

“The questions students ask: Science and Faith in the Classroom”

An ISCAST*-CASE Teachers' Panel Discussion meeting,
held at New College, University of NSW,
on 19th July, 2012**

Panel Chair: Dr Barry Newman

Other Panel Members: Mr Vaughan Brown, Dr David Ruys, Mr Jim Wright.

The Panel members will discuss the following questions in the order given below

1. Are Science and Christianity in conflict or Has Science replaced God? - Barry Newman
2. Creation and evolution – can they both be true? - Vaughan Brown
3. Does the 'Big Bang' theory rule out creation? - Vaughan Brown
4. Are advances in biomaterials (or biotechnology) a challenge to Christian faith? - David Ruys
5. Are environmentalism and faith in conflict? - David Ruys
6. Can a scientist believe in miracles? - Jim Wright
7. Sex and reproduction – ethical questions for today? - Jim Wright

Presentation notes and/or a pdf copy of PPT slides follow for each of the presenters in this pdf document

In addition there is an audio mp3 file of the panel presentations (without questions), available as a separate download file from the ISCAST website

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Dr Barry Newman, BSc (Hons), MSc & PhD in Chemistry (USyd); BA (Hons) in Education (USyd), previously Master in charge of Physics at Sydney Grammar School, Lecturer at University of NSW (UNSW) in Science Education, Head of the School of Teacher Education, Member of Council and Governing Board of More Theological College for 27 years, dealt with one composite question:

1. Are Science and Christianity in conflict or has Science replaced God?

A pdf copy of Barry Newman's Notes on his presentation to deal with the above question follows:

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Notes for the question: **Are Christianity and Science in Conflict or has Science replaced God?**

by Dr Barry Newman (BSc (Hons), MSc, PhD in Chemistry (USyd); BA (Hons) in Education (USyd)

Formerly Master in Charge of Physics at Sydney Grammar School, Lecturer at University of NSW (UNSW) in Science Education, Head of the School of Teacher Education at UNSW, and Member of Council and Governing Board of Moore Theological College for 27 years.

There are really two questions here. I will attempt to answer the second one first.

“Has Science replaced God?”

Well in the minds of some it has. In the minds of others it hasn't. It depends on whom you ask. In the minds of some it eventually will do so. In the minds of others it can never do so. However, one thing I think it is safe to say is that with respect to certain matters, though it might be argued that science could replace God, it cannot operate as a substitute. For instance

With the God of the Old and New Testaments morality is grounded externally to human beings. If that God goes from your perspective and you make no appeal to other gods, then that situation would no longer be a possibility for you. Science can't substitute for God in that sense.

With the God of the Old and New Testaments there is a demonic world, an angelic world and an existence after death, for example. If that God goes from your consideration and you make no appeal to other gods, those matters would no longer be considered by you as possibilities. Science can't substitute for God with respect to those matters.

With the God of the Old and New Testaments justice is established beyond the grave. If that God goes and you make no appeal to other gods, then final justice will be impossible. Science can't substitute for God with respect to that issue.

However, in the minds of some science could replace God as creator and sustainer of the universe. In the minds of others it could not. I think there is an inescapable difficulty in trying to establish that there is no creator and sustainer God on the basis of any scientific knowledge claims about origins or sustenance, whether they be with respect to such as big bang theory, universe from nothing theory, time and space confined to this universe notions, multi-universe theory, or the idea that a few, powerful simple explanatory parameters somehow or other constitute the fundamentals of our universe. Such ideas logically make no connection with God as creator and sustainer, thereby making it impossible by appealing to such to refute the existence of God as creator or sustainer.

I turn now to the first question.

“Are Christianity and Science in conflict?”

At some point this I think it important when referring to science to make a distinction between scientists, scientific processes and scientific knowledge claims. Likewise at some point, when referring to Christianity I think it is important to make a distinction between various Christians, processes used by Christians for acquiring knowledge about God and things pertaining to God and the various knowledge claims that Christians make. I will do that to a little extent now.

