



BULLETIN

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Happy New Year!

We enter into the 28th year of our corporate existence amid the dire warnings of the "mournful pundits" of a cultural malaise. The world is changing before our eyes (it always does) and our elites don't quite know what to make of it. Yet, change is the normal state of existence for a Christian. Our Lord is the Lord of history; why should we be weighed down by worries about the future?

When we hear of wars or rumors of wars, when we get weather like none we can remember, when there are earthquakes and plagues, we should remember that we were told that these things must happen, but it is not yet the end.

We cannot allow ourselves to be anachronistic, that is, to expect that our forbearers knew as much about things as we do. Our tendency is simply to think that they were malicious, that they didn't care about the environment, for instance, in the interest of easier and higher profits. But we might ask ourselves whether we would know what we know without their having been what they were. Could we know what we know without them? It's easy enough to turn to other peoples or past cultures and say that they recognized the true way to live in this world and we have forgotten it in our pursuit of domination. But if they had to face the issues we do (like burgeoning population) what would they have done? A population of a few hundred million has options that one of several billion does not.

We talk about the harmony of all beings with each other as if we had invented the notion. Yet the harmony of all created beings with each other and with God was a recurrent patristic theme. We talk about our treatment of other species as if we were the first to recognize that there are limits on our ability to manipulate them. Basil of Caesarea could say 1600 years ago: "Moreover, you will find that the world was not devised at random or to no purpose, but to contribute to some useful end and to the great advantage of all beings. . . ." As we advance, let us recognize the contribution of both those who went before us (in all fields and efforts) and the profligate God who has bestowed on us such riches. It is our task to take the gifts He has given us and turn this planet into a world that sings His praises. To Him be praise and glory!

Robert Brungs, S.J.

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ANNOUNCEMENTS

1 We are now in the process of editing the transcripts from the October, 1995 workshop on *Population Issues: Cairo, Copenhagen, Beijing*. You should be receiving the proceedings in late March (for our overseas members — April, 1996). Len Buckley, Foreman of Designers, at the Bureau of Engraving & Printing did his usual magic for the cover design, capturing in art the theme of the workshop. He also designed a number of other covers, among them, *The Vineyard: Scientists in the Church; Some Christian and Jewish Perspectives on the Creation; The Human Genome Project* and others.

2. Plans are in progress to go "on line" as soon as we are "hooked up" through St. Louis University. We've been looking at the possibilities for months and when funding became available we decided to make our way onto the information highway. We will keep you up to date as we progress. We are somewhat at the mercy of others, having to wait until the hubs are in place and we are finally connected to the Internet and then World Wide Web. We will be designing a home page for ITEST — look for us soon.

3. We mention again that membership dues will be \$45.00 for the calendar year starting January 1, 1996. Student dues, however, will remain at the current rate of \$20.00 per year. Increased costs for paper products, inks and postage have forced us to increase the dues. While first class postage has risen only 10%, rates for books, printed matter and bulk mailing has gone up 30-40%. In order to maintain our standard of high professional quality in our publications, it was necessary to assess this modest increase. Those on fixed income may ignore this increase, if they feel it is necessary.

4. This issue of the Bulletin is devoted to responses to Fr. Brungs' letter on membership. We would like to hear your reactions or responses to the topics covered in this issue. Thus far we have received some good constructive suggestions for increasing membership, attracting young scientists, fund-raising and other projects to build up our organization. If you have any "bright ideas", please let us know either by calling us, writing or (in the future - corresponding by e-mail). We'd love to hear from you.

ITEST WORKSHOP ENVIRONMENTAL ETHOS

MARCH 15-17, 1996

Fordyce House – St. Louis, MO

It is obvious that there are significant issues involving human use of resources and of our relationship to creation. The philosophical/theological rationales for pivotal environmental involvement and action may be easily lost in the welter of claims/counterclaims, real issues/pseudo-issues, scientific data/lack of scientific data, propaganda, regulation, sloganeering and hidden agenda of various kinds.

How are Christians to view this situation? What are the facts, as best we can make them out? Are the more highly publicized global issues (global warming, ozone depletion, population, food supplies, for example) scientifically proved facts or a product of media hype? What approaches toward solution have been advanced? Can Christians, believers in God-made-man, embrace them? Is there a specific Christian approach? If so, what is it? Issues like these are open to discussion at this Workshop.

ESSAYISTS

Prof. Gary Comstock
Bioethics Program/Dept of Philosophy
Iowa State University
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Dr. Albert Fritsch, SJ
Science in the Public Interest — Appalachia
Livingston, Kentucky

Mr. Walter E. Grazer
Manager: Environmental Justice Program

Social Development/Peace – Catholic Conference
Washington, DC

Mr. John Kinney
Environmental Engineering Consultant
Ann Arbor, Michigan

Prof. Paul Lutz
Professor of Biology
University of North Carolina – Greensboro
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COST: \$180.00 ITEST Members; \$220.00, non-members; \$125.00 students. For further information, contact Sr. Marianne Postiglione, RSM, 3601 Lindell Blvd., St. Louis, Missouri 63108.

MEMBERSHIP SURVEY

During the early fall, the ITEST Director contacted many members for their opinions and suggestions on future ITEST projects and recruiting new members. We are reprinting here excerpts from the responses to that letter.

Sister Joan Acker, HM
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An idea (about recruiting for faith/science effort) which strikes me immediately involves distributing ITEST literature at workshops for science or religion teachers. In December I will conduct such a workshop with another of our master teachers, Sr. Helen Jean Novy, HM., for both Elementary and Secondary Teachers of Science and Religion of the Cleveland Diocese. I estimate 50-75 teachers will be present; they get certification credits if they attend. Certification encourages many to attend.

Another idea involves sending ITEST literature to speakers who will lecture on science/religion. They can hand out ITEST literature to those present. Certainly, magazines like *Zygon* and others list speakers or symposia devoted to science/religion subjects. I am slated to give a discovery-day at our Villa Maria Community Center on November 18th, regarding the science/religion dialogue. The title for that day is: *What Would a New Aquinas Say?*. At that lecture I can distribute ITEST literature. I have been busy working on material for that day; it has been exciting to put my thoughts together. They cover 16 typed pages of material plus handouts.

I wonder if my two-part essay on development of doctrine could be published. This theme is not too popular with many of our hierarchy, nor do they feel comfortable with scientific issues. Teaching in our diocesan seminary for 11 years was an eye-opener; science is a desert for priests and seminarians. Maybe brochures could go to U. S. seminary Philosophates and Theologates. Would they heed the challenge? How about Bishops' meetings?

Father Ernest Spittler, SJ and I could hand out some brochures next semester to our *Issues in Science and Religion* class at John Carroll. Perhaps other professors in ITEST could do the same. (See Dr. Thomas Sheahan's remarks in this issue). Philosophers and theologians as well as scientists could and should be interested. This is a hot subject today and much in need of solid correct thinking. When I see the hype given to such books as Tipler's *The Physics of Immortality*, I get sick.

We have so far received at least a half dozen papers more than those printed here. They will be published in the Spring, 1996 issue of the *ITEST Bulletin* along with any reactions on these articles we receive from the membership.

Eugene E. Bleck, MD
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I am responding to your letter in which you ask for ideas of engaging and gaining new and younger scientists and theologians as members for ITEST. After attending a Colloquium at the Gregorian University Consortium in Rome in October, it's clear that ITEST has kept its light under the proverbial bushel basket. In one of the discussions on the subject of science and theology, I mentioned that ITEST is doing this. After the meeting, a woman participant asked me for ITEST's address.

