



This newsletter is an initiative of the 2013 CSCA Executive Council. It was done to help celebrate the 40th anniversary of the founding of the CSCA. For that reason there is a mix of historical perspectives and current news. It is also hoped that this issue will encourage others to contribute their own reflections and thoughts as we resurrect our “Observations” Newsletter. Please watch for word of additional issues...and Happy Anniversary!

Foreword	2
ASA Executive Director's Column	4
CSCA Executive Director's Report	5
My early memories of CSCA	8
Update from Across the Pond	11
Brief Reviews of Short Books by Nagel (2012) and Gingerich (2006)	13
Book Review - Mr. g by Alan Lightman: Vintage Contemporaries (Random House) 2012	15

Foreword



Forty years. A biblical generation. That is long enough to be clear that no one individual has carried the CSCA. The only persons that have been at the centre all the way through have been the Father, Son, and Holy Spirit. For our Lord's calling, work, and encouragement we are thankful.

As we reflect in this newsletter on those forty years, we have the privilege of hearing from Dan Osmond, one of our three signing founders. He served ably on the Council for over thirty years. In his piece he describes the milieu when CSCA was founded. It was a time when Canada celebrated its centennial, hosted Expo 67, and repatriated its constitution from Britain. There was

a sense of "coming of age" and taking responsibility as a country. That impetus was spurred further by new income tax laws that donations would only be recognized if they were to a Canadian organization. It was time to form the Canadian Scientific and Christian Affiliation from the American Scientific Affiliation as a voice along side the ASA. ASA could not have been more gracious over the years in sharing expertise and resources with its continental ally. In his contribution to this newsletter, the executive director of ASA, Randy Isaac, reminds us of that continued close teamwork.

As a historian and our executive director, Don McNally describes three major phases in CSCA history with appreciative note of both people that have been prominent in carrying the work forward and all the members that have sustained with donations our small but crucial annual budget. The association's service and impact has been far beyond



its size. The CSCA has been about people learning with each other, enjoying each other, struggling with each other, working along side each other, in a remarkably diverse yet common service to one Lord in a key area of challenge, dialog, and insight. This newsletter gathered by Bob Geddes, exemplifies that continuing conversation, as do the thoughtful academic book reviews by both Bob Geddes and Arnold Sikkema. There is a list herein as well of some of the important science and religion books published recently by CSCA members.

As well as academic work, our geographic reach is evident with an update from our student and early career representative, Bethany Sollereder. She writes from across the pond as she is earning her PhD at the University of Exeter, England. When the council meets by Skype it is over eight time zones from PST to Greenwich Mean Time. How fitting that CSCA is hosting the July

25-28, 2014 annual meetings of both the American Scientific Affiliation from the USA and Christians in Science from the United Kingdom. Canada has a geography and history that lends itself to bringing together our sibling associations from the neighboring colossi of the US and the UK. Robert Mann as program director and Bob Geddes as local director are taking the lead on that substantial project that requires all our support.

Forty years. We are still here and as our Lord tarries, we can look forward to the next forty. May they be as collegial, fruitful, and enduring as the last.

With deepest appreciation to all those who have and continue to make the service of the CSCA possible,

James C. Peterson, PhD
President



ASCA Executive Director's Column

CSCA, RANDY ISAAC

Congratulations to all CSCA members and leaders, past and present, on this occasion of the 40th anniversary of its formation. This milestone is a tribute to the enduring need and value of a regional network of Christians in the sciences. When the ASA was first organized in 1941, the need for generating and disseminating information on science and Christian faith was championed by Irwin Moon. His background as a physicist and a pastor enabled him to see the challenges that students of science faced as new discoveries became known.

Approximately 30 years later, leaders in ASA, such as Dan Osmond, recognized the need for a more specific concentration on those challenges as faced by Canadian members. The formation of the CSCA has successfully met those needs during the ensuing 40 years. The factors that drove

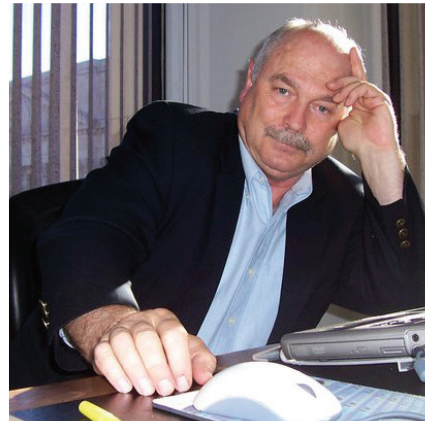
the formation of the CSCA were more than financial. While most issues of science and Christian faith are universal in their scope, there are significant cultural differences in emphasis and concern. Gaining some degree of flexibility by leveraging the infrastructure of the ASA, the formation of the CSCA has enabled a focus of attention on the issues of particular interest to the Canadian members. Having this regional focus also allowed more effective personal interaction without requiring members to travel a long distance.

