



# Institute For Theological Encounter With Science and Technology

Volume 50 - # 1

Winter 2019 Bulletin

## Science and the Right to Life

This year, the Right to Life March in Washington DC emphasized the theme that science shows the reality of an unborn baby. The Supreme Court in *Roe vs. Wade* in 1973 said they couldn't decide when life begins, and they structured a "trimester" formula to label the stages of development of the baby. But all that has been swept aside by the clear scientific evidence shown by Ultrasound imaging technology. As hundreds of pregnancy-aid centers have shown many times, when a woman sees the ultrasound image of the baby she's carrying, in most cases she decides against abortion. Knowing that, the national Knights of Columbus has been giving ultrasound machines to pregnancy aid centers – they've now surpassed 1,000 units. It's a top priority by the Knights, because it's such an effective tool.

On page 10 in this issue, I describe some of the scientific aspects of how ultrasound works. However, no technical description can capture the meaning of seeing a developing child this way. It becomes impossible to accept the abortion industry's clichés, such as "blob of tissue." Armed with this clear evidence, Pro-life advocates all over the country are pushing for stronger protection for the unborn.

The abortion industry has recognized this change, too, and cannot evade it with slogans. They realize the days of *Roe Vs. Wade* are numbered. That erroneous Supreme Court decision is very likely to be overturned, simply because of the new scientific evidence that wasn't there in 1973. Knowing this, they've boosted their efforts to pass state laws that will guarantee every abortion-seeker a dead baby. New York actually enacted (and Virginia narrowly did not) a law that permits abortion at all stages of pregnancy, right up to birth. 20 years ago the phrase "too close to infanticide" was coined, but now it is absolutely infanticide. Everyone, regardless of political party, should be appalled by that depravity. And yet, a lot of citizens can't be bothered, preferring to cast their ballots on the basis of the economy or other secondary issues.

After nearly half a century, the progress of science has provided everyone with the truth about unborn babies – if only they will look. The best thing of all about the Right to Life March was the huge number of young people who made the long trip to participate. They are the ones who did take the trouble to look, and they grasp firmly what science has shown them. Rather than embracing socialism (as promoted by most of the media), these dynamic young people are the ones who are going to convince their legislators to recognize the reality, the dignity and the sanctity of unborn life.

Thomas P. Sheahan

Director, ITEST

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## Announcements

### WE HEARD YOU!

A few weeks ago we emailed a short questionnaire to all of you on the ITEST mailing list, including those who are not dues-paid members, asking for feedback on our 16 page quarterly ITEST bulletin.

One of the main statements was: “For the past 50 years we have published a quarterly bulletin of 16 pages with a variety of topics covered each quarter.” Would you prefer--

Of the choices offered the one selected by a majority of the recipients was the following: *I prefer a shorter version of the quarterly bulletin.* (So does the Editor)

Another choice selected for the same statement was: *I prefer a newsletter of one page with a substantive article (5-6 pages) attached, once a month, or quarterly.*

The ITEST Board will be considering these responses at our meeting in March and we will do our best to accede to your wishes.

We received a 42% response to the one page questionnaire which statisticians tell us is fairly good. However, only 39 people (21%) actually opened the survey and completed the questionnaire. Responders remained anonymous unless they chose to sign the questionnaire. Fifty percent signed the questionnaire – they were the brave ones.

Because we are curious, we asked at the end of the questionnaire,

**“Why do you remain an ITEST member and pay dues?”**  
Some responses which gladden our hearts:

*“I think ITEST is a very important player at the intersection of faith and science.”*

*“Science and theology are dear to my heart.”*

*“I like the information and the connections to others interested in supporting the dialogue of science and theology.”*

*“Unique information, dialogue, programs on science and faith.”*

*And from one pundit: “On the Board and cannot escape.”*

If by some chance you missed the entire survey (not noted here) and would like to complete it, just contact the ITEST office and we will be happy to send it to you digitally.

(Note this issue of the ITEST bulletin Volume 50, Number 1, we have indeed heard you and have tightened up the space to 12 pages. We await your feedback.)

### ITEST Fall Conference 2019

After considering various topics for the fall conference, the ITEST Board, at its March meeting, chose a tentative title for the fall conference, “Is Evolution Catholic?” Suggested by Father Earl Muller, SJ and Sister Carla Mae Streeter, OP, the topic is still quite current among Christian, Catholic and fundamentalist Christians. Another board member, Patrick Panozzo, theology teacher at a local catholic high school, noted that many students are still unable to grasp that scientific truths and religious truths can both be true, even in relation to evolution. ITEST will reach out to high school teachers in the area as well as students to participate in this conference, which we will hold as a webinar at a venue in the local area. As ITEST members at a distance you can benefit from a webinar, making it possible for you to participate easily and less expensively from the comfort of your own office or home. We are actively seeking and engaging faculty for this conference and invite your suggestions.

### “MeStillMe Campaign Catches Fire in Social Media”

By Stephen Beale, National Catholic Register March 3, 2019.

The information in the link below conveys the simple truth that the newborn infant outside the womb is the same person as the one depicted in the ultrasound. Please copy the link into your browser for the full article.

