

“AD DEUM PER SCIENTIAM”
EVANGELIZATION LEADERSHIP SUMMIT
OHIO DOMINICAN UNIVERSITY, COLUMBUS, OHIO
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Part I: The Object and Place of Catechesis, Education and Formation

My Dear Friends in Christ:

Good morning. I am very happy to be with you for this Evangelization Leadership Summit. Let me express my gratitude to Fr. Adam Streitenberger, Marlon de la Torre and the Office of Evangelization, and to all who have made this event possible, especially Ohio Dominican University and the Dominican Sisters of Peace for hosting the event.

“Ad Deum per Scientiam” – to God through knowledge: these were the words sown into the patch for the National Honor Society at my high school. Here in the Diocese of Columbus, I have set out some priorities: vocations, evangelization, education and formation, and social outreach. All of these are in some ways inter-connected, but this morning, I want to reflect on education as a means for encountering God. I wish to do so in light of the recent Jubilee for Education *and* because we wish to engage parents, as primary educators of their children in the faith, in the mission of evangelization, which, in this diocese, will tend more and more toward family-based catechesis and formation.

Fifty years ago in *Evangelii nuntiandi*, Pope St. Paul VI stressed that evangelization - which has the aim of bringing the Good News to the whole of humanity, so that all may live by it - is a rich, complex and dynamic reality, made up of elements, or one could say moments, that are essential and different from each other, and that must all be kept in view simultaneously. Catechesis is one of these moments - a very remarkable one - in the whole process of evangelization. (cf. *Evangelii nuntiandi*, 17-24; *Catechesis tradendae*, 18).

Within a decade, in *Catechesis tradendae*, Pope St. John Paul II communicated very clearly the essential content of catechesis:

To put it more precisely: within the whole process of evangelization, the aim of catechesis is to be the teaching and maturation stage, that is to say, the period in which the Christian, having accepted by faith the person of Jesus Christ as the one Lord and having given Him complete adherence by sincere conversion of heart, endeavors to know better this Jesus to whom he has entrusted himself: to know His "mystery," the kingdom of God proclaimed by Him, the requirements and promises contained in His Gospel message, and the paths that He has laid down for anyone who wishes to follow Him. (CT, 20)

Although catechesis, education, and evangelization are distinct, they are certainly related to one another. Pope Leo recently issued an Apostolic Letter, “Drawing New Maps of Hope”, marking the 60th anniversary of the Second Vatican Council’s document on Education. He recognized that the world in which we live today – that is, the context in which we evangelize – is changing and, in fact, has changed. He noted that we live in a complex, fragmented, digitized educational environment. His letter was an invitation to propose a “cosmology of Christian *paideia*”, rooted in the Gospel, which can offer “educational constellations”, which he described as “experiences that are both humble and powerful, capable of interpreting the times, of preserving the unity between faith and reason, between thought and life, between knowledge and justice.” (*Drawing New Maps of Hope*, 1.2).

Educating is an act of hope and a passion that is renewed because it manifests the promise we see in the future of humanity. It is, therefore, a gift handed on from generation to generation, especially in the family. It is not merely technical knowledge to be learned, but it is something more that prepares one for life and eternal life. We are not educated or formed in isolation, but in a community. Truth, he notes (3.2), is sought in community, but the first school of humanity is the family (4.1).

Time and again, we say that parents are the first educators of the children in the ways of faith, yet rarely do we equip or engage parents and families to fulfill their task and their vocation; rather, we tend to compartmentalize education – Catholic schools, PSR programs, etc. – rather than recognizing that the education of humanity involves formation of the whole person – spiritually, intellectually, emotionally, socially and physically. Education today is reduced sometimes to acquiring basic or technical skills or to measuring success on the basis of efficiency. Catholic education measures success based on whether the person encounters God through the pursuit of knowledge and whether such education serves the person and the common good.

Acknowledging the principle of subsidiarity, we must reiterate that the family is the primary cell, the building block, for society. The family is precisely the place where authentic education can happen. Failure to strengthen families, which are also broken and fragmented, or to equip families for their collective mission of forming the whole person will hinder the Church’s mission of evangelization, which is the reason for which the Church exists.

