

News & Views



Official Newsletter of the Zygon Center for Religion & Science



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40 Years of Zygon: Journal of Religion and Science

Remembering Langdon Gilkey

10,000 Clergy Respond to the Evolution vs. Intelligent Design Debate

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Thriving Among Challenges

A note from the ZCRS director

“How is the Center doing?” After two and a half years of being the director of ZCRS, that’s a question I know well.

Others ask it, and I have asked it myself. So, how IS the Center doing? The headline says it quite well: thriving among challenges. The Center’s energy grows out of its interaction with an amazing range of partners: scientists, religious professionals, people of many faiths, academic institutions and societies, public organizations, religious and secular communities.

Thriving...

The Center thrives in all of its three dimensions – *teaching, outreach and research*. ZCRS administers the study emphasis in Religion and Science in the degree programs of the Lutheran School of Theology. This fall, three new students were admitted to the ThM/PhD program in Theology/Religion and Science, and the second batch of students in the MDiv and MA programs are just starting to work on their Masters theses in religion and science.

The increasing number of religion-and-science students bear witness to the fact that interest in this area of study is growing and that the cooperation between ZCRS and LSTC can provide an excellent climate for teaching and learning.

Our *outreach* activities are a natural and desirable outcome of our research and teaching. The Epic of Creation lecture series reaches students, faculty and professionals far beyond our own circles. Read on page 4 about our HIV/AIDS workshop as another example of how religion-and-science reaches from the academy to the walks of every-day-life. It is one of many ways to fulfill our mission of “relating religious traditions and the best scientific knowledge in order to gain insight ... and to realize the common goal of a world in which love, justice, and responsible patterns of living prevail.”

Research happens continuously in doctoral projects, in the Advanced Seminar and in the process of planning a conference on Nature and Emergence for the fall of 2006. It belongs to the essence of academic life to always strive for more and deeper research. In that respect, ZCRS is no exception!

The three year grant for the Hyde Park Religion and Science Society (see page 14) provides a unique extra-curricular environment for cooperative learning and exchange between students and teachers. The

Society is a wonderful opportunity to tie teaching, research and outreach together.

...Among Challenges

With growing numbers of students and expanding programs, the demand on personal and financial resources is also increasing. At the Center we are indebted to many friends and partners who volunteer their time and knowledge to us. ZCRS operates out of a modest endowment and is dependent on the generosity of individual donors for its continuous existence. New means have to be found to keep our successful Hyde Park Society alive when the original three year grant expires. More than in previous years, the public has raised questions about Intelligent Design in this fall’s Epic of Creation course. We are among many who would like to see this debate pass on to history. Intelligent Design presents a distorting and therefore potentially harmful challenge to both science and religion/theology. However, we are aware that there are other challenging topics that science-and-religion needs to get ready to engage, such as issues raised by research in the neurosciences.

We are receiving requests such as making the Epic lecture series more widely available and assisting with the development of science-and-religion curricula for various educational programs. These are examples of many positive challenges that affirm the academic and public role of the Zygon Center for Religion and Science. Funding is needed for all these projects.

With scholars Gayle Woloschak, John Albright, Philip Hefner and Tom Gilbert, as well as Marcy Gaston and David Glover as staff, the Zygon Center for Religion and Science has a great team. In order to successfully thrive among challenges we are also dependent on our many friends. I am deeply grateful for all gifts of time and money that the Center has received during the past year and hope that you will continue to support the work of ZCRS. ■

Antje Jackelén

HIV/AIDS Workshop for Medical & Religious Professionals

by Hilary Easom

On February 5, 2005, medical practitioners and theologians convened at a ground-breaking event in Chicago: the "HIV/AIDS Workshop for Medical & Religious Professionals." Its purpose? To forge a partnership in the battle against the disease that currently affects more than 39 million people worldwide.

Organized by the Zygon Center for Religion and Science, the Lutheran School of Theology, the Midwest AIDS Training and Education Center, and the HIV Care Program of the Research & Education Foundation of the Michael Reese Medical Staff, this gathering focused their in-depth experience as counselors, physicians, and care providers on the biggest challenges facing the HIV/AIDS epidemic today: denial and fear.

The reluctance—and sometimes outright refusal—to talk about sexuality, sexually transmitted disease, and prevention tactics are the root causes behind the continued proliferation of this deadly disease.

The Rev. Dr. James Echols, President of the Lutheran School of Theology at Chicago, opened the conference with an invitation for all professionals to partner together, regardless of affiliation and religious conviction, and discuss the challenges presented by HIV and AIDS. He emphasized the importance of being able "to contribute to the wholeness of life that all of us seek."