[www.ncregister.com/blog/sbeale/mestillme-campaign-catches-fire-in-social-media](http://www.ncregister.com/blog/sbeale/mestillme-campaign-catches-fire-in-social-media)



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## Priesthood

by Father Robert Brungs, SJ - (1931-2006)

*Written in 2002 as a chapter for the unpublished book, *The Body Beautiful*, Fr. Brungs reflects on the events in his life leading to his vocation to the priesthood in the Society of Jesus and the meaning of his priesthood as one privileged to bring Christ to the world through the daily celebration of the Eucharist.*

*(We have shortened this chapter in the interest of space. You may access the entire chapter in the 2008 ITEST publication **Written in Our Flesh: Eyes toward Jerusalem**. Eds).*

We are all called to be baptized in Christ and to live our lives “in the person of Christ,” each one of us in his or her own specific way imaging Christ who is our goal. Everything that happens to us and how we react to it is part of our imaging God. We are truly called to divinity in Christ (see 2 Peter, chapter 1). It is not enough merely to copy him and his way of living in our lives; we cannot be content simply to imitate him. It is incumbent on us literally to live into his life in a “mystical” union. To me, “mystical” merely says we don’t understand *how* this takes place. We don’t know *how* but we do know *that* it takes place. Whatever else we can say about “mystical” union, we can certainly say it is not immaterial. It radically concerns Christ’s body and our body.

St. Paul, after saying that in Baptism we die with Christ, go into the tomb with him and rise with him (Romans, chapter 6), writes:

But we believe that having died with Christ we shall return to life with him: Christ as we know, having been raised from the dead will never die again. . . . and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus. . . . you should make every part of your body into a weapon fighting on the side of God; and then sin will no longer dominate your life, since you are living by grace and not by law.

Each of us in our own way is in Christ, reflecting Christ, in our body and in our spirit. We are Christ as he exists in the world today—body and soul. Literally! When we do a good thing, Christ does it in and through us. We live in a way that is no longer “natural,” whether we might want to or not. We are graced and we are grace-makers. We live now in a different dimension; we live in Christ Jesus. We shall be judged by God (not by other humans) on how well we do this.

I am an ordained priest; many of you are not ordained but are priests nonetheless. We all share the same obligation

and the same privilege: we are to become more like Christ by slowly—or in some cases, swiftly—growing into him. I live my priesthood by grace in virtue of my Baptism. You must also live your priesthood that way—by the grace you have been given. It is a gift *to* and *for* each and every one of us. I am trying to live out the person of Christ who hopefully lives in me. You must do the same. Together we all make up the body of Christ, which is a growing and strengthening reality, which is the Church. The visible, structural Church is merely the “earthenware vessel” of the Church, the Body of Christ. It is this Church we primarily serve by living and acting in “the person of Christ”—priest and “laity” working together to build up the body.

God is particular; he is specific; he is not a one-size-fits-all God. God’s relationship to his creation is highly specific. He is not involved in any generalized relationships with generalized partners. God is far more involved with each of His creatures than in simply creating them, looking at them and saying “They are good” and then unconcernedly walking away from them. Each and every relationship is built on a paschal (i.e., sacrificial) love. Each and every relationship is more specific than we can guess. It is hard to see how God receives a commensurate return of love. But whether or not I love him adequately, love does not have a “rule of the commensurate,” does it? I wish I could adequately sing the praises of my God who loves me but I have neither the holiness, the love or the words to do so.

### THE WEDDING FEAST AT CANA

As long as I can remember I have been impressed by the circumstances of the changing of water into wine at Cana. I think that the first thing that caught my interest years ago was the vast quantity of wine that resulted from Mary’s intervention. The six stone water jars held about 20 to 30 gallons each. The evangelist tells us that the servants filled the jars to the brim with water, as Jesus had told them. We are dealing with about a 120 to 150 gallons of water.

*Continues on page 4*

Either this was a heavy-drinking crowd, a big wedding, or God was indeed profligate with his gift of wine. I prefer the latter explanation: God is indeed profligate with all His gifts. One hundred and fifty gallons is a lot of wine. But God evidently was not counting how many drinks each would get. I think my original fascination with this miracle stopped with the amount of wine that Jesus provided. I was indeed impressed by that aspect of the miracle at Cana.

Later another element of the Cana story came to the fore. That was the presence of Mary and her initiative in the beginning of the public apostolate of Christ. It would seem as if she knew before he did that this was a momentous occasion in his life. Mary made her concern for the couple known to Jesus. In response to “Why turn to me? My hour has not yet come” Mary equivalently states, “Oh, yes it has.” And Jesus does as Mary suggests, maybe even exceeding her request. What power she had over him! He responds to her request and in effect begins his public life and his descent into suffering and death. All this because she remarks that “They have no wine.” Perhaps the end was hidden from them both in some way, but I sincerely doubt it. I believe they both realized at least in a general way what the road before them held. But the joyous occasion of a wedding began a journey which eventually led to his death – and resurrection. We must not forget the resurrection. Our life is built on it. Since I really began thinking about Cana and praying over it, Mary has dominated my life. She is mother and love to me – and I, I presume, a son to her.

At this stage of my life, I love this passage for another reason. It occurs to me that I am like the water. By Christ’s power I am slowly (very slowly, I am afraid) being changed from the common water of earth to the wine of the Kingdom. At least, I hope that I am. If my body is to be changed into the glorious body that will be mine in heaven, it should affect my life here and now. It should affect all my relationships with people and things. The end term of that change lies hidden in the will of God and in the mystery of my transfiguration into the person I am meant to be. Now, it is still mystery and my growth toward it is still mystery. But living in mystery toward mystery is my lot now, my privilege. God is coming into my life more and more and I am content to let it happen. He knows the purpose and end of my life. I trust his decision on who and what I shall be.

