

ZCRS Reports

The Newsletter of the Zygon Center for Religion and Science

Vol. 1, No. 1 ♦ November 1999

What's Happening at ZCRS?

Q's and A's concerning the Center

Since July 1, 1999, The Chicago Center for Religion and Science has been known by its new name: Zygon Center for Religion and Science. The replacement of "Chicago" with "Zygon" in the name of the Center is intended to signal a series of changes in the operation and programs of the Center in the years ahead. Here, Dr. Philip Hefner, director of ZCRS, sheds some light on frequently asked questions.



ZCRS Director, Philip Hefner, with (left) Connie Hanson, ZCRS Executive Coordinator, and (right) Deb Van Der Molen, Assistant Editor of *Zygon: Journal of Religion and Science*

Q—First of all, what's happening at the Zygon Center for Religion and Science?

The Ralph Wendell Burhoe Trust has named the Center as the recipient of substantial funds for endowment. This will assure us a stable central office operation that can be the base for carrying on what we've done in the past and move in some new directions, as well.

Q—Why does the Center have a new name?

We want to honor the gift and the donor. Ralph Burhoe was, together with William Leshner, the founder of the Center in 1988. The name "zygon" was his creation. It was a favorite term for him because it encompassed his goals for relating religion and science. That's why he gave the name to the journal he founded in 1966, *Zygon: Journal of Religion and Science*.

Q—But "zygon" strikes us as a strange-sounding word — what does it actually mean?

If we understand what the word means, we understand what the Center's mission is. "Zygon" comes from the Greek, "yoking" two things or processes that must work together. Think of *zygote* or *yoga* (uniting spirit and matter). We believe that science and technology, on the one hand, and religion, on the other, must be yoked. Religion carries traditions of wisdom, worship, and moral behavior that are fundamental to being the humans we are created to be. Science and technology are decisive for the conditions under which we live, and science gives us essential knowledge about the world we live in and about our own selves.

Q—Who is the audience for this work of "yoking"?

Everyone is included in our audience. Religious people naturally want to include everything about our world

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within the reach of their special revelation or insight into God. This includes what science tells us about that world and what technology does to it. Others, whether secular humanists, naturalist thinkers, or adherents of another philosophy of life, have much to share with us about what it means to be human. Relating religion and science in wholesome ways is in everybody's interest, because it is important for United States society and for every society in the world.

Q—Why is it important for everybody?

The United States, for example, is one of the world's most religious societies, and also the most scientific and technological. Our national character is decisively shaped by both. At the same time, Americans really have no vocabulary or public ideas that relate religion and science. We tend to think in terms of "warfare" and "creationism vs. evolution." This inability to relate religion and science constructively affects our public education, our medical and technology ethics, and other aspects of life. Everyone benefits when these two fundamental elements of our common life are yoked for human well-being.

Q—What's distinctive about the way the Zygon Center approaches these issues?

Three things in particular. First, the Center itself is formed by a yoking – a Lutheran seminary, the Lutheran School of Theology at Chicago, and an association established by scientists, CASIRAS. Second, although much of our work is with Christians – seminarians, congregations, and pastors – we will put a high priority on working with world religions. (Chicago, by the way, is one of the best possible places to relate to these religions, because most of them are actively present in the city.) Third, we will partner with scientists and scientific organizations that represent the best of mainstream science today, regardless of religious or philosophical viewpoints.

Q—Say more about the ZCRS partnership...

CASIRAS is the acronym for the Center for Advanced Studies in Religion and Science. Founded by Ralph Burhoe, it had its origins in a group of scientists at the American Academy of Arts and Sciences in the 1940s and 50s. Even though many of these scientists were agnostics, they recognized the importance of values and religion in American life. The Lutheran School of Theology has been active in the religion-and-science field since its beginnings. Its original faculty included Robert Tobias, who was a pioneer in this area, and wrote a book on it in the 1960s. Robert Bertram, Joseph Sittler and Philip Hefner also devoted much effort to the con-

versation between science and religion. The partnering of CASIRAS and LSTC is a novel and imaginative breakthrough.

Q—What about world religions?

Elsewhere in this newsletter (page 8) we have reprinted a column from the *Chicago Tribune* that explains why this is such a cutting-edge activity for religion-and-science. Our big inaugural event takes place next month at the Parliament of the World's Religions in Cape Town, South Africa. (See pages 6 and 7)

Q—What about LSTC – what is happening there?