Logistical complexities have long challenged CSCA and ASA but the spirit of joint cooperation with the unifying goal of enabling better dialog on science and faith has overcome all of the issues. Today we enjoy a close relationship and a fruitful interaction. We look forward to many more decades of close partnership in this ministry.

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CSCA Executive Director's Report

DON MCNALLY, 21 MARCH 2013



The CSCA is celebrating its 40th anniversary this year as a sister organization of the ASA. The relationship between the CSCA and ASA has remained very close and collaborative over these years, and has grown more strategic in the past number of years through ongoing planning and discussions with Randy Isaac. The CSCA is very honoured to be hosting the joint 2014 ASA, CSCA (& CiS) meeting in Hamilton at McMaster University – one of Canada's premier research institutions and a leading Medical Centre in North America.

The CSCA has gone through three major organizational and administrative phases during its 40 years of service. In the founding period, the CSCA was centred at the University of Guelph, with main centres of influence in the University of Waterloo and the University of Toronto. CSCA membership in this period 1973-1995 peaked at 237. During this period, the primary leadership for the CSCA was provided through Doug Morrison as Executive Director, and Dan Osmond as a founding member, President and key influencer at

the University of Toronto and through Inter-Varsity Christian Fellowship. Robert VanderVennan, Walter Thorsen, and Esther Martin were also a key persons of influence in the development of the CSCA in this period. I was also involved in the CSCA in the period 1986-1992 as the Student Resource Representative, and helped move the CSCA membership information to a computerized data base. During this period, the close friendship and working relationship between Robert Herrmann, Executive Director of the ASA (1981-1994), and Dan Osmond ensured a close working relationship between the ASA and CSCA.

The next phase of the CSCA (1995-2003) saw the centre of influence shift to the University of Waterloo with key centres in Guelph and the University of Toronto, McMaster University, The King's College, and Trinity Western in Vancouver (which hosted the joint ASA/CSCA meeting in 2004). During this period, key persons of influence included Robert Mann at the University of Waterloo, Judy Toronchuck at Trinity Western, Robert VanderVennan, and Thad Trenn in Toronto.

I was also on the Executive Council of the CSCA and maintained a close relationship with Don Munroe Executive Director of the ASA (1995-2005). During the period both the ASA and CSCA received significant support from the John Templeton Foundation. Dan Osmond and Robert Herrmann were on the Templeton Foundation Board, and Thad Trenn and myself headed up one of the most successful Templeton Foundation Science and Religion Course programs from 1996-1999 at Victoria College in the University of Toronto which brought further collaboration between the CSCA and the Templeton Foundation. Denis Lamoureux in Edmonton has also been a significant influence

The current phase of the CSCA (2003-present) saw a shift of the administrative Centre of the CSCA from the University of Guelph and the University of Waterloo to the Hamilton at my company NetAccess Systems, and at McMaster University where we received one of the local initiative grants by the Metanexus Institute in 2005. We have been running the very successful Hamilton and Area Science and Religion Forum (a project of the CSCA Hamilton local chapter).

Key persons of influence in this phase have included Robert Mann, Thad Trenn, Denis Lamoureux, Judy Toronchuck, Heather Looy, Arnold Sikkema (current vice president) James Peterson (president), Robert Geddes (Secretary Treasurer) and myself (Executive Director). This period of development has been marked close collaboration between ASA Executive Director Randy Isaac and the CSCA Executive. Further developments in online communication, services, and social media have further removed barriers of distance and location to create the potential for a widely distributed and collaborative network of Christian influence in the sciences and educational environments that transcend national boundaries.. We look forward to the 2014 meeting in Hamilton as opportunity for the ASA, CSCA and CiS to meet and develop strategies to enhance the influence of each organization through sharing of resources, strategies and connections to reshape the relationship between Christian faith and the world of science.



