

Summer 2006

Vol. 37, No. 3



# ITEST BULLETIN

INSTITUTE FOR THEOLOGICAL ENCOUNTER WITH SCIENCE AND TECHNOLOGY

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## ITEST Bulletin:

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## Opening Message

“Lent is upon us.” Those were the words our friend and director, Fr. Brungs, wrote in his opening message of the Spring Bulletin. Oddly enough his reflections in that issue became his last testament since those were the last thoughts he put to paper before he died. Since that time we have rejoiced with the Risen Savior, experienced the bitter-sweet event of his Ascension and basked in the warmth of the Holy Spirit. In the “Glory Days” of Ordinary Time, although we mourn the loss of our founder and director, we are planning with energy and resolve for the continuance of his work, ministry and mission in the faith/science apostolate. Let me tell you what the Board of Directors and staff have planned.

We will sponsor a celebratory dinner in honor of Bob Brungs’ life and dedication on November 18, 2006 at a hotel to be announced in St Louis, Missouri. Formal in-

itations will be sent to all ITEST members, friends and colleagues of Bob’s and we ask you to reserve that date now. At that time we will establish the Robert A. Brungs, SJ Memorial Foundation whose specific purpose will be to continue the mission of ITEST and its on-going projects, among them, *Exploring the World, Discovering God (EWDG)*, a pilot program for K – 4<sup>th</sup> grade, interfacing faith/science educational modules. (See the Spring Bulletin, Vol. 37, No. 2 for the project manager’s report.

We have dedicated the latest book, *Biotechnology, Patent Law and Theology to Father Brungs*. He considered this topic “neuralgic” for our time. Before he entered the hospital he had almost completed editing the manuscript; I finished the rest of the book and sent it to the

*(Opening Message, cont. on pg. 2)*

## Announcements

1. Hallelujah! The edited book of proceedings from the October 2005 workshop on *Biotechnology, Patent Law and Theology* has been sent to the printer, Sheridan Press in Ann Arbor. Barring any problems with the manuscript, photos and so on, we should be distributing the volume within six to eight weeks. Only those members who have renewed for 2005 and 2006 will receive copies as part of their membership; others may purchase copies from the ITEST office for \$19.95 (postage and handling included). Since this volume

is dedicated to Fr. Bob Brungs, it has special meaning to us as ITEST friends and colleagues.

2. You will notice a change in the format and the “look” of the bulletin in this issue — thanks to the able assistance of Bob Greenley, ITEST Board member, John Cleary, Director of Development at Kenrick-Glennon Seminary, and Dr. Sebastian Mahfood, Associate Professor of Intercultural Studies at Kenrick-

*(Announcements, cont. on page 2)*



*(Opening Message, continued from pg. 1)*

printer early in June. If there are any egregious errors please “lay it to my charge” and not to his. In any event you will be pleased with the results since the material in the essays and edited discussions (embryonic and adult stem cell research, genetically modified food and the patent laws governing them) are still very much in the news.

We are planning to publish a book of Father Brungs’ collected

writings using a variety of materials, such as excerpts from letters he wrote to friends and colleagues, his opening messages in the quarterly bulletin and selections from his books, old and new. Dr. John Cross and I, among others, will collaborate in researching and editing the material. Although this is quite an ambitious project, we felt that this book would be a tangible remembrance for ITEST members and friends to cherish as a fitting tribute to the life of Father Brungs

As Father Brungs often wrote in his messages to ITEST members and colleagues, ITEST will continue to prosper and grow only by the grace of God and the support and encouragement of its members. There would be no ITEST without you. Since we Christians are privileged members of “The Communion of Saints” whereby we are nourished and sustained, should we not expect that same level of mutual support in our ITEST “communion of saints”?

*(Announcements, continued from pg. 1)*

Glennon Seminary. We’ve decided to leap into the 21st century of word processing and compose the entire bulletin using Publisher rather than WordPerfect for each edition, both e-mail and regular mail. Father Brungs loved WordPerfect and saw no need to abandon it even though some computer nerds likened him to a word processing dinosaur, extinct yet fascinating. Alas, users of WordPerfect for DOS are harder to find than the bones of the real dinosaurs themselves; therefore, assistance with computing problems is difficult if not impossible to find. Let us know what you think of the layout.

3. You have received the publicity and invitation to the October 20-22, 2006 “working conference” — *Education for the Faith/Science Ministry* — with Carla Mae Streeter, OP, Ph.D. and Thomas P. Sheahen, Ph.D. as presenters. Since there are a limited number of rooms allocated, it is important that you register early to ensure a place in the hotel. Those who register early will be assured of a single room; those who register after

September 1 may have to share a double room. Fr. Brungs considered this meeting one of ITEST’s highest priorities, emphasizing the importance of a solid education for our young Christians/Catholics both in their faith *and* in science. This will be the first weekend workshop/conference at which Fr. Brungs will not preside. We like to think that he is presiding from his “universe” in Heaven watching the work of his life continuing to grow and develop in the people who participate in this ministry of faith/science.

4. Please mark the evening of Saturday, November 18, on your calendar. As mentioned in my opening message, the Board of Directors of ITEST and I have chosen to honor Father Brungs’ life and dedication to the ministry and mission of faith/science with a celebratory dinner. Attendance at this event will attest to the determination to continue his work. We ask those who cannot actually attend the dinner to respond to the invitation you will be receiving in the late summer by making a donation to the Robert A Brungs, SJ, Foundation established by the Board of Di-

rectors for furthering the specific aims and goals of ITEST. We will include in the formal invitations the prayer card with Fr. Brungs’ picture and prayer of St. Ignatius.

5. For those who are followers of the thought of Dietrich Bonhoeffer, please note the following: There will be a Dietrich Bonhoeffer Centennial Conference organized by the Centennial Conference Committee, starting Thursday, July 20 from 9:30 am, to Friday, July 21, 12:30 pm, at the Concordia Seminary, Clayton, MO 63105. For information on registration, contact Continuing Education, Concordia Seminary, 314-505-7123, or e-mail [ce@csl.edu](mailto:ce@csl.edu)

6. As we noted in a recent Bulletin we have revised and printed new ITEST brochures. We will send multiple copies to those who would like to enlist new members, especially scientists, technologists and theologians. You could also spread the word by dropping off the brochures at appropriate venues, for example physicians’ offices, church vestibules, business offices or your own workplaces.



## *EXCERPTS from* **FAITH, SCIENCE AND SACRAMENTAL REALISM** Fr. Donald J. Keefe, SJ / Fordham University

*[The following is Part II of the article, Faith, Science and Sacramental realism, delivered at the Seminar with Father Stanley Jaki, in 1999. The first part of this paper appeared in the Spring Issue of the Bulletin, Volume 37, No. 2.]*

Historical truth is not an idea, not merely information. It is the free presence in history of an event of free historical synthesis of the one and the many, viz. , of a free, objective, substantial reality, and it is appropriated personally and responsibly in a free historical praxis, which is always in a posture of worship. This historical truth is affirmed in the Jewish and Christian faith in the good creation, and is personally appropriated in the worship of the Lord of the covenant.

The autonomous reason cannot anticipate, without a turning away from its supposed autonomy, the historical actuality of a revelation of the good creation which is a concretely intelligible and free gift, a gift of truth that is historically—which is to say, freely—and objectively immanent in the world by a presence which is also a free reception of the gift. Autonomous rationality can know nothing that is not immanently necessary; it cannot recognize a free gift of a free truth, i.e, a revelation, and retain its autonomy. Those who recognize the gift by and in the free acceptance and free affirmation of the revelation thereby have refused autonomy by accepting a truth they cannot control, which is criteriologically for their own now free reality, their own free knowing, and consequently for their own historicity.

