

Article

Twenty-Five ASA Fellows and Editors Tell of PSCF Articles That Changed Their Lives

Why do I like this paper? This novel interdisciplinary conjunction of various lines of research provides us with important additional evidence of the historicity of Jesus's crucifixion. The specificity of the date highlights the reality of the crucifixion, reminding me (and I hope all Christians), that our faith is based not only on abstract ideas, but on actual historical events. It is also a reminder that while the perils of taking scripture too literally are well known, sometimes we perhaps don't take it literally enough!

Robert Mann, University of Waterloo, Ontario, Canada.

DOI: <https://doi.org/10.56315/PSCF9-23Miller>

1990

GEORGE L. MURPHY, "Chiasmic Cosmology as the Context for Bioethics," *PSCF* 42, no. 2 (1990): 94-99.

One of the things that I appreciate most about the journal is its breadth of coverage. It provides insight into disciplines outside of my specialization that nonetheless have important bearing on broader theological and philosophical questions. As a paleontologist and evolutionary creationist, my studies raise important questions about the place of suffering and death in the created order, the nature of humanity as God's image bearers, and how we view the lives and bodies of human persons.

I will highlight three individuals whose writings in the journal have been important in my own thinking. Early in my involvement with the ASA, I found the perspectives of George Murphy to be very helpful in providing a theological context for understanding the evolutionary process. His focus on a Christ-centered cosmology provided a very helpful way to understand the ubiquitous presence of death throughout creation. The Creator is the Crucified, and all of creation reflects the pattern of life out of death. This emphasis on the cross also resonates with Murphy's understanding of *creatio ex nihilo*. God brings about new things where there seems to be no possibility — out of nothing.

I have always been very impressed with the honesty and faithfulness with which Gareth Jones has dealt with the very difficult and intensely emotional questions that surround the beginning and end of life. These ethical and theological questions are rooted in

how we understand our humanity and the image of God. Evolution forces us to think more deeply about how humans image God, and the biology of human development and the impairments at the end of life, challenge us to think how to honor that image in individual persons from conception to death.

More recently, the work of Malcolm Jeeves in neuroscience and evolutionary psychology has been very helpful to me in working through the relationship between our "souliness" and our physical bodies. Central to this is the debate between a dualistic or monistic understanding of persons. I have found his "non-reductionist physicalism" provides a way to acknowledge the growing understanding of the role of brain activity in what we perceive as aspects of our souls, while avoiding a reductionist view that our spiritual experience is "nothing but" the firing of neurons.

The writings of these three individuals, with very different disciplinary expertise, have all contributed to my growth as a scientist and as a Christian.

Keith B. Miller, formerly of Kansas State University, Manhattan, Kansas.

DOI: <https://doi.org/10.56315/PSCF9-23Seifert>

1994, 1995

JAMES PATTON CLARK, "Fact, Faith, and Philosophy: One Step Toward Understanding the Conflict between Science and Christianity," *PSCF* 46, no. 4 (1994): 242-52; and NATE OLSON, "On Clark," *PSCF* 47, no. 2 (1995): 148.

I began teaching psychological science courses in 1990 at a secular university in Ohio, and then headed over to Malone University as an Assistant Professor in 1994. There, Provost Ronald G. Johnson (who is a physicist by training) was keen to foster my integration of faith with scholarship. So, he introduced me to the American Scientific Affiliation's (ASA) *Perspectives on Science and Christian Faith* (PSCF).

As a research methodologist, my focus has been on helping students and other researchers develop and refine techniques to test predictions. Early in my days as a professor, I commenced by asking them two questions: (1) "What's the research question?" and (2) "What is your hypothesis?"