



News & Views

The Newsletter of the ZYGO CENTER FOR RELIGION AND SCIENCE

Vol. 4, No. 1 ♦ October 2004



This past July, the Zygon Center was asked to offer symposia at the Parliament of the World's Religions in Barcelona, Spain. The Parliament was hosted by the Barcelona Forum of Cultures 2004. Above is a photo of mechanical elephants parading to the beat of Indian musicians, which were among the many street performers at the Forum. More information about the Center's involvement with the Parliament starts on page 4. Photo courtesy of Philip and Neva Hefner.

The Epic of Creation has moved to the Fall. See page 11 for the complete Epic Lecture Schedule.

40 Years of the **ADVANCED SEMINAR IN RELIGION AND SCIENCE**

by Debra Hostetler Van Der Molen

When the Chicago Advanced Seminar in Religion and Science held its first meeting in 1965, no human foot had imprinted the Moon, electric typewriters were considered cutting edge technology, test tube babies had never been conceived, and the fields of cognitive science, genetic engineering, and neuroscience were not yet visible on the cultural horizon. As one of the oldest institutions in the field of religion and science, the Advanced Seminar has been charting new fields of thinking for four decades.

Since the initial meeting 40 years ago, the group has contributed to the professional growth of individual participants and, collectively, to the development of the "Chicago School" of religion and science, with its emphasis on the biological and social sciences. "To have a long-term interdisciplinary faculty seminar that isn't

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Advanced Seminar Topics since 1990

"The Cognitive Sciences and Religion" (2004)
"The Epic of Creation: Where Does It Lead Us?" (2003)
"The Created Co-Creator: Interpreting Science, Technology, and Theology" (2002)
"Naturalism and Transcendence in Religious Thinking" (2001)
"The Evolutionary Foundation of Morality and Religion" (2000)
"Meaning and Morality in an Age of Science and Technology" (1999)
"Evolutionary Perspectives on Psychology, Language and the Brain" (1998)
"Central Issues in the Human Sciences" (1997)
"Mind: Perspectives from Theology and the Sciences" (1996)
"Resources from the Neurosciences" (1994)
"What Enables Interaction between Religion and Science?" (1992-93)
"Religion, Values, and the Life Sciences" (1991)
"Physics and Beyond" (1990)

dominated by any single academic institution and has lasted this long is quite a distinctive phenomenon," says Philip Hefner, organizer of the Advanced Seminar for many years, who is also editor of *Zygon: Journal of Religion and Science* and professor emeritus at the Lutheran School of Theology at Chicago (LSTC).

Founded by Ralph Wendell Burhoe, the Advanced Seminar was originally a community of invited scholars hosted by Meadville/Lombard Theological School and drawn

James Nelson, professor of theology at North Park University and a long-time seminar participant.

Seminar members choose their own topics for study and related reading lists and have met weekly for one academic term per year for lectures and discussion. Over the years, topics have included "Naturalism and Transcendence in Religious Thinking," "The Evolutionary Foundation of Morality and Religion," "Religion, Values, and the Life

"To have a long-term interdisciplinary faculty seminar that isn't dominated by any single academic institution and has lasted this long is quite a distinctive phenomenon."

--Philip Hefner

mostly from various academic departments of the University of Chicago. Burhoe, who also was founding editor of *Zygon: Journal of Religion and Science* and later was awarded the Templeton Prize for Progress in Religion, provided guidance in the early years. "Burhoe believed that our civilization suffers from the alienation of science and values, and he worked to integrate contemporary scientific knowledge with religious wisdom," remembers

Sciences," "Resources from the Neurosciences," "Evolutionary Perspectives on Psychology, Language and the Brain," "Theological Affirmation and Scientific Fact: New Light on Is and Ought," "Physics and Beyond: Physicists Talk with Theologians about the World They See," and most recently "The Cognitive Sciences and Religion."

Over the years, membership has included faculty from the University of Chicago,



Chicago State University, the Lutheran School of Theology, Northwestern University, University of Illinois at Chicago, Chicago Theological Union, Meadville/Lombard Theological School, North Park University, Roosevelt University, Garrett-Evangelical Theological Seminary, McCormick Theological Seminary, Lake Forest College and several other institutions. Physicians, lawyers, and teachers from the Chicago area have also joined the group.

Long-term participants have reaped a variety of professional and personal benefits. William Irons, professor of anthropology at Northwestern University, says "the seminar has enriched my professional life and has been the catalyst for developing a new topic for my research, the evolution of morality." He has learned a lot from the other participants and is "beginning to understand what the theologians are saying." Robert Glassman, professor of psychology at Lake Forest College, says, "I grew up in New York City, a typical wise-cracking skeptic, but I take religion more seriously now. I see the intellectual component in religious ideas, and I don't just set them aside as a secularist would."

Carol Albright was introduced to the seminar by a fellow church member in the 1980s, where she met psychologist James Ashbrook, with whom she later co-authored *The Humanizing Brain* and a number of other works. The seminar has been an influencing factor in shaping a number of books authored by seminar participants, including: Norbert Samuelson, *Judaism and the Doctrine of Creation*; Hubert Meisinger, *Jesus' Love Command and Research into Altruism* (in German); Viggo Mortensen, *Theology and Natural Science* (in Danish, German); and Arthur Peacocke, *Theology for a Scientific Age*.

Lawyer William Hamblin has enjoyed the "opportunity to think through a position, to stretch my mind and view of the world." Philip Hefner and Thomas Gilbert, who directed the Epic of Creation project for the Zygon Center for many years and previously had worked as a physicist at Argonne National Laboratory, led

the discussions during the several years that Hamblin attended. "These two fostered a nice openness that welcomes a wide range of people from varied backgrounds," Hamblin says.

Looking to the future, the Advanced Seminar organizers hope to offer resources to a new generation of religion and science scholars by partnering with the newly established Hyde Park Religion and Science Society. The Hyde Park Society will receive three years of financial support from the Metanexus Institute as part of the Local Societies Initiative and will be open to graduate students from Chicago area seminaries and universities.