Once having been received, the revelation cannot be removed from history, whether one personally accepts the revelation or not. Consequently, it

is not any longer possible simply to dismiss or ignore the Christian revelation of a free universe for, willy-nilly, we are all its intellectual debtors regardless of our attitude toward it. The notion of an objective freedom, a free historical objectivity which transcends all that the mind can reach without violating, but actually sustaining, the coherence and integrity of the mind's inquiry, has made its way, changing the human community politically, culturally and economically, and we have recently been witnesses to the irreversibility of that change. It is irreversible only because it is objective; even when that free objectivity is refused for some ersatz confection of autonomous thought, the objective reality remains as it was created, and as it has been revealed to be: free and to be freely and responsibly appropriated.

But in the scientific world, the world of learning, the change of the meaning of the one and the many, together with the affirmation of the freedom of their relation, is commonly resisted; for many in the scholarly world, freedom still savors of mere unqualified power, any multiplicity in which is simply irrational; the problem posed by such multiplicity as may surface in the academy is there ever and again resolved by theories which submit historical multiplicity and spontaneity to an ideal, a priori, non-historical and unfree monadic unity, whether of the physical world, the polity, the economy, or culture. From Plato to Marx to J. S. Mill, John Dewey, and the contemporary liberation theologians, this submission of history to eschaton then becomes the subject matter of a manipulative and universal education, intent upon inculcating the necessity of flight from all the horrors of a world

which, were it free, must escape the salvific calculus of those who know.

Most of us have become familiar with this elitist atmosphere, paradoxically considered to be the very air of academic freedom, without much consideration of an alternative. Having been taught from our youth the conventional wisdom of the academy, of the knowledge elite, we have taken for granted the reality of at best a tension, of at worst a dichotomy amounting to contradiction, between faith in the revelation of a benevolent Creator and belief in "science," between the postulated vagaries of freedom and the postulated methodological determinacy of truth. The result of this commonplace conviction has been the effective quarantining of the scientific world, whose intellectual life is simply remote from that spirit which has shaped the free societies of the West, whose freedom is so attractive to those people whose range of responsibility has heretofore been constrained to the vanishing point by the utopian visions of the elitist establishment, the privileged nomenklatura, that was the Communist Party.

This removal of science and its practitioners from the historical concreteness of the free world has of late been becoming methodologically explicit. Less and less do the modern physical cosmologists deal with the universe of man; more and more they assume the role of the pagan divinity, who as wise is absolutely so, alien from and adverse to the historical world.<sup>11</sup> Yet once again, to assume this posture is to despair of learning from the world; it bespeaks the death of experimental science, and merits no further attention here.

It must be accepted that the experi-  
(Keefe, Continued on page 12)



## Messages of Condolence From Friends and Colleagues on the Death of and Rising to New Life of Fr. Robert A. Brungs, SJ

(Note: Most of these messages are addressed to Sister Marianne Postiglione, RSM)

It was distressing to hear that Fr. Brungs has died. I'll offer a Mass for him and trust the Good Lord to reward him for the tremendous amount of work he did – and in particular making ITEST such a power in a field not often blest with such dedication. *Bishop Marion Forst, Olathe, Kansas*

With caring thoughts and Prayers! *Mary McClellan. DDS and staff, St Louis, MO*

My prayers are united with yours for Fr. Brungs, his sister and all family, friends and workers who have known Robert in so many ways. Peace! *Sister Pat Hottinger, Secretary to the Rector at Jesuit Hall, St Louis, MO*

I'm so sad to hear about Fr. Brungs. You were a constant source of companionship and hope to him. *Marianne Cabral, Assonet, MA*

Robert Brungs was a singular, remarkable man. A scientist, a scholar and a man of deep faith – there will never be another like him. *Brendan Niemira, Ph. D. Plant Pathologist, USDA*

Thanks for your notice of Bob's passing. He was fortified on his final journey with your compassion and prayers. I remember our rare visits in St Louis and talking with him at Stockholm in 1972. Time flies and each carries gifts to our Maker. It was Bob's time. *Fr. Al Fritsch, SJ Kentucky*

I was so saddened to hear about Robert's passing. I'm sure your constant presence gave Robert comfort...

*Mr. and Mrs. Chris Plezia, Middletown, RI* (Fr. Brungs officiated at their wedding in 1993)

"May God give you a gentle griev-

ing in the assurance that He has given Bob the very best of His gifts, the vision of Himself" *Fr. John Padberg, SJ Inst. of Jesuit Resources, St Louis*

As you and I know, he has reached a more glorious state. He was so larger-than-life in his vision and determination to fulfill what he saw as his mission. I marveled at his energy and brilliance. ...'Deep truly called unto deep at the sound of the divine floodgates' in him. He often reminded me of that luminous Teilhard and his profound reverence for the created world and his words would break into a lyrical song. I think he saw deeply the beauty and harmony of science united with religion. His letters to me were often unbearable paeans of praise to the God he knew led the great cosmic dance. *Ms Margaret Mc Clear, long time friend and correspondent, Texas*

It was with shock and profound sadness that I read your message about the sudden passing of Fr. Robert Brungs. It must be especially painful for you, having worked so closely with him over years, deeply involved in his life's special mission – one of the great challenges of our time. I also experienced what you mentioned in your letter – Bob's warm, consoling words when my mother died unexpectedly in 1993, within weeks after joining me for the ITEST meeting in Holyoke. Indeed it is the Christian joy of the Resurrection that ultimately gives meaning to our lives. *Vaerie Mike, Mathematics Professor New York*

I feel his life of so much zealous work for God whisked him right into Heaven"

*Sister Antonia Maria Guerrieri, MM, MD Maryknoll Sisters, New York*

Thank you so much for your letter informing us of Fr. Brungs passing. We were glad to hear that he died peacefully – and on my birthday, *May 8. Mrs. Raymond Fischbach, Carmichael, California*

David and I were shocked and saddened by the news of Bob's death. I knew that his health was not good, but did not realize how serious his problems were. He will be sorely missed by many who, like me, were blessed by his words of wisdom and his upbeat attitude. ITEST will miss his leadership. *Mrs. Doris Saliwanchik (mother)*

*David Saliwanchik, ESQ (son), Gainesville, Florida*

Prayers will be offered for the happy repose of the soul of your director, Reverend Robert Brungs, SJ. May God's grace and love grant consolation and strength to family and friends. Please accept my sympathy. God's grace is part of our comings and our goings. *J. Kevin Boland, Bishop of Savannah*

My heartfelt sentiments of sympathy on the death of Fr. Robert Brungs.... I know that you worked most closely with Fr. Brungs in the important work of ITEST and will miss very much his leadership. Be assured of my prayers for his eternal rest and for the intentions of the work of ITEST.

I recall with pleasure the visit which Fr. Brungs and you made to my office some months ago (to discuss ITEST's new pilot program: interfacing faith/science educational modules for K-4th grade: *Exploring the World, Discovering God*). I will treasure it as a memory of Fr. Brungs; deep love of the Church and of her dialogue with the world of science and technology. *(Most Rev.) Raymond L. Burke, Archbishop of St Louis (Missouri)*

Thank you very much for informing me of the death of Fr. Robert Brungs. I very much appreciate Fr.'s contribution to fostering dialogue between science and the Catholic faith. Now that Fr. Brungs has entered eternal life, I will pray for the blessed repose of his dear soul, especially at Holy Mass. *William Cardinal Baum*

*Rome, Italy and Washington, DC*



Indeed, dear Bob bore his special gifts as he joined the Heavenly Community. At 90 years of age, I look back at the people who struggled to help us make sense out of our runaway science/technology. Fr. Brungs is among the more memorable for his insights, his determination, his FAITH. May he be our advocate.