I suppose that we can say that more and more I am letting God work his will on the earthly water that I am. I can only hope that slowly my body (as well as my spirit) is being changed, transfigured, into the wine of the heavenly

Kingdom. At Cana Jesus let his glory be seen. I can only hope that it will be seen in me as well. This “wine” into which I am being changed is not just for me. It is also, maybe even primarily, for the growth of the Church. I can no longer consider myself in reference to myself. I must always think in terms of myself in reference to the Church. It is for her that I exist as an ordained priest. I am no longer my own. I am hers – as each of you is. Even now, in the words of St. Peter (1 Peter, chapter 2) we are “a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God. . . .” We are all priests and we all have a priestly dimension to our lives in the sense that we are all involved in the sacrifice of ourselves to the will of God.

When I was little, even before I can say I remember, I had a sickness which the doctors think may have been polio. I had a very high temperature for about a week and I was really sick – so my parents later told me. I gradually got better, but I limped when I walked. My parents took me to the pediatrician, who said I was merely trying to get attention – that was medicine in the early 1930s. I finally started walking all right in about six months. About 25 years later, during volunteer medical studies by some of the University doctors, it was discovered that my left leg was about 25 percent more developed than my right leg. I had never noticed. They suggested the possibility of polio, and when I asked my parents, they told the story of the old disease when I was maybe two or three. I have what has been diagnosed as post-polio syndrome and I hurt all the time. I mention it here merely to state that, like Jesus, I have a “pre-Cana” history I carry in my body. But I consider my bodily existence a great gift of God – even with the pain.

*Father Brungs describes his life growing up in Cincinnati and DC. See pp.6-10 in “Written in our Flesh...”*

When I graduated from high school I tied with one of my classmates for the school’s award in physics. The prize turned out to be a copy of a then-popular book on the life of Christ. It was entitled something like *The Day Christ Died*. Anyway, it was the right book at the right time. In reading it I fell more and more in love with Christ who was plainly dying for me and for others. I can remember talking to my father about what I then began to perceive as my vocation. I remember him saying that he had only one question: Could I, after long night-time meetings, go home completely alone? The implication was whether I could

*Continues on page 5*

live a celibate life, without wife and children. I thought about that and finally said, Yes. He then said that he had no objections. At the end of June I applied for admission into the Novitiate of Saint Isaac Jogues at Wernersville, Pennsylvania, and was accepted for entrance in September. By the way, I read that book again a half dozen years later and was mildly surprised that it held no attraction for me at all.

One incident occurred in the Novitiate that deserves some attention. In the fall of 1950 I developed a severe infection in my left leg. I even woke from a troubled sleep to hear the doctor tell the Master of Novices that he was seriously contemplating the necessity of amputating my leg above the knee. Providentially, I think, the arm of St. Francis Xavier, which was being taken around the world then, was brought to the Novitiate that night. It was brought to my infirmary room and I was blessed with it. The next morning I woke up, got out of bed and walked on my now-healed leg. I have always thought of this as an indication in the flesh both of God's particular love for me and of his guiding of my future in the body. What would it matter to my "spirit" if I were crippled for life – but it would indeed make a physical difference. It was one of the many times God intervened directly into my conscious life in a truly bodily way.

I have since always felt that God has a particular destiny for me "in the body." What it is unfolds each day and it is not yet achieved. Although I am now always in pain, it is bearable because, I believe, like Ezekiel in the Old Covenant, the bodily experience tells me something of the struggle back to God. Whatever it is meant to convey to me I will learn as I move on toward the culmination of my life in this phase of my existence.

In philosophical studies my vocation began to take on some definite lineaments. I took to studies with something of a vengeance, especially to physics and mathematics. I tried very hard to get passionately involved in the various philosophical sub-disciplines without outstanding success. The abstractness of the discipline really troubled me; in fact it all but turned me off on philosophy. This was especially true in "natural theology." Nothing about the god that emerged in that course touched me. I really could not relate to the god of the philosophers – to the god of the "head," really. Taking philosophy seriously would have led me to the conclusion that no part of human life below the neck had any value. I simply couldn't take that seriously.

At the end of my philosophical course I was assigned to Saint Louis University to get a doctorate in physics. So instead of teaching for three years, I was sent into special studies for as long as it would take to get a doctorate. I was set for what turned out to be five years of studies. For three years I did coursework and then moved into the experimental phase of my doctoral dissertation. Finally, I was my own person. My time was my own, the direction of my dissertation was my own; basically I was left alone. I could begin to develop in my own way at my own speed. I was in hog-heaven. My experiment took about 27 hours to complete whenever I ran it. But I worked only about 15 or 20 minutes of the hour on the actual experiment. The rest of the time was spent waiting for the heat (really the whole environment) to stabilize in my apparatus. So I filled my life with reading – some physics, some history, some biography, mostly lives of the saints. Those were the books readily available to me from the library, a public library at that. More, I had a lot of time to think. I believe I was actually putting together then what developed into the direction of most of my priestly life. I had a lot of time on my hands (it took well over a year to do all the experimental work) and I think I used it well. But the time came for the end of the dissertation and graduate studies. I entered theology at Woodstock, Maryland, a town with a couple of buildings and not much else except the college. Essentially I went back to being a freshman – a drastic shift of gears from a doctoral work in physics.