There are two ways, neither exclusive of the other, to interest the scientific and theological community in the objectives of ITEST: (1) Publication about ITEST in at least some of the leading Catholic intellectual journals such as *America* and *Crisis*. A good way to begin would be to convince the editor of *America* to publish an article by Father Brungs on the "Human Genome Project" answering the criticisms of the fundamentalist right. I would recommend submitting an article on the same topic to *Scientific American* as well; (2) Organize seminars at Universities in various metropolitan areas.

For example, the theology school in Berkeley and the University of San Francisco could act as hosts and invite scientific scholars from U.C. Berkeley, Stanford and Santa Clara. Even Stanford, through the school of religion, might be interested in acting as the host institution. The Newman club at Stanford and U.C. Berkeley might be able to identify scientists of faith or those searching for it. Boston would be another good site in garnering participants. Boston College should be interested in acting as host.

One-day seminars should be sufficient. A charge could be made for lunch and coffee breaks. The host institution might be willing to provide the space without charge. Press releases should be prepared. The title something like the "Morality of Genetic Engineering" might attract attention.

Issues of interest might be those bearing on human reproduction, i.e., *in vitro* fertilization, surrogate mothers and/or fathers and its moral and legal implications. Another issue is allocating economic resources to science to develop weapons. Is there a sense of proportion? Moral theology and the termination of life of the assumed hopelessly ill seems to need more exposition.

Although the above undoubtedly have been discussed and reviewed in scholarly journals and circles, the topics

should be more in the public arena. In this respect, I believe ITEST has a large and responsible role.

Why couldn't the Gregorian University have a seminar and invite the scientists and theologians from Europe? They seem to be well set-up for this sort of conference. Father Joseph Pittau, S.J., *Rectore Magnifico*, is a very approachable man and might be persuaded.

Br. Lawrence Bradford, OSB
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I wish I could offer some magic formula about recruiting younger Christians for the faith/science mission — especially in secular institutions. Although we have a large group of committed young people among our science majors at Benedictine, especially in biology, I find that few have thought much about faith/science issues. Our biology majors do not balk at the prospect of taking philosophy and religious studies courses. As a matter of fact, they tend to do better in them than most other students.

I hope that within the next two years I will be able to start an occasional "seminar-type" course or discussion group with interested students or faculty or both on science and religion issues. This could encompass both broad and narrow issues. Besides the more theoretical science and theology issues, moral and ethical issues could be discussed. A former mentor of mine on the Lawrence (Kansas University) campus has developed a "freshman tutorial" which he conducts occasionally with honors students at Kansas University. His topic is fraud in science. He comes from no religious perspective whatever, but I'm sure I could adapt what he has done to the context of our school in Atchison and I have no doubt that he would be willing to share the materials he has developed.

Dr. Duane A. Burchick, Sr.
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I come at this issue as a father of five, three of whom are in college. My children bring home stories of their challenges, and we share responses and offer recommendations on how to proceed. It helps them just to know that folks such as ITEST are out there.

ITEST FUTURE

ITEST is a Roman Catholic based, ecumenical associ-

ation of scientists, engineers and theologians dedicated to enhance the dialogue between the natural sciences and theology. Thus, ITEST crosses onto the common ground held among religions. To step onto such ground requires intellectuals to have formed a secure foundation in their own fully reasoned faith. Such "full reasoning" is a gradual process that is not usually complete by the end of our collegiate years. ITEST is thus, by design, targeted toward older members of the science community. To attract such people requires them to be motivated at first by a specific concern; they must be initially primed by the Spirit. I would guess that the frequency of scientists, engineers and theologians who are both mature in faith and specifically primed is rare. Thus the recruitment search must be very broad. We must advertise! If our desired level of ecumenism is to be broad, we need to advertise in general professional magazines. We should not be afraid to announce in the secular community to find the appropriate few.

The attempt at recruiting younger members is limited by the requirement of being well along in spiritual maturity. Moreover, an appeal to younger members must be framed in the wider context of what is happening on our campuses. Knowing that the campus years are so formative, a collective attempt is ongoing to strip our children of their faith and to employ them in preventing religion from having any meaningful impact upon society. Specifically, Catholicism is presented at best as a superstition and at worst as a oppressive system of foreign influence that must be purged from academic circles. Thus, ITEST may appear to be limited in its ability to focus on issues that make an immediate and significant impact on younger Catholic lives. Their battles require manning the ramparts of an uncompromising faith.

Our children are faced with the big lie that there is a fundamental incompatibility between science and faith, and that logical people do not indulge in religion. ITEST dialogues reveal the lie to be just that. Yet our children do not need the suspension of judgement that must characterize the search revealed in our dialogues. We know that we do not fully understand reality, and there is much we have yet to sort out and discover. On the other hand, our children need to know the best integration of information that we can provide at this point in time.

Can ITEST assist college students in their ongoing struggles? The series of lectures sounds like a good vehicle to perhaps guide ministering to college students. We should find ways to support ministries on campuses, and report on such activities. We need to make direct contacts, open channels and assign existing members to help campus ministers. If at all possible, we need to supply lecture materials along with lecturers and counselors for one-on-one assistance. We should report in the *ITEST Bulletin* on issues faced, actions taken, and

successful approaches.

In their struggles our children may discover that their natural allies are those of closely related faiths: Orthodox, Protestants, Jews and Moslems. Each group brings a different strength and a different character to the struggle. Thus an ambivalence is established. They must hold a strong faith, that of martyrs and crusaders, while maintaining a respect for potentially allied faiths. Cultivating this alliance seems to be one of the mission elements of ITEST. I greatly appreciate the fact that the membership of ITEST does not gloss over our differences, while our dialogues reveal a consistent chivalric courtesy.

Dr. James J. Donovan
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I welcome your offer to submit ideas for the future of ITEST and ways to recruit younger members. I presume that I would be considered a "younger" member. Having just turned 42, I still find myself classified as a "young adult" in the church. Each passing year, when I attend a meeting of lay organizations, people seek ways to recruit younger members. I always ask for a clarification of whom they are looking for, and the answer keeps changing. When I was 32, a young adult in the church was "under 35." When I was 38, one definition given to me was "20's or 30's". This week, I saw a reference to Catholic young adults "age 21 to 45". Though I lack any but anecdotal data, I suspect that I rank in the youngest 10% of ITEST members.

I also know why my age cohort refuses to participate in most official church activities. I have many Catholic friends my own age — I know only a few from church. Some of them attend non-Catholic churches, yet retain a view of themselves as Catholic. One dear friend refers to himself as a "Catholic in Exile". Another describes her religious affiliation as "a Catholic who attends a Mennonite church." My peers retain a deep spirituality, and a strong sense of Catholic character. They reject the clerical-centered nature of the church bureaucracy and most of its organizations.

Even ITEST is not free of this disease of clericalism. Science and technology carry a lay charisma. They are natural works for the laity. Nonetheless, to quote your own letter, ITEST from the beginning has been dominated by the "many priests and nuns [who] earned their doctorates in science." Now, *finally*, you state that ITEST is realizing that this work is the task of the laity. (Why is the word laity placed in quotes in your letter? It is as offensive as if I referred to sacramental ministry as

belonging to "clergy"!)

