



Institute For Theological Encounter With Science and Technology

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Science in the Seminaries

The main article in this bulletin is dedicated to Science in the Seminaries. It not only provides an historical perspective of the role of science in priestly formation, but it also tries to assist future priests in understanding the issues surrounding faith and science. Some of the greatest scientists such as Father Georges Lemaître, Father Gregor Mendel, OSA, and Sister Mary Kenneth Keller, BVM, were also people of great faith. We at ITEST emphasize the fact that faith and science truths can coexist. We believe that everything is derived from the One Creator, God, who is Truth.

Two other brief articles are included in this bulletin. Dr. David Keys writes on partial truths and how they obscure the union of faith and science. It is heart-warming to read in his article that youth are attracted to faith! Read what Dr. Keys says about the who, what, why, and how. The other article concerns a faith-based virtual mission to Pakistan and Afghanistan. Read about how faith, science, and technology interact in the real world. ITEST is always interested in helping others see how faith and science support one another.

A couple of years ago, ITEST published our Board of Director's pick of the top 50 Catholic Scientists. This month, different members of the board assembled a list of their picks for the top 50 Catholic Theologians. I mentioned this to my friend Mark who is an ITEST member. He suggested that we should include the 37 Doctors of the Church. Thus, I went back and checked on what our board members chose as their collaborative top 50. Of the 37 Doctors of the Church, the board members included 25 of them on their combined list. The 12 unlisted Doctors are certainly worthy of being called Doctor for important reasons, but perhaps our board members did not see them as prominent theologians. The board members did choose to include some great theologians of the more modern era, including Pope Benedict XVI who died on December 31, 2022. (A brief tribute to him is found on page 3 of this bulletin.) We have posted a more complete list of Catholic Theologians on the ITEST website at www.faithscience.org/catholic-theologians/. As always, we look forward to your input and letters. With what choices do you disagree? What theologians would you add to the list or remove from the list? Your input provides for great discussion.

I hope that you enjoy reading this bulletin.

Don't hesitate to write a letter to the editor.

Ralph Olliges, Ph.D.
Editor, *ITEST Bulletin*

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Announcements

ITEST Webinars

Watch our most recent webinars on demand.

In Vitro Fertilization and the Sanctity of Human Life with presenters: Mary Anne Urlakis, Ph.D. and Craig Turczynski, Ph.D. www.faithscience.org/ivf/

Faith That Makes You Think with presenters: Gerard Verschuuren, Ph.D. and Stacy Trasancos, Ph.D. www.faithscience.org/faith-think/

Why Science is not God with presenters: Robert Kurland, Ph.D. and Carla Mae Streeter, OP, Th.D. www.faithscience.org/why-science-is-not-god/

Register now for these ITEST webinars.

Saturday, February 18, 2023

Evangelizing the Real Presence: Miracles, Scripture, and Quantum Physics with presenters: David Keys, Ph.D. and Raymond C. Gerard, Esq. and Q&A Moderator, Dr. Cynthia Toolin-Wilson www.faithscience.org/eucharistic-miracles/

Saturday, March 25, 2023

Preaching with the Sciences with presenters: Rev. Prof. Dr. Edward Foley, Capuchin, Rev. Gerald C. Liu, Ph.D., Dr. Grace Wolf-Chase www.faithscience.org/preaching/

Registration coming soon for these webinars.

Saturday, April 22, 2023

Apollo 8 and Exotheology with presenter Paul Segura

Saturday, May 27, 2023

Medical Ethics with presenters: Kevin Powell, M.D. Ph.D., Rev. Nicanor Austriaco, OP, and Rev. Kevin FitzGerald, SJ, Ph.D.

Saturday, June 24, 2023

Treating Human Embryos as Human Patients with presenters Dr. Elizabeth Rex & George Mychaskiw, D.O.

Thursday, July 13, 2023

Missionary work in Pakistan and Afghanistan with presenters: Aqif Shahzad and Mary Kloska

Saturday, August TBD, 2023

Osteopathic Health Services and a New Hospital with presenter: George Mychaskiw, D.O.

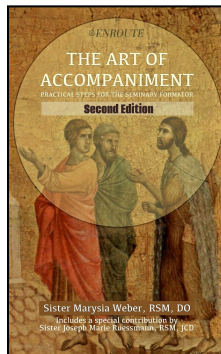
Saturday September 2, 2023

A Crucial Choice of World Views for the Future with presenter: Rev. Joseph Bracken, SJ

Book Recommendation

The Art of Accompaniment: Practical Steps for the Seminary Formator (2nd Edition)

by Sister Marysia Weber, RSM, D.O.



The role of a seminary formator is to accompany the seminarian in the external forum and to discern with him, the seminary community, and larger Church community, whether he has a vocation to the Catholic priesthood. To accomplish this task effectively, the formator needs a vast array of skills that will enable him or her to listen to, understand, encourage, challenge, and adequately assess the seminarian in an open and

honest way. This book offers many invaluable insights and practical tools that seminary formators can employ in their work. Buy the book at

www.enroutebooksandmedia.com/artofaccompaniment/

In Memoriam

We ask your prayers for the following ITEST member who recently died and entered Eternal Life.

Joan Seal

08/11/2022

We also ask your prayers for ITEST members who are ill. May they feel the restoring hand of the Lord.

Membership Renewal

Membership renewal notices have been sent, and we thank those who have already renewed. As an ITEST Member, you receive the quarterly *ITEST Bulletin*, monthly email newsletters, webinar discounts, and the opportunity to network with those who are attentive to faith/science issues. Renew by mailing a check or pay at <https://faithscience.org/membership-information/>.