When I was in theology, my relationship with the Lord was intensely personal and individual. It was highly, almost completely, specific. In other words, I was slowly falling more deeply in love with Jesus Christ. I functioned well in the theologate community. I was on the volunteer fire crew at Woodstock College. We were the only fire department for the surrounding area. We could be called anywhere in the state of Maryland at any time. We did fight a couple of fires miles and miles from home. We had, I guess, about fifty or sixty fires a year to which we were called. Some of the woods fires took a couple of days to extinguish. It was more work than it was a hobby. About this time a notion began growing in me that would in time lead to my life's work, but it would take quite a while for it to begin to mature.

Ordination approached and passed. I celebrated my first public Mass at St. Mary's Church, a little country church on a hill, in Morning View, Kentucky. My grandparents were

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buried in the church cemetery— as were some of my uncles and aunts as well. My formal, first solemn High Mass was celebrated at St. Boniface Church in Cincinnati in the neighborhood where I grew up. I was still in an intensely individual relation with the Lord, but now I was serving him as a priest. I was still studying theology and was still in a formal learning mode. The courses in my fourth year of theology were a real help to me. I was studying the sacraments and “the four last things,” eschatology. At that time I became convinced that we all would rise immediately after death – either to heaven or hell. I simply could not conceive of myself without a body. The only image I had of a “separated soul” – I wasn’t trying to be flippant –was of a cosmic-sized file cabinet holding the souls of the saints until their bodies would somehow rise on “the last day,” whenever that day would be. It simply did not make sense to me. It was in dealing with this mystery (it still is that) that I became radically involved in the meaning of the body in salvation. That’s where I still am forty years later.

After fourth year theology we went to tertianship which was originally designed to cure us of the “head trip” that was theology. It was what was called a *schola affectiva*, a school of the affections after the prolonged study involved in the course of our training. In my day, however, as a result of the experimentation following Vatican II, it was somewhat different. We still made the thirty-day retreat; then we studied the Constitutions of the Society of Jesus and wrote an eight-day retreat. It was rather more or less like theology – it was basically more abstraction, or at least I thought so. My Tertianship was a bit different. It contained the seeds of my priestly life.

Finally, however, the course of training was behind me and I started life as a priest. After 17 years of training, education and a rather rigid life of discipline, I hadn’t calculated well the amount of growing up I still had to do. I can sum it up, I guess, by saying that when the course of study was completed, I knew God’s whole will for me and for the Church. Now, forty years later I don’t know very much at all. That may be progress of some sort.

*Here we note the initial stirrings of what would become ITEST*

After tertianship I was assigned to teach physics at Saint Louis University. By this time I was beginning to put into practice some of the ideas I had developed in theology and tertianship. In the summer of 1966 I had a meeting with the chairman of the Chemistry Department at Saint Louis

University. I knew him from the days of my graduate work and we had a friendly reunion. He asked me some questions about what I hoped to accomplish in the coming years and I told him some of the things that had been percolating in my mind. He suggested that I get in touch with a Doctor John Matschiner in the Biochemistry Department at the university. I did so. The three of us met a couple of times at a local watering hole and then things began to turn serious.

The Church, it seemed to us, was at a loss when explaining to Christians the results of work being done in the scientific laboratories of the world or in relating to the Christians who worked in science and technology. In the ‘60s the products of technology and science were already becoming a part of most people’s everyday lives: from television and transistor radios to sophisticated weaponry; from “improved” over-the-counter medications to promised cures for diabetes and the common cold. The Double Helix and genetics had just recently hit the headlines. It was a thrilling time, full of possibility. We wondered aloud, “*What did these advances in science/technology have to do with Christians and Catholics and their faith?*”

We finally felt that maybe it was up to us to begin to do something about this state of affairs since no one else seemed interested and since it was a crucially important work. We decided to begin work on creating a small group to work in the area of faith and science. We started looking around for other “devils like unto ourselves” and after a search we found two others, one of whom fortunately taught law. He suggested an attorney to us and we began to put together a set of bylaws. During this time we began to hold a series of broadly attended meetings on issues involving faith and science, with speakers including Karl Rahner, S.J., and Edouard Schillebeeckx, O.P., two of the then most prominent theologians in the Church. In 1968 we incorporated the Institute for Theological Encounter with Science and Technology (ITEST) in the State of Missouri and acquired a 501 (c) (3) designation from the Federal Government. As time went on, ITEST became the focus of my priestly life.

About this time the Wedding Feast at Cana began to dominate my life. It became increasingly clear to me that I was the jar of water being changed into the wine of heaven. Heaven was the conscious end term of my life from that point on. In fact, the priest who will in the normal course of affairs celebrate the Mass of the Resurrection (at my funeral)

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has been instructed that I want him to talk about the water I am and the wine I am called to be. The eschaton is clearly involved in my life and in my theology. In fact, I think my life is my theology. My life has become a living out of the transfiguration of “water” into “wine.” All the beauty that wells up into our lives from science and technology and from the theology that it prompts, points more and more to the beauty that is Christ. From the delicate tracery of living systems and elemental particles to the grand dance of galaxies, the patterning of nature is being revealed to us in all its beauty, in all its splendor. How does this fit the beauty of Jesus Christ? It is all there waiting for us to explain it to each other.