In my comments on clericalism, I group clergy and religious. I know that religious men and women are not clergy. Canon law suggests religious as lay, and tradition defines three vocations, lay, religious and clergy. The reason I make that grouping is two-fold: First, in the eyes of most laity, priests and nuns both constitute privileged classes within the church, and are both implicitly collaborating in preserving the structures that yield those privileges. The second reason is canonical: religious are not ordained, but they are canonically recognized and have specific legal standing in canon law. They are thus part of the "clerical system" that the laity of my generation view skeptically.

How, then can you reach these skeptical, young laypersons? I will here outline two aspects of the problem, and approaches to find solutions respectively. The first problem is beyond the immediate scope of ITEST, but nonetheless negatively impacts it. The church needs to eliminate the privileges of the clergy and religious as separate classes. This means giving the laity true standing, decision making, and authority in the church. A start of this would be to move toward democratization of the churches. . . . After all, administration is a secular charism, appropriate to the laity, while sacrament and liturgy are religious charisms, appropriate to the clergy and religious. The evolution in the direction of a free and empowered church is not directly within ITEST's circle of influence, but each ITEST member can support such movement in their own life, parish, diocese or community. This will yield a long-term benefit to ITEST.

The second problem is central to ITEST, and fully rectifiable by it. It also represents my single largest disappointment with ITEST. I came to ITEST as a scientist and involved Catholic seeking a way to unify the two aspects of my life. I have been disappointed because ITEST only speaks in one direction. ITEST is not "Theology encountering science and technology." It is "theology talking to science and technology." ITEST seeks to inform the scientific issues with theological wisdom and methods. It does not seem to act in the other direction — informing theology with scientific wisdom and methods. Our Catholic theology is still bound by a straight jacket of Aristotelian and Thomistic philosophy. Science became adult when it left behind those old, deductive philosophies and took on newer, inductive approaches. ITEST's offices appropriately reside in Missouri, the Show-Me State. Science grew up when it took a "show me" attitude and abandoned the "because I said so" approach of the schoolmen of the day. Since that day, science has blossomed far beyond what Galileo or Francis Bacon could imagine, while theology, still saddled with the schoolmen's legacy, has declined. I wanted as a scientist to speak to theology. I wanted an encounter between theology and science. A

two-way encounter. Instead, ITEST limits itself to one direction: theology analyzing, judging and speaking to science and technology. This agenda of ITEST was very natural to the priests and nuns that you refer to. Their experience made them religious first and scientist second. Within my Catholic faith, I am a scientist first and religious (in the vowed sense) not at all. I wish to speak and be heard. I seek the clerical system — clergy, religious, theologian — to listen to me as well as speak. If you want young scientists in ITEST, you need to attract laypeople. And laypeople are tired of being treated like children whose role is to be seen and not heard. If you want me and my cohort, you need to listen.

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Scientists & the Reformulation of the Gospel Message

I would like to bring to the fore one possible mission of the committed Christian scientist and review very briefly a statement which, I feel, could be a help in the discharge of the duties of his/her mission. A question to be answered may be the following: As a committed Christian scientist, what is my contribution to the building up of the Heavenly Kingdom?

Obviously, many answers can be given in accordance with the individual's inspiration of the Spirit. One of the objectively more important, maybe the most important, is the following: "To contribute to the reformulation of the kerygma or message of the Gospel, in agreement with the cultural terms, language and categories of today." Therefore, I note some considerations that support this answer, though they should be taken more as a quickly written essay than a proposal.

a) It is a fact that in the Western cultural world not only the young even in Christian families, but also a large part of the population below forty years of age do not listen to the present preaching of the Gospel of Jesus Christ. They are not interested in what they hear; they hardly understand it; the reason for this is the change of the epoch we are living in. The language with which the message is proclaimed is overloaded with references to the values of modernity, even of earlier cultures, and a large part of the population only responds to the post-modern language, which is equally apt if not better than the modern to communicate the evangelical message. Hence, the need of a reformulation structured in harmony with the terms and values of today.

b) This reformulation is important; it affects all preach-

ing and has a kind of priority for future generations.

c) Science and technique shape the most important part of the differential element that makes present culture grow. Hence the reformulation of the evangelical message, which in principle appeals to all intellectual Christians, appeals very especially to all committed Christian scientists.

d) There is no doubt that to reformulate in present terms and values, for instance, a synoptic gospel or even a lection or message, supposes dedication and expertise, and probably the cooperation of exegetes and theologians. This is what the evangelists did, guided by divine inspiration, taking into account the problems and cultures of the communities for which they wrote. In the first place, it supposes a profound love for Jesus Christ, for those for whom they wrote and for the whole human race. The foundation of the reformulation must motivate Christian religious experiences among the receivers; since faith is preserved and makes its way now from generation to generation thanks to the religious experiences which through the mass media and conversation are awakened among us and which we awaken in others.

I want to comment briefly on a sentence which refers to the university professor in general: "From the pulpit to the lecture room platform there must be continuity." That is to say, the apostolic action which a committed Christian university professor makes from the platform of his/her lecture room belongs to same genre as that of the preacher from the pulpit of his church. One can pass from one to the other without breach of continuity.

Undoubtedly, numerous differences are perceptible even at a superficial glance; some of them are significant: for instance, there is a difference between those who explain the Word and those who listen to it, between the ordained or non-ordained minister, between church and lecture room, etc. Yet, in all of them one can perceive a kind of parallelism. However, it seems to me that what decisively justifies the sentence is the coincidence of the two highest values of both types of communication, i.e., the Spirit under which the speaker imparts the word and the spiritual fruit of those who receive it.

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As you know, my contributions to ITEST have been on the strategic side. Being consistent, I am offering a proposal that I hope will lead to the heart of your request, a concern that I share.

"If it is important, let the young decide. They will have to live with their decisions." So said Saint Benedict in his rule.

Since ITEST is a faith-based apostolate with multiple religious, scientific and secular objectives, then students of science and young scientists might be asked to decide. The easy part is to do a questionnaire. Lists from the American Catholic Colleges and Universities (ACCU), Catholic Campus Ministry Association (CCMA), numerous other associations, or from the higher education directory directed to grad/undergrad departments faculty and students is a fairly routine approach.

What is not easy is the instrument — the infamous questionnaire! It has to be focused, clear, short with room for comment. I prefer the Likert scale: strongly agree etc., to strongly disagree. So back to Benedict. Recruit a small diverse group of younger scientists PhD received since 1990 — and spend a weekend at Fordyce House. No dinner or cocktails on Sunday until there is a "perfect" questionnaire. The wisdom of seasoned ITEST members should not be ignored nor should it drive the questionnaire. Stick with Benedict.

Devise a distribution strategy. Send the questionnaire to CCMA member institutions and ask for comprehensive or random distribution to science faculty and students (seniors and PhD candidates) and, of course, students active in Campus Ministry. The questionnaire should be a self-mailer four page two-fold format. Pay the return postage? Respondents should provide name and address and academic information. The results should be published in the *ITEST Bulletin* and sent to all respondents with an invitation to join. Introduce a new student rate of \$10.00 for undergraduates and PhD candidates. If this works, ITEST will gain new members and an agenda and strategy for the next 5-10 years.

I am active in several Fairfield University projects and have access to undergrad science students. I will be glad to comment, edit (test on undergrads there) if you wish.

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ITEST Recruitment Problems: Some Observations

Despite considerable thought about the necessity of obtaining increasing ITEST memberships, I do not have a foolproof solution for the problem. Several suggestions come to mind and will be discussed below. I will add a comment based on a unique perspective — as a Tour Speaker for the American Chemical Society (ACS).

