

Science and Faith: From Conflict to Integration in a Korean Context

John CHOI

Abstract

This article first deals with the relationship between science and faith. Historically speaking, there are four types of relationship between the two. The first one is the conflict theory, stating that the two are contradictory and so incompatible with each other. The second view argues that both are independent as each constitutes a separate realm of inquiry. The third type thinks that both can have a dialogue because each field has things to say to the other. Finally, there is an integration model which aims to unify both. Here, Herman Dooyeweerd's theory is introduced as an integrating one because he argues that science and faith are interrelated with each other because the subject is human being. In this sense, dialogue is possible but ultimately, there can be a spiritual antithesis within the heart of the researcher, depending on which direction is taken toward the Origin. After that I would like to discuss how the integration has been made in a Korean context, within the tensions between the modern scientific and technological culture and the traditional Korean culture as we can find today as a concrete case study. In conclusion, the most desirable attitude of a Christian scholar is presented in this respect.

Introduction

This article first deals with the relationship between science and faith. Historically speaking, we can say that there are four types of relationship between the two. Each model will be introduced and critically evaluated.

The first type is the conflict theory, stating that the two are contradictory and so incompatible with each other. The second view argues that both are independent as they address quite separate realms of reality. The third type thinks that both can have a dialogue because each one has things to say to the other. Finally, there is an integration model which aims to unify both. Here, Herman Dooyeweerd's theory is introduced as an integrating one because he argues that science and faith are interrelated with each other because the subject is human being. In this sense, dialogue is possible but ultimately, there can be a spiritual antithesis within the heart of the researcher, depending on which direction is taken toward the Origin of all, namely the Creator.

This article will then discuss how the integration has been made in a Korean context, within the tensions between the modern scientific and technological culture and the traditional Korean culture using the Handong Institute for Learning and Faith (HILF) as a case study. There is a course I teach at Handong Global University which is an integrative study on learning and faith, as well as other courses in the graduate school of education, and work with the Christian Worldview Studies Association of Korea.

Science and Faith: From Conflict to Integration

Conflict Model

The first model I would like to discuss is the conflict model. It represents the view that science and faith are antithetical and reject each other. The first scholar who argued this theory was Tertullian (ca. 160-220) of Rome. His famous thesis, "Athens has nothing to do with Jerusalem!" represents this position very clearly. He was of the opinion that a human-centered worldview and science can never be reconciled with a God-centered worldview. There is a deep antithesis between the two.

During the medieval period, the Roman Catholic Church condemned the scientific research, for instance, of Galileo Galilei who argued that the earth is not the center of the cosmos. Science was regarded as a threat to the Christian faith.

The Enlightenment scholars began to challenge the authority of the church again with the power of science. As science developed rapidly, they began to doubt and deny the truth based on faith. Scientism started to replace the position of faith. Auguste Comte began to argue positivism, rejecting even the existence of God. This kind of conviction resulted in a human-centered, optimistic faith in endless progress. People began to believe that they could build their own utopia, solving all the problems with the power of science and technology.

In modern times, this thesis is again maintained by those scholars such as American scientist John Draper and the writer Andrew White. In the beginning of 1870s, Draper published a book on the conflict between religion and science in which he argued:

The history of Science is not a mere record of isolated discoveries; it is a narrative of the conflict of two contending powers, the expansive force of the human intellect on one side, and the compression arising from traditional faith and human interests on the other. (Draper, 1874)

White (1888) said almost the same:

In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science—and invariably. And, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed, for the time, to be, has invariably resulted in the highest good of religion and of science. (p. 8)

This Draper-White thesis is also called “the Warfare Thesis” or “the Warfare Model”. Other scholars such as Jerry Coyne and Neil Tyson took

the same position. In fact, even these days many other scholars still support this model (https://en.wikipedia.org/wiki/Conflict_thesis).

What are the weak points of this model? As we observe it very carefully, we can find that science in this position has its own presupposition or faith commitment. It presupposes that there is no God and human reason is the ultimate criterion for truth. This is another faith, in fact. In other words, it is so called 'scientism'. It believes that science can give us the ultimate truth.

