acted out of love to create the universe.

5. Does the Anthropic Principle Prove God Exists?

Sheahen: The accumulated evidence of exceptionally fine-tuning of the universe is collectively known as the *Anthropic Principle*. The *Weak Anthropic Principle* merely observes that we happen to be here because the conditions are right; so what? The *Strong Anthropic Principle* asserts that it was *intended* for us to be here; that the universe was designed to produce sentient life from the very beginning. That statement introduces *teleology* into the matter, which opposes the standard neo-Darwinian viewpoint that the evolution of the entire universe is completely random. Therefore, it is much more controversial.

Guy Consolmagno explains with care several of the major "anthropic coincidences" that point so strongly to a super-intelligent creator, but still warns us not to be so sure. He allows for the possibility of a Multiverse (i.e., an infinite number of universes), a notion for which I have extremely derisive contempt. Nevertheless, Consolmagno's central point is valid: Every attempt to prove God based on science leaves the believer vulnerable to future advances in science.

Streeter: The *Anthropic Principle* suggests that the exquisite fine-tuning of evolution that resulted in the human spe-

cies could not have happened by chance. So science in this instance becomes a *pointer*. But a pointer does not prove. It merely suggests that the evidence is pretty conclusive. This honest yet limited reply helps us to avoid falling into a God-of-the-gaps easy solution, where we insert *God* as the answer to a question in the realm of *science*.

The solution here is similar to earlier inquiries. What belongs to the realm of God cannot be solved by science, and what belongs to the realm of science needs to be explained by science's secondary causality without bypassing it prematurely to jump to the Primary Cause as a substitute. Both realms need to be respected.

6. Are Miracles Contrary to Science?

Streeter: In what we call a *miracle*, the laws of nature are accelerated or changed altogether in an observable event. Guy explores historical reaction to these events, and points out that a sign of this kind doesn't have to be a violation of anything. The Divine can act in history from its own realm. The Divine realm and the realm of nature are not the same. If the Divine wants to act on the secondary causes it has created, it certainly can do so, without our permission. This can happen by accelerating healing, or by by-passing the secondary cause altogether to bring about a change the secondary cause could not bring about on its own. *That* this happens is evident by the testimony of witnesses. *How* or *why* it happens belongs to the realm of God, and the best science might be able to do is give an account of what was empirically observable. To be able to explain it *scientifically* would mean the Divine realm can be reduced to the analytical laws of science, which violates both the Divine and the empirical laws of science. The proper response to a miracle is wonder. It is an event that reveals the presence of the Divine as both *within* and *beyond* the control of the empirical realm.

Sheahen: Throughout this lecture, Consolmagno refers frequently to the "Star of Bethlehem" as his prototype example, mainly because so many people know he's an astronomer and expect certainty from him. Rather than give an astronomical answer, Consolmagno stresses that God's purpose in any intervention in nature is to present a sign that absolutely gets your attention, that makes you think. The astronomical facts are not the point; the *miracle* is in the power of the story of the Star of Bethlehem to change the lives of those who follow Christ.

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7. What is Life?

Sheahen: Here, Consolmagno brings the unique perspective of an astronomer to bear on this topic. The field of *astro-biology* is attentive to searching for life on other planets. The question “what is life?” is an extremely elusive one. For centuries, *spontaneous generation* was a common belief, but Pasteur showed in the 1850s there is no such thing. There are various modern definitions of life that have been proposed (e.g., DNA & RNA, information, motion, autonomy, etc.) but upon close scrutiny none of them quite suffice. We are left with the saying “I know it when I see it.” We know that death is a part of life, and it seems to be sudden, catastrophic, and irreversible.

How would we even recognize an alternate form of life? We cannot really define life until we have more than one example of it; which means we must find more than one planet with life on it. The reason we look for life on other planets is so that we can understand our own form of life.

Streeter: This is a most sensitive area. Since we really have no answers, shall we suggest that there is some kind of force? Or even a *soul* perhaps? But then what do we mean by soul? And in the end, what do we mean by life?

I’m going to go the route of suggesting that we know life is present because of the manifestation of certain *functions*. When a being *operates* in a certain way we say that it is alive, unless that functioning is merely spasmodic. Here I think there is no way to avoid a bit of solid philosophy and even theology.