After a few years of teaching physics at the university level, administering ITEST began to take more effort and more time than my other duties allowed. I finally sat down and quietly reasoned things out. I thought that anybody could teach physics but not anybody could do the work of helping to set up a liaison group between the Christian faith and science. To do this kind of work one had to be a thoughtful Christian and a scientist. Although there were a lot of such people around, there didn't seem to be too many of them setting up groups such as ITEST.

It seemed clear to me from the beginning that this work demanded the cooperation of all Christians, not just that of priests and bishops. In the faith/science work it is absolutely necessary for good scientists and good theologians to pool their efforts and to arrive at what is really a simple consensus: in principle there is no conflict between real science and real theology. There was little reason to concentrate unduly on this latter class of people, namely, the bishops. We did not ignore them since they are indeed the prophetic teachers of the Church. But nowhere was it written that they were necessarily theologians or scientists of great note. I think I was correct in concentrating my efforts elsewhere – on essentially the “rank-and-file” of the scientific and theological worlds, the people actually doing the work. Moreover, it was equally clear to me that we could not rely on men only. There were many, many thoughtful women in the universities and laboratories teaching theology and practicing the sciences. These women had ideas certainly as valuable as those of the men. More, they brought a level of caring that most of the men seemed to lack. So, from the beginning ITEST invited the laity, both men and women, to be fully involved. To express the beauty of creation may be a gift given more to women than to men. The pattern is being revealed; the

poetry can begin.

ITEST began ecumenically. Only a short time after its incorporation we began to get requests about membership, first from Lutherans and then relatively quickly from other faith traditions. Ecumenism and “women in the Church.” I don't think we ever lapsed into a syncretism (basically, every religion is really the same). We have maintained our Christianity while listening attentively to what other religious traditions are saying. It has been a valuable experience. Rather than being a temptation to a lowest common denominator encounter of science and theology, it has been a positive expression of Catholicism and Christianity in our lives.

In my own priestly life, personal relationships have grown as has my commitment to the Church, which I indeed perceive as the Body of Christ. The whole idea of the sacraments has grown, first the seven Sacraments themselves and then the sacraments in the broader sense of signs that are effective of an evolving world. Let me try to make a little more sense of that last sentence. The creation, the song being sung by God, has always been an offered gift. (The notion of creation being a song initially sung by God and then in turn added to by his creatures has always appealed to me. One such account of “God's Symphony” [my term for it] appears at the beginning of J. R. R. Tolkien's book *The Silmarillion*.) The original integrity of the human race was offered to Adam and Eve who rejected it for the knowledge offered them by the serpent – a less poetic knowledge to be sure. Genesis could almost be an account of “head” versus “heart” in thinking about and relating to God. Now the conversion of sinners-from-birth is offered to each member of the human race in faith and in the Church..

The problems of the faith/science apostolate fades when compared with the love, respect and help of the people with whom I work. There the cooperative work with people is quite close, even on the personal level. I enjoy working with them, and more, I enjoy working with them, and more, I enjoy being with them. Their closeness and their zeal for the growth of the whole Christ is a great consolation to me. Without these colleagues and friends my priesthood would be seriously diminished. I have grown old in the faith/science apostolate, and the close friendships I have developed over the last thirty-five years are themselves a monument to the importance of the work itself.

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I believe Saint Ignatius did everything for the growth of the Body of Christ, the Church. I care about the Society of Jesus in the context of the needs of the Church at large, of the growing Body of Christ. My whole priesthood, even the Masses I “offer alone”, without anyone else physically present, are directed to that growth – as best I can bring it about in my own tiny corner of the vineyard. The growth and the vitality of this little corner depend on each of us working in this apostolate. It is really a work of the whole Christ, men and women, scientists, theologians, interested “laity” in either disciplines, people who care about the growth and prosperity of the Church and her rapprochement with contemporary scientific culture – who care about the “care and feeding” of the planet and the cosmos. It is an important, even crucial, work. It is not the only crucial task that we who are the People of God face. But it is one of them. We cannot ignore it or treat it with less seriousness than other things which at the moment *seem* more urgent or important.

Moreover, it is intimately connected to the “theology of the body,” a term that I don’t like as much as I used to. All theology, in some sense, is a theology of body – at least I think it is. I think that perhaps the greatest intellectual challenge facing the Church today is a development of a doctrine “on the body,” a rethinking of the whole of Christian anthropology, partly in the light of scientific development. This is true especially in the light of massive developments in the biological sciences. We need this rethinking now if we are to cope with the developments in science. We need such a development to incorporate the genuine findings of science into our theology and into our way of loving Christ. Amidst all the problems we face, we cannot afford to lose sight of growing in love with Christ. We cannot ignore nor forget the increase in our knowledge of the creation. We cannot forget the words (and thoughts) of the fourth chapter of St. Paul’s first letter to the Corinthians:

... We have a wisdom to offer those who have reached maturity: not a philosophy of our age, it is true, still less of the masters of our age, which are coming to their end. The hidden wisdom of God which we teach in our mysteries is the wisdom that God predestined to be for our glory before the ages began. It is a wisdom that none of the masters of this age have ever known, or they would not have crucified the Lord of Glory; we teach what scripture calls *the things that no eye has seen and no ear has heard, things beyond the mind of*

*man, all that God has prepared for those who love him.*

That is what we’re about – that is what we all need to do in our lives in the Church. We should – every one of us – preach with love that aspect of Christ that we of all people have grasped the best. There probably is some aspect of God in Christ that we have caught more clearly than anyone else. Otherwise, why are we here? We should be exemplars of that aspect of virtue in Christ to the whole Church as best we can in our circumstances. In this way we can show our love for Christ and in Christ to each other in the Church. We can, above all, fulfill the words of the Apostle John in his epistles: “Love one another as I have loved you.” In other words, let us love each other, not in some “spiritual,” fuzzy way – the “good will to all” sort of way but let us love each other in a particular, specific way. Let the body enter into that love. That is what we are called to be and to do. Truly, we can love in no other way; generalized love is not Christian love.