*Monsignor John Sheridan Pastor Emeritus Our Lady of Malibu Church, Malibu, California*

Our deepest sympathy on Fr. Robert's passing. – *Wendy Davis, Librarian Adelaide Theological Library. Adelaide, Australia*

Marianne, thank you for your account of Fr. Brungs' death. It was a great consolation to learn the particulars and to know that you, who have been such a faithful supporter, were with him at his passing. We will all miss him and his leadership very much. Now Bob Brungs knows it first hand. "eye has not seen nor ear heard what God prepared for those who love Him. – *Joan Acker, HM – Ohio*

It was with great sadness that I heard of the death of Fr. Brungs, but with Sister Marianne, who reported his death, and with all those who live by faith in the Resurrected One, I also rejoice over "a race well run." His use of his many gifts, his encouragement of and to the church and all who, through the church, knew him, and his example of a deep-rooted faith bearing fruits in love will continue to inspire his co-workers and friends for years to come. May the peace of the Lord that passes all human understanding enfold all those who grieve and may the Spirit sent by our Lord fill the College Church at the time of his funeral as with sweet-smelling incense! Peace and Joy in the Crucified, Risen, Ascended, and Reigning Lord Jesus! – *Hubert Beck – Texas*

Bob's death was a shock to me, as to all at Jesuit Hall, but he now rests from his labors, for his works follow him, as Scripture tells us, and the "works" he undertook were important indeed. It is time for him to enjoy their reward. We pray now, for his intercession, with that

of all the saints, that the work of ITEST will be continued and strengthened. – *Brother Bill Biernatzki, SJ – St. Louis, Missouri*

Sister Marianne, we are shocked and saddened with the news of Fr. Brungs' death. His recent spring Bulletin seemed so upbeat and anticipatory that I could not imagine a terminal illness. I'm glad that he chose to end it when it became clear to him that all heroic treatments were failing. He knew that physicians have a difficult time accepting their limitations and are always working on the premise that more antibiotics and more care will save the day. Bob knew his time was up and armed with invincible convictions died, a testament to his lifelong faith...I would come to St. Louis and talk to my hero who had pioneered Faith/Science dialogue, about funding a chair in his name. All I can offer now is my heartfelt expression of sympathy and intense prayer in his name. We cannot make it to the funeral but our love for him will be there. If possible, please send a copy of the obituary and please keep us posted on ITEST. – *John and Ruth Blaschke – Oklahoma*

"Tennyson's Crossing the Bar  
Sunset and evening star,  
And one clear call for me,  
And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

For tho' from out our bourne of time and place  
The flood may bear me far;  
I hope to see my pilot face to face  
When I have crossed the bar.

Grahame Connolly has just managed to reach me (I had a change of email address) to advise me of the death of Fr. Robert. I remember you both so well when you stayed with me at Cerdon in Wellington so many years back. And my memories are great memories of your visit and all the contacts that followed. Please extend my deepest sympathy to his confreres, colleagues and family on the passing of a saintly and dedicated man. I will remember him in prayer and offer Mass for his eternal peace. I hope you are well; and should you make it to Rome anytime that is where you will find me...for the past 15 years. – *Fred Bliss SM – New Zealand and Rome*

Dear Marianne: My goodness – what news! Thank you so much for your message. I send you my deep felt condolences, you must feel quite empty. I'll keep Bob and you in my prayers. – *Anne-Marie and Rudy Brun – Texas*

On behalf of the members of the Center for the Study of Science and Religion at Fu Jen Catholic University in Taiwan (CSSR-FJ), I wish to express our condolences on the death of Fr. Robert Brungs, SJ. We are all indebted to him for his years of work in encouraging the dialogue between faith and science.

I do not believe I ever met Fr. Brungs; however, I have appreciated the ITEST bulletin and various publications of the Institute. Each center or institute views the science-religion dialogue from its own perspective. Let me just mention how I have found the ITEST perspective to be particularly enriching.

One aspect is seen in the last word of your name – "Technology." ITEST recognized clearly that science and technology are becoming more and more intermeshed. The differences between applied and basic science have all but disappeared in the fields which elicit the greatest interest among our college students – bio-technology, materials science and information technology.

Another highlight for me of the ITEST approach was taking notice of the average "bench scientist." We all, of course, appreciate the super stars. But what drives world science and technology  
*(Condolences, cont. on pg. 6)*



*(Condolences, continued from page 5)*

ogy is the work of millions of scientists and engineers hard at work in their laboratories, offices or class rooms.

Finally, I appreciated that Fr. Brungs and ITEST spoke so clearly of his faith and his faith tradition. While there are different ways of going about the faith science dialogue, it is good that someone like Fr. Brungs could speak so clearly and confidently from his Catholic faith tradition. Each of us being comfortable with our own faith traditions is the basis of ecumenical and inter-religious dialogue. This faith is seen in the opening sentence of the announcement of Fr. Brungs' death. "It is with deep sadness mingled with joy and belief in the Resurrection that I tell you of the death and rising to new life of our beloved director and friend, Fr. Robert Brungs, SJ". – *Frank Budenholzer, SVD – Center for the Study of Science and Religion, Fu Jen Catholic University, Department of Chemistry – Taiwan*

Dear Marianne, I was sorry to learn of Robert's death but do know that he is with the Lord. I consider it a privilege to have known him. What a legacy he leaves! ITEST has filled a much needed niche and will continue to do so. Know that my thoughts and prayers are with him and you at this time. – *Mary Lou Caspers, Ph.D. – Professor Department of Chemistry and Biochemistry – Detroit – Michigan*

My dearest Marianne, Now passes one of the great ones. My heart is with you. This is a great day in heaven, however. Now Robert is in the New Jerusalem. All my love, *Jean Cavanaugh – Rhode Island*

Con gran tristeza me he enterado del fallecimiento del P. Bob Brungs. Pero al mismo tiempo una alegría el saber de su confianza y entrega a la voluntad del Señor y su paso a la Casa del Padre en paz y bendición. No cabía otra actitud en una persona como Bob.

No lo conocí mas que por sus escritos y contactos espistolares que pudimos tener durante tantos años. Me he sentido muy compenetrado con su pen-

samiento y sentire profundamente su ausencia y apoyo en estos temas de fe ciencia, siendo tan necesario hoy la elaboración y discernimiento en torno de un pensamiento claro y cristiano. Lo recordare en mi misa del día de hoy y pediremos su ayuda para el discernimiento do todos los días en la labor que el Señor nos ha encomendado. Me uno a sus oraciones pidiendo también por todos ustedes, sus compañeros, que mucho lo han de extrañar y llorar su ausencia. – *Enrique E. Fabbri, s.j. – Argentina*

My sympathy to you, the SJ community and Bob's co-workers. You certainly were a GOOD friend and colleague to the end. May he rest in God's loving embrace. We'll continue praying for you. – *Sister Georgette Chasse, RSM – Rhode Island*

Thank you very much for letting us know of Robert's departure for Heaven. He has now the key to understand all the big issues of our time and he will continue to be a guiding light for ITEST. He is with us in thoughts and prayer, while we express to you our deepest sympathy. God bless you. – *Adele and Roberto Colella – Indiana*

I was very sorry to get the email below. Jayne and I have had Fr. Brungs in our prayers since learning of his illness. He bore his physical infirmities with great courage and in one sense I am relieved for him but will miss him terribly. Please let me know if there is anything I can do for ITEST or a memorial for Fr. Brungs. – *Bob and Jayne Collier – Arizona*

Thank you for sending word that Robert Brungs has completed his work on earth ... or, should I say, his work from earth. In praying for him, we can be very confident that the Lord is confirming this good man in life with Him ... and that Bob will still be at work for us. R.I.P. He stands out in the memory as a grace-ful and very gracious man. He wore his learning lightly but with great insight and dedication. I consider myself lucky to have known him. – *Grahame Connolly sm. – New Zealand*

Greetings from afar! Thanks to this wonderful technology, the WWW, we are able to learn the news very quickly, be them good or bad. I read your message with sadness, at the same time being comforted by your joyful words. My condolences to Fr. Brungs's family, the folks at ITEST, and to his brothers of the Jesuit Order. – *Eduardo R. Cruz – Pontifical Catholic University – Sao Paulo – Brazil*