The reality is that firstly there are scientists who are Christians and there are scientists who are not. Secondly, processes for acquiring knowledge, scientific or Christian, are in certain ways not that dissimilar, though Christians and scientists differ as to what they claim are appropriate processes. Thirdly, some knowledge claims made by some Christians **are** in opposition to some knowledge claims made by some scientists. We will probably come across some of these in a few moments.

Furthermore, it would be remiss of me not to point out that the modern scientific age substantially arose in the so-called Christian western world beginning in the 16th and 17th centuries. I think there are a number of reasons for this, though historians differ as to the emphasis to be placed upon the various possible factors involved. Some were fairly specifically Christian in character, others were not.

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Those involving Christian perspectives include the ideas that there is only one God and that he is responsible for all of the universe, that he is quite separate to his creation, that this being so, he is not adverse to people examining his creation, that the stuff of the universe is what it is fundamentally because of God and not fundamentally because of anything latent within it, that he being a God of constancy, so his universe has a constancy about it, that God being capable of doing anything he wishes requires that people seeking to understand the universe he has made will have to go and examine it in order to find out what he decided to do and that because God has made humanity to be in control of the world it is appropriate for humanity to examine the world.

Other possible factors, not substantially or at all being Christian in character, include such as the importance and legitimacy given to mathematics for handling information, the use of the decimal system, the concept of a legitimate mathematical entity, zero, having its origins in the Indian and/or Chinese worlds, certain mathematical material having its origin in the Muslim world, the arrival at the time in Europe of ancient Greek texts that were highly intellectually stimulating and that had been preserved in the Muslim world, that in the Christian world it was a time of social and intellectual upheaval, and that the social and economic circumstances in that world were such as to allow for the rise in certain areas of cooperative scientific societies which had a certain degree of independence and intellectual influence.

Finally, with respect to the first group of factors, perhaps there are Christian perspectives built into the scientific pursuit that in a sense make it difficult for Christianity and Science to be in fundamental conflict.

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Vaughan Brown, BSc, Dip Ed, Master Assisting in Biology, Sydney Church of England Grammar School (Shore), dealt with the two questions:

2. Creation and Evolution – can they both be true?

3. Does the ‘Big Bang’ theory rule out creation?

A pdf copy of Vaughan Brown's Presentation Notes and the PowerPoint slides
of his presentation on the above questions follow:

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Notes for the two questions 1. Creation and evolution - can they both be true?
2. Does the 'Big Bang' theory rule out creation?

by Vaughan Brown, BSc, DipEd

Master Assisting in Biology, Sydney Church of England Grammar School (Shore) North Sydney

Introduction

These questions I will answer by saying "Yes" for the first and "No" for the second.

My approach in answering these questions is to emphasize the definitions of "creation" as the doctrine of creation (as opposed to the specific meaning of "special creation" in the context of young earth special creationism) and "evolution" as a process of change in organisms over time (as opposed to evolutionism which is an atheistic world view.)

I have found the best approach to answering the second question is in terms of the Big Bang being in fact evidence for a creator since a beginning for the universe implies a first cause.

Two big issues

1. I have found that many students refuse to believe that Science and Religion are compatible.

As a Science teacher at an independent boys' school in Sydney, my experience is that every single class I have ever taught, from Year 7 right through to Year 12, will at some stage ask me how I can believe in Evolution and still call myself a Christian.

Having answered the question for every class for every year group for the last 27 years at three different schools my experience is that they are not in fact asking me a question. Their question is just a round-about way of telling me I must be wrong.

I say this because I have found that most of them are not really interested in my answer no matter what I say or how clearly I attempt to explain myself. Most of each class at the end of my explanation still believes that my position is inconsistent for a Science teacher.

Somehow the concept that belief in Evolution and belief in God must be incompatible is so deeply ingrained in most of the children I have taught that they will not accept that my position is tenable.

As far as they are concerned it is just something that everyone knows - you can't believe in God and Evolution.

I believe that this dichotomy, this either/or position, is so prevalent in our society because of the well-publicized efforts of the two extremes in the debate - the New Atheists like Richard Dawkins and the Creation Scientists like Jonathan Sarfati.