In the Incarnation God became one of us that we might become one with him. This was not done only in the spirit of “removing the offense” that is Original Sin. If, in God’s plan for his creation, that was the only purpose of the Incarnation, Christ’s career could have ended with his death on the Cross. There was another purpose to the Incarnation as well – the “becoming Christ” of the whole universe. That is the real meaning of Pentecost and Ascension. That is the mission of the Church, our mission in the future, our reward in the days to come in heaven. That is why I am an ordained priest of the Church. That is why I celebrate the Eucharist daily – to bring Christ to creation and creation to Christ. Just think (and dream) of the cosmos finally come to its fullness in Christ. It will come to that fullness in us, in our coming to be in Christ.

That is the task of all of us on earth – even the task of the atheist. In changing bread and wine into the Body and Blood of Christ I sacramentally consecrate the physical world to God and unite God to creation. I “make up what is lacking in Christ” at least to some extent. We know that a Sacrament is infallible in bringing about what it signs. Even if I don’t consciously advert to it while I am offering Mass, I effect the union of Christ and creation. In my own way I am becoming less the “water” of earth and more the “wine” of heaven – as I feel called to be.

I am reminded of a story I heard from a wonderful woman of faith who was walking along a beach in Israel praying.

*Continues on page 9*



A very small child ran past her on relatively unsteady legs crying out “Abba, Abba.” It soon became clear that the child was lost and was looking for his father. As this woman started to move toward the child to console him and then to help him find his father, a man came into view and the child flew to him shouting “Abba, Abba.” The child was picked up, he put his arms around his father’s neck and, contented, settled down. He had found his father. So, we too! We go through life calling “Abba,” even though he is with us always. And we eventually find him, even though he was never lost – nor were we. We are members of his family, related to the Father and Spirit in Christ. In Christ the Father became one in us so that we might become one in him.

Now, in us he wishes to become one with his creation. It is our task to help him accomplish this. This is what my priesthood ultimately means to me, to love him so much that that part of the vineyard in which I reside become ever richer with God’s presence. We read in Tolkien’s *The Lord of the Rings*

Other evils there are that may come; for Sauron is himself but a servant or emissary. Yet it is not our part to master all the tides of the world, but to do what is in us for the succour of those years wherein we are set, uprooting the evil in the fields that we know, so that those who live after may have clean earth to till. What weather they shall have is not ours to rule.

Even though it is no longer necessary for us to try to overcome Satan – that has already been done for us by the Death on the Cross – we cannot be sure that the path to the future will be smooth; but we should, each of us, do what we can to make it as smooth as possible. Satan still retains some of his power and he is still strong in temptation. The path almost certainly will not be smooth; it has never been so before and is not likely to be so in the future. *But for me, that is what my priesthood is about: to bring creation a lot closer to its destiny in the God who loves it.*

There is one thing I can be certain about, however. That is the Eucharistic unity of God and humankind will lead me into holiness if I let it. When I offer Mass, I grow in union with God on the personal level; on the corporate and communal level the Church grows stronger in its union in Christ. But this is not all. We can carry out the purpose of the Incarnation and creation of the Church one more step. The Sacrament effects a deeper union between God and creation so that ultimately all of creation will be united

“body and soul” with God in Christ. I believe that my service of the Church in offering Mass, administering the sacraments, preaching the Word, prophesying and so on has a cosmic effect of massive importance. We think and pray “too small” if we do not see the tremendous results of our work for God. It is God working in us and through us. It is God loving us and his creation in the works we are inspired to do. God is the ultimate cause, and the ultimate effect is magnificent. We are merely helpers, but we are important because God has ordained that our work is serious – it is effective. What will happen to God’s work of salvation if all creatures refuse to cooperate? God takes us very seriously indeed.

Do I know what the Church would be like if we all loved in the way we are called to love? No, I don’t know. I do not even know the limits of that kind of love. I don’t even know if there are limits. Should that lack of knowledge stop us from attempting to live and love in a particular and specific way? I think not. I wonder if we can even love in a “spiritual” sort of way. Is not all friendship and all love particular? Is it not all bodily?

If I am to love as I am loved, my love must be particular; it must be specific; it must be bodily. As I said previously, generalized love is no love at all. It is certainly not Christian love—at least as long as God loves each of us differently and specifically. There are no “shared traits” in our love for God and His love for us. It is far more specific than we know – thank God. I cannot love as a 30th-century African woman will love—nor am I expected to. But the love of each of us is important to the growth of Christ in the Church.

I am the water that is being and will continue to be turned into wine. I hope and pray that I bring joy and full satisfaction to all who drink of me in Heaven. Maybe even on Earth!

***“Faith and Reason are like two people who love each other deeply, who cannot live without each other.”***

- Cardinal Gerhard L. Muller  
Prefect Emeritus:  
Congregation for the  
Doctrine of the Faith.