UNIVERSITY OF
TORONTO

UNIVERSITY OF
WATERLOO



TRINITY
WESTERN
UNIVERSITY



While the CSCA remains a very small volunteer organization, it has exerted an influence far beyond what would be expected for its numbers and means with members in positions of influence in many major academic institutions across Canada. Unlike the United States, Canada does not have a comparable culture of Christian liberal arts colleges and universities, and the number of such institutions of significance in Canada would be under 10. The actual operating budget of the CSCA over the past 10 years has ranged between \$3,000 and \$7,000 and has been sustained almost exclusively by member donations.

Over the past year we have concentrated our efforts on developing our online presence and reach through social media, and on building up local areas to become self-sustaining centres of influence in major regions across Canada. We have strong concentrations of members in the Vancouver area, Edmonton and Calgary and in southern Ontario centred in a one hour driving radius from Hamilton.

The administrative move of the past year to manage CSCA membership renewals and subscriptions through the ASA office, has been a bit of a challenge, but paves the way for a much more efficient operation for both the CSCA and ASA and frees up resources to focus on building and extending the ministry of the CSCA to faculty and students. The CSCA has also worked to develop closer relationships with other Christian campus organizations such as Inter Varsity and Power to Change. The Hamilton Area Science and Religion Forum has continued another very successful year of hosting lectures and talks at McMaster and is planning now for the 2013-2014 academic year.

Current membership of the CSCA stands at 139. I anticipate doubling the membership of the CSCA over the next two years, and solidifying a couple of grants and donations to keep the account balance at around \$15,000.



My early memories of CSCA

DR. DAN OSMOND

I've been asked to stroll down CSCA's memory lane, my main qualification being that I'm still alive! I may also be still in possession of my faculties but not necessarily of accurate memories! Moreover, I am, at present, mostly confined to my bed with a ruptured quadriceps tendon in my right knee and in no position to access my few, thin CSCA files. Many bulging files have long since gone in bankers' boxes to join the ASA archives at Wheaton College, leaving me in no position to recharge my memories, so please excuse any errors.

Three founding directors are named in the 1973 letters of incorporation of CSCA. They are Dr. John Stewart, a medical doctor, Anglican priest and former missionary abroad; Dr. Douglas Morrison, Professor of Animal and Poultry Science (later Chair) at the University of Guelph; and myself, recently appointed Assistant Professor of Physiology & Medicine (later Professor & Associate Chair) at the University of Toronto.

Both John and Doug passed away some years ago and their respective funerals/viewings and/or memorial services bore powerful witness to the high esteem in which their characters, accomplishments and Christian testimony was held. At John's memorial in the beautiful Chapel of Grenville College, Brockville, the service ended with the packed crowd singing the triumphant, glorious words and music of "The King is Coming!" at the top of their voices and with unforgettable emotion.

John did most of the hard work on incorporation. He and his uncle Dr. John Howitt, a retired psychiatrist, regularly attended ASA annual meetings together and were known and trusted by the ASA leadership. Doug was also well known, as was Dr. Bob Jervis of Chemical Engineering from U Toronto and a colleague of his from York University. This smoothed the way. We wanted the name to be "Canadian Scientific Affiliation" (CSA) to match ASA but were told officially that the name would have to reflect both the scientific and Christian character of the organization. So CSCA it had to be.



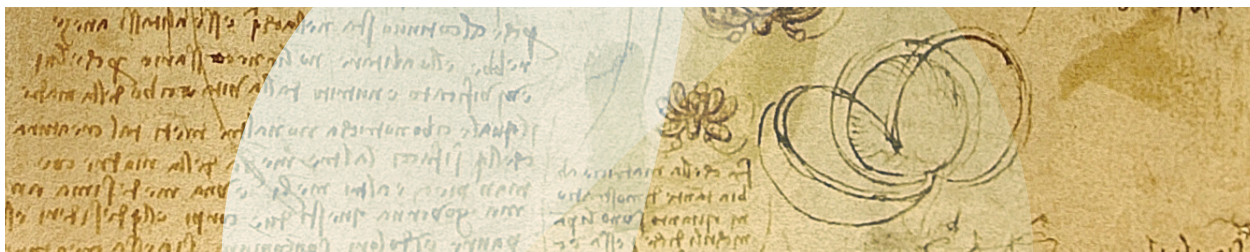


Discussions between representatives of ASA and the emerging CSCA were facilitated by the fact that the ASA annual meeting in the summer of 1972 was held at York U, located in the northern outskirts of Toronto— quite rural in those days. This provided a good opportunity for people from both sides of the border to get to know each other better. Bill Sisterson was ASA Exec. Director at the time. Faith and I hosted the joint group at a BBQ in our Willowdale home, also near the northern outskirts.