We welcome your feedback regarding this issue of the *ITEST Bulletin* or any ITEST activity. Write a letter to the editor at ITEST@archstl.org or mail to ITEST, Cardinal Rigali Center, 20 Archbishop May Drive, Saint Louis, MO 63119.



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ITEST Bulletin - Ralph Olliges, Ph.D., Editor, Sister Marianne Postiglione, RSM, Senior Editor
Sheila Roth, Managing Editor ISSN 1073-5976 • Copyright © 2023

Letter to the Editor

November 17, 2022

Dear Dr. Olliges,

After reading the address of Dr. Paul Davies in the Fall 2022 Bulletin of ITEST, I have the following comments. Dr. Davies does not seem to address the issue of a Trinitarian panentheism in which infra-structure and super-structure reciprocally condition one another's existence and activity. That is, if the dynamic interaction of the parts or members of an entity both on one another and on the external environment co-constitute the governing structure of the entity as an organic whole, and if this ongoing governing structure of the entity acts as an internal constraint on the current activity of the parts or members, then one has a paradigm both for God as triune and a systems-oriented approach to physical reality. The unity of the triune God arises out of the ongoing relations of the divine persons to one another. The unity of the cosmic process likewise arises out of the bottom-up causality of a series of an emergent hierarchically ordered series of finite systems from atoms to the universe as an organic whole. So it seems to me.

Respectfully yours,
Joseph A. Bracken, S.J.

P.S. I offer further explanation of a Trinitarian panentheism in my book, *Reciprocal Causality in an Event-Filled World*. Find on Amazon at <https://tinyurl.com/36bs37a5>.

Response from Dr. Paul Davies:

I very much appreciate Father Bracken's perceptive comments. These are deep and subtle matters, and my article just scratched the surface. I have gone into more detail in my books *The Mind of God* and *The Goldilocks Enigma: Why Is the Universe Just Right for Life?* Much as I would like to provide an extended response to Father Bracken, I have just begun a family reunion, and I cannot devote the necessary time. I apologize that my circumstances preclude my writing a specific response.

With Kind Regards,
Paul Davies

Find Dr. Davies' books on Amazon.

The Mind of God: The Scientific Basis for a Rational World - <https://tinyurl.com/37dpd62e>

The Goldilocks Enigma: Why Is the Universe Just Right for Life? - <https://tinyurl.com/5ahucyva>

Read Dr. Paul Davies' original article,
Science and Religion in the 21st Century
in the Fall 2022 issue of the *ITEST Bulletin*.

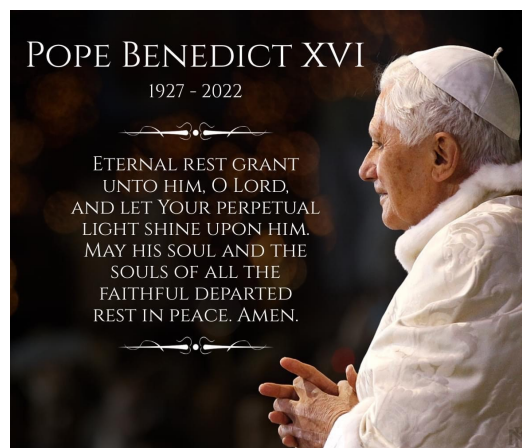
[www.faithscience.org/wp-content/uploads/2022/12/
Fall-ITEST-Bulletin-Vol-53-4.pdf](http://www.faithscience.org/wp-content/uploads/2022/12/Fall-ITEST-Bulletin-Vol-53-4.pdf)

Pope Benedict XVI - 1927-2022

On December 31, 2022, we learned that Pope Emeritus Benedict XVI died. Let us pray for the repose of his soul. He was perhaps the greatest theologian of modern times and one of the greatest defenders of the unity of faith and reason. In his memory, let us renew our commitment to the ITEST Mission *to foster and disseminate the Catholic position that science and faith in God are complementary paths to human fulfillment*.

"Quite soon, I shall find myself before the final judge of my life. Even though, as I look back on my long life, I can have great reason for fear and trembling, I am nonetheless of good cheer, for I trust firmly that the Lord is not only the just judge, but also the friend and brother who himself has already suffered for my shortcomings, and is thus also my advocate, my 'Paraclete.' In light of the hour of judgement, the grace of being a Christian becomes all the more clear to me. It grants me knowledge, and indeed friendship, with the judge of my life, and thus allows me to pass confidently through the dark door of death. In this regard, I am constantly reminded of what John tells us at the beginning of the Apocalypse: he sees the Son of Man in all his grandeur and falls at his feet as though dead. Yet He, placing his right hand on him, says to him: 'Do not be afraid! It is I...' " (cf. Rev 1:12-17).

- Pope Benedict XVI - Letter to the Archdiocese of Munich, 8 February 2022



Science in Seminaries

by Sebastian Mahfood, OP, Ph.D.

“The world of reason and the world of faith - the world of secular rationality and the world of religious belief - need one another and should not be afraid to enter into a profound and ongoing dialogue for the good of civilization.” — **Pope Benedict XVI**

Address to the assembled parliamentarians, academic, and cultural leaders, London, 9/17/2010

In April, 2022, the United States Conference of Catholic Bishops promulgated through its Committee on Clergy, Consecrated Life and Vocations (CCLV) its unpublished version of the 6th edition of the *Program of Priestly Formation (PPF)*. The new *PPF* followed the 2016 *Ratio Fundamentalis Institutionis Sacerdotalis* entitled “The Gift of the Priestly Vocation,” and the new structure for priestly formation for which it has called is currently in the process of being implemented in all college and major seminaries.

