



Ending the War on Science and Culture

When Christians Act Childish,
Everyone Loses

So What Can We Do?

Hi, this is Fred Heeren. I want to introduce you to a Christian organization dedicated to educating people (especially in science, history, and Biblical studies) in order to promote a culture of rationality and peace.

Day Star Research is committed to:

- Promoting healthy dialogue between the religious and non-religious.
- Fighting irrational extremism with rationality.
- Raising both the scientific and theological standards used by Christians, so that they can more knowledgeably interpret and apply their Scripture.
- Encouraging Christians to reverse their reputation for insensitivity, anti-intellectualism, and judgmentalism.
- Challenging tribal, ingroup/outgroup thinking (as Jesus did when he reached out to Samaritans, tax collectors, lepers, and “sinners”—those most unlike his religious ingroup).
- Encouraging, not just non-believers, but *Christians*, to follow the teachings of Jesus: “Love your neighbor,” “Love your enemies,” “Judge not, that you be not judged,” “Render to Caesar what is Caesar’s, and to God what is God’s,” “Blessed are the merciful,” “Blessed are the peacemakers.”
- Helping people to see Jesus’ message as truly “good news.”



DON ADDIS

How can we make a dent?

Christians who attack mainstream science do not like being lectured to by non-Christian scientists about the evidence for evolution or climate change, no matter how strong that evidence may be. So if evangelical Christians are ever going to be exposed to the evidence in a way that’s convincing to them, it probably needs to come from a fellow evangelical. And the best way to prove oneself a bona fide evangelical is to evangelize, something that is a heartfelt part of our work. But don’t worry: the evangelism we do is a lot less scary or exclusive—and more reason-based—than what you may have heard from those TV evangelists.

Among U.S. Christians, it's mostly Catholics and liberal Protestants who are willing to hear about evolution. How do you reach the conservative Protestants? Day Star Research already has their ear. We get letters and phone calls almost every day asking for our next book, after they read our first book, *Show Me God* (about modern cosmology and faith). So we will reach them through: our next books (showing the evidence for evolution), their radio and TV programs, public speaking events, magazine articles in both Christian and general publications, and the multiplication of the discussion groups we are already pioneering locally, which bring together Christian believers and non-believers for the purpose of education.

My work on science news stories has given me the opportunity to become acquainted with the work of cosmologists, paleontologists, and biologists around the world. It's also helped me see the way their discoveries are misunderstood by those who view them as a threat to their faith. Having seen the fossils coming out of the ground for myself (seeing, for example, hominids demonstrating increasing cranial capacities over time), I have firsthand knowledge of how we know what we know about hominid evolution. At the same time, having once been "grounded," first in young earth creationism and later in Intelligent Design thinking myself, I also have firsthand knowledge of the struggles of religious conservatives. But I've learned how unnecessary those struggles are. Now I'm excited about getting the word out about what I've learned—from God's world, from God's Word, and even from God's atheists.

Experimenting with Extremes: Atheists and Evangelicals

I've learned from the challenges of my atheist and agnostic friends, who have been my closest friends during the past four years while I've run two local meet-up groups for them. I've learned how they misunderstand the Christian message, and how easy it is to do that when so many Christians are known for their opposition to mainstream science. Conservative Christians who come to these meetings are often as frustrated with science as the atheists are with religion. But this is beginning to change.

Our Provocateurs and Peacemakers group brings in speakers to talk about a variety of topics. There's not much we haven't covered—everything from dinosaur evolution to SETI to pseudoscience to the meaning of life to gun control to global warming to the causes of war to how to develop positive relationships. And then we always spend the last hour in discussion.

Our "Lazy Readers" group is like a book club, except everyone brings whatever book or blog they've been reading, takes three minutes to tell us about it, and then the group takes three minutes to discuss it. Science is always the favorite category. Last time we went through 20 books! After both these meetings we usually go out to a nearby café and spend a couple more hours in more informal conversation.



