

Session VI

# Where Do We Go From Here?

## Paul Anderson:

When I saw the title for the conference, “Asking the Right Questions,” I actually thought about this in reverse. Not how do I as a Christian ask the right question in my work as a scientist, but rather how does science inform or relate to my faith? That’s mostly been my walk in the past thirty years. So I approached this conference not really able to clearly formulate the essence of the question. It is a question that I have only implicitly addressed. I’d like to share what I have perceived as five central themes for the conference.

## Five Central Themes

1. *Ask questions* within the context of God’s Word and faith. *The Galileo Connection* by Charles Hummel talks about some of the early giants of science who believed nature and revelation are both true. A related theme is one of calling or vocation. I once stopped in Colorado Springs to visit a fellow who was a plumber—just a good solid Christian guy. I was educated and he was wise. I said to him, “You know I think I am going to chuck all of this and go to seminary.” He hauled out his Bible and traced through some of the things about the Apostle Paul. He said, “Now the Apostle Paul went around and started all these churches. How do you think they kept going?” Answering his own question, he said, “It was people like the local biochemist working at the university who helped keep the church going.” Then he added, “You have a ministry in your profession.”

2. *Take action.* Work with non-Christians. Within this idea of a calling I have observed a couple of issues especially for Christian students. First, students are reluctant sometimes to get started in a vocation but rather wait around for something special to happen. My sense is this: pray about it, live in God’s Word, and take action! The second issue is that we must be out in the world and be a responsible part of the world. I don’t think we can be effective ambassadors of Christ nor have an impact on important decisions in the world or government unless we work side by side with non-Christian colleagues.

3. *Use your minds.* I had the opportunity to edit the book, *Professors Who Believe*. In the preface, Condoleezza Rice, then Provost at Stanford University, made a wonderful statement when she said:

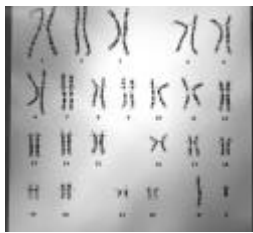
I believe that God gave us a brain and intends for us to use it. I believe it is part of His plan that we know more about the universe today than the disciples who walked with Jesus knew about their universe. That, I believe, is part of the growth of humanity (Anderson 1998, 12).

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*How does science inform or relate to my faith?*



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*To avoid a given area, because it doesn't fit with your conscience, may not be the best course of action in which one can have a positive impact.*

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4. *Pursue excellence* in what we do. It takes hard work. I don't think we can be effective witnesses unless we do so. I think our main role should be as witnesses to let people know about God through Jesus Christ.

5. *Act with humility.* I've picked that up from many personal conversations. We experience, with awe and wonder, God's grace that provided the opportunity for us to be here in this conference.

Two scriptural passages have impressed me.

*He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God (Micah 6:8, NIV).*

*My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge (Colossians 2:2-3).*

### Choices

I think the starting decision point for young people is simply whether to pursue a career in science. It's an important decision because it's going to set the tone for later choices. Some situations present fewer choices. For example, in a military research environment, the goals are set forth and you are asked to work on them. Let's suppose that you have a choice between two different research areas. Maybe one doesn't fit with your faith very well, so you decide not to work on it. However, that area probably will get done anyway because some other team will do it. It might be better to be part of that team. Then you may have an opportunity to influence specific directions in the problem area. So to avoid a given area, because it doesn't fit with your conscience, may not be the best course of action in which one can have a positive impact.

If you are in a university setting, you presumably have freedom to pursue topics of your own interest, but there are a lot of influences on that. First of all—at least in our department—when we hire someone, we have an area in mind that we need to

cover. Your choice to accept the position can be influenced by your interest, aptitude, your prior experience, available funding, and the expectations of the department or school. All of that usually determines if you are hired.

As a faculty person, when you help a student select a thesis project funded by a granting agency, you may have conflicting responsibilities. You have a responsibility to guide your student in a project that is fulfilling and adds to his or her education. But you also have a responsibility to the granting agency to complete a specific project. You have to choose a balance between these responsibilities.