Thank you for your message and my deepest sympathies to you and all who are close to Fr. Brungs, and who love him so dearly. I was glad to learn that Fr. died peacefully and with dignity, and fully prepared to meet Our Lord in heaven. Now that he is there, may he bless the efforts he so nobly began, so that they may bear abundant fruit. May the peace of Our Lord and Saviour Jesus Christ be with us during this difficult time, and I hope that we can see one another this Thursday to honor Fr. together. Peace in Christ, *Francis J. McGillicuddy-DeStefano – Peekskill, New York*

Thank you for the information regarding the death and rising to new life of Fr. Robert Brungs. May the Lord abundantly bless him and his life mission, ITEST. – *Fr. Anthony A. D'Souza, S.J. – Bombay – India*

Thank you very much for the notice of Fr. Brungs' last illness and passing.. I am grateful to have known him and benefited from his leadership. My prayers are with him—and you, and all his friends and colleagues. + *Pierre DuMaine – Bishop Emeritus – San Jose – California*

May his soul rest forever in joy and peace. I will have a Mass said for him here in the Convent chapel, where he said Mass on his visit in 1982, I think. He certainly has much to take to God., as I doubt that his dedication ever wavered. I wish I was closer to help. Love, *Sister Mary Regis Dunne, RSM – Australia*

Christ is Risen! Indeed He is Risen! May our Lord grant to his priestly servant, Robert, peaceful repose and Eternal Memory! A Divine Liturgy for his repose



*(Condolences, continued from page 6)*

will be served by yours truly on Sunday, July 2 at 10:30 AM at Holy Transfiguration Byzantine Parish (St. Andrew Temple) Yours in the Risen Christ! - *Very Rev. Protopresbyter Bryan E. Eyman, D. Min., D. Phil. - Ohio*

It is truly the end of an era—an era of which you were and are a major part. What a loss, but what a life! I truly feel for your loss, and ours. Also, though, I hope that you can rejoice in what was, and in what is—Bob’s final joy and fulfillment. My prayers are very much with you at this time. Please let me know if there is anything I can do. In His eternal love and mercy, - *Kevin T. FitzGerald, SJ – Georgetown University – Washington DC*

I heard the news yesterday morning from Mike May, S.J., Chairman of my Department. After the initial shock, I noted that Fr. Brungs had worked productively until the end. Thirty years ago, Fr. Brungs became a mentor to me, and so he remains. His words to the doctor sound just like him. Your account brings also to us the sadness that you have expressed. May we await, with a patience and hope like his, the glory that is to be revealed to us in Christ Jesus our Lord. - *Charles Ford – St. Louis University – St. Louis – Missouri*

I will keep Fr. Robert in my prayers and thanks for the prompt passing on of the information. Best wishes - *Norman Ford OSB – Australia*

I was very sorry to learn of the death of Fr. Robert Brungs, S.J. May he rest with the Lord and enjoy what I am sure will be conversations with great scientists and philosophers who appreciated him. It is comforting to know that Fr. Robert had such a peaceful death and that some of you were able to be with him as he prepared to meet his Lord. All of you who have known him and had the pleasure of working with him are in my prayers. May God’s blessings continue to be with you. Fraternally, *William B. Friend – Bishop of Shreveport – Louisiana*

I send my deep sorrow and sincere prayer for the death of Fr. R. Brungs, SJ with my gratitude through ITEST. Your message told me his attitude toward faith and science on which he has worked with the history of ITEST. I hope you will develop his vision of the dialogue between Faith and Science. - *Keiichi Furuya – Japan*

I am just shocked and speechless and deeply saddened to hear of Bob’s death. So many times I said to myself that I had to go to an ITEST meeting to see him again. It’s a lesson I’ve been given more than once before but I don’t seem to learn it. I will keep Bob and everyone there in my prayers. - *Betty Gaiss – Lansing – Michigan*

I wish to personally assure you of my deepest sympathy and heartfelt prayers on the recent death of Fr. Robert Brungs, SJ, devoted priest, scholar and founder of ITEST. I ask the Lord to grant him a full share in the victory of Jesus over sin and death. May you and all of your colleagues be strengthened by God’s grace in the days ahead. - *John R. Gaydos – Bishop of Jefferson City – Missouri*

Sister, Thank you for your email concerning Fr. Brungs. He will be missed, in his role at ITEST and to those who knew him. I met him only once, at an ITEST conference two years ago. And I was impressed with his commitment to ITEST and his persistence in the faith. May God grant him the full fruits of His Kingdom. Blessings, - *Paul Grabow – Baylor University – Texas*

Fr. Brungs was so special to me – and so many people. In fact, I was cleaning out some files at home this past Friday and found his wonderful letter to me about my doctoral research. My visit with him a few years ago was priceless indeed. The second edition of my book, “Ethical Challenges in the Management of Health Information” was just published in March and I know he would have been proud of my gift to the universe.

You are both very special to me –

even though we haven’t been able to physically be together very often. You are often in my prayers and thoughts.

Fr. was a true mentor and friend and I will cherish his counsel to me over the years.

I know that you have lost a dear friend and colleague and my prayers and thoughts are especially with you. - *Laurinda B. Harman, Ph.D., RHIA, Associate Professor and Chair – Department of Health Information Management – Temple University – Philadelphia – Pennsylvania*

I was certainly saddened to hear of Fr. Brungs’ passing. Having only met him on two occasions in person, I have benefited mostly through his writings. Best wishes. *John L. Hubisz – North Carolina*

Thank you for the news of Bob’s passing. I was saddened. He was a good man who did much for many. He lived a life truly in the mold of being “a man for others”. He certainly did much for both his vocations as priest and scientist. - *Barbara and Rocky Martino – Pennsylvania*

Thank you for the notice of Fr. Robert Brungs’ death. We will ask for him to be remembered here in our prayer tomorrow at our Eucharistic Celebration. At 6:00 pm tomorrow, we will have our last ITEST event of the year – a farewell dinner for graduating members, Dawn Mellor and Satako Kobayashi, and a farewell to members moving on like Anna Lee and Morgan Berry. We will take sometime before dinner for prayer as well in memory of Fr.. - *Sister Marcianne Kappes – St. Gregory’s University – Shawnee – Oklahoma*

I especially like the part where you wrote that Bob looked the doctor straight in the eye and said, “I know that.” I can hear him saying that as clearly as if he were in the room with me. You and the work of ITEST are in my thoughts and prayers. Truly Bob entered heaven bearing a multitude of gifts. Fondly - *Peggy Keilholz – St. Louis – Missouri*

*(Condolences, Continued on page 8)*



*(Condolences, continued from page 7)*

I first met Fr. Brungs in 1970. He was a guest lecturer in a class I was in at SLU. His hearty manner, his intelligence and his passion for science made a vivid impression.

Many years later, I purchased and read his book. It was a wonder to learn of his patience and meticulousness as a scientist, and to realize more fully how deeply he always strove to fully integrate the faith of the Church, the scientific quest, and his own way of being in the world. His founding and guiding of ITEST, of course, was another manifestation.

I thank the Lord, just and merciful judge, for Fr. Brungs' presence on earth. I send my condolences to his loved ones. May he be happy in paradise. — *John Kelleher – Massachusetts*

I heard yesterday about Bob's illness and transitus from Fr. Van Hove, and later got more information from Sr. Timothy. What a hole he leaves behind! We don't begrudge him heaven, but I can't help feel what a burden has been thrust on you to complete all the things that were in process...plus losing such a dear friend and team-mate. Be sure of our prayers for you as well as Bob and his family. With love, *Sr. Miriam Paul and Hanna Klaus, MD – Natural Family Center of Wash., D.C. and Teen STAR Program – Bethesda – Maryland*

It was a shock to hear of Bob's death. I knew he had been dealing with some health problems for sometime, but was not expecting to hear this news. It was so beautiful the way you described his death; he was ready to move to the "next stage in life." And wait for the final stage, the resurrection of his body!

