

BULLETIN

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We have just celebrated the magnificent feast of Christ's rising bodily from the dead. Like all great feasts, Easter is difficult to write about simply because of the richness of the reality we are celebrating.

As I was pondering what God has wrought in his love and mercy, in his desire for his creation, especially in terms of the work we are doing in faith and science, I recalled St. Paul's hymn in Colossians. There, after stating that Christ is the first-born of all creation, he proclaims that he is the first-born from the dead. Paul further states in Philippians that Christ will "transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe."

Thus, St. Paul tells us about the New Human which he describes in some greater detail in 1 Corinthians 15. In our day, as we all know, popularizers of science talk about the "new human" that we shall construct. They predict that we shall direct our own future evolution as a species. Of course, we shall also attempt to do the same for the plants and animals as well. There is no surprise in this. The Old Testament (Genesis 30) speaks of Jacob tinkering with the genetics of Laban's sheep. We are the world's tinkers *par excellence* — it can be one of our better spiritual qualities. It is certainly the secret of our "dominance" over the rest of the physical creation.

This "new human," I believe, is the most significant scientific/technological issue facing Christians and Christianity. In my opinion it far surpasses in importance and urgency any other issue or set of issues. It is not only a menace. It can and must be for us an opportunity to ponder God's will for us and for his creation. As we, a people set apart but with arms open to all people and the whole of creation, face these opportunities and challenges that the biological sciences and technologies raise, so will creation flourish or falter.

Whatever we do, the Lord is risen. May he appear to each of us as he did to his disciples. Have a glorious and blessed Easter season!

Robert Brungs, S.J.

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ANNOUNCEMENTS

1. Plans for our 25th anniversary celebration/convention in Holyoke, Massachusetts are complete. You should have received the formal invitation. We ask you to let us know soon whether you will be attending. We have been fortunate in recruiting three excellent speakers: Dr. John Staudenmaier, S.J. (History of Technology, Detroit-Mercy University) on *beauty in technology*; Mr. Leonard Buckley (foreman of designers, Bureau of Engraving and Printing) on *beauty in art*; Bishop John Sheets, S.J., (Auxiliary Bishop of Fort Wayne/South Bend) on *Christian beauty*. We want to thank Maxyne Schneider, SSJ for the great help she has been in planning for this Convention.
2. The topic for the October 23-25, 1992 workshop was *The Human Genome Project*. The Proceedings were mailed recently and you should have received this volume. If you have not received it within a month, please let us know. Also, if it arrived in less than good condition, please let us know that, too.
3. As noted in the Winter, 93 issue of the *Bulletin*, several ITEST members are writing chapters for a book of essays on Faith and Science Issues. We still are on schedule to complete it in time for the Holyoke Convention. It will include chapters on the methods employed in various sciences, philosophy and theology. It will also contain some historical material on the growth of science and on the theology-science conflict and three chapters (representing a "single view" of Protestant, Orthodox and Roman Catholic) on elements of the Christian faith. We wish to thank the authors for their willingness to share their wisdom with us.
4. Please note that we are in the process of making preparations for the March, 1994 workshop/conference. The topic will be Faith/Science and current ideologies. The dates for this Workshop are March 18-20, 1994 at Fordyce House in St. Louis. We are now contacting possible essayists. We will publish details as soon as they become available.
5. As we reported earlier, the Board has commissioned the Staff to prepare an update to the *ITEST Summary Volume* written 10 years ago by Peggy Keilholz. After consultation with the Board, the Staff has decided to do three or four such volumes over as many years. Each volume will concentrate on a theme: the first will be on the broad theme of Biology, Law and Public Policy. We had originally hoped to have this volume ready for the Convention in August. That is not possible. We shall try to have it in the hands of our dues-paid (for 93) members before the end of the year.
6. The Board of Directors has settled on *The Science and Politics of Food* as the topic for the October, 1994 Workshop.
7. We have found over our quarter-of-a-century experience that most of our long-term members have been recruited by other members. Help us spread the Good News of Christ to our scientific/technological and theological colleagues. Let them know about us and us about them. Then we will be better able to serve the Lord in this crucial area of the church's life and growth.

The Proceedings of the Workshop on The Human Genome Project have been sent out to all 1992 and 1993 ITEST members. This is the last major publication that will be sent free to the 1992 members. The "textbook" we are preparing (its title is *Transfiguration: Essays on Faith and Science*), the Proceedings of the August Convention (on beauty) and the summary volume on Biology, Law and Public Policy will be sent to 1993 members only. If you wish to receive these free, please make sure that you have renewed your membership.

Also, as is our custom, in the beginning of July we shall remove from our mailing list all those from whom we have not heard since 1990. This is necessary in view of the continuing escalating costs of printing and postage. If any of those (1990 members) are still interested in receiving our publications, please let us know.

