

# Eight Models of Relating Science and Faith

written by [Ted Peters](#)

Like two cultural Titans thrashing with one another, cutting edge science and traditional religion wrestle with one another while most of us watch and tremble. Science harbors no sentiment for what has gone on before; it takes no prisoners. Religion protects or even coddles traditional meanings, trying to prevent its own erasure from human history.

The warfare is fought at the level of culture. A culture war is going on, and few among us can avoid conscription into one or another army. Yet, when we ask—just what are they fighting about?—the intellectual core of the issues seems to change shape. Curiously, everyone in the struggle holds science in high regard. No one would wish that science lose. All have an investment in the victory of scientific knowing over ignorance. For Christians, healthy science is an expression of healthy faith. Christians believe that all paths to truth lead to the true God. This investment in truth becomes faith's investment in the best science.

This suggests that we can abstract from the culture war and see that the Titans locked in battle represent a civil war, perhaps even a war between members of a single family. It would not take much to simply stop the fight, sit down at table, and dine together on a common feed of tasty morsels for the mind. In what follows, I would like to set side by side eight models for framing our understanding the relationship of natural science to Christian faith. The first four are warfare models. The second four are peaceful co-existence if not intra-family models. Both science and faith cannot help but be viewed through the lenses of culture; and our contemporary culture offers multiple lenses for the looking.

## 1. Scientism

The first four models fit the widespread belief—cultural myth, if you will—that science and faith are at war. Note the word 'model' here. A model is a conceptual image. It provides a filter for interpreting what is going on. It does not make any absolute claims. Because we have multiple models, no one model is considered the exclusive right one. The parish pastor has no investment in selecting the right one to tout or promote; rather, the pastor in the pulpit needs to employ the various models for prophetic and constructive purposes.

The first model is *Scientism*. In the contemporary West, the term scientism refers to naturalism, reductionism, or secular humanism—that is, the belief that there exists only one reality, namely, the material world. Further, science provides the only trustworthy method for gaining knowledge about this material reality. Science has an exhaustive monopoly on knowledge. It judges all claims by religion to have knowledge of supernatural realities as fictions, as pseudo-knowledge. All explanations are reducible to secularized material explanations. According to this model, religion loses the war by being declared false knowledge.

Sociobiologist Susan Blackmore provides a minimal case for the superiority of science over religion. "Science is, in some sense, superior to religion....At the heart of science lies the method of demanding tests of any idea. Scientists must predict what will happen if a particular theory is valid and then find out if it is or not....This is not what religions do. Religions build theories about the world and then prevent them from being tested....I do defend the idea that science, at its heart, is more truthful than religion."

Peter Atkins, SmithKline Beecham Fellow and Tutor in Physical Chemistry at Oxford, shows a bit more aggression. "My conclusion is stark and uncompromising. Religion is the antithesis of science; science is competent to illuminate all the deep questions of existence, and does so in a manner that makes full use of, and respects the human intellect. I see neither need nor sign of any future reconciliation."

Harvard biologist Richard Lewontin similarly avers that the challenge is to get the public “to reject irrational and supernatural explanations of the world, the demons that exist only in their imaginations, and to accept a social and intellectual apparatus, *Science*, as the only begetter of truth....Materialism is absolute, for we cannot allow a Divine Foot in the door.”

Oxford’s Richard Dawkins, author of *The Selfish Gene*, would like to increase the spoils of war for atheists. He wants to fight for some of the charitable contributions that people give to religious causes. In his acceptance speech at receiving the “In Praise of Reason” award in 1992, he said, “Don’t let us allow religion to walk away with the awe factor. Science has orders of magnitude more to offer in this field...And, to become a bit mercenary about it, there’s that 54 percent of the charitable donations.”

Coming from the other side of the battlefield in the same war, Rustom Roy, Evan Pugh Professor of Geochemistry at Pennsylvania State University, declares: “*Scientism must be destroyed*. By *scientism* I mean the absurdly reductionist belief that all truth can be learned and all reality described through science (never defined) and only through science. ‘Only’ is what distinguishes scientism from what all of us in mainstream science believe about science.”