The faith aspect has been criticized as well since the Roman Catholic Church has admitted that they made many mistakes on the basis of its own dogmatic faith such as the argument that the earth is the center of the world. Many theologians began to appreciate the achievements of scientific research without falling into radical scientism.

In other words, each party began to think that the conflict model cannot do justice to the reality. Each aspect seems to have its own limit. This realization has made some scholars think of a new model which is called an independence model.

Independence Model

This model views that science and faith have their own independent spheres. Whereas science deals with natural phenomena, faith discusses the areas of value and the meaning of life. The former is concerned about fact but the latter, the spiritual aspect of reality. Thus there is no possible point of connection or conflict between the two.

Immanuel Kant, a German philosopher, can be the most representative of this position. Trying to harmonize the British empiricism and the continental rationalism, Kant has developed his own idealism by distinguishing the Phenomena and the Noumena. The former is the area of science whereas the latter is that of faith. We can have a certain knowledge about the phenomenal world by scientific research but as for the supernatural sphere, we cannot say anything for sure. In this way, he tried to separate the two and to liberate the science based on human autonomous reason from the authority of the church.

As a result, however, science was limited to the material aspect so that

Ludwig von Feuerbach began to claim atheistic materialism. He influenced Karl Marx later, the founder of communism. Both actually rejected any aspect of faith.

On the other hand, Stephen Gould argued the so-called NOMA (non-overlapping magisterial) theory. He said that science and faith/religion each represent different areas of inquiry so there is a difference between the "nets" over which they have "a legitimate magisterium, or domain of teaching authority," and the two domains do not overlap (Gould, 1999: 274).

Walter Stace took the same position by saying that science and theology have their own areas. Science is descriptive whereas theology is prescriptive. While science deals with fact (*Sein*), theology does the ought (*Sollen*). Science talks about how but theology discusses why (Stace, 1952).

John Habgood, a retired British Anglican bishop, had the same position when he maintained that science is 'descriptive' but faith/religion is 'prescriptive.' He argues that it would be very strange when science and mathematics deal with only normative aspects or when ethics and theology talk about the facts alone (Habgood, 1964: 11, 14-16, 48-55, 68-69, 87, 90-91).

Among the theologians, we can say that Karl Barth, Emil Brunner, Rudolf Bultmann and Richard Niebuhr took this independence position. Influenced by Søren Kierkegaard, they distinguished the world into that of fact, law and determinism and that of value, meaning, purpose and freedom. Theology is interpreted as the discipline which interprets moral and religious experience with God. Therefore, they believed that theology and science cannot be contradictory. Both are separate and independent. Important in this model is that it does not matter whether science denies faith or not. Theology again is not determined by the threat of science.

This model is both persuasive and weak. It might be easy to separate the two in order not to have any conflict between the two. But at the same time, science is closely related to mathematics which is essentially very abstract and even sometimes quite philosophical whereas religion/theology is in fact inseparably connected with our daily lives. And some would say

some scientists have overstepped their “factual” job and become more prescriptive. Thomas Kuhn, an American philosopher of science, has clearly shown us that science is influenced by the paradigm of cultural tradition (Kuhn, 1962) and Michael Polanyi, a Hungarian mathematician, has persuasively shown us that scientific knowledge is neither fully neutral nor objective (Polanyi, 1958). Many other scholars such as Ian Barbour (1968, 1971, 2000), Richard Dawkins (1998) and Francis Collins (2007) argued basically the same (Choi, 2014).

Historically speaking, we can see that both science and faith have had some interactions. Faith was influenced by science whereas science was born in a certain atmosphere of faith. In this sense, a dialogue model appeared to be very persuasive.

Dialogue Model

Basically, this dialogue model was founded by Clement of Alexandria (c. 150 – c. 215). He attempted to unite Greek philosophical traditions with Christian doctrine. In this sense, his position was quite contrasted with the viewpoint of Tertullian.