Twelve years ago, Echols noted, people were still leery of being in the presence of infected persons. While education has increased the comfort level, there is still a stigma attached to the illness. Much of this stems from the prevalence of infected homosexuals when HIV first came to light.

In the early years, said Rabbi Joseph Edelheit, professor of religion and director of Jewish studies at St. Cloud State University in Minnesota, HIV and AIDS brought the gay community out of secrecy but put them into the public realm of shame and stigma. Some members of the clergy at that time attributed the

illness itself to homosexuality, which they considered a sin.

"It was 25 funerals of gay men who had been alienated by the Jewish community that changed my thinking about doing commitment ceremonies of gays and lesbians," said Edelheit, pointing out that monogamy—in heterosexual as well as homosexual relationships—is one effective preventive measure.

Infected heterosexuals are often equally stigmatized, as are uninfected care providers. Edelheit attributes this to ignorance and denial, stating that education and an increased level of comfort will help dissipate the guilt, shame, and stigma that are associated with HIV and AIDS.

William A. Johnson, MD, medical director of Luck Care Center and VITAS Innovative Hospice Care and assistant professor in the Department of Internal Medicine at Rush Medical College, provided an overview of HIV from a scientific standpoint. He dispelled myths about the causes of HIV and AIDS and addressed the importance of early testing and

diagnosis. HIV tests, explained Johnson, do not detect the virus itself; they detect the body's antibody response to HIV. Because antibodies may not produce for three to six months after infection, an infected person may not test positive for several months. Johnson noted that, while 90% of cases do test positive within the first three months of exposure, a negative test may offer a false sense of security. "If it's negative, come back in three months and get another test. And if that's negative, come back in another three months. That's what we should be telling people when we counsel them," he advised.

Some states require testing for prisoners. While Johnson is opposed to mandatory testing, he believes that prisoners should be offered an HIV test and counseled. "You really want to teach about prevention. You really want to teach about the risk, and you want to prevent the spread of HIV."

Arthur Moswin, MD, medical director of Michael Reese and Provident Hospitals, discussed the basics of prevention. Latex condoms, he noted, are 98% effective



Dr. William Johnson

at preventing the spread of HIV. He added that sexually active teenagers who have received comprehensive sex education are more likely to use condoms than those who have only been taught to abstain. One problem is that teenagers are more concerned about preventing pregnancy than about preventing sexually transmitted diseases. Moswin warned that nonoxynol-9, a spermicide that may help prevent pregnancy, actually decreases a condom's protection against HIV. "Condoms equal *safer* sex. Condoms do not equal *safe* sex," emphasized Moswin.

While some people have had multiple exposures to the virus and have not become infected, for others a single exposure can change their lives



Dr. Arthur Moswin

forever. Mario Smith, who tested HIV-positive 15 years ago, spoke about how he contracted the virus during his first sexual encounter. AIDS has rendered him blind, but Smith remains active in the community, including working as music director at his church. "HIV is a *part* of me," he said. "So I don't live with HIV; it lives with me." Smith and Katherine McCullom, who contracted the virus from her ex-husband, work to educate others about the disease, hoping to help save others from their predicament.

"They don't realize they help me too," said Gwen Currin. Currin has volunteered for the past 18 years in AIDS pastoral care, where she met Smith and McCullom. She emphasized that infected persons need compassion, love, and understanding, just like everybody else.

"AIDS is an illness," stressed Dr. Melvin Gray, professor emeritus of psychiatry at Northwestern University. "It's not a sin, and it's not being possessed by the devil. It's the far right wing that has turned this into a religious issue. It's not. It's an illness."

Still, fear continues to keep people from addressing the issue. "Phobia is an emotional blockage that prevents us from talking," said Rev. Jeremiah Wright, pastor of Trinity United Church of Christ. Homophobia and belief in traditional healing methods are serious problems in the church, he stated. "We're

talking biology, not theology," he noted. "It's pitiful where we are as a church and as a nation when it comes to the subject of AIDS."

In order to educate church communities about HIV and AIDS, church leaders need to feel comfortable with the topic themselves, and this is often difficult because this is a sexual disease. "The church can't deal with homosexuality because we can't deal with sexuality," said Wright.

"To talk about HIV and AIDS, you have to talk about sex, and in our churches we don't talk about sexuality," said Rev. Alberta Ware, Director of Church and Community Mobilization for The Balm in Gilead, Inc. "And don't dare bring up homosexuality. If the pastor's position is one of 'It's a punishment from God,' if the pastor is one who has a problem with homosexuality—and most of them do—they are not going to talk about HIV and AIDS. If the pastor is not educated and comfortable, then the congregation is not going to be comfortable." However, she added,



Gwen Currin

"there is no one best approach, because there is no one general church."