Doug served for many years as our very capable first Executive Director. I served on Council for close to 30 years, 3 of them as President. Doug's wife Barbara competently handled memberships, donations and other business. Their farm in Fergus, near Guelph, became a hub for CSCA Council meetings as well as other meetings for fun, fellowship and visiting speakers. The winter Council meeting was usually held just after Christmas or early January and we would converge from all directions, sometimes slithering precariously up their icy driveway, to warm up with hot chocolate, tea or coffee around a blazing wood stove in their kitchen. Then we would gather to do business around their large rustic dining table. In summer, adults and children would gather for fun and games in a nearby grassy field, eat our potluck meals sitting around an empty hay wagon, then move into the vintage barn and sit on straw bales to listen to the speaker. One such outstanding speaker was the late Prof. Donald MacKay, author of "Christianity in a Mechanistic Universe" and other books.

Of course, there were many other activities on and off the various campuses. At one point, there were concerted efforts to establish 'local sections' of CSCA. The ones in Toronto and Guelph took off quite vigorously and lasted for quite awhile. Toronto even published its own periodic news letter. In 1977, Faith and I and our 4 children drove from Toronto all the way west to Victoria, British Columbia, taking the ferry to Vancouver Island, camping all the way there and back. At various pre-arranged centres, we stopped to meet with local ASA/CSCA members and others to promote CSCA and try to encourage formation of local sections. It was not easy but I still believe that local presence and fellowship are very important for CSCA.

During the first 30 years, our home in Willowdale, and later our home near the St. George (downtown) campus of U of Toronto, became hubs for fellowship, prayer and ministry on behalf of both CSCA and IVCF (Inter Varsity Christian Fellowship). I couple the two because Faith and I were closely involved with both for decades and especially because, in strategic terms, they are well placed to form a synergistic natural alliance. There are only so many evangelical Christian professors and students on campus and only a limited number of opportunities for them to gather and interact. It would have made, and would make, a lot of sense for groups with similar goals to try to cooperate in some kind of informal association, especially when many of the same students are likely to be involved. At present, IVCF is probably in touch with more students in their networks but this need not always be the case because a high proportion of students in our large research based universities are in the sciences or in science- related professional courses. In my experience, this also applies to Christian faculty members and graduates. CSCA-related people working in cooperation with IVCF could be well placed to help enhance the ministries of both organizations on campus.



Each new generation of students arriving every year on our campuses by the tens of thousands, face the same questions around Creationism and Evolutionism, creation care and environmentalism, etc. so these issues are always up front. I believe that in such areas the intellectual (and spiritual) needs of students are sadly under-served. Many of them probably graduate and leave the university with their elementary Sunday School views on such matters unrevised—that is, if they retain their Christian faith at all. The recent Haemorrhaging Faith Study by the Evangelical Fellowship of Canada suggests that up to two thirds don't. Our universities, the biggest potential recruiting grounds for supporters of IVCF as well as CSCA memberships and supporters, are simply not delivering. Should we be trying to do more about this?

In my time, a high proportion of students associated with IVCF had Creationist sympathies, e.g., “young earth” and other views incompatible with their mainstream scientific studies and quite unnecessary for evangelical Christian faith. It seems that even CSCA’s official “neutrality” on such issues caused such students to avoid becoming members of CSCA or partnering with it. If being ‘neutral’ is already a turn off for many students, should CSCA consider changing tactics and doing more to defend ‘scientific truth’ with the kind of zeal it devotes to ‘Gospel truth’? Is not all truth God’s truth?

Finally, what precipitated the establishment of CSCA? First, ASA with its modest resources is already stretched thin across the length and breadth of the USA with too little left over to do justice to their huge northern neighbour. Second, in 1967, Canada celebrated its centennial year with its spectacular Expo ‘67 in Montreal and many other such grand events across the nation. Repatriation of our Constitution from Britain was in the works and a strong sense of “coming of age” pervaded the country. In matters large and small, people felt it was time to exercise home-grown responsibility, including financial responsibility. Last but not least, income tax laws had tightened such that only donations to Canadian organizations could be recognized for income tax purposes.