Suggested Sources of Potential New Members

ITEST draws from a small base of membership which is severely limited to that segment of the population which is trained in the sciences and also is dedicated strongly to religious principles. It seems likely that the most productive search for new members would begin with a group known to be dedicated to religion. Then we can sift through them to find those trained in one of the sciences. Two groups among lay Catholics come to mind, i.e., the deaconate and Eucharistic ministers. There is no national directory of permanent deacons and, presumably, there would be no such directory of Eucharistic ministers. In the Washington, D.C. Archdiocese, I know of at least two deacons with doctorates in science; one is so busy with the pro-life movement that he would not have any time available for ITEST. The location of the other is unknown to me at the moment but I am sure that I could locate him. How to make a meaningful search through the Eucharistic ministers is something I have not explored.

For the ITEST staff to follow up on either of these two possibilities would be prohibitively costly in terms of time and expense. A more realistic suggestion would be that, in a given metropolitan area, several current ITEST members should meet and draw up a plan for contacting the most likely potential new members.

This does not address the possibility, which is obviously important, of priests, sisters and brothers as members. I have no suggestions right now on this score.

An Observation Based on Speaking Tours

I have been a member of the American Chemical Society for more than 50 years and, at one time, was very active in a local section. For the past several years I have been a member of the Tour Speakers Bureau of the ACS and in that capacity have made week-long tours through five U.S. states. In 1996 I will visit two more, Indiana and Ohio. Local sections of the ACS are having problems with attendance. Most monthly meetings consist of a social hour followed by a dinner and the lecturer's presentation. I would guess that attendance at the monthly meetings over the past 30 years or so has probably been rather constant, despite an increase of 40% in national membership. I have no data to support this but I believe that it is so.

Also there has been a marked change in the types of topics discussed by ACS speakers. The tendency is definitely toward entertainment rather than hard science. I offer a choice of two topics: *Serendipity, the Ultimate Research Tool* and *The Environment, Public Apathy, and Chemistry*. The more often requested is the one on serendipity. Most of the 200+ tourspeakers of the ACS find this. It is infrequent that a highly technical subject

is covered. I am quite certain that the biggest draw among current Tour Speakers is a man who presents a series of spectacular laboratory demonstrations. A lesson to be drawn from this is that entertainment value is the determinant for attendance at a local ACS meeting.

Another impression I have gained is that as metropolitan areas increase in size, meetings are held at various locations rather than at a constant site. This achieves the objective of making it easier for those living nearby to attend a meeting; it also has the undesirable effect of discouraging attendance by those living at a greater distance. There are notable exceptions to this; in my latest tour some people came 60 miles (in one case two men came 100 miles) to attend the meeting. This was not, I am certain, to hear me as the speaker but, rather, an instance of the "only wheel in town" syndrome.

Whether there is any relevance of attendance at ACS meetings to an interest in ITEST is debatable. My impression is that even scientific types today are responding more to the entertainment mode than the intellectual mode. With that in mind, the fact that ITEST membership has been constant is to its credit.

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As a campus minister (North Carolina State U), I agree that the campus is a fertile ground for developing an interest in and an appreciation for the respective roles that science and religion should play in our lives. All too often, I find students with Catholic backgrounds, including Catholic schooling, who believe that the Church is against the teaching of Evolution and anything nuclear. Their sources are often teachers, priests, nuns, even an occasional bishop. Anti-nuclear literature at the back of church or a call to demonstrate against a low-level nuclear waste facility are not positive messages.

Besides campus groups, I would target principals of elementary and high schools, science teachers and colleagues at discipline-oriented meetings. Take brochures to meetings and place them on the always available tables. Many years ago I was approached by an ITEST member (biologist) at a meeting where I (physicist) had given a talk and he told me about ITEST. Even though I make it a point to mention ITEST to colleagues who share similar interests, I have never met an ITEST member at any other meeting! That was probably 1978 and I have not seen Robert Doyle since, but I am pleased that he mentioned ITEST to me. Principals and science teachers can invite speakers to their schools. Make up a list of speakers willing to visit schools.

Maybe we can encourage solid science teaching instead of the pseudo-environmentalism that permeates these classes now. There always seems to be time for the "scare-of-the-month" in the classroom, but not enough for what a few simple calculations or a little science might show. Perhaps just letting teachers know that the problems with the environment are natural, but highly technical and not suitable for elementary students, might help. Celebrating Earth Day in any school is a promotion of paganism. Why not offer alternatives? Even *Renewing the Face of the Earth* is peppered throughout with pseudo-science and misinformation, much of which has been supplied by the Union of Concerned Scientists. Just letting readers know that the UCS does not enjoy a good reputation among scientists (slightly higher than Ralph Nader) might make them more cautious. Perhaps we could supply alternative reading lists or at least point out where material is misleading. Stating that the U.S. uses large amounts of oil, for example, without pointing out that we grow food with that oil to feed the hungry around the world, is unconscionable. Our science aids us in carrying out our duty as Christians.

Just letting teachers know that there is a group that recognizes that religion and science are not "at war" would in itself be helpful. Perhaps we might get a mailing list of "associates" who get commentaries on, or copies of, articles of interest that could provide food for thought in the classroom or discussion groups. Maybe put together Great-Books-like readers on topics that bring science and religion together?

Dr. Valerie Miké
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Your letter asking for suggestions about how to involve young people in the faith/science enterprise poses quite a challenge. I have been thinking about it for a while, but have not come up with anything formal to contribute for publication.

I agree with everything you say; the question is how? There are really two classes of individuals in the picture: "consumers" and "providers." Ideally, with time, some of the former will develop into the latter. Young people choosing science as a career would at first be seekers and thus consumers, if their interest extends also in this direction. In that case, providing information (organizations, programs, literature) would be the function of campus ministry. This would apply to students as well as recent graduates on the faculty. There is an important factor, though, that must be considered for the latter, as well as for young scientists working elsewhere.

Building a scientific career, especially in today's extremely precarious fiscal climate, probably consumes the creative energies of most young people on this path. They may attend church or have let it slide, may consider themselves believers or have become agnostic, but serious intellectual involvement in this area is probably not a realistic expectation at this stage, precisely because of the unrelenting pressure of professional obligations. Their philosophical and theological preparation would likely be minimal. This does not preclude at least some participation in programs like ITEST, if there is interest and the person is aware of it. In academia this points clearly to the crucial importance of campus ministry.

For a lay person to become a "provider" in some sense presupposes that he/she has something meaningful to say on the subject. This would require mature insight into his/her own field of science and a fairly good grasp of theological issues. Even with interest and strong motivation, this requires time, generally a long time.

This brings us back to the role of religious in the Church. Granted, the numbers are small. If we are looking for young people well trained in science and theology, with the perceived mission of evangelization, we should not overlook trying to identify the new generation getting doctorates in science who are members of religious orders — Jesuits, Benedictines, Dominicans, Franciscans, etc., in men's and women's congregations.

You probably know a lot more about Steubenville than I do, but I saw some of their programs recently on EWTN cable network. They have several seminar series, given by young faculty members, and I heard the president (Father Scanlan) say that they cannot put up dormitories fast enough, the demand for admission is so great. I have no idea whether they are into faith/science, but some of their young faculty look impressive, and the university is certainly part of the Franciscan picture.