You'll see more news about this elsewhere in this newsletter, also. Let me summarize by saying that we will continue to offer two or more courses each year, including our successful *Epic of Creation* series each winter quarter. We presently have a fine cadre of graduate students that will produce good work for the future. Efforts are also planned to make religion-and-science an element in every seminary student's education, just as mission, multi-culturality, ecological awareness, and inter-religious dialogue are now. We also hope to be able to do more continuing education for congregations and pastors.

ZCRS welcomes inquiries.

*For more information about the Center
or its programs, please contact:*

ZCRS

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Dr. Philip Hefner is director of the Center,
Mrs. Connie Hanson is executive coordinator
and editor of *ZCRS Reports*,
Dr. Thomas Gilbert is director of
the *Epic of Creation* Project
and LSTC Scientist-in-Residence



Vision Statements

Defining ZCRS—

Ann Pederson

Augustana College, Sioux Falls

Albert Einstein said: “I am enough of an artist to draw freely upon my imagination. Imagination is more important than knowledge. Knowledge is limited. Imagination circles the world.” (<http://stripe.colorado.edu/~judy/einstein/knowledge.html>) To provide an imagination that can circle the world is to see the world with eyes wide open to possibility. This imaginative vision has been and will continue to be the main purpose of the Zygon Center for Religion and Science. Under the current leadership of ZCRS, the Center provides creative and resourceful ways of linking the disciplines of religion and science. This linkage reaches beyond the constraints of the natural sciences and Christian theology to broaden the visions of science and to include many religious traditions. My hope is that ZCRS continues to create these expansive, elastic boundaries for the conversation between religion and science.

Albert Einstein also commented: “The important thing is not stop questioning... It is enough if one tries merely to comprehend a little of this mystery every day... Never lose a holy curiosity.” Housed in a seminary and situated amidst the rich resources of divinity schools and the University of Chicago, ZCRS has a prime location to encourage and inspire a “holy curiosity” about the world in which we live. ZCRS can provide educational resources, opportunities for ongoing research and conversation between theologians and scientists, and outreach to the community at large. At a time in our culture when education is highly specialized and compartmentalized, places like ZCRS remind us that like the value of some liberal arts education, our various ways of knowing the world are linked to one another; or rather they have an internal sympathy with one another. To inspire a “holy curiosity” is to inspire the internal sympathy between religion and science. When we practice the discipline of cultivating a holy curiosity, we become lovers of wisdom, and we see the interdependence between ourselves and the natural world. Ignorance is intellectual fragmentation. Curiosity creates wisdom from

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The “Widening Center” of ZCRS

Christopher Corbally, S.J.

President, IRAS

Centers have to start somewhere, and that starting place will color the initial associations and activities of the organization. We know that was true for the Chicago Center for Religion and Science. Its early strength came from its close cooperation with the Lutheran School of Theology at Chicago and the Association of Chicago Theological Schools. So, its change of name to the Zygon Center for Religion and Science (ZCRS) intrigues me.

I know that “Zygon” will associate it more clearly with the vision of its co-founder, Ralph Wendell Burhoe, since he and collaborators coined that term for their new journal linking religion and science back in the early 1960s. I know that in the name is implied a program to let “science be science and religion be religion,” both with their integrity intact, before attempting any joining together of these different disciplines. I know too that underlying the academic platform to the program is a passion to reformulate traditional wisdom and so to make that wisdom effective for a world in passage to a new millennium.

Still, these associations were always present in the Center’s vision and purpose. What intrigues me is that the change to “Zygon” brings a greater sense that the Center’s work has a worldwide reach and embraces all religions. That the Center has decided on a new emphasis does not surprise me. It seems a natural progression for any work of yoking in our multi-cultural, networked world. This wider reach will be both symbolized and effected when the name change to ZCRS is inaugurated at the Third Parliament of the World’s Religions in Cape Town, South Africa, this December.

The Institute on Religion in an Age of Science (IRAS) shares ZCRS’s association with Burhoe and with everything implied in the word “Zygon.” IRAS also shares the sense that it needs to emphasize the worldwide forum of its work and not simply be thought of as a group running an annual conference at a particular

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CTNS Science and Religion Course Program

Chicago Summer Workshop

June 23–27, 2000

Once again, Chicago will be the site for one of the CTNS Science and Religion Course Program summer workshops. This year's event will take place June 23–27, 2000 and will revolve around the theme *God and Nature: Investigating the Presence of Design*. Dr. James Moore, professor of theology at Valparaiso University and adjunct professor at LSTC, is the director for the Chicago workshop. Program and speakers will be announced at a later date.

