

# Letters

transgender Christian in two different churches. Both churches urge loving care for all individuals. Both churches teach that the young person is not personally culpable for their gender minority status. Both churches seek to lovingly come alongside the young person to help them avoid taking sinful actions and avoid cultivating sinful habits of thought. However, one church teaches that the existence of non-binary gender is a result of humanity's fall into sin. It teaches that, although the young person might not be culpable, any attempts to live or think in ways other than binary gender is to participate in that sin. Another church teaches that, although that young person's gender identity is uncommon, it is not a result of sin, but is, in fact, part of God's intended diversity for humanity. This church affirms the young person's identity and questions as normal, while helping them to find ways to live as a loving and obedient child of God. We think the latter theology is more likely to be correct. And the research literature strongly indicates that the latter approach correlates with healthier psychological outcomes for young LGBTQ+ Christians.

## Note

<sup>1</sup>In addition to the literature we pointed to in our article, see, for instance, Kristi Upson-Saia, "Resurrecting Deformity," in Darla Schumm and Michael Stoltzfus, eds., *Disability in Judaism, Christianity, and Islam* (Springer: 2011) 93–122; Lisa D. Powell, *The Disabled God Revisited: Trinity, Christology, and Liberation* (T&T Clark, 2023); and Caroline Walker Bynum, *The Resurrection of the Body in Western Christianity, 200–1336* (Columbia University Press, 1995). Bynum's discussion included Bonaventure's view as fairly typical, according to "the elect will rise with all their deformities removed" (p. 254). Augustine too thought that we will be raised "with an amended and perfected body" (*Enchiridion*, chapter 87: "The Case of Monstrous Births"), though he thought some martyrs would bear marks of their martyrdom as signs of their faith.

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## Thanks for Hal Poe's Article on C. S. Lewis

I was delighted to read Hal Poe's article, "C.S. Lewis on Science and Technology" (*PSCF* 76, no. 3 [December 2024]: 178–89). Although I have known and appreciated the works of C.S. Lewis for many years, it was helpful to have his scientific thought gathered into one review article. Hal revealed much more in scope and depth than I knew about. Not only does Lewis's work help in Christian apologetics, but it also bridges the traditional gulf between the humanities and the sciences that C.P. Snow famously wrote about ("The Two Cultures").

Back in 1980, I received an unexpected gift from C.S. Lewis. As one of the volunteers for the recently formed C.S. Lewis Institute in Washington, DC, I was helping to

organize a symposium on the emerging topic of recombinant DNA, "The Church in the Genetics Age." I wanted to find a real practitioner in the field of genetic engineering, so I met with Dr. David A. Jackson, the scientific director of a new company called Genex Laboratories. David Jackson did not have a particular religious interest, but he knew of C.S. Lewis from his novel *Till We Have Faces*. It was this connection that intrigued him enough to join the symposium, and he provided authoritative and up-to-date scientific information about DNA for the event.

The C.S. Lewis Institute is still thriving through its Fellows programs in 24 cities around the US and the world. It began in 1976 through the efforts of volunteers who were challenged and inspired by another professor from Oxford, James Houston. The intent of the Institute was not to focus on the literary work of C.S. Lewis, but rather on the way that Lewis exemplified how a Christian can integrate personal and professional life. This, of course, is also a central interest of ASA.

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