Anyway, if nothing else, a list of these young science PhDs in religious life would be a valuable resource, and it should not be that hard to compile. Wouldn't the provincials' offices be able to supply you with the Jesuits in this category? But perhaps you have done this already.

Mother Teresa, our current megastar (she is on *The New York Times* bestseller list; an ad for a new anthology of wisdom lists her name second, right after Einstein!), has a saying I first found amusing: "Please give God permission to be original." I'm not sure how it relates to our problems, but I keep thinking about it.

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I cannot decline a request to state my ideas for recruiting young members for ITEST. But I feel obliged to underline some exacting constraints for completing the task: I am a European and not an American, and, above all, I am an old man! Both constraints may be sources of cultural differences preventing me from making appropriate reflections. Nevertheless, since we all belong to the so-called Western culture, I shall mention recent experiences collected on the eastern side of the Atlantic, hoping that they may also be relevant in the States.

To attract younger people into organizations like ITEST, it is of prime importance to show that the matters being debated are real, present-day questions. But people do not always see the relation between science and faith in that light. Quite frequently, one hears that the old conflicts belong to the past and that there are no more problems since the scientific and the theological spheres are now perfectly distinguished. The Church has accepted the scientific discoveries regarding the cosmos (I exclude the "creationists") and the old scientism aimed at eliminating religion is dead.

This is true in theory. But experience shows that the practice does not always conform to the theory. In particular, scientism is more altered than it is dead. It has changed a great deal in this century, but its residues are still quite alive in our culture, especially under the two following forms or attitudes (also shared by a certain number of Christian scientists):

1. Science is granted a monopoly for the exercise of reason.
2. In the wake of this monopoly, it is science which determines what is or is not credible in matters of faith.

Referring to the first point, I recall reading in an issue of the *ITEST Bulletin* about ten years ago: "It is implicit in American culture that science provides the only valid way of knowing." Isn't this equivalent to granting a monopoly to scientific rationality? If true, that is disastrous for faith, since faith, which must be the free response of man to a gift of God, cannot rest on the constraining and autonomous demonstration of a theorem of geometry (the paradigm of the scientific rationality). If science is the only valid way to knowledge, fideism is the only path left open for the believer! This is a disaster in my view, contrary to what the first epistle of St Peter asks, namely, to be able to give an account of our hope (1 Pet.3:15). Faith must not only be a free response to a gift, it must also be justified.

We have here a classical and difficult problem whose best solution (given by the French Jesuit Pierre Rousselot in 1910) seems largely forgotten. Translated in our times, it first requires the restoration of the distinction between the deductive "rational" and the inductive "reasonable" (which may be compared to the one established by Kant between "pure reason" and "practical reason") and then the restoration of a mode of knowledge belonging to the "reasonable," namely, what may be called "knowledge by (or through) sign."

I like to define a sign as a fact, or an event, bearing a meaning. To know by sign is to discover the meaning embodied in a fact (or an event) which is, consequently not neutral. Such a discovery is never compelling: a sign is something proposed, never imposed. These are essential features for the Christian faith and "knowledge by sign" is of paramount importance for Christianity — a religion based on the conviction that God intervenes in history. And He intervenes through a series of meaningful events building up a "holy history" in which open-minded people perceive not only that God exists but that His actions are guided by Love.

Knowledge by sign allows us to harmonize in faith the gratuitous gift of God and the play of human faculties, free will and motivated fidelity. As I have already pointed out, the non-constraining character of this knowledge respects our liberty, while divine grace illuminates our reason which in turn perceives the meaning of the sign. The best analogy therefore is provided by vision: to see demands open eyes (a free action) and an external source of light. Then, in the full sense of the word, one sees! (Here we are at the core of the study of Rousselot, significantly entitled *Les Yeux de la Foi*).

Finally, a sign as defined above is a mediator between the empirical sphere (the facts) and the sphere of the sense. This is very important in our times as facts are valorized while the meaning (especially the ultimate meaning) is so frequently lost. The loss of the ultimate meaning is closely linked with the loss of the very sense of transcendence. But there are at least two ways leading to the loss of this sense. One is by denial: an atheist negates the transcendence or may lean to pantheism which is a position fully rejected by Christianity: the universe is not God but His Creation!

A second way of losing a sense of transcendence brings us back to the second residue of scientism mentioned above; it is this way which is mainly to be noted for our present purpose. For (alas!) there are currently quite a number of examples of such a deviation.

To admit that science should determine what is or not credible in matters of faith is a position which, in my view, denotes a deep cultural lack of balance between the religious and profane spheres. Such a lack of

balance results often from the extreme specialization which is now necessary for dealing with scientific topics. A great effort is required for raising religious knowledge to a level in sufficient harmony with the profane one. Too often, religious knowledge is restricted to what was learned in the catechism while scientific knowledge has reached a summit. This cultural situation may explain many of the deviations and even ruptures we observe.

Nevertheless, there are, I am sure, quite a number of young scientists who are interested in religious matters but who need guidance. Organizations like ITEST should provide this guidance. But how can we attract these interested people? That is, indeed, a matter for discussion. Perhaps, distributing leaflets in the Universities with some well-chosen excerpts, sentences or warnings may serve to *initiate* questioning. These leaflets should have as a guideline a correct adaptation of the Christian message to the culture of our times, respecting in particular the sense of transcendence. One might show, for instance, that reason is not restricted to scientific rationality; that there are meaningful signs pointing to a transcendent and loving source; they might point out that a willingness to subdue our religious creed to what is compatible with scientific laws is exactly a reversal of the famous Galileo affair: in this affair, theology was governing science while, presently, some refer to science to govern theology! In opposition to such an attitude, a lesson has to be drawn from the behaviour of Christ, namely, that in appropriate circumstances, Love has priority over (a Judaic or a physical) law. We should recall the thought-provoking words of St. Paul which are so relevant to our time: "So much wiser than men is God's foolishness; so much stronger than men is God's weakness" (1 Cor 1:25). The Cross proves that God's Love is such as to disconcert a human closed rationality. One then may subscribe to the wonderful definition of faith proposed by Simone Weil, a Jewish but converted French woman and a philosopher: "Faith is the experience in which the intelligence is enlightened by Love."

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You asked for some thoughts on attracting new members to ITEST, especially younger members. At recent meetings I was struck by the observation that ITEST is very much a St. Louis based group. Even the change in the membership of the Board seems to have been done because proximity to St. Louis is the overwhelming aspect of qualification for the Board. I think that ITEST must face the fact that, as long as this is the practice, it can never really be national, international or universal

in its appeal. It can also never be attractive to people outside the basic age group of the St. Louis 'cadre.'

These realities are seen as necessities forced on the group by the relative poverty of those managing the organization. As long as that mind set exists, the organization will continue to suffer from its own budgetary poverty. This, even though many people on the membership list would apparently be able to pay more for involvement than is currently required. Perhaps my view is warped by my relatively wealthy experiences in industry, but I never met a college professor who hadn't been to more professional society meetings than I had. I think people make place in their lives and in their wallets for whatever is really important to them. Therefore I conclude that the Board is too timid about raising dues; this keeps ITEST in a situation in which it never seems to have the resources to expand beyond the limits of St. Louis and the mindset of the "old guard." It means that students and young faculty cannot be given reduced dues because the group can't afford it. Are there members under 50 who have the dynamism of Monsignor Martin (essayist at the Workshop on Population Issues)? Wouldn't it be nice to have them on the Board even if ITEST had to defray some of their travel costs to attend Board meetings? Wouldn't they allow you to attract more members and some external financing?