Other summer workshop sites are Berkeley, California; Boston, Massachusetts; Oxford, England; and Philadelphia, Pennsylvania. Attendance at the summer workshops, held in June and July, is required for winners in the 2000 Science and Religion Course Prize Competition and encouraged for past course winners, participants in previous workshops, and scholars and college, university, or seminary teachers interested in science

and religion. Summer workshop registrations are due April 14, 2000, except for Course Prize winners.

Winter workshops, held in January in Berkeley and Oxford, provide an introduction for persons planning to enter the course competition. December 17, 1999 is the deadline for registering for either of these workshops.

The CTNS Science and Religion Course Program awards up to 100 prizes annually for outstanding course proposals in the field of science and religion to colleges, universities and seminaries worldwide. The \$10,000 award is shared between the course instructor and the host institution. The preliminary application deadline for the course competition is December 1, 1999. Final applications must be received on or before March 1, 2000. For more information about the workshops or course competition, please contact:

Peter M. J. Hess, Competition Director
The Center for Theology and the Natural Sciences
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Pederson, *continued from page 3*

knowledge by creating a web of intricately laced relationships. Our livelihood for survival depends upon such a holy curiosity.

Imaginations that encircle the world and the inspiration of a holy curiosity are the fundamental structures upon which ZCRS can build its improvisational vision for its new future. Opportunities for education, for furthering

the conversations between theologians and scientists, and for outreach to the larger community are the means by which ZCRS can continue to expand and enlarge the fluid boundaries between religion and science. The world becomes a more wholesome and richer place in which to reside when its inhabitants have a stake in not only enabling its survival but bettering the future for all.



Dr. Ann Pederson

The ethical dimension of the religion and science dialogue cannot be ignored by ZCRS. To inspire imagination and curiosity is to enable conversations on the boundaries of difficult, transitional, and ambiguous

issues that our world faces. ZCRS can help the world face its future with imagination, curiosity, and moral courage.

Corbally, *continued from page 3*

place, Star Island, NH. That is why IRAS is a cosponsor with ZCRS for a day-long symposium at the Third Parliament of the World's Religions. So, as president of IRAS, I naturally welcome the change of name for ZCRS. I also very much welcome the concrete way in which in December we shall be of mutual help in moving to a more international stage.

How will ZCRS and IRAS help each other in this wider program? Perhaps IRAS can bring its tradition of a profound respect for the best that science offers, since science of its nature is international. Perhaps ZCRS can bring its collaborations with the best of academic institutes, now with a more worldwide reach. Certainly, ZCRS will bring the experience and reflection of its 10-year-long lecture series on the Epic of Creation.

So, IRAS congratulates ZCRS in having the courage to change its name in the light of a new emphasis to its goals; and we very much look forward to the continued association of IRAS with the Center.



Religion and science group meets regularly at ZCRS

Friday lunches feature a variety of speakers

Each Friday, at noon, an informal presentation and discussion on an issue of science and religion takes place at the Lutheran School of Theology at Chicago. Sponsored by ZCRS and coordinated by Paul Ulbrich, MD, the group meets over lunch and has covered a variety of topics. Dr. Ulbrich is a specialist in emergency medicine and a visiting scholar at ZCRS.

Some of those who have led discussions include: John Albright, Purdue University Calumet and co-director of the midwest region of the CTNS Science and Religion Course Program; Bruce Booher, Lutheran pastor from

Beaumont, Texas and an avid astronomer; David Breed board member of the Council for the Parliament of the World's Religions; Ted Davis, professor at Messiah College in Grantham, Pennsylvania; Thomas Gilbert, physicist and director of the Epic of Creation project at LSTC; and David Carlson, environmental scientist with the State of Colorado.

The weekly get-togethers take place in the President's Dining Room at LSTC. All are welcome. Bring your lunch – and enjoy the discussions. For more information, please contact the ZCRS office.

Rev. Bruce Booher visits ZCRS

Avid astronomer focuses on awe and wonder

In September, the Zygon Center for Religion and Science welcomed Rev. Bruce Booher as a Scholar in Residence. Booher, a former student of physics and astronomy at the Massachusetts Institute of Technology, is pastor of Bethlehem Lutheran Church in Beaumont, Texas. Pursuing his interest to relate religion and science, he focuses particularly on the role that mystery and awe play in both faith and science. According to Booher, "Awe is a vital dimension of a living faith. One of the ways I focus on the role of awe in faith and science is by leading retreats that include astronomical observing along with discussion and worship."