The Advanced Seminar will retain its core identity as a faculty seminar, says Antje Jackelén, associate professor of systematic theology at LSTC who, as director of the Zygon Center for Religion and Science, will be organizing future Advanced Seminars. "But our purpose will become more of an ellipse with two foci." In addition to enriching the understanding of faculty and other professional participants, "the second focus will be supporting an emerging network of religion and science students in their professional development," she explains. "I have great confidence that the Advanced Seminar will continue to contribute, not only to the work of established scholars, but also as a place to bring these thinkers together with the next generation in religion and science." ♦

Deb Van Der Molen is the assistant editor for the Zygon: Journal of Religion and Science.

Website Transformation

For many years, Ingrid Shafer, professor of religion philosophy at the University of Science and Arts of Oklahoma, has volunteered as webmaster for the Zygon Center website. We are deeply grateful for her generosity and dedication throughout many years of service. As a result of a grant we have received, we are now able to have our website redesigned and add more features to it. The new website will be up and running in a few weeks. Check it out -- the address will remain the same: www.zygoncenter.org.



2004
PARLIAMENT OF THE
WORLD'S RELIGIONS
 BARCELONA | JULY 7-13

ZCRS RELIGION AND SCIENCE SYMPOSIA

ZCRS was pleased to organize three symposia at this summer's Parliament of the World's Religions in Spain. Philip Hefner, Antje Jackelén, and James Moore coordinated the three days of religion and science symposia.



Philip Hefner, pictured during the July 12 session, "Religious Traditions and the Scientific Cosmivision of the Twenty-first Century" (organized by Manuel Doncel), offers reflections on Religion and Science at the Parliament. Photo courtesy of the Council for a Parliament of the World's Religions.

July 10-12, 2004

Religion and Science at the **Parliament of the World's Religions**

by Philip Hefner

When the fourth Parliament of the World's Religions met in Barcelona during the second week of July, the engagement of science and religion was a prominent element in the proceedings. Although the issues of religion and science did not take center stage for the 9,000 attendees, several hundred of them did share in discussions that extended for three full days in seminars organized by the Zygon Center for Religion and Science (ZCRS) and surfaced in several additional sessions.

The distinctive context in which the Parliament brings religion and science together is expressed in the mantra of its basic principles: "Harmony rather than unity. Convergence rather than consensus. Facilitation of a movement rather than organized structures."

Harmony rather than unity defined a major issue for the July 10 all-day seminar on "Science and Spirituality: A Case Study in the Wisdom of Listening," the first of the three seminars. Philip Hefner chaired these sessions. Since spirituality is at the very heart of religion, the response of religious communities to the entry of science into the inner sanctum is critical. This seminar focused on the Metanexus Institute's Spiritual Transformation Scientific Research Project (STSRP) and the Center for Theology and Natural Science's "Science and the Spiritual Quest" project (SSQ). Solomon Katz (principal investigator, STSRP), Joan Koss-Chiokino (psychology, anthropology, Arizona State University), and Robert Kraus (anthropology, medicine, University of Kentucky) represented STSRP. Pauline Rudd (molecular biology, Oxford University) represented SSQ. Katz presented an overview and interpretation of the STSRP, emphasizing its interdisciplinary approach, through the 23 specific projects that it has funded and continues to develop (see the website: www.metanexus.net/spiritual_transformation). Koss identified healing as a basic component of spiritual transformation, while Kraus offered a case study of transformation and healing in cross-cultural work among Tlingit of Alaska. Rudd reflected on the work of a scientist itself as a transformative process.

These sessions were marked by a high level of intensity. The idea of transformation was clearly exciting for the participants, particularly since the overall Parliament theme dealt with the transformations of individuals and societies that can



work for peace and renewal throughout the world.

The sessions held on July 11 and 12, on the respective themes: “Food Safety and Food Justice” and “HIV/AIDS: Listening to Understand and Committing to Act Together” involved both the principles of “harmony rather than unity” and “convergence rather than consensus.” The engagement between religion and science, however, took a different form in these symposia. “Science and Spirituality” posed the question whether science can illuminate and enrich religion, whereas the Food and HIV/AIDS sessions called for alliances between religion and science to deal with pressing threats to human well-being. The participants’ response was just as intense in these two seminars, and it, too, was driven by the will for transformation. The target in these cases, is community and societal transformation, rather than predominantly individual. The healing process, which was prominent in the first sessions, was also central to the HIV/AIDS symposium. Justice was more central to the Food symposium, but well-being and health is certainly a subtheme.

The July 11 sessions on “Food Safety and Food Justice,” were led by Solomon Katz, Geoff Tansey (Yorkshire, UK, a specialist in food, agriculture, development), Elizabeth Dowler, (sociologist, University of Warwick, Coventry, UK, and a public health nutritionist), Antje Lorch (biologist, Amsterdam, Netherlands, focusing on genetic engineering in agriculture), and Antje Jackelén (director of the Zygon Center for Religion and Science, Associate Professor of Systematic Theology/Religion and Science at the Lutheran School of Theology at Chicago), who also chaired the sessions.

The HIV/AIDS sessions on July 12, organized by James Moore (Theology, Valparaiso University, Valparaiso IN, and Director of Inter-faith Programs, ZCRS) selected three specific problem areas for attention. Session I, “What we know about the disease, its cause, spread, treatment and prevention,” was led by Gayle Woloschak (molecular biology, Northwestern University Medical School, Chicago), Solomon Katz, and Barbara Strassberg

(sociology, Aurora University, Aurora, IL). Session II, “What can religions say about the disease together and how can religious leaders act to help treatment and prevention?”, was led by Ghulam-Haider Aasi (Islamic Studies, American Islamic College, Chicago), Joseph Edelheit, (religious studies and



Gayle Woloschak and Joan Koss-Chioino. Photo courtesy of Heinz Jackelén.

director of Jewish Studies, St. Cloud State University, St. Cloud, MN), Christoffer Grundmann (religion and the healing arts, Valparaiso University), Pinit Ratanakul (religious studies, Mahidol University, Bangkok).