This article is excerpted from a lecture entitled *Chemistry, Democracy, Education, and a Response to Environmental Concerns* presented by Dr. Roald Hoffmann at Boston College Lecture, April 25, 1992. It is reprinted here with permission of the author. Dr. Hoffmann is a Professor of Chemistry at Cornell University.

Anti-Plato, or Why Scientists (or Engineers) Shouldn't Run the World

Listening in on the easy private banter of scientists one hears rumors of the new, who's moving where, recitations of funding woes. And, on another level: claims for the rationality of science, deprecation of the politicians who run this world, and a talking down of the seemingly "soft" issues of the arts and humanities. If only the rational approach of science were applied to the way countries are governed, then, ah then, the problems of this world would vanish.

Some of this can be dismissed as self-serving fraternal (until recently) camaraderie. But not all — much of it reveals a primitive, flawed world view, a fallacy that cuts across cultures and political systems. While it's not certain that Plato would allow plebeian scientists as philosopher-kings, some of Plato's naive faith in the supposedly rational surfaces in this contemporary guise.

Modern science is an incredibly successful Western European social invention, an efficient enterprise for gaining reliable knowledge of some aspects of this world, and for using that knowledge to transform the world. At its heart is careful observation, of nature and of our interventions in it. One might be searching for the molecule which gives Royal Purple its color, or how one could modify that molecule to achieve a more brilliant purple, or a blue.

The world of the scientist is one in which complexity is simplified by decomposition. This, as much as mathematization, is what I mean by analysis. Discovering or creating, (scientists usually describe their activity by the former metaphor, but a careful look at what they do shows much, much creation) the scientist typically defines for himself a universe of study in which the outcome may be intricate and surprising, but in which there is no doubt that an analysis is possible. There is a solution — the dye in Royal Purple has a structure; there must be

a reason for the limited ability of pandas to breed in captivity. Scientists admit that there may be several factors contributing to one observable or effect, but no matter how complicated these can be analyzed and taken apart by clever, appropriately trained, initiates communicating in the universal language, broken English.

Contrast to this carefully constructed world of the scientist at work the haphazard reality of emotions or human institutions. Is there a single cause of your child's crack addiction? Why do Christians kill Christians in Northern Ireland? What is the logic of romantic love? Should we have affirmative action programs? Much of the world out there is intractable to simplistic (or complex) scientific analysis. That world, life itself, is subject to ethical and moral debate, to claims of justice and compassion. A clear statement of issues, alternatives and consequences helps, as may the sometimes aimless dialogue in which contending ethical stances are voiced, and people get off their chests what they must. This is the catharsis which makes participatory democracy work. The resolution of personal and societal problems is not achieved by scientific claims that a unique rational solution exists.

Scientists, in my experience, are prone to such claims of speaking for rationality. They see that careful analysis works in their research. Confused, even hurt, by the complexity of the world we live in, we reach, naively, for the dream that the wild universe of emotions and collective actions is governed by some rational principles, still to be discovered. We tend to see the world in black and white, wishing that the grey areas which push into our consciousness in every moment of real life, would just go away. If only the doers and makers of the real world, the worst of whom we'll call politicians, listened to us, then the world would run right.

Well, we've just witnessed the failure of one such scientist or technocrat-run dream, Marxism. Whatever culture it has overlain — Russian, Chinese,

Cuban — Marxism has proven itself economically unworkable and has perverted its underlying just social core by showing itself to be infinitely corruptible. Scientists won't like this, but Marxism was a "scientific" social system. Marx and Engels drew upon outmoded 19th century science, to support a claim to the single, scientific economic solution. Socialism was powered by the myth of infinite progress, cast in the capability of man to transform society as he had transformed nature.

So . . . if not running the world, where should scientists be? It seems to me that scientists are at their best when they are out of power but still engaged in the political process. Then they are motivated to speak as the voice of reason, to give sound advice, to counter ascendant irrationality. Their competence meshes with the demands of the role they play. But were they in command I think the hubris that they, and only they, are reasonable, is likely to lead them to unfeeling excess.

We received the following letter from Dr. Daryl P. Domning, Department of Anatomy, College of Medicine, Howard University, Washington, D. C. 20059. Dr. Domning is a paleontologist interested in evolutionary biology and population.

In reading the proceedings of ITEST's recent *Seminar with Father Stanley Jaki*, I was struck by two aspects of Fr. Donald Keefe's discussion of the Fall (especially pp. 45-60): first, that he expressed many important insights; and second, that most or all of the remaining apparent complexities of the problem might yield to a relatively simple shift in outlook derived, surprisingly enough, from science. In any case, I would like to offer this suggestion as a modest contribution in the spirit of the dialogue that ITEST seeks to foster.

As I understand it (and here I summarize and paraphrase what seems to be the view of many theologians), original sin is, in its essentials, that need for redemption by Christ which is (a) universal to all human beings and (b) acquired through natural generation. Now, given what is written in Genesis 1-3, it was inevitable in earlier centuries that what was universal to the human race should have been ascribed to inheritance from Adam and Eve — at least that which stemmed from sin, since only humans among earthly creatures can commit sin.