Against scientism, we in the church need to speak out critically and prophetically. The world of scientism is a sealed off natural world that has closed its doors and windows to transcendence. Not only is it anti-religious, it only pretends to be scientific. Actual science as a research enterprise does not need the ideology of scientism. One can enjoy perfectly good science without adding this ideology of materialism or reductionism. The preacher and Sunday School teacher can help listeners to distinguish between healthy science and unhealthy scientism.

## **2. Scientific Imperialism**

The second model on our list is *scientific imperialism*, a close ally of scientism. Scientific imperialism does not outrightly dismiss religion. Rather, it uses materialist reductionism to explain religious experience and reassess theological claims. Scientific imperialists grant value to religion and religious contributions to society. They may even grant the existence of God. Yet, scientific imperialists claim that science provides a method for discerning religious truth that is superior to that of traditional theology. Physicist Paul Davies, for example, says that “science has actually advanced to the point where what were formerly religious questions can be seriously tackled [by] the new physics.” Frank Tipler goes even further than Davies. Tipler believes he can provide a physical explanation for immortality, providing a scientific eschatology superior to that of traditional religion. He then declares that in the future the study of theology will take place within departments of physics. In these two cases, previous religious discoveries of God and immortality are affirmed; but science is now said to provide a better explanation than outdated theology can.

Sociobiologists E.O. Wilson proffers a biological explanation for cultural evolution including religion and ethics. The function of religion is to provide cultural support for reproductive fitness and the perpetuation of specific genetic codes. Religion obeys epigenetic rules—that is, religion serves the genes. From now on, sociobiologists will provide us with a scientific account of religion that is more accurate than what a theologian can provide. “Science for its part will test relentless every assumption about the human condition and in time uncover the bedrock of the moral and religious sentiments. The eventual result of the competition between the two world views, I believe, will be the secularization of the human epic and of religion itself.” Here religion is defeated in the war by conquering and colonizing it.

Scientific imperialism may appear to us in the church like the whore of Babylon. It appears at first to be attractive, because on the face of it scientists say good things about religion. But its cup of abominations is seductive. Once within its grip, what is precious to the Christian disappears: a transcendent God, an active God, a gracious God, and a God who is capable of redemption. Prophetic critique is called for.

## **3. Ecclesiastical Authoritarianism**

Now we turn to warfare from the point of view of the other army. *Ecclesiastical authoritarianism*, our third model, is what every scientist fears from the church. According to this model, modern science clashes with

religious dogma that is authoritatively supported by ecclesiastical fiat, the Bible, or in Islam by the *Qur'ān*. The best example is the 1864 *Syllabus of Errors*, promulgated by the Vatican. Here it is asserted that scientific claims must be subject to the authority of divine revelation as the church has discerned it. Ecclesiastical authoritarianism wins the war over science through intellectual intimidation.

The Second Vatican Council in 1962-65 reversed this, affirming academic freedom for natural science and other secular disciplines. “This sacred Synod affirms the legitimate autonomy of human culture and especially of the sciences.” At the present time many of the leaders in the dialogue between science and faith engage one another at the [Vatican Observatory](#) or in the [Pontifical Academy of Sciences](#). Roman Catholic scientist Jerry D. Korschmeier, while trying to develop a “theology of evolution,” writes, “there is no opposition between science and theology.”

The 21st century pastor is not likely to be tempted to defend church dogma against an alleged scientific assault as did the Roman Catholic Church of the 19th century, to be sure. Yet, the integrity of theologically derived truths and observations needs to be explored without the anxiety that science will soon explain all such claims away. The parish leader, in this circumstance, needs to trust the truth—that is, trust that open and fair discussion of any theological idea or any scientific idea will lead eventually to edifying truths and not to any embarrassment for either faith or science. Church teaching situations should embrace an atmosphere of confident openness and exploration.