In brief, the 6th edition of the *PPF* mandates a new way of engaging in the work of priestly formation, dividing the formation period into four stages – the propaedeutic (which is at least one year at the start of a student’s time in the seminary), the discipleship (which carries the student through his philosophy training), the configuration (which is the first several years of major seminary up to the point of ordination to the transitional diaconate), and vocational synthesis (which is a mentorship period under a pastor within the diocese in which the transitional deacon will be ordained a priest).

... during this stage of formation, the seminarian has the ability to understand the issues surrounding the intersection of faith and modern science, as well as the ability to articulate how faith and science can support one another.

In the first stage, the propaedeutic, there is to be no philosophy training, so this stage may focus on general education coursework (such as the collegians require) and/or human and spiritual formation work (such as would benefit the pre-theologians, men who already have undergraduate degrees in anything other than the perennial philosophy characterized by the Aristotelian-Thomistic synthesis known as moderate realism). In the fourth stage, the transitional deacon undergoes a six-month practicum in hands-on pastoral formation and is effectively no longer in seminary.

So, the heavy lifting of intellectual formation, that is, formation of the intellect in the mind of the Church, occurs in the second and third stages – namely, the philosophy and theology training.

Given that backdrop, we might expect to find among the content of those middle stages something regarding the intersection of faith and science, and we are not disappointed. Drawing from section 159 of the *Ratio Fundamentalis*, which reads, “Contemporary philosophical speculation must also be taken into account ... along with the progress of modern sciences, so that seminarians can be adequately prepared for dialogue with others, by being properly aware of the salient trends in society,” section 289 of the new *PPF* was framed and reads in part:

“During the discipleship stage, it is important that the seminarian begins to learn how to articulate the Christian understanding of the Creator and his creation, especially the human person, and understands how this differs from the ideologies that have shaped popular conceptions of the human person, the world, and its Creator. As a result of his studies *during this stage of formation, the seminarian has the ability to understand the issues surrounding the intersection of faith and modern science, as well as the ability to articulate how faith and science can support one another.*” (emphasis mine)

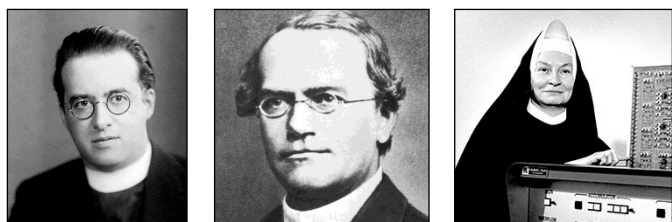
This is footnoted with the observation that “given the complex nature of the issues surrounding the human person and the intersection of faith and science, as well as other matters, seminaries will benefit from sharing ideas at a national level through organizations such as the National Association of College Seminaries and the National Association of Catholic Theological Schools.” So, in just a few sentences, the *PPF* first establishes the study of the intersection of faith and science within the discipleship stage designed to build a foundation preparatory to the theological training that will take place in the configuration stage. Second, it points out that a network of college and major seminaries already exists through which seminary faculty may engage in conversation with one another concerning implementation of this requirement.

With the abundance of resources available to our seminaries, such a requirement to address the connec-

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tion between our faith and our science is not difficult to satisfy. In fact, we might consider that it has been on our radar for two millennia given St. Paul's argument in his letter to the Romans 1:20, "Ever since the creation of the world, his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made." In one short line of scripture, St. Paul demonstrates a clear complementarity of faith and science! So, how might we understand the study of this complementarity as a part of the philosophy training of a man preparing to enter his theology studies?

A short answer is that it is right here in the work of the Institute for Theological Encounter with Science and Technology (ITEST), which pursues this Pauline idea that by exploring the world, we can discover God. After all, as Father Stanley Jaki, SJ, pointed out, Christianity, which taught that the world is an ordered creation, is what gave birth to modern science. We find that some of the greatest scientists, such as Father Georges Lemaître, Father Gregor Mendel, OSA, Sister Mary Kenneth Keller, BVM, and others mentioned on the ITEST honor roll of Catholic scientists (www.faithscience.org/catholic-scientists/) have been men and women of great faith. It has been the work of ITEST, in partnership with other faith/science institutes like the Magis Center (www.magiscenter.com/) led by Father Robert Spitzer, SJ, and the Society of Catholic Scientists (www.catholicscientists.org/) led by Dr. Stephen Barr, to share their names and their stories.



Such scientific wisdom ought to be the cornerstone of the discipleship stage, not just because it resides within an undergraduate program that includes general education, but precisely because it resides within an undergraduate major concerning the perennial philosophy. In the heart of a philosophy program, after all, is the study of the philosophy of nature, and the resources for that study are plentiful and available online at no charge. A series developed by Dr. Ralph McInerny, the founder of the International Catholic University, has been released over the past several years on www.catholicthinkers.org. Three philosophy courses in particular are useful to the discipleship stage, and their video content is easily embedded as

supplemental material in the logic, epistemology, philosophy of nature, and ethics courses required by the PPF. These are, namely,

- The Philosophy of Nature - Rev. William A. Wallace, OP www.catholicthinkers.org/philosophy-of-nature - Recorded in 1999, the video lectures "guide the reader through the fundamentals of natural philosophy, explaining how the universe is populated with entities endowed with different natures — inorganic, plant, animal, and human."
- Science and Belief - Peter Hodgson, Ph.D. www.catholicthinkers.org/science-and-belief - Recorded in 2000, the video lectures explain "that the Catholic mindset is the cause of the advancement of science throughout history. The theology of the Catholic Church encourages the ideas that the world is good, that it could have been other than it is, and that it is apprehensible by the human mind."
- The Science Before Science: A Guide to Thinking in the 21st Century - Anthony Rizzi, Ph.D. www.catholicthinkers.org/the-science-before-science - Recorded in 2003, the video lectures "place modern science in the wider context of human knowledge."