However, is there not an unexamined assumption here; namely, that the *universality* of original sin and the *moral character* of original sin both necessarily stem from *one and the same* individual, act, and moment in time? It is this assumption, I submit, that forces Fr. Keefe to wrestle unneces-

sarily with the mind-bending implications of a "primordial Adam" and to conclude, with many others, that the Fall is "the hardest problem in theology to deal with" (p. 46).

The coincident origins of the universality and moral character of original sin could not, of course, have been questioned prior to the discovery of evolution. Biology today, however, is aware that (a) humans share a common genetic ancestry with other living things and (b) this common heritage extends to many patterns of overt behavior that were once thought to be exclusively human. Wild chimpanzees, for example (to cite just one body of impressive and well-attested data), have been observed to engage in theft, deceit, political intrigue, premeditated murder (even serial killings) of members of their own species, systematic infanticide and cannibalism, and organized, aggressive, lethal warfare against neighboring groups. (If this language seems inappropriately anthropomorphic, I invite you to read the technical reports of Jane Goodall and other workers and draw your own conclusions.) This is not to suggest that these animals are guilty of sin; they are simply doing things that would be sinful if morally self-conscious beings (humans) did them.

Such observations are merely special cases of a more general insight of modern biology; namely, that all living things seek to survive and reproduce,

and in general seek their own individual interests in competition with others: i.e., to act selfishly." This tendency is the *sine qua non* of Darwinian natural selection, which in turn is the only driving force that evolution is known to have. In short, absent the universality of such "selfish" behavior among *all* living things, there would be no successful natural generation, let alone evolution, let alone the world of diverse creatures that God pronounced good.

My point is that "selfish" behavior is known for a scientific fact to have predated the origin of humanity; it only acquired the *moral character* of sin when the first morally reflective being(s) chose to harm others by doing what came naturally instead of acting selflessly. This choice was, predictably though not deterministically, made sooner or later by all our early human ancestors, as well as by ourselves today, making the debate over monogenism entirely moot.

Has not our thinking been hobbled by our language? Would it not clarify things to speak of original "sin" as original selfishness? (Infants are guiltless of sin, but undeniably self-centered.) The word "Fall" inevitably connotes a downward movement. Sin is metaphorically a step downward from

virtue; but is not the Knowledge of Good and Evil (gained even, perhaps only, through sin) in another sense a step upward from moral unconsciousness?

Did God create a fallen universe that was good? asked Prof. Kraft (p. 55). Yes, if that aspect of the "Fall" which is *universal* to the creation is understood as not *sinful* but merely imperfect — if sin came in only with humans but selfishness (a necessary ingredient of the creation, though one to be eventually transcended) was there all along, together with death and other imperfections. Our *prone*ness to sin is indeed a genetic inheritance, but from the very first living things, not from a literal Adam and Eve with some special "authority" as "heads" of the human race. Our actual sins are our own doing: each of us is Adam and Eve. And the only way out of this pattern of behavior is to follow Christ.

I hope this hypothesis can be openly discussed by members of ITEST, because I think it does a good job of "saving the observations" as well as all the essentials of what Frs. Keefe and Jaki were saying. I agree that theology based on Darwin would be bad theology, but so is theology that fails to make use of what science has discovered. Is the problem really so complicated after all?

Fr. Keefe replies:

Fr. Robert Brungs forwarded a copy of Dr. Domning's letter to him of 13 November, requesting that I reply to the difficulties which he poses in it. I have finally found the leisure to do so.

By way of preface, in order that the Bulletin readership may the more easily understand that it is not really possible for me to address the matter adequately within the confines of a letter, I offer the following citation from a work by Joseph Cardinal Ratzinger who, before his elevation to the see of Munich, and later to the Prefecture of the Vatican Congregation for the Doctrine of the Faith, was perhaps preeminent among contemporary Catholic systematic theologians. In a book published in 1985, Cardinal Ratzinger underlined the currency of the perennial theological preoccupation with original sin and the fall; after remarking that, given the opportunity, he would prefer to

devote his time to the problem which the doctrine of original sin continues to present to systematic theology, he observed:

The inability to understand 'original sin' and to make it understandable is really one of the most difficult problems of present-day theology and pastoral ministry. (*The Ratzinger Report*, 79.)

I have myself recently published a two-volume study¹ which devotes several hundred pages to the problem thus posed. I can do little more here than offer you some summary considerations drawn from that rather prolonged examination of the topic.

A philosopher, once speaking of John Scotus Eriugena's superiority to his contemporaries,

described him to be "like a rock in the middle of a plane." Unfortunately, the church's teaching on the fall and original sin is not like that. The doctrines of the fall and of original sin do not stand by themselves. They cannot be understood in isolation from an understanding of the rest of the Christian message. They are intimately connected with salvation both in their source and in their development. By themselves they are merely a concise statement of the theological problems arising from the existence of moral and physical evil within a creation which God himself declared to be good. These doctrines raise a theological problem with two foci.