#### 4. The War Over Darwinian Evolution

The fourth of our warfare models is the *battle over Darwinian evolution*. The battlefields are churches, public school classrooms, school boards, university lecture halls, and the courts in North America, Australia, and Turkey, with little or no notice in Europe. Before picking sides and leaping into battle with guns blazing, the pastor should pause to see who is fighting with whom about what? So, we will pause here to provide more detail than we have for the other models.

Five fighting armies are discernable, making it much more complicated than the image of a simple war between science and religion might connote. The first position would be that of *evolutionary biology strictly as science* without any attached ideological commitments. The reigning theory is neo-Darwinian. Neo-Darwinism combines Charles Darwin’s original nineteenth-century concept of natural selection with the twentieth-century concept of genetic mutation to explain the development of new species over 3.8 billion years. Defenders of quality science education in the public schools most frequently embrace this “science alone” approach.

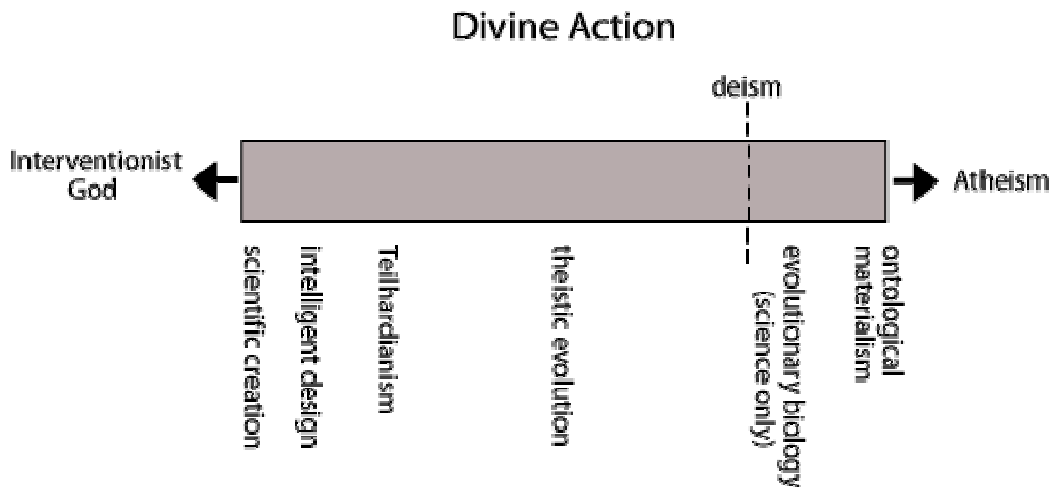
The second contending position combines neo-Darwinism with the scientism mentioned above to formulate a *materialist ideology*. This ideology includes repudiation of any divine influence on the course of evolutionary development. Spokespersons for sociobiology, such as E. O. Wilson or Richard Dawkins, are aggressive and vociferous. Evolution here provides apparent scientific justification for scientism, scientific imperialism, and in some cases belligerent atheism. Charles Darwin himself did not draw atheistic implications from his science, writing, “My views are not at all necessarily atheistical.” But, his disciples do. “Darwin made it possible to be an intellectually fulfilled atheist,” writes Oxford’s Richard Dawkins.

The third position is *Scientific Creationism*. During the fundamentalist era of the 1920s, biblical creationists appealed to the authority of the Bible to combat the rise in influence of Darwinism. Since the 1960s, creationists have based their arguments not on biblical authority but rather on counter science—hence their label, *Scientific Creationists*. They argue, for example, that the fossil record will contradict standard appeals to natural selection over long periods of time. Those known as Young Earth Creationists (YECs), such as the leaders of the [Institute for Creation Research](#) near San Diego, California, hold that the planet earth is less than ten thousand years old and that all species of plants and animals were originally created by God in their present form. They deny macroevolution—that is, they deny that one species has evolved from prior species; although they affirm microevolution—that is, evolution within a species. Key here is that creationists justify their arguments on scientific grounds. “Creation is true, evolution is false, and real science confirms this” writes Henry Morris.