Are the Parliament principles useful as a framework for the interaction of religion and science? Before we can answer this question, it is helpful to look at the context in which the Parliament principles were formulated. The Parliament experience has made clear that, for the foreseeable future, the religions of the world will not unite in any organic way. “Harmony” seems to be both more realistic and more appropriate as a goal for interreligious efforts. Consensus or agreement between the religions on central dogmas is impossible, but “convergence” can accomplish a great deal. Even though most religions will not agree, for example, that Jesus Christ is the Incarnate Son of God, we see convergence on some basic teachings that Christians attribute to Christ, such as “love one another” and love your enemy.” Finally, “organized” religion is unlikely to accept the equality of all other religions. For decades,



Manuel Doncel, T.D. Singh, Philip Hefner, Antje Jackelén, Jinwol Young H. Lee at the July 12 session organized by Doncel. Photo courtesy of Heinz Jackelén.

however, the religions have entered into cooperative movements on certain fronts, such as working for peace and sharing traditions of spirituality.

In certain respects, the relations between religion and science parallel the experience of the Parliament. Religion and science are such different phenomena that it is inappropriate to speak of a unity between them. Harmony, however, is a goal that many religious thinkers have adopted. Creation stories, for example, are now widely interpreted as harmonious with evolutionary theory, whereas it makes little sense to speak of a unity. This was especially clear in the sessions on science and spirituality. The harmony in this sector was one of the factors making for the enthusiastic reception of the scientists' presentations by their audience.

Convergence rather than consensus also marked a session on July 12, organized by Manuel Doncel a Jesuit physicist from Barcelona. Entitled, "Religious Traditions and the Scientific Cosmovision of the Twenty-first Century," a panel consisting of Christian, Buddhist, and Hindu thinkers discussed how evolutionary theories have been accommodated in their religious traditions. The panelists, in addition to Doncel, were Antje Jackelén (Protestant, USA), Jinwol Young H. Lee (Buddhist, Korea), T. D. Singh (Hindu, India), and Philip Hefner (Protestant, USA).

Convergence rather than consensus and movement rather than organization figured in the sessions of food and HIV/AIDS. In these cases, convergence was promoted in movements for enlightenment, justice, caring, and eradication of disease was high on the participants' agendas. The

200 participants in these sessions did not come as representatives of organizations, but rather as individuals within a movement--of ideas and persons.

The framework of the Parliament principles will not be satisfactory in all respects for the religion-and-science conversation, but they are thought-provoking, and they also can point the conversation in some refreshing directions. Most usefully, they can enable both religious and scientific thinkers to avoid certain unfruitful polemics and instead to work for constructive interactions. ♦

July 11 Symposium on Food Justice & Food Safety *The Wisdom of Listening, the Power of Commitment*

by Antje Jackelén

At first glance, food may not seem to be the most natural topic to engage in the dialogue between religion and science. A second glance changes the perspective radically, though: Food seems to be an ideal topic for a conversation that seeks to involve religion and science with a theme that is of practical relevance for everybody. Food is, and has always been, central to human survival and culture. Its significance is existential and personal as well as social and political. Food is



at the heart of many religious and spiritual traditions. Basically every religious and spiritual tradition deals with food: sacred meals, rituals around meals and their preparation, restrictions on eating certain things or at certain times, concepts of and rituals around the fertility of the ground, and so forth. Food issues are also at the core of questions about economy, peace and justice. Today, the structures of production, processing, distribution, preparation and consumption of food are shaped by an intricate interplay of global and local elements. It is obvious, that science and technology have dramatically changed the cultures and patterns of food production, distribution and consumption, and led to the development of agribusiness in ways that affect everybody.

Recent research has shown that even in secularized contexts, people's concerns about nature, agriculture and food are rooted in religious values about nature and the human place in nature. Yet, the religious dimension is often neglected in political and public debates about issues such as biotechnology. On the other hand, many religiously active people tend to be neither very engaged nor well-informed about the science pertaining to issues such as genetically modified food. Yet, religious traditions are in charge of an immense wealth of experience, wisdom, rites, rules and symbolism that – if connected with the current scientific, technological and economic issues about food – will add many of those elements that are needed in order to find the best solutions.

Anthropologist Solomon's Katz presentation, broad in scope and brilliant in its content, set an inspiring tone for the symposium. Geoff Tansey,

an agricultural consultant and intellectual property rights expert focused on the changing dynamics in the food system and intellectual property negotiations. He was very clear about how intellectual property rights affect science: The role of science is to spread knowledge. Now, however, discoveries are met with a protective response. Rather than being freely spread, by means of patenting, new knowledge tends to be accumulated for the economic benefits of a few

– which is the antithesis of science. Antje Jackelén pointed to the need of understanding food debates in a religion-and-science framework. Given the provocative presence of the food topic in science, in societies all over the world and in religions, she urged religious leaders to find more effective ways of promoting education and involving their communities in informed dialogue on these issues, or else they will deprive the global community of essential resources to



Here together with Julia Loving (left) of the Metanexus Institute, which sponsored a religion-and-science reception, LSTC students Anne Williams (center) and Jay McDivitt (right) were able to attend the Parliament through a class offered by McCormick Theological Seminary. Photo courtesy of Heinz Jackelén.

help it address some of the most burning issues.

Elizabeth Dowler, a sociologist and nutritionist from Warwick University, Coventry, UK, addressed food and poverty issues pertaining to the global North. Striking examples convinced the audience of the breadth and the urgency of the topic in all types of societies.