Science can demand enormous amounts of time. I do not take that as a negative, because within the enormous amount of time that you spend on science research, ample opportunity exists to witness about your faith. Additionally, as Christians it is very important to glorify our Creator by performing at the maximum of our ability. Your witness to colleagues and to students is affected by your perceived commitment to your work. Choose to give your best efforts in your work to do good science.

Be a good citizen. We're not just free spirits in the university. Should the expectations of others influence one's choice of research? For example, as a professor of biochemistry at a medical school, do I serve the school well if I choose to work on photosynthesis? I just got turned down for an NIH grant because it was leading in the direction of plant biochemistry. I understood that, so I asked myself a question, "Is this research project really good for a medical school, as opposed to other areas that are more related to medical sciences?" For example, if the school establishes a research center with an emphasis on neuroscience to attract funding, should I participate even if it means that I have to change directions in my research? These are thoughtful choices. I think we bring our Christian world view to bear on them.

Finally, we should talk about ethics. In my field anyway, there are some tremendous future ethical decisions that clearly are going to provide us with opportunities for choices.

## Loren Haarsma:

Studying God's creation scientifically is fine Christian scholarship, but we may have trouble explaining that to people outside this group of Christian scientists. There is usually little framework to help you explain this point. So I want to offer you ideas from the Vision Statement of Calvin College: In addition to "conserving" Christian scholarship which promotes an understanding of Christian traditions, there is also "transforming" Christian scholarship which tries to transform society, and "enriching" Christian scholarship, which can "... enhance appreciation for God's creation and human experience, expand the fund of human knowledge and wisdom, help Christians engage in proper self-criticism or self-understanding, and enrich the testimony of the Christian message." You can use that framework, especially the last two categories, to explain to others why your scientific research really is Christian scholarship.

You can also use what C. Stephen Evans wrote in his lecture, "Christian Scholarship and the Biblical Drama," which he gave at Yale University in 1999. He described *explicit* Christian scholarship where Christianity obviously effects your choice of topic, *implicit* scholarship where Christian faith shapes your choice of issues and the hypotheses you test, and *vocational* Christian scholarship, which involves Christians doing excellent work in their disciplines, contributing to the development of new knowledge, furthering the general good and also demonstrating that it is indeed possible for a thoughtful and educated person to live as a Christian in today's world.

We're doing Christian scholarship. How do we make that true day by day in our own work? Several people, Cal DeWitt especially, did some wonderful things at this conference in bringing wonder and appreciation for God's creation. Terry Morrison talked about bringing the presence of God with you into your work. Plenty of opportunities occur each day when you can step back, take a breath, and reflect by bringing the presence of God into the moment. Additionally, share your sense of wonder in your work with other Christians, with other Christian faculty that you know, or with

Christians in your church. Maybe they can't all appreciate it, but some of them can. Share something about the sense of wonder in your work so that other Christians, especially children in the church, can help you appreciate God's creation.

How do we pick a research group? One piece of advice I have is to make use of the built-in wisdom and experience of the scientific community. We've been warned about how the scientific community can negatively influence our choice. People use pride, self-interest, and ego to pick their research. Contemporary research trends, agendas of the military, or interests of corporate sponsors can be negative influences that affect our research choice. But there's also a lot of good wisdom and experience built into the scientific community, people who have been in the field longer than you have.

Some scientists working in certain discipline fields, such as artificial intelligence, the environment, brain research, genetics, evolutionary biology, evolutionary psychology, and some developments in technology, are prone to put an atheistic interpretation on their research area. You may know of other areas where people are putting an atheistic interpretation on the research. If you are in one of these areas—maybe you feel called into one of those fields—then you can use the sense of calling to think strategically about what research topic you want to explore. Or maybe you entered that field of study from a sense of wonder and you suddenly say, "Oh, look what's going on here?" I'm in neuroscience so I feel a special calling to be aware of what neuroscientists are saying about human nature. Some neuroscientists want to put an atheistic, materialistic interpretation on what neuroscience is saying. I believe I have to be especially aware and respond to that.