The fourth position is *Intelligent Design* or ID. Advocates of Intelligent Design sharply attack neo-Darwinian theory for overstating the role of natural selection in species formation. They argue that slow

incremental changes due to mutations are insufficient to explain the emergence of new and more complex biological systems. Many of the life forms that have evolved are irreducibly complex, and this counts as evidence that they have been intelligently designed. Intelligent Design scholars such as Michael Behe, Philip Johnson, and William Dembski posit that appeal to a transcendent designer is necessary for the theory of evolution to successfully explain the development of life forms. Here scientific questions lead to theological answers.

The fifth position is *theistic evolution*, according to which God employs evolutionary processes over deep time to bring about the human race and perhaps even carry the natural world to a redemptive future. Theistic evolution first appeared in the late nineteenth and early twentieth centuries, even in the work of conservative Princeton theologian B. B. Warfield, for whom God's *concursum* with nature brought about the human race, just as God's *concursum* wrote the Scripture with human minds and hands. Teilhard de Chardin is perhaps best known for his evolutionary cosmology directed by God toward a future "Point Omega." Among contemporary scholars at work in the field of science and religion, the roster of theistic evolutionists includes Arthur Peacocke, Philip Hefner, Robert John Russell, Nancey Murphy, Kenneth Miller, John Haught, Martinez Hewlett, and Howard van Til. This school of thought is not occupied with defending evolution against attacks by advocates of scientific creationism or Intelligent Design; rather, it seeks to work through questions raised by randomness and chance in natural selection in light of divine purposes and ends.



Here the Evolution Spectrum introduced in the [book](#), *Evolution from Creation to New Creation* (Abingdon 2003), by Martinez Hewlett and myself..

That a war is being fought is clear. However, because the actual points at issue deal specifically with the explanatory adequacy of natural selection, it would be misleading to simply dub this a war between science and religion. We here stress the point that what the parish pastor and congregational leaders need to know is this: despite the fact that superficially this looks like a battle between science and faith, down deep it is not. All combatants revere and respect science. It is in essence a battle over what constitutes good science. A parish leader who views this as a battle of science versus faith and who takes the side of faith does so only at grave peril.

What we need to stress in the congregational setting is that the Christian faith need not identify with anti-Darwinism, when Darwinism is understood as good healthy science and not materialistic ideology. The Christian faith opposes materialistic ideology, but it strongly supports good healthy science.

The impact of this war on young people should be a matter of congregational and pastoral concern. If our youth get the impression that a competition exists between faith and science, they may eschew the

possibility of a career in science. When they get to the university they may avoid courses in biology. This would be as tragic as it is unnecessary. The pursuit of truth about nature through the study of science ought to be considered a Christian vocation. The parish pastor or congregational leader should from time to time lift up the vocation of science as something to emulate and celebrate, so our young people can consider it a possible future for themselves.

Without being overly formulaic, we might say that the four warfare models just described all deserve a critical deconstruction and a prophetic warning. Each is misleading to a person of faith. The preacher and Sunday School teacher need to guard against any of them gaining tacit endorsement in his or her world of the unsaid. Each may from time to time deserve focused attention and critique.

## **5. The Two Languages**

We have just reviewed four ways of understanding the relationship between science and faith in terms of warfare: scientism, scientific imperialism, ecclesiastical authoritarianism, and the battle over evolution. But, warfare is not the only lens through which to look at this relationship. In fact, the image of warfare could be misleading. “An image of perennial conflict between science and religion is inappropriate as a guiding principle” writes Oxford’s John Hedley Brooke. In the contemporary globe wide conversations between scientists and religious thinkers, at least four non-warfare or cooperative models have emerged. Any or all of these could become material for the parish pastor to use in constructing a meaningful worldview that includes modern science.

