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Creation and Scientific Creativity: A Study in the Thought of S. L. Jaki, by Paul Haffner (Herefordshire, UK: Gracewing, 2009. Revised, 2nd ed. Pp. xiv, 329. \$24.95. ISBN 978-085244-454-2.) **A Late Awakening and Other Essays**, by Stanley L. Jaki (Port Huron, MI: Real View Books 2006. Pp. viii, 261. \$18.00. ISBN 0-9774826-4-2); **A Mind's Matter: An Intellectual Autobiography**, by Stanley L. Jaki (Grand Rapids, MI: Eerdmans, 2002. Pp. xiv, 311. \$25.00. ISBN 0-8028-3960-6.)

Fr. Stanley L. Jaki, O.S.B. (1924-2009) was one of the greatest Benedictine thinkers in the modern era (or perhaps of all time). His abundant contributions to Catholic and Christian thought and culture have been profound. His contributions regarding the relationship between science and religion will be remembered for years to come.

Jaki was born in Győr, Hungary, in 1924. He attended the historic and famed Benedictine school at the Hungarian Archabbey of Pannonhalma, which was established by Prince Géza in 996 (surpassed in territory only by Monte Cassino in Italy). The years that he attended the school were from 1932-42, years of much tumult in Hungary and throughout Europe. He was so impressed by the holiness and learning of the Benedictines that he entered the Order in 1942 (at the age of eighteen). He was later to receive a doctorate in theology in 1950 (from the Pontifical Institute of San Anselmo in Rome) and a Ph.D. in physics (from Fordham University in New York). While at Fordham, he studied under Victor F. Hess, a Nobel laureate who was the discoverer of cosmic rays.

In one of his many works, *Science and Creation*, Jaki examined seven great civilizations: Arabic, Babylonian, Chinese, Egyptian, Greek, Hindu, and Maya. In all of these seven great civilizations, he asserted that science suffered a "stillbirth," because of their respective conceptions of the universe and their lack of belief in a transcendent Creator who endowed creation with consistent physical laws. This is a key thesis of Jaki that permeates his many published works.

While Fr. Jaki did not receive due recognition during his lifetime, it

appears that that will change in the future. An international conference devoted to Jaki, his works and his contributions was held in Rome on April 13, 2010 (commemorating the first anniversary of the death of Stanley Jaki). The Stanley Jaki Foundation was established at the conference. Named the president of the Foundation was Fr. Paul Haffner, who has done so much to bring Jaki and his works to the attention of a wider audience.

We begin with a consideration of *Creation and Scientific Creativity: A Study in the Thought of S. L. Jaki*, by Paul Haffner. Haffner is well equipped to undertake such a study. He is a priest and professor of theology at Regina Apostolorum University in Rome. He is the author of over 30 books and 150 articles on philosophy and theology. One of them I had the good fortune to review. *Towards a Theology of the Environment*, a fine work that illustrates well his long interest in the environment, and in science and theology/philosophy. Haffner wrote the first edition of this book. *Creation and Scientific Creativity: A Study in the Thought of S. L. Jaki* (Front Royal, VA: Christendom Press 1991).

The book begins with a Foreword to the Second Edition, the preface to the First Edition, an Introduction, and chapter 1, "A Scholar's Portrait." Other chapters include chapter 2, "The Status of Science," chapter 3, "Pitfalls and Prospects of Science," chapter 4, "Christ and Creation," chapter 5, "Man's Cosmos," chapter 6, "Jaki and His Critics," chapter 7, "The Crucial Thrust," chapter 8, "The Ecclesial Perspective," and concluding with a "Bibliography" and "Index." The publisher of the book states:

This work focuses on the close link between science and Christianity, despite the differences between them. . . . Jaki highlighted the Christian origins of the modern natural sciences. . . . This book contains the first systematic treatment of the ideas of the late Stanley Jaki, and is the only complete work, with an entire bibliography, approved by him during his lifetime. . . .

On the back cover of the book, Mgr. Mariano Artigas is quoted as saying that "Haffner's work offers an excellent synthesis of Jaki's thought, with an elegant and fluid style." I concur with this comment. Paul Haffner has done a fine job with this work. Should he plan on publishing another edition of this book, then I would like to recommend that the "Index of subjects" (327-29) be improved. An example: "Transcendental Thomism" (referred to as "Aqui-Kantism" by Jaki) is mentioned on p. 180, yet it cannot be found in the "Index of subjects." It is important to include this in the index, because Jaki regarded it as an important fulcrum point in the Culture Wars (which he felt strongly about). An area that I would like to have clarified is the contribution of Judaism to the

development of science. Judaism is not included for examination along with the seven great civilizations enumerated, and I am not clear on why it is not seen as a stimulant for the development of science. As we know, there have been a sizeable number of noted Jewish scientists over the ages (Einstein, for example).