When I received your news, my first thought was one of gratitude to God for giving Bob the wisdom to see the necessity of inter-facing Theology and Science and Technology. What a gift that was to me personally, and to the Church at large. It's very much of a pioneer movement but we're on the way. My second thought was, "What are we going to do now, without him?" I know that we will

be okay, and that God will provide, but the lingering question is still there.

Then I prayed that God would welcome him into the fullness of life and embrace him in eternal love. — *Vince Krische – Prairie Village – Kansas*

Thanks for the message of the news of Fr. Brungs crossing into the promising future won by the death and resurrection of his Lord and ours Jesus Christ. I have appreciated both, Fr. Bob's intellectual curiosity and deep faith, and the way he was able to let one serve the other. I will miss him, as I know you will. My deepest sympathies go out to you and all of us in the ITEST community, knowing that, even in the this sadness and loss, we still live in great joy and the assurance of great gain (even of gaining Robert back bodily) because of the coming resurrection unto eternal life. I will keep you and ITEST in my prayers. The peace of the Risen Christ be with you. — *Steven Kuhl – Wisconsin*

My wholehearted sympathy to you on the death of Fr. Brungs. I know that he will be received into heaven with open arms: "Well done, faithful servant..."Fr. Brungs has made a significant difference in my life especially during my years of study in St. Luis from 1991 to 1993. As a spiritual director, he helped me process my new experiences and to relate them to my faith. — *Fr. Thomas Leitner, OSB – Administrator – St. Benedict Center – Schuyler – Nebraska*

Dear Sister Marianne Postiglione: thank you very much for your e-mail with the happy news of the coming to heavens of Fr. Brungs. He was a very good friend of mine. I talked to him several times in St. Louis, and he recommended to me to join the ITEST group. We have in Spain similar organization with the headquarters at the University at Comillas: Catedra de Ciencia, Tecnologia y Religion, to whom I belong. I will offer my prayers and the holy sacrifice of the Mass for his eternal rest. — *Miguel Lorente, SJ – Spain*

I send my heartfelt condolences on the death of Bob. We will all miss him

personally and professionally. He had a magnificent life and leaves many wonderful contributions behind. Your account of his dying is a resplendent example of his love for science and faith together, recognizing so beautifully and humbly his time to join the Lord eternally. — *Professor Gerard Magill, Ph.D. – St. Louis University – St. Louis – Missouri*

I am so sorry to hear this news. I didn't personally know Fr. Brungs and yet I felt I did from reading his writings. I admired him enormously. May he rest in peace and I know he will. — *Patricia McAdams – National Association of Science Writers – American Medical Writers Association – Kennett Square – Pennsylvania*

I wish to express my feelings of grief and condolences for the loss of Fr. Robert Brungs. I know he is with our Lord now. I'm sure he bears ripe fruits. I'm one of them.

But right now it is not my first reaction. This reaction may come after a time. Right now my feelings are sad. I will miss him. You will miss him. We will miss him.

Right now I pray for all of us who have to suffer this loss, including myself, that one day we ay see things as bright as he did. — *Ton Meijknecht – Campus Chaplain, Delft University of Technology – The Netherlands*

As his very close work partner, may you be touched with God's gentle peace and love especially at present. I am so sorry to hear your dear co-worker has been called home to God and Lady. May he rest in peace. I am with you in prayers in a very special way at this hard time. I feel deeply that Fr. Brungs is in heaven with God and Lady. Love, peace, and prayer. — *Sr. Rita Matiku – Tanzania*

Thank you so much for the e-mail, and the sad news. Bob and I were some of the original "co-conspirators" who initiated ITEST. Unfortunately, we moved from St. Louis, but we continued to stay in touch over these many years. A wonderful man and a true servant. We



*(Condolences, continued from page 8)*  
all will miss him so. – *Bruce Merri-  
field – Washington, DC*

I had the privilege of knowing Fr. Bob Brungs, SJ from the time we were together at Gonzaga High School. I knew a noble soul, visionary, priest-scientist who lived a life for others. May a new leader of ITEST carry on his vision. – *Joseph Monte – H. S. Counselor – Chevy Chase, Maryland*

With tears lit up by a ray of divine hope, I learned this morning of Bob's death. RIP! I'll offer Mass for him this afternoon. Your close cooperation with him over the years also helped ITEST to accomplish all the fine projects it undertook. And your friendship was all powerful in keeping him young in spirit. – *Fr. Albert Moraczewski, OP – Holy Rosary Priory, Houston – Texas*

I will be offering a couple of Masses for Bob and for the ITEST operation. – *Earl Mueller, S.J. – Detroit – Michigan*

To you and all the brothers of ITEST—administrators, helpers and members—my most heartfelt condolence. A great warrior has ended his mission on Earth! A sturdy scholar has gone to Heaven! A man of deep faith has met his Creator! May God receive him and from the Heavenly abode may he help us to continue in this battle for Truth in the world-wide front of Science, Philosophy, and Faith., Amen. God bless you.- *Francisco J. Muller – Director of Fr. Varela Academy- Florida*

I am so sorry to hear of Fr. Bob's death. He certainly "went with gifts: as we all know. Please accept my sympathy and promise of prayers for him and ITEST work. – *Mary Ellen Murphy, rsm – Hartford – CT*

Your letter was very touching. The mixture of sadness and joy is how we all face death: the door from this earth to Eternity. I will miss the energy and dedication of Fr. Brungs and his efforts to understand our faith and God's creation. Let me know what could we do to con-

tinue Fr. Brungs' mission. In the meantime, I will pray for him and also for you who must carry a heavy cross at this time. Joy and Peace. *Juan M. Navia, Ph. D., M.A, (Theo) – UAB Professor Emeritus – Alabama*

Your description was touching. It says much about Bob Brungs. – *Wally Nesbit, SJ – St. Louis University, St. Louis, Missouri*

Thank you for sharing the homily by Fr. Kavanaugh at Fr. Bob's funeral. I did not know Fr. Bob well at all, to my great regret because I'm sure he had much more to teach me about faith and science. With the exception of the two conferences that I attended, I had little opportunity to know him personally. Even so, I valued mostly his messages in the ITEST bulletin and his observations at the conferences as published in the proceedings. It is a blessing to know a man of letters like Fr. Bob who is not threatened by what others know and how they present that knowledge. That quality no doubt was a principal reason for the growth and success of ITEST. Whatever the future might hold for ITEST, it has been a marvelous 40 years of development and without question, Fr. Bob was the chief energizing force.

Toward the end of my years as a graduate student at Saint Louis University and for 2-3 years afterward I belonged to Fr. Joseph McCallin's study group. I left St. Louis in 1962 to take a job in Washington and recall very clearly shortly after arriving there I got a message from one of the guys in the study group that Fr. Mac wanted us to contribute financially to a fledgling organization at the University that would address the intersection of faith and science. Sight unseen, I made a small contribution and look back on it as one of the best "investments" I ever made. – *Ed O'Boyle – Louisiana*

I was very sorry to learn of the death of Fr. Brungs. He was responsible for me going to St. Louis in 1985 after he had visited New Zealand. Fr. Brungs was very kind to me when I arrived in St. Louis. He arranged accommodation for

me at St. Gabriel's parish and I thoroughly enjoyed my stay in St. Louis. Fr. Brungs was always interested in everything I did. I will be offering a Mass for him as soon as possible and please extend my sympathy to his confreres. May God bless. – *Barry O'Connor, S.M. – New Zealand*

My heart goes out to you in this moment of great loss. I am grateful for your account of his dying, for it is so like the man I knew and admired to face reality and welcome it in faith.

Please know that we will be praying for you and for all who mourn his going. Wish I could be there to commend his body to the earth he loved so well. – *Sister Aquin O'Neill, RSM – Maryland*

I am so very sorry to read about the death of Fr. Brungs. Although I never met him personally, I really felt like I have known him, perhaps because I received correspondence from him, personally. I have always deeply admired him and of course, deeply respected the fact that he organized ITEST.