Nothing can come from nothing. Something must come “from” something. If the something is to be alive, it must come from something that has life. Theology suggests that the source of all life is the Divine. A creature, whether plant, animal or human has life because, through the instrumentality of secondary causes, life has been passed on to it. But we are really asking, “Where did created life *start* from?” The answer points back to something or Someone who *has* or *is* life itself. To “be,” the creature must be given life from that Source. So following this logic, theology offers this: God is the One who *is* (Father). Out of immense love (Spirit), God speaks a Word (Son), and in that loving Word all of creation comes to be, Life unto life. But there is life, and there is life. It takes different forms. There is pure inanimate existence. There is vegetative life, with the *functions* of reproduction, cell division, and photosynthesis. There is animal life with the added *functions* of mobility, emotional sensitivity, and

some degree of consciousness. Then there are humans, with the added *functions* of a fully self-reflective consciousness that can wonder, question, arrive at conclusions, and make decisions among options. So there is life and fullness of life.

There is one more step. There is the life that never dies, *eternal* life. So the kind of life will depend on the Source of life, and the *kind* of life that is shared. If the Source has eternal life, eternal life can be given. How will we know if there is such a thing as life that does not end? We will have to be shown someone or something who has conquered death and still lives. Then we will know. This takes us beyond the empirical world of sense data, and even the data of consciousness. This posits an order that is above nature, a *super-nature* world, and this is precisely what faith offers. Faith presents us with a world that is eternal, not bound by space-time, where life is unending. So when we ask the question, “What is life?” We need to be ready to clarify what *kind* of life we mean, what its *functions* are, and whether it is time/space limited or eternal.

8. Would Extraterrestrials Need to be Baptized?

Sheahen: This is the sort of questions that causes dismay to Consolmagno. It was first posed to him as a “gotcha” question at a press conference: answering either “yes” or “no” would have been the wrong answer, so he cleverly replied “Only if she asks.” A lot of science fiction has surrounded this entire discussion. The odds of ever meeting an extraterrestrial are incredibly tiny. We have had the ability to transmit radio signals for only 100 years, enough time to reach only a few stars. If somebody is “out there,” why would they *want* to come here? If they’re capable of space travel, they don’t need our resources. Will the aliens come someday and teach us how to live in peace? Total speculation! Besides, Jesus Christ already did that!

Brother Guy finally brings it back to questions of the form “would you help an alien if you saw him injured alongside the road?” It’s a matter of treating him as a fellow member of the Kingdom of God. That’s the criterion for Baptism.

Streeter: It depends, doesn’t it. What kind of being is the extraterrestrial? Does it have a self-reflexive consciousness – a *soul*? How would we define the soul? It is capable of free choice? If so, has it misused that free choice by sinning? Does it need redemption? Can there be some discussion of the Divine, the Holy? Can Jesus as the Word of God for all

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people be discussed? If the answer to all these questions is “yes,” then we might talk about baptizing an extraterrestrial.

9. Why is there Natural Evil?

Sheahen: Consolmagno first reminds us how different is our relatively luxurious western lifestyle compared to that of African subsistence farmers. For them, natural evil and death are never far away. He then explains the mathematics of *chaos*, and the resulting irregular physics resulting from it, which is characterized by the “Butterfly Effect.” Weather anomalies like hurricanes and tornadoes, surely examples of “natural evil,” come about through the highly non-linear effects associated with *chaos*, even though nature is following deterministic laws.

Bring humans (with their free will) into the mix, and everything becomes even less predictable. God plays by the rules that He set up, respecting cause and effect; the laws that guide the universe are elegant and beautiful. Therefore, God is more likely to answer prayers by acting upon the human heart before He intervenes in the laws of nature. However, he *could* do so; and maybe He has prevented the damage of natural disasters far more often than we realize.

Streeter: A further expansion of this topic is to ask, “Does God cause natural evil?” To begin to address the question, we need to clarify what we mean by *natural* evil. We mean anything that is not morally intended: floods, cyclones, tornadoes, fires, etc. and disease. Natural evil is something that happens simply from the limitations of matter. Something is too hot, too cold, too plentiful, too scarce, too big, too small. Humans and the earth itself, its fauna and flora, can suffer greatly from this kind of evil. Often these events flow simply from the nature of created reality. To accuse God, as primary cause, of directly causing them is like blaming your hand when the knife you hold slips and cuts your leg. A knife is made to cut. Water will flood your home if there is too much of it at one time. It is the way of limited created reality.