Bethsheba Johnson would agree that education is critical in the fight against this disease. A nurse practitioner and winner of a 2002 AIDS Legal Council Award, Johnson is a member of the clinical faculty at the Midwest AIDS Training and Education Center. She spoke to the audience about the global and community impact of HIV, stating that over 39 million people were living with the virus at the end of 2004. The greatest numbers come from sub-Saharan Africa, where an estimated 25 million people are living with HIV and AIDS. Echols noted, "It has been estimated that a whole generation will be lost as a result of this disease."

"We will have no elders," Johnson underscored. "Who's going to teach the people? That's a problem." In Africa, she pointed out, HIV is transmitted primarily



Rev. Alberta Ware



Participants gather information during a break.

through heterosexual intercourse. The actual barriers to healthcare, according to Johnson, are the lack of infrastructure and the lack of funding to purchase medications and laboratory tests. These are also problems in China, India, and other parts of Asia.

"Tuberculosis is a big problem [in] developing countries," she added. "In South Africa, about 70% of people who are HIV-infected have tuberculosis." While groups such as the World Health Organization, the Clinton Foundation, and the Global Fund to Fight AIDS, Tuberculosis, and Malaria are working to improve healthcare in developing countries, Johnson stated that the U.S. is "not doing a very good job" relative to financial expectations.

Back home in the U.S., Johnson noted that African Americans have the highest rates of HIV infection. While African Americans compose 12%-13% of the overall U.S. population, she said, they make up half of newly infected men and 72% of newly infected women. She added that rates among college students are increasing, as is risky behavior in already-infected populations, which has led to further spread of other sexually transmitted diseases and different strains of HIV.

In the first several years of the virus, only four antiretroviral medications were available to patients. Since 1995, however, 19 new products have emerged. Moswin provided an overview of different treatment options and gave a list of combination therapies that should be avoided. "This is sort of like the Ten Commandments," he joked. "If using some of these combinations," he added, "thou wilt get lawsuits." Adherence, he emphasized, is the most important factor of drug treatment. "In order to succeed, patients



Rev. Jeremiah Wright speaking with a participant

must take 95% of doses. Less than this, and the virus is resistant."

Overall, the workshop offered religious professionals a deeper understanding of the medical aspects of HIV and AIDS. Medical professionals learned how to build upon and utilize their patients' spiritual strengths. Rev. Ware commented, "This disease takes more than nine-to-five work." And a partnership

between these two groups of caregivers might be the essential link in the battle against HIV and AIDS.

A committee representing both religious and medical professions organized the workshop. The committee was made up of Michelle Agnoli, RN (training specialist, Midwest AIDS Training and Education Center and University of Illinois at Chicago); Dr. Melvin Gray (professor emeritus of psychiatry at Northwestern University); Rev. Dr. Antje Jackelén (director, Zygon Center for Religion and Science and professor of systematic theology, Lutheran School of Theology at Chicago); James Moore, PhD (professor of theology, Valparaiso University); Norma Rolfsen, RN (Program director/family nurse practitioner, HIV Care Program, Research and Education Foundation of the Michael Reese Medical Staff); and Rev. Michael Sykes (Pastoral care coordinator, Michael Reese Hospital; associate pastor, Trinity United Church of Christ).

Organizers hope to make this workshop an annual event. As Rabbi Edelheit stated, "I hope we can have another one of these, because it is only at the end of the day that the conversation can begin." ■

Hilary Easom is a freelance writer. She has written for Science and Theology News.

All photos of the HIV/AIDS workshop are courtesy of Dirk van der Duim.

RESOURCES:

This is just a small list of resources concerning HIV/AIDS. Many more resources can be found online or in your local community.

AMFAR

American Foundation for AIDS Research
www.amfar.org

National Catholic AIDS Network

www.ncan.org
info@ncan.org

Lutheran AIDS Network

www.luther aids.net
info@luther aids.net

UMCOR

United Methodist Committee on Relief
www.gb gm-umc.org/umcor/

Presbyterian AIDS Network

www.panonline.org

Center for Disease Control

www.cdc.gov

American Red Cross

www.redcross.org/services/hss/hiv aids/

The Balm in Gilead

www.balmingilead.org

DATA

Debt, AIDS, Trade, Africa
www.data.org

Black AIDS Institute

www.blackaids.org

MATEC

Midwest AIDS Training and Educational Center
www.uic.edu/depts/matec/

Jewish AIDS Network - Chicago

www.shalom6000.com/janc.htm

AIDS Foundation of Chicago

www.aidschicago.org

AIDS Pastoral Care Network

(part of Access Community Health Network --
www.accesscommunityhealth.net)
8321 West North Avenue
Melrose Park, IL 60160
708-681-6327