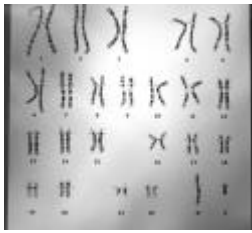
Also, as we are thinking about what research topic to choose, there are areas of scientific and technological research where you can impact the poor more directly and



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more immediately. If you feel called by God to do scientific research that more directly affects the poor, then you should think strategically about going into an area such as the environment, certain kinds of engineering and technology development, most forms of medical research, science education, and research into behaviors like drug addiction, etc.

Once you have entered into your research topic, the methods you use are very important. Sometimes when you are doing your research, you have to go to the “big stars” in the field. Honestly, you have to go to them to learn how to do your research project. But there is also the temptation to try and hitch your wagon to their “stars” to advance your own agenda. You could choose to collaborate with somebody who also does very good work, and who may even need your help to advance their career. You can serve the poor and needy in the sciences. Think especially about people with whom you could collaborate, who are not at rich American and European universities. “Can I make a good advance while collaborating with someone who doesn’t have optimal resources?” You could help them even as they help you. That’s worth considering as you think about how to direct your research topic.

I want to advise persons who are thinking about switching their career or who are at a stage in their career where they are thinking, “I can take a new direction now. What can I do?” An obvious response to that question is to read newspapers, professional journals, and attend professional conferences. Maybe a less obvious response is to think about your own particular talents. We’re not all going to be top scientists in the field. But I believe that you possess a few talents that are better than anyone else in your research group. Likewise, you have a few areas where you may not be as good or may be the worst in your research group. A successful research group needs a collaboration of talents. If you use your particular talents to serve your group you are being a servant. Also that helps you think strategically. If you know what your particular talents are, you can find and fill the right niche. Know your talents and know your motives. Step back and remind yourself

about the themes of this conference. Motives are important. You want to serve God. You want to serve society. Egotism is not your motive. Thinking about those motives can sometimes help direct you.

What specific things can we do coming out of this conference? Maybe InterVarsity Christian Fellowship with the American Scientific Affiliation can put together a web page with profiles of Christians who are doing research in science that includes a little biography and an explanation of the research they are doing. Then young people could go there and see whom they want as a mentor. Or, maybe biologists, who want to think about ethics, might connect with the Christian Medical and Dental Society, which has an ongoing program of ethics. Pass on what you have learned here. There are many Christians in science, who didn’t come to this conference, who have a feeling they should be thinking about these issues, but they haven’t explicitly thought about them. They don’t even quite know how to put it into words. You can talk to them. You can take what you’ve learned in this conference to help them think about their choice of a research topic.

Let’s go back to that first question. “Why does God care about research topic choice?” There were some really good answers given this weekend. One answer is that your own personal spiritual relationship with God needs to grow and your vocation is part of that relationship. Part of your spiritual life is in both the big decisions and the little decisions you make every day in your research. God can use your vocational choices and your research topic to help other people. God can put you in place so you can witness to other people. Since God wants you to delight in his creation, you should pick a research topic that allows you to delight in it.

God also wants us to learn wisdom, both individually and corporately. God devotes whole books in the Bible to wisdom. How you do your research every day is going to affect how you learn wisdom in your life. Contributions you make to knowledge, both for the world in general and for the church, are ways you can help us corporately grow in knowledge and wisdom. God wants us to learn wisdom. That’s why God cares.

*Think especially about people with whom you could collaborate, who are not at rich American and European universities. “Can I make a good advance while collaborating with someone who doesn’t have optimal resources?”*

## William Dembski:

As a philosopher of science, my interest is to maintain the integrity of science. There's a Russian story, *The Fixer* by Bernard Malamud, of a young man, Yakov Bok, raised in a small town who wanted to go to the big city. He packed up his few belongings, left his family and his security, and went on his way. The trip took probably a day but it was raining and cold. He began to reflect on whether he should go back or go on to the city. The question that motivated him to go to the big city was this: "Does a man really have a choice if he does not know what his choices are?"