A Late Awakening and Other Essays is described by the publisher as follows: "This book is the eighth collection of essays by the author that in a good part deal with science." The first essay deals with a strange and very late awakening to the bearing of Gödel's theorem to physics. The second is concerned with a similar, though much earlier, fact, namely, Galileo's oversight of a wholly mistaken statement of Aristotle on the laws of motion. The next five essays have for their topic, in part with an eye on Duhem's work, the role which Christ, or rather belief in him, played and still plays in a proper grasp of science and even of brave utterances about extraterrestrials. In chapter 8 attention is focused on the relation of relativity to religion, with special reference to Einstein's own statements, whereas the question of purpose as a problem in biology is discussed in chapter 9.

The next three chapters deal with the broader societal questions of bioethics. Chapter 13 offers an analysis of the conversion to Catholicism of Karl Stern, a noted Jewish psychiatrist. Chapters 14- 15 deal with Chesterton, whereas the thought of Thomas Aquinas constitutes the topic of the concluding two chapters.

This book by Jaki "awakens us" to his wide-ranging, sophisticated and comprehensive mind. He is truly a "man of all seasons," and this is most evident in these pages. There is an author index in the book but no subject index. A comprehensive index is absolutely essential for accessing a scholar's work. In this age of digital or computerized indexing, there should be no book published that does not have a good index, including both an author and subject index.

A Mind's Matter: An Intellectual Autobiography, by Stanley L. Jaki, is one of the most important of his many works. The publisher states: "In writing *A Mind's Matter* one of this generation's finest philosophers looks back at his own scholarship and the intellectual framework that produced it—not least his staunch belief in the crucial role of religious convictions in academic thought . . ." In this powerful intellectual autobiography, Jaki reflects on the course of his thinking, asking in what sense the religious factors he holds clear can also promote scholarship, particularly in the sensitive field of science and religion. The answer is set forth in a combination of topical and chronological meditations that will be of great value to anyone pursuing academic work today.

In his fine introduction to the book, Jaki notes that the intellectual

world is "driven by the 'wild living intellect of man,' to recall a most pertinent observation from Newman's *Apologia pro vita sua*." This certainly applies to Jaki, and indeed his fine intellectual autobiography. The subjects he touches on or discusses are many, reflecting a wide-ranging, volatile mind. He discusses the venomous anti-Catholicism that he found in America (19) and elsewhere. His criticism of Kant (40, 44, 46-48) was pronounced, convinced as he was that Kant's thought had seeped into Thomism, and into the Church, with destructive effects for both. He acknowledged his indebtedness to the great French scientist Pierre Duhem (63), noting with dismay the vilification of Duhem by heirs of the French Enlightenment (74). He quotes Newman (103) that "Nothing would be done at all if a man waited until he could do it so well that no one would find fault with it." He notes well that one must have confidence in oneself when writing (103). Significantly, he avers that "Theology has always been my mind's principal matter." His doctoral degrees are in theology and in physics. His mind was always on God, in one way or the other, throughout his life. Original sin is most important in the cosmos (138). For Jaki there was a loss of purpose in the Western world (171). He lamented the sad lack of knowledge of Catholic doctrine among Catholics (218). He noted that the topic of the apparitions at Fatima was one of his favorite topics. The ongoing Culture War, going full strong by the 1980s (250), was a long-time preoccupation of his. He saw himself as a Culture Warrior, in a sense. He had a strong sense of being an academic and an apologist (and of course a priest and monk) at the same time. Totally separating his faith from his academic pursuits, from his thinking, from himself, would have been impossible. His critique of the French Jesuit Pierre Teilhard de Chardin (137 ff.) was trenchant and far-reaching. The pantheistic tendencies in the work of Teilhard, plus other problems in his work, were of much concern to Fr. Jaki. The list of his publications at the end of the book provides a panorama of his thought. He wrote on such diverse topics as cosmology, science, theology, priestly celibacy, philosophy, Newman, Chesterton, Helene and Pierre Duhem, and more. In the context of the "new atheism" proposed by the likes of Richard Dawkins, Daniel Dennett, Samuel Harris, Christopher Hitchens and others, Jaki is a breath of fresh air. Jaki has a most interesting and compelling background for this kind of discussion. I am convinced that we will hear much more about Jaki in the future, as his reputation continues to spread worldwide.

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