Interviewing a member of the Leakeys' "Hominid Gang," who found hominid skull and mandible pieces, near Lake Turkana, Kenya.

PETER LOURE



With Rodolfo Coria inspecting bones from *Giganotosaurus*, the world's largest carnivore, in El Chocón, Argentina.

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Provocateurs & Peacemakers group.

RICHARD LEWIS

What a perfect focus group—activist atheists asking their toughest questions—in discussion with interested Christians. Christians are exposed to the same questions the others are getting from the New Atheist books, blogs, and YouTube videos. All are learning lots of science. The atheists' eager interaction with our careful approach to science/faith issues bodes wonderfully for what the same approach will do before more open, less militant people. Many would like to believe, but are afraid that the message of Jesus is only for children. And of course, many Christians are afraid that learning about evolution will destroy their children's faith.

So I've also learned something from my conservative Christian friends who are skeptical about evolution or big bang cosmology: we need to not only inform them of the scientific findings, we need to *convince* them of their validity. We need to show them *how* we know what we know: we need to tell them the true stories of how the discoveries were made and connect the evidence with the conclusions.

Both religious and non-religious people can benefit from a better knowledge of the nature and methodologies of science: its power to help us understand the physical universe, its limits, the varying degrees of confidence we can place in hypotheses that have not yet achieved consensus (and why common ancestry and evolution via natural selection *have* achieved consensus), how knowledge is accumulating to the benefit of humanity—and the potential benefit of that knowledge to our planet and all its inhabitants, human and non-human.

Turning the science stumbling block into a stepping stone

Once Christians learn that their Bible is not a science book, they can become less defensive and more open to what science reveals. They can even become excited to learn of a God whose natural handiwork is, by almost every measure, far above our human designs. Non-religious folks can meet them halfway in terms of recognizing that there is some kind of *order* (the Greek meaning of *cosmos*) at the base of nature and its laws.

Normally, non-believing skeptics don't think Christians are trustworthy, and so they won't read anything written by Christians about science, especially by evangelical apologists whose research seems to consist mainly of reading other apologists—and who take an adversarial approach to skeptics. So I'm trying something that hasn't been done often enough by Christian organizations, by laboring to find common ground through our interest in what has been revealed by mainstream science.

We want to show that becoming a Christian does not mean that we must buy into some agenda-driven, dishonest, Christianized brand of science. And we want to show Christians that they need not be afraid of the evidence—we can let it lead us where it will. Scientific work can also be filled with adventure: The book I've been writing about paleontology and evolution brings readers along with me to places where we can see the evidence being dug out of the ground for ourselves, in locales like:

- Chengjiang and Weng'an, southern China, where we bump along dried riverbeds with the Chinese scientists who discovered the earliest animals in Cambrian and Precambrian rocks. They also discovered our earliest craniate ancestors, chordates with a head, near the start of the Cambrian radiation. Or at least they've discovered a group closely related to our ancestors. I wrote about this for *The Boston Globe*.



With Louise Leakey and Fred Spoor, searching for hominids in East Turkana.



JON-YUAN CHEN

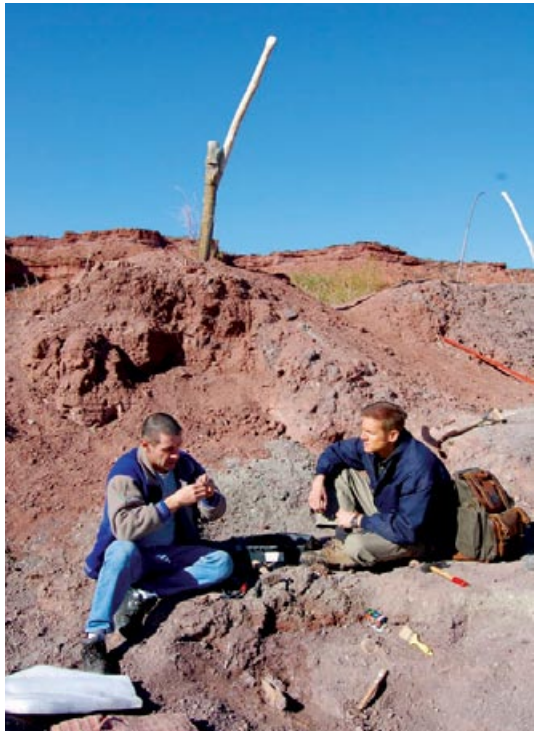
Earliest chordate (*Haikouella*) in early Cambrian rock, Chengjiang, China.