I think we should consider that in our own context. Do we know what our choices are as scientists? Do we really have choices? Do we have freedom in science if we don't know what our choices are? And in terms of asking the right questions, can we ask the right questions? The questions we can ask are in some ways artificially constrained for we may not have the academic freedom to ask the questions we want to ask. I am facing this very issue at Baylor University, where in 1999, I started a center called the Michael Polanyi Center named after one of my heroes. Polanyi, a physical chemist, turned to philosophy because he was upset with what he saw happening in the scientific world when philosophical presuppositions were constraining scientific inquiry and really preventing science from being the fruitful sort of enterprise that it could be. I have a broad set of interests in the central questions of science, science/religion questions, and also Intelligent Design questions.

Intelligent Design asks, "Do mathematical and empirically based methods exist that detect the effects of intelligence, and if so, how can those methods be applied to the natural sciences?" That approach raises a lot of hackles, because intelligence, especially if you are wedded to a Darwinian and naturalistic world view, is not something that's really fundamental or intrinsic. It's not that God by wisdom created the world, rather intelligence is something conferred by natural selection. It's an adaptation. It's something that helps us survive and reproduce. And I have actually seen that fine line of thinking in the people who have chal-

lenged me. That should cause us some pause because it is by means of our intelligence that we have inferred or come to a Darwinian view.

The Intelligent Design question—the question that I just posed—has caused controversy at Baylor. We put together a conference in April of 2000 entitled "The Nature of Nature: The Role of Naturalism in Science" and attracted two Nobel Laureates, Christian De Duve and Stephen Weinberg, and several members of the National Academy of Sciences. It was a resounding success! In fact, Christian De Duve toasted the conference afterwards at dinner and raised the question, "Perhaps there was an intelligent design behind this conference?" It was really quite heartwarming. That was on a Saturday evening, but a few days later the Baylor Faculty Senate voted 26 to 2 to shut down the Polanyi Center. The Baylor faculty largely boycotted the conference. So this has been disconcerting for me.

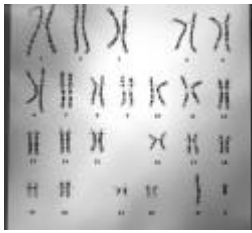
I am trying to get a microbiologist to work with my group at the Michael Polanyi Center, who is working on applications of some of the methods I've developed to individual enzymes and showing that these things are really pretty finely tuned. He has published in *The Journal of Microbiology*, the *Proceedings of the National Academy of Sciences*, etc. I was asked to show this paper to some of the biologists at Baylor. One of these biologists appeared on the front page of the *Houston Chronicle* criticizing the Polanyi Center. When he first got the paper he said, "Oh, this is an excellent paper! It's an excellent paper, but I don't see what it has to do with design." And then when it was pointed out to him what the connection was, he said, "Oh, this is just political. This isn't scientific." So this is the sort of thing I have been dealing with. I'm not trying to



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convert you or make a plea for Intelligent Design. Where you come out on this is your thing, but I would like to have a place at the table of discussion. I would like to be able to ask certain questions, but what I find is that because of certain philosophical presuppositions, I'm not being permitted to ask certain questions. Now I think it's important to keep in mind that there's an asymmetry in the role of philosophical presuppositions in terms of, on the one hand, motivating research and on the other hand blocking the raising of certain questions and certain research.