Antje Lorch, a biologist and scientific consultant from the Netherlands, addressed questions of biotechnology in a broad socio-economic perspective. In her opinion, the global South is not helped by biotechnology, at least not by biotechnology alone. Drawing on examples from Kenya and Argentina, she made clear that programs that develop solutions that draw on traditional knowledge, that take into account the



whole spectrum of the nutritional situation, and that are mindful of the effects of programs on the social structure of gender roles etc. are more effective than biotechnological solutions. Needless to say, that the following debate was lively! ♦

July 12 Symposium on HIV / AIDS *Listening to Understand and Committing to Act Together*

by James Moore

The Zygon Center Symposium on HIV/AIDS held a day long discussion on July 12th in Barcelona as part of the Zygon Center's three day effort to focus the attention of the Parliament of the World's Religions on the science and religion dialogue. The HIV symposium brought together a group that began this discussion five years ago. Thus the participants were actually carrying forward a dialogue that has been going on for five years. Northwestern University Biologist Gayle Woloschak began the meeting with an analysis of the current state of our knowledge about the virus and the spread of the disease and Solomon Katz, anthropologist from the University of Pennsylvania, sketched a broad picture of the epidemiology of the disease. The first session was concluded by a sociological reflection on the social issues linked with the spread of the disease as well as with efforts to intervene and to prevent the spread, delivered by Barbara Strassberg, sociologist from Aurora University. The second session of the symposium brought together four scholars of religion -- Joseph Edelheit of St. Cloud State University, Ghulam Haider Aasi of the American Islamic College, Pinit Ratanakul, Buddhist scholar from Mahidol University in Thailand, and Christoffer Grundman of Valparaiso University -- with the aim of providing a spectrum of views on the disease and efforts to prevent the spread of the virus from Judaism, Islam, Buddhism and Christianity. The symposium concluded with a final session which mapped two different models

for carrying the discussion into local settings, one in India and the other in Chicago, led by Joseph Edelheit and James Moore, of Valparaiso University and the Zygon Center.

The symposium represented a unique approach that is not commonly duplicated elsewhere with scientists and religionists joining together in discussion. Thus, this day long discussion also modeled an important approach to issues for the Parliament and the response from those attending indicated a high level of appreciation for the approach and the dynamic discussion it produces. Our attempt to focus attention on the specific population of sex workers also allowed for a truly global urgency for this discussion and the presence of a range of participants and by those in our audiences from around the world allowed our discussion to move toward a global discussion even more than in the past. All of this suggests that the event was a legitimate success on many levels but I would especially want to thank the colleagues who have continued as dialogue partners in this group over the last five years for their high level contributions to this latest installment of our discussion. Their efforts made this current dialogue the best yet. ♦



*Philip Hefner and Antje Jackelén in Barcelona.
Photo courtesy of Heinz Jackelén.*



**SATURDAY,
FEBRUARY 5, 2005**

**LUTHERAN SCHOOL OF
THEOLOGY AT CHICAGO
1100 EAST 55TH STREET
CHICAGO, ILLINOIS**

ORGANIZERS:

**ZCRS
LSTC
MATEC**

For Registration Materials
contact ZCRS at 773-256-0670
or zcrs@lstc.edu

HIV/AIDS Workshop for *Medical & Religious Professionals*

SPEAKERS:

Gwen Currin
Rabbi Joseph Edelheit
Bethsheba Johnson, APN
William Johnson, MD
Arthur Moswin, MD
Rev. Michael Sykes
Rev. Jeremiah Wright

COORDINATORS:

Michelle Agnoli, RN
Antje Jackelén, PhD
James Moore, PhD
Norma Rolfsen, RN

SCHEDULE:

7:30
Registration
8:00
Welcome
8:15
Global Community Impact on HIV
9:00
HIV 101
10:00
HIV Treatment and Prevention Update
10:45
Q & A Panel
11:15
Suffering, Hope, and Healing
1:30
Sin, Guilt, Shame, and the Stigma of HIV
2:15
Pastoral and Personal Perspectives of Living with HIV
3:15
Religious Responses to Facts about HIV/AIDS
4:00
Q&A Panel



New *Religion and Science* Society

The Zygon Center for Religion and Science is proud to announce the formation of a new religion and science group in Chicago, Illinois, the Hyde Park Religion and Science Society. After receiving a generous three-year grant from the Local Societies Initiative (Metanexus Institute) and matching funds from the Lutheran School of Theology at Chicago (LSTC), ZCRS was able to create a society for theology students in the Chicago neighborhood of Hyde Park.



Currently, the society consists of students from LSTC and the University of Chicago (MA, MDiv, ThM, PhD) but in the future, ZCRS will work to attract students from all the seminaries in Hyde Park (McCormick Theological Seminary, Catholic Theological Union, Chicago Theological Seminary, and Meadville-Lombard Theological School.).

The Society meets twice per month to discuss issues in the field of science and religion. With the funds received, the society is able to provide travel scholarships for its members to attend various religion and science conferences or symposia. The members of the society also will receive

subscriptions to *Zygon: Journal of Religion and Science* and *Theology and Science*.

The goal is to encourage young scholars in the field of science and religion toward making a future impact on academic teaching as well as education within religious communities. The new society will strengthen the presence of the religion and science dialogue in Hyde Park.

For more information about the Hyde Park Religion and Science Society, please contact ZCRS at zcrs@lstc.edu. ♦

New Visiting Professor

John Albright



Recently retired from Purdue University, John Albright has been appointed Visiting Professor of Religion and Science at the Lutheran School of Theology at Chicago.

Antje Jackelén, Director of the Zygon Center for Religion and Science, and Kadi Billman, Academic Dean of LSTC, announce the appointment of physicist John R. Albright as Visiting Professor of Religion and Science for the 2004-05 academic year. Albright will provide assistance to graduate students in religion and science and initiate other projects currently under discussion. He also plans research and writing on such topics as complexity, determinism, and teleology in both science and religion.

Albright's credentials in both religion and science are of long standing. The son of a Lutheran clergyman and a schoolteacher, he grew up mainly in Lancaster County, Pa. His ancestral family provided leadership to Pennsylvania Lutheranism beginning in the early 1700s.