DAYSTAR RESEARCH

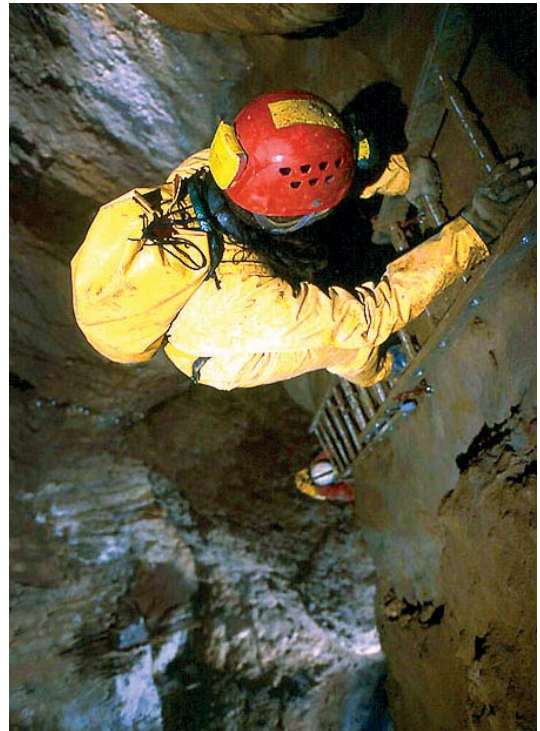
Meave Leakey and team leave the truck to begin a day of fossil prospecting in Koobi Fora, Kenya.

- *Koobi Fora*, Kenya, where I scoured the desert floor with mother-daughter team Meave and Louise Leakey, who found specimens that season demonstrating that two million years ago, two other *Homo* species lived contemporaneously with our ancestor *Homo erectus*. Only in the last 20 thousand years or so has there been just one extant species of our genus. I wrote about the Leakeys' recent work for *Scientific American*.
- Argentina and Brazil, where José Bonaparte, the father of Argentine paleontology, is finding the fossils of the earliest mammals, in early Triassic strata. They retain reptilian features. At Lake Barreales, we dig beside fossil hunters who found the steps leading from tiny, bipedal, prosauropod dinosaurs to the giant, quadrupedal, sauropod dinosaurs, the most massive creatures ever to walk the earth. I ended up interviewing 20 other dinosaur hunters around the world and wrote about the steps in the evolution of these giants for *Nature*.



DAYSTAR RESEARCH

Interviewing Jorge Calvo during the excavation of one of the world's largest dinosaurs, a sauropod near Lake Barreales, Argentina.



GHERASE MIRCEA

Climbing up the "chimney" to Peștera cu Oase, inside the Carpathian Mountains, Romania.

- And *Peștera cu Oase*, one of the world's most inaccessible galleries, beneath Romania's Carpathian mountains, reachable only via an hour's triathlon of cave diving, swimming, and climbing, to join Erik Trinkaus's crew in their excavation of 40,000-year-old skulls, the earliest modern human fossils in Europe—who appear to have interbred with Neanderthals. I wrote about the discovery of these earliest modern humans in Europe for *The Washington Post* and *New Scientist*.

