Institute for the Study of Christianity in an Age of Science and Technology

ISCAST BULLETIN 24

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Editorial:

ISCAST and the gospel.

Even advertisements tell us to keep our eyes on the main game. Hebrews 12 of course tells us the same thing. What do we as evangelical scientists regard as the main game? Committed as we are to the gospel one would think that that is where our focus should be. However ISCAST has been criticised for neglecting evangelism in its thrust.

There would be some evangelical scientists who look to the creation mandate to justify spending a lifetime looking at molecules, rocks, chemicals, physiological systems or even the soft sciences of psychology and sociology. Others see such pursuits as a way of getting alongside people to share with them the gospel. Still others see the pursuit of science simply as a job to earn money to pay for the only work of eternal value - winning people to Christ. The last are tempted to give up science to study theology - giving up the temporal for the eternal.

Penetrating thinkers will see that there is a slide in the first paragraph. Evangelism is not the same as being committed to the gospel and that in turn is not the same as keeping our eyes fixed on the Lord who made heaven and earth. At each step there is a reduction, in reverse order from introducing people to the Lord to practising the Lordship of Christ in every area of our lives to worshipping the Lord of glory. The main game is worship, not evangelism!

The activities of worship, care for the creation and evangelism described above are not activities of isolated individuals but are activities of the whole of the believing community. Because the task is so vast none of us can embrace it all but each in our own corner can contribute to the larger whole.

None can say of others we have no need of them. Where each finds their niche is a matter of their own stewardship before God.

Having said that however if each of us are not contributing to the task of sharing the good news of God¹s great love in Jesus Christ, the believing community will gradually wither

and shrink. How will the world hear if we don¹t tell them? This great calling cannot be forgotten as we truly worship Christ. His beauty and love will enthuse us to share.

But how will we share? If, as we tell them about the love of God, we in turn bicker with each other, the love we claim we have will be seen as shallow and meaningless, a love of words rather than a love in action. Our commitment to the gospel determines our conduct as a fellowship.

I pray that the different emphases of ISCAST in each state may complement each other, and that we will adorn the gospel by the way we conduct our debates within and outside the fellowship.

I hope the Bulletin will be a forum to bring theologians and scientists, pastors and teachers in all parts of Australia together with the common aim of worship, commitment to the Lordship of Christ and to the task of sharing the love of Christ to all we meet.

To this end I thought we should review (again for VISCAST News readers) books of use in evangelism through science - bringing good reasons for our faith to those who may think that science excludes God. Another example in a different medium is the CSIS web-site. (see below). Well worth a look.

Alan Gijsbers.

Article: Christian Stewardship of a Changing Environment

Jonathan Clarke

The thunder and fury (not to mention posturing and hot air) of the Kyoto summit has at last died away. Environmentalists and many politicians alike seem convinced that environmental change is due solely to human interference of a pristine environment. Research by climate modellers supports this belief.

The reality is more complex than the simplistic assessments of activists and politicians. The environment has undergone radical change long before the rise of industrial technology and continues to do so. Global average temperatures rose by approximately 10 degrees between 18000 and 5000 BC at the end of the last glacial. The sea level rose 130 m in the same period as a result of the melting of high latitude ice sheets. Since then, the sea level has been relatively constant, but there have been many short term climate fluctuations. The 2 degree cooling "little ice age" (1350-1850 AD) caused widespread hardship throughout Europe and led to the demise of Viking colonies in Greenland. An event called the "younger Dryas" (8500-9000 BC) saw average global temperatures plummet by 8 degrees in less than 50 years and the start and to rise similarly dramatically at the end.

Compared with these events, climate changes predicted by the greenhouse modellers of a less than 2 degree increase over the next 100 years, possibly causing a sea level rise of 70

cm, seem trivial. Humanity will face environmental change, even without anthropogenic effects. Thus, the question for Christian environmental stewardship is not "How to prevent environmental change?" but "How do we manage it?".