But an even deeper question is “Why did God create such a world in the first place?” Theology will make the outrageous suggestion that God did it that way out of love, the only way God can do anything, because *God is Love*. A little thought results in this suggestion not being too outrageous at all. We stand little children on two stubby legs, back away, crouch down and then say, “Come on, you can do it!” After several tries, falls, and many tears, children will take a first step, and then there is no stopping them. They have learned to walk.

So are we cruel? Is God cruel for making a world we are going to have to learn to grow in? A world that just might destroy us?

God doesn’t seem too worried about it. We might pride ourselves on our achievements, but God seems to take it all in stride, even our dying. Does God know something we don’t? I suggest the clue comes in the frequent imperative in the gospels, “Do not be afraid.” How and why would Jesus say this over and over again, when we have every reason to be terrified at natural evil? Perhaps it is because we are safe in his grasp, even though natural evil engulfs us. We just don’t fully grasp the reality of this ongoing relationship; hence our fear.

If our restored union with the Divine is a fact, then *we need not fear any natural evil or any moral evil* on the part of another. Neither can “...take them out of my hand.” It is uncompromising faith in the word given us that settles the matter, and that, perhaps is precisely the point of why God allows natural evil.

10. How do we understand the End of the Universe?

Sheahen: Brother Guy carefully explains the principle of increasing disorder, meaning increasing *Entropy*. According to the best physics we have today, ever-increasing entropy will cause the universe to eventually run down into a cold, lifeless, state of complete disorder, where all the stars have burned out. That’s called the “heat death” of the universe. Happily, that day is probably 100 billion years away, so to worry about it today is idle speculation. It is somewhat arrogant to suppose that the physics we have in the 21st century will stand for another billion years, especially when we look *back* a mere half-millennium. The possible existence of additional dimensions, mechanisms, forces and phenomena, all unknown today, exposes the foolishness of that arrogance.

Streeter: As Tom notes, Science will have additional options someday. I will address the question from the aspect of faith. If all that is came to be in the Word (Prologue to John’s Gospel), then all that *is* now, and all that *will be*, will also be in the Word. In other words, all that exists in the Word, God’s own expression of God’s self. That means that whatever comes to be as the future unfolds will come to be in God. Nothing is apart from that Mystery. Scripture goes on to state that all sin, evil, and death will be overcome. *How*

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is not revealed, or *when*. For us to make up scenarios and dates and to disturb others by predictions is a form of cruel hubris. “We know not the day nor the hour...” and so we are to live each moment in a state of readiness. This readiness is not established by laws and rules. It is established by a grace-relationship. It is developed by an on-going sense of *presence*. Whether it is the end of *our* universe by our death, or the end of *the* universe as we know it as a people, we are in the grasp of Love.

11. Is the Resurrection Contrary to Science?

Streeter: I suggest that at present, “Beam me up, Scottie!” is contrary to science. As we understand molecular structure, we would need to know how to re-locate molecules, in this case the human body, into a new location without destroying the unifying life-force. In the future this may be possible, once we understand more about the way to move matter at the atomic level. In the meantime, we don’t think such location is possible.

Theologically, if God is the ground of the life-force we call the soul, and death claims the functions of the physical component of the human being, destroying them, what is to say that the Divine cannot reassemble the elements that made up that particular DNA, and transform them so that they reveal the love that motivated the behavior of that human being? Scientifically we do not understand how this might be possible. Theologically, *why not?* We are dealing with life that is *eternal*. It belongs not to the order of nature, but to the order of *super* nature. So right now, with the scientific knowledge we have, yes, resurrection of the human body appears to contradict science as we know it. But what about science as it is presently *unknown*? In the end, we will understand it as the truth that it is, for truth is the real *as known by the mind*, both scientific and theological.

Sheahen: The evidence of Jesus’ resurrection is that “if it *did* happen, then it *can* happen.” Our existence has both spiritual and physical components, and long ago the terms “soul” and “body” implied a separation of the two. That separation fails to grasp the importance of our *incarnation*-al existence in the universe. Consolmagno prefers a more modern analogy, using the computer terminology of *software* and *hardware*. The *information* that survives the destruction of the human body is not constrained by time. This is an analogy worth pursuing, but not too far.