In the past there have been all sorts of philosophical presuppositions that have motivated research, some of which you may regard as kind of flaky. Maybe the initial research, which they motivated, was kind of flaky, but it has still produced some good things. Take alchemy, for instance. It was a precursor of modern chemistry. What was the philosophy driving alchemy? It was the Platonic views about The Great Chain of Being. Given the view that everything is part of this hierarchical structure, going from base to precious metals, let's say, would be something that should be possible. Lead, let's say, would be lower on the chain of being so all you needed was the proper "flip" to drive lead to gold. This Platonic view was driving a certain research project. We discount that project, we discount the philosophy, and yet it has led to some fruitful things. I say that philosophical or theological motivations in driving research are just fine. Stanley Jaki, a great historian of science, argues that it was a Christian world view that gave rise to modern science. Many different civilizations

have gotten to the point where the development of science would have been possible, but in fact, it took a belief in the creator God who had made a world that was open to inquiry which was not divine, but could be experimented with, to birth modern science.

I think philosophical and theological presuppositions can motivate research. And I think naturalistic presuppositions can also motivate research. Take the SETI program, Search for Extraterrestrial Intelligence, for instance. I think what drives that is some sort of super Copernican principle, or Principle of Mediocrity, that somehow we're not special, so of course, there will be life elsewhere. So people are looking. Now there's been no good evidence for life being elsewhere, but this research could conceivably lead to something interesting. Now if I were an NSF program officer, I would fund SETI research. In fact they are being largely privately supported these days. My philosophical presuppositions would influence me in terms of what I would support. I would let "a thousand flowers bloom" in that regard. When philosophical presuppositions block research and the questions that we can ask, a real problem becomes evident. That's where I would caution you. Watch this closely. Watch the philosophical presuppositions especially when they prevent you from asking certain questions.

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Susan Drake Emmerich, *Ph.D. candidate in Environmental Science, University of Wisconsin, Madison is a Harvey Fellow and consultant to the Tangier Watermen's Stewardship for the Chesapeake. She was formerly director of the Au Sable Institute of Environmental studies, East Coast and consultative faculty member at Salisbury State University's Center for Conflict Resolution, in addition to working at the U.S. State Department as the U.S. representative for Environmental Affairs at the United Nations and U.S. negotiator for the U.N. resolution establishing the earth summit biological diversity convention and global climate convention. She was also director of the International Secretariat for the International Coral Reef Initiative and senior conservation officer working on bilateral affairs in China, Japan and Brazil.*

### Susan Drake Emmerich:

Let's step back for a moment and instead of introspectively focusing on research questions—though very important—think through the importance of knowing the times in which we live. The conflicts that we, as researchers who are Christian, encounter are very real. There exist world view conflicts that create violence at the local level and, in my view, create violence to research and inquiry. I suggest that there are at least two types of conflicts that we need to be aware of as we think through the more introspective questions.

## Conflict: Religious Freedom in the University

First, conflict exists in the universities over the freedom of religion and religious expression. For example, InterVarsity Christian Fellowship has been struggling at Tufts University to maintain its freedom as an organized campus group which holds to a particular biblical world view regarding requirements for its leadership.

Second, conflict exists over the freedom of expression. There is a silencing in university classrooms and among faculty of particular viewpoints that tend to be teleological in nature. One example is of a Christian law student at a state university who was brought before the institution's board to explain why he favored the views of a particular conservative Supreme Court judge that, according to one of his classmates, is racist because he was against affirmative action. The state university was concerned about graduating someone with this student's particular views.

Third, conflict exists over freedom of scientific inquiry. It takes many forms. One of them is the type of inquiry or, more specifically, research questions permitted by departments of social science, humanities, and natural science. I have been very fortunate at the state university I attend to have had complete freedom to choose a faith-related topic for my dissertation. But that was due to the fact that my committee chair is a person of faith and helped me choose other committee members who would either not be averse to the topic or would be somewhat sympathetic. However, many graduate students are not so fortunate.

## Science under Attack within the Evangelical Community

Those of us who are Christians in the environmental sciences are faced with a modern-day backlash against science, particularly environmental science that has its roots in the reaction against liberalism that infiltrated the church and the university in the 1930s.