After graduating summa cum laude from Susquehanna University, a Lutheran institution in Pennsylvania, Albright obtained his master's and doctoral degrees in physics during four years of residence at the University of Wisconsin, Madison. His dissertation research, conducted



at the Lawrence Berkeley Laboratory of the University of California, involved detection of subatomic particles in a bubble chamber.

Albright joined the faculty of Florida State University, in Tallahassee, at age 26 and remained there for more than 30 years. Talented in the classroom, he was honored with the FSU all-campus award for excellence in teaching; in addition, he served as associate chair of the 45-person physics department. He conducted research in high-energy particle physics at the Cavendish Laboratory of the University Cambridge, the Stanford Linear Accelerator Laboratory, and the Brookhaven, Argonne, and Fermi national laboratories.

At Florida State, he became known for his breadth of knowledge and interests, and presented all-campus lectures on such subjects as “Martin Luther as a German Poet.” He sang in semi-professional musical groups and played first base on the Physics Department softball team for almost 20 years. In 1983, while maintaining his position as Professor of Physics, Albright also became Professor in the Humanities, teaching graduate courses that bridged the “two cultures” gap.

During this period Albright also provided significant leadership to the Lutheran Church in America, serving on the management committee for the Division of Parish Services for eight years and later as a member of the Consulting Committee on Worship.

In 1987, he was invited to a Lutheran-

sponsored world conference on science and religion, held in Cyprus--an event that in retrospect proved seminal in the development of the science and religion dialogue. There he met Tom Gilbert, who was just beginning his 15-plus years of leadership at ZCRS. Gilbert urged Albright to spend a couple of months at LSTC as a visiting scholar--a visit that took place in 1990.

In 1994, the John Templeton Foundation initiated a program to promote the teaching of college, university, and seminary courses in religion and science and held a world-wide competition for five model courses. The winners included one of Albright’s FSU humanities courses. Soon thereafter, he and another competition winner, Robert J. Russell of the Center for Theology and the Natural Sciences in Berkeley, arranged and led the first national conference on science and religion teaching, held in Tallahassee.

Albright was appointed Southeast Regional Director of the Templeton Course Program and continued in this capacity even after he moved to Chicago, in 1995, to share a home with his wife, Carol Rausch Albright, then Executive Editor of *Zygon*. At that time he became Head of Chemistry and Physics at Purdue University Calumet, the Chicago-area campus of Purdue University. John and Carol co-chaired the Midwest Region of the course program from 1997 to 2001.

Albright’s August, 2004, retirement from Purdue frees him for greater participation in the activities of ZCRS, a challenge he adopts with relish. ♦

Want to learn more about Religion and Science?

Join **IRAS**, **ZCRS**, and **CTNS** at their Science and Religion Hospitality Event at the
AAR Annual Meeting in San Antonio.

DATE: Saturday, November 20, 2004

TIME: 7:00 - 10:00 pm

PLACE: San Antonio Marriott Rivercenter, Conference Room 8

*At 8:00 representatives from **IRAS**, **ZCRS**, and **CTNS** will make a presentation about their respective organization.*

Contact Antje Jackelén at zcrs@lstc.edu for more information

IRAS: Institute on Religion in an Age of Science (www.iras.org)

ZCRS: Zygon Center for Religion and Science (www.zygoncenter.org)

CTNS: Center for Theology and the Natural Sciences (www.ctns.org)



**ZCRS
Course
Fall 2004**

THE EPIC OF CREATION
Scientific, Biblical, and Theological
Perspectives on Our Origins

**Monday
Evenings
7:00-10:00 pm
9/13/04 - 12/6/04**

I. The Scientific Story of Creation

The Creation of Matter and Our Physical Environment

September 13 (7:00 pm) The Ongoing Creation of Stars, Planets, and Possibly, Life [Grace Wolf-Chase, astrophysics, Adler/UC]

September 13 (8:30 pm) The Beginning of It All: The Historical Perspective of Physics [Donald York, astrophysics, UC]

The Creation of Life and Our Biological and Cultural Environment

September 20 (7:00 pm) The Origin of Life [Tanja Paunesku, radiology, NU]

September 20 (8:30 pm) The Origin of Multicellular Life [Gayle Woloschak, molecular biology, NU/ZCRS]

September 27 (7:00 pm) Precursors of Human Behavior and Culture as Revealed by Studies of Primates [Paul Heltne, primatology, CAS]

September 27 (8:30 pm) From Miocene Apes to Modern Humans: An Overview of the Fossil Record of Human Evolution [Fred Smith, anthropology, LUC]

October 4 (7:00 pm) Biological Evolution from the Cambrian Explosion to the Appearance of Higher Primates [James Hopson, biology, UC, (emeritus)]

October 4 (8:30 pm) Brain Evolution [Philip Ulinski, neurobiology, UC]

October 11 (7:00 pm) The Evolution of Culture and the Capacity for Culture in the Human Descent Line [William Irons, anthropology, NU]

II. The Biblical Story of Creation

The Old Testament Story

October 11 (8:30 pm) The Ancient Near-Eastern Context for Hebrew Ideas of Creation [Bernard Batto, religion, DU]

October 18 (7:00 pm) Old Testament Views of the World's Beginnings [Theodore Hiebert, Old Testament, MTS]

October 18 (8:30 pm) Creation and Wisdom (Proverbs and Psalms) [Esther Menn, Old Testament, LSTC]

The New Testament Story

October 25 (7:00 pm) The Greco-Roman Context for New Testament Ideas of Cosmogony and Cosmography [Edgar Krentz, New Testament, LSTC (emeritus)]

October 25 (8:30 pm) The New Testament on Creation [Edgar Krentz]

November 1 (7:00 pm) New Testament Views of Creation [Robert Brawley, New Testament, MTS]

III. Theological Reflections

November 1 (8:30 pm) Creation Theology and Science [Antje Jackelén, theology, ZCRS/LSTC]

November 8 (7:00 pm) Creation and Salvation [Karl Peters, religion and philosophy, RC (emeritus)/ZCRS]

November 8 (8:30 pm) The Eden Contract: Science, Religion, and Art [Stephanie Rayner, artist]