Toward the end of this lecture, Consolmagno makes the point that science (which studies *part* of reality) does not

serve us as well as art when contemplating a life that is *eternal life* but not necessarily *after-life*. The God who created the universe is much greater than the ancient philosophers ever imagined. God transcends space and time, and that is our destiny as well.

12. Can Science Explain Consciousness, Free Will, and the Soul?

Streeter: No, not at least right now, and not in scientific terms. We have a way to go before we can explain just what consciousness, free will, and the soul really are. At best we can describe how they *function*, but why and how remains to be explained.

Human consciousness seems to be capable of the full range of consciousness activities as we know them:

- *Experiential awareness* of the data of sense and the data of consciousness, including wonder and awe
- Questioning of that data for *understanding*
- Factual *judgment* of the correctness of that understanding for meaning
- Evaluation of the worth or value of that meaning resulting in a choice or *decision*

Human decision or free will is free to the extent it can choose among *responsible* options; the choice of evil results in bondage, not authentic freedom.

The soul can be described as a created life-force destined to live eternally due to its union with the Divine; without that bond, the soul is **incapable of experiencing the Divine**, thus living in a state of unfulfilled longing; but with that bond restored, the soul is transformed by the presence of eternal life, making it capable of experiencing its restored Divine-human union.

The soul is the image of the Divine in its hidden mystery (Father), its self-expression (Word), and its self-giving loving (Holy Spirit). The soul’s natural or *psychic* functions include feeling (bodily sensations), imaging, imagining, fantasizing, dreaming, and emoting (the spontaneous emotions of love/hate, desire/aversion, joy/sadness, and the considered emotions of fear/courage, hope/despair [impotence], and anger). These functions are for the most part subconscious.

The upper functions of the human soul are *spiritual* in nature, and are capable of the operations of the self-reflective

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consciousness italicized in the bulleted list above.

In this model human anthropology consists of a physical *organism*, a *psyche*, and a *spirit*. The functions of the organism and its psychic energy form the “body,” and the functions of the psychic energy and the spirit form the “soul.” The human is thus *an embodied spirit*.

Sheahen: Brother Guy describes an assortment of futile attempts to explain the properties of the soul in terms of biochemistry, such as brain scans. He likens that enterprise to a Martian astronomer viewing earth, unaware that the lights of cities are the result of human intervention. Instead, Guy wants to explore the evidence that shows the presence of free will. Information is not something that can be measured in length, time or mass. He cautions against trying to stuff free will into the gaps in Newtonian mechanics that are availed by quantum uncertainty. It is better to perceive free will as the part of reality that *cannot* be explained by physics. When a human being decides to build a machine, that’s information and free will being added to the system.

Consciousness is real because it produces results that you can measure. Humans have an innate desire to seek truth (even atheists would agree to that), but it cannot be weighed or measured. Consolmagno presents the example of a beau-

tiful painting: the pigments can be measured, but they are *not* what constitutes the *reality* of the painting. A work of art is an example of a choice of human free will. *Meaning* is really there – even though physics can’t describe it. Our search for meaning is the expression of our free will, the touch of the divine inside each of us.

— — — — —
Summarizing: Many listeners will approach this series of lectures with trepidation, owing to a prior expectation that science opposes religion. They will discover how a very well-trained scientist who has a firm grasp of theology as well (Vatican Astronomer Dr. Guy Consolmagno, S.J.) can synthesize both fields when seeking *meaning* in our existence. Modern science has caused many quick explanations of bygone days to crumble and fall; but has not provided a better replacement. We find that only by going beyond the limited horizon of *nature* and employing *faith* to enter the realm of *super-nature* can we discern how God gives *meaning* to our universe and our lives.

For several of these lectures, you’ll need to listen to them twice to get the full message they contain. However, it’s certainly worth the effort! Consolmagno displays how science and faith complement each other as we progress toward a knowledge of God.

“For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.”

-- Robert Jastrow, “*God and the Astronomers*”

“After close to two centuries of passionate struggles, neither science nor faith has succeeded in discrediting its adversary. On the contrary, it becomes obvious that neither can develop normally without the other. And the reason is simple: the same life animates both. Neither in its impetus nor its achievements can science go to its limits without becoming tinged with mysticism and charged with faith.”

-- Pierre Teilhard de Chardin, “*The Phenomenon of Man*.”

“You ask: What is the meaning or purpose of life? I can only answer with another question: Do you think we are wise enough to read God’s mind?”