During his stay in Chicago, Booher met with a group at ZCRS which meets regularly to discuss science and religion issues, and led a discussion about awe and the wonders of the solar system. Paul Ulbrich, coordinator of the group, introduced Booher as "the man who carries the solar system in his briefcase." This referred to the meteorites, models, and photographs that he uses in his presentations to make a powerful statement about the size of God's creation. "As a pastor," Booher says, "one of my greatest concerns is that so many Christians nowadays seem to lack a lively sense of awe and wonder in their faith and life. 'Been there, done that' seems to better express their feelings. The results are devastating. Without a sense of awe towards that which is greater than ourselves, drawing us out of ourselves,



Rev. Bruce Booher, Lutheran pastor and avid astronomer

our vision seldom goes much further than our own interests, experiences and struggles."

Booher also offered a *Weekend of Wonder* retreat at the Lutheran Outdoor Ministries Center in Oregon, Illinois, and made a presentation at the ELCA Churchwide Center. He serves on the Steering Committee of the ELCA's Work Group on Science and Technology.

On leaving Chicago, Rev. Booher expressed his gratitude saying: "I am very grateful to ZCRS for the wonderful opportunity to be a Scholar in Residence. The opportunity to meet and discuss with others in the field greatly enriched my sabbatical experience. Access to the outstanding libraries of the Lutheran School of Theology at Chicago and the University of Chicago was also a wonderful benefit."



Parliament of the World's Religions

ZCRS at the Parliament co-sponsoring one-day symposium with the Institute on Religion in an Age of Science

Cape Town, South Africa, is the venue for the third Parliament of the World's Religions, December 1–8, 1999. The Zygon Center will join with the Institute on Religion in an Age of Science on December 5 in presenting a day-long symposium on the theme: "Science and Religion: Resource and Challenge for Each Other." The schedule of leaders and themes shows the breadth of views that will be presented. Six different religious traditions will be represented by fifteen scientists, theologians, and philosophers, from Asia, Europe, Africa, the Middle East, and the United States. One of the main goals of the session is to set the agenda for future work that brings the religion-and-science conversation into the realm of inter-religious dialogue.

This meeting is the third such parliament of world religions. Chicago was the setting for the first two parliaments, in 1893, and 1993. Future parliaments will be convened at five years intervals, in various world locations.

A highlight of this parliament is the goal of addressing the major institutions that govern the life of the world's societies. The ZCRS-IRAS symposium will devote its closing sessions to formulating how the future work of these two organizations can continue to contribute to the cooperation of the world's religions in working for basic human goals in the next century.

. . . more Parliament Connections

The ZCRS/IRAS-organized session at the Parliament of the World's Religions is not the only session where members of the ZCRS network will make presentations.

Several familiar names are participating in various sessions at the Parliament. These include:

David Breed

theologian and board member of the Council for the Parliament of the World's Religions

"Religions and Science: Is It Time for Repentance?"

Richard P. Busse

lawyer and theologian, Lutheran School of Theology at Chicago

"Definition of Religion in American Law: Ambiguous Implications for Religious Diversity"

James Nelson

professor of religion at North Park University and book review editor of *Zygon: Journal of Religion and Science*

"What Does It Mean to Believe in a Universal Spirit?"

Paul Ulbrich, MD

visiting scholar, Zygon Center for Religion and Science

"The Medical Implications of Religious Moral Behavior"



Dr. Paul Ulbrich

"We find ourselves at a moment when people everywhere are coming to recognize that the world is a global village. . . . Unique to this moment is the possibility of a new level of creative engagement between the institutions of religion and spirituality and the other powerful institutions that influence the character and course of human society."

A Call to Our Guiding Institutions
1999 Parliament of the World's Religions



Parliament of the World's Religions

“Science and Religion: Resource and Challenge for Each Other”

Symposium organized by the Zygon Center for Religion and Science
and the Institute on Religion in an Age of Science

Cape Town, South Africa

December 5, 1999

10 a.m.–Noon (plenary): “Resources and Challenges”

(20-minute summaries of papers that will be available for participants)

Solomon Katz, anthropologist, University of Pennsylvania, Jewish

“A Scientist’s Questions for the Millennium” – how religion can be a resource/challenge for science