ITEST has gotten some external support in the development of its TV films. Isn't it possible to seek similar support for expansion of the group? Expansion to allow meetings to be held outside of St. Louis, to support attendance by key people who may not be essayists but could be appropriate discussants, and to support attendance by students and young faculty (scientific and theological). I'd focus the Board on fund raising more than anything else at this time. The Director is talking about a deserved and possibly essential retirement. Who will replace his personal commitment and spirit in keeping this group alive? In the few years I've been coming to ITEST I haven't seen anyone who can do that. Thus, I see that the Board's main task in the next few years is to generate the funding and the involvement of marginal members to replace his blood, sweat and enthusiasm.

If the board and ITEST can shift gears to that degree then it may be possible to do some of the things which I see as essential in attracting younger members in particular and new members in general. Those things include the following:

1. Presentations at selected national professional society meetings directed toward increasing membership in ITEST. Meetings of AAAS, some of the life sciences organizations, the American Society of Engineering Education, the American Chemical Society are those that come to my mind. Organizations like the AIChE (chemical engineers) or IFT (food technologists) are too

narrowly focused on the practical to be candidates.

2. Presentations by active ITEST members at key universities where students can be brought together under the sponsorship of a campus ministry program or an honor society to listen to a review of ITEST work, to see one or more of the films and to discuss the need for ITEST in their own lives.
3. A newsletter which presents ITEST to the academic and industrial worlds as a responsible activity for any believing scientist and for those religious who believe that science is worth their while. This could be a membership benefit as well as a subscription only item which would help build membership over the years.
4. Holding ITEST meetings (the current format) at one of the major scientific meetings like AAAS.
5. Creating an ITEST Section or Division within one of those societies if their by-laws and ITEST's need for independence can accommodate one another.

There is hope that some changes can be made to reverse the slow decline of ITEST. It has to begin before the current Director ends his involvement. Otherwise it will be difficult to sustain.

Rereading this on my CRT makes me uncomfortable that I have been a bit harsh. I don't want to upset anyone. There is little doubt that we need ITEST. In fact there is little doubt in my mind that the world needs ITEST. They just don't know it and never will unless we take the risks associated with growing it.

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As secretary of the Association for Social Economics (ASE: a membership association for professional economists) since 1981, I have struggled with the problem of aging membership and of attracting new members. I've learned only a few lessons perhaps worth passing along.

First, packaging/marketing is important. For instance, Amitai Etzioni several years ago started a membership organization in roughly the same domain as ASE. He has been very successful in making himself visible in the media. For several years we have tried to do the same, to little good effect, even though I am convinced that our membership has deeper insights into social economics and the social economy than his. Is his success a matter of personal name recognition? Is there someone

in ITEST with similar public recognition as a professional who could help give ITEST better public exposure?

Keeping members is important. Magazines like *National Geographic* pursue me like the Hound of Heaven when my subscription expires. If ITEST is like ASE, members come and go. Is the follow-up on inactive members as vigorous as *National Geographic's*? Does ITEST have a reduced membership fee for retirees?

Third, cyberspace is becoming important very rapidly. ASE is only beginning to appreciate its potential. Minimally, the ITEST membership directory should include e-mail addresses. More important, does ITEST have a home page? Further, because conferences and proceedings are so expensive, conferring by and publishing over the Internet is a less expensive option. I understand there are now journals published on the Internet. Additionally, why not a bulletin board for persons on the Internet with interests/concerns in the faith/science area with ITEST specialists/experts volunteering to respond to specific questions. My hunch is that some of the techies presently surfing the net have faith/science interests.

Fourth, my experience suggests that faith/science strictly speaking doesn't sell in the world of business and commerce. But ethics does! Can/should ITEST package itself in this domain, perhaps through the Internet?

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Here are some informal thoughts in response to the September letter. I am simply noting them as issues which, one way or another, enter into the awareness of thinking persons as demanding attention at the interface between theology and our current awareness of the increasingly scientifically and technologically appropriated universe. These issues are more or less consciously present in the minds of the young as well as of older persons interested in a better rapprochement between theology and the cosmologies possible in the world.

When God created the Universe, he did not just set out in three-dimensional space the things we readily and directly sense — the seas, mountains, sun, moon and stars and all the rest which our unenhanced senses reveal to us as constitutive of our environment. Our unaided senses and common sense reveal only an utterly infinitesimal notion and in fact inaccurate sense of where and what we are. Coming generations of humans will grow up with a sense of what God did when he

created the universe different from the one found in the scientific and theological world of earlier generations.

1. We must think and talk explicitly about the Incarnation as having occurred some 2000 years ago in the real world God created, as we now (still imperfectly) know it: a universe some 15 billion years old with at present some 6 billion persons in it (over 30% Christian, according to the 1995 *World Almanac*).

2. We must habitually think of the Church not as something old and hence experientially overpowering, but as a new entity in a human history some 150,000 years old (one figure for the age of humankind large enough to qualify the Church as young). Of course, we must value its present two millennia of experience, while looking ahead for further experience and growth in wisdom.

3. We must see time as a constituent of material being, not as some kind of inexplicably useless, undesirable and disposable flow in which float material things constituted in themselves only in length, breadth and thickness. For us time cannot be the disposable soup that it was for Plato. Evidently, we cannot have life before some of the universe cooled down enough for DNA (perhaps first, RNA) to be constituted. Life necessarily has time bound into it, as part of itself. Living beings cannot come into existence in newly constituted matter. Living beings evolve in time: their structure has a time signature. This has much to do with Incarnational cosmology.

4. We must think of the universe as it exists, in one or another kind of anthropic alliance. Ecology is part of us, even though it may be distasteful to self-proclaimed pure capitalism. The ongoing evolution of society and consciousness must be felt as a leading feature of the action in an ongoing cosmic evolution.

5. We must be aware that, far from existing in a "post-Christian age," we exist in an age when Jesus has more followers than at any other time in history. Persons who talk of a "post-Christian" age refer in fact to a "post-Christendom" age. "Christendom" was not at all synonymous with Christianity. It was Europe-inculturated Christianity, far from being totally Christian, despite Belloc's formulation, "The Church is Europe: and Europe is the Church." Europe, more technologically advanced than other area of the earth, could mostly win the wars and best propagate its version of history. This includes ideological wars: remember, writing is a technology, print even more, and electronics still more. Eighty percent of computer texts in the world, according to the September, 1995 *U. S. News and World Report* (p. 48), are in a European language, English. Half the printed books published today are in English.

These issues may not be the articulated concern of the coming generation in its thought about theology, science

and technology, but they will be its implicit concern, one way or another, and will be highly influential in theology's attitudes towards itself and other actuality. The general failure to articulate and to face these issues effectively is one of the deeper reasons for our present widespread malaise, including especially Christians. I have no recipe for integrating all this with the Catholic faith, but if we are committed to inculturation, as we necessarily are, we had better dig theologically into the real world, computers and all. Computers are not adventitious. God created a world destined to bring forth the computers which have in our day so vastly altered our relationship to his material universe. We need new and greater theological articulation about the evolving universe and how we are situated in it. We need a deeper empathy with this universe than we have commonly had.