We must consider two factors. One is God's promise to maintain the basic life support system of the planet (Genesis 8: 22) within limits. The natural environment shows long term stability with overall limits. The biosphere is able to cope with both slow and cataclysmic environmental changes through geological time. These features speak volumes about the faithfulness of God in sustaining His creation. The other is that human sin can, and does, result in environmental degradation (Micah 7: 13). The historical and Biblical record provides examples of God's judgement on human greed being expressed through environmental degradation. Thus we have grounds for both hope and caution. Hope springs from the promise of God's continued faithfulness. Caution rises out recognising our accountability before God for how we look after is world.

Expressed practically, this means that we should eschew both the environmental doom sayers, predicting immanent Armageddon, and the blind optimists who wish for business as usual, regardless of consequences. This mean avoiding both knee-jerk preservationism and ruthless exploitation. We need to live with the natural changes environmental changes, if necessary adapting to them, and minimise negative consequences of human activity. As is often the case with Christian living, environmental responsibility calls for wisdom to live right before God.

Science Faith News Round the World

International news

CIS begets CSIS

Christian Students in Science is the new off-spring of the British Christians in Science. The latter is a 700 strong organisation of Christians in Science which has been going for a decade. CSIS, its student counterpart has a new web-site: http://www.totalweb.co.uk/csis

The United Colleges Christian Fellowship (UK equivalent of the AFES), Evangelical Alliance, The Church Army, Ichthus, Operation Mobilisation, Scripture Union, Youth With a Mission and other Christian Organisations all sponsor this organisation. The graphics of the website are terrific and it contains a huge amount of useful information as well as an opportunity to discuss sci-faith with other scientifically minded youths.

Other web sites worth browsing:
www.cis.org.uk This is the site for the Christians in Science organisation which co-publishes the journal Science and Christian Belief. Another off-shoot is the Christians in Science Education (CISE). The CIS site led me to www.starcourse.org which is a

Christian apologetic website which includes a sub-directory www.starcourse.org/jcp/ This site is devoted to the thoughts and writings of John Polkinghorne.

www.templeton.org This is the website for the Templeton Foundation which funds projects studying the interface between science and Christian Belief. This is the body which helps support the Center for the Study of Theology and the Natural Sciences in California. This has its own site, www.ctns.org Its Director, Bob Russell was the Keynote speaker at COSAC 97, the first National ISCAST conference and the center awards the Prize for the Outstanding Books in Theology and the Natural Sciences. Mark Worthing, ISCAST member is a recipient of this award in 1997. (See below).

http://asa.calvin.edu This is the web site for the US equivalent of CIS, the American Scientific Affiliation. They join the CIS to provide the International conference Allan Day is attending (se below). Their web site is a useful resource for other science-faith web sites. They are based at Calvin College, where a number of science-faith authors work. ASA publishes its own journal. ___

Local News

Distinction for Monash Physicist and ISCAST Fellow
Professor John Pilbrow Head of the Department of Physics at Monash University and Chairman of the Victorian Chapter of ISCAST has been elected Vice-President of the Australian Institute of Physics. He is also secretary of the International Electron Spin Resonance Society for three years from September 1997. He has received the 1998 Royal Society of Chemistry ESR Group Bruker Prize and delivered the Bruker Lecture at the 31st Annual International Electron Spin Resonance Group of the Royal Society of Chemistry in Manchester in April.

New Fellow's Book Favourably Reviewed
Fr Paul Collins in The Australian's Review of Books (May 1998) thoughtfully reviews five books on science and theology. They include a(nother!) Polkinghorne, *Belief in God in an Age of Science*, Yale 1998, and Adelaide ISCAST Fellow Mark Worthing's Award winning, *God Creation and Contemporary Physics* Fortress Press 1996. Polkinghorne and Worthing are compared and contrasted through Thomist eyes and the latter is described as "more modest andŠ more subtle" than the former! The article is commended by Ian Hore-Lacy. The editor has struggled with the book but immensely enjoyed it. The details are way beyond a mere physician but the overall thrust of the book is easy to follow and there is a lot of food for thought. Review by anyone?