Book outreach:

The book I wrote years ago about big bang cosmology contains interviews with Nobel prize-winning astrophysicists, NASA team leaders, and renowned cosmologists like Stephen Hawking and inflation-theory pioneer Alan Guth. About the same time, I also wrote a first draft for a book about evolution, which essentially repeated what my favorite Intelligent Design apologists were saying at the time. That was back in the 1990s, and I've been evolving since then. As I read more widely and became convinced that I had been wrong about issue after issue, I threw away that book and started over.

I'm now writing *Evolution Story: How We Know What We Know About Paleo*, a book that interweaves the story of life (from hydrogen to humans), the stories of the paleontologists and biologists who made seminal discoveries, and the story of my own evolution from young earth creationist to Intelligent Design proponent to mainstream science journalist—who believes that God used evolution to create us. I've been where these Intelligent Design enthusiasts are, and I'm in an ideal position to show them the evidence that will help them rethink their assumptions.



Stefan Milota finds the earliest known modern human in Europe (dated 40,000 years old).

We want to make it clear that one need not subscribe to “Intelligent Design” in order to see the universe as the work of God. We don't want to encourage people to limit God's handiwork to divine interruptions of nature. That's not what the Psalmist had in mind when he said that the heavens declare the glory of God, the firmament the work of his hands. Nature itself, just as we see it every day, declares God's glory and handiwork—we don't need God's supernatural interventions in nature to declare his glory.

When we consider the amazing, true story of an expanding universe that began with energy and, step by step, developed the elements needed for life through nucleosynthesis—and then the steps by which life on this planet evolved to a place where conscious creatures could create hymns to their Creator and write love sonnets to one another—we can take all this as a declaration of God's glory.

The movement called “Intelligent Design,” as Eugenie Scott points out, is both bad science and bad theology. If we say that we can detect God's designs by finding designs that look like ours—if we restrict God's designs to the kinds of designs we humans engineer—we limit God. Isaiah tells us that God's ways are *above* our ways, his thoughts *above* our thoughts, as far above us as the heavens are above the earth. And indeed, the more I've learned about the way evolution works—in ways that are flexible, robust, mutable, adaptable, and long-lasting (especially compared to our own human, rigid, nonadaptable, short-lived designs, like Paley's pocket watch)—the more I see God's hand in nature, just as we find it.

We don't want to use the Bible as a science text—we readily admit that ancient authors lived in a pre-scientific age and were concerned with the message, not the mechanisms, of creation. We want to use science, not to point out gaps or to prove scientists wrong (especially in the countless cases where Christian apologists have been wrong), but to get people thinking about why our universe has taken this fascinating trajectory from hydrogen to humans. Doesn't this look like purpose? Does it seem likely that a “Purposer” would, by whatever means, create such a universe for life and mind and then take no interest in the outcome?

We have more books in the pipeline: about how atheists “abducted” me and purged my evangelical brain of platitudes, about ancient creation mythologies, and about what we can know historically about the origins of the Bible, examining the evidence for what we believe to be its very human *and* transcendent origins.



Excavating in the gallery known as Peștura cu Oase.

What steps can we take?

In recent years, Day Star Research has been taking steps to change the way Christians relate to the larger culture. Are Christians being good neighbors to outsiders? For me as a science journalist, this starts with primary investigation to better understand how Christians are viewed by people outside Christian subcultures—especially by the people who are most alienated from them.



Step 1:

Looking into the mirror of their eyes:

To show you who these outsiders are, and how Christians appear to them, let me introduce you to a few of the hundreds of friends and acquaintances I've been making over the last four years:

Melanie was raised a Catholic, and when she married, she and her husband served as music leaders in a mainline Protestant church. One Sunday morning, while Melanie's husband was driving from one church to another to help with music, he was killed in a car wreck. Melanie was widowed at 22, just a year into her marriage. She says she finds it easier to believe in *no* God than to be angry at the God she used to trust. "Comforting" Christians sounded nutty to her, but when she met Drew, she knew she had found someone who represented the voice of reason.