In addition to these three philosophy courses, a fourth focuses on what is considered by some to be a point of rupture in the faith/science dialogue, notably the Galileo case.

- In Galileo: Science and Religion, - www.catholicthinkers.org/galileo - recorded in 2000, William Carroll, Ph.D. and Peter Hodgson, Ph.D. discuss "[how] Galileo's encounter with the Inquisition compares with the historical record, the decisions of the Inquisition, and the issues surrounding whether there is a demonstration for the motion of the earth." This course further explains "Galileo's ideas on natural philosophy; why he believed that the earth goes round the sun, his work on sunspots, his explanation of comets, why he became involved in so many arguments with other scientists, the role of thought experiments in his arguments, some of the scientific instruments he made, and their importance for his discoveries, and ... his contribution to the development of our ideas of motion."

Aside from the cosmology courses above that focus on physics (what Vatican Observatory director Brother Guy Consolmagno calls "God's mechanics"), the International Catholic University produced one philosophy course that focuses on biology, namely,

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- Biology and the Faith - Martinez Hewlett, Ph.D. - www.catholicthinkers.org/biology-and-the-faith - Recorded in 1998, this course, “argues that there is a need for the consideration of purpose and intelligence in Biology,” and provides “a brief history of the sciences, a summary of the basic concepts of Biology, and a concentration on Genetics and the Human Genome Project” to “illustrate ... the wonderful advances of modern science.”

As the men transition from the discipleship to the configuration stage, their grounding in the philosophical foundations of the faith/science conversation prepares them for their work in the theology program’s courses on faith and morals. Our Catholic faith teaches us, for example, that grace perfects nature and that our participation in the eternal law requires growth in our understanding of how to act in relationship with God and man. To pursue these teachings, we must first understand nature as we discover in the hard sciences – biology, physics, and chemistry – and understand ourselves as the part of that nature that cooperates with grace through our intellect and will (which compose the rational faculty created in God’s image and likeness that makes possible our eternal and joyful communion with our Creator).

As the men transition from the discipleship to the configuration stage, their grounding in the philosophical foundations of the faith/science conversation prepares them for their work in the theology program’s courses on faith and morals.

Once on the other side of their philosophy training, a training that remains foundational throughout a seminarian’s theology training, the men enter into their study of God and of our relationship with him, thereby grasping over the span of several years an understanding of the legal scholar’s response to Christ on the question of how to inherit eternal life. As recorded in Luke 10:27, “You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.” The entirety of the configuration stage can be summed up in this one sentence.

Given that our heart, being, strength, and mind are created elements that come together to form an integral human person, it makes some sense to understand them as part of the natural world, which can participate with the supernatural world through grace. And it is in this one thought – in the understanding

that ultimately the two worlds are one as a result of their coming from the same ‘place’ in the mind of God – that we find the faith/science conversation continues in the core coursework of the major seminary.

Some good resources to continuing fostering the faith/science conversation in the theology program include another International Catholic University course that extends the ethics training from the discipleship stage into the practical work of pastoral care, namely,

- Medical Ethics - Margaret Hogan, Ph.D. - www.catholicthinkers.org/medical-ethics – Recorded in 2004, “this course begins with the background out of which the Catholic Medical Ethics grew” and “continues with a description of the modern situation and its failure, and concludes with an emphasis on the need for religious traditions to exercise their appropriate influence.”

In addition to such core curricula, the Catholic Distance Learning Network sponsored the development in 2007 of an elective online course entitled Theology and Science (see “Building an Online Course for the Catholic Distance Learning Network: Teaching Theology and Science in Cyberspace” by Sebastian Mahfood, Ph.D. and Michael Hoonhout, Ph.D. (www.seminary-journal.com/wp-content/uploads/2023/01/17svj13n2fall07-mahfood-hoonhout.pdf)). This course was first taught online to seminarians from a number of seminaries by Dr. Michael Hoonhout through the Seminary of the Immaculate Conception in Huntington, New York. It was later picked up by Holy Apostles College & Seminary as part of its online MA in Theology program and taught by then ITEST director Dr. Thomas P. Sheahen and ITEST board member and professor of systematic theology at Aquinas Institute of Theology Sister Carla Mae Streeter, OP.

In the spring of 2016, Immaculate Conception Seminary School of Theology at Seton Hall University in South Orange, New Jersey, Father Joseph Laracy developed a course on the relationship of the theology of creation and the natural sciences (www.seminary-journal.com/theology-of-creation-and-natural-sciences/) and also the July 23, 2022, ITEST webinar, “Food, Logic, and Creation: Does STEM Help Form Better Catholics?” (www.faithscience.org/food/) designed to show “how early Christian thought built upon the accomplishments of Jewish, Greek, Roman, Egyptian, Islamic, Chinese, Indian, and Mesopotamian insights into the natural world and how modern empirical sci-

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ence emerged” and “how the development of empirical science in Europe is the direct result of the fruitful dialog of Aristotelian metaphysical and epistemological insights and the Christian doctrine of creation *ex nihilo et cum tempore*.”