We must first focus on the free act of a free moral agent. As evil, such an act is immersed in the mystery of iniquity. That is to say, it has no prior explanation whatsoever. It, like creation, is strictly *ex nihilo*. If original sin had a prior rational explanation, it would not be a sin. It would derive from some prior necessity. Every child shows an intuitive recognition of this: when caught with its hand in the cookie jar, the child recognizes the demand to elaborate the necessary reasons underlying and thus nullifying the apparent iniquity of the deed.

We must simultaneously keep in mind that the redemption from fallenness is freely achieved by Christ's life, death and resurrection. If this redemption were not universal, it would not be redemptive. Thus there is an intimate connection between the universality of the redemption and that of the fall. Neither the fall nor the redemption are intelligible except in relation to each other. If any major component of the Christian mystery is extracted from the whole and treated in isolation from the other components, the whole tapestry unravels.

The twin centers of the fall and of the redemption cannot be understood except in reference to the other. Nonetheless, the relation between them is not a necessary one. The fall does not necessarily imply a redemption. God could have accepted it as final, as he apparently accepted the fall of the angels. Theologians refer to the interrelation between original sin and redemption in terms of *solidarity*. Thus, we see two solidarities. The first is the universal solidarity of all human beings with the sin of the First Adam. The second is the solidarity of all humans in the redemption wrought

by the Second Adam, namely, Jesus Christ.

The faith in Christ the redeemer proclaims that every human being — indeed every living physical creature — is fallen insofar as it dies. Death is the effective sign of fallenness. The redemption achieved by Christ is stated to be the victory over death. This is seen in Paul's cry: "Oh death, where is your victory?" The Church echoes this in the Good Friday liturgy when it sings in Christ's name "*O mors, mors tua ero*," "O death, I will be your death." It is this faith that systematic theology must deal with.

There is solidarity in sin and there is solidarity in redemption. They are not the same and we must carefully distinguish one from the other. Solidarity in sin (in the fall) is solidarity in un-freedom. It is a submission to necessity because the fall is the refusal of an offered freedom. More than that, that refusal has affected all of creation. Creation, with us, is fallen and is now locked in necessity; it is in bondage to decay, as St. Paul tells us in Romans 8. Now, we can best understand that refusal of freedom offered by God (the whole point of the Genesis story) as a refusal of a primordial offering ("in the beginning") to a prospective head of humanity. It was the refusal of the freedom proper to a humanity created *in the image and likeness* of God.

Henri de Lubac wisely noted that no one can be forced to be free. Creation had to be free "in the beginning," primordially, in order to be capable to make a free and universal acceptance of the proffered gift. This "free creation" implies the actual offer of an authoritative freedom as head of humanity to the first Adam. Original sin cannot be understood as a kind of parliamentary (or democratic) decision of our race. That kind of decision is political, not personal or moral. Moreover, it cannot account for the fall of creation into necessity with us.

We are imbued from childhood with the Enlightenment notion of freedom as autonomy. How often have you heard freedom discussed as if it had a "nobody can tell me what to do" character? That is not the freedom at issue in either the fall or the redemption. The freedom offered to the First Adam encompasses the full dignity of all humans with no shadow of coercion. It also en-

compasses the dignity of the creation which will finally be restored with the "advent of the sons of God" (See Romans 8). Clearly, we are not dealing with contemporary cultural or psychological notions of freedom.

The freedom offered the First Adam is covenantal. Covenantal freedom, because of the fall, is not manifest in our world. In order to consider such freedom it is necessary to reflect on the significance of the covenant. First, we can never forget that the meaning of the covenant is available to us only in and through the revelation. Thus the revelation alone can tell us about covenantal freedom and show to us what the fall from that freedom means. No discipline which partakes of the fall can explain either the covenantal redemption or the free refusal of the free headship which preceded it.

The revelation of the covenant developed throughout the Old Testament and found its fulfillment in the New Testament. Beginning with Hosea, Isaiah, Jeremiah and Ezekiel and developed by Paul (1 Cor 6-11 and Rom 5-8) the revelation is profoundly intertwined with nuptial language, something with which our gender-sensitive culture has great difficulty. With the New Testament the triune nature of God is revealed. This is not the place to enter into a discussion of the Trinity. Let it be said only that the Father has sent the Son to give the Spirit. The Son in obedience to the Father became one of us in order to impart the Spirit. The Son is not less than the Father in this obedience. His obedience to the Father is not servile. Rather it is the revelation of the Trinitarian unity of Father, Son and Spirit.

The creation is in the nuptial image of God (Gen 1:24). It is nuptial in the free imaging of the divine unity by the human unity. Both unities are communal; both are Trinitarian. The human unity is free. Only the free marital community provides a created analogue (or image) of the Triune community of God. No other satisfactory image has been discovered. Remember that Christianity itself is the new covenant in the body and blood of Christ. Also remember that Christianity embraces the cosmos — the final Kingdom is the Church brought to perfection in Christ by the Holy Spirit. A covenanted and nuptially ordered unfallen freedom had to be offered as a concrete reality.