Anselm of Canterbury (c. 1033–1109) went one step further by trying to develop the ontological argument for the existence of God, i.e.: God is that than which nothing greater can be conceived. His famous phrases such as ‘*Credo ut intelligam*’ (I believe so that I may understand) and ‘*fides quaerens intellectum*’ (faith seeking understanding) represent this standpoint as well.

Thomas Aquinas (ca. 1225-1274) might be the best scholar in this model because he tried to combine the philosophy of Aristotle and the theology of St. Augustine. The former forms the foundation called ‘nature’ and the latter is added as ‘grace’. Therefore, the church is above the state, the pope is superior to the emperor and theology is the queen of all the other sciences. This kind of worldview lasted throughout the medieval period and even these days we can find many scholars who support this approach. Many theologians think that religious faith should be open to the new scientific development and a lot of scientists admit that their hypotheses are based on theological presupposition. Some of the most representative scholars in this position would be David Tracy, John Polkinghorne, Stephen Toulmin, Jürgen Moltmann, Alvin Plantinga, William Craig and

William Pollard.

Pollard, for instance, pointed out that it is very biased to think that human scientific knowledge is objective and public whereas theological knowledge is subjective and individual (Pollard, 1961: 11-13, 61-62).

American Christian philosopher Plantinga argued that there is both superficial conflict and deep concord between science and religion, and that there is deep conflict between science and naturalism (Plantinga, 2010).

Craig defended this model with the following points: 1. Religion furnishes the conceptual framework in which science can flourish. 2. Science can both falsify and verify claims of religion. 3. Science encounters metaphysical problems which religion can help to solve. 4. Religion can help to adjudicate between scientific theories. 5. Religion can augment the explanatory power of science. 6. Science can establish a premise in an argument for a conclusion having religious significance. (www.reasonablefaith.org/what-is-the-relation-between-science-and-religion)

Moltmann again emphasized that the theological knowledge is important to natural science and scientific knowledge can enrich theology as well (Moltmann, 2002). Polkinghorne might be the most representative scholar in this model because he studied both natural science and theology and argued that both are helping each other just like binoculars. Science deals with the material aspect of reality whereas theology views the spiritual aspect of the same reality (Polkinghorne, 1994: 21). For instance, as he deals with the relation between quantum physics and theology, he emphasizes that both are one family, helping each other to seek the truth (Polkinghorne, 2008). He even calls this theory one of 'consonance', in which scientific explanation and theological understanding of the world continuously deepens each other and each one is newly enlightened by the other (Polkinghorne, 1994: 67-68).

Alister McGrath also emphasizes the interface and the necessity of dialogue between the two (McGrath, 2001, 2009). This model seems to be very persuasive in the sense that both science and faith/religion/theology complement each other's weak points. But sometimes this theory is

criticized that both tend to compromise each other so that some biblical truths are sacrificed. Theistic evolutionism can be one example. In order to overcome this critique, some scholars have tried to develop the integration model.

Integration Model

There are many scholars who have developed this model but here our focus will be made on the two Dutch reformed thinkers as the most representative ones, namely, Abraham Kuyper and Herman Dooyeweerd. Kuyper, in his famous lectures on Calvinism delivered at Princeton Theological Seminary in 1898, mentioned about the relationship between Calvinism and science with the following four points (Kuyper, 1983). First, he argued that Calvinism fostered and could not but foster love for science. As an example, he mentioned that Leiden University was established as the first university in the Netherlands right after the Dutch had a victory against the Spanish attack. Second, Calvinism restored to science its domain. It overcame the paradigm of the medieval period where faith and the church ruled everything including science. Third, Calvinism delivered science from unnatural bonds. That was why Kuyper founded Free University in Amsterdam, meaning that it is free from the intervention of the government and the church. Lastly, Calvinism sought and found a solution for the unavoidable scientific conflict. Kuyper did it by revealing the ultimate antithesis between the Christian principle and the non-Christian one.

Following Kuyper's line, Dooyeweerd further developed Kuyper's idea with his own philosophy of the cosmonomic idea (*Wijsbegeerte der Wetsidee*, 1935-1936). Influenced by John Calvin and Abraham Kuyper, Dooyeweerd investigated the relation between science and faith on the basis of Christian worldview (Choi, 2006).