Alongside these specific courses designed to demonstrate the practical applications of the faith/science question, large-scale projects, such as Science for Seminaries (www.scienceforseminaries.org/), sponsored by the American Association for the Advancement of Science (AAAS) Dialogue on Science, Ethics, and Religion (DoSER) program (see also www.aaas.org/programs/dialogue-science-ethics-and-religion/science-theological-education) in consultation with the Association of Theological Schools (ATS) (see also www.ats.edu/Science-for-Seminaries), have come into being over the past several years for the purpose of more intentionally fostering the faith/science conversation within programs of ministerial formation. While the DoSER program is open to theological schools of all Christian faith traditions, the impact has been profound on the core curricula of our Catholic seminaries and will remain a part of the configuration stage as the schools review their intellectual formation programs in light of the new *PPF*.

The work done through the AAAS DoSER program by 10 of the 38 major Catholic seminaries is as follows:

1. **Boston College School of Theology and Ministry (BC STM) (Boston, Massachusetts)**



Dr. Dominic Doyle and Dr. Jessica Black developed a project designed to “foster dialogue between religion and science ... and thus enhance the intellectual growth and ministerial effectiveness of their

students” through “revising at least five and as many as seven courses that impact over 120 STM students to include substantial, new sections on science” and “holding three on-campus events on religion and science,” comprised of a “high-profile panel on neuroscience and theology with internationally recognized speakers,” along with “a webinar series and a book club” to “focus on student appropriation of science for their vocation, as they engage questions that emerge directly from their experience in ministry and faith formation.”

2. **Catholic Theological Union (Chicago, Illinois)**
Dr. Dawn Nothwehr and Dr. Anne McGowan de-

veloped a project that offered nine courses and two campus events exploring the theme “Science and Saving Stories That Shape Us: Engaging Science and Religion in Our Curriculum and Culture” keynoted by Brother Guy Consolmagno, SJ, Director of the Vatican Observatory in Rome on the topic “Theology at the Cutting Edge: God and Science in the 21st Century” and Todd A. Salzman, Ph.D. on “Theological Virtue Ethics and Neuroscience.”

3. **Holy Apostles College & Seminary (Cromwell, Connecticut)** – Dr. Stacy Trasancos developed a course entitled “Assessing Contemporary Science in the Light of Faith,” which teaches non-scientist faculty members how to articulate developments in current research in biological or biochemical fields. Participants read scientific papers and review how to classify the papers’ conclusions as neutral, contradictory, or consistent with the tenets of their Catholic faith. Workshop topics include Christianity and the Birth of Modern Science, How Scientific Research is Conducted, Methods for Reviewing a Scientific Field of Research, Analyzing Scientific Conclusions in the Light of Faith, Defending Doctrine When Scientific Conclusions Go Beyond Science, and Completing the Scientific Revolution by Reuniting Science with Philosophy and Theology. The workshop is available at www.theologyofscience.org/, a website built by GroupM7 (www.groupm7.com) of Tyler, Texas, with funds provided by the grant.

4. **Kenrick-Glennon Seminary (St. Louis, Missouri)** – Dr. Ed Hogan has developed an initiative that moves from the offering of faith/philosophy/science *electives* into the integration of science and scientific principles into the *core curriculum*, such as pastoral counselor Dr. Susanne Harvath’s integration of neuroscience “more deeply into her thinking, counseling, and teaching,” and the “transformation of the annual two week Holy Land retreat and pilgrimage into a three week Biblical archaeology course taught on site in Israel.”

5. **Mount Angel Seminary (St. Benedict, Oregon)**
Brother Louis de Montfort Nguyen, OSB, M.D. developed a campus-wide symposium called “Science and Faith in a Brave New World” to “touch on human gene editing and gender identity” under its “Science and Faith: Two Wings of the Human Spirit” project designed to “integrate the scientific theories of biological evolution and Big

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Bang cosmology into courses such as Theological Anthropology and Christology, respectively” and offered “a class dedicated solely to the history and relationship between science and faith.” The project continues to bear fruit in the offering of symposia such as “Wonder: Where Faith and Science Meet” scheduled for March 4, 2023.

6. **Mundelein Seminary (Chicago, Illinois)** – Father John Kartje developed a comprehensive revision of the four-year priestly formation program “to ensure that basic facility with scientific knowledge and the ability to discuss it becomes an integral component of our priestly formation program; not only to advance the personal education of the priest-candidate, but also to develop his capacity to accurately and effectively communicate the distinctions between faith and science in his ministry.”
7. **Saint John’s School of Theology and Seminary (Collegeville, Minnesota)** – Dr. Noreen Herzfeld developed a program for the “theological faculty, with emphasis on scientific cosmology, anthropology, and technological innovation” for the purpose of revisiting their “course and program goals to engage students in the interplay between scientific discoveries and the voice of the Judeo-Christian tradition.”
8. **St. John’s Seminary (Camarillo, California)** – Father Luke Dysinger, OSB, and Dr. Alan Vincette developed a project designed to “increase the seminarians’ contact with science in its courses” and are planning “a website that will host links to original studies and summaries of key findings in astronomy, quantum mechanics, relativity theory, and the psychology of human emotions and personality in order for students to more effectively explore these topics in their courses in metaphysics and anthropology.” Dr. Vincette’s efforts have already produced a book co-edited with Jennifer Rosato entitled *Extraterrestrials in the Catholic Imagination: Explorations in Science, Science Fiction and Religion*, a sample of which may be found at www.cambridgescholars.com/resources/pdfs/978-1-5275-6526-5-sample.pdf
9. **Saint Meinrad Seminary and School of Theology (St. Meinrad, Indiana)** – Dr. Keith Lemna and Father Thomas Gricoski developed a project entitled “The Gospel of Jesus Christ in Big History,” which recognizes “the importance of the topic of ‘big history’ as brought to the fore by David Christian and taken up in theology by John Haught

and others” in the revision of two courses, namely “Theological Anthropology, which will incorporate evolutionary biology and paleontology,” and Metaphysics: Natural Theology, “which will incorporate evolutionary biology.”