All right, he doesn't look like the voice of reason here, but **Drew** was a reasonable guy who saw little point to the rituals and boring sermons of his parents' church. As he was studying for his masters degree in psychology, he was drawn to the best-selling books by the New Atheists. The *"bronze age deity" of the Christians has made them hateful and destructive*, they told him, which helped explain his relatives. Atheism started making sense to Drew, and he began attending atheist meet-ups, where he made a number of friends—including me, the group's token Christian. I still remember our conversations the first two times I saw him: I sat next to him at a comedy club listening to an atheist comedian and drove with him to a target practice called "Godless Pistol Wavers." A few years later, he and Melanie asked me to officiate at their wedding (in an Irish pub). But after Melanie delivered her baby daughter, she texted me that she can't look at her growing child without thinking that Someone is behind all this. *Don't tell Drew*, she said.



MARKUS HAUSMANN

While preparing to become an evangelical missionary, **Denver** asked his professors why obsolescent, erroneous cosmological beliefs became part of Scripture—and they told him he should just have faith. Denver *lost* his faith.

Chase and **Brenda** are ex-Catholics who were hurt by their abusive families and then denounced by them all over again after becoming atheists. This solidified their decision.

Devin, who believed that all religious people are hypocrites, is now dying of multiple myeloma. He dismisses Christian apologists, who treat skeptics like the enemy. I was one of the few people who visited him in the hospital during his stem cell replacement therapy and then repeatedly at his home to bring him groceries. He's now fascinated by this concept we discuss called "grace."



Julia never experienced the same emotional highs as her fellow worshipers at the International House of Prayer, and when her "brainwashed husband" committed most of their savings to the church, she separated herself from both him and God.

Dale was a church historian who had been part of the scholarly search for the historical Jesus. He drifted into atheism when he decided that modern historical methods could not be applied to Jesus—So why believe any of it? We spent many Saturday afternoons together going over the Gospels and history, culminating in a friendly debate at Midwest Skeptics.

Matthew was a Mormon who earnestly sought a sign from God for years, the expected "burning in his bosom." Feeling nothing, he read up on the lack of archeological evidence for Mormonism's claims and decided that all religion is a hoax.

Charles is the young man people call on in the Kansas City area when they want to get a rattlesnake off a golf course. He and I caught five different kinds of snakes when we went "herping" together. He loves snakes and loves studying their evolution. His pastor told him he must choose between evolution and Jesus. Charles chose evolution.



Last, I should also mention **Alan**—not because he's a non-believer, but because he represents legions of Christians who are wanderers, without Christian fellowship or a church home, because their views and questions are not welcome there. As a boy in the 60s, he had been fascinated by dinosaurs, space, and the natural world—interests that continue to occupy his mind today. His fellow evangelicals demeaned his beliefs that ran so contrary to their "Scriptural" ones, and so he stopped going to church as a young man. For decades, he didn't find fellowship that felt honest to him until he started attending our first Christian/Atheist discussions.

I could fill a book with similar stories of other atheist, agnostic, and wandering Christian friends (in fact, I'm now writing such a book) who have had a bad experience with Christians or with a twisted version of their message. I'd like to help change Christian attitudes so that outsiders have a *good* experience with Christians and their message. But how much opportunity is there for believers and non-believers to even be in contact, let alone have healthy dialogue, when both are dug deeply into their widely separated, entrenched positions?

Step 2: *Befriending free thinkers*

Befriending atheists was not what I set out to do when I began a discussion group called "The Provocateurs." Every time I invited my seeking or doubting friends to church with me, they declined. So one day I asked them: "How about if we just get together for a discussion, and our first topic will be: "What's wrong with today's evangelical Christians?" They all came. We talked for six hours, until the hosts kicked us out. The group was going fine until I started visiting the atheist groups in the Kansas City area. When I invited these hardcore, anti-religionists to my group, my "wandering Christian" friends fled. That left me with a growing group of atheists.