The AIDS Memorial Quilt

www.aidsquilt.org
info@aidsquilt.org

Partners in Care and Prevention

2nd Annual

HIV/AIDS Workshop for Medical & Religious Professionals

Saturday, April 29, 2006*

1100 East 55th Street, Chicago, Illinois

Information about the workshop will be made available
online (www.zygoncenter.org) in early 2006.

*date maybe subject to change

The Evolution Debate:

More than 10,000 Clergy nationwide sign letter supporting science

by Marcy Gaston

Across the country, schools are debating the Evolution vs. Intelligent Design issue. The recent decision in Kansas and the trial in Dover, Pennsylvania, have made them a hot topic in national and international media. In this country, the controversy tends to divide parents, teachers and school boards, leaving students in the middle.

ZCRS's stand on this is clear. Our mission to relate the best scientific knowledge and religious traditions leads us to promote both science literacy and religion literacy. We resist any attempt that would use religion as a means to lower the quality of science teaching and scientific research. We also resist any attempt that would use science to misrepresent religion and impede the critical and self-critical reflection on religious traditions.

Therefore, ZCRS has supported the initiative "An Open Letter Concerning Religion and Science." Twice, in February 2005 and in September 2005, we have forwarded the letter below to all clergy on our mailing list. The original goal of collecting 10,000 signatures from clergy of many Christian denominations has now been reached! It would be wonderful to see similar initiatives from other faith traditions.

This so-called "clergy letter" originated in

Wisconsin. The author is a minister and the coordinator of the action is his friend, Michael Zimmerman.

Zimmerman, who received his Ph.D. in biology (ecology to be specific), is Dean of the College of Letters and Science and professor of biology at the University of Wisconsin Oshkosh. He has written much about the evolution/creation controversy and the "Clergy Letter" was his idea. To get a more "ministerial feel," he asked a friend who is a minister to write it. It was circulated in Wisconsin in response to an action taken by the school board in Grantsburg, Wisconsin in November 2004. The school board reviewed its science curriculum and voted to add "various theories/models of origins" to it. The response to the letter from clergy in Wisconsin encouraged Zimmerman to spread the letter to other states as more school boards were faced with the issue.

We thank those you have signed it and/or passed it on to other clergy for their support. The website is: http://www.uwosh.edu/colleges/cols/religion_science_collaboration.htm. ■

A copy of the "Clergy Letter"

An Open Letter Concerning Religion and Science

Within the community of Christian believers there are areas of dispute and disagreement, including the proper way to interpret Holy Scripture. While virtually all Christians take the Bible seriously and hold it to be authoritative in matters of faith and practice, the overwhelming majority do not read the Bible literally, as they would a science textbook. Many of the beloved stories found in the Bible – the Creation, Adam and Eve, Noah and the ark – convey timeless truths about God, human beings, and the proper relationship

between Creator and creation expressed in the only form capable of transmitting these truths from generation to generation. Religious truth is of a different order from scientific truth. Its purpose is not to convey scientific information but to transform hearts.

We the undersigned, Christian clergy from many different traditions, believe that the timeless truths of the Bible and the discoveries of modern science may comfortably coexist. We believe that the theory of evolution is a foundational scientific truth, one that has stood up to rigorous scrutiny and upon which much of human knowledge and achievement rest. To reject this truth or to treat it as "one theory

among others" is to deliberately embrace scientific ignorance and transmit such ignorance to our children. We believe that among God's good gifts are human minds capable of critical thought and that the failure to fully employ this gift is a rejection of the will of our Creator. To argue that God's loving plan of salvation for humanity precludes the full employment of the God-given faculty of reason is to attempt to limit God, an act of hubris. We urge school board members to preserve the integrity of the science curriculum by affirming the teaching of the theory of evolution as a core component of human knowledge. We ask that science remain science and that religion remain religion, two very different, but complementary, forms of truth.

40 Years of Zygon: Journal of Religion and Science

The Zygon Center for Religion and Science has the pleasure of congratulating *Zygon: Journal of Religion and Science* on its 40th Anniversary:

Many happy returns and our best wishes for an equally successful future!

The Zygon Center and the Journal *Zygon* are two separate entities. Yet, apart from the name *Zygon*, they also share the same office space at the Lutheran School of Theology at Chicago and one common “parent,” the Center for Advanced Study in Religion and Science (CASIRAS).