Perhaps I should state what we already know, namely, that our present knowledge of the evolution of the universe and of human society recommends the Scotist view of creation rather than the competing view that God's first intention was to create the universe and that his intention to become incarnate was simply consequent on the occurrence of human sin. In the Scotist view, God determined first to identify with his creatures in becoming himself a human being. He thus created the universe, whereupon, when human sin came into his creation, he gave himself (the Son) to be crucified for our redemption. In the first view, Christ is in the universe. In the second view, the universe is in Christ.

I don't know what these thoughts this will do to help recruit new members, but it seems it would be to the good if prospective new members (old members as well) knew that thoughts of this kind enter into the concerns of ITEST explicitly and consciously. I am aware that in one way or another they have always been among your deep concerns. It seems now is the time to make them even more explicit.

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Most of us are painfully aware of the fact that our faith/science community is getting older, and therefore, will continue to get smaller unless we accelerate the recruiting of the younger generation. However, this has proved difficult. It is tempting to say that the problem is simply that we have not shown the younger believers the real advantages that come with the theological encounter with science and technology. Certainly, we must follow this path in a more vigorous manner, but that is not the real problem, and until we solve the real problem, we cannot make significant progress.

The Real Problem

The fact is that the pool of younger believers has shrunk. We can recruit from this pool, but we are working on smaller numbers than in past years. The real problem is that most of the younger generation don't have a faith that is seeking understanding; they have a serious uneasiness about what they really believe. If we are going to make any progress, we must address the entire younger generation: those with faith, those who are unsure, and those who profess no belief in God.

The Current World Views

This problem results from the fact that there is no universally accepted world-view (or comprehensive philosophy) of reality that provides a framework for discussing all elements of our experience. When members of our younger generation enter universities, they encounter the following world views: (1) Fundamentalism: simply believe in God and force all facts of experience to fit into your belief system; (2) Existentialism and the "After Philosophy School": there is no world view that can make any sense and there are no moral guidelines at all; (3) Scientific/Logical Positivism: science provides the only answers and whatever is not scientifically verified is meaningless; (4) New Age: there is some kind of inner spirituality and global community requiring us to follow a path of inner growth and of saving our planet (exactly what this means is not clearly or logically explained). These four world views are, of course, a simplification; there are many variations and shades of gray, but these are the only real choices facing our younger generation today. We must give them another alternative.

The Solution: A New World View

The solution is to develop and spread a new world view, much the same as St. Thomas Aquinas did when a resurgence of Aristotle's philosophy changed the world view in the Middle Ages (and threatened Christianity). He developed a new world view (later called Thomism) consistent with the best explanation — from a purely human point of view — of the world at the time (Aristotle's view), and showed that this new view was also consistent with Christianity. Our challenge is to do the same today. Our new world view must be based on concepts like *energy* and *evolution*; it must be consistent with the findings of modern science; it must address the New Age concerns of ecology and spiritual growth, it must allow *some* relativism in morality as the world evolves, but must have a sound *absolute* basis for morality; and finally it cannot *demand* a belief in God, but must be *consistent* with such a belief. This world view must provide such a good fit to all human experience that even those who do not believe in God or moral absolutes will basically tend to agree with it.

I searched for such a vision for years, and found only one person with such a vision: Pierre Teilhard de Chardin, SJ. He presented his world view in an integrated manner which included philosophy, religion, science, mysticism and even poetry. However, as much as I believe in his vision, I admit that it is hard to promote it to a wide audience today because of its inherent religious, mystic and poetic aspects. However, these aspects are required only if one wants to have a complete view that is exactly the same as Teilhard's. There is a way around this problem, and I see it as a two step process.

Step 1: *A Pure Philosophy*

The first step is to extract the basic philosophical insights of Teilhard and develop them into a pure philosophy, one that can appeal to "everyone," regardless of their religious faith or lack of it. I have taken this first step, and documented it in a book, *The Philosophy of Conscious Energy*.¹ No religious beliefs, mystical visions nor poetic interpretations are needed. This philosophy is based on Teilhard's Law of Increasing Consciousness and Complexity, which views the universe as a probing evolutionary process reaching higher and higher levels of consciousness. Human beings are the leading edge — not the final product — and are ethically bound to continue the process as a conscious evolution.

Step 2. *Reaching the Younger Generation*

The next step is to present this new world view to the younger generation. My sons (Gary and Dan) and I used this philosophy to bridge the generation gap when they were growing up and while in college, and now we are determined to present it to others. We have formed PROVENZANO & SONS - PHILOSOPHY AND THEOLOGY. We invite you to view our home page on the Internet's World Wide Web.² Although the Internet is the main medium by which we hope to reach the younger generation, we are pursuing other avenues as well. For example, I recently spoke at the International Teilhard Conference in London, *Presenting Teilhard's Ideas to the Widest Possible Audience*, and we have submitted a paper to the American Catholic Philosophical Association for presentation at their next conference.

I invite you to look at what we are doing, and if it makes sense to you, please join us in this effort.

¹ by Joseph P. Provenzano, Winston-Derek Publishers, Inc. (ISBN: 1-55523-493-3).

² URL Address: <http://www.smartlink.net/~joeopro/> and email address: joeopro@smartlink.net

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Your letter about recruiting young folks for ITEST opens the door for mention of a perception I have had for many years. Perhaps I am wrong, but it has long seemed to me that the Society of Jesus has lost sight of the work of the Jesus to whose cause it is so explicitly committed. It is difficult to imagine an area of reflection more relevant to the current human challenge than the area on which ITEST focuses. At the same time, I am not aware of any real support given by the Society to the ITEST effort.

I was not overly impressed by *Higher Superstitions*. Surely the message of that book has been evident for years to even the most dull witted of the dwindling group more interested in truth than in control. If the corporate mind of the Society is not aware of what is going on, the intellectual deterioration which began in the sixties has achieved its final victory. If there is a corporate awareness, the Society must realize that a pious wringing of hands is of no value. The time for action is *now*. The simple fact is that those with no values, vision and agenda (other than control) are walking away with the world.

I spoke with my daughter last night. She is a second year graduate student at Cornell. This semester, however, she is taking two classes at MIT and one at Harvard. She is focused on the history of technology. She hopes to work herself into a position of responsibility for the formulation of public policy on the use of scientific and technological knowledge.

I asked her how she would suggest ITEST go about the job of attracting younger members. She began her reply by noting that it probably was a timely question. She said that the community of scholars at Harvard and MIT interested in the area of ITEST's focus is large. She also observed that the scientific and technological community at those colleges seems to find materialistic answers unsatisfactory. They look for more. She expressed the opinion that there is a palpable sense of the need for consideration of non-materialistic, even spiritual, values.

Her only suggestion on how to draw young scholars to ITEST was for it to put on seminars of interest and let folks know they were happening. She mentioned someone named Garland Allen, whom she thought was at St. Louis University [*editor: not at SLU*]. She said there was much current interest in his thought.

If there is, in fact, a large, active community of young scholars in the Boston area interested in the same questions ITEST examines, why is Boston College not the appropriate link between ITEST and that community?

What is the possibility that Boston College might arrange for an ITEST speaker? My daughter told me last night there is a luncheon seminar of vital interest almost every day of the week. Her enthusiasm for the intellectual energy of the scientific and technological community was very strong. She evidently attends every seminar she can find. Could an ITEST speaker give a luncheon seminar at Harvard or MIT. Could Boston College invite the MIT and Harvard community to a seminar presented at BC? The least Boston College could do would be to disseminate ITEST literature.