2. Young Earth Creationism seems to be presented as a Gospel Issue.

The biggest worry for me though is that Special Creation seems to be presented by some in the Young Earth Creationist camp as a gospel issue. And this influence is growing.

The key point is the linking of the sin of (the first) Adam to the instigation of physical death for all air breathing animals, not just humans.

For the Young Earth Special Creationist no death, not even animal death, can come before sin. So the action of last Adam, Jesus, his resurrection from death, is inexorably tied to the first Adam's specific, historic action of eating from the Tree of the Knowledge of Good and Evil in the Garden of Eden which brought physical death to the whole world.

For this very large and influential group of well-organized and well entrenched Christians there seems to be no allowance for anything other than a completely literalistic reading of Genesis 1 and 2.

Defining Terms

It is important to distinguish the methodology of Science from the various world views of Scientists be they Atheistic (Scientism/Evolutionism/Naturalism/Materialism) on the one hand or, on the other, Theistic, be that Special Creationism in its Old Earth or Young Earth forms, or Theistic evolution.

(Most) theistic Scientists, despite their belief in God, make a deliberate choice to limit their science to naturalistic explanations of the universe (so called "methodological naturalism") whereas Atheistic scientists

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by definition must limit their explanations to naturalistic explanations because they believe that naturalistic explanations are all there is, and all there can be.

But this is where I think the point should be strongly made that believing that naturalistic explanations are all there can be is not part of science, it is a belief or assumption about the world based on some atheistic Scientists' pre-existing world view.

I feel it's also important to state that the atheistic world view does not grow out of Science itself, as the New Atheists insist, because Science is not competent to answer questions outside the realm of naturalistic explanations.

What I say in class.

When I address the boys, depending on the year level and stream, I will usually say something like this: "I believe that Evolution is the mechanism by which God created".

I see this view as compatible with Genesis since the days of Genesis are not intended to be read as 24 hour days.

Text type

1. Genesis 1 and 2 are not the same genre/text type as the gospels. The gospels are intended as eyewitness accounts of the life, death and resurrection of Jesus. But Genesis is not an eye witness account (obviously since there were no humans for the first 5 days of creation) and it was written in a different style (poetic) for a different purpose (to show God's relationship to his creation).
2. There are many reasons for not reading Genesis 1 and 2 as literalistic.
One of the obvious clues is that since the Sun was created on the 4th day there was not yet a Sun to rise or set for the first three days of the creation account so there is no way to determine that each of the first three days was 24 hours long.
3. The text is written in a poetic pattern with the first three days describing the spaces that God creates and the last three days describing the things he made to fill those spaces. (The firmament on day 1, the Sun and the Moon to fill it on day 4, the sky and sea on day 2 and the birds and the fish to fill them on day 5, the dry land on day 3 and the animals and humans to fill it on day 6).
4. To ask modern scientific questions of this ancient text concerning the mechanism of creation is simply not appropriate. Those to whom it was originally written would not have understood.
When we understand that Genesis 1 and 2 were written to counter the creation myths of those cultures surrounding the ancient Israelites we can then read it in the way it was intended to be read - a truly literal (not literalistic) reading.
5. In this context Genesis teaches that there is one God, not many gods, that God created everything purposefully, including humans as the pinnacle of that creation, that the creation was not some accidental by product of squabbling gods, and that what God created was good, not evil or filled with malicious or capricious spirits.
6. The Church's historical view of Genesis.
The students I teach find it very hard to accept that an allegorical/figurative/poetic reading of Genesis 1 and 2 is not something that followed the publication of Darwin's Origin of Species in 1859. They have wholly taken on board the notion that theistic evolution is a modern response to accommodate the theory of Natural Selection as proposed by Darwin. The boys think that "when Darwin discovered evolution Christians had to change what the Bible said so it wasn't wrong anymore."
When I point out that the theologian Augustine in the 4th century (one and a half thousand years before Darwin) had an allegorical reading of Genesis 1 and 2 they are incredulous. Connor Cunningham has made an excellent documentary in which he shows that a literalistic reading of Genesis 1 and 2, that people assume was the norm for theologians from the start of Christian history, was in fact a product of a small group of Christians in North America in the 1920s who published a list of "fundamentals" among which was the requirement that Genesis be read as literalistic.
7. What if Genesis were discovered today?
If the Book of Genesis were discovered for the first time today, say like the Dead Sea Scrolls were discovered in a cave in Palestine in the 1950s, I contend that no one would believe it was a genuine ancient text. The description of the events of creation are so different to what other ancient texts describe and so close to what the fossil record has been found to show, and the description of the sequence of events of the formation of the earth are too close to what geologists now think to be the case, that no one would believe it was not a modern fake. It is a remarkable revelation of God about his wonderful creative action.