ZYGON at 40: the times, they are a’changin’—or not?

by Philip Hefner

Bob Dylan made music history in the 1960s with songs like “the times they are a’changin’.” His point was that people don’t want to admit to the changing times. An eye-witness to the forty years of *Zygon: Journal of Religion and Science* certainly knows that a lot has changed for the journal. Technologically, we’re in a different world. We’ve moved from cold type printing plates that were shipped off to the printer to computer “typesetting” and PDF formatted pages that are transmitted electronically to the printer. Storing back issues on the shelf is superseded by forty years of digitized back issues that will be available on January 1, 2006 from home and library computers. The *Zygon* website, also as of January 1, will include everything one needs to know about the journal, as well as discussion boards for readers’ comments. In dozens of countries around the world, the journal is available to students and faculty members at every major library—something unheard of forty years ago. In the last fifteen years, the number of pages published each year has nearly doubled—it’s up to 1,000 pages.

Our social-cultural context is quite different today from that of the mid-1960s. “Religion-and-science” was a very small enterprise then, with few participants, and *Zygon* was one of a very small number of periodicals specialized for the subject; surely it was the only scholarly journal on the landscape. Forty years later, the landscape of religion-and-science is a crowded space, with flowers of every imaginable

variety blooming in full. Several dozen magazines and journals flourish, including a few scholarly publications. Dozens, if not hundreds, of societies are equally vigorous, which means that there are many more authors providing papers for publication. All of

this activity is international in scope, situated in every continent. Every world religion is now a seedbed for religion-and-science, and like all the other facets of culture, the field includes every shade of opinion, from conservative fundamentalist to left-wing liberal.

At the same time, the sciences began to expand with explosive force during the “*Zygon* years,” with new fields emerging at a rapid pace. Forty years ago, for example, the terms “sociobiology” and “evolutionary psychology” did not exist, even though their precursors did. The neurosciences were fledgling activities; the cognitive sciences were just beginning to take hold. The theory of the Big Bang had been proposed, but the work of Penzias and Wilson that would discover the background radiation that provided empirical evidence for that theory was just underway in the year that the journal began publication. Genetics and genetic engineering were just beginning to get significant attention—the structure of the DNA molecule had been discovered only twelve years before the journal started up. All of these sciences began to get attention in religion-and-science circles, and the journal added to its goals the task of providing a record, in its printed pages, of the range of scientific knowledge and challenges, as well as the scope of religious interpretation possible in the context of this expansive scientific development.

Changing times? Yes, but not everything changes. A counterpoise to Bob Dylan’s call to acknowledge change is the French saying: “the more things change, the more they are just the same.” *Zygon* started out with a point of view, an agenda that has not changed. Its agenda is “yoking”—“zygon” is a word derived from the Greek that means “joining two things together, yoking.” The journal seeks to yoke science and religion, knowledge and values, for the benefit of the human community. Alienation between science and religion bodes ill for the future of humanity. Alfred



North Whitehead wrote that religion and science are the two most powerful forces in history, and in their struggle to come to terms with each other rests the future of the human community. *Zygon* has always aimed to go beyond "dialogue," and to translate the yoking of science and religion into policies and practices that contribute to human welfare and that of the planet. This aim continues today, intensified by the growth of science and the widening interest in the field of religion-and-science.

Yoking has never come easily. It went against the stream in the journal's beginning years, and it goes against the stream today. *Zygon's* founders spoke of "the widening chasm in twentieth century culture between values and knowledge, or good and truth, or religion and science, that is disruptive, if not lethal for human destiny." If there is any doubt that the chasm between religion and science can be raw and hostile, we have only to look at two sectors of our culture that are mirror images of each another. The one includes large numbers of the intelligentsia who have simply lost confidence that religion, intellectually in its theology and philosophy or practically in its worship and ethical behavior, can take the measure of the sciences and speak significantly to a scientifically informed world. This group sincerely believes that religion is at best an anachronism and at worst a danger to society. In another sector of culture many religious conservatives, including fundamentalists of all sorts, think that the intellectuals who have given up on religion are the enemy. They represent an "atheistic," "materialistic," and "reductionist" scientific ideology against which religion must be defended.

Although most public discussion of religion and science begins here, on the tense frontier between these two groups, and their attacks and counterattacks on each other get most of the media attention, there is a consensus among historians that over the millennia the boundaries between religion and science have never been impenetrable. Science and religion have made a reciprocal impact on each other. These historians

consider talk about "warfare" uninformed and unuseful. Nevertheless, as hostilities have raged, stoked equally by the scientifically informed intellectual despisers of religion and the fundamentalist defenders, alternative religious responses have been emerging. It is important to recognize that these responses are genuinely religious in character. Two such responses deserve mention.