While in a Deerfield, IL, coffee shop, I found a newspaper with the following headlines: "Science Debunked on DDT—

Fine for Use on Crops" and "Science Debunked on Global Warming." Each article took the view that the science promoted in the public on such issues as DDT and global warming is suspect if not downright false and known as "junk science." As Christians in the sciences, it is our responsibility to teach fellow Christians the difference between "sound science" and "junk science." The latter is science that does not conform to the rigors of scientific inquiry and peer review. University of Maryland's Center on Ethics and Public Policy has disproved the claim that most environmental science is "junk science."

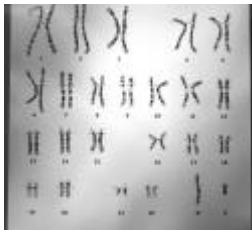
## Ministry of Reconciliation

My dissertation research is an extension of the biblical call for all believers to be ministers of reconciliation. I would like to share with you the way in which I was able to express this ministry in my research.

I received a phone call from a colleague of mine who served with me on the board of the Au Sable Institute and was the Vice-President of the Chesapeake Bay Foundation (CBF). He told me that CBF's shed on Smith Island had been burned down by watermen who were angry over a regulatory proposal that CBF had made to help slow down the decline in the blue crab fishery. Smith and Tangier Islands are located in the middle of the Chesapeake Bay and eighty-four percent of their population consider themselves conservative Christians. My colleague asked if I would be interested in focusing my dissertation on resolving this conflict. I immediately took this request to God in prayer. It is important to intimately know God in order to understand the research to which God has called us. It took almost three months of prayer before I understood that God, rather than my own interests, was leading me to conduct this research.

I would encourage every one of you to develop an intimate prayer life with the Lord because it will sustain you and enable you to persevere throughout your research. Every morning I awake and before I do anything, I sit quietly and read and study the Word of God. Next, I take time to ask the Lord for wisdom to understand the best

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way to write the next section of my dissertation such that the content will glorify God and I will be blessed with peace and calmness while writing.

My dissertation research addresses the influences that create social and personal change. My own belief is that to have sustained social change, it must be accompanied by personal transformation. The research paradigm that most closely aligns with this view is called a “participatory paradigm.” Its purpose is to create movement for personal and social transformation in order to redress injustices, support peace, and promote democracy and ecological harmony. As opposed to other paradigms (positivist or interpretative), it allows for the researcher to “participate” with people of a community in generating new knowledge. This process is called collaborative action inquiry and involves an action-reflection process.

My research design is a mixed methodology of ethnography and action research. While conducting an “ethnography” of the culture, I became a part of the community by teaching Sunday school and living with a widow and her two children. This helped me form relationships with the islanders as a sister in Christ rather than simply as a researcher. These bonds of friendship were invaluable in eventually reconciling the broken relationship between the islanders and the CBF environmentalists.

The ethnography provided an assessment of the factors contributing to the conflict. They were: (1) the watermen’s fear of losing their way of life and economic livelihood; (2) the watermen’s inaccurate perceptions and suspicion of the motivations of outsiders, especially environmentalists; (3) the lack of understanding and respect by each party for the other’s knowledge and world view; and (4) external factors such as a changing technology, a global economy, and different stakeholder agendas. The ethnographic results were provided to the islanders to assist them in understanding the problems they faced in the fishery and the ideas their own people had to change in the future.

I was asked to return to the island to assist them in developing a biblical environmental stewardship effort for the island.

Through this faith-based effort, the islanders developed a “20/20 Vision Plan,” a ten-page plan of action to address fishery, economic, and pollution concerns from a biblical perspective. In addition, the people made a pledge to be better stewards of God’s creation and to obey all the civil and fishery laws under a “Watermen’s Stewardship Covenant.” The watermen knew that if they fully complied with all of the laws, it likely meant financial sacrifice. Regardless, the watermen made the pledge to God.