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Evolution as a Scientific theory.

1. As I understand it, there are at least three significant short-comings with the explanation of the mechanism of Evolution at the present time. The origin of the first cell, independent random mutations occurring in a similar time frame in the same population of a species resulting in a single working feature (sometimes called "irreducible complexity") and the emergence of the mind from the biochemical functioning of the brain.
2. But these problems are recognized by evolutionary Biologists. Biologists work on these problems within the framework (paradigm) of evolutionary theories, the main ones being Random mutations and Natural Selection.
3. These theories have been good at solving other problems (i.e., fruitful) up to now and, until there is a new set of theories which help to solve problems better than these ones, these evolutionary theories will continue to constitute the research program used by most Biologists.

4. Creationism as Science

There is, in my opinion, a place for teaching about the popularly publicized debate between Science and Religion, or more correctly, Evolutionism and Scientific Creationism, in the context of the Science classroom. The science/religion debate appears so frequently in the media that it is almost guaranteed to appear at least once a year. And then Science teachers, both theists and atheists, should use it as an opportunity to teach about the nature of Science - what Science is.

It is a great way to introduce the Philosophy of Science.

It can be used to talk about the limits of Science and to demonstrate where the competence of Science finishes and where World Views begin. It can be used to distinguish Science from Pseudo-science and it helps students to see that all Scientists are people with belief systems influencing their practice as Scientists.

The most recent example of this was a TV interview with an Australian physicist about the discovery of the Higgs Boson. Since it had also been called the "God Particle", the interviewer was keen to ask the Scientist about his view of God in the context of his research. I can't remember his reply but the point is, the question was asked.

The Big Bang

It's important to remember that the Big Bang was the beginning of everything – not just energy and matter but time and space as well.

Even though theistic scientists believe in special acts of God (like the resurrection), the reason they do not practice their science by also looking for non-naturalistic explanations is that they do not expect special acts of God to be empirically measurable (i.e. testable or repeatable). This does not mean that they view the normal behaviour of nature as not being the action of God but these normal acts of God are predictable and repeatable, what we normally call the laws of nature.

It is perfectly valid for Christians to hypothesize special acts of God to account for aspects of reality for which there is not as yet (or ever could be) a naturalistic explanation (i.e. the "gaps" in our present understanding) but it is clearly not within the scope of what is normally called Science to investigate such hypotheses. This is because such a special act we would expect to be a "one off" and so would not be repeated and thus cannot be tested.

For example, God as the first cause, as the cause of the Big Bang, is not investigable by Science just as, for that matter, any cause of the Big Bang is not investigable by Science since Science operates within the (created) universe. What came "before" the universe is not definable within the human methodology of Science.

I see the recent resurgence in the view that the universe is infinite as a telling admission by the New Atheists that they acknowledge the weakness of a position (the Big Bang) that implies a cause, since the cause would have to be something even more complex than what was the result of that cause.

To account for the highly unlikely appearance of us in our universe the only alternative to an infinite universe, other than an intelligent creator of course, is an infinite number of universes - the multiverse idea. But, as Nancy Murphy has stated, if it were to become possible to show that there are multiple universes (a multiverse), she hopes that this in fact turns out to be the case because then the wonder of the creation would be even greater than we understand it to be at present. For us to exist and be the object of God's love in Jesus, not only did God create an entire universe with billions of galaxies containing even more billions of stars and planets but he also created a vast number of universes among which only one would contain us. In this scenario the glory of God is multiplied beyond our imagining.

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Conclusion

Young Earth Special Creationism is a stumbling block for Christians and has become a "defeater question" for non-Christians.