ISCAST Articles for UK educators
Following a visit to Melbourne by John Bausor, editor of the CISE Newsletter, some of our VISCAST book reviews have been published by them for UK science educators.

Vic Exec Sec returns from UK conference
Prof Allan Day has returned from a successful visit to the UK. He attended the

Templeton Course Workshop and the Science and Christianity : Into the New Millenium Conference in Cambridge jointly organised by CIS and the ASA (American Scientific Affiliation). The growth in interest on the science/faith interface is exciting. Will ISCAST catch the wave or be left floundering?

Intel Inside Australia?
In the Prime Ministers office, Mr Bob Mansfield was appointed "coordinator of special projects" to get large overseas corporations to manufacture the hardware for information technology in Australia. The appointment followed lobbying By John White, Science Policy Secretary of the Academy of Science, and Lawrie Lyons who has been singing this song for six or seven years, in support of the Goldsworthy report. Negotiations were begun with Intel two or three months ago for Intel to put $6000 millions ($6 billion) of Intel money into a semiconductor fabrication plant. Whether the government can bring off the deal is still uncertain. It is likely that any plant would be in Victoria.

New ISCAST Fellows.

Professor Eddie Alexander
Professor Anderson is associate dean of the Australian school of management. Past appointments were with the institute of management studies, Cambridge, the engineering department, Cambridge, and Westland Helicopters, Yeovil, UK. His research interests are operations and operations management. He has published 34 papers and two books. Prof Anderson is an Anglican who attends Christ Church, St Ives, Brisbane.

Emeritus Professor Ken Campbell.
Emeritus Prof Ken Campbell is one of Australia's most eminent palaeontologists. He has carried out extensive research on vertebrate fossils from Australia and overseas while at the Australian National University. Ken has been particular interested in Palaeozoic fish faunas. He written on science and faith issues in St Marks review, and attends St Andrew's Presbyterian congregation in Canberra.

The ISCAST AGM

ISCAST Continues Status Quo

At the AGM on August 9 Profs John White and Lawrie Lyons were re-elected to the ISCAST Board. The unsuccessful candidates were Alan Gijsbers and Mark Worthing. ISCAST fellows thus voted for "the old guard" rather than increasing the Board expertise by including a very worthy theologian in the area of faith and science and they voted against having the Editor of the ISCAST Bulletin on the Board. This gives the Editor greater freedom to comment on the Board but it also frustrates the Editor in passing on the decisions of the Board to members. I wish the new (old!) Board well but I hope that it

will be more accountable to fellows. I suggest as a start that the board passes on its decisions at least to the Editor of its Bulletins!

As a start I will ask each member of the board to email me in about 150 words what their strategy will be in the next 5 years to meet the goals of ISCAST as outlined in the Memorandum and Articles. I wonder how many of the Board will respond. So far ISCAST has been a rather sleepy organisation. My vision for ISCAST is that the Bulletin will prayerfully and with charity put a bomb under the Board!

All the by-law proposed by the Board were approved. However the resolutions put forward by the Victorian Chapter of ISCAST to the AGM were not put.

Victorian activities

Talks by ISCAST (Vic) Fellows

Prof Day
Latrobe Health sciences Group: May 14th on Biotechnology and Bioethics.
Chapel service and a further discussion in late August at Trinity College , University of Melbourne on Implications from Biology for a Theological view of Humanity.
Bible College of Victoria - Student Seminar "Science and Biblical Interpretation" Sep 17th.
Mt Eliza Anglican Prayer Breakfast Oct 3rd on Genesis, God and Science.
Swinburne University Oct 14th on "What it means to be Human."
Launceston, Tas. Nov 5th and Nov 12th. Two session on Science and the Biblical Record and Science and Humanity at a Seniors Science and Theology Course.
Allan Day has written on Science and Christian Faith for the Melbourne Anglican and Assembly Links. "Exploding the Myth - Some reflections on Science and Christian Belief"

Jonathan Clarke
School Seminar at Korumburra High school in August using the Stannard Video "The Question Is?"