This freedom could only be achieved *in the beginning*. It couldn't be prospective; it had to be actual. Here we touch on the most profound truth of the doctrine of creation (which God pronounced good): that truth is the primordial Christ (please read the hymn in the first chapter of Colossians). The primordial offer (in Christ, for it is grace and all grace is of Christ) of the covenant as *actual* is to be accepted or rejected. There is no middle ground.

The good creation is a nuptial image of the Trinity. There are three *equal and noncompetitive* authorities: there is that of the husband, that of the wife and that of the marital covenant between them. Perhaps nowhere is the devastating effect of original sin seen more poignantly than in fallen authority. This is revealed in Genesis (3:16) and is certainly borne out in our experience: "To the woman he (God) said: 'I will multiply your pains in childbearing, you shall give birth to your children in pain. Your yearning shall be for your husband, yet he will lord it over you.'" Authority is no longer equal and non-competitive.

The Trinity is the prime analogate. Here it is essential to remember that the secondary analogate is understood and judged in the light of the prime analogate. Too often, we tend to judge the prime analogate by the secondary, a practice that renders all analogy invalid. In our world the total and unfallen freedom is sacramental not integral. We can only point to the integral; we are not sinless. The freedom is available to us only as a sacrament (thus veiled and enigmatic, even though effective), as actual in the worship of the Church. Indeed, all imaging of God is worship.

Having touched on this, let's get back to our first parents. The offer of covenantal freedom to the First Adam was an offer which he could accept only by accepting the authority of the husband, the head. (Again, always keep in mind that the Trinity is the prime analogate, not how we live out marriage in a fallen world.) For Adam to accept this offer he had to invoke the free authority, in love, of the First Eve. Thus, Adam's rejection of freedom for humanity is a refusal of this headship along with the correlative refusal of authority by Eve.

Consequently, original sin is the refusal of a

transcendent and unfallen human freedom. This freedom could only be accepted and confirmed by the head because unfallen freedom (as the image of God's freedom) is communal. It images the Trinity, not some monadic deity. The notion of freedom, common since the Enlightenment and memorialized in J. S. Mill's *Essay on Liberty* stresses freedom as an attribute of a lonely human atom. In this notion the "person" is free precisely in terms of his or her alienation from the human community. The more individualized, privatized, one is, the freer. This is not the freedom offered to the First Adam and the First Eve, nor is it the freedom of the covenant. Covenantal freedom does not present the pagan problem of the "one and the many." It is not antagonistic to communal unity nor is community antagonistic to freedom as Mill presumes.

The Christian freedom is nuptial. Christian marriage is a sacrament which effectively points to the union of Christ and the church. Thus, it creates a unity which is fully manifest only in the final Kingdom of God. To that extent it is the sign of eschatological unity. Marriage is expressive of the personal dignity of the woman, the man and their free union. This union (actually, this community) is sacramental in this period of salvation history. We encounter it and live it in the obscurity and mystery of a fallen and yet fully redeemed world. The community of marriage is, however, real and historical. It leavens the world because it is a work of Christ. It is a sign effective of the union between Christ and church because it is a deed of the redeemer, not a work of human virtue.

This meaning of nuptial freedom as worship is recognized in Gen 3, wherein the fallen pair are alienated from each other, as well as from God and from the rest of creation. This refusal that is original sin in the active sense is therefore a refusal of the nuptial unity of humanity, pointed to as the creation of man and woman in the image of God.

Christian theology now begins to see in marriage the human image of the divine community that is the Trinity: Karl Barth was the first modern theologian to venture upon this path, which had been rejected by theologians, Catholic and Protestant, for centuries upon the authority of Augustine's *De Trinitate*,

although it is clear enough in Paul, and is at least latent in Irenaeus' development of Paul's second Adam Christology in his *Adversus Haereses*. Most recently, Pope John Paul II has reaffirmed the nuptial quality of the human imaging of God, and so of the nuptial and finally sacramental character of our freedom, dignity and community, in his so-called "theology of the body."²

St. Paul (see especially 1 Corinthians 15) tells us that redemption in Christ is the restoration of the New Covenant by Christ as the Second Adam. His exercise on the Cross of the nuptial authority of the Head is the institution of the Second Eve, his Body and Bride, the Church. Our solidarity with Christ, our solidarity in his redemption, can only be one of freedom because that solidarity is nuptial. We cannot avoid our fallenness; we can be free, but only in union with the Risen Christ. This freedom in our fallen world can only be sacramental. We can exercise that freedom only by participating in the worship of the bridal church which has been freed by Christ's sacrifice to offer a sacrifice of praise acceptable to the Father. That sacrifice of praise is in marital "one flesh" union with the Son's sacrifice.