Christians with an understanding of Science are confronted with the choice to abandon their faith in God or abandon their intellectual integrity.

Non-Christians with an understanding of Science are confronted with a choice between what they know to be a reasonable explanation of the world (the Big Bang and Biotic Evolution) and a Religious view (Young Earth Special Creationism) which directly contradicts much of the scientific evidence about how the world is.

As Augustine said in the 4th century,

"It is a disgraceful and dangerous thing for an infidel to hear a Christian, while presumably giving the meaning of Holy Scripture, talking nonsense...If they find a Christian mistaken in a field which they themselves [come to] know well and hear him maintain his foolish opinions about scriptures how then are they going to believe those Scriptures in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven?"

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Science AND Religion

The main issues

1. Everyone seems to accept as given that Science and Christianity are in conflict.
2. Young Earth Creationists present a literalistic reading of Genesis 1 and 2 as a Gospel Issue.

Where in the NSW Science Syllabus Can teachers talk about these issues?

Biology

Prescribed focus Areas

1. The history of Biology
 - looking at the development of major concepts and ideas
2. The nature and practice of Biology
 - how models and theories of science are validated

Year 11 Topic 3: Evolution of Australian Biota

discuss the Huxley-Wilberforce debate on Darwin's theory of evolution

Defining Terms		
Term	As a Process/Mechanism	As a World View
"Creation"	Special Creation	Doctrine of Creation (theism) Young earth Special Creationism Theistic Evolution
"Evolution"	a process of change in organisms over time Methodological naturalism	Evolutionism (= atheism) Philosophical naturalism

My Questions for tonight

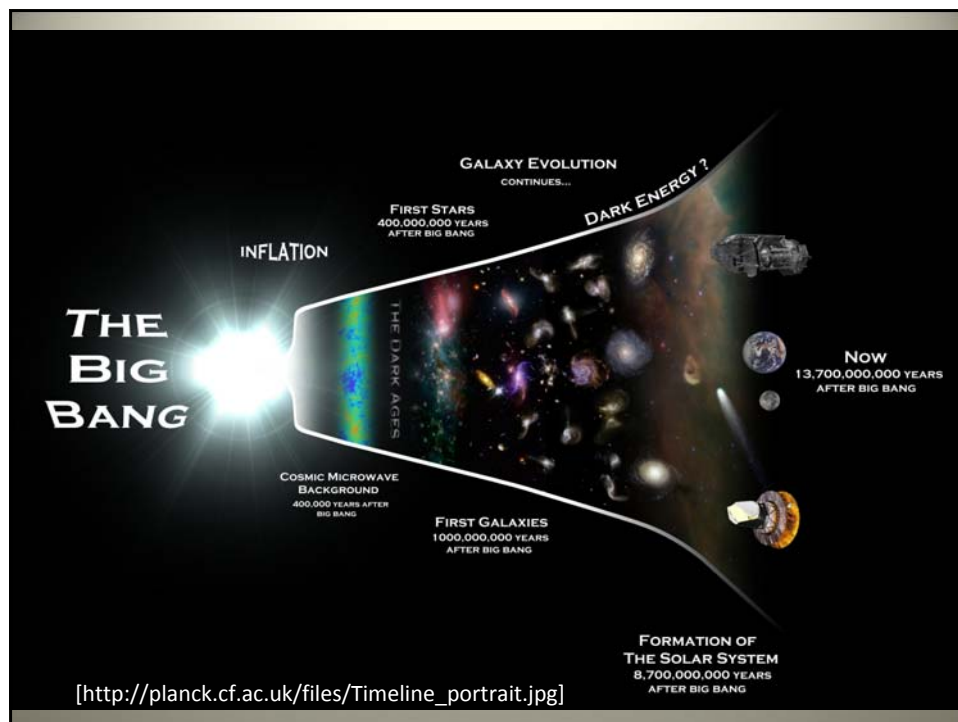
1. Creation and evolution - can they both be true?
Yes — Creation as a doctrine and evolution as a mechanism.
2. Does the 'Big Bang' theory rule out creation?
No — The Big Bang is creation.