November 15 (7:00 pm) The Epic of Creation and Interfaith Dialogue [James Moore, theology, VU/ZCRS]

November 15 (8:30 pm) Reconstructing a Christian Theology of Nature: Prerequisites and False Starts [Anna Case-Winters, theology, MTS]

November 22 "Thanksgiving Recess"—no lectures

November 29 (7:00 pm) Christ and the Cosmos [Zachary Hayes O.F.M., theology, CTU]

November 29 (8:30 pm) Interpreting Salvation as Part of the Epic of Creation [Richard Busse, theology, ZCRS]

IV Epilogue

December 6 (7:00 pm) The Epic of Creation—What Does It Mean? [Philip Hefner, theology, ZCRS/LSTC (emeritus)]

December 6 (8:30 pm) Panel Discussion



Religion, Science, and Art

by Carol R. Albright

The work of the Zygon Center for Religion and Science has made great contributions to scholarly understanding of the relation between religion and science. ZCRS is increasingly asked to provide leadership and study materials for congregations. Yet the excellent scholarly materials at hand are not always adapted to this purpose.

ZCRS is now working to design materials on religion and science drawing on the language of the arts, comprising a series of DVDs that include visual art, music, and voice-overs, and accompanied by study guides. We are fortunate to have enlisted the participation of Canadian artist Stephanie Rayner and American composer Robert Kyr. A task group led by Carol Albright is concerned with setting goals and objectives for this project and with finding funds needed to begin this work in earnest.

Experience has shown that audiences of all sorts are deeply moved by the art works of Stephanie Rayner, who writes, "Twenty years ago I realized that the great theme of this age was humanity's struggle to reconcile spiritual and ethical responses to the revelations of science and the [two-edged] gift of technology. . . . In our era, humankind is being forced, by scientific revelations, into the birth of a profound new consciousness. All births are painful and contain elements of danger and risk, but births are the necessary threshold for evolving potential."

The works open doors of awareness and stimulate thought and conversation, whether at the Stanford Institute for Advanced Study, a Vatican symposium on religion and science, or an international conference on cosmology, where she shared the platform with Nelson Mandela. And, importantly, "regular people" including high school and college students have similarly been moved. Thus, the high standards of ZCRS can be maintained while broadening its outreach.

Of equal quality is the music of Robert Kyr, chair of composition at the University of Oregon, whose works have been commissioned by the San Francisco Symphony and supported by the National

Endowment for the Arts. He writes, "Having seen Stephanie's slides and documentation for every aspect of the project, I believe this project will be ground breaking in every regard. Stephanie's work is visionary. Through her art, she has created a world in which myth and poetry are merged in a way that enables the viewer to understand complex interrelationships between art and science. I know of no other artist today (or in the past) who has achieved this in such a creative and compelling way."

By providing a few different study guides, our hope is to adapt the DVDs for use in various congregations and perhaps for school values education courses as well. ♦



Angel Dancing on the Head of a Pin
by Stephanie Rayner

Carol Albright has spent her career as a writer, editor, and lecturer. She is currently leading a task group for the ZCRS Arts Project. From 1999-2001 she was co-director of the Midwest Region, Religion and Science Course Program funded by John Templeton Foundation through CTNS. She has written and edited several books including Growing in the Image of God (author, Novalis 2002) and The Humanizing Brain: Where Religion and Neuroscience Meet (authors: John Ashbrook and Carol Albright, Pilgrim Press, 1997). In 2002, Albright was named Academic Fellow for IRAS.



James Moore Steps Down

by *Antje Jackelén*

After 8 years of service, Dr. James Moore has decided to step down from his position as the director of the ZCRS Interfaith Program. During his first years at ZCRS he was first associate director and then director of the Chicago Summer Workshop which formed part of the Science and Religion Course Program. Between 1997 and 1999 he was Midwest regional director in the same program.

Jim Moore is professor of theology at Valparaiso University. He will stay connected with



the Zygon Center for Religion and Science through his work with our HIV/AIDS workshop (see p. 9). He will also deliver a theological lecture in the Epic of Creation Lecture Series later this fall.

The interfaith dimension has always been at the heart of the work of ZCRS and its predecessor CCRS. The Center is indebted to Jim for his efforts to realize the commitment to interfaith dialogue in practical action. Besides organizing several science-and-religion workshops in the years 1997-2002, Jim has been instrumental in developing and strengthening the interfaith program since he came to ZCRS in 1995. He refused to take for granted that the key issues in religion-and-science dialogue that have emerged from the Western Christian religious

and intellectual traditions are the ones that should be universalized; therefore he shaped a model for a truly multi-religious dialogue. He presented the rationale of this approach in his programmatic article "Interfaith Dialogue and the Science-and-Religion Discussion", published in *Zygon*, vol. 37, no. 1 (March 2002), pp. 37-43.

Consonant with his conviction that "we need to think of religions as pluralistic entities, and we need a model of dialogue that not only accounts for this plurality, but also affirms it" (*ibid.*, 38), he shaped a dialogue that finds a common interest in practice. This resulted in two remarkable symposia in the fall of 2001 and the fall of 2002 which gathered scientists and religious scholars from Jewish, Muslim and Christian traditions to discuss the threat of the HIV/AIDS pandemic. The two symposia resulted in a number of publications such as *Zygon*, vol. 39, no. 2 (June 2004). Reflecting on the potential and requirements for dialogue, Moore has emphasized the need of transporting the ethic of dialogue into the treatment of these matters so that we are moved more and more toward common action.

The HIV/AIDS workshop for medical and religious professionals that ZCRS is planning for early 2005 will not be the fulfillment of these ambitions. Nonetheless, it will be an important step on the way. ZCRS will continue to regard interfaith dialogue to be an important part of its work. ♦

Epic of Creation News

Artist, Stephanie Rayner has been invited to present a lecture for the Epic of Creation series. She will be speaking at the Epic Lectures on Monday, November 8 at 8:30. Her topic is "The Eden Contact: Science, Religion, and Art" (see also p. 13). Rayner is following Karl Peter's (Rollins College, emeritus, religion and philosophy) lecture at 7:00, "Creation and Salvation."