Zygon Journal Staff (L-R, around the table): Juanita Raman (copy editor), David Glover (editorial assistant), Philip Hefner (editor-in-chief), Debra Van Der Molen (assistant editor), Barbara Burswold (proofreader), Dorothy Anderson (copy editor), Barbara Anderson (copy editor). Photo courtesy of Peggy Blomenberg (executive editor).

Within certain segments of the various traditional religious communities, both theology and forms of worship have undergone significant transformations in response to scientific knowledge. Extraordinary developments of religious philosophy in the last two hundred years are, unfortunately,

scarcely recognized outside the peer group of academically trained theologians. Resources are now available to interpret traditional beliefs constructively in the light of contemporary scientific knowledge. Worship forms are also in a state of reform, exemplified in the comprehensive revision of the United Church of Christ hymnal and the Lutheran handbook for interpreting Sunday Bible readings in the light of scientific perspectives. For many years, the Roman Catholic Conference of Bishops has carried on dialogue with prominent scientists; most Protestant churches incorporate the dialogue into their national programming, and they coordinate their efforts in the Ecumenical Roundtable for Religion, Science, and Technology.

A second alternative response, often identified as "religious naturalism," is composed of a cross-section of people, many of whom are scientists, who are fashioning a religious worldview that is consistent with their personal outlook and/or free of those encumbrances of traditional religion that they consider conceptually anachronistic and morally dangerous. Religious naturalism is a variety of naturalism which involves a set of beliefs and attitudes that there are religious aspects of this world which can be appreciated within a naturalistic framework.



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We see a double contradiction in our current situation: our culture is deeply divided by the warfare between despisers of religion and fundamentalists, but over against the warfare we find serious and diligent people who consider the idea of warfare itself to be unuseful and uninformed, based on too superficial an understanding of both religion and science. From this double contradiction at the heart of our culture we conclude that, even though it wears a new face and is more complex, the challenge of our situation today is fundamentally the same that the founders of *Zygon* discerned in the mid-twentieth century. *Zygon* stands with those who attempt the constructive yoking of religion and science. In numbers, these groups cannot measure up to either the hostile despisers among the intelligentsia or the fundamentalists among the religions, and they may never capture the headlines and the sound bites, but they encourage us to believe that a more wholesome future is possible.

We live on the exciting boundary between two views of life today: "the times are a'changing" and "the more things change, the more some things stay the same." There is truth in these two views, and there is tension between them. The truth is in the tension--and that is where *Zygon* is situated. ■

40 Years: A brief look back

by Debra Hostetler Van Der Molen

Many years ago, the sculptor Barry Woods Johnston created a large bronze entitled simply "Community." In this work, many human figures spiral upward with arms eagerly outstretched. The figures seem animated and guided by a shared, coordinated energy and, taken together, they define a shape.

The 40-year history of the *Zygon Journal of Religion and Science* has much in common with that sculpture. The founding editor of the journal, Ralph Wendell Burhoe, often spoke of "the Zygon-producing community" -- a group that includes authors, financial contributors, volunteers who evaluate manuscripts, and others who support this novel enterprise in a wide variety of ways. Over the past four decades, members of this community have included winners of both the Nobel Prize and the Templeton Prize for Progress in Religion, presidents of colleges and seminaries, working scientists, professors, lawyers, doctors, and members of a variety of other professions. The viewpoints of theologians, philosophers, agnostics, atheists, and believers from all the major world religions have all found a voice in the pages of the *Zygon Journal*.

The original energy and integrative vision that led to the establishment of the journal grew out of what a group of leaders, mostly scientists, of the American Academy of Arts and Sciences considered to be a cultural crisis following the Second World War. The vision statement that has guided the Journal for the past 40 years and is published in every issue can be traced back to Burhoe and his friends' concern for keeping "united what may often become disconnected: values with knowledge, goodness and truth, religion with science" for the good of societies and civilization as a

whole.

In the early 1960s, Burhoe resigned his executive position at the American Academy in order to accept an invitation from Malcolm Sutherland, president of Meadville/Lombard Theological School in Chicago, to help launch several innovative projects including a journal to foster a dialogue between religion and science. Such a proposal was novel to many established institutions and finding sufficient financial support was difficult in the early years. Meadville/Lombard Theological Seminary continued its financial support from 1966 through 1972, but thereafter was no longer able to raise sufficient funds to continue to pay editorial personnel and office expenses. The journal continued to be published with support from individuals in the *Zygon* community and groups such as the Institute for Religion in an Age of Science (IRAS), the Center for the Advanced Study in Religion and Science (CASIRAS), and the Lutheran School of Theology at Chicago, which offered office space.