Syd Boydell & Alan Gijsbers
Sunday School seminars at St Jude's Carlton on Science Faith using the Stannard video. Alan will also speak at St Jude's on "God & drugs: a Christian perspective on drugs of dependence in the community" on August 31 at 8:00 pm.

Discussion Program

The Second ISCAST discussion was on, "Science and Religious Education in Schools." Laurie Barton and Brian Steer from Caulfield Grammar School led the discussion held on May 30th. There were 14 people including several new attendees.

Third ISCAST (Vic) discussion group 1998
19 September 8 pm at Allan Day¹s home.
Dr Brian Edgar, Dean of Studies, Bible College of Victoria **Science and the Soul.**

Book reviews

Good Introduction to science and the Gospel

Polkinghorne J. *The Way the world Is*. Triangle. London. UK. 1992.

This books is Polkinghorne's Christian perspectives of a scientist. A former theoretical physicist turned theologian, he brings together his scientific and Christian understanding to present an integrated view of the world. This book is takes a much broader view of the physics-theology interaction than a simple consideration of Hawking's views. It is a useful book to give to those who do not know what thinking Christians believe, a scientist's *Mere Christianity*.

AJG.

Polkinghorne J. *Quarks Chaos and Christianity.* Triangle London. UK. 1995.

Polkinghorne has written a number of thoughtful books on the relation between science and Scripture. This book represents an overview of the field at a fairly elementary level, written after his trilogy, *One World* (1986), *Science and Creation* (1988) and *Science and Providence* (1989), his more detailed analysis Reason and Reality (1991) and his opus magnum *Science and Christian Belief* (1994). Each book has a slightly different perspective on the complexity of the science faith dialogue, looking at issues like our way of knowing, models and reality, fact and beliefs, can God be known, providence, prayer, the nature of the world and the relation between the world of the Spirit and the physical world. *Quarks chaos and Christianity* is a simple summary of the other books and a good introduction to science/ physics for inquirers.

AJG.

Poole M. *A Guide to Science and Belief.* Lion. London. UK. 1990.

All the science-faith issues are here in a simple, well-illustrates and readable form. With quotes from original scientific work and with full-colour illustrations it is the right book for curious upper high scholars needing something easy to browse or read about the interface between science and the Christian faith. Don't let its simple layout fool you - there is a depth of understanding here as well. A very useful, attractive and thoughtful book to give to non-Christian inquirers.

AJG.

Polkinghone J. *Searching for Truth: A Scientist Looks at the Bible.* The Bible Reading Fellowship. Oxford. 1996. Pp 156.

This book, with a foreword by Susan Howatch, is different from the others in that it is a series of daily Lenten readings from Scripture with a one page reflection by John Polkinghorne who has also selected a prayer. The topics start with broad issues creation, truth, sin etc and finish with reflections on suffering, Christ¹s passion and his resurrection. Each reflection is only a page long and may be a bit brief for some but they provide a useful peg for daily meditation. Thoughts about aspects of the Christian faith are presented without polemics. This book is useful for the interested thinker who is prepared to pray and meditate about the basics of the Faith.

AJG.

Birkett K. *Unnatural Enemies - An introduction to science and Christianity.* St Matthias Media, Sydney. 1997. pp143.

Kirsten Birkett trained as a historian and philosopher of science and is currently Director of the Matthias Centre for the Study of Modern Beliefs and editor of their magazine, Katagoria. In this book aimed at a non technical readership, she seeks to outline something of the ways in which science works and of its philosophy and something of the nature of biblical Christianity. This is done to allay the common misunderstanding that these two areas are in conflict. The book is clearly written and in three sections.