## Ultrasonic Imaging

by Thomas P. Sheahen

*Q: My mom gave me an ultrasound photo of myself taken before I was born. How can sound waves—things we can't see—create images?*

In the animated children's movie *Horton Hears a Who*, the premise of the story is that an elephant has such big ears that he can hear very faint sounds. As a result, Horton discovers tiny people living on a dust speck. Horton must then deal with the problem that nobody else can hear the voices, and therefore don't believe the tiny persons exist. The memorable line from the story is "A Person's a Person No Matter How Small."

In the world of medical imaging, this Dr. Seuss story has come true in a most remarkable way. Advances in ultrasound technology have made it possible to see very small human beings inside their mother's womb. Kindergarteners are able to bring their own ultrasound image in for "show and tell."

*Ultrasound* is basically a matter of listening to an echo, and then using a computer to figure out where the echo came from. An acoustic transmitter generates a very high frequency sound wave (hence the term "*ultra*"), which is far beyond the range of hearing. The transmitter is moved across the mother's abdomen, and the ultrasound waves go through the skin and muscles into the womb, where the waves bounce off the baby. The acoustic signal is so gentle that neither mother nor baby feels anything. Think of a person shouting at a rock cliff: the cliff that echoes back those sound waves doesn't feel a thing. The mathematics of how sound waves scatter off an object is

so well known that by collecting a lot of detected ultrasound echoes, the computer can reconstruct exactly what the shape of the object must be. Again think of shouting at a cliff: if you had enough detectors and enough computer power, you could map out the figures on Mount Rushmore just by picking up echoes.

The details displayed on the screen are amazing. In the case of an unborn baby, the ultrasonic image shows features as small as the eyelids and earlobes.

Ultrasound imaging is used for other medical diagnostics as well. For example, it can tell the difference between a harmless fluid-filled cyst and a solid cancer tumor, which reduces both cost and danger. In the old days before ultrasonic imaging, invasive and expensive "exploratory surgery" would have been necessary.

How small a person can you see this way? It depends on the resolution of the instrument, which is limited by the wavelength of the input signal. Ordinary sound waves have wavelengths of a few feet, but ultrasound wavelengths are less than a millimeter. However, that still means that extremely tiny features, like eyelashes, cannot be seen. In the first few weeks of pregnancy, the instrument resolution is not good enough to discern features.

Will we ever be able to see anything the size of Horton's dust speck? Probably not, but scientists seldom use the word *never*. Like Horton the elephant, we may someday be able to detect incredibly small things--by using ultrasound.



### Welcome New Board Member Sister Marysia Weber, R.S.M., D.O., M.A.

Sister Marysia Weber, R.S.M., D.O., M.A. is a Religious Sister of Mercy of Alma, Michigan. She graduated from MSU-COM in 1983 and completed a medical internship at Pontiac Osteopathic Hospital in Michigan in 1984. She completed her residency in psychiatry at the Mayo Clinic in Rochester, Minnesota in 1987 and her fellowship in consultation-liaison psychiatry at the Mayo Clinic in Rochester, Minnesota in 1988. She is certified by the American Board of Psychiatry and Neurology. She completed a Master's degree in Theology from Notre Dame, South Bend, Indiana in 1997. She practiced in her religious institute's multidisciplinary medical clinic, Sacred Heart Mercy Health Care Center in Alma, MI from 1988-2014. She became the Director of the Office of Consecrated Life for the Archdiocese of Saint Louis in 2014. She currently serves as a member of the Saint Louis Archdiocesan Review Board, the Child Safety Committee, is involved with Project Rachel, collaborates with the Office of Laity and Family Life and is an

Executive board member of the Saint Louis Guild Catholic Medical Association. She also serves as Adjunct Clinical Instructor in the Department of Psychiatry at Washington University School of Medicine in Saint Louis, Missouri.

## *Personally Speaking*

# **When Does Collegiality Become Collusion?**

by Edward J. O'Boyle, PhD

Mayo Research Institute

**February 26, 2019**

When does collegiality end and collusion begin? The simple answer is that collegiality becomes collusion at the moment that no one objects when a colleague violates one of the norms which ostensibly bind the members.

This transformation does not happen overnight. Collegiality slips into collusion when the first norm of conduct that has been violated is a minor norm such as an accepted rule of etiquette or courtesy. It slides into collusion when for the first time a major ethical or legal norm is violated. It transforms into collusion when a major norm is routinely violated, especially if the violation is criminal in nature, and not a single colleague objects.

The consequences are most serious when the collegiality-into-collusion process involves the governance of a large number of persons as in the case of a worldwide organization. Thus, we see the wisdom of the principle of subsidiarity that drives responsibility for decision-making as close as possible to the persons who are affected by the decisions being made. To be specific, subsidiarity limits the size and scope of any adverse effects that attend collusion.

To reverse the insidious collegiality-into-collusion process it is necessary to replace silence with action. Colleagues of silence must become colleagues of action, lest they consent to collusion by their very silence. The action undertaken must vigorously re-affirm the norms that bind the members. Further, colleagues of action must act together. Put differently, the action undertaken must be focused on the violation rather than deflected in order to avoid acting.

Those who refuse to act together to preserve the integrity of their collegiality or simply remain silent, reinforce collusion and must be either reformed or removed. Words of censure – “mistakes have been made,” “we must never let this happen again” – most definitely will not do.