We renamed the group “Provocateurs & Peacemakers”—and we tried again with 25 Christians and 25 atheists signed up to come for four sessions, but when the four meetings were over, once again, most of the Christians never came back.

The atheists didn’t have bad breath. But a number of recent studies reveal that atheists are the most disliked minority in America. Least likely to get elected to any office. The farthest out-group from our Christian in-groups. The last ones you want your son or daughter to marry or to invite over and tell you: “Guess who’s coming to dinner.”

For the past four years, these alienated people have taught me several graduate courses worth of apologetics information about where their real problems lie with our faith—starting with the very word *faith*. As they’ve told me their personal stories, I’ve listened carefully and then commiserated with them over their mistreatment at the hands of religious people. I’ve tried to convey the difference between what Jesus taught and what these people did to them.

I’ve addressed their intellectual concerns, with varying degrees of satisfying them.

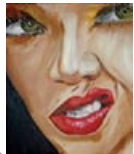


Leading Lazy Readers group.

I let them know that I too have been wrestling with the problem of evil, the fate of the unevangelized, the commands to kill in the Old Testament, etc. But because I don’t pretend to always have easy answers, Bible-Answer-Man-style, and because I’m a science journalist, they’ve often asked me to be the speaker at their groups. Science, after all, is the one thing in their lives they believe they can trust. Easy, agenda-driven answers are never to be trusted.

Various skeptics groups meet around the city three or four nights a week. I’ll get alone with a few members after their meet-ups, and I get as many of my reasonable or more open-minded Christian friends as I can to go out with us after our Provocateurs meet-ups, to generate friendships that can weather our differences. Some of them are easy to talk to and eager for discussion with a rational Christian—others don’t want to hear any of it.

Step 3: *Learning what doesn’t work:*



I’ve learned a lot from them. I’ve learned what most bugs them about Christians. I’ve learned that *denouncing* non-believers, rather than engaging them, doesn’t work. Duh.

Neither does:

- Being known mainly for what we’re *against* rather than who we’re *for*.
- Emphasizing one’s politics over Jesus’ message.
- Reinforcing a Christian reputation for ignorance, arrogance, condescension, dishonesty, cult-like manipulation, insensitivity, and judgmentalism.
- Sticking to a party line no matter what, rather than truly wrestling with the same tough issues.
- Basing arguments on “scientific” evidence that most scientists don’t accept.

- Launching right into attacks to “prove them wrong” rather than starting with common ground.
- Training Christians to use strained apologetics arguments that do more damage than good.



DON ADDIS

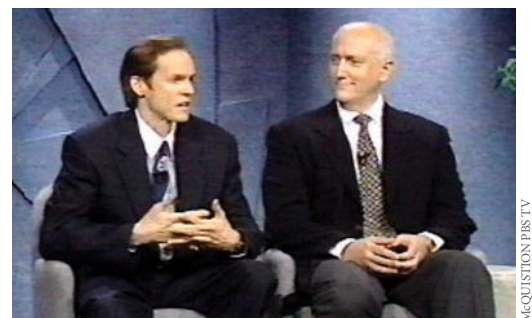
Step 4: *Learning what does work:*

The friendships we’re building daily with atheists and agnostics give us experience with their real questions, stories, and needs, not just an apologist’s ivory tower view of them. They have taught us the importance of:

- Gaining a reputation as peacemakers.
- Approaching them with respect, humility, empathy, and an understanding of the real world.
- Dealing with their questions, not just those in apologetics books.
- Using only scientific or historical evidence that has the consensus of the authorities they respect behind it.
- Finding new, creative ways to explain Biblical and gospel truth to people who usually tune out as soon as they think they’ve heard it all before.
- Showing that we are willing to work—both with Christians and anyone else—on the issues that should be of concern to us all: the battle against disease, poverty, crime, war, hunger—and the promotion of peace, medical and general scientific research, better food distribution, clean water, and caretaking (as opposed to exploitation) of our planet.