The time has never been better for a science/theology partnership. We have come to the time when both science and theology are concerned with the same fundamental question. The situation is the result of science's concern with genetic manipulation and religion's concern with positive euthanasia (which, regardless of any individual's opinion, is rapidly gaining public acceptance). The common question is, "What is man?"

It is my opinion that the current answer provided by the institutional church is timid. I see much more in the divine dimension of human life than the current institutional church will accept. I believe that we must ask, with the twelve year old Jesus, "Did you not know that I must be about my father's business?". That business, I believe, goes not only to the heart of life, but to the heart of death. I believe that current medical and technological knowledge has now brought us to the point where we can, and should, be willing to address the question about completing our own creation. I believe we must consider whether we, as part of our Father's work, may, and should, consider accepting responsibility for the decision expressed in the words "It is finished."

The apparent fear to accept the full implications of a literal acceptance of the fatherhood of God as part of the answer to the question "What is man?" is difficult for me to understand. The prize has never gone to the timid. It is my belief, however, that the institutional church now neither perceives nor expresses in her teaching, the full implications of that reality.

I understand the problem [recruitment] you are facing, and I am delighted you have addressed it so directly. The practical answer is not easy to find, nor, I suspect, will it be easy to implement. My first concern in the search for an answer looks to the reality that is ITEST, and to the current mode of its existence. I believe that the Society, at its highest levels, must understand and support, practically, the work of ITEST. There probably should be an ITEST column in the pages of *America* each week. There should be Jesuits representing ITEST concerns roaming this whole country. ITEST's work is at the heart of the work of the Society. The Society must be practically sensitive to both the relevance of its concerns and the apostolic potential of its message.

Who knows, the Holy Spirit may just have been waiting for this opportunity. Maybe the fact that you are asking the question will provide the opportunity for some obscure genius to point out the obvious path. I suspect the genius might be in that Harvard/MIT community.

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To attract college students (or recent graduates) into ITEST, we first need to understand their interest and motivation — "where they're coming from."

A collegian's beginning to take a serious look at issues of science and religion marks an important decision by the individual. For one thing, it means he/she has gotten beyond the stages of popular culture, under whose rules science is always right but very mysterious, while religion is old-fashioned parental nonsense. If we in ITEST seek the affiliation of such young people, we have to meet them at that point, and welcome them into a world in which science and religion don't just co-exist, but are at peace with each other. The now-famous statement of 1988 by Pope John Paul II sets the stage: "Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes. Each can draw the other into a wider world, a world in which both can flourish."¹

This quote alone should draw young theologians toward science. What about the more general college students? It is important to note that a large percentage of college graduates don't know much science. While majoring in business, philosophy, communications, etc., many of them fulfilled a distributional requirement in science by taking astronomy or ecology. The student who is well-informed scientifically usually is scornful of contemporaries who have had only a smattering of science. In all likelihood, it is that well-informed student who is curious about what ITEST does. In ITEST, we see the good in *both* religion and science.

In the overlapping area between science and religion, there are some appalling conflicts "out there" among the students, even down into high school. For example, from biology they learn that an unborn baby is clearly a human being. From many other sources (pressures of a "pro-choice" environment) they learn that it's all right to kill her. This is the worst of both worlds, and soon a thinking young person is forced to decide between accepting hedonism as a way of life or taking a stand on moral grounds. Those who have chosen hedonism don't come near us; they are simply "elsewhere." But if you're going to take a stand, you want to be well-informed, and

this leads you to look carefully at the interface between religion and science.

Since most colleges feature a heavy dose of liberalism, political correctness, etc., the students have already heard a lot about the error and superstition of religion. What drives them to look in our direction is the idolatry and false absolutes being taught *about* science by people who lack true understanding of science. The very first thing we can say is that real science is a creation of God, and does *not* create false gods. Those of us, who are skilled in science and comfortable in adhering to religion as well, have the opportunity to show that we have nothing to fear from science. As we conduct our lives in this way, perhaps we are "role models."

Only a thin veneer of exceptional young people is able to withstand the ridicule of their peers. Therefore, for most young people, a primary reason to consider ITEST is the prospect that ITEST can show how being religious is not scientifically ridiculous. Responding to this, ITEST should be very forceful in stating that religion and science are compatible, and furthermore, that being well-informed in both religion and science opens the door to that "wider world" in which both flourish. Students really want to hear that.

What, specifically, can ITEST do to implement this theme? Because of its strength in the university environment, and because of its ecumenical history, ITEST is in an excellent position to promote college courses in "Religion and Science" issues.² ITEST could "certify" the high quality of selected "Religion and Science" courses; that would make it easier for professors to promote the idea at their own colleges. Perhaps an ITEST weekend conference could be devoted to laying out just what ought to be covered in a meaningful "Science and Religion" course. A prototype *syllabus* would be the outcome of the conference. Ideally, plenty of that conference's participants would be students or recent graduates.

What about textbooks for such courses? Again, ITEST can help enormously by compending and editing certain essays from past ITEST conferences — in particular, where two essayists sharply disagreed, reprint *both* papers. That stimulates discussion, which every college professor welcomes. I envision *Population, External Environment and Food* accumulating to one volume; *Recombinant DNA, Human Genome*, etc., another. An alternate combination might be the 3 workshops comprising *Christian Understanding of Creation*. A volume on the sanctity of human life would surely feature the essays of Drs. White and Pellegrino. As we have seen in recent issues of the *ITEST Bulletin* containing reprints of 1984 articles, some ITEST essays are enduring.

All this printing is not free. However, the Templeton Foundation offers grants to develop courses along this

line. Moreover, several colleges might be willing to chip in to reduce the individual cost. What return could we expect for this investment of time and effort? Right now this is a pretty empty playing field, with a fair number of hungry students on it, but few faculty willing to challenge the prevailing politically-correct crowd at their universities. This is an ideal time for ITEST to step up into a leadership role — we've got a 25-year track record of scholarship in this field, and enjoy a credibility that others have yet to earn. Getting known is 90% of the battle.³ Once ITEST's name gets associated with "Religion & Science" courses, membership will soar.

¹ Message of His Holiness Pope John Paul II in *Physics, Philosophy and Theology: a Common Quest for Understanding*, ed. R.J. Russell *et al* (Vatican City: Vatican Observatory: 1988), p. M 13.

² At John Carroll University in Cleveland Ohio, Fr. Ernest Spittler, SJ and Sr. Joan Acker, HM (ITEST members) teach such a course. It is well attended, in part because they were successful in getting the course accredited toward fulfilling the science requirement.

³ A local group, the Catholic Association of Scientists and Engineers, gained national prominence when its president criticized an anti-Catholic quip in *Physics Today* magazine. Membership quadrupled overnight.

First, I would like to thank each of you who responded. As noted earlier, we do not have room in this issue to publish all the responses we have received. Moreover, we expect that we shall get a few more in the near future. Therefore, we shall continue publishing the responses in the Spring issue of the *ITEST Bulletin*.

We have given each member of the Board of Directors a separate copy of these replies so that they may reflect on them before the next Board meeting (late January). We take each of the responses seriously and we may be able to carry out some of them immediately. In the meantime, if any of you have any reactions (agreement or disagreement, addition, new ideas, whatever) to the responses published above, we'd be pleased to receive them and publish at least excerpts from them in the Spring issue.

Again, thanks very much for your help. I have absolutely no doubt they will facilitate our steering ITEST into the future. Like Pope John Paul II we look forward to the next millennium, hoping that ITEST may help strengthen a Christian response to the opportunities and challenges of the future.

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