This long introduction to the problem of the fall is necessary because culturally we are in thrall to Hegel's objection to our solidarity in sin and redemption. Once we understand just how shallow that objection is we can easily dismiss it as irrelevant to the problem of the fall as posed within the orthodox Christian tradition. Hegel, in line with Mill, understood human dignity to reside in autonomy. Thus any solidarity with either the First or Second Adam is, for Hegel, an affront to human dignity. In consequence of that solidarity we can make two statements in summary:

First, the moral evil that is fallenness and the solidarity in death that rises from it originates in the authoritative refusal of headship. The effect of original sin bears on the whole created order. All of physical creation is fallen. There is no point within the temporal order — perhaps some fifteen billion light years in radius according to current theory — which is not fallen and embedded in evil. Were there an unfallen moment of place in the universe, the fall would lack the universality which attends the evil in creation.

Second, this same universality is found in our solidarity in life in the Second Adam. The eighth chapter of Romans is eloquent testimony to this solidarity: *all creation* awaits redemption and freedom. It awaits the fullness of the redeemed unity and beauty which is once and for all achieved in Christ, the Second Adam. We can personally make this unity and beauty our own only in the free nuptial imaging of God (God created man in the image of himself, in the image of God he created him, male and female he created them). That nuptial imaging is entry into the sacramental unity of the church's worship. This choice between graced freedom or autonomous alienation typifies our fallen condition. As you recall, this dialectic is the subject of *The City of God* in which Augustine presents his theology of history. This treatment is a permanent achievement of the Christian intelligence.

Within this doctrinal (and theological) context we can begin to refer to the points Dr. Domning made in his letter (printed above).

1. Dr. Domning questions the common reference to our solidarity in sin as one by way of natural generation. The basis for this language is contained in the Council of Trent's summary of the traditional patristic association of historical human unity with descent from a single ancestor. Since the debate in the 1950s over monogenism and polygenism, the language of the Council of Trent has been made precise: *propagatione non imitatione* refuses the merely physical, sociological or genetic solidarity now affirmed by many Catholic theologians. That solidarity would be no more than a sort of universal cultural infection. The church's understanding as expressed at Trent insists that our solidarity is more profound; it is a matter of being human. Cast in biblical language: we are all "flesh," submitted to death without option. Since St. Thomas weakened the patristic tradition on this, it has been popular to interpret St. Paul's association of death with sin (as effect to cause) as only "spiritual death." Very few exegetes would agree with that interpretation of St. Paul's teaching. Paul meant physical death (not "spiritual death") as the sign of a disintegration more profound even than death of either body or spirit alone.

It is, then, idle to seek or propose some point in

the historical or prehistorical continuum which is not fallen. This is an attempt to solve a theological problem by denying the very doctrinal data by which it exists. This denial rests on a misunderstanding of the problem itself. As noted above, the problem is presented by the fact of moral evil pervading a created universe which by doctrinal postulate is a good creation. If the problem is not understood as the historical tradition of the church's apostolic faith presents it, it ceases to be a theological problem. At that point it is amenable to whatever device one has at hand. Basically, the misunderstanding that is incorporated in Dr. Domning's proposed separation of the universality of original sin and fallenness from the moral character of original sin and its consequences undercuts the universality of redemption. The universality of our solidarity in sin is matched by the universality of our solidarity in Christ. This is the whole point of the fifth chapter of Romans. If we undo one, we *ipso facto* undo the other. This is what Trent is saying when it uses *propagatione non imitatione*.

2. "Evolution" describes a dynamism immanent to the fallen universe. It cannot explain the fallenness that transcends the temporal universe. In other words, no matter how well evolution describes the processes of an already fallen world, it cannot explain the "processes" by which that universe "fell." Any effort to reduce a historical doctrinal affirmation to a scientific postulate is to misunderstand doctrine or science, or both.

If I may be permitted a brief aside, let me state that this treatment raises, at least *in ovo*, the question whether objectivity is empirical or sacramental. I hope it is clear that my treatment shares the supposition which informs the church's worship, namely, that the realism of that worship is objective sacramentally. It is objective in that the marital unity of humanity is the real and objective unity of humanity. A surprising amount of our cultural tradition rests on that supposition. For example, the rule of law presupposes a sacramental, empirically unverifiable equal dignity of all humans before the law — or did until fairly recently. This is now doubtful at law, as we see in our abortion culture since *Roe v. Wade*. Few of my generation deem a cultural gain the now commonplace denial by the courts of that dignity to those who do not present, to a self-certified elite, the

proper human credentials. These credentials are empirical, quantitative ones, of course.

3. There are many attempts to rename original sin. An example would be Matthew Fox's "original blessing." If we deal with the human condition with merely descriptive, "non-judgmental" language, we have evacuated moral evil of meaning. That trivializes the subject as far as theology is concerned. I recommend reading George Vandervelde's criticism (from a generally Calvinist viewpoint) of a rather general preference for theological novelties over doctrinal integrity among Catholic theologians.