Pope Leo writes:

“The family remains the first place of education. Catholic schools collaborate with parents; they do not substitute them, because the “duty ... devolves primarily on them”. The educational alliance requires intentionality, listening and co-responsibility. ... It is both hard work and a blessing: when it works, it inspires trust; when it fails, everything becomes more fragile.” (*Drawing New Maps*, 5.3)

With a nod to the Global Compact on Education, the Holy Father reiterated its seven pathways one of which is “recognizing the family as the first educator.” Nevertheless, the context

in which families educate and evangelize has changed. As such, the Pope listed three priorities: creating a space for the “inner life” – for prayer, silence, and discernment; to educate with the judicious use of technology and artificial intelligence (which demands vigilance and education in spiritual, emotion, and ecological intelligence); and, thirdly, educating young people in the way of peace, in the language of non-violence, reconciliation, and in the construction of building bridges.

The environment in which the Gospel message is transmitted can seem dark and intimidating. In his homily on All Saints Day for the Jubilee for Education, Pope Leo, quoting from St. John Henry Newman, now a doctor of the Church, reflected:

This reference to the darkness that surrounds us echoes one of Saint John Henry Newman’s best-known texts, the hymn “Lead, Kindly Light.” In that beautiful prayer, we come to realize that we are far from home, our feet are unsteady, we cannot interpret clearly the way ahead. Yet none of this impedes us, since we have found our Guide: “Lead, Kindly Light, amid th’encircling gloom, Lead Thou me on;” “Lead, Kindly Light, The night is dark, and I am far from home, Lead Thou me on.”

The task of education is precisely to offer this *Kindly Light* to those who might otherwise remain imprisoned by the particularly insidious shadows of pessimism and fear. For this reason, I would like to say to you: let us disarm the false reasons for resignation and powerlessness, and let us share the great reasons for hope in today’s world. (Homily, Solemnity of All the Saints, 1 November 2025)

Christ, the object and content of catechesis, education, and formation, is the guide whom we have found, yet we also find authentic guides, in the lives of the saints, who “shine like stars in the world” (Phil 2:15), and in the lives of so many parents, catechists, teachers, and members of the Christian faithful. The task is daunting but not impossible.

This is not an impossible task for parents. Archbishop Pilarczyk of Cincinnati, who ordained me, said that he would have been a much better priest and bishop if only he had remembered five words his parents taught him in kindergarten: “Please; I’m sorry; and thank you.” I recall the words of Hans Urs von Balthasar: “Sanctity is theology on its knees.” In my family, we spent a lot of time on our knees, praying the daily rosary. We were all very intelligent; my mother was a teacher, and my father was a doctor, but they were both people of faith.

We learned, were educated and evangelized by the witness of their lives. For example, in those days, we would walk to the hospital to visit my father during the day. Invariably, he was in the library researching some medical condition or treatment to be able to help his patients *or* he was in the chapel praying for his patients. He taught us that faith and reason were connected; that technical knowledge was not enough to heal the whole person; and that we needed to rely on the strength of God. I remember how tired he was when he would come home from work, yet he always made time to teach us our catechism – one-on-one – and to review the lessons with us.

Today, that might seem extraordinary, given the pace of life, but I cannot say that my father was not busy. He and my mother accepted responsibility for us, and there was nothing more important than getting us boys to heaven, especially through study – *ad Deum per scientiam*.

Part II: Fundamental Principles of Christian Education

On Friday, October 31, 2025, Pope Leo gave an address to Catholic educators on the occasion of the Jubilee of the World of Education. As an Augustinian, he reflected on four principles, which I believe, can also be useful for us as catechists and evangelists to keep in mind and which we can serve as a useful framework for parents as they shape and form their children: interiority, unity, love, and joy.

Interiority. When he opened the Jubilee for Educators on October 27, Pope Leo addressed the students from Pontifical Universities. That day, the Gospel was taken from Luke (13:10-17), which recounted the story of the woman who was bent over, with a crooked spine. She had suffered in that condition for eighteen years until she encountered Jesus, who touched her life and delivered her from the evil spirit which afflicted her. The Pope suggested that the woman's condition resembled that of ignorance – of being closed in oneself, commenting that “When human beings are incapable of seeing beyond themselves, beyond their own experiences, ideas and convictions, beyond their own projects, then they remain imprisoned, enslaved and incapable of forming mature judgements.” (Homily, 27 October 2025)

Today, young people face this risk. They are always looking at their phones. They are constantly taking selfies, or looking at how many views they have on social media, but even as technological connections grow, we see a rise in the pandemic of loneliness, isolation, and mental illness, demonstrated in Jonathan Haidt's book, *The Anxious Generation*, but which is observed by all of us. Rather than engaging in life and being educated in the things of God or contemplating creation, the young are turned inward. The Holy Father pointed out that “...in reality, many of the things that truly matter in life – we might say, the most fundamental things – do not come from ourselves; we receive them from others. They come to us through our teachers, encounters and life experiences. This is an experience of grace, for it heals us from self-absorption.” (Ibid.)