- Freeman Dyson

The Reason Series

Produced by the Magis Center

A report by Linda Martin, Theology teacher at Cor Jesu Academy in St Louis, Missouri

We begin sophomore year with a unit on faith and science, specifically The Reason Series. At the end of the midterm exam (Dec. 2017) the students were asked to answer the following: What was the most important or surprising thing that you learned this semester?

Here are some of the comments regarding The Reason Series from Sophomore students.

“I have to honestly say that most of the Reason Series teachings were very surprising. My grade school presented facts in both science and religion and never really explained how they could fit together. It was confusing and frustrating and the logical part of my brain ended up leading me to dismiss theological Truths. However, being walked through how science and philosophy and religion not only don’t contradict but instead work together to provide evidence for truth was so very surprising and interesting.”

“I think that I learned a lot about science and philosophy and where they stand in regard to faith and theology. The Reason Series was incredibly fascinating for me because knowledge is power, and this lesson has given the ability to understand how all these very different fields all come together. Since experiencing this series, I have helped a non-believer understand why faith doesn’t contradict science. Obviously, she hasn’t drastically converted, but she is starting to realize that she had been blind to God’s light.”

“The most important things I learned this semester were the reasons for God’s existence. I think it is important and helpful for all Catholics to be able to defend their faith with solid facts.”

“The thing that really struck me this semester was the connection between science and theology. When I was little, I learned in religion class that the Bible was the truth and that things like Noah’s Ark and Adam and Eve were factual stories. This year, when the Bible was revealed as a theology book that was made to relate to the people of that time, everything began to make a lot more sense.”

“The thing that struck me the most was the proof that the universe had to have a beginning. I found the statistics, the

BVG Theorem, and fine-tuning fascinating.”

“I liked the thought that evil is only the absence of love because it gave me hope that if people learned how to love more, that void could be filled and diminish evil.”

“It was interesting to learn about near-death experiences and whether or not science disproves God. However, the most interesting and exciting thing I discovered was about fine tuning and entropy. These two pieces of evidence encouraged my belief that God was the one who created the universe before (with) the Big Bang.”

“I really enjoyed the Reason series. It answered a lot of my questions regarding science and God in a logical and indisputable way. It really changed my view of the Bible and of some of what the Church teaches – because it is okay to believe in science and God – logical even”

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How Many “Idiots” Can the City Hold?

(Summer 1986 Vol. 17, No.3)

(Father Brungs admittedly was an avid reader of material on WWI and WWII; Tuchman's books especially attracted him not only for their historical accuracy but for their realistic depiction of the mood of the period. As a result of the reflection below, Father Brungs and the ITEST Board of Directors set the topic for the 1988 ITEST yearly workshop: **Is Democracy Possible in a High-Tech Society?**)

In the article do we see any of Father Brungs' predictions applicable to the widespread “addiction” to current social media? Is the burgeoning technology of today grooming more ‘idiots’ than democracy can survive?

“Barbara Tuchman concluded *The Guns of August* with “when at last it [W.W.I] was over, the war had many diverse results and one dominant one transcending all others: disillusion. ‘All the great words were cancelled out for that generation,’ wrote D.H. Lawrence in simple summary for his contemporaries.”

“Leon Wolff's estimate of 37.4 million casualties does not include the brutalization of the survivors by trench warfare. Nor should we lose sight of the great cultural casualty, respect for authority. Who could retain respect when military leaders could not learn in four years that massed formations of men were no match for massed machine guns and artillery? Who could respect rulers who would not or could not stop such slaughter?”

“The great words “cancelled out for that generation” were words like patriotism, duty, honor, obedience...”

“The great words “cancelled out for that generation” were words like patriotism, duty, honor, obedience – communal words which describe attitudes to society and to association with each other. A decade later Walter Lippmann could write: “In the modern world institutions are more or less independent, each serving its own proximate purpose, and our culture is really a collection of separate interests each sovereign within its own realm.” So, “morality thus becomes a traffic code designed to keep as many desires as possible moving together without too many violent collisions...the objective moral certitudes have dissolved, and...there is nothing to take their place.”

“A quarter century later John Courtney Murray, SJ could ask: “How many ‘idiots’ (in the Greek sense of the ‘private person’ who does not share in the public

thought of the City can it (the open society) include and still have a public life...?”