In the first a summary of the nature and limitations of the scientific method are presented and illustrated. In the second an outline of biblical Christianity is presented with particular emphasis on the wisdom literature and the biblical approach to nature. In the third a brief account of the historical factors associated with the development of the conflict model is outlined. These areas are dealt with simply but are accompanied by a suggested further reading list in each area.

There is little treatment in the book however of alternative approaches to the science faith area in the contemporary scene or mention of the considerable literature available at both the lay and more advanced level on this subject. In any book on the interaction of science and faith it might be expected that reference be made to the approach of science theologians such as Polkinghorne, Barbour and Peacocke or of the popular works of scientific apologists such as Wilkinson, Poole and Stannard. Despite this lack the book provides a helpful survey of the basic issues behind the debate and might be recommended as a simple introduction to these areas.

Allan J. Day

Johnson P E. *Defeating Darwinism by Opening Minds.*IVP, Downers Grove. 1997. pp131.

Philip Johnson is an academic lawyer who has become well known over recent years for his lectures and books attacking Darwinism. He has done this by using the methods of a

prosecuting attorney, selecting scientific information (often with an ignorance of the way science works) in a way in which those familiar with expert evidence and courtroom procedure will be familiar with. The approach therefore is legal and polemic rather than scientific or philosophic. Unfortunately the defence attorney is not in court to point out the deficiencies in the arguments.

In the present book the stated aim is to "give an education in how to think about evolution." This he proceeds to do by identifying three "mistakes" in a published statement by a young (recently converted to) "theistic evolutionist." In identifying these mistakes Johnson immediately redefines the terms that are used in order to condemn them as mistakes. Evolution is defined as atheistic naturalism, theistic evolution as deism, and Christianity, as understood by theistic evolutionists, as reducing faith to a belief system without content. Contemporary science is defined as "naturalistic and materialistic in philosophy." The book then attacks these straw-persons like some legal Don Quixote tilting at the windmill of theistic evolution.

His main target is however the secular materialism that prevails in our society and often determines our beliefs and values. His cry for clear thinking in attacking the promotion, in the name of science, of this philosophy, by some scientists needs to be heard. The call for clear thinking however is somewhat muted by the confusion of science with metaphysics, of scientific mechanisms with primary causes and of natural selection with atheistic naturalism. These philosophic misconceptions are part and parcel of the book and appear on almost every page. They serve only to confuse the target. His call for clear thinking is also muted by his treatment of scientists as hostile witnesses, who are either deceived or dishonest in assessing the evidence. According to Johnson "scientists and professors in general are often confused about evolution. They may know a lot of details but they don't understand the basics." This is not only inappropriate, but is just not true.

The book is an interesting polemic against a ready acceptance of atheistic naturalism on scientific grounds, but needs to be read critically in order to recognise the misconceptions that include any scientific mechanism under this umbrella. In finding atheistic naturalism guilty as charged let us not be carried along with an uncritical condemnation of "theistic evolution" as an accessory.

Allan J. Day.

Polkinghorne J. *Scientists as Theologians A comparison of the writings of Ian Barbour, Arthur Peacocke and John Polkinghorne*. SPCK, London. 1996. pp96.

Those who are familiar with Polkinghorne's books on the interaction of science and Christian faith will recognise many of the issues that appear in this present book. John Polkinghorne has been a prolific and fertile writer in this area over the last 10-15 years, combining very effectively his extensive scientific background in mathematical physics with his newer background as an Anglican priest and theologian. The similarity of science and theology as "motivated belief," the discussion of God's interaction with the

world, and of cosmic evolution and its implications for an understanding of our place as humanity in the universe are all there. His discussion of the interface of contemporary science with what might be considered key elements of orthodox Christology - incarnation and resurrection are also well in evidence. Where this book differs, however is in its intention to interact and to compare Polkinghorne's approach to these issues with those of two other "scientist- theologians" - Ian Barbour and Arthur Peacocke. Both also have a dual background in science and theology and have written extensively in the area. All three have written what might be considered systematic theologies arising from their respective Gifford Lectures. All three reject any concept of conflict between science and theology and have a commitment to understanding God¹s interaction with the dynamic and evolving world described by science and agree on the need for some revision of a theological understanding of God and nature in the light of contemporary science.