The first and most widely embraced model for peacefully relating science and religion is the *two languages* model. According to this model, science speaks one language, the language of facts, and religion speaks a different language, the language of values. The Two Language model—sometimes referred to as the “independence” model—is the prevailing view of both scientists and theologians in Western and Asian intellectual life. Science attends to objective knowledge about objects in the penultimate realm, whereas religion attends to subjective knowledge about transcendent dimensions of ultimate concern. Modern persons need both, according to Albert Einstein, who claimed the following: “Science without religion is lame and religion without science is blind.” Warfare is avoided by establishing a border and keeping science and faith in their respective territories.

This Two Language model should not be confused with the classic model of the *Two Books*, according to which the book of Scripture and the book of nature each provide an avenue of revelation for God. The difference is that the Two Books model sees science as revealing truth about God, whereas the Two Language model sees science as revealing truth solely about the created world.

Already many preachers rely on the two language model when expositing biblical texts such as the Genesis creation accounts. After grasping for a few possible connections or crossovers between Genesis and Big Bang cosmology or Darwinian evolution, the preacher typically elects to say that science tells us what happened while the Bible tells us what it means. This is perfectly legitimate. It is safe, and satisfactory. It does not risk losing any credibility. It provides an accessible safety zone within which to present the biblical message unencumbered with otherwise difficult to answer questions.

## **6. Dialogue**

For many scholars in actual dialogue between scientists and theologians, however, the two languages model for keeping the two independent of one another is inadequate. It is theoretically inadequate, from the point of view of the theologian. The theologian asks: if it is true that the God of Israel is the creator of this world; and if it is true that natural scientists are gaining accurate knowledge of how this world works; then, sooner or later, we would expect to see some convergence or at least consonance between the two domains of knowing.

Jürgen Moltmann, for example, complains about the lack of interaction between science and theology. “Today the dilemma between theology and science is no longer that they present conflicting statements. It is rather the lack of conflict between statements which stand side by side without any relation to one another... They are resting side by side in a vacant co-existence.”

This leads to the next non-warfare model, dialogue. Dialogue refers to actual conversation between

scientists and theologians about matters of shared interest. Within the concept of dialogue we find a very important assumption, namely, *hypothetical consonance*. Going beyond the Two Language view by assuming an overlap between the subject matter of science and the subject matter of faith, *consonance* directs inquiry toward areas of correspondence between what can be said scientifically about the natural world and what can be said theologically about God's creation. Even though consonance seems to arise in some areas, such as the apparent correspondence of Big Bang cosmology with the doctrine of creation out of nothing, consonance has not been fully confirmed in all relevant shared areas. Therefore, the adjective *hypothetical* applies to theology as well as science. The key hypothesis of this model is that there can be only one shared domain of truth regarding the created world, and science at its best and faith at its best both humble themselves before truth. It follows, then, that one should trust that consonance will eventually emerge. Hypothetical consonance provides the basis for what some call "dialogue between science and theology" and others the "creative mutual interaction of science and theology."

The commitment to *creative mutual interaction* between science and theology has been most forcefully made by Robert John Russell, founder and director of the [Center for Theology and the Natural Sciences](#) at the Graduate Theological Union in Berkeley. Russell would like dialogue to lead to engagement and finally to interactive influence. Theology should take on board insights of science that are consonant with the picture of reality drawn by one's knowledge of God. When dissonance between what science says and what theology says arises, it should be faced honestly. Then, says Russell with considerable courage, theology should pose to science insights about reality that derive specifically from its knowledge of God. These insights should be translated into testable hypotheses, then given to the scientist to initiate a research program. If theology can provide a hypothesis to be tested generated from within theology's own reservoir of knowledge, then a genuine creative mutual interaction will be taking place. Although the parish pastor or congregational leader may intellectually presume hypothetical consonance, it will be difficult routinely to engage in creative mutual interaction with the scientific community. Paths simply do not cross frequently enough.