V. V. Raman, physics, Rochester (New York) Institute of Technology, native of India, Hindu

“Science and the Spiritual Vision” – how science and spirituality can be related

Hamam Hadi, medicine, University of Gadjah Mada, Indonesia, Muslim

“Religion as Resource for Science”

Pinit Ratanakul, religious studies, Mahidol University, Bangkok, Buddhist

“Religion and Science in Buddhist Perspective”

Viggo Mortensen, theology, Aarhus University, Denmark, Christian

“A Model for Dialogue” – how the inter-religious dialogue is a model for the religion-science dialogue

1:30–2:15 p.m. (concurrent seminars): “Methods and Issues of Dialogue between Science and Religion”

(20-minute summaries of papers that will be available for participants, with time for discussion)

Satoto, medicine, Diponegoro University Research Institute, Indonesia, Muslim

“Integrating Scientific and Religions Paradigms for Understanding the World”

Philip Hefner, theologian, Lutheran School of Theology at Chicago, Christian

“A Christian Theologian’s Questions for the Millennium” – how science can be a resource/challenge for religion

Ghulam-Haider Aasi, religious studies, American College of Islam, Chicago, native of Pakistan, Muslim

“Science and the Qu’ran” – how scientific knowledge can be interrelated with the Qu’ran

2:30–3:15 p.m. (concurrent seminars): “Methods and Issues of Dialogue between Science and Religion”

(20-minute summaries of papers that will be available for participants, with time for discussion)

Norbert Samuelson, religious studies, Arizona State University, Jewish

“Minds, Emotions, and Human Beings: Jewish Perspective” – focuses on the life sciences

Ingrid Shafer, philosophy, University of the Arts and Sciences of Oklahoma, native of Austria, Roman Catholic

“What Does It Mean to be Human? Resources from the Dialogue of Religions and Sciences”

3:30–5:30 p.m.: “The Religion and Science Dialogue as Gift to the Parliament and to the World”

(Panel and group discussion, with special reference to the “Call to Guiding Institutions”)

Leaders:

Ursula Goodenough, biology, Washington University St. Louis, religious naturalist

Karl Peters, philosophy, religious studies, Rollins College (Florida), Unitarian-Universalist

William Leshner, church leader and pastor, New Day International Foundation, Christian

Andrea Ng’weshemi, chaplain, University of Dar-es-Salaam, Tanzania, Christian



A world of difference in creation debate

By Steve Kloehn

From his "ON RELIGION" column in the
Chicago Tribune, August 27, 1999

Plenty has been written about the Kansas Board of Education's decision to cut the word "evolution" from its standards for teaching science.

Attentive readers now know how atheists and creationists feel. They know what the ramifications are in Kansas state politics. They know how much this whole controversy reminds pundits of the Scopes Monkey Trial. They know how it plays in Peoria.

What nobody has answered, however, is a question that might just jolt the creation-evolution debate out of its well-worn rut:

How will it play in Pretoria?

Beyond the echo chamber inhabited by evangelical Christians, secular academics and politicians in America, how does the rest of the world reconcile its religious beliefs with modern science? Do other cultures feel any need to reconcile the two, or have difficulty doing it?

In December, at the 1999 Parliament of the World's Religions in Cape Town, South Africa, scholars and non-scholars from around the world will spend four days talking about science and religion.

The discussion will include not only Christians and Jews, who have dominated the conversation in America, but Muslims, Buddhists, Jains, Sikhs, animists, you name it.

It is hard to gauge exactly what all this talk might achieve—progress, after all, is a peculiarly American ideal, and an elusive one at that. But some scholars believe that cosmopolitan approach is the best hope for new ideas in the "dialogue" between religion and science.

Philip Hefner, a professor at the Lutheran School of Theology at Chicago, is a veteran in the field of religion and science.

As director of the former Chicago Center for Religion and Science, he and Thomas Gilbert have shepherded a 10-year old lecture series called, "The Epic of Creation," which has paired papers on the latest in evolutionary science with commentary from religious scholars.

As editor of "Zygon: Journal of Religion and Science," Hefner has read as much as anybody on the subject.

"I probably get 10 times more articles written by Christians or about Christian faith and science than about all other religions combined," Hefner said. "But Christianity is not 90 percent of the world's religion."

Some of those other religions, such as Sikhism, do not even have a creation myth, Hefner said. Others, such as

Islam, have developed their own sophisticated approach to science.

Hefner hopes that getting a grasp on some of those different perspectives will not only broaden the discussion of religion and science in America, but perhaps altogether change its terms.