It is much easier to dodge responsibility when a major norm of conduct is violated in a larger body of colleagues than in a smaller one. In other words, it is much more difficult in a smaller group rather than a larger one to snuff out the

voice of one person of courage who calls colleagues to account for crossing the line on a given norm of conduct. To sustain collusion under the guise of collegiality, it is most important to silence anyone who points to a violation of a major norm of conduct.

Child abuse invariably involves a specific child and perpetrator known best, if at all, in the place where the crime takes place. Following the principle of subsidiarity, when the abuser is a priest the matter should be - - and of late has been - - handled by the bishop and the civil authorities in the diocese where the abuse occurred. Similarly, when the perpetrator is a bishop or a bishop covers up the crime, the matter should be turned over to the bishops acting together as a national conference rather than to the far-too-distant Vatican. This would allow the conferences to learn from one another which specific steps work to abolish child abuse by the clergy and which ones do not.

When it comes to child abuse the central norm that applies to the Catholic bishops is the norm of empathy. As identified and articulated by Edith Stein who was exterminated in Auschwitz and declared a saint of the Church by John Paul II, empathy unfolds in three stages. It begins when the empathizer becomes aware of the experience of another person, then follows through with that experience by actually moving toward that person, and ends when the empathizer develops a greater feeling-based understanding of the experience of that person.

Stein distinguishes between sensual empathy and emotional empathy. Sensual empathy is a bodily process that takes place in the first stage and may end there if the would-be empathizer backs away. Emotional empathy happens when the empathizer enters the second stage. Here emotion is twofold: the emotion of the empathizer who is responding to the feeling of the other person. Empathy may lead to sympathy or some other way of expressing concern for the other person. By listening to those who have been abused without acting, the American bishops appear to be stuck in the first stage.

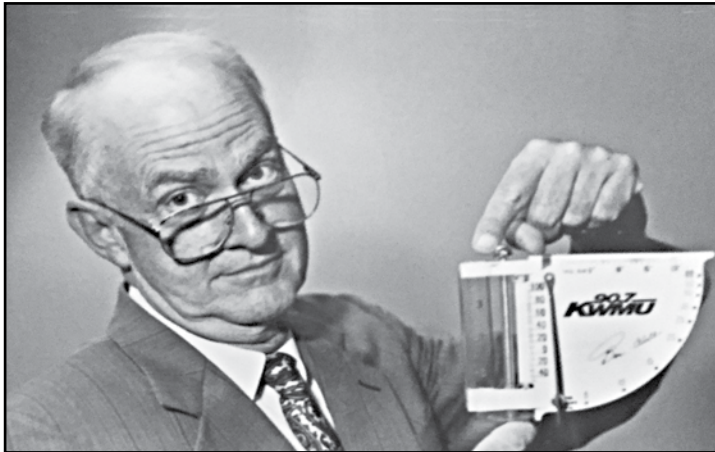
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Stein argues that it is not the intellect that prompts acts of empathy. Empathic acts are not correlates of ideas, they are feelings that proceed from the nature of humans as bodily creatures. Empathy forms the foundation of Stein's coherent theology of the human person. Thus, human beings become fully human persons by choosing to act freely in union with God. That union is achieved through sanctifying grace. Accepting God's love is not enough. Rather, it is necessary to actively participate with God in the salvation of the world by becoming Christ-like and taking on the burdens and sufferings of others. When an abused child is brought to the attention of a bishop his response should be "what does it take to help this child who at this very moment is in my care?"

The norm of empathy has been undermined by those in the clergy who for their own sexual pleasure have used children, principally boys who typically do not report abuse, and by others who cover up these criminal violations or just remain silent. The abuse will not end unless and until the clergy fully embrace the norm of empathy and reject out-of-hand the sexual pleasure that derives from the criminal exploitation of boys. For the clergy and for all Christians empathy is not just a recommendation. It is a commandment. No one is exempt. Not even the Bishop of Rome.

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### **In Memoriam Professor Benjamin F. Abell. 1932-2019**

We received news that Professor Benjamin F. Abell – retired university professor of earth and atmospheric sciences at St. Louis University and long-time board member of ITEST– died and entered Eternal Life on February 11th. For the past decade Ben had been in a nursing home on the Rigali Campus where Tom Sheahen and I visited him from time to time. Until a few months ago, Ben was alert and interested in everything ITEST was doing, even expressing his desire to be part of the ITEST conferences.

He was an active supporter of ITEST, an involved board member for many years and a presenter at our ITEST conferences and workshops. His paper, "Climate Change Revisited" delivered at the 2009 conference, *Environmental Stewardship in the Judeo-Christian Tradition*, elicited spirited discussions among the participants, both from those who challenged his perspective and those who supported his research on climate change. Ben welcomed the challengers and enjoyed engaging them, often leaving them "in the dust" – no pun intended – with his perceptive wit.

Ben had a quirky sense of humor and loved to tell silly jokes!! He and Father Brungs attended the same Jesuit school (Gonzaga) in DC and often reminisced about their life as students, especially the sports part of their student life.

Ben had the "perfect" voice for radio. His followers (before Facebook) would tune in to KWMU and later on, KMOX in St. Louis, just to hear his mellifluous voice as he correctly predicted the weather.

New members of ITEST most likely haven't heard of Ben nor met him; if that is so you have missed an opportunity to engage with a man of keen intellect, warm heart and openness of spirit. Ben, may you rest in the peace of Christ and all the saints!

- S. Marianne Postiglione, RSM