In this regard, the encounters, life experiences, and education that we receive in the family are critical. There are many things we can learn from books, but we do not learn love. We are concerned not with the exclusive education of the mind but of the whole person – of our humanity – in the teachings of the Lord Jesus, but more precisely in the way of the Lord Jesus – in a whole way of life – in a vision of life.

The Pope noted:

...He (Jesus) healed woman receives hope, for she can finally lift her eyes and see something different, can see in a new way. This especially happens when we encounter Christ in our lives, when we open ourselves up to a life-changing truth capable of making us step out of ourselves and freeing us from our self-absorption.

Those who study are “lifted up,” broadening their horizons and perspectives in order to recover a vision that does not look downward, but is capable of looking upward: toward God, others and the mystery of life. (Ibid.)

The task of the family in catechesis and evangelization is to help the young person look upward to God and to the mystery of life. As immigrants, my parents strongly emphasized education. My brothers and I all did well in school, but my parents often took us to the Shrine of Our Lady of Consolation in Carey, Ohio. It is a majestic basilica in the middle of farm country, a little more than an hour from here. The basilica was staffed by the Conventual Franciscans. The organ was magnificent, and it was there that we were exposed to Exposition and Benediction. It was there that we heard the *O Salutaris* and *Tantum Ergo* sung. It was there, with the beautiful mural in the apse and magnificent windows, that our Catholic imagination was formed. There were other devotions – rosary processions, prayers with the relics of Saint Anthony and the True Cross, lighting of candles, kissing the wounds of Christ in the sepulcher – that also shaped the Catholic imagination. The processions which took place, when the weather was nice, went from the basilica to an outdoor shrine, where we could also appreciate the beauty of creation. There was also a park, which allowed us to play and have fun.

All of this was integral to our being evangelized. My parents broadened our perspective of the Church and the world. We were not restricted to the guitar Masses of our parish church but experienced the majesty of truly sacred music. Our parish church was built in 1955, so there was no real artwork or stained-glass windows; now we could see streams of light and understand the bible stories, even before we could really read. There we could visualize and contemplate the Church Triumphant in the mural in the apse in the church, while contemplating the God who made all things, in the outdoor park. All the while, Christ was at the center. Pope Leo said: “When we encounter Christ in our lives, we open ourselves up to a life-changing truth capable of making us step out of ourselves and freeing us from our self-absorption.”

Families offer us perspective which allow us to look outward and upward – toward God and neighbor. At the same time, in his audience with educators, the Pope also encouraged greater interiority, quoting Augustine who says that “the sound of our words strikes the ears, the Master is within” and again “Do not look without, return to yourself, for truth dwells within you.” The Holy Spirit has been poured into our hearts. Christ, the True Teacher, is within and comes to us in the sacraments that we might experience His grace. The content of the faith which we teach in our classrooms and formation programs is necessary, but it will remain as mere content unless it is nurtured by the life of prayer. Commitment by educators and parents to prayer – to interiority – is essential for evangelization, because young people are looking for *credible* guides on their journey of faith. [Story about the egg.]

Unity. We live in a polarized and fragmented world. Pope Leo’s episcopal motto is *In illo uno unum* – One in the One. Only in Christ do we find true unity. Sharing our knowledge and experience of Christ – sharing the wisdom of our Tradition – is a great act of love. Leaving future

generations in ignorance of Christ, the Scriptures and Tradition, the richness of our spiritual and liturgical traditions, is not an act of charity but is an act of cruelty, leaving them to suffer like the woman who was bent over.

Jesus Himself, at the Last Supper, prayed: “That they may be one Father, as you and I are one.” Why? “So that the world may believe that you sent me.” Here we begin to understand how unity is essentially connected to evangelization. Nevertheless, we are experiencing polarization, which sometimes leads to violence. In the educational context, this means teaching others to “decenter” themselves and to educate them to the idea of journey *with others*.