### **7. Ethical Overlap**

The third nonwarfare model and number seven on our comprehensive list is *ethical overlap*. Building on the Two Language model, wherein mutual respect between scientists and religious leaders is affirmed, some express a strong desire for religious cooperation on public policy issues deriving from science and technology. The ecological crisis and human values questions deriving from advances in genetics both enlist creative cooperation.

Pope John XXIII told us in *Pacem in terris* that Roman Catholics could make partners with "all persons of good will" when working for world peace. Working with all persons of good will in the community or around the world—even scientists of good will—to make our planet a better place in every respect ought to be the daily diet of any Christian congregation.

Today's parish pastor regularly looks for secular partners and partners in other religious traditions with whom to cooperate ethically in making our world a better place. Whenever and wherever we find morally minded allies we should take advantage. What this implies is that in preaching and teaching the pastor should look for opportunities to lift up the commitments of selected members of the scientific community who are striving to make our world a better place.

### **8. New Age Spirituality**

This brings us to the final example on our list, number eight, *New Age spirituality*. Having left the conflict or warfare model behind, synthetic spiritualities, such as those found in the New Age movement, seek to construct a worldview that integrates and harmonizes science with religion. Evolution becomes an overarching concept that incorporates the sense of deep time and imbues the development of a global spiritual consciousness as an evolutionary advance for the cosmos. Many here are prompted by the visionary theology of Teilhard de Chardin, although this Jesuit forerunner could not himself be categorized as New Age. Others in the New Age movement seek to integrate the experience of mystery articulated in Hinduism and Buddhism with advanced discoveries in physics, such as indeterminacy and quantum theory.

The concept of "conscious evolution" supported organizationally by the Foundation for Conscious

Evolution will provide an example of the grand vision accompanied by confidence in spiritual progress. “The ultimate purpose of *Conscious Evolution* as a world view is to foster the evolution of our species to full potential, based on the harmonious use of all our powers—spiritual, social, and scientific—in harmony with the deeper patterns of nature and the Great Creating Process itself, traditionally called God.”

The metaphysics of New Age will attract some Christian believers and repel others. Although some Western scientists and many Eastern scientists resonate with New Age spirituality, it is generally held in academic disrepute because it lacks the rigor found in both scientific research and classical Christian theology. It would be a mistake for a preacher or other Christian leader to ride the New Age horse, because it will lose in the intellectual credibility race. Ethical overlap with special emphasis on ecology would be the domain most likely shared by New Agers and Christian leaders.

**Summary and Conclusion**

Here is a summary chart on warfare and non-warfare models of the relationship between science and theology.

	Warfare	Non-Warfare
Scientism	X	
Scientific Imperialism	X	
Ecclesiastical Authoritarianism	X	
Evolution vs. Creationism	X	
Two Languages		X
Dialogue		X
Ethical Overlap		X
New Age Spirituality		X

The memory of Christian history should on occasion call to mind the Two Books. We should call to mind the complementary partnership of science for uncovering in nature the book of God’s creation and of theology for interpreting the revelation of redemption in the second book, Holy Scripture. We need both to understand the world in which we live, the world provided for us by our divine creator and destined for transformation by our divine redeemer.

Further, our congregational life and our public or religious schools need to so celebrate the world of nature seen through telescopes and microscopes that young people become inspired by science. Our society needs scientists, good scientists. Tomorrow’s scientists will come from the pool of today’s school children. Yet, fearful anxiety over a superficial warfare between science and faith can be discouraging to the young people among us.

We need to stop the fighting. We need peacemaking.

We need mutual respect and cooperation. We need to construct an understanding of the real world in which everyting important is oriented toward the God of grace.

In such as setting, our young people can honestly ask themselves: might a career in science be right for me? Might I think of science as my Christian vocation?