However their respective understandings of this interaction is portrayed by Polkinghorne as varying from his own view of "consonance" - a consistency between the respective descriptions of science and of theology- and of "assimilation" - the partial absorption of theology into science - by Barbour, with Peacocke adopting a view somewhat in between. This is reflected in the overt process theology of Barbour and the panentheism of Peacocke,. These differences are discussed in relation to Polkinghorne's rather more orthodox understanding of theism as it comes to grips with the interaction of God with His creation and the issue of immanentism.

Polkinghorne's "science theology" both recognizes and considers the need for an adherence to some credible eschatology or Christian hope and of the non reducibility of theological ideas relating to basic concepts of the Christian faith in particular to Christology as expressed in the incarnation and the resurrection. These issues form a larger component of Polkinghorne¹s "science theology" than for the other two science theologians. Polkinghorne interacts with historic and orthodox Christian theology providing a defense for his espousal of "consonance" as an expression of the relationship between science and theology in these areas as well as in other areas of overlap.

This is an excellent little book, perhaps repetitive for some, perhaps a little difficult in places for others unfamiliar with some of the scientific and theological concepts. It does represent however a valuable introduction to the science faith debate at this level, emphasizing the necessity for scientists and in particular theologians to explore and construct a theology of creation that comes to grips with a world described in complex terms by modern science.

Allan J. Day

Nelson JR. *On The New Frontiers of Genetics and Religion,* Eerdmans, Grand Rapids. 1994.

It is a singular tribute to the widespread perception of the ethical and theological implications of genetic research that funds have been allocated from both the US

National Institutes of Health and the Department of Energy for two projects concerned explicitly with the religious implications of the Human Genome Program (HGP). The first is the Conference on "Genetics, Religion and Ethics " at the Texas Medical Center which forms the basis of this present book, The second is the NIH funded project conducted at the Center for Theology and Natural Sciences on the theological implications of the HGP. A record of the latter 4 year project is due to appear shortly under the editorship of Ted Peters its principal Investigator (Genetics, Genes, Religion and Society, Pilgrim 1998).

The present book collates the discussion and deliberations of some 260 scientific, medical, and religious professionals who met to consider the HGP. The result is therefore a summary of the current scientific developments and their ethical implications. It would be difficult to find a more informative background to this important and highly topical area. The recent history of genetics research is briefly reviewed and the current status of the current research is outlined. The theological and ethical interface is then explored in relation to the nature of humanity and of the ethical dilemmas arising from the promise of a complete understanding of our genetic makeup as promised by the HGP. The book brings out ethical and theological questions as well as social ones. It explores the basis of a variety of genetic treatments and their possible limitations. The book concludes with a number of position statements from a variety of individuals both Christian and non Christian and enumerates and comments on the official religious statements of a number of ecumenical and denominational bodies.

For those interested in an informed and highly readable approach to this important area, this book can be thoroughly recommended.

Allan J. Day

Peters T. *Playing God? Genetic Determinism and Human Freedom.* Routledge, New York. 1997.