About seven or eight years ago, the University of Mary published a book, entitled *From Christendom to an Apostolic Age*. It acknowledged the rapid secularization that had taken place. Rather than trying to evangelize and re-evangelize in a Christian context, we find ourselves now much more in a context like that of the apostles – one of persecution, marginalization, and paganism. Five years after the publication of the work, a second book was published, entitled *The Religion of the Day*.

Often, we hear about the rise of the “nones”, the religiously unaffiliated. Many will say, “I am spiritual but not religious,” yet, in fact, the authors point out that they practice a type of religion. It is similar to the Christian narrative, but it is attempting to replace the Judeo-Christian narrative. It retains some elements such as the call for justice. We all experience, because of the effects of original sin, alienation and injustice, which also brings about some feelings of anger and resentment. Saint Thomas argues that the passions move us to act; therefore, many people, with political motivations, capitalize on people’s experience of alienation, injustice and anger to mobilize them to stamp out injustice.

This narrative for “stamping out injustice” goes something like this: Many people experience grave injustice. This injustice is systematic. If we eliminate unjust social structures and systems of injustice, life would be better for everyone. But we must ask: Who is responsible for the unjust systems, for the oppression and alienation we are experiencing? If we cancel or eliminate these people, life would be better. We would have peace and unity. The experience of alienation, injustice, and anger will go away. This becomes the justification for social and political violence as seen in some of the activism of some “social justice warriors.”

The starting point is not solidarity, fraternity, or Christ Himself. In this narrative, rather than seeing someone with whom I disagree as a brother or sister, the other is viewed as an enemy to be eliminated. For this reason, the recent Popes and Catholic Social Doctrine have emphasized the values of solidarity and human fraternity.

Ofrezco unas pocas palabras aquí en español en solidaridad con aquellos que tienen el español como idioma principal. Lo hago, en parte, porque el año pasado observé que algunos de ustedes hicieron un esfuerzo por estar aquí. Una persona estaba traduciendo algo para ellos, y otra persona se acercó para “callarlos” (para imponer silencio). A aquellos de ustedes que hablan

español, les doy la bienvenida a nuestra Diócesis. Simplemente repetiré lo que acabo de decir en inglés.

La unidad está esencialmente conectada con la evangelización. Actualmente, estamos experimentando una polarización, que a veces conduce a la violencia. En el contexto educativo, esto significa enseñar a otros a "descentrarse" (salir de nosotros) y educarlos en la idea de caminar junto a otros.

Hace unos siete u ocho años, la University of Mary publicó un libro, titulado *De la Cristiandad a una Era Apostólica*. Reconocía la rápida secularización que había tenido lugar. En lugar de intentar evangelizar y re-evangelizar en un contexto cristiano, nos encontramos ahora mucho más en un contexto similar al de los apóstoles: uno de persecución, marginación y paganismo. Cinco años después de la publicación de esa obra, se publicó un segundo libro, titulado *La Religión del Día*.

A menudo, oímos hablar del auge de los "ninguno" (nones), los no afiliados religiosamente. Muchos dirán: "Soy espiritual, pero no religioso", sin embargo, de hecho, los autores señalan que practican un tipo de religión. Es similar a la narrativa cristiana, pero intenta reemplazar la narrativa judeocristiana. Conserva algunos elementos, como el llamamiento a la justicia. Todos experimentamos, debido a los efectos del pecado original, la alienación y la injusticia, lo que también provoca ciertos sentimientos de ira y resentimiento. Santo Tomás argumenta que las pasiones nos mueven a actuar; por lo tanto, muchas personas, con motivaciones políticas, capitalizan la experiencia de alienación, injusticia e ira de la gente para movilizarlos a erradicar la injusticia.

Esta narrativa para "erradicar la injusticia" se asemeja a esto: Muchas personas experimentan una grave injusticia. Esta injusticia es sistemática. Si eliminamos las estructuras sociales injustas y los sistemas de injusticia, la vida sería mejor para todos. Pero debemos preguntar: ¿Quién es responsable de los sistemas injustos, de la opresión y la alienación que estamos experimentando? Si cancelamos o eliminamos a estas personas, la vida sería mejor. Tendríamos paz y unidad. La experiencia de alienación, injusticia e ira desaparecería. Esto se convierte en la justificación de la violencia social y política tal como se ve en parte del activismo de algunos "guerreros de la justicia social".