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Freedom (Routledge 2002). Together with Gaymon Bennett he edited *Bridging Science and Religion* (Fortress 2003). Together with Martinez Hewlett, Peters co-authored *Evolution from Creation to New Creation* (Abingdon 2003). This web brief is drawn from Peters' forthcoming book, *Anticipating Omega* (Vandenhoeck & Ruprecht, 2006). For further resources, see: Institute for Theology and Ethics (ITE) at PLTS: <http://www.plts.edu/resources/ite.html>

- <sup>1</sup> Susan Blackmore, *The Meme Machine* (Oxford and New York: Oxford University Press, 1999) 202-203.
- <sup>2</sup> Peter Atkins, "Religion the Antithesis of Science," *Chemistry and Industry*, (20 January 1997) "Comment" section."
- <sup>3</sup> Richard Lewontin, Review of *The Demon Haunted World* by Carl Sagan in *New York Review of Books* (January 9, 1997).
- <sup>4</sup> Richard Dawkins, *The Selfish Gene* (New York: Oxford University Press, 2nd ed., 1989).
- <sup>5</sup> Richard Dawkins, "The Awe Factor," *Skeptical Inquirer*, 17 (Spring 1993) 243.
- <sup>6</sup> Rustum Roy, "Scientism and Technology as Religions," *Zygon*, 40:4:835-844 (December 2005) 836.
- <sup>7</sup> Paul Davies, *God and the New Physics* (New York: Simon and Schuster, 1983) 16. <sup>1</sup>
- <sup>8</sup> Frank Tipler, *The Physics of Immortality* (New York: Doubleday, 1994) ix, 10, 17, 247.
- <sup>9</sup> E.O. Wilson, *On Human Nature* (New York: Bantam, 1978).
- <sup>10</sup> E.O. Wilson, *Consilience: The Unity of Knowledge* (New York: Alfred A. Knopf, 1998) 265.
- <sup>11</sup> *Gaudium et Spes* [Pastoral Constitution on the Church in the Modern World] § 59 in *The Documents of Vatican II*, ed. by Walter
- <sup>12</sup> Jerry D. Korschmeier, *Evolution and Eden* (New York: Paulist Press, 1998) 9.
- <sup>13</sup> Charles Darwin, *Charles Darwin, The Life and Letters of Charles Darwin, Including an Autobiographical Chapter*, edited by his son, Francis Darwin, 3 Volumes (London: John Murray, 1888) 2:312.
- <sup>14</sup> Richard Dawkins, *The Blind Watchmaker* (New York and London: W.W. Norton, 1987) 6.
- <sup>15</sup> Henry Morris, *History of Modern Creationism*. (Santee CA: Institute for Creation Research, 2nd ed., 1993) 308-309.
- <sup>16</sup> See: Ted Peters and Martinez Hewlett, *Evolution from Creation to New Creation* (Nashville: Abingdon Press, 2003) and Robert John Russell, William R. Stoeger, and Francisco J. Ayala, *Evolutionary and Molecular Biology: Scientific Perspectives on Divine Action*, (Vatican City State and Berkeley CA: Vatican Observatory and Center for Theology and the Natural Sciences, 1998).
- <sup>17</sup> John Hedley Brooke, *Science and Religion: Some Historical Perspectives* (Cambridge: Cambridge University Press, 1991) 33.
- <sup>18</sup> Albert Einstein, *Ideas and Opinions* (New York: Crown, 1954, 1982) 49.
- <sup>19</sup> See: Peter M.J. Hess, "God's Two Books: Special Revelation and Natural Science in the Christian West," in *Bridging Science and Religion*, edited by Ted Peters, Gaymon Bennett, and Kang Phee Seng (Minneapolis: Fortress Press, 2003) chapter seven.
- <sup>20</sup> Jürgen Moltmann, *Science and Wisdom* (Minneapolis: Fortress Press, 2003) 2.
- <sup>21</sup> Robert John Russell, "Bridging Theology and Science: The CTNS Logo," *Theology and Science*, 1:1 (April 2003) 1.
- <sup>22</sup> See: Ted Peters, *The Cosmic Self* (San Francisco: Harper, 1991).
- <sup>23</sup> [http://www.evolve.org/pub/doc/evolve\\_what\\_is\\_ce.html](http://www.evolve.org/pub/doc/evolve_what_is_ce.html).