Genesis 1 and 2

1. Not an eyewitness account –no humans for the first 5 days.
2. Not 24 hour days - the Sun was not created until day 4.
3. Poetic style - pattern of creating spaces to be filled.
4. Purpose - relationship not mechanisms
5. A “literal” reading - the way it was intended to be read.
6. Non-literalistic reading not a response to Darwin
7. If Genesis were discovered today?

Evolution as a Scientific theory

1. The first cell, complex structures, brain/mind.
2. A fruitful paradigm or a research program that works.
3. As soon as a set of theories emerges which works better it will be abandoned.



The Big Bang

1. A Beginning

Implies a first cause – a Creator

2. The “Goldi Locks Principle”

Fine Tuning implies a designer

“It is a disgraceful and dangerous thing for an infidel to hear a Christian, while presumably giving the meaning of Holy Scripture, talking nonsense...If they find a Christian mistaken in a field which they themselves [come to] know well and hear him maintain his foolish opinions about scriptures how then are they going to believe those Scriptures in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven?”

Augustine (4th century)- one and a half thousand years before Darwin published Origin of Species.

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Dr David Ruys [PhD in Materials Science; B. Materials & Engineering (Hons); Physics & Secondary Science;
St Andrew's Cathedral School], dealt with the two questions

- 4. Are advances in biomaterials (or biotechnology) a challenge to Christian faith?**
- 5. Are environmentalism and faith in conflict?**

A pdf copy follows of David Ruy's Presentation Notes on the above questions

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Introduction

- My background
 - BE and PhD in Materials Engineer and formerly working on environmentally-friendly composite materials (plant fibre reinforced bioplastics)
- My aim
 - To help students understand their own questions
 - To question students in order to challenge their understanding and assumptions
- Teaching the NSW syllabus:
 - Is the purpose just to make functional members of economy or society?
 - Syllabus is secular (secularist) - assumes science and religion are to be separate
 - Highly context-driven in sciences
 - Social impacts of science heavily emphasised
- Student learning:
 - Teenagers seeking identity and truth
 - Year 10 is particularly fertile for questioning
 - Topics of Evolution, Genetic engineering, Energy use
 - A lot of "I think that....", (which is encouraged)
 - Year 11-12: scientific method is studied in detail
 - Underlying assumption in society: "scientific knowledge is the only valid knowledge", which results in dismissal of other sources (esp. revelation)
 - THEREFORE: Students assume that science and Christianity are automatically in conflict
 - Most common question:
 - How can you be a Christian AND a scientist???

Are advances in biomaterials (or biotechnology) a challenge to Christian faith?

- Questions:
 - Why are Christians are always opposed to science?
 - Why are we flawed? (e.g. pseudogenes)
- This area of science is one of the most contentious – second only to origins
- Biotech studied at school
 - GM organisms
 - HGP
 - Gene therapy
 - Stem cells
 - Cloning
- It is contentious because of its application
- They are NOT in conflict because science is neutral
- Conflict arises because application (technology) is ethically loaded
 - Allografting (SMH article)
 - Cloning for organ harvest
- Biotech is about the ability to control life (play God)
 - Do we have the right?
 - I can make a cat fluorescent yellow. Should I?
 - I can modify humans to be "better". Should I? Where will this lead? (GATTACA). What is "better" anyway?
 - How much should Christians allow technology to forge ahead in society with a secularist agenda?

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Are environmentalism and faith in conflict?

- Questions:
 - Don't Christians think the Earth going to be destroyed and remade anyway?
 - Doesn't the Bible say we are in charge of the Earth?
- Environmentalism is promoted strongly in the school syllabus, but with minimal philosophical basis
- Why might they be in conflict?
 - Christianity has not had the best track record
 - Associated very closely with left-wing libertarianism (e.g. Greens) while Christianity assumed to be right wing
- Are they in conflict?
 - Depends on motivation.
- Motivation (or philosophy) depends on our perceived relationship to the Earth
 - Stewardship/responsibility over
 - Benevolent/altruistic
 - Should be the biblical Christian position
 - Symbiosis/dependence
 - Utilitarian/pragmatic
 - Tends to be default atheist/agnostic position
 - E.g. do we fix climate change if not anthropogenic?
 - Worship
 - Subservient position
 - Associated with New Age ideas
- Conflict with Christianity generally arises from association of environmentalism with 1960s New Age ideas
- Also dependent on our perception of responsibility to society
 - Ethics: self vs others
- Are they in conflict? No, not if you understand stewardship correctly.