I wish that I could attend the funeral, but I can assure that I will be praying for him, especially on May 11 and I will ask my Sisters to join me in prayer for him. No doubt that the Lord said to him, "Good job, good and gracious servant. You have served me in this life, come share my joy forever." He deserves to be in the arms of Jesus and Mary because he has always been aware of their presence in his life. – *Sister Mary Jane Paoletta, ASJC – CT*

Thank you, Marianne, for your very touching announcement of Bob's death. I pray for him and for help from him, and I also pray for you in your loss of such a long-time colleague. I know that this is an event that must affect you so deeply. In the love of Christ – *Claude Pavur, SJ – St. Louis – Missouri*

Jeanette called me last night with the news of Fr. Bob's death. I, like you, am mourning and rejoicing. I feel so fortunate to have known and been friends with this down to earth man of science and  
*(Condolences, Continued on pg. 10)*



*(Condolences, continued from page 9)*

God. There are some people in our lives who will always stay in our memory and Fr. Bob will be etched in there with everyone else. – *John Postiglione – North Carolina*

I just received your message about Fr. Robert's death yesterday. Thank you very much. Amanha farei mencao na Eucaristia e em nossa comunidade jesuita de Sao Paulo Colegio Sao Luis e na de Porto Alegre Colegio Anchieta onde terei uma reuniao. Estamos todos multounidos aos membros da Companhia de Jesus e do ITEST agradecendo a Deus o dom de sua vida, service e missao ao reino entre nos.

Receba com minha simpatia as condolencias e o sentimento de graterna caridade que a todos invade na plenitude ne nossa fe e esperanca. Cordialmente em Cristo Jesus. – *P. Theodoro Peters s.j. – Presidente FEI – Fundacao de Educacao Inaciana Roberto Saboia de Medeiros – Sao Paulo – Brazil*

To the family and friends of Fr. Robert Brungs, My deepest sympathy to you from my heart. The world has lost a truly great man, but his legacy will live long into our future. In 1975 Bishop Herman of the Columbus Diocese asked me to join ITEST, as I was on the Medical Moral Committee for the Diocese of Columbus and teaching Ethical Issues in a Catholic Nursing School and Bioethics in a Catholic High School. As a result of faithfully reading the Newsletter and the Proceedings of the Meetings, I was able to write a small paper bound book: In Search of Morality: A Biological Approach. It was revised twice and used as a text in Mt. Carmel Nursing School for five years. It was also available for high school teachers. I will be forever indebted to Fr. Brungs and Sister Postiglione for their fantastic work.

I pray he will continue to guide us in medical moral aspects of our complicated future. – *Sister Marie Louise Pohlman, OSF – Ohio*

It is getting to be late afternoon here at LaVerna Center. In a few hours the Mass of Resurrection will be offered for

our Fr. Brungs here in the University Church. I am so grateful that you told me the Readings that he had chosen. They are such an apt expression of his life, calling, and longing. The reading from Proverbs catches up his love for creation and the ways in which he DID delight in playing before the Lord cosmically. There is a playful spirit in his most serious thinking, a "child of God" fearless in the divine Presence, and gifted with such humble Wisdom!

Romans 14 expresses another aspect of his person and life. How well he knew that his life was "not his own." How differently he might have planned for such things as a healthy body, more extensive collaboration, and far deeper response to the mission of ITEST. There was no bitterness in him, despite so many challenges. How well he knew that what he held and lived so steadfastly was beyond his own planning and grasp. There is something so beautiful about the words of the person accompanying him at death, "You are a great Jesuit." Ignatius must have been ready to welcome one of his own! In the rooms adjoining the Church of the Gesu in Rome there are relics of Ignatius. In one case there are the worn slippers that were his shoes. Somehow I think of those as such appropriate signs of union!

That leads to the Wedding Feast of Cana since Communion of Persons was the rock on which, despite all unsteadiness, he placed his longing and surety. From the Trinity, through Eucharistic Body to Body, to the everydayness of body-given, that was his desire.

What the two of you have wrought through ITEST is immeasurable. As you look at the small library of books that mark the years of study, creative thought, and dialogue, may you know a tremendous release of praise and joy together with Fr. Robert! Like so many, beginning with Christ, it sometimes takes distance and time for honest recognition to come – for the realization of what has been poured out and accomplished from the three small rooms in Jesuit Hall! Thank you, with him, on this day that we commend him to the "anamnesis" that is anchored in the Holy Spirit.

None of us knows at this point how

the work will press forward. How Felicitous that the Grant was received, the Board in place, the work proceeding for the Curriculum Project regarding Faith and Science! You will know, and others will know with you shortly, how the next phase of the work will proceed.

For today, know our love, and how deeply Sister Sarah and I carry Fr. and you in our hearts this day. Already his unfettered presence can be at work. At the food market a woman came from behind, pressed twenty dollars into my hand, and asked for prayer in a time when she knows darkness, inability to pray, and weeps when she tries. I told her that it is Fr. Robert's funeral day and that I would ask him to help her. His new work continues. Cor ad cor. – *Sister M. Timothy Prokes, FSE – Silver Springs, Maryland*

My deepest sympathies especially to those who worked with Fr. Brungs on a day to day basis. I did not have the privilege of meeting him personally but his writings and attention to the work of ITEST influenced me. His spirit will remain with us even now that he is with our Lord. – *Noreen F. Rossi, MD – Assistant Dean for Clinical Research – Wayne State University School of Medicine – Detroit – Michigan*

There is no question that Bob has had a profound influence for any success of that apostolate in the American Roman Catholic Church. Moreover his ecumenical spirit, appropriate for that apostolate, was an inspiration. I obviously know many people, outside of the Society of Jesus, who will mourn his leaving us and going home. I am sure this loss will be a great personal blow to you, and so I will especially remember you too in my prayers. If there is anything I can do to help you and ITEST please let me know. Bob's friendship deserves no less. *Jim Salmon, SJ – Baltimore – Maryland*

My deepest sympathies to you all at ITEST. I am saddened but reassured that Fr. Brungs has died during this Easter period when the message of the Risen Christ brings peace to our hearts. I remember vividly his visit to Australia in



**(Condolences, continued from page 10)**  
 the 1980s and I salute his great service to the Church as a priest and a scientist. I shall remember him in my prayers. – *Dr. Joe Santamaria – Australia*

My condolences with the death of Bob Brungs. It must be a big loss. For you who have worked with him so long. His death will not have come unexpectedly. When I met him for the first time, more than 20 years ago he had already troubles with his health. But even so, his death will have come as a shock for you, and all those with whom he worked so many years. It will be a consolation to know that he is in a better place now, but still he leaves an empty spot. You will miss him, as all those do who knew him, and worked with him for ITEST's ideals. Of course, I will include him in my prayers. As I will do for you too who have to cope with this loss and who have to continue to shape his legacy, ITEST, for many years to come. – *Joop Schopman – Innsbruck - Austria*

Surely the encounter of Fr. Robert with Jesus and his Mother has been a joyful vision and the best gift for all that Fr. Robert has done for the transmission and diffusion of Jesus' teaching. May he continue to help us in the faithful transmission of His Word to this poor world that is under a terrible satanic pressure. I will join to your prayers offering a Holy Mass for him tomorrow. – *Fr. Angelo Serra, S.J. – Rome – Italy*

I am so sorry to hear about Fr. Bob. I know he has been a very special friend to you over the years. My deepest sympathy to you and all who were close to him. *With love – Diane, Matt, Em, and Mary Shea – Massachusetts*

I think back to when Bob Bertram died a couple of years ago, and Fr. Bob wrote a very eloquent "good-bye" to him for the ITEST newsletter. I imagine you are thinking in the equivalent direction now. I hope that someday I'll be able to think of something coherent to say.