Center News

Philip Hefner named first senior fellow of ZCRS.

Dr. Hefner served as the director of ZCRS from 1988-2003. He is currently the editor of the *Zygon: Journal of Religion and Science*.

John Albright named visiting professor of religion and science at the Lutheran School of Theology at Chicago. Dr. Albright is a retired physics professor from Purdue University (see also pp. 10-11).

A new Religion and Science Society at the Lutheran School of Theology at Chicago was formed with the aid of a grant received from the Local Societies Initiative through the Metanexus Institute and matching funds through LSTC. Details about the society are on page 10.

Gayle Woloschak has been participating in a monthly one-day workshop sponsored by the Institute of Culture, Religion, and World Affairs at Boston University to discuss "Pluralism in America and How the Orthodox Church is Influenced by it." She presented a paper at the session on interfaith dialogues entitled, "Religion-Science Interfaith Dialogue: Perspectives."

Gayle Woloschak is chairing a committee on "Stem Cells, Cloning, and Other Beginning of Life Concerns" for the Social Moral Issues Commission, a commission appointed and sponsored by the Standing Council of Canonical Orthodox Bishops of America.

The *Zygon: Journal of Religion and Science* celebrates its 40th anniversary in 2005. The Zygon Center would like to congratulate the Journal on the marking of this anniversary and look forward to reading 40 more years of innovative articles.

Antje Jackelén participated in the second conference of the International Society for Science and Religion. The theme was "Creation: Probability and Law".

Pictured below are many friends of ZCRS who attended the Tenth European Conference on Science and Theology, which was arranged by the European Society for the Study of Science and Theology (ESSSAT) in Barcelona, Spain in April 2004. The theme was "Streams of Wisdom? Science Theology, and Cultural Dynamics." At the conference, a graduate of the MA program at the Lutheran School of Theology, Marie Vejrup Nielsen from Danmark, was presented with the ESSSAT Student Prize.



Antje Jackelén, Niels Gregersen, Marie Nielsen, Anne Kull, Eduardo Cruz, Carmelo Santos-Rolon, Guillermo Hansen, Carol Albright, John Albright, John Teske, Willem Drees, Hubert Meisinger, Gregory Davis at the ESSSAT Conference at Univerisitat Ramon Llull, Chemistry Department, Barcelona, Spain. Photo courtesy of Kim Power (Melbourne Australia)

VISITING SCHOLAR OPPORTUNITY

In the past 15 years, ZCRS has welcomed many visiting scholars. If you are interested in becoming a visiting scholar with the Center, please contact Dr. Antje Jackelén at <ajackele@lstc.edu>.



Center News

Antje Jackelén has delivered guest lectures at the University of Technology, Dresden, Germany (on: „Im Vertrauen auf Misstrauen: Hermeneutik im Dialog zwischen Naturwissenschaft und Theologie“), at the Johann-Wolfgang-Goethe-Universität, Frankfurt/Main, Germany (on: „Religion und Naturwissenschaften – Modelle der Interdisziplinarität), and at the University of Toronto, Canada (on: “Food Safety, Food Justice: An Issue for the Dialogue between Religion and Science?”).

For a new series Religion, Theology, Natural Science (RThN), published by Vandenhoeck & Ruprecht, Göttingen, Germany, Antje Jackelén has been appointed editor together with Gebhard Löhr, Ted Peters, and Nicolaas A. Rupke. The series will publish books in English as well as in German.

Antje Jackelén participated in the meeting of the Ecumenical Roundtable for Science & Technology for the Steering Committee of the Alliance for Faith, Science and Technology in the Evangelical Lutheran Church of America.

The ELCA Alliance for Faith, Science, and Technology hosted the "Sunday Scientists! Symposium" on September 17-19 in Chicago, Illinois. It brought together many members of the ELCA from across the United States to discuss issues dealing with the church and science.

James Moore to write an article for Unesco in Barcelona. The article is entitled "AIDS and Religion" and will be included in their publication *Dialoga*, which is written in Catalan.

James Moore to write an entry "AIDS and Religion" for a new translation of the encyclopedia, *Religion in Geschichte und Gegenwart (Religion: Past and Present)*.

As senior fellow of the Metanexus Institute, Philip Hefner gave a series of six lectures from October 2003 through April 2004. Each lecture explored the theme of "Created Co-Creator" and was held at the

Hillel Center at the University of Pennsylvania in Philadelphia.

New Books

The Dialogue between Religion and Science: Challenges and Future Directions, by Antje Jackelén (Ontario: Pandora Press, 2004) has been released in September. This book gathers together the lectures Antje Jackelén delivered at the annual Goshen Conference on Religion and Science in 2003. She addresses three contemporary challenges to religion and science: the challenge of hermeneutics, the challenges from feminisms, and the challenge from postmodernisms. The book also features discussions with the author in the question and answer period on such diverse topics as the development of science, time and eternity, language, complexity and chaos, epistemology and brain science.

Post-Shoah Dialogue: Re-thinking Our Texts Together and Toward a Dialogical Community: A Post-Shoah Christian Theology (University Press of America, 2004), both written by James Moore, were released in the spring of 2004. Dr. Moore is a professor of theology at Valpariso University in Indiana. *Christian Theology after the Shoah*, also by Moore was reprinted by University Press of America.

Technology and Human Becoming (Augsburg Fortress, 2003), written by Philip Hefner, is a collection of Hefner's talks at the IRAS Star Island Conference in 2002.



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May 2003-June 2004

ZCRS is grateful for the generous contributions we have received. ZCRS receives its financial support from a modest endowment, in-kind contributions from the Lutheran School of Theology at Chicago, and from generous donations, such as the ones below.