The environmentalists had been working to instill an environmental ethic on Tangier for fifteen years and were amazed at the radical transformation that seemingly took place overnight. Seventy- and eighty-year-old watermen were seen placing trash bags on their boats for the first time in their lives because they realized they needed to obey God in all areas of their life. The personal transformation that took place fostered a community-wide social transformation among islanders. Many of the Tangier people came to understand what it meant to walk in right relationship with God, with their neighbor, and with creation. There was reconciliation between the Tangier people and the environmentalists after each asked for forgiveness for their respective actions toward the other.

New organizations were formed as a result of the faith-based stewardship effort. Several Tangier women formed an educational and advocacy group called “FAIITH” (Families Actively Involvement in Improving Tangier’s Heritage) which, among other things, sought to collaborate with government and advocacy groups to find solutions to maintain the watermen’s heritage. By gaining a voice in the legislative process, they won several legislative battles that affected their livelihoods. In addition, the island is much cleaner than it had been in twenty years and the Bay surrounding the island is also cleaner. Constant prayer among the leadership and members of the effort was a vital component throughout the initiative.

This research has elicited a very positive response from nearly every person who has seen the recent PBS film about the effort called “Between Heaven and Earth: The Plight of the Chesapeake Bay Watermen”

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or have been involved in the effort. Whether they are environmentalists, scientists, government officials, or academics, all have found the research methodology and results to be illuminating and thought provoking.

The moral of this story of research is: Don't hold back your faith. Be bold. There's no reason to not subordinate your research to your faith unless you are unwilling to pay any costs at all. Often, there is no cost to pay. ☆



**Audience:** I will direct this question to Loren. Is coming from a self-identified Christian institution, either a handicap or opportunity within a broader scientific community?

**Haarsma:** It's a real opportunity to open conversations. In my experience, when people find out a little bit about Calvin College, their curiosity often drives a subsequent conversation. Obviously some people will think negatively about me simply because I am a Christian or come from a Christian college. I haven't encountered that personally, unless some people were really good about hiding it. Instead what I find is that some people don't want to talk any further about Christianity if they know I am a Christian. But other people do want to talk more. They want to find out what's going on. So I find it opens the door.

**Audience:** Are you excluded from certain scientific circles because of being a Christian?

**Haarsma:** Since I am young in this field, I don't know what to say about that. You could ask older people at Christian colleges that question. It's hard to disentangle what effect that might have from my heavy teaching load that makes it difficult to produce a lot of new research on my own. The general impression I get from the rest of the faculty at Calvin College is that they have colleagues who know them and who respect their work, both the work they did in graduate school and as post docs and the work they have done subsequently. Again scientists are pragmatists. They respect competence and if you have shown that, then that's good enough.

**Russell:** I'd like to carry on with something the last two speakers said. My heart warmed when Susan used the word "radical" because

that is exactly what we have to be as Christians, for Jesus Christ was the most radical person who ever lived. I think we have to remember that. But she touched also on a theme as many others have the last two or three days and that is the fact that our churches don't love us. This is not anything I have ever met in the UK but it clearly is a problem over here. And one has to deal with it.

Secondly, one reason for the general disenchantment with science in the UK is that we have failed to make a distinction between science, which we have to defend, and scientism, which we have to attack with all the forces we have. Scientism is an exaltation of science that owes much to Thomas Henry Huxley. It says, "Science is the great end. Science is the thing which we should always be proud to belong to. And science is always something to be worshiped."

Many of us don't make the distinction clearly between science and scientism. We must defend science but we can't defend scientism because scientism is actually anti-Christian. We also need to distinguish between real Christianity and what I would call "Christianity plus," which is adding to basic Christianity suppositions such as those in Young Earth Creationism. Christianity is not tied up to a particular interpretation of the book of Genesis, for example. And we have to be desperately careful that we can make that distinction, so that when non-Christian scientists attack us, it's on the right grounds. Let it be because we believe in one God, we acknowledge the Lordship of Jesus Christ, and we acknowledge the trustworthiness of Scripture, etc. Let's be attacked because of these things but not because we import all sorts of add-ons. We have to be so careful about that. And that's where we have to be radical. ☆

## Discussion Session



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