I am so grateful for all the encouragement Fr. Bob always gave me. My ideas on religion & science have always

been "offbeat" to say the least, and most people I know just glaze over when I start talking about orthogonal vector spaces. Bob, on the other hand, understood the direction I was coming from, and had confidence that It might lead somewhere someday. I will have to remember not to let him down in that regard. – *Tom Sheahan – Vice Director of ITEST - Deer Park – Maryland*

So sorry to hear of Bob's passing into new life—I am sure that ITEST will benefit from his prayers in Heaven. *Marie Sherman – St. Louis – Missouri*

Thanks for the beautiful note. I did not know Fr. Bob was hospitalized. May God rest his soul and reward him for his life of prayer and sacrifice. Thanks for all you've done to assist him in his calling to ITEST. *Dr. William S. Sly – St. Louis University – St. Louis – Missouri*

My prayers and deepest sympathy to all on this very sad occasion: The Death of Fr. Brungs. It is a shock for us but I'm sure a far greater loss for you. I've enjoyed ITEST for many years and his great inspiration. My prayers are with him and all of you. – *Sr. Claire Tynan – New Jersey*

I deeply felt the news of Bob's death. I knew him since our days as students of physics in Saint Louis University back in 1960. I joined ITEST as soon as I was aware of it. In my visits to SLU I always enjoyed talking with him and concurring with his ideas. He felt his Christian faith very deeply and very explicitly even at a time when this was not very common. He was very explicit about the Paschal mystery and I am sure he is already living the mystery of Christ. I hope that his work will be continued since ITEST is a very important factor in the dialogue between religion and science. With my best wishes—*Agustin Udias, S.J. – Madrid – Spain*

John and I send you our condolences and so sorry to hear of his passing. Both you and he are in our prayers at this time of sadness. Do you remember when Robert came to dinner at our house in

Riverside? He blessed that little house and it became a wonderful home for our family. – *Barbara and John Williamson - Virginia*

Marianne, that e-mail you wrote about Robert's death was beautiful. I've sent the obituary to everyone there. I don't know whether to pray for or to Robert. I'm sure he's busy meeting everyone. – *Theresa Williamson – Massachusetts*

I am sure that Robert and Bob Bertram are having most excellent conversations with the Savior. In sure and certain hope of the resurrection, His peace and joy. – *Mike Wyss, MD – Alabama*

### Letter to the Editor

*The following is a letter received on April 4 in response to Fr. Brungs' introductory paragraph from his article in the Spring, 2006 Bulletin, Volume 37, No. 2*

Dear Fr. Brungs:

I have read your "Introduction" (in the article) *The Faith/Science Interface* with great interest.

You write for example (in the conclusion): "If the goal is simply to dialogue (to talk, but not to evangelize) then I believe we can forget Christ's mandate to "preach the Gospel to the whole world." I fully agree with you.

The question in my mind, however, is: "What is the central point of the Gospel that needs to be announced to the World?" I'm sure you'll agree that the central message of Christianity is that God is love. Creation, therefore, is the loving God's gift. And this gift, we have come to understand (Jn 1), is his Word, his Son, given to creation (Saint Paul).

Already the gifts we humans give should be unconditional gifts, gifts with "no strings attached."

If creation is God's unconditional gift to creation, and it is, then thanks to the Word of God given away, creation is capable of becoming itself. It must be

*(Letter to the Editor, Continued on pg. 12)*



*(Letter to the Editor, continued from pg. 11)*

come itself because if nature is not capable of freely becoming itself how can it bring forth free creatures (us)? We must be free to either accept or reject the loving relationship God offers. Therefore, to announce to the world that God offers us such a relationship is what evangelization means, at least as I understand the mission.

What does this mean for the faith/science interface? It means to explain to the world that nature must be free to become itself. For we humans know precisely that any loving relationship requires obedience to the bonds of love. These bonds must be entered freely. Only free creatures can give up their freedom to enter into the bonds of love God offers. (The person who sold all his goods to gain this treasure comes to mind).

Science found that nature indeed is capable of becoming itself. In this, science only makes explicit what is already implied in the fundamental dogma of Christianity, name that God is love.

But: "If nature is free to become itself, then how will God's plan for creation become reality?" For God Almighty, our freedom of action is not an obstacle for his plan to become concrete. *Rudolf Brun, Ph.D. Professor Emeritus Texas Christian University Fort Worth, Texas*

*(Keefe, continued from page 3)*

mental sciences are engaged with an inquiry into a truth which is objectively free; this means that science lives by a free commitment to the free order, the free resolution, of the One and the many in history, in the free physical world. This order is covenantal, the order of the historical good creation proclaimed by the Judaeo-Christian revelation, in which the authority of the One is supportive, not suppressive, of the responsibility and freedom of the many. The covenant is, concretely, the

event of the revelation of the free presence of the one God as Trinitarian, for only as Trinitarian, as the Father sending the Son to give the Spirit, is the covenant actual, and God freely present, irrevocably, in the human world, in human history.

The necessity of an intra-divine resolution of the problem of the one and the many if there is to be a resolution at all is manifest: autonomous reason can provide no relation between the absolute unity of being or of God and the mutability and multiplicity of the historical world. Any resolution of the problem, which is to say, any valid historical knowledge, any free analogous predication of being, any affirmation of concrete truth, must then be gift, a matter of freedom and so of revelation; only this can permit that analogy between unity and multiplicity which permits one to speak at all. Otherwise, all understanding is falsified by the standing contradiction between the absolute unity of the One, the Good, the True, and the fragmentation and diversity of being, truth and goodness in history. This isolation of the absolute and the historical is the sum of pagan melancholy. If it be conceded that a resolution of this dichotomy must be a matter of revelation, it cannot be so as mere information, which could only be intrinsically contradictory; rather, the One-many relation must be historical, an event, not merely a word.

The Franciscan mediators of the Augustinian theological tradition have long since recognized the grounding of creation (the concrete One-many relation) in Christ's revelation of the Trine God: only if within God unity and relativity are reconciled can a good creation be intelligible. Briefly, the divine Unity, as Trinity (the Father sending the Son to give the Spirit) is freely, which is to say covenantally, related to the good creation; God is then revealed

to be absolute not in the rationalized and monadic sense ordinarily associated with that term by Neoplatonizing theologians.<sup>12</sup> The revelation that the Unity of God is Trinitarian then permits a re-understanding of unity across the board: e. g. , the human substantial unity is then also tri-relational: it is the marital imaging of the Trinity. This unity is at once free and holy, for it is actual only as worship.

It is then not too much to suppose that the unity, truth and goodness of the entire creation is of this order: continually new, continually revelatory of God, in short, sacramental,<sup>13</sup> and that this unity is present in the world in freedom, not by the sort of imposition of God on the historical world exemplified, for example, by the mythical accounts of the amours of Zeus, but by their Christian conversion, the historical narrative of the covenantal *fiat* of the *Theotokos*.

But that the revelation of the Trinity suffices for the needs of scientific inquiry is not immediately obvious; insofar as such inquiry depends upon a free creation, it would appear that the freedom which is grounded in religious commitment is merely subjective, a matter private to the believer and even if capable of a public appropriation, yet incapable of grounding the *free objectivity* of the world of our daily encounter. Is one really to suppose, on the basis of the presumed truth of the Christian revelation, that the sticks and stones and quarks of the physical universe are immanently free? Does not this do violence to the language itself?

We have come of late to recognize, albeit obscurely, that some such dignity as an immanent and utterly unique and irreplaceable truth, goodness and beauty does attach to each of the elements of our world. The ecological movement is not without its aberrations, but its

*(Keefe, Continued on page 13)*



(Keefe, continued from page 12)

instincts are sound, for they presuppose that the world is good, and that all the living things which inhabit it (fetuses apart, some would say) have a unique worth which we are bound to respect; it supposes that the material resources of the world, animate and inanimate, are not mere objects, but that in some way they evoke our respect. We should not waste the mines nor lay waste the forests and the fields nor poison the air and the earth, nor drain sewage into the rivers and lakes, and there is more in this conviction than mere aesthetics, for these are not merely private matters *de gustibus*, but rather are testimony to a public morality, a public responsibility for a common world, whose objectivity cannot be that of an object merely, for it evokes our responsibility.<sup>14</sup>

But must one not suppose, with all of liberal theology, that whatever is given in history grows old, and becomes finally inaccessible? Is it not axiomatic that time is the devourer of all things, and have we not long since grown accustomed to the supposition that a devoutly historicist historical criticism has the last word in exegesis, in church historical studies, and in theology generally? The standard illustration of such truism is the liberal isolation of "the Jesus of history" from the "Christ of faith:" the historical-critical method of modern theology has rendered the former unavailable, the latter ineffable. How then to speak of the historical mediation of the Judaeo-Christian revelation of the Lord of the Covenant? This problem once was proper to Protestantism; it is now accepted as their own by the bulk of Catholic theologians, who are by that acceptance involved in what is for the Catholic tradition a false problem, one that does not, nor can, arise within the Catholic faith in the Lord of history,

for within Catholicism that Lordship is exercised sacramentally, finally Eucharistically.