He first distinguished the created reality into two basic structures, namely, individuality structure and modal structure. The former refers to the legal order of concrete things given by creation whereas the latter means the special aspect with its own nuclear essence in each thing or phenomenon. Together with his brother-in-law, D.H. Th. Vollenhoven, Dooyeweerd developed the theory of modal aspects of reality. Here they distinguished 15 law-spheres: arithmetic, spatial, kinematic, physical, biotic, sensitive, analytical, historical/formative, lingual, social, economic, aesthetic,

juridical, ethical and pietistic/creedal aspect. These aspects have both anticipation and retrocipation as meaning-moment. He called the reality as 'meaning' in the sense that reality is not an independent being but creature, being dependent on Creator. Previous aspects are the foundation of the later aspects and the later aspects open up the previous ones. Those 15 aspects are irreducible and reality functions in the diversity of modal aspects. Each aspect has its own position and cannot be moved into another one because that is the creation ordinance. If this order is changed, antinomy comes about as an inner contradiction. For instance, we can explain Jesus' statement that man cannot live by bread alone but by the word of God in this theory of modality, namely, biotic aspect precedes faith aspect and the latter opens up the former and deepens its meaning. If we compare the economic sphere with the ethical one, we have to endure some economic losses in our business if we find it not ethically right.

Dooyeweerd further explains that these 15 aspects have coherence in cosmic time and orient themselves to the meaning-totality which again refers to the origin of all things. Here, the meaning-totality means the root-unity which is the foundation of all aspects. In other words, it is a concentration point which connects all phenomena. He argues here that this point is found in Christ as the second Adam and the religious root of all temporal reality. Every individual participates in the totality of meaning through the 'heart' as the religious center and/or concentration point of reality.

Furthermore, the origin of all is the 'Arche' which Greek philosophers tried to find out is, according to Dooyeweerd, the Creator who has made everything with His sovereign will and power. All things, therefore, are dependent upon Him. Evolutionism has also its own idea of origin, that is, 'chance'. Dooyeweerd called these three ideas of origin, meaning-totality/unity and meaning-diversity in coherence of time as the transcendental ground idea. He meant by this that these three ideas are essential to understanding the relation between science and faith and that science is never neutral but dependent upon religious faith.

From this perspective, Dooyeweerd argues that each science is to research on each aspect logically and systematically. For instance, physics is made possible when a scientist concentrates only on the physical aspect of a thing or a phenomenon and collects various data, rearranges in a

systematic and logical way so that physical knowledge might be accumulated. Theology, on the other hand, establishes its own systematic and logical knowledge on the basis of the Bible as the revelation of God. In this way, each modal aspect is the object of each individual discipline, determined and ordered by its own law.

Dooyeweerd called the irreversible order of each sphere 'sphere sovereignty (*souvereiniteit in eigen kring*)'. This is derived from Kuyper's idea that each sphere such as state, church, family, or company has its own sovereignty under God but is expanded and deepened as a universal principle. In addition, Dooyeweerd maintains that each sphere has its own 'meaning-kernel'. For example, the meaning-kernel of biological aspect is 'vitality' or 'life'. In this way, he guarantees the independent character of each discipline.

At the same time, Dooyeweerd points out that each law sphere has a meaning-moment which means that each aspect is oriented to other aspects in two directions: anticipation and retrocipation. He names it as the 'analogy' of aspects and also as 'sphere-universality (*universaliteit in eigen kring*)'. In other words, each academic sphere has its own independent character but simultaneously it is interconnected with others in time. For instance, a judge takes an ethical dimension into consideration in making a final judgment.

Dooyeweerd tried to explain the integration of science and faith by analyzing the character of theoretical thinking. He argued that we achieve scientific knowledge when one aspect is theoretically synthesized with the logical aspect. For instance, biological knowledge is acquired when we combine biotic facts with the logical aspect so that all those facts can be rearranged systematically. But the critical place where this synthesis happens is the 'heart', the center of the human being. But since this heart is not self-sufficient, it is oriented to the ultimate origin. When this origin is the biblically oriented Creator, all the academic disciplines are unified in Christ in harmony but if not, we cannot but produce various kinds of scientific idols as a result of reductionism. When we absolutize the physical and material aspect of reality, we fall into the error of scientific materialism.