10. **Sacred Heart Seminary and School of Theology (Hales Corner, Wisconsin)** – Dr. Paul Monson has developed a two-track project. Track one is entitled “Creation and the Heart of the Universe,” and “focuses on astronomy, astrophysics, and evolution,” engaging courses in fundamental theology, church history, cosmology, and Trinitarian theology. Track two is entitled “Love and the Heart of the Mind” and “highlights the relationship between neuroscience and psychology in theological discussions on the nature of love” engaging courses in theological anthropology, eschatology, moral theology, and bioethics.

Grant funded initiatives such as these that focus on transforming the core curricula of our seminary programs are designed to lead to a transformation in the way our future priests think about and articulate their public ministries. Developed prior to the promulgation of the 6th edition of the *PPF*, they demonstrate a hermeneutic of continuity in the direction priestly formation is moving in its response to the scientific advances of our day.

“If God is Truth, whatever is true is of God.”

— Bishop Robert Barron

Among other resources available to us is Bishop Barron’s webpage entitled “Is Religion Opposed to Science?” (see www.reasonfaithscience.com/) where he argues that “if God is Truth, whatever is true is of God,” explaining how what is true in science cannot then be contradicted by faith. Importantly, what is true in faith cannot then be contradicted by science. In his sermon entitled “Is Science Opposed to Faith?” available at youtu.be/RPLJVA2h0gk, Barron explains, “Friends, the supposed warfare between religion and science is assumed by a lot of young people who disaffiliate from the Church today. But the Magi followed both science and religion, and on the basis of their calculations, journeyed to present Christ with gifts. Their science didn’t lead them away from God but led them toward faith.” This insight lies at the heart of St. Augustine’s argument that the book of nature and the book of revelation are written by the same author, and will not be shown to be in conflict when properly understood.

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AAAS DoSER has also created “Science: The Wide Angle Film Series,” on its website at www.science-religiondialogue.org/resources/sciencethewideangle/ designed to “spark discussion of forefront science topics” focusing on “evolution, neuroscience, biology, physics, history, and philosophy.”

The Templeton World Charity Foundation funds “innovative projects that push the boundaries of scientific knowledge and help people flourish,” and it has been made available on its website at www.templeton-worldcharity.org/ with descriptions of almost 400 projects, about a quarter of which are focused on faith and religion, seven of which are tagged as Catholic, such as Father Dennis Billy’s project entitled “Spiritual Direction and the Moral Life,” available online at www.vimeo.com/ondemand/spiritualdirectors/. Watch at no charge using the access code COVID19.

ITEST itself hosts a monthly webinar series via Zoom. Registration may be found at www.faithscience.org/ with the line up for the first nine months of 2023 covering the following topics:

- Jan. Why Science Is Not God
- Feb. Evangelizing the Real Presence: Miracles, Scripture, and Quantum Physics

- Mar. Preaching with the Sciences
- Apr. Space Exploration and Exotheology
- May Medical Ethics
- Jun. Treating Human Embryos as Human Patients
- Jul. Missionary Work in Pakistan and Afghanistan
- Aug. Osteopathic Health Services
- Sep. A Crucial Choice of World Views for the Future

Over two dozen of ITEST’s past webinars may be found archived at <https://faithscience.org/news-and-events/>, available like video textbooks for inclusion as supplemental or required viewing in seminary courses.

Returning to *PPF* section 289 in light of what is being made available, the injunction for programs of priestly formation to provide opportunities for seminarians to “understand the issues surrounding the intersection of faith and modern science, as well as the ability to articulate how faith and science can support one another” becomes, to paraphrase Otto Von Bismarck, the art of the possible. It is not only a natural step for those in priestly formation to take as they move through the stages of their formation, but it also helps them to realize a supernatural goal, that of discovering themselves more deeply in the mind of our Creator through their encountering him more intentionally in the world he created.

Speaking to the Next Generation

by David Keys, Ph.D.

This past September, I had an opportunity to make a Faith and Science presentation to the Sophomore girls religion classes at Cor Jesu High School in St. Louis. The opportunity came about as an offshoot of the *Scientists Speak of Their Faith* program initiated several years ago by ITEST, funded in part by *Our Sunday Visitor*. Sister Mahilia Roache, ASCJ, theology teacher at Cor Jesu, had been using *The Reason Series* (www.vimeo.com/ondemand/thereasonseries) by Father Robert Spitzer, but still had several questions from her students regarding the ability of science to support the existence of a Creator, along with a desire of her students for “hearing from real scientists.” Learning about the *Scientists Speak of Their Faith* program, Sister Mahilia contacted ITEST, and soon I found myself setting up a date for three lectures in one day, encompassing six classes. I was excited, and I was more than willing to contribute what I could.

I found the experience to be very gratifying. In a world all too secular, it was enriching to find myself in a school where all stopped what they were doing in

order to listen to and join in the prayers spoken over the school intercom (twice). The students were bright and attentive, and, I believe, happy to hear that the truths of science and faith complement each other rather than contradicting the other. Often the resolution of apparent contradictions stems from the realization that science generally asks the *what* and the *how*, while faith asks the *who* and the *why*. Together, faith and science give a greater expression of the *Fullness of Reality*.