So, CSCA became a reality to serve in close partnership with the ASA. Our unity in Christ, our desire to serve our Lord first and foremost and our reliance on the Holy Spirit have made it possible to work together in harmony on a win-win basis.

I recognize that I’ve left too much out. I’d like to thank all executive directors, presidents, council members, office staff, members and others on both sides of the border who have done their best for the ASA and CSCA ministries through the years. They serve God but I hope they will also be recognized and thanked properly when an official history is written.

Update from *Across the Pond*



BETHANY SOLLEREDER

Student and Early Career Member Exec Rep

I have now spent nearly two years studying in the innovative and exciting English atmosphere where there is a great deal going on in the science and religion field. Between the Faraday Institute, Christians in Science, and the Science and Religion Forum, England has a very lively community discussing the issues that arise from science and faith.

On the strictly academic end of things, the Science and Religion forum has hosted two very interesting conferences: one on the nature and place of inspiration, and the other on whether the concept of the

soul has any meaning in today's society. Both were incredible weekends full of thought provoking and challenging lectures. Upcoming this year is a conference in the beautiful town of Chester, focusing on divine action. A full description of past and future conferences can be found at <http://www.srforum.org/>.

Christians in Science—our British ‘cousins’, who will be joining us for the ASA 2014 meeting in Hamilton—do ongoing work around the country challenging public perceptions about the compatibility of science and religion. So often the enmity between faith and science proposed by public academics like Richard Dawkins and other new atheists is the only story told. CiS, however, ran an excellent residential conference in Cambridge which looked at the “Enduring Partnership” between science and Christian faith from historical, scientific, and ethical perspectives. CiS also maintains a strong local presence through

Science and Religion **FORUM**



ANNUAL CONFERENCE:

'Chance or providence? Religious perspectives on divine action'

University of Chester, 5-7 September 2013

FEATURED PLENARY SPEAKERS:

Professor Philip Clayton, Dr Mark Harris, Professor Daniel Langton, Bethany Sollereder, Professor Rabie E Abdel-Halim, Dr Christopher Knight

regular chapter meetings around the country. These smaller meetings and public lectures bring their perspective to a wider audience. Another really exciting innovation of the CiS group are the student conferences. These one-day conferences are aimed at dealing with the questions that are foremost in the university. Combining top speakers with the chance to meet other students across the scientific disciplines, these conferences have proven to be popular events that help the ongoing dialogue of science and religion engage the next generation. The CiS also continues to publish the journal Science and Christian Belief as well as their collaborative work with the ASA, God and Nature. The ongoing work of CiS can be found at <http://www.cis.org.uk>.

Finally, the Faraday Institute continues to make its presence felt on the Cambridge campus and beyond, with public lectures, seminars, courses, and events which bring the questions of science and faith to the forefront of public discussion. This year, their excellent courses are extending to a

global audience with courses in Mexico, Guatemala, and Russia. They have also engaged the science and religion questions through the less conventional means of theatre. Let Newton Be! is a play sponsored by the Faraday Institute exploring the life and thought of Isaac Newton. The text of the play, a DVD, and eight essays on Newton's life and impact have come out as The Isaac Newton Guide Book. The creative work of the Faraday is accessible at <http://www.st-edmunds.cam.ac.uk/faraday>

One of the best things about England is how easy it is to travel. It is simple and quick to get across the country (if train lines and roads are not flooded, that is!), and it allows for lots of interaction with the wider community of scholars and scientists, even on a student budget! If you are planning a trip to Europe in the future, I would highly recommend planning the trip around one of the events of these great organizations.

Brief Reviews of Short Books by Nagel (2012) and Gingerich (2006)

ARNOLD E. SIKKEMA

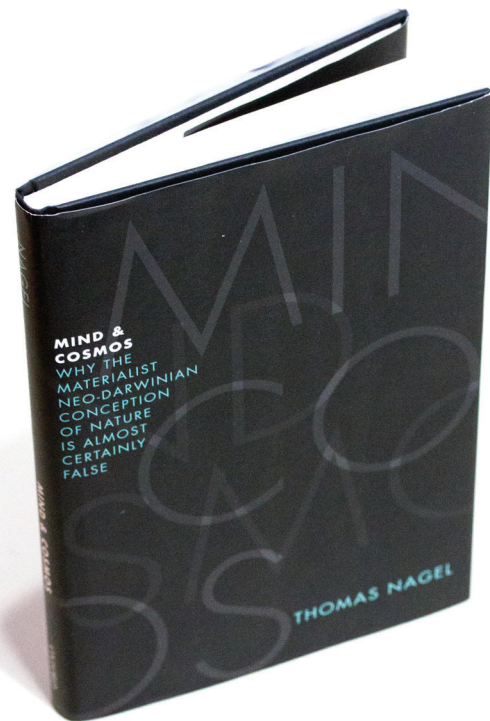
*Vice President, Canadian Scientific & Christian Affiliation;
Professor of Physics, Trinity Western University, Langley, BC*