El punto de partida no es la solidaridad, la fraternidad o Cristo. En esta narrativa, en lugar de ver a alguien con quien estoy en desacuerdo como un hermano o una hermana, el otro es visto como un enemigo a ser eliminado. Por esta razón, los recientes Papas y la Doctrina Social Católica han enfatizado los valores de la solidaridad y la fraternidad humana.

Recently, I gave remarks at a talk at the Ohio State University for the 60th anniversary of *Nostra Aetate*, on the relationship of the Church with other religions. The talk was jointly sponsored by the Diocese of Columbus and Jewish Columbus. Many of our Jewish brothers and

sisters are worried about the rise of Antisemitism, not only from the political left but also, in recent days, from the right through Nick Fuentes and the Heritage Foundation.

Nostra Aetate states: “The Catholic Church rejects nothing of what is true and holy in these religions. With sincere respect she looks on those ways of conduct and life, those precepts and teachings which, though differing on many points from what she herself holds and teaches, yet not rarely reflect a ray of that Truth which enlightens all human beings.”

Already, Pope Paul VI had begun to address the question in his 1964 encyclical letter *Ecclesiam Suam*. John Paul II continued his reflections in *Redemptor Hominis* and in *Dominum et Vivificantem*. In the latter document, John Paul II, in preparation for the Great Jubilee, wrote of the need to understand the presence and working of the Spirit, especially in Judaism. One of the distinguishing factors of Christianity and Judaism is that religion is not reduced to the human search for God. In these two religions, God reveals Himself, speaking to persons, entering into covenants with them, and showing them the path by which he may be reached.

Despite the clear appreciation of the Council for other religious traditions and Judaism in particular, a change of heart and mindset among the Christian people demands ongoing work and formation. I have, in the past, especially on the occasion of June Nineteenth, condemned racism and bigotry. It is a sin, and it has no place in the Church, nor can it be considered a part of the Christian way of life. The same needs to be said of antisemitism in all its forms. It is a sin and has no place in the Church or in our world.

When I was a child, my father had my brothers and me watch a documentary entitled, “The Memory of the Camps.” It was horrifying, yet it convinced me that we can never allow such attitudes and actions to inflict such damage on the human family. A short time after that, around the time I graduated from grade school, Pope Saint John Paul II visited a Roman synagogue, at which time he said:

The Jewish religion is not “extrinsic” to us, but in a certain way is “intrinsic” to our own religion. With Judaism therefore we have a relationship which we do not have with any other religion. You are our dearly beloved brothers, and, in a certain way, it could be said that you are our elder brothers.

Pope Benedict XVI himself reiterated this in a visit to Paris in 2008, addressing representatives from the Jewish community:

The Church compellingly repeats, through my voice, the words of the great Pope Pius XI, my beloved predecessor: Spiritually, we are Semites. The Church therefore is opposed to every form of anti-Semitism, which can never be theologically justified. The theologian Henri de Lubac, in a time of darkness, as Pius XII described it, added that to be anti-Semitic also signifies being anti-Christian. Once again, I feel the duty to pay heartfelt recognition to those who have died unjustly

and to those that have dedicated themselves to assure that the names of these victims may always be remembered. God does not forget!

The horrific events of October 7th have revealed that there is much work to be done. While some may criticize the response to the terrorist attacks, the Church herself remains firm in condemning anti-Semitism. Writing to “our Jewish brothers and sisters in Israel” in February 2024, Pope Francis stated: “The path that the Church has walked with you, the ancient people of the covenant, rejects every form of anti-Judaism and anti-Semitism, unequivocally condemning manifestations of hatred toward Jews and Judaism as a sin against God.”

At the Angelus address on October 5th of this year, following the attacks outside a synagogue in Manchester, Pope Leo also condemned anti-Semitism; “The rise of antisemitism wounds humanity itself,” he said, calling on the faithful to resist all forms of hatred that distort the human heart and fracture communities. He added, “We must not grow accustomed to hatred,” he told the crowd, urging Catholics to persist in prayer and action for peace “that is not imposed by power, but born of justice.”

Evangelization, to be effective, demands commitment to the unity of the human family. We are one in the One.