In the late 1970s, Burhoe was ready to pass along the responsibility of editing the journal to someone else in the *Zygon* community. Three institutions submitted proposals for supporting the *Zygon Journal* during its next phase, and the Joint Publication Board accepted the offer from Rollins College in Winter Park, Florida. "It was obvious from the Rollins proposal that the Journal had the support of the President Thaddeus Seymour and other top administrators," remembers Karl Peters, who became *Zygon's* second editor, "and that support proved to be very valuable over the next decade."

Peters' organizational skills, along with support from Rollins, helped put the journal back on a regular publication schedule and make it financially solvent. "Everybody was pulling together and we were able to produce 8 issues between June 1980 and June 1981, including one double issue on genetic engineering that was guest edited by Bernie Davis," Peters remembers. Unfortunately, the extra production costs put the journal \$21,000 in debt to Rollins College. With the help of Rollins' provost Robert Marcus, Peters submitted a proposal for a challenge grant from the National Endowment for the Humanities. The grant helped establish the Patrons Program and raised a total of nearly \$100,000 by the end of 1982. For the past 23 years, donors have continued to provide essential financial support through the Patrons Program.

After 10 years as editor, Peters was hoping to devote more time to other projects and requested to be relieved of his editorial responsibilities. Beginning with the September 1989 issue, Philip Hefner, professor of systematic theology at the Lutheran School of Theology at Chicago, who had been a major contributor to various religion and science ventures, became Editor-in-Chief.

Peters became Editor for Development and continues to manage the Patrons Program.

Under Hefner's leadership, the editorial offices moved back to the Lutheran School of Theology at Chicago, the *Zygon* community continued to expand, and the journal continued to grow in size and international scope. Over the past 15 years, the size of each volume has doubled to 1,000 pages per year, and beginning in 2006, all 40 years of back issues will be available electronically through the journal's publishing agent, Blackwell Publishing, Inc. Last year, the journal was available on 1,178 sites worldwide and articles were downloaded more than 45,000 times. In addition, the journal will be inaugurating a website beginning January 1, 2006.

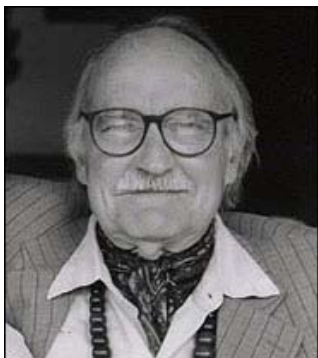
In spite of many changes over the past 40 years, Hefner sees a philosophical continuity between the early *Zygon Journal* community and those who support it in 2005. "Over the years, even though we've given voice to a range of viewpoints of philosophy, theology, and ethics, naturalist modes of thought have received distinctive attention. Naturalist thinking is rooted in an Anglo-American way of thinking--empiricism--and *Zygon* is one of very few journals that does this."

"We try to present a comprehensive picture of the unbelievably wide range of thinking--by both scientists and religious scholars--that seeks to relate religion and science. That's near the top of our agenda right now," Hefner concludes. ■

Note: A longer version of this article will be available at the new website, <zygonjournal.org>, beginning January 1, 2006.

In Remembrance: Langdon Gilkey, 1919-2004

by Philip Hefner



Langdon Gilkey, who died one year ago, was one of the most distinguished theologians of his generation. He served as Zygon Center Senior Fellow for Theology during the 1980s and 1990s and gave keynote addresses at several national symposia and conferences sponsored by the Center. A professor

of theology at the University of Chicago Divinity School for twenty-five years (1964-1989), Gilkey's thought covered a broad range of theological pursuits: traditional doctrinal interpretations (*Maker of Heaven and Earth: The Christian Doctrine of Creation in the Light of Modern Knowledge*, *Reaping the Whirlwind: A Christian Interpretation of History*), theology of culture (*Naming the Whirlwind*, *Society and the Sacred: Toward a Theology of Culture in Decline*), ecumenism (*Contemporary Explosion of Theology: Ecumenical Studies in Theology*, *Catholicism Confronts Modernity: A Protestant View*), and contemporary theology (*Gilkey on Tillich*, *On Niebuhr - A Theological Study*). Outside the theological world, he is best known for his gripping memoir of his years in a Japanese internment camp during World War II, *Shantung Compound* (1966).