As soon as the Spring 2013 semester was over, I was able to read a couple of short but valuable books, and have been asked to briefly review them for this newsletter. So... here goes!

THOMAS NAGEL, “MIND AND COSMOS: WHY THE MATERIALIST NEO-DARWINIAN CONCEPTION OF NATURE IS ALMOST CERTAINLY FALSE” (OXFORD UNIVERSITY PRESS, 2012), 130 PP.

Nagel has long been an accomplished philosopher, and is author of *What Does It All Mean? A Very Short Introduction to Philosophy* (Oxford, 1987). His latest book has been widely discussed also in “conservative” publications such as Canada’s *The National Post* (23 March 2013; see <http://life.nationalpost.com/2013/03/23/what-has-gotten-into-thomas-nagel-leading-atheist-branded-a-heretic-for-daring-to-question-darwinism/>) and Washington’s *The Weekly Standard* (25 March 2013; see http://www.weeklystandard.com/articles/heretic_707692.html). Some opponents of evolution hail the book as if it casts doubts on the biological theory of evolution; Nagel is almost made out to be a martyr, as if scientists everywhere are trying to silence and discredit him. In fact, Nagel does not express any doubts about the biological aspects of Darwin’s theory (though he oddly considers it a theory of physics); he instead argues against the grand theory-of-everything in which

materialistic naturalism is supposed to explain life, consciousness, rationality, and morality, something I would call the philosophical worldview of evolutionism. As a strident atheist, his desire to retain naturalism leads him to suggest that the fundamental constituents of the universe must not have just physical properties but also mental and rational characteristics, an idea he argues the naturalist must rely upon in order to explain the emergence of mental and rational features of humans.

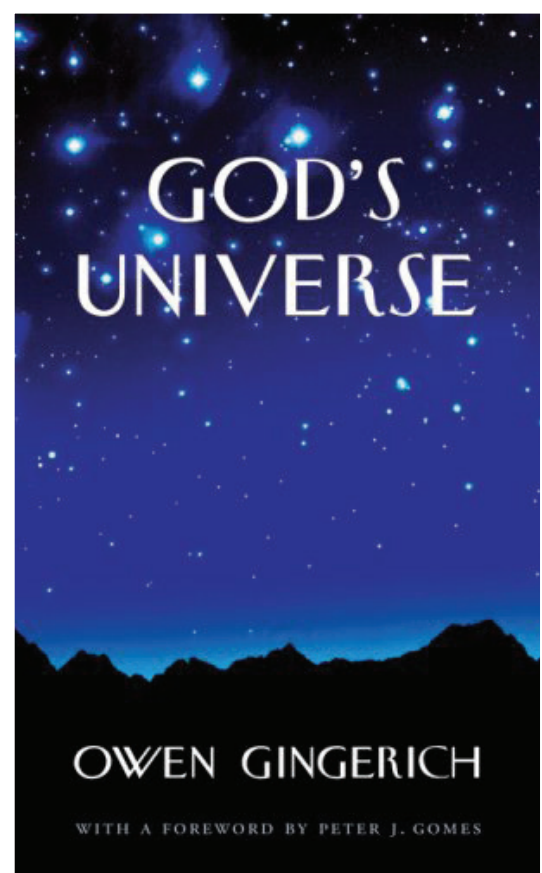




I find this view hopelessly optimistic and unsupportable, opting rather for the idea that a Creator God endows the universe with irreducible aspects which cohere with but do not explain each other. Furthermore, I do not find myself in Nagel's depiction of theism as a claim that God is the mental source of the universe. Nevertheless, the book is valuable for its clear opposition to reductionism, and I look forward to a thorough review in an upcoming issue of Perspectives on Science and Christian Faith.

OWEN GINGERICH, "GOD'S UNIVERSE" (HARVARD UNIVERSITY PRESS, 2006), 121 PP.