“As science and technology become more complex and more intrusive in the life of the City, and more and more of us are becoming ‘idiots’, can we still have a public

Are we becoming more dependent on bureaucratic elites for the direction of our increasingly technically-driven public lives?

life? Are we becoming more dependent on bureaucratic elites for the direction of our increasingly technically-driven public lives? Is there a practical possibility of the citizenry playing an active role in these issues? Finally, is democracy even possible in a high-tech society?

“The ITEST Board has decided that these considerations demand our attention The workshop in March, 1988 – our 20th anniversary year—will treat these issues.”

At the conclusion of his paper delivered at that workshop Father Brungs stated, “If we can help return science/technology as well as our political structure to res sacra homo as their basis, they can be partners in building a far better world for all God's creatures.”

“We're always carving out our own little corner of the world and trying to be sure that nobody invades this thing that we've called our privacy, because that's where our rights take place.”

- Pastor Hugh Beck

1988 from “*Is Technology Possible in a High-Tech Society?*” p. 90.

Does Climate Change Cause Hunger?

By James V. Schall, SJ

(Reprinted from *Crisis* magazine, November 15, 2017 with author's permission)

Though I was born on a farm, I was raised in small-town Iowa. Thus, I was never a farmer, though my grandfathers were. Several of my aunts, uncles, and cousins formed farming families. I remember seeing, due to mechanization, the size of farms that one family could handle pass in size from a quarter-section, to half-section, often to a full section (640 acres). The average size farm in the United States today is 416 acres, and 88 percent are family owned. A small farm is about 250 acres, a large one about 1400 acres and a very large one just over 2,000 acres. Size no doubt will depend, along with the quality of the soil, on weather, on what is being grown or raised, wheat, corn, soybeans, vegetables, fruit, or cattle.

Almost all of the houses, barns, and buildings on the farms that I knew have long since been torn down and the homestead plot turned back into farm land; or, when they were close enough to a town or city, they were subdivided into residences, businesses, or government buildings. Most of the fences are gone, as are the livestock and chickens in the barnyards. Hogs, poultry, and cattle are now often raised in highly concentrated areas.

I bring this issue up because of a headline in *L'Osservatore Romano's* English edition that said: "War and Climate Change Are Causes of Hunger" (October 20, 2017). These words were contained in an address that Pope Francis gave in Rome to the Food and Agricultural Organization (FAO)

Rev. James V. Schall, S.J.

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of the United Nations. Presumably, these two were not thought to be the only causes of hunger, but their emphasis seemed curious. Somehow, I had always associated hunger issues with farming.

But if war is the cause of hunger, as it surely is at times, then the problem is not really a productivity or agricultural problem. If "climate change" is the problem, hunger is not really an economic or know-how problem unless one doggedly thinks climate change to be exclusively a human and not a natural/cosmic phenomenon. Many in fact think that some warming of the Earth would be favorable to increased growing seasons in many areas on the planet. It would thus make more, not less, food available.

"Climate change" has deftly been substituted for the notorious "earth-warming" theory, the facts of which proved so difficult to sustain on the grounds of evidence about whether warming was or was not actually happening. Thus, whether the temperature goes up or down, it is "climate change"; so we can have an ecological crisis with the temperature going either direction. In grammar school in Iowa in my day, much attention was given to the Ice Age, which had once covered the state and, in fact, was one of the reasons for the richness of its black soil. We left grammar school more concerned about freezing to death than of roasting in some future Iowa desert.

In any case, C-Fact (November 8/9) reports that some African NGO's want to exclude the United States from membership in the UN climate bureaucracy. Other conferences on this climate are currently taking place in Dusseldorf and Bonn in Germany. If we look at the charts, the Earth has been getting warmer or cooler by itself as long as it has existed and long before man arrived on it. Thus far, no one has proposed moving the Sun slightly so that we might cool off, or perhaps freeze. Most of the controversy about "climate change" has to do not with agriculture but with politics wherein some human agent, usually progress, population, or free markets, can be blamed and, as a cure, more power can politically be given to governments to control it.

Contemporary concern about "climate change," up or down,

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then justifies governments in their taking more and more control over what we supposedly must do to prevent starvation or exhaustion of resources now and down the ages. It is at this point that ecology becomes quasi-theological. We suddenly find ourselves involved in the grim but presumably noble enterprise of saving people centuries down the ages. This “mission” becomes the main task uniting a planetary people.