For more than thirty years, Gilkey provided significant discussions of religion and science, beginning with his first major work, *Maker of Heaven and Earth*, in 1965, in which he related classical Christian doctrine to developments in scientific knowledge. Three of his works stand out:

(1) *Religion and the Scientific Future* (1970), whose subtitle carries its message: "Reflections on Myth, Science, and Theology." He argued that even though scientific thinking suggests that ancient myth is obsolete, modern myths have taken their place in the attempt to explain the cosmos and our place in it. Based on science and technology, the Myth of the New Man, who has taken charge of evolution and controls nature, became a dominant myth in the twentieth century. Gilkey urged that this myth be subjected to critical assessment.

(2) *Creationism on Trial: Evolution and God at Little Rock* (1985), is in fact a theological blow-by-blow account of the court case in Arkansas in 1981 that aimed at teaching creationism in the public schools. As he recounts his own views as an expert witness against the law, he provides, as one reviewer wrote, "a rare work

of scholarship from which you can learn and have a thoroughly good time while doing so." Still relevant in the light of the current Intelligent Design controversy, Gilkey masterfully lays out the reasons why creationism appeals to people and the ways in which it differs from traditional Christian teaching.

(3) *Nature, Reality, and the Sacred: The Nexus of Science and Religion* (1993) returns to some of Gilkey's earlier themes, particularly in his critique of scientific culture. Science impacts our lives not only as "scientific fact," but in mythic dress that makes claims for science and the scientific worldview that are as vulnerable to critique as outmoded theological worldviews. In this vein, he brings sophisticated philosophical analysis to the work of Richard Dawkins. The bulk of the book, however, is a substantial theological reflection on nature. Among his provocative proposals is the suggestion that the entire creation shares in the "image of God," thus countering the view that it applies only to humans.

Langdon Gilkey's contribution is immense. Anyone who is interested in religion and science and wants to dig deep will be enriched by his writings. The Zygon Center is privileged to hold his work and influence in its legacy. ■

Prominent Gilkey books:

Creationism on Trial: Evolution and God at Little Rock (1985)

Message and Existence: An Introduction to Christian Theology (1979)

Reaping the Whirlwind: A Christian Interpretation of History (1976)

Naming the Whirlwind: The Renewal of God-Language (1969)

Shantung Compound: The Story of Men and Women Under Pressure (1968)

Hyde Park Religion & Science Society Report

The Hyde Park Religion and Science Society kicked off the 2004-05 academic year with a reception at the Lutheran School of Theology at Chicago (LSTC). The reception not only welcomed the inauguration of the society but also recognized Philip Hefner as the first senior fellow of the Zygon Center for Religion and Science (ZCRS) and John Albright as LSTC visiting professor of religion and science. The reception helped enhance the presence of the group on the campus of LSTC.

Membership is open to all graduate students in the Chicago neighborhood of Hyde Park who have an interest in science-and-religion. The group currently consists of MA, MDiv, and PhD students from LSTC and the University of Chicago. Members meet twice per month. The program includes open discussion, book reviewing, and guest lectures.

Membership holds some benefits including free subscriptions to *Zygon: Journal of Religion and Science* and *Theology and Science*. Society members are also eligible to apply for travel scholarships to attend conferences regarding religion and science. A few members attended the AAAS conference

in Boston at MIT, "Our Brains and Us: Neuroethics, Responsibility, and the Self" (see Rebecca Proefrock's article on page 21). Other members attended the Science and Religion Conference at Goshen College in Indiana.

Throughout the 2004-2005 academic year, the Society sponsored a number of public lectures at LSTC. In November 2004, the society invited Canadian artist, Stephanie Rayner to present a lecture on "The Eden Contract: Religion, Science, and Art". The Society also welcomed Ronald Numbers, professor of history of medicine from the University of Wisconsin-Madison ("Ideas of Nature: A Historical Perspective") and neuro-scientist, Jerre Levy from the University of Chicago

("Ideas of Nature: The Brain and Self").

Future plans for the society include efforts to deepen its connections with the University of Chicago and other area schools as well as sponsoring a conference in the spring of 2006.

The Hyde Park Religion and Science Society is funded by a three-year grant from the Metanexus Local Society Initiative and LSTC. It is now in its second year. ■



Future conferences sponsored by the Zygon Center and the Hyde Park Religion and Science Society

April 2006:
2nd Annual HIV/AIDS Workshop for Medical and Religious Professionals

Fall 2006:
Religion and Science Conference
Details forthcoming



Antje Jackelén and Tim