For my astronomy class at Trinity Western University this fall, I am assigning this book as a supplement to a standard stellar and galactic text. It is a delightful account of the perspective of this devout Mennonite, recounting episodes from his childhood interest in the heavens to his work as astronomer at the Harvard-Smithsonian Center for Astrophysics. Gingerich brings in the poetry of Chaucer, Hopkins, Whitman as well as the writings of Kepler (including several prayers), Copernicus, Kant, Paley, Einstein, Hoyle, Dawkins. He ably portrays the universe from atomic nuclei to DNA to galaxies as suggesting a God of purpose and design (though keeping distance from ID). One difficulty I had with the book was the notion also found (among others) in Polkinghorne that the Fall was a fall "upwards" into self-consciousness rather



than what I consider the Biblical notion of a first disobedience of God's command in the Garden; on Gingerich's reading, which he does not support convincingly, the fall is a good thing. Still, this book form of his 2005 William Belden Noble lectures at Harvard is highly recommended. Incidentally, the book was reviewed in the March 2008 issue of PSCF (see <http://www.asa3.org/ASA/PSCF/2008/PSCF3-08BookReviews.pdf>), and I echo reviewer Dave Fisher's concluding remark, "This book deserves to become a classic."

Book Review

Mr. g by Alan Lightman: Vintage Contemporaries (Random House) 2012

BOB GEDDES

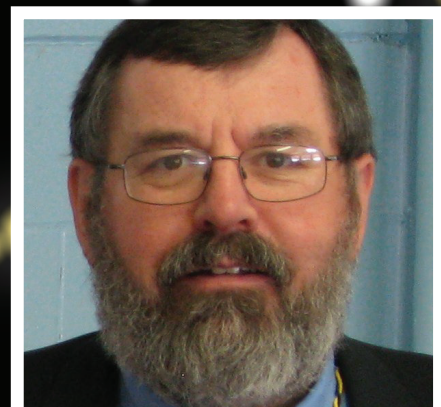
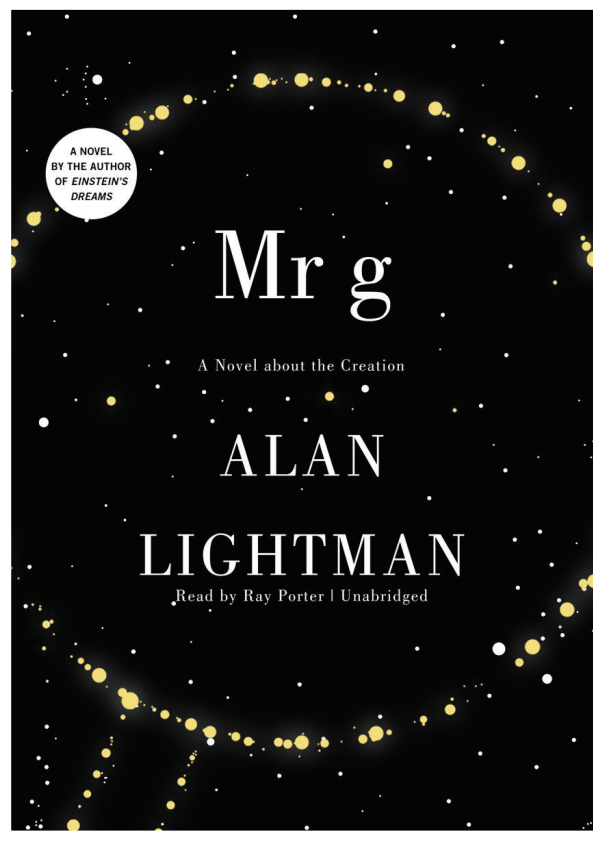
I was attracted to this book for three reasons. First, a brief review in the New Yorker a year ago described the book as good for those interested in the science and faith dialogue. Second, one of my nicknames at the geological survey where I worked years ago was “Mr. G.” Third, I was intrigued by the book’s subtitle: “A Novel About the Creation”

Author Alan Lightman is a theoretical physicist, having been associated with

Harvard and MIT. At the latter institution he received a dual faculty position in science and humanities. He has written six novels and a number of science books.

In this book, Lightman uses a spiritual entity, Mr. g, to create the universe. Mr. g occupies the Void, along with his Aunt Penelope and Uncle Deva. Mr. g. basically decides on a whim to create the universe, or really, several universes. The book is written in first person narrative, so the reader has the opportunity to closely relate to Mr. g’s thoughts and reasoning. His aunt and uncle provide a variety of advice over the project. Mr. g instills in the universe a few (very few) basic laws, and rather in the Deist tradition sits back and watches.