In this way, Dooyeweerd clearly pointed out that our faith is inseparably integrated with our scientific thinking and activity. Here, the human heart

plays the decisive role. Even though Alfred Nobel invented dynamite for a peaceful purpose, it can be misused and abused when it is used by fallen, corrupted people. The human heart is ultimately oriented to its origin in either positive or negative response. Each response has a faith character and it determines the ultimate direction of each scientific activity. Therefore, Dooyeweerd defined scientific thought as ultimately a continuous search to the origin, the meaning-giver. The true integration of science and faith is possible only when a human being is born again under the sovereignty of Christ who is the head of the cosmos and research the order of creation and spiritual laws for the glory of God and service of neighbors.

In this sense, he argued that our theoretical thought is never neutral but always dependent on religious presupposition. This is why he was so critical of the immanent, human-centered science. For him, the starting point of science is not in it but transcends it. This approach is called the ‘transcendental critique of theoretical thought’ (Dooyeweerd, 1984). As far as I understand, Dooyeweerd has given us a very persuasive theory that science and faith are inseparably interrelated. He has clearly revealed how scientific thinking is possible and how faith is working in this process. So many scholars were inspired by him and developed his insight further in different disciplines (see: allofliferedeemed.co.uk).

Integration in a Korean Context

From now on, I would like to discuss how I try to apply Dooyeweerd’s integration model in a Korean context. I will describe it with three points: how I serve HILF (Handong Institute for Learning and Faith), how I teach my course, ‘integrative study on learning and faith’, and how the Christian Worldview Studies Association of Korea (CWSA) works.

Handong Institute for Learning and Faith (HILF)

HILF is an institute to promote the integration of faith and science at Handong Global University. The first main activity is to have a colloquium where one main speaker (domestic or international) is invited and asked to give a lecture how he/she integrates his/her own field with the Christian faith. All these lectures are video-recorded and uploaded at the institute website (academia.handong.edu). The subjects covered are for

instance: mathematics and faith, physics and faith, chemistry and faith, history and faith, economics and faith, design and faith, ethics and faith. In this lecture, a response is often made by another scholar after the main speaker's lecture. After that, a Q/A session and discussion are opened to the whole audience. In this way, HILF encourages Handong faculty and students to integrate their own major discipline with faith.

The second ministry of HILF is to organize reading sessions for the faculty members. Once every two weeks, Handong professors are invited to read one textbook together and each one shares what he/she has read, followed by open discussion. In this way, faculty members are encouraged to integrate their major area with the Christian faith. Recently, we have also shared what we have published such as Ph.D. dissertations or other articles.

In order to encourage the students toward integration of faith and learning, HILF has had an academic thesis competition. Each student or a group of students are encouraged to write a thesis on the topic of integrating their major with faith.

The course: integrative study on learning and faith

As a regular course, I teach every semester one course called 'integrative study on learning and faith'. The first half of the course is my lecture, explaining why the integrative study is necessary by showing them many cases throughout history and how one can integrate one's own major with the Christian faith on the basis of a Christian worldview: creation, fall, redemption and consummation.

During the second half of the course, students form different teams according to their major studies to make a presentation on how they can integrate their disciplines with faith. Each team has about 3-4 members and each one presents a part on the basis of a Christian worldview: creation, fall, redemption and consummation.

For instance, those students who study computer science as their major start with the cultural mandate as the ground for the integration. Then the next student deals with the fall, mentioning all the negative and dangerous aspects of technology. The third student then presents on the redemptive character of computer science, trying to solve those problems mentioned before. The last student makes a final comment on consummation and

offers two open questions for open discussion. All the students are encouraged to participate. Of course, after the presentation, there is a Q and A session as well.

All the presenting teams should upload what they are going to present on HISNET (Handong Information System Network) so that all the other students might be able to have a look at it and think about it in advance. After the open discussion, each team should write its own opinion about the two open questions as a reply so that other team members can see them as well.