Conclusion

- Questions for students:
 - What (and who) shapes the way you think about and do Science?
 - How will your beliefs affect the way you apply science?
 - In Biotechnology
 - For the Environment
- How can you be an atheist and a scientist?
 - C.S. Lewis: 'Men become scientific because they expected law in nature, and they expected law in nature because they believed in a lawgiver'.
 - Do you expect sensible results? Why?

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Jim Wright (BSc (USyd), Dip Ed (USyd), a Science and Chemistry Teacher,
Covenant Christian School, dealt with the two questions:

6. Can a Scientist believe in miracles?

7. Sex and reproduction – ethical questions for today?

A pdf copy of the PowerPoint slides for Jim Wright's presentation on the above
questions follows:

Refer also to the audio mp3 file and to the websites of his last two slides

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Science and Faith

Jim Wright

ISCAST

July 19, 2012

Can a Scientist Believe in Miracles?

- Naturalism is the belief that all phenomena can be explained in terms of natural processes and laws.
- Western society is heavily influenced by naturalistic thinking.
- Christians come into conflict with naturalists about events which defy the Laws of Nature.
 - One example is Jesus walking on water (Mark 6:45-51), which defies the law of gravity.
 - Another example is miraculous healings, which defy our understanding of body chemistry.

<http://www.seangeorge.com.au/>

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Welcome to the website of Dr. Sean George

I was dead for 1 hour and 25 minutes but came back to life after my wife prayed a simple prayer. Here you'll find my story, my mission and how to contact me.

My Story

On 24th October 2008, Dr Sean George, a consultant physician in a West Australian hospital, returned from the dead to amaze colleagues who had battled for almost 55 minutes to revive his lifeless heart.

[Read more](#)



He was given an electro-cardiogram by the nursing staff and diagnosed himself as having a heart attack.

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What people are saying about Sean's Story

"... In Sean's life we see the power of God at work in a way that tells me that God is at work in this world. Sad losses are part of our broken world, but God still acts in ways that cause us to see glimpses of his coming Kingdom. Sean's story is once such glimpse."
-- Rev. Allan Thomas, Senior Pastor at Parkerville Baptist Church

"... In a world demanding evidence, the resurrection of Dr Sean stands head and shoulders above any other contemporary proof of God I know, and dares the sceptic to believe like nothing else."
-- Stephen Bedells, Close Friend of Sean

"... To come out of a situation where all your organs needed some kind of support and despite 3 days of being in coma, your brain functions were not compromised. I must say its not possible to explain this in medical terms..."
-- Dr Pravin Sulya Shetty, Consultant Physician Kalgoorlie Hospital

"Dr Sean George has a compelling story to share. He speaks with the authority of a medical consultant and the humility of a true servant of God. Any Church or organisation that chooses to have Sean share his story will be encouraged and challenged by the power of God. This is one the best documented miracles that I have come across in Australia."
-- Dale Stephenson, Senior Pastor Crossway Baptist Church

"... This is a genuine truthful testimony backed up by medical reports."

Does Science Need Faith?

<https://sites.google.com/site/allaboutreproduction>

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There is a great deal of reliable information available about the human reproductive system, pregnancy, contraception, sexually transmitted infections and abortion. Some of this information is explicit about a variety of sexual behaviours and much of it is permissive in its attitude to sexuality.


We hope that the parents of our students will be confident that we are educating their children about sex and reproduction in an age-appropriate manner and from a Christian perspective.

We also hope that parents and teachers from other traditions who want their children to be educated about sex and reproduction without being exposed to highly explicit information or permissive attitudes towards sexuality will find this website helpful.

This website has been produced by Covenant Christian School, Sydney, Australia.

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An artists impression of fertilization.

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