Throughout the book there is much talk and thought about potentialities and eventualities. Two primary potentials that come to fruition are life (including intelligent life) and evil. The latter takes the form of another spiritual entity “Belhor”. Belhor



and his underlings show up periodically to converse with Mr.g. Belhor also shows up in the universe to “mess with it” a bit, which is clearly contrary to Mr. g’s wishes and own habits. Belhor simply attributes this interference to the creation process itself. It helped that I was reading this novel while also reading ASA/CSCA member Janet Warren’s book “Cleansing the Cosmos: A Biblical Model for Conceptualizing and Counteracting Evil”.

The book is a good reminder that many truths and philosophies are more easily explained through stories rather than factual narrative. Jesus made good use of this principle. The book also gives us some insight as to how a theoretical physicist

might explain evil. It is intriguing that Mr. g restricted himself from interfering with his creation, although he left the Void to visit and observe it several times. Sometimes, it broke his heart (and Aunt Penelope’s too). On the other hand, Belhor fiddled with creation all the time.

It really doesn’t take much of an intellectual exercise to understand how Mr. g might well have decided, even just once, to enter fully into creation to set things right. I would love to discuss this “potential” with author Alan Lightman some time. In the meantime, I am happy to have invested time in this quirky and thought-provoking read.

Announcements



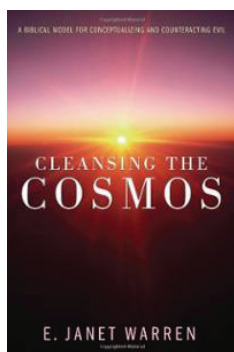
2013 ASA ANNUAL MEETING

The 2013 ASA Annual Meeting will be held on July 19 – 22 at Belmont University in Nashville. The theme is: In God’s Image: Celebrating Creativity in Science and Invention. The brochure, program, Registration and Field Trip choices are all found at www.asa3.org. A good CSCA contingent has signed up so far and we usually get together at some point during the event. Watch for details.



2013 CSCA ANNUAL MEETING

The 2013 annual meeting for the CSCA will be held on Friday October 18, at McMaster University. It will commence at 4.15 pm with a joint public lecture with the Hamilton Area Science and Religion Forum, followed by dinner and the meeting. It will be a great opportunity for members and potential members to connect and share. We will also be focussed on plans for the 2014 ASA/CSCA/CiS joint meeting in July of 2014, hosted at McMaster.



CONGRATULATIONS

We are pleased to share news of the recent publishing of two books by CSCA members. E. Janet Warren has published her PhD thesis, entitled “CLEANSING THE COSMOS: A Biblical Model for Conceptualizing and Counteracting Evil”, Wipf and Stock 2012. Derek Schuurman has published “SHAPING A DIGITAL WORLD: Faith, Culture, and Computer Technology”, Intervarsity Press 2013. Janet and Derek are both active with the Hamilton Area Science and Religion Forum, Janet being on the planning team. Please let us know of other publications so that we may announce them on our website and in future newsletters.

2014 ASA/CSCA/CIS JOINT MEETING AT MCMASTER

It will be the privilege of the CSCA to host the annual meeting of the ASA, in joint cooperation with the CSCA and Britain's CiS (Christians in Science) July 25-28, 2014. The host site is McMaster University in Hamilton.

The theme of the conference, taken from the motto of McMaster is “FROM COSMOS TO PSYCHE: All things hold together on Christ”, Colossians 1:17. Some inspiring plenary speakers are already lined up. This list includes: Dr. Megan Best, Australian bioethicist and palliative care specialist, Rev. Dr. Alisdair Coles, Cambridge neurologist, Dr. Barth Netterfield, Canadian observational cosmologist, and Dr. Donald Page (tentative) theoretical physicist.

Field trip possibilities include: The Royal Botanical Gardens, Niagara Falls, Geology of the Niagara Escarpment. There are other possibilities, plus a plan to promote self guided tours of the region for participants before and after the conference (Perimeter Institute in Waterloo, sites and sights of Toronto, Lockport New York, home of “This is My Father's World”, etc).

Please watch for more information, and consider how you might help make the event a success. There will be many volunteer opportunities.



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