The notion of a universal “right” to nourishment, however appealing at first sight, is no doubt a bigger justification for granting ever greater government control of a population than any other in modern times, including Marxism. Ecological tyranny, in the name of the common good, has come to be the real name of modernity. If everyone has the “right” to food, who obviously has the duty to provide it? From this thinking comes the question of how many of us there ought to be, what we can and cannot eat, grow, or foster.

II.

In the United States today, we have about 2.2 million farmers. Less than one percent of the population is responsible for providing food for over three hundred million Americans plus the vast numbers in other lands who benefit from the production of these farms. It almost seems miraculous. One might even maintain, counter-intuitively, that the sure sign of actual hunger is found when a country or an area still has most people farming. All the back to the land movements are admirable but they will never produce what is needed for existing populations to flourish. But that does not mean that the Earth cannot provide for large and healthy populations.

With things like urban farming, advances in grain biology, and even the food delivery systems of an Amazon, the whole picture of what we mean by farming and agriculture is changing. When we think of farming, we think of land, labor, and distribution, no doubt basic things. But at the heart of economics is really the human brain, the real key to wealth in the universe. What is so often left out of our calculations about hunger is the fact that we do not know what entrepreneurship, if it is allowed to function, can do to deal with hunger. The causes of much agricultural innovation were unknown a few decades ago.

The cure to hunger is not the aborting of children on the grounds that they consume too much. This approach reduces the number of mouths to feed by reducing the number of brains available to find a better way to deal with our problems. Population decline and an aging citizenry is not a for-

mula for solving any predicted hunger problem.

Besides the importance of mind, what are also left out of calculations are the spiritual factors, the notions of gift, sacrifice, and generosity. We see the value of such factors most clearly in cases of natural disasters, which bring out initiatives from unexpected places and persons to meet them. They can also, it must be added, bring out the worst: looting, hoarding, and selfishness.

One famous, or infamous, way to prevent starvation is to prevent more and more people from being born. Advocates of reducing world population to a mandatory two or three billion people abound. Some of these advocates (Paul Ehrlich) have actually been seen as lecturers at the Vatican in recent years. The alliance of population control and ecology/environmentalism is not accidental. The purpose of man's existence on this Earth is not just to keep himself and his kind going in some comfort as long as possible. But this has become the new eschatology where heaven becomes something to be achieved by man in this world. This view provides a substitute for the Christian notion of a transcendent end of man outside of time. It represents a peak of that humanist thinking that replaces basic elements of our Christian heritage.

The world no doubt produces enough food for everyone and in some abundance. One of the most remarkable phenomena in recent decades is in fact the steady economic growth in almost every area of the world where factors that cause growth are allowed to operate. Though often at the cost of massive abortions, the greatest reduction in hunger in human history has already taken place in south Asia. What remains to be accomplished has little to do with war or climate change. Wars of some sort will always be with us. The climate is changing up or down all the time whether we like it or not. Hunger is mainly a political and cultural phenomenon.

What is needed is a willingness to let what we know and can develop about food production and distribution be put into practice in areas of most need. Not infrequently the reason that successful methods to reduce and eliminate hunger will not be employed arises more from religious and philosophic objections than from any inability to employ farming techniques that work. But there is also the even greater danger that, on the principles of a “right” to food, the exercise of this “right” will prove to be the moral justification for complete political control of family, land, production, and the definitions of human needs.

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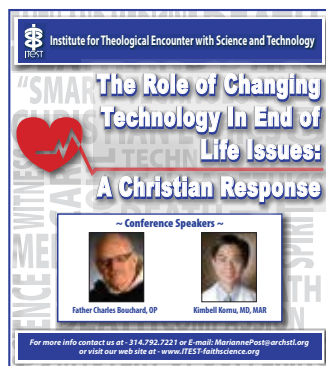


DVD – Faith/Science: Conflict or Confluence - An Interview with Father Robert A. Brungs, SJ, produced by the Jesuit Sacred Heart Program (1993). Father Brungs speaks warmly and convincingly of the faith/science ministry which was in its 25th year and the successes and –yes–failures that he saw over the years. He speaks of his love for the Church and science “in that order” and his vision for the future of ITEST.

3 CD Set – Economic Justice in the 21st. Century: Myth or Reality? A Christian Perspective (2015) Presentations from this conference include, The Gospel of



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