In addition, in order to encourage students to integrate, they are invited to attend the colloquium held by HILF. When they attend this colloquium and submit a reflection paper after that, they can get extra points. When they cannot attend, they can also watch it via the website and submit a reflection paper.

Handong Graduate School of Education

Handong Global University has a graduate school of education (www.handongedu.net). This graduate school proclaims to nurture the students according to God's words from a Christian stewardship perspective. It believes that it is the priority of teachers to stand firmly committed before God to demonstrate good education. It plans to establish a Christian education model to initiate true recovery and revitalization in education fields. It develops education curriculum and pedagogical methods of love and truth for Christian teachers to address the educational needs based on God's words. And it promotes and embodies globalization in all education programs and contents for students to serve the world. (www.handongedu.net/vision)

The specialization strategies of the Handong Graduate School of Education are 'Christian faith-based Education', 'Capacity-based Education', and 'Field-centered Education.' It incorporates Christian faith in all major-related courses with the integration of academic studies and faith based on a Biblical worldview. It also holds special lectures by experts engaging in various areas every semester for direct affiliation between graduate school education and field practice. The education curriculum applicable to education fields is developed through

dissertations, and presentations on education curriculum are held annually. It provides lectures of foreign scholars as well as programs abroad for students to experience practical teaching fields in advanced countries to pursue globalization in education.

Handong Global University opened new major fields based on a Christian worldview as the importance of value and character-building education emerged in schools. The newly opened General Social Studies Education major and Biology Education major courses were accredited by the Ministry of Education in 2004 and the two major courses were modified to a Curriculum & Instruction major, which was accredited in 2013.

In accordance with Handong Global University's mission to foster global leaders equipped with academic excellence and global and innovative capacities based on Christian moral character, Handong Graduate School of Education offers a variety of specialized and globalized education programs to cultivate competent Christian teachers with the ability to educate students based on a Christian worldview.

Primary, middle and high school teachers in Pohang city (and vicinity) as well as teachers across the country are currently enrolled in winter and summer sessions. Students enrolled in the winter and summer sessions participate in various non-academic programs including special lectures as well as community life while living in the dormitory.

The Handong Graduate School of Education offers the finest lectures in diverse fields to provide top-notch education for students. The programs of Handong GSE receive from students very high satisfaction ratings for offering strict academic management and various non-credit education programs.

The Handong Graduate School of Education established a long-term development plan, 'ACTS 2020' strategy along with Handong Global University's 'ARISE & SHINE 2020' strategy to become the top Christian Graduate School of Education in Korea with the aim of cultivating trained Christian teachers and developing education curriculums needed in various teaching fields. (www.handongedu.net/strengths)

The 'Curriculum and Instruction' major aims to foster Christian education administrators and teachers engaging in diverse teaching fields as

professionals in the education curriculum and instruction area. This course is designed for students to study course design and pedagogy, curriculum development and reconstruction based on a Christian worldview, creation science, and Biblical education principles to apply the above contents in various studies such as the humanities, sciences, and general education. In seminar courses, students are required to introduce and seek applicability of new theories, trends and examples in the curriculum and instruction field to practical education fields. This course encourages integration of theory and practice by incorporating field case examples of education experts in most of the courses. (www.handongedu.net/blank-2)

Here I teach, among others, a course called ‘Understanding the Christian Worldview’. This course aims at examining our worldview which forms the foundation of our lives and to establish it from the biblical perspective. This course introduces the meaning of a worldview, the biblical worldview (creation, fall, redemption and consummation) and its application. This course focuses on establishing Christian identity and analyzing other worldviews.

At the same time, the necessity for integrating faith and each student’s major area is emphasized. During the course, each student should make a presentation about various important issues from the Christian perspective. At the end of the course each of them should submit a term paper where they try to integrate their Christian viewpoint with their issues of concern. In this way, they are encouraged to think of integrating their faith with their practical fields.