Asking skeptics in Chicago about life’s big questions.



Discussing belief with Bernard Leikind, Senior Editor of *Skeptic* magazine.

Day Star is working alongside young people, non-believers of all ages, and academics to raise our standards for how we respond to their questions. My board and I want to help move Christians along to the next step in *their* evolution: from being science opponents to science promoters, from culture warriors to peacemakers, from adversaries to friends. Right now, few Christians are aware of what we’ve learned. We hope you’ll begin receiving our info-reports (visit our [Info-Reports](#) page) so we can share it all with you. We want you to join us in carrying out our vision for a future when millions of non-believers (like the ones whose stories we summarized in this booklet) are having good experiences to replace their bad ones with Christians.

Step 5: *Let's shake up the status quo!*

Let's stop doing the routine Christian busywork that isolates us further—and let's start doing the harder, more creative work of building friendships with those unlike ourselves. Christians already have decades of experience to demonstrate ...

How to keep believers and non-believers apart:

Unaffiliated skeptics tend to avoid places where they'll hear the Christian message. And they dismiss anything that sounds too much like the wacky-sounding stuff they've heard before. By the same token, evangelical Christians dismiss mainstream science. So these polarized groups are missing each other in two ways. First, they're frequenting different places, physically. And second, neither seems to be talking about anything the other side cares about. So at Day Star, we have been learning ...

How to bring them together— with a two-fold strategy:

Get into their settings, and get into their shoes

A. Into their settings:

This is what Jesus did supremely, coming into our terrestrial habitat, not to be served, but to serve. Day Star's others-centered approach finds its model in Christ's servant attitude. And so we want to shake up our inward-focused, standard operating procedures and get Christians into the places where skeptics go to get their information:

- Their discussion groups (as we do at Midwest Skeptics, Kansas City Freethought Society, Midtown Freethinkers, Franklin County Philosophers, Community of Reason, etc.)
- Their conferences (recently they asked me to dialogue with them on a panel at The University of Kansas "ReasonFest" and the University of Omaha's "Midwest Freethought Conference"); in past years I've done lots of speaking about cosmology and the meaning of life at universities around the country and in Asia, Mexico, and South America.
- Both mainstream and Christian bookstores with our first book, *Show Me God*, and on magazine racks with our magazine, *Cosmic Pursuit*. *Show Me God* steers away from "Intelligent Design" –type pronouncements and sticks to mainstream science as a starting place to talk about life's big questions. It's reaching people in 5 language versions in 44 countries.
- Newspapers, magazines, radio & TV—both Christian and mainstream.



On panel at Midwest Freethought Conference.



Speaking with the help of a Portuguese translator in Campinas, Brazil.



Signing Portuguese translation of *Show Me God* after speaking in Rio de Janeiro.



Teachers in China read our *Cosmic Pursuit* magazine.



Talking about space discoveries, in Washington, DC.

B. Into their shoes:

- We encourage Christians to recognize them, not as enemies, but as fellow human sojourners, sharing many of the same human concerns.
- The way to communicate with people who see science as the main thing to trust, the final authority... is to write responsibly about science. We want to set an example to Christians of how to deal with recent discoveries.
- This is what my science news stories do (visit our [Articles](#) page to view some of them). These are about plain science, nothing else. Many Christians need to learn that science is valuable for its own sake, not just to be used as an apologetics tool. In fact, many Christians need to learn that it is dishonest to start a scientific investigation with an agenda in mind.
- Rather than writing apologetics literature that quotes fellow apologists and only gets read by Christians, we receive our information about God's world from the discoverers themselves—Nobel prize-winning physicists, NASA team leaders, world-renowned paleontologists (like Richard Leakey, Lucy-discoverer Donald Johanson, and Berkeley's Tim White). And we get close to the evidence by going to the labs and fossil fields where we can observe how the discoveries are being made.