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September 2004 Editorial
STRUGGLING OVER NATURE

Nature stands at the very center of an intense struggle today. We witness it in passionate controversy over basic questions. How urgent is it that we care for the natural environment? How should we care for it? Should embryos, even those that are surplus products of fertility therapy, be treated as if they were human beings? How many nonhuman animals, rhesus monkeys, for example, can be destroyed in testing that aims at benefits for humans? Where do we draw the line between therapy and enhancement in our genetic engineering? What limits, of any, should be set for stem-cell research? How do we set priorities for balancing medical research and care that aims at curing diseases and that which aims at improving ourselves and our daily lives? And how does one define *improvement*? Does sexual dysfunction rate the same priority for medical attention as HIV/AIDS or cancer? How should we govern the production of genetically modified foods?

These are all questions about nature. We have been interacting with nature for as long as we have been humans, the nature that surrounds us as ambience and shapes us from within, and yet we do not understand nature fully enough, and we have reached no consensus as to its significance. One need only raise certain questions to see the anxieties grow: Are we simply another kind of animal? Does the natural world really exist just for our benefit? Are humans more than a passing scene in the drama of cosmic evolution? The religions of the world are as much challenged by these questions as the secular societies in which we live. At one and the same time, modern science has given us immeasurably more knowledge about nature—from quark to gene to galaxy—and destabilized much of what we have believed about nature over the millennia of human evolution.

This struggle over nature is mirrored in the discussions between science and religion. It is not too much to say that in some circles there is open warfare between contesting ideas of nature. At one end of the spectrum are the “supernaturalists,” armed with sophisticated philosophical arguments as to why nature requires a transcendent order. For these

thinkers, “naturalism” and “materialism” are epithets characterizing those views that deny the depths and heights of human nature and undercut values as well as our attempts to frame the meaningfulness of life. At the other end are the “physicalists,” who consider supernaturalism and idealism to be archaic metaphysical systems, strategies for denying that nature is the theater in which values and meaning emerge and play out their roles.

In this contest of ideas, serious hopes and fears are at stake. On the one hand, there is the conviction that nature is an empty idea apart from the values that guide our lives. We are near consensus that nature is not a script from which we can read off values and meanings. The “isms” of naturalism, materialism, and even evolutionism frighten many people, because they seem to threaten the resources from which we derive values and meaning. On the other hand, there are good reasons for insisting that nature and the sciences, rather than inherited philosophies, should serve as baseline for our thinking. Some worry that our values and meaning should rest upon premodern religious and humanistic traditions that have simply lost their credibility in the face of our expanding knowledge of the natural world. Our perennial traditions have the same status as poetry—and how does one bring poetry to bear on scientific knowledge? Furthermore, there is no consensus among these traditions. Jews and Roman Catholics, for example, do not agree on when a human fetus is to be given the dignity of human being. Certain humanistic traditions, along with some religions, value human life on a totally unique level, vastly superior to all other forms of life. Other religions view humans and the animals as siblings.

The religion-and-science discussion includes both supernaturalists and physicalists, but most of us stand at some midpoint on the spectrum. Most thinkers struggle to articulate a position that observes the concerns of both ends of the spectrum and yet provides an alternative to them. We take scientific naturalism with utter seriousness and at the same time believe that there is a “More” to nature that grounds values and meaning. Moreover, we are clear that our quandary over nature is rooted in conflicting ideas about nature—worldviews and metaphysical systems. That is why most of the discussion in this journal takes place at this level of ideas about



nature.

This issue of *Zygon* was put together with no thought at all about the struggle of ideas that I have just described. But the reader will see that this struggle runs like a thread through every article.

Ervin Laszlo (philosophy) opens up the issues with his view that the scientific view of nature is itself changing right before our eyes. He will provoke much discussion when he writes: "The perennial religious intuition of a transcendental act of creation is a logical entailment of the randomly entirely improbable fine tuning of the natural laws and processes that the observed universe manifests." Which is the ground for his belief in *both* science and God.

The symposium on Gregory Peterson's book on cognitive science and theology is a gold mine for reflections on nature. In his discussion of human freedom in the context of the cognitive sciences, Michael Spezio (neuroscience) argues for a multiperspectival approach in which equal validity is granted to our experience of both freedom and determinism. He labels these perspectives "first-person, second-person, and third-person." Dennis Bielfeldt (philosophy, theology) argues that cognitive science cannot escape a physicalist position that stands as antithesis to theology. In his response to Spezio and Bielfeldt, Peterson reflects at length on nature and its possibilities. He introduces an intriguing idea of "deep physicalism," which is preferable to the more common "nonreductive physicalism." Deep physicalism commits itself to scientific explanations while remaining committed "to the stubbornness of the data and does not simply pigeonhole complex phenomena into existing scientific categories."

Philip Clayton (philosophy, theology) focuses on the issue of causation and natural law, giving his own version of a "deep" approach to nature through the concept of emergence. Clayton explicitly seeks a middle position that "reduces the distance" between the two ends of the spectrum that I have described. James Proctor (geography) describes five prevailing metaphors, or visions, of nature that are prevalent today and concludes that nature simply cannot be subsumed under any one of them. He settles for his own kind of multiperspectivalism that acknowledges that the truth about nature is finally a mystery.

The last three articles in this issue present a variety of concrete studies of our theme. Thomistic philosophy has erected a middle position in understanding nature that endures to this day as a major partner in our conversation. Craig Boyd (philosophy) takes us into

the current debate over whether Thomas is compatible with sociobiology—a debate that hinges on one's idea of nature. Hector Qirko (anthropology) focuses on empirical study, the evolutionary perspective on altruistic celibacy in religious communities. His piece is a fascinating description of how nature brings both genetic predisposition and culture to bear in concrete strategies of adaptation. Arvind Sharma (comparative religion) tells how the neuroscientific studies of Eugene d'Aquili clarify a classic Hindu text.

We do not settle the issues pertaining to nature in this issue of our journal. We do believe that the authors presented here deepen our understanding of nature and offer insights into why we should devote ourselves to exploring the vast middle ground between supernaturalism and physicalist naturalism.

—Philip Hefner

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