What is critical for the continuity of our faith for future generations is that our youth have reasons to believe in the faith. Care should be taken so they are not led astray by intentional or unintentional half-truths which seem to state that there is only physicality. But the flip side is also bad. Our youth must be shown all sides of reality, both physical and spiritual, else they will become reduced in their knowledge to that of a scientist who ignores the spiritual and misses the meaning of life or, equally bad, a spiritualist who ig-

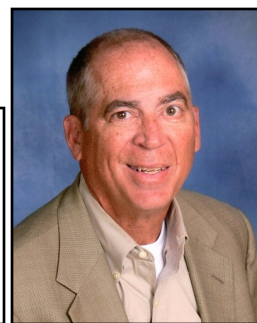
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nores science, denying what God has shown us, living in their own world, not God's world.

So, if given an opportunity, speak to our youth, and tell them why you love both faith and science and

how they come together. I know I try to be available. If you are also available, contact ITEST@archstl.org, and let them know. God Bless!

Dr. David Keys completed his doctorate in Physics from Washington University in St. Louis in 1984, and added a master's in theology from the Franciscan University of Steubenville in 2013. While working in the field of Medical Physics, he was named a Fellow by the American College of Radiology, the American Association of Physicists in Medicine, and the American College of Medical Physics. Since retirement in 2013, he has written two books — *Exploring the Belief in the Real Presence* and *Discovering the Fullness of Reality*.



Top 50 Catholic Theologians

by Ralph Olliges, Ph.D.

In the Summer 2021 *ITEST Bulletin*¹, we published a list of top 50 Catholic Scientists compiled by members of the ITEST Board of Directors. In the end, we identified more than 50 since we found it hard to trim down the list any further. We published on our website² a more comprehensive list of Catholic Scientists.

For this issue of the *ITEST Bulletin*, a different group of ITEST board members compiled a list of the top 50 Catholic Theologians. (See page 11.) Again, we found it difficult to pare it down to just 50, so we have published a more comprehensive list.³

I found it interesting that seven of the top 50 were chosen by all members of the board. They are St. Athanasius of Alexandria, St. Augustine, St. Anselm, St. Bonaventure, St. Thomas Aquinas, Pope St. John Paul II, and Pope Benedict XVI. The first five are among the 37 Doctors of the Church.

During the 4th century, Athanasius was the chief defender of the Catholic Church against Arianism. He was a Coptic Church Father who resided as a bishop of Alexandria, and he was exiled five times by four Roman Emperors.

Around the early 5th century, St. Augustine, founder of the Augustinian Order, was prominent in helping to lay the foundation for much of medieval and modern Christian thought. His book, *The City of God*, remains a must read.

In the 11th century, St. Anselm's ontological argument was that there exists a necessary truth that a greatest possible being exists, namely God. He was a Benedictine, and is called the Father of Scholasticism.

In the 13th Century, St. Bonaventure, a Franciscan, wrote *Journey of the Soul to God*. His theology was marked by an attempt to completely integrate faith

and reason.

Also in the 13th century, St. Thomas Aquinas, a Dominican, produced a comprehensive synthesis of Christian theology and Aristotelian philosophy. It would influence Catholic doctrine for centuries and would be adopted as the official philosophy of the Church in 1917. Perhaps his most famous work was the *Summa Theologica*. He provided the five proofs of God's existence: arguments from (1) motion, (2) efficient cause, (3) necessary being, (4) gradations of goodness, and (5) design.

Our final two members are recent popes. Pope St. John Paul II is known for development of the *Theology of the Body* and many writings including his apostolic exhortation, *On the Role of the Christian Family in the Modern World (Familiaris Consortio)*. In 1992, he promulgated the *Catechism of the Catholic Church*.

Pope Benedict XVI, who died on December 31, 2022, announced that Christianity is not an idea or a moral code, but a personal encounter with the person of Jesus Christ. He was one of the most respected theologians in modern times who gave his personal witness to the primacy of Jesus Christ through his meditative writings on the Lord, who is the "pearl of great price."

While no list is perfect, we tried to choose those 50 who most influenced the Catholic faith. If you would like to suggest another name to add to our list, who would you remove from our list in order to add it? We welcome your comments and suggestions.

1. <https://faithscience.org/wp-content/uploads/2021/11/Volume-52-3-Summer-2021.pdf>
2. <https://faithscience.org/catholic-scientists/>
3. www.faitscience.org/catholic-theologians/

Top 50 Catholic Theologians

Compiled by some members of the ITEST Board of Directors

	Theologian	Lived
1	Polycarp of Smyrna	c. 69-c. 155
2	Irenaeus	130–202
3	Tertullian	155–222
4	Origen of Alexandria	184–253
5	Athanasius of Alexandria	296–373
6	Hilary of Poitiers	300–368
7	Basil of Caesarea	329–379
8	Gregory Nazianzus	329–390
9	Ambrose	340–397
10	Jerome	347–420
11	John Chrysostom	347–407
12	Augustine of Hippo	354–430
13	Cyril of Alexandria	378–444
14	Leo the Great	400–461
15	Pope Gregory I	540–604
16	Maximus the Confessor	580–662
17	Bede (the Venerable)	c. 672–735
18	John of Damascus	c. 675–749
19	Anselm of Canterbury	c. 1033–1109
20	Peter Abelard	1079–1142
21	Adelard of Bath	1080–1152
22	Bernard of Clairvaux	1090–1153
23	Peter Lombard	1096–1160
24	Hildegard of Bingen	1098–1179
25	Francis of Assisi	c. 1181–1226

	Theologian	Lived
26	Albert the Great	1193–1280
27	Bonaventure	1221–1274
28	Thomas Aquinas	1225–1274
29	John Duns Scotus	1266–1308
30	Catherine of Siena	1347–1380
31	Desiderius Erasmus	1466–1536
32	Ignatius of Loyola	1491–1556
33	Teresa of Ávila	1515–1582
34	John of the Cross	1542–1591
35	Robert Bellarmine	1542–1621
36	Alphonsus Liguori	1696–1787
37	John Henry Newman	1801–1890
38	Gilbert Keith Chesterton	1874–1936
39	Réginald Garrigou-Lagrange	1877–1964
40	Pierre Teilhard de Chardin	1881–1955
41	Martin Heidegger	1889–1976
42	Dietrich von Hildebrand	1889–1977
43	Fulton Sheen	1895–1979
44	Henri de Lubac	1896–1991
45	Karl Rahner	1904–1984
46	Bernard Lonergan	1904–1984
47	Avery Dulles	1918–2008
48	Pope John Paul II	1920–2005
49	Alice von Hildebrand	1923–2022
50	Pope Benedict XVI	1927–2022

What is a Theologian?

by Carla Mae Streeter, OP, Th.D.