Just as Day Star gradually exposes Christians to scientific findings, so we bring the message of Jesus in a step-by-step way in our literature, giving people multiple opportunities to grasp it, rather than using a one-time, take-it-or-leave-it approach.

What makes the good news good?

Of course, many say that it's the height of arrogance to claim that we have a message from God. What about all the other groups and their religions?

At Day Star, we want to respect them—except when some are manipulative or controlling or violent—but we can acknowledge that there may be good in all of them, especially on the many moral points where almost all agree. Everyone has other options for belief—we simply want to emphasize the positive message we have about Jesus. We want to explain why we have made this choice.

My unbelieving friends constantly ask me how I, a science journalist, can take the huge step beyond recognizing “purpose” in the universe to putting my faith in Jesus Christ. *Why not some other religion?* I've been answering them the way our next book will answer readers:



Speaking at Chicago's Adler Planetarium.

There are really only two steps between an atheist and me. Once we take the first step to recognize the purpose this universe clearly displays, then the next step we can take, the one I've taken, is to commit ourselves to *the best* we can find to explain that purpose, among all philosophical systems and claims of revelation. The one that best fits the conscience and the needs of human beings. I find that in Jesus Christ and his message. Because among all the attempts people have made to reach God ...

- Only in Jesus—and his cross—do we find God reaching us, instead of our best efforts to reach *Him*. It's a turned-around sacrifice. It's the one message that's not a merit system.

- Only in Jesus do we have hope for *all* of us, not just the righteous or the most religious. Jesus says, “I have not come to call the righteous, but sinners.” (Matt. 9:13). In this sense, this is the most inclusive of all belief systems.
- Only in Jesus are our good deeds motivated from the heart—by gratitude—not from compulsion. We don’t have to spend our lives desperately hoping that perhaps we’ll do enough good to outweigh our bad and earn our way into God’s favor.
- Only in Jesus do we see *love* as God’s central attribute. No other message emphasizes the love of God, or God as love, or love fulfilling all the moral rules, the way we see in the words of Jesus, and Paul, and John.
- Only Jesus satisfies what appears to be our ultimate need: personal fellowship with God. A love relationship that never ends.
- If we search all through history and through all the claims of revelation, looking for a God who cares about us enough to communicate with us and give us a clear sign of that care, for me there’s one place that shines out like a beacon—Calvary—and there’s one time, about 2000 years ago, where we hear bells and whistles go off, pointing us to a God who cares about His creatures. A God who has broken into human history to demonstrate both love and justice in the most personal, most dramatic way possible. “There is no greater love than this, that one lays down his life for his friends.”



This is a different kind of evangelism and a different kind of evangelistic organization, recognizing the importance of being peacemakers, of educating polarized groups so that they might stop talking past each other, and ending the Christian war on science and culture. We depend upon donations for our support and are currently in need of funding in order to take our next steps. Thank you for giving your time to learn about us!

Peace,

Fredric Heeren

P.S. If you’re likeminded with us and want to help encourage Christians to be more compassionate and scientifically literate, we’d be so grateful if you’d join us in this work through your financial support. We’re looking for new donors now to move forward! Our next steps will begin to change Christian thinking through (1) the publication of our next two books (one on the fossil evidence for evolution and the other on relating to people outside one’s Christian subculture), (2) getting these messages onto radio and television programs, (3) outreach through magazine articles, (4) outreach through a new website and through social media, and (5) outreach through the multiplication of Provocateurs & Peacemakers groups around the country.

Our budgeted campaign goal is \$200,000. We need many small donations and a considerable number of large ones to meet this budget. All are appreciated! Your gift will educate conservative Christians and promote healthy dialogue between the religious and non-religious in ways no one else is doing.

Please go to our [Donate](#) page to make your contribution, whether you make a monthly or a one-time gift. Also, if you’d like to receive our biannual info-reports (packed with useful info at the intersection of science and faith), request them on our [Info-Reports](#) page.