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How I understand my scientific, technical, or educational work as a calling from God, how I have brought my faith to bear upon my work, and how my understanding of the world from within my scientific or technological world has informed my Christian faith.

It is an interesting time in history to be both a scientist and a Christian. Although I have credibility in both circles, I am also something of an oddity. People are curious. They wonder if I sacrifice my intellectual integrity to be a Christian, or question the authority of scripture to be a scientist. It is disappointing to me that such questions even have to be asked. Nevertheless, this situation presents an interesting opportunity—and a responsibility.

Of course, I recognize the general public perception that science and Christian faith are in conflict. However, this perception is not based upon a rational foundation, but an historical/political one. Ignorance of basic scientific principles makes most people easy prey to scientists with naturalist agendas—and to Christian leaders with social ones. And despite centuries of bickering, the issue remains: to what authority do we turn to learn and know truth?

Because of its technological achievements, especially in the 20th century, science has gained a credibility comparable to that of the church, and the sometimes religious devotion to science is often viewed as a threat to Christian authority. Too often, each side takes potshots at the other, vying for public credibility and the office of final authority, and this has unfortunately led to much irrational behavior and wasted energy.

If I have anything as exalted as a “calling” it is that I see myself as a bridge—a peacemaker; someone who helps to reconcile the apparent conflict between religion and science that has historically damaged the credibility of the church. At least in my circle of friends and acquaintances, Christians will see a genuine faith, and scientists a rational observer. And without conflict. Blending and embellishing as naturally as vanilla ice cream and chocolate syrup.

But science is more to me personally than just a vocation—it is also a way of life, a way of looking at the world, and a way of worship. Here I sit, looking at a pine tree. What a lovely creation! If I wanted, I could continue sitting here, admiring it and complimenting God on his excellent choice of colors: “Good job, God...Way to go.” I could write a poem, or even sing a song, “*The morning light, the lily bright, declare their maker’s praise.*” But somehow, this just seems insufficient when there is so much more there to sing about. One only need look a little closer to discover a remarkable feat of engineering: photosynthesis, respiration, reproduction, symbiosis.

And to me, to look more closely is as natural an impulse as is to sing exuberantly. To sing a song extolling God’s creation enriches my worship and is very fulfilling to me, because I am both a Christian and a singer. To study an atom, a tree, or the universe is just as rewarding because I am also a Christian and a scientist.

This sentiment is by no means unique to me. People tend to forget that modern science was born and nurtured in the church, and that many of the patriarchs and major intellects of modern science were also devout believers in God. For example, the priest Copernicus wrote:

To know the mighty works of God; to comprehend His wisdom and majesty and power; to appreciate, in degree, the wonderful working of His Laws, surely all this must be a pleasing and acceptable mode of worship to the Most High, to whom ignorance cannot be more grateful than knowledge.

A modern and pragmatic statement was proffered by Einstein, who understood that religion gives meaning and purpose to scientific exploration:

*Science without religion is lame,
religion without science is blind.*

Of all the vocations, science seems to me to be the most obvious form of worship. How better to know and appreciate God than to study and appreciate his pet project? Yet, I am not so bold as to think that my worship of God is superior for my understanding. As C. S. Lewis so aptly put it, “*I don’t need my dog to bark approval of my books.*” No, the deeper appreciation that I obtain by looking closer is for my own edification. My worship is more meaningful to me because I am invested in it, applying my talents and gifts. Are not all vocations callings from God if one is using one’s gifts?

Sadly, the bickering between science and religion will continue as long as non-believers seek refuge in science, and Christians see scientific progress and technological achievement as a threat to cherished doctrines. But it does not have to be that way. As Christians open their eyes and become more informed as to the value and limitations of scientific knowledge, their doctrines will become enriched, and they will see science as a useful tool for better appreciating and managing creation.

Scientists are only human, and in this post-modern era, they will be looking for new legs for their discoveries. Let’s be there when science comes calling.

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