4. Dr. Domning makes an observation about the innocence of the new born. The inclusion of personal guilt with the effects of original sin proposed by Dr. Domning has no doctrinal standing. Precisely the lack of such association has led many theologians to deny the analogy between original sin and personal sin. They conclude that original sin can hardly be named sin at all. Original sin is properly denominated as sin, but not because of a common personal guilt. Rather, it is sin because of a common alienation from God, willed in the case of personal sin, unwilling (because it is unfree) in the case of an unbaptized child with original sin, but not with the guilt of the First Adam.

5. The suggestion that the fall is reducible to mere imperfection. To see the imperfection as the correlative of a dynamic, because temporal, universe conceals a dualism. Dr. Domning's position here supposes either that such a universe cannot be perfect, cannot be without evil, or that such apparent evil it may have is not really sinful, is not a moral matter at all. Every pagan cosmologist since Anaximander had said this. Unfortunately, that kind of world can be redeemed only by a flight from its materiality. This kind of a salvation scheme is developed by all Gnostic theologies of salvation. They routinely retrace the Hindu quest for a salvation demanding extinction, *nirvana*. Many contemporary cosmologists have chosen that route for the same reasons: all change is finally illusion, imperfection, non-being. In this approach salvation exists in escaping from this "sorrowful wheel."

In summary, Dr. Domning's approach to theology

does not save the appearances, if by that we mean the historical data underlying this problem of the fall and of original sin. This is the classic interpretation of that expression, if one may believe Pierre Duhem.³ The devices Dr. Domning proposes to simplify this complex problem reject the good creation. They amount to a return to a pagan understanding of salvation which is a redemption from space and time. It is not a redemption from sin.

ENDNOTES

1. *Covenantal Theology: The Eucharistic Order of History* (Lanham, MD: The University Press of America, 1991).

2. The most easily available statement of this theology is found in Pope John Paul II, *The Original Unity of Man and Woman: Catechesis on the Book of Genesis*; trans. Donald W. Wuerl (Boston: St. Paul Editions, 1981). It is further developed, on a relatively popular level, in *Blessed are the Pure in Heart: Catechesis on the Sermon on the Mount and the Writings of St. Paul*; trans. L'Osservatore Romano, English edition; preface by Donald W. Wuerl (Boston: St. Paul Editions, 1983), in *Reflections on Humanae Vitae: Conjugal Morality and Spirituality*; trans. L'Osservatore Romano, English edition; preface by Rev. Msgr. Donald W. Wuerl (Boston: St. Paul Editions, 1984), in *The Theology of Marriage and Celibacy: Catechesis on Marriage and Celibacy in the Light of the Resurrection of the Body*; trans. L'Osservatore Romano, English edition; preface by Most Rev. Donald W. Wuerl, D.D. (Boston: St. Paul Editions, 1986). It is given a formal statement in "Familiaris Consortio: Apostolica Adhortatio," *AAS* 74 (1982) 82-191; "The Apostolic Exhortation on the Family," *Origins* 11 (1981) 437-468; *Apostolic Exhortation of His Holiness Pope John Paul II on the Role of the Christian Family in the Modern World: Familiaris Consortio*; trans. Vatican Polyglot Press (Boston: St. Paul Editions, n.d.); *Pope John Paul II and the Family: the text with a theological and catechetical commentary with discussion questions on the Apostolic exhortation of Pope John Paul II on The Role of the Christian Family in the Modern World: Familiaris Consortio*; ed. Michael J. Wrenn; foreword by Terence Cardinal Cooke (Chicago: Franciscan Herald Press, 1983).

In addition, Fr. Joseph Murphy remarks:

I found Dr. Domning's division between universality and morality intriguing. It struck me as leading to the following two difficulties:

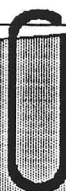
1. He does not see the lower creation as already fallen, as Paul really describes it, but as prefallen or premorally fallen. But this is not possible for it would place a disposition to sin in the good creation apart from the human abuse of freedom. But there is no reason why this "disposition" to weird behavior cannot be, for the archaeological mind, philosophically or morally indifferent rather than sinful. That is, apart from the Revelation, there is no way for us to judge whether animals eating their babies, thieving and warring, is good or bad and not just natural laws asserting themselves. One can't even say that it's worse for a horse to get hit by lightning than for a tree or rock to be hit. But we would have to hold such an event to be a "diminishment of being" if we held that for gorillas to cannibalize is wrong. But why is any of this wrong, even premorally? That is, Dr. Domning presumes this behavior is selfish and that the dawn of consciousness must resist it rather than embrace it. Why not embrace it with a vengeance in the survival of the fittest? Actually, it is known as deficient or disordered only after the dawn of consciousness and not the other way around. That's the only way we can judge that a destructive earthquake is something to pray against and not just a manifestation of God's creative power and glory. The whole creation is skewed. Dr. Domning is way ahead of science when he finds "evil" parallels in the animal world.