Theology is an academic ministry for the People of God, the Church. It explores how the meaning of doctrinal belief deepens and develops as the Church travels through history creating a vibrant and living tradition. Theology is a ministry that assists the Church's magisterium or teaching authority. Jesus gave us the example that all ministry is some form of “foot washing.” The theologian washes feet with his or her intelligence ... after praying. Theology is the step beyond catechesis. We learn what we believe in catechesis according to the teaching authority of the Church. Theology explores what that belief might mean as we live our Christian lives today. Theologians have specialties: Scripture, Doctrine, Liturgy, Morals, Spirituality, and Pastoral Care. Theology is usually understood to presuppose faith in Christ Jesus in contrast to Religious Studies which can be done by anyone from any or no specific faith tradition.

In contrast to the past when theology did its work within the Church and in a direct and focused relationship with spirituality and faith, today it also seeks to be in direct dialogue with the sciences, both natural and human. Just as we make an intentional effort today to relate faith and life, so theology seeks to enter into dialogue with other disciplines. The Word of God joined itself to human DNA in the womb of Mary. She provided the matter for his humanness. This union, called the “hypostatic union,” can never be separated. It is the pattern or model for God's plan for union with creation. God is the “before,” the “within,” and the “future” of the unfolding of evolution.

A Faith-Based Virtual Mission to Pakistan and Afghanistan

by the Fiat Foundation through WCAT Radio

by Sebastian Mahfood, OP, Ph.D.

This is a story of faith, science, and technology acting in the real world.

In the late winter of 2020, the world, usually a place of frenzied social activity, suddenly stopped with the introduction of a novel coronavirus, and we all settled into a quieter spring than we had known in a hundred years. Of course, there was much work to be done; we just had to find other modes of delivery to make it happen. For me, having worked remotely by then for almost a decade in various administrative positions at Holy Apostles College & Seminary, I wasn't fazed by the global shutdown. The online programming operation I'd built continued to thrive in a way akin to recession-proof industries during troubled economic times. Once we regained our pace as staff settled into our work at home, it seemed that we all had more free time (perhaps because of the cancelation of travel) to get through projects that were in danger of never getting done.

It was in that window during the spring of 2020 that I surfaced from En Route Books and Media's to-be-published folder some books authored by Mary Kloska and systematically released them to the public via Amazon.com. Mary instantly followed with translations of some of them in Spanish and Polish and later in Urdu and Dari, the common languages of Pakistan and Afghanistan, respectively. The titles are *The Holiness of Womanhood*,¹ *Out of the Darkness*,² *Mornings with Mary*,³ *Raising Children of the Cross*,⁴ *In Our Lady's Shadow*,⁵ *A Heart Frozen in the Wilderness*,⁶ and *House of Gold*.⁷

Thus began a global ministry of sharing tens of thousands of Mary Kloska's books through Catholic missionaries in several countries, namely Nigeria, Ethiopia, Colombia, Pakistan, and Afghanistan. Because the books are published through En Route Books and Media, it became the work of the publishing house to assist in their cost-effective reproduction in these other countries outside the reach of Amazon's global web of printers. Due to the poverty of the recipients, En Route quickly realized that it was running a not-for-profit ministry, so the money that Mary was raising to assist the host country agents to procure the books through printers in their home towns was best passed through WCAT Radio, En Route's not-for-profit wing.

WCAT Radio,⁸ which shares the office space with ITEST at 20 Archbishop May Drive, thereby became a partner with Mary Kloska's Fiat Foundation⁹ and its "Children of the Cross" ministry¹⁰ in the work of developing the mendicant groups that are forming a living prayer rosary across the planet. The radio station has, at the time of this writing, also disseminated through its social media on WCAT TV¹¹ and WCAT Radio,¹² 115 episodes of Mary's "The Heart of Fiat Crucified Love," which are syndicated worldwide on over a dozen platforms.



Because the "Children of the Cross" ministry is necessarily bound up in pro-life advocacy, it was an easy connection for WCAT Radio to make with LIFE Runners,¹³ led by ITEST board member Pat Castle, providing the chapters in Pakistan and Afghanistan, led by Aqif Shahzad, with an additional level of support. Donors who support LIFE Runners Pakistan, therefore, are also supporting¹⁴ "Children of the Cross" and its ability to offer financial assistance to growing families who choose life for their unborn children.

This is a real-life example of the work of faith, science, and technology that can help foster a ministry like this one in so many places around the world and in such a time as a global pandemic. ITEST is proud to be associated with this multi-organizational partnership that brings it together with the Fiat Foundation, WCAT Radio, En Route Books and Media, and LIFE Runners. Your support of any of these organizations is a support of all of them.

Please consider beginning your support with the Fiat Foundation today!

www.marykloskafiat.com/donations-to-mary-s-ministry

For more on each footnote along with photos, go to:
<https://www.faithscience.org/fiat>