Christian Worldview Studies Association of Korea (CWSA)

This organization is the most representative one for the Christian scholars in Korea. The Founding Spirit of CWSA is as follows:

Today we Christians live in very complex and pluralistic societies. We are facing numerous difficult issues, including economic crises related to the newly developed global economic framework. Christians cannot and should not turn their backs on various social issues such as those in life science, changing sexual ethics (e.g., homosexuality), the enormous impact of popular culture and the IT revolution.

We should be able to see and cope with all these issues in light of our Christian faith perspective. We cannot find answers to these matters through a mere superficial understanding and one-sided proclamations. Instead, we should discover relevant Biblical principles, and experts should carry out rigorous scholarly work relating to specific issues based upon these principles. Moreover, as these issues are often closely related to various areas of scholarship, interdisciplinary conversations with people in the humanities, social sciences, natural sciences, engineering and arts are needed to develop a Christian perspective.

For these reasons CWSA, above all, seeks to aid in establishing a true Christian worldview and cultural understanding among Christians. CWSA also encourages Christian scholars to do their scholarly work from a Biblical perspective and thus provide Christian answers and alternatives to various issues. CWSA also seeks to provide relevant information and Christian analysis of various social phenomena to church leaders and pastors. Lastly, CWSA hopes to help young people recognize the riches and beauty of Christian scholarship and Christian culture which will provide them with the foundation for a healthy and holistic life. (www.worldview.or.kr/about/mission)

In order to achieve this goal, CWSA holds two academic conferences per year, one in the spring and the other in the fall. In this conference, many Christian scholars present their articles written from the Christian worldview, trying to integrate their major area with faith.

Furthermore, this institution publishes an academic journal called *Faith and Scholarship* quarterly per year as a registered journal of the national research foundation of Korea. This journal is the best academic Christian publication which tries to integrate science and faith in a Korean context. Contributions can be written in Korean or in English. It also publishes a monthly magazine called *Worldview*. This magazine deals with various issues from the Christian perspective and engages many Christian scholars worldwide who attempt to integrate their major research area with the Christian faith. In addition, CWSA publishes several books on the subject of integrating science and faith.

Conclusion

In this article, I have discussed the relation between science and faith. From a historical point of view, I have mentioned four types of relationship and tried to evaluate them. The first one, the conflict model, argues that the two are contradictory and so incompatible with each other. The second theory is that both are independent as each approaches a totally separate realm of reality. The third model maintains that both can have a dialogue and learn from each other. Finally, I have dealt with the integration model. Here, mainly Dooyeweerd's theory is introduced as an example because he argued that science and faith are interrelated primarily because the subject of each discipline is the human being.

After that I discussed how this integration takes place in a Korean context. As some concrete cases, I mentioned HILF (Handong Institute for Learning and Faith), the course that I teach, namely, integrative study on learning and faith, Handong Graduate School of Education and the Christian Worldview Studies Association of Korea.

In conclusion, what is then the most desirable attitude of a Christian scholar? A Christian scholar should first of all acknowledge the sovereignty of God as the Creator of all things (Gen. 1:1; Rom. 11:36a) and the Lordship and Kingship of Christ (Mt. 28:18; Col. 1:16). When we admit this, we cannot but confess that all our scientific activity is under His sovereign rule as well. All truth is, therefore, God's truth, as Arthur Holmes argued (Holmes: 1983).

Secondly, we have to admit the effect of the fall in our academic research. The fall into sin has a cosmic effect so it has affected our intellectual activity as well. It tends to lead our scientific work into a wrong direction, not glorifying God and serving our neighbors. Therefore, we should be very careful when we do any kind of research so that our scientific results might not be misused or abused.

Thirdly, we should remember that the redemptive work of Jesus Christ can be applied in the area of science as well. Christian scholars should redeem secular science by revealing that all scientific research is never neutral because it is done by the human being essentially in the center of his/her

being, namely, heart. Thus we have to do our best “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Eph. 4:13)

Finally, we should never give up our ultimate hope because the promise of consummation is still valid. All our efforts in this world will not be in vain (1 Cor. 15:58b). We will enter into the Kingdom of God, the New Jerusalem, bringing our academic achievement as a tribute to the King of kings (Rev. 21:26).

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