



Stephen Contakes

Glorifying and Enjoying God in an Age of Embattled Science

This issue marks the completion of my seventh as editor-in-chief of *PSCF*. The contributions in this issue all have one thing in common: they are from authors speaking from the wellsprings of their expertise into matters of science and Christian faith.

The first contribution is particularly pressing for those of us living in the United States where recent changes in public policy have resulted in disruptions to the federal oversight of science and medicine, and actual and threatened cuts to science funding. While *PSCF* does not take a stand on the advisability of these efforts, we affirm the practice of science as part of humanity's calling as intelligent created co-creator vice-regents, called to bear God's image amidst God's creation. In other words, we hold that science is both good and something Christians can participate in as part of their calling to proclaim the gospel as they enjoy and glorify God. *PSCF* also shares the ASA's commitment to both robust science and a robust and orthodox Christian faith. Therefore, while the nature and degree of evangelicals' involvement in efforts to defund and disrupt US science merit further investigation, the recent decline of evangelical trust in science, the denigration of sincere believers' efforts to serve their generation through science by the will of God, and the empowering of pseudoscientific voices within evangelical communities are matters of grave and urgent concern.

In light of the above, we were glad to receive a nuanced review of research on evangelical views of science by Deborah Haarsma, an astrophysicist who served as president of the Biologos Foundation from 2013 to 2024. In that capacity she oversaw Biologos's expansion into science education and served as a convening voice in evangelical efforts to reconcile the findings of mainstream science with a vigorous and orthodox Christian faith. Reflecting the gracious spirit of those efforts, Haarsma is not interested in casting blame. Rather, she seeks to help those of us who know and love science to better understand and respond to evangelical science skepticism; therefore, her article reviews the research on effective responses to that skepticism and offers concrete and realistic suggestions for promoting healthy approaches to science in evangelical communities.

The second article evaluates another topic of current concern, how we encounter each other, and can be presented

with afterlives, through digital media. It is written by Stephen Goundrey-Smith, tutor in Christian doctrine and ethics at Ripon College Cuddesdon. Here he engages the work of Noreen Herzfeld and other digital theologians to develop a fourfold model of human personhood grounded in the substantive, functional, relational, and eschatological understandings of the *imago Dei*. Then, using the cases of online affairs, online church services, and digital immortality, he demonstrates the model's effectiveness as a tool Christians can use to evaluate digital experiences.

The next article is by Dave Warners and John Wertz. Both are biologists at Calvin University. Wertz is a microbiologist who specializes in microbial ecology; Warners is a botanist, restoration ecologist, and pioneering advocate for incorporating concepts from reconciliation ecology into Christian approaches to the natural world. Using Dave's experiences of recurring infection following knee replacement surgery as a template, they here consider the interplay of ecological relationships at the microbial, organismal, and ecosystem levels, and how intellectual exchange between the fields of macro- and microecology can both enrich our understanding of creation and inform how we should live within it.

The final article in this issue is by Paul Lange, emeritus professor of urology at the University of Washington School of Medicine and founding director of its Institute for Prostate Cancer Research, which is also associated with the Fred Hutch Cancer Center. Lange employs his insights as a physician and cancer researcher to provide a medical account of the cancer journey of Joy Davidman, C.S. Lewis's wife, whose eventual death from the disease provoked Lewis's reflections in *A Grief Observed*. Lange clarifies that Lewis and Davidman "did not abandon, in fact or spirit, the established medical care at the time in favor of wholly spiritual approaches, but combined both in a beautiful display of a Christian approach to life threatening disease."

We commend these articles to you in the hope that they may help you and the wider communities of which you are a part, to share in the opportunities that science, technology, and medicine present for glorifying God.

Stephen Contakes, *Editor-in-Chief*

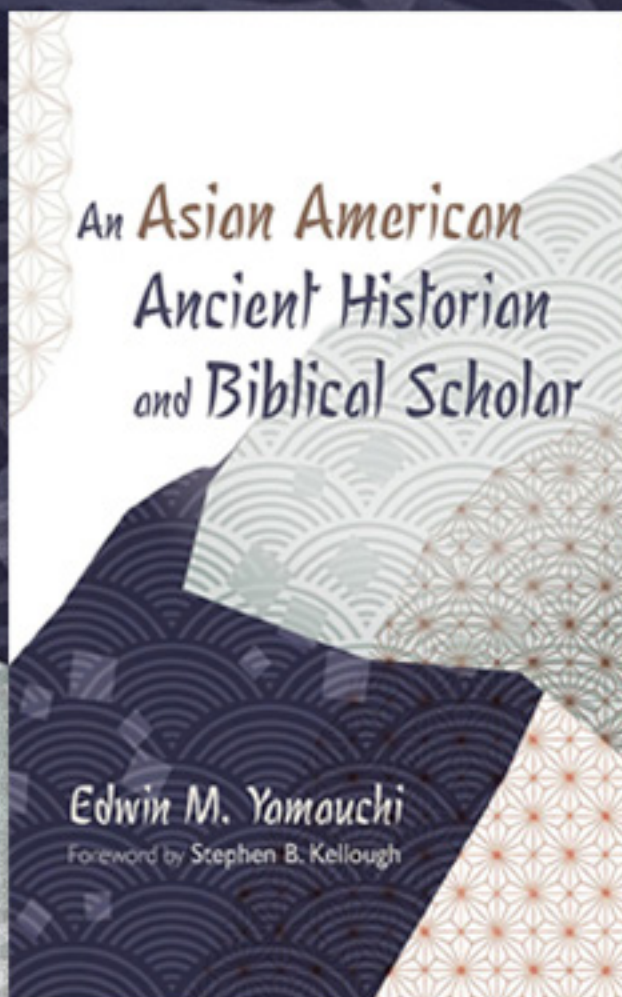
Edwin Yamauchi, ASA fellow emeritus, served as the president of the ASA in 1980.

“Edwin Yamauchi's life has touched several continents, climbed heights of academic achievement, reached widely through faithful Christian service, and encountered an extraordinary range of other memorable people.”

**Mark Noll
Professor of History Emeritus
University of Notre Dame**

“His international voyage from Asia to North America and his journey in finding Christ explains his legendary devotion to his scholarship as well as his unwavering faith.”

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