
Pro Rege

Volume 2 | Number 4

Article 6

June 1974

Department Emphasis Week Lectures

Al Mennega

Dordt College

Follow this and additional works at: https://digitalcollections.dordt.edu/pro_rege



Part of the [Biology Commons](#), [Christianity Commons](#), and the [Higher Education Commons](#)

Recommended Citation

Mennega, Al (1974) "Department Emphasis Week Lectures," *Pro Rege*:

Vol. 2: No. 4, 24.

Available at: https://digitalcollections.dordt.edu/pro_rege/vol2/iss4/6

This Incidentally is brought to you for free and open access by the University Publications at Digital Collections @ Dordt. It has been accepted for inclusion in Pro Rege by an authorized administrator of Digital Collections @ Dordt. For more information, please contact ingrid.mulder@dordt.edu.

events or occurrences, 3) structures, and 4) values. "Everything in the cosmos partakes of these four things, but everything is more than the sum of these four dimensions." Stoker discussed certain problems and further explained modalities and the other dimensions.

Professor Stoker did not go into the fourth task of philosophy, which is to start with any radical distinction and explore its nature and role in creation (examples of this would be-- what is time?, what is history?, who is man?). Stoker concluded his lecture by pointing out that the task of philosophy is to "investigate

how all things are woven into a whole." After stating that the cosmos has no center within Itself (Christ is King of the cosmos, but He is not the concentration point of the cosmos), Stoker pointed out four kinds of unity within the cosmos. These are the absolute ground unity, namely God; the formal unity of the cosmos--where the cosmos is distinct from God; the diversity of material unities (e.g., mechanical unity, personal unity, wholistic unity); and the unity of repair or reformation of what has been distorted in the creation by sin and evil.

by Bev Bandstra

DEPARTMENT EMPHASIS WEEK LECTURES

At the beginning of our Spring semester the Special Events Committee sponsored a series of lectures dealing with the Christian in the Natural Sciences. The first guest lecturer, Dr. Garret Vanderkooi, Biochemist at the University of Wisconsin, emphasized that the facts of science are not neutral, but must always be seen in some perspective, and that this perspective is directed out of the basic, religious presuppositions of the scientist. He clearly demonstrated how earlier scientists, like Newton, started from a creationist position when they did their scientific work, and that, subsequently, scientists turned away from God. This marked not only the end of much real science, but also the beginning of naturalistic scientism. Dr. Vanderkooi pointed out that as Christians we can indeed do valid science on the basis of the created order which is there, and that we do not at all need the evolutionary hypothesis for meaningful scientific activity.

The second speaker of the series was Dr. John N. Moore, Professor of Natural Sciences at Michigan State University. Dr. Moore spoke to the question of the scientific method, indicating that all men, because they are image bearers of God, actually do use this method,

but that natural scientists use this tool more rigorously. All men respond to the order and the uniformity of nature, in recognition of the things that actually exist. Another emphasis in Dr. Moore's lectures was on the necessity of turning over every part of life to Christ, including all scientific activity. Regarding origins, the speaker stated that we must begin with accepting what the Old and New Testaments say about them. Basically the question of the origin of the world and of living things is not a question for the scientist as scientist, but must be answered on the basis of a man's religious commitment, and will always be of a philosophical nature. Dr. Moore also indicated the direction which Christian scientists should take, namely, that they should deal with each aspect of creation from the basic knowledge that God created all things, and that it is our challenge to uncover what the created order is all about. We must continue to make the kind of progress evident in pre-evolutionary days, when much meaningful science was done. His challenge to the Christian scientist of today is to go everywhere and "tell it like it is" regarding the true state of affairs, both as to origins and as to the meaning of the created order as it is today.

by Aaldert Mennega