Love. Love was the third word used by Pope Leo at the Jubilee for Educators. Again, quoting Augustine, he said: “The love of God is the first commandment; the love of neighbor is the first practice.” It is in the family that we learn to love God and neighbor. It is precisely here that parents can be engaged in teaching children how to love God by teaching them their prayers and catechism; by spending time reading the Bible with their children, as the Scriptures manifest the love God has for His people; and, by modeling love to their children by their words or affection, instead of shouting, arguing, or exhibiting passive-aggressive behavior.

As the primary educators of their children, parents can teach their children to be engaged in the life of the Church and demonstrate the primacy of charity through volunteerism, especially through the assistance of the poor, who are not merely an object of our charity but who also teach us how to rely on Divine Providence. Regular charitable work helps young people to escape from the dominant patterns of narcissism, going outside of themselves to make an authentic gift of self.

The Faith cannot remain merely at the level of ideas; rather, it must impact our humanity and the lives of others. The Holy Father puts it succinctly: “Sharing knowledge is not enough for teaching: love is needed. Only then will knowledge be beneficial to those who receive it, in itself and above all, for the charity it conveys. Teaching should never be separated from love.” (Ibid.)

The fourth word in our framework is *joy*. Parents are the primary teachers and educators of their children in the ways of faith. The Holy Father remarks that “true teachers educate with a smile, and their goal is to awaken smiles in the depths of their students’ souls.” Instruction in religion is unlike a course that one would take in school or university; it is instruction in a way of life. When the faith is presented as “rules” or a series of teachings, it is not well-received, or, at

least, it does not touch or awaken the soul. When it is presented with severity and judgment, it simply does not attract. Parents, as educators of their children, along with teachers and catechists, ought to radiate the joy of being loved by the Lord.

It is a spousal love with which Jesus, the Bridegroom, loves the Church. Love and joy are, therefore, closely related. It is not enough to share knowledge. When we think about young people today and their fragility, we recognize a pandemic of loneliness and mental illness. There are many silent cries for help, which often go unheard. With all our technological advances, including the development of artificial intelligence, there is a risk that education grows cold and technical, far removed from the awe and wonder evoked by the loving and creative hand of God. The risk of an evermore “rules-oriented” and “technical” education is that it will further isolate young people, distancing education and formation from the authentically human encounter of people – parent and child, teacher and student, lifelong Catholic and convert – who are loved infinitely by the Lord. The educational endeavor described by St. Augustine is a “flame to melt our souls together, and out of many to make but one” (Augustine, *Confessions* IV, 813), but we are one in the One.

Conclusion

What then is the hallmark of success in the educational endeavor? It is the encounter with the living God. On the Solemnity of All Saints, Pope Leo named St. John Henry Newman a doctor of the Church, co-patron of Catholic education (along with Saint Thomas). While many see education and formation as a means to a profitable career and livelihood, for us as Christians, education and formation is part of our vocation. The Holy Father, in his homily, quoted Newman, who wrote: “God has created me to do Him some definite service; He has committed some work to me which He has not committed to another. I have my mission – I never may know it in this life, but I shall be told it in the next.” (Meditations and Devotions, III, 1, 2)

If we do not educate toward the Mystery of the Godhead, then we shall never understand our own mission here below, veiled in mystery as it may be. Thus, our efforts at evangelization, education, and catechesis, especially family-based catechesis, must be directed toward helping the person understand his or her proper vocation. Pope Leo put it this way, “Life shines brightly not because we are rich, beautiful or powerful. Instead, it shines when we discover within ourselves the truth that we are called by God, have a vocation, have a mission, that our lives serve something greater than ourselves. Every single creature has a role to play. The contribution that each person can make is uniquely valuable, and the task of educational communities is to encourage and cherish that contribution.” (Leo XIV, Homily for the Solemnity of All the Saints, 1 November 2025).

What is the measure of success? That the one who educates and the one who is educated become saints. At the beatification of Cardinal Newman in 2010, Benedict XVI said: “What God wants most of all for each one of you is that you should become holy. He loves you much more than you could ever imagine.” (Benedict XVI, Address to Pupils, 17 September 2010) If our efforts to attain greater knowledge do not lead to holiness or do not convey God’s love, then we will have failed. May we come to God through knowledge. *Ad Deum per scientiam*.