So Hefner has decided to steer the newly renamed Zygon Center for Religion and Science away from its American focus into the realm of different faiths from around the world.

As an inauguration of sorts, the Zygon center is sponsoring one of the daylong seminars at the Parliament of the World's Religions.

"Interreligious discussion is the next big cutting edge for religion and science," Hefner said.

It is also a good direction for interreligious discussion to take.

The first Parliament of the World's Religions, in Chicago in 1893, introduced much of the United States to faiths it had only read about in story books—Hinduism, Buddhism, Jainism.

The second parliament, in Chicago in 1993, offered a chance for participants to see how far understanding had come in the intervening century, and to make contacts for future dialogue among the faiths.

As the parliament approaches its third session, and envisions future meetings every five years, the question arises, what should all these people be talking about?

The 1999 parliament has eight different items on its agenda. Among them, science and religion has perhaps the most potential for useful exchange.

Not only does every faith face some sort of intellectual intersection with the world of science, but practical questions as well, questions of ethics, economy, environment and more.

"There's so much spadework that has to be done for people to get to know one another and trust one another," Hefner said. "The parliament really gives us a jump start."

Just as Americans could use a little jolt in their discussion of religion and science, other cultures could probably stand to hear about the problems that arise here.

The United States, after all, exports not only a fantastic amount of scientific knowledge and technology, but a good deal of religious missionary activity as well.

And reports are beginning to emerge of creation-versus-evolution debates breaking out in places that had never heard them before.

Science and religion, it seems, travel side by side.



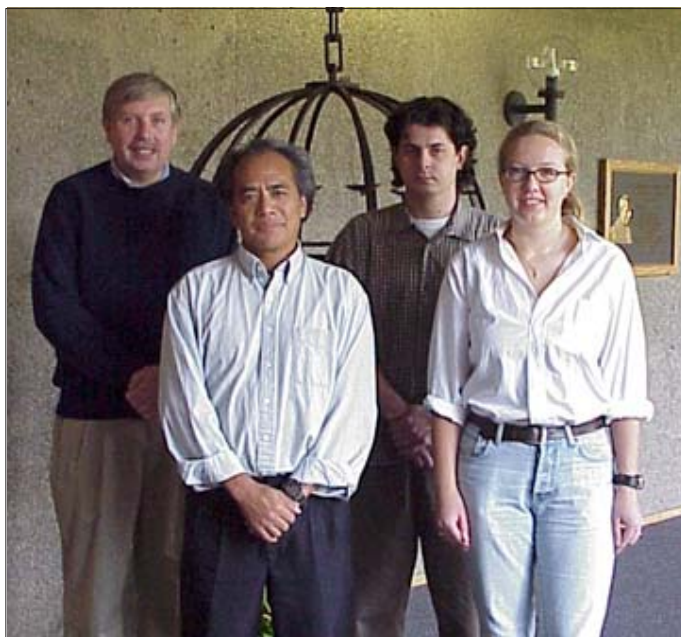
Advanced Students in Religion and Science

David Carlson

David Carlson, a Th.M. student and graduate of Colorado College, comes to LSTC after study in religion-and-science with Wentzel van Huyssteen at Princeton Seminary. His special interest is the relationship between theology and mathematics. David is a candidate for ordination in the Evangelical Lutheran Church in America and plans to serve as a parish pastor before continuing further graduate study. His wife, Stephanie, holds her doctorate in Russian literature and is a freelance editor and translator.

David Laisum

David Laisum, from Myanmar (formerly Burma), is a Ph.D. candidate at LSTC. He teaches theology at the Myanmar Institute of Theology, his alma mater. He also holds degrees from McCormick Seminary, LSTC, and the University of Chicago. A licensed Baptist minister, he has served in ecumenical activities and student ministry, as well as with leprosy victims and in drug rehabilitation. His dissertation project deals with scientific cosmology in dialogue with traditional Burmese Buddhist cosmology and the implications of the dialogue for religion and society in Myanmar. He lives in Chicago with his wife, Vung Do Pau, an archeologist, and son, Devenish.



Science and religion students at LSTC; (left to right) Charles Smith, David Laisum, Mladen Turk and Marie Nielsen. Missing from photo is David Carlson.

Marie Vejrup Nielsen

Marie Vejrup Nielsen, from Denmark, has just begun exploring the field of religion and science. She has spent the past three years studying theology at the University of Aarhus, where she worked with Niels Henrik Gregersen, and plans to spend one year at LSTC. Her motivation for study in the area of religion and science has been inspired by discussion with students of the natural sciences: the similarities and differences between what they do in their study and what she does in theology. "For me," she says, "this field contains the key to being a theologian in a world explained and transformed by the natural sciences."