2. There is a presumption in his letter that morality must automatically fight or yield to nature. But good morality is full of passion and motivation and full of real embodied nature. Freedom is not the ability to resist lower urges but to abandon oneself to the right ones. One doesn't marry merely out of detached resistance to animal promiscuity or infidelity but out of focused and unrestricted love. Virtue is not the ability to resist but to be totally present to the creation without

confusing the part for the whole. None of this denies that we fight interior battles, as Paul also says, or that, since sin, the flesh and spirit are at war. Nor does it deny that Dr. Domning has a point in finding human selfishness reflected in the autonomous lawlessness and self-centeredness of the lower creation. It is just that human lawlessness comes "first" and spoils the good creation which is now uncentered without Christ. Thus, "really good" effective nails, acting naturally, can kill Him. Dr. Domning starts with a cosmic-centered or secular universe first rather than with an anthropological center. He then finds this secular cosmos of things to be potentially immoral in its behavior and opens the way for the dawn of consciousness to signify merely an uphill battle of mind against matter from the start. This is also dualistic. The whole creation is originally good. What we, however, experience is fallen and is so all the way back through paleontology, anthropology, ethnology, etc. That's what fallenness means -- the inability to get out of one's own way, a fallenness in mind (scientific method) as well as in morals. It's a bad way to put it but mind corrupts matter before matter corrupts mind.

Finally, Fr. Robert Brungs, S.J. observes:

I will leave theology to the theologians. But, towards the end of his paper Dr. Domning states: "My point is that 'selfish' behavior is known for a scientific fact to have predated the origin of humanity . . ." The physicist who still lives somewhere in the back of my brain kept asking whether indeed this is a *scientific fact*. It may well be correct, but it does not meet a physicist's criterion of a scientific fact. What data do we have to support any *scientific* statement of the *behavior* of creatures predating human cognition? It seems to me that scientific facts rely on scientific data which in turn depend on scientific observation. In brief, this is scientific conjecture. It may well be true, as I stated above; it is not, however, a scientific fact.



From Around the World

THE STATE OF FAITH/SCIENCE DIALOGUE IN NEW ZEALAND : Neil Vaney, S.M.

New Zealand is a very small nation (just over three million citizens) and the Catholic Church here is also small (about 15% of the population). Hence there is little in the way of Church infrastructure to support much organized faith/science interaction. There are no Catholic universities or colleges of higher education. There are just two seminaries, the national diocesan seminary with 25 to 30 students, the Marist seminary with 10. No other Christian church is better placed, though the evangelical bible colleges have large numbers studying for ministry.

Perhaps the closest thing to organized science/faith dialogue occurs in professional groupings, say, of lawyers, doctors or engineers, often associated with the large cities and university campuses. When I was at Canterbury University, the chaplaincy sponsored meetings of the Christian staff on issues of professional ethics or spirituality.

One group that has been active again with an influx of young doctors has been the Guild of Sts Cosmas, Luke and Damian, centered mainly in the capital Wellington. They run study days, and retreats, utilizing clinicians and researchers to bring them up to date on new medico-moral issues. Once every four years they invite overseas speakers preeminent in their fields to lead a three to four day seminar. Individual doctors have been involved

in research in particular issues. I know a doctor who was working on a very accurate means to detect ovulation as an aid to natural family planning methods. He had been researching the detection of changes in hormone level in urine samples and had put together a kit that was simple to use. He claimed that his method was more successful than the usual combined symptothermal approach. His prime concern then was persuading a pharmaceutical firm to produce these kits cheaply in bulk.

The only other faith/science project I'm aware of is the Marists' endeavor to obtain a research scholarship in Cambridge, England for a Marist priest who is a top graduate in chemistry.

I'm sorry that this report is so brief, but sadly there is not a lot to report. My own work is going well. I have written an introduction and three chapters of my dissertation, with five more to go. The final title is: *Two Visions of Right Relationship Between Humankind and the Rest of Nature: A Comparison and Critique of the Theologies of Hans Kung and Jurgen Moltmann* — fairly self-explanatory. The best for the Convention in August. I would like to be there but finishing my dissertation before our chapter in Rome is my first priority.

An international theological symposium, *Science and Theology - Questions at the Interface*, organized by the Otago Theological Foundation in association with University Extension of the U. of Otago, will take place in Dunedin, New Zealand, August 15-21. It follows the highly successful May, '91 symposium, *Christ in Context*. The 1993 symposium aims to attract theologians, scientists, ministers of religion, teachers and those generally interested in exploring questions relating to the interface between science and theology. For registration information contact Fr. Neil Vaney, SM — address in the *ITEST Directory*.

This is a new feature that we hope to include in each issue of the ITEST Bulletin. To do so we need the cooperation of our membership outside the U.S. We feel that we have concentrated on the U.S. and consider this as a small remedy for that.

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