Peters is a theologian from Pacific Lutheran Seminary and is closely associated with the Center for Theology and Natural Sciences at Berkeley. As indicated in the previous review he has been Principal Investigator for an NIH funded project associated with the religious implications of the Human Genome Program. This present book addresses the wider theological implications of genetic technology. He warns about the problems of espousing genetic reductionism in dealing with human nature and of genetic constitution, seeking to dispel what he calls the "gene myth". The inadequacy of an understanding of human nature as a "puppet of genetic constitution (nature)or even of environmental input (nurture) is discussed. The importance of theological aspects, including in particular freedom of will, in our approach to "playing God" - becoming the puppeteer - are explored. The warning is spelt out that in "playing human" - operating in part in our co-creator role - that a reductionist view of humanity whether genetic or environmental is to be avoided.

These issues are illustrated by a consideration of a number of theological, ethical and scientific interfaces in behavioural areas such as those of criminality, alcoholism and homosexuality, and also in some wider ethical areas such as patent rights, privacy and germ line intervention.

In bringing a theological perspective to these areas it is emphasised that genetic research should not undermine our commitment to human freedom and responsibility.

Allan J. Day

Barbour I. *Religion and Science, Historical and Contemporary issues.* SCM, London. 1998.

This is a book for those seriously interested in the science religion interface. The present book is a revision and expansion of Barbour¹s 1989 book "Religion in an Age of Science," which has become in many ways the definitive text book for the proliferating number of courses in science and religion in tertiary colleges across the world.

It incorporates a complete new section on the history of science and faith, drawn from an earlier Barbour book. The history section is reasonably brief (some 70 pages) but it brings out the main historical issues in a clear and concise form. The remainder of the book goes on to consider, "Religion and the Methods of Science, Religion and the Theories of Science," and to conclude with a section on, "Philosophical and Theological Reflections." These sections have been presented essentially unchanged apart from a number of updated comments.

Barbour brings an informed and systematic approach to the science/religion interface. His treatment can be read selectively, as many areas are dealt with in discrete chapters or it can be used as a reference source for the subject as a whole.

This book forms a valuable update to an already well known and widely used work.

Allan J. Day

Sir John Polkinghorne¹s Visit to Tasmania and Victoria

Sir John is well known in both scientific and theological circles as both an eminent scientist and as a lecturer on the relationship of Science and Theology. He was for over 20 years Professor of mathematical physics at The University of Cambridge, is an ordained Anglican clergyman and until his retirement in 1997 was President of Queen¹s College Cambridge. His many books on Science and Theology are highly regarded and he is currently much sought after as a lecturer and commentator in this area. His books include *Science and Creation, Science and Providence, Reason and Reality, Quarks,*

Chaos and Christianity, Science and Christian Belief (His 1993-1994 Gifford Lectures) and many others.

Iscast Public Meeting

in Association with St Jude's Anglican Church Carlton, ISCAST (Vic) present a special lecture and discussion by Sir John Polkinghorne on:

"Science and God in a Post Modern World - are scientists the new prophets?"

at St Jude's Church, 235 Palmerston Street, Carlton

Monday November 16th 7.45 p.m.

ISCAST (Vic) Teachers' Chaplains and Youth Workers Workshop

in conjunction with the Teacher¹s Christian Fellowship, Scripture Union, Victorian Association of Christian Education and the Council for Christian Education in Schools.

9:00am - 9:30 pm Saturday October 17 1998. Ridley College

Aim: 1. To promote and understanding of the interaction of science, technology and the Christian faith among secondary educators and youth workers and to equip them with practical strategies and resources for discussing these issues with teenagers. A particular emphasis will be top encourage an understanding that science is not an obstacle to faith nor faith a stumbling block to science. The specific needs and attitudes of teenagers to science and faith will be explored.

Aim 2. To establish an active network of teachers, chaplains and youth workers across the state who will continue to share ideas and provide mutual support in this vital area of education.

Plenary Session: Science and the Christian Faith - partners or enemies?

Workshop A: Issues in science and faith: Reading the Bible in the scientific age; Values, technology and ethics; Contemporary student attitudes to science and faith.

Workshop B: Practical issues: Curriculae and resources; working case studies.

Workshop C: Material production.