Most theologians of whatever confessional allegiance are familiar with the St. Thomas' theological account of the Eucharistic presence of the risen Christ. He describes it as a presence *per modum substantiae*, which is to say that this presence is achieved not by the accidental empirical manifestations of temporal and spatial location (e. g., moving the consecrated species does not move the risen Christ) but that nonetheless it is really achieved, because achieved not accidentally but substantially, by the signing of the accidents of the consecrated bread and wine, which cause to be present, non-empirically, non-accidentally, the risen and sacrificed Lord. Without entering into the matter of the adequacy of the Thomas metaphysics for the task to which they were put, it is sufficient here to observe that St. Thomas' theology of the Eucharist is loyal to and is governed by the liturgical and doctrinal tradition, which he attempts to account for in terms of his metaphysics of substance and accident.

He is then a witness to the Catholic liturgical tradition, and an uncommonly clear one. The affirmation that Jesus is the Lord, and the "This is my Body, this is my Blood" of the Eucharist are strictly linked in that tradition, for Christ is present to history as the Lord of history, which is to say, it is by the Eucharistic sacrifice that he is in our fallen history as the Lord, the Redeemer, transcending and giving it that significance by which history is known to be salvific, and no longer to be understood as the sorrowful wheel of Mediterranean and Indian paganism. As Lord of history, the Son sent by the Father to give the Spirit, he makes all things new; immune to the erosion and negations of fallen history, he relates,

orders, its past and its present to the event of its consummation in the Kingdom of God, a consummation which is the center of history, its ordering and salvific cause, the One Sacrifice by which we are redeemed by the free appropriation, in worship, of that history as our own. The pagans mourned that time devours its children; we rejoice that the Lord of history redeems them.

This celebratory Christian knowledge, this historical faith, this optimism, is more than piety, more than personal faith, more than an idiosyncratic dogma arbitrarily imposed, for it asserts that the objective truth of the world and of humanity is free, because it is given us in Christ. The Catholic faith in Christ is then the free, public response to and the appropriation, at once personal and communal, of the free revelation of the factual, the objective order of reality, to which we have access only by a freedom which is equivalent to worship; the covenantal worship of the Lord of the covenant, the Lord of the history which the covenant in his Blood redeems and orders to our salvation. Only by the praxis of that free commitment do we have access to objectivity. To affirm this is to turn the conventional wisdom on its head, and yet that affirmation alone can underwrite the historical optimism of experimental science.

1. The understanding sought by the kind of scientific inquiry implicit in, e. g., modern physics does not bear upon the phenomenal order; it seeks an explanation of the phenomena which transcends them while saving them.

2. This understanding cannot be given a coherent ideal expression: Gödel's proof of the impossibility of a non-trivial immanently coherent mathematical construct or theory shattered that ambition sixty years ago.

(Keefe, Continued on page 14)



(Keefe, continued from page 13)

3. The sole alternative to the impossible ideal mathematization of the empirical world is the subordination of the mathematical summation of data to continual historical verification, as a question remains a question by its subordination to an answer, in such wise that the one is never confused with the other. This confusion is inevitable unless neither the question and the answer are ideal: both must be historical, free rather than mere necessary implications of an autonomous rationality.

We have seen that the experimental sciences which are the glory of our secular civilization require such an order, such a concrete free intelligibility in history. The question before us is whether there is any other basis upon which its reality may be grounded than that which Catholic sacramental realism provides.

The credibility of an affirmation that there is some other basis requires that it be set out. I think that this has never been done. Perhaps the most perceptive non-Catholic writer on this subject is Thomas F. Torrance of the University of Edinburgh, whose most recent entry into the topic, *The Christian Frame of Mind*,<sup>15</sup> is, if I may quote my recent book, an admirable and insightful attempt to find an integrating principle of order which would so unify the inquiries of the physical sciences and of theology as to make them both expressions of a *fides quaerens intellectum*. Having explicitly rejected Eucharistic realism (at p. 31) Torrance recognizes that there must be found within the order that is created in Christ a free event which grounds this free order of intelligibility (at p. 79)—but having banished sacramental (non-empirical) realism from his consideration, he can provide no ground which does not, *qua* empirical and therefore time-bound, ineluctably vanish into the past, posing

then the dilemma he would resolve: either the principle is ideal, which cannot serve his purpose, or it is historical, and because he has not seen that history is a theological category, the event as historical must be turned over, not to free appropriation by faith, but to the historical academy in the manner of Lonergan's surrender of the historical tradition of the Church to "philology," or the event is one of a purely private subjectivity, and again cannot serve his purpose, for the faith's *quaerens intellectum* is public, because ecclesial. Torrance's insight into the problem of the free historicity of the epistemology of the physical sciences and of theology is exact as well as brilliantly set out and illustrated, but without the Eucharistic immanence of the New Covenant no solution to the dilemma set by historical inquiry, whether scientific or theological, is possible.<sup>16</sup>

With this comment we may come to an end. The propositions before you are simple enough, and sufficiently developed for their discussion:

(1) The experimental method of the sciences requires a free historical objectivity.

(2) There is no free, intelligible, objective order in history other than that which is covenantal and Eucharistic.

The consequence of these propositions is also simple:

(3) The objectivity of the experimental criteriology inherent in the scientific method, insofar as experimental and therefore historical, is sacramental and radically is Eucharistic.

(4) In sum, the world of experimental science is open to our inquiry only because it is objectively holy.

#### ENDNOTES

11. In many of his more recent books and articles, Stanley Jaki has pointed to this scientific hubris, which

presumes an ability to construct a universe, or an infinity of universes, on grounds which evoke a passage from FitzGerald's *Rubaiyat*.

*And Fear not lest Existence closing  
your*

*Account and mine should know the  
like no more;*

*The eternal Saki from that Bowl  
has poured*

*Millions of Bubbles like us, and  
will pour.*

The *Rubaiyat* of Omar Kyayyam. Translated into English by Edward FitzGerald. A complete reprint of the First Edition and the combined Third, Fourth and Fifth Editions, with an Appendix containing FitzGerald's prefaces and Notes. Edited with an Introduction by Louis Untermeyer (New York: Random House, 1947) at 79.

12. H. U. von Balthasar, Clerical Styles, 329, citing Bonaventure's observation (Hexaameron 1, 12-13 (V 331ab): "Christologus verus metaphysicus".

13. A sacrament is a work of the risen Christ, in which the salvation effected by his One Sacrifice is mediated to those for whom he died by a sign whose efficacy does not depend upon men but upon him. The central sacrament is the Eucharist; the others (e.g., baptism) are directed to it as aspects of the Eucharistic worship of the risen Lord.

14. This theme is especially the subject of Hans Urs von Balthasar's work, *The God Question and Modern Man*; trans. Hilda Graef; foreword by John Macquarrie (New York: Seabury Press, 1967).

15. Thomas F. Torrance, *The Christian Frame of Mind: Reason, Order and Openness in Theology and Natural Science* (Colorado Springs: Helmers and Howard, 1989).

16. Covenantal Theology II (Lanham, MD: University Press of America, 1991), at 142.