Charles F. Smith

Charles F. Smith is a Ph.D. student and a candidate for diaconal ministry at the Lutheran School of Theology at Chicago working in systematic theology/science and theology. He holds a B.S. in zoology from Penn State, an M.A. Ed in secondary education from William and Mary, an M.A. in theology from LSTC, and a Th.M. from Union Theological Seminary in Richmond, VA. He has taught high school biology and chemistry and worked as an education specialist and training developer in the shipyards of Virginia. He is married to Dr. Mary Ann Smith who works at NASA Langley Research Center in Hampton, VA. She conducts research on the spectroscopy of ozone and other gases in the upper atmosphere. They have two children, Cathy (16) and Mike (13).

Mladen Turk

Mladen Turk, a pastor in the Lutheran Church of Croatia, is working towards a Ph.D. at LSTC in science and theology with emphasis on evolutionary epistemology and theories of truth. He held the position of secretary of the Association of Lutheran Pastors and Church Workers in Croatia. Turk studied philosophy and ethnology at the University of Zagreb (Croatia) and theology at Matthias Flacius Illyricus Theological Faculty, also in Zagreb. Before coming to Chicago, he studied philosophy of religion and theology in Norway, where he received a M.Phil degree from the University of Bergen. Married to Barbara Turk, also a Ph.D. student at LSTC, they have a six year old son, Mihovil.



Friday Evening Talks at ZCRS

A series of three talks on religion and science is being sponsored by ZCRS at the Lutheran School of Theology at Chicago. Scheduled for Friday evenings, two of the three were held in the fall; the third will be in January, 2000.

The Chicago School Responds to Evolutionism was the title of the talk given on October 15 by Edward Davis of Messiah College, Grantham, Pennsylvania. Davis, professor of history and philosophy, sketched the history of the little known University of Chicago "Popular Religion Leaflets," published between 1922 and 1931 in response to William Jennings Bryan's popular assault on evolution in 1922.



Edward Davis



Michael Ruse and friends

Michael Ruse, professor of philosophy and zoology at the University of Guelph, Ontario, Canada, was the speaker on November 12. In his talk, *Can a Darwinian Be a Christian?*, Ruse discussed what it is to be Darwinian and what it is to be Christian. He went on to compare and contrast them, searching for points of agreement, tension and outright disagreement.

On January 7, 2000, John Albright, head of the physics and chemistry department at Purdue Calumet, will give the third talk in the series: *What Counts as Progress—in Science or in Religion?* It is appropriate to begin the millennial year with a reflection of the idea of progress. Do we seek progress in both science and religion, or is progress a cultural fantasy? Albright has thought long and hard about the theological, philosophical, and social dimensions of his work as a scientist and in this lecture will describe his own pathway through this thicket of thorny issues.



John Albright

Mark your calendars now!

January 7, 2000 at 7:30 p.m. in the LSTC Main Lounge



Zygon | *Journal of*
RELIGION & SCIENCE

A preview of the December 1999 issue...

***Relating the Old and the New
in Religion and Science***

Eighty years ago, T. S. Eliot commented that poets work with the whole of the past literary tradition in their bones (Eliot 1932, 14). It seems appropriate to reflect on his words as we send out what will be the final issue of our journal in this twentieth century (as marked by the Western calendar). This issue is also the confluence of two other anniversaries: thirty-four years of *Zygon's* publication, and one decade in the tenure of the present editor. To work with the past tradition in our bones includes an awareness of what has happened on the very broad interface of religion and science in this century, as well as the very particular traditions set in motion by our founding editor, Ralph Burhoe (editor, 1966–79), and his successor, Karl Peters (editor-in-chief, 1979–1989; co-editor, 1989 to the present). The traditions of Burhoe and Peters are constituted not only by the several hundred authors whose work has appeared in the journal, but also the several dozen editorial and production staff persons and consultants who have made the print (and now electronic) pages an actuality for the readers.

Eliot knew, however, that the bone-filling tradition exists only in the context of innovation; the new modifies the old. The major question for Eliot was how the life-sustaining order that exists prior to each instance of novelty can maintain itself while being subject to change. His answer: “the whole existing order must be, if ever so slightly, altered; and so the relations, proportions, values of each work of art toward the whole are readjusted; and this is conformity between the old and the new” (1932, 15). So, too, even though this journal exists for the sake of the new, it aims not at destroying what has come before us, but in altering it.

Eliot's basic idea holds for the religion-and-science discussion, even though there may be vigorous discussion as to just how it does so. Is science more concerned with the new, whereas religion exists as a pillar of the old? Does innovation come more easily to the one and with more difficulty to the latter? Or is the struggle to find adequate “conformity between the old and new” equally a challenge to both religion and science?

The articles in this issue all demonstrate this struggle. The opening “profile” section featuring the work of Nancey Murphy is an important case in point. In

general, Murphy has worked hard in her relatively brief career to elaborate theories that will explain how traditional Christianity can be “readjusted” in the light of contemporary science, while she has proposed the specific idea of “physicalism without reductionism” as a way of acknowledging the primacy of the natural world and naturalistic explanations of it without devaluing the importance of religious concepts. Commentators George Ellis, Philip Clayton, and Dennis Bielfeldt respond to Murphy's efforts and their adequacy for the challenge she has taken on.

David Jones and John Culliney, as well as Wesley Robbins, tackle the issue of how the old and new “conform” in domains of thought that are familiar to readers of their previous articles in *Zygon*: how nature as interpreted by Daoism can interact to current physical theories, and how the very American philosophical perspectives of neo-pragmatism challenge both scientific and religious knowledge. Jones and Culliney offered a complementary interpretation of Confucianism in our September 1998 issue. That issue also presents an exchange between Robbins and Murphy (see also Robbins' article in December 1997). Robbins, in particular, is presenting his own version of the physicalism without reductionism that Murphy has proposed.

One could say that this present issue continues *Zygon's* ongoing examination of naturalist philosophies and their usefulness for understanding the interaction between science and religion. Howard van Till and Paul Nelson continue this examination under the rubric of “intelligent design” theory — which in some quarters is considered to be a very hot topic. Future issues will have more to say about both naturalism and design theories.

Our twentieth century presentation closes with two personal perspectives: Gregory Peterson's understanding of how the past lives on in our bones, and Arthur Peacocke's synthesizing a lifetime's reflection on biology, evolution, and theology.

Our traditions will persist when we take up the tasks of the twenty-first century, and so will the innovations. We invite our readers to continue, with us, to take up the challenge of working out the conformity of the old and the new.

Philip Hefner

References:

Eliot, T.S. 1932 [1919]. “Tradition and the Individual Talent,” in *Selected Essays*. London: Faber and Faber Limited.

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Epic of Creation at LSTC

Annual event since 1989

Directed by physicist, Thomas Gilbert

The Epic of Creation: Scientific and Religious Perspectives on Our Origins will be offered once again at the Lutheran School of Theology at Chicago during the Winter Quarter. Sponsored by the Zygon Center for Religion and Science, and held annually since 1989, the course will explore the scientific story of the origin and evolution of the universe, life, and humans; the biblical creation story; and the theological interpretation of the stories. Dr. Thomas Gilbert is director of the Epic project.

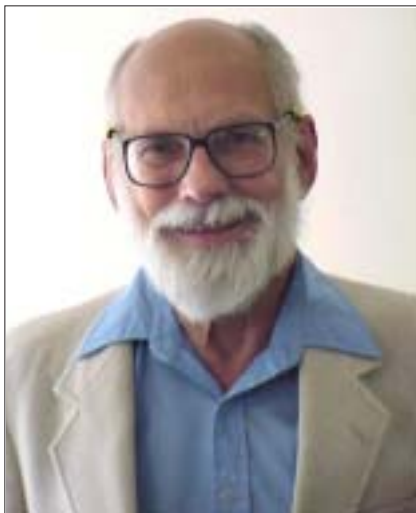
The lectures, given by prominent

scientists and theologians, will begin on Monday evening, January 3, 2000, from 7–10 p.m., and continuing for the next ten Monday evenings, ending on March

13. The scientific story will be presented first, followed by the biblical story. The course ends with theologians reflecting on issues and questions raised by both stories and their implications for the Christian quest for meaning today.

The lectures are presented as a credit course for seminary students, but are open, without charge, to the public. All are welcome. A book, based on the lectures, is in preparation.

For more information, please contact Dr. Gilbert at <gilbert@accesschicago.net>, or call the ZCRS office at 773-256-0670.



Dr. Thomas Gilbert, Director of the Epic Project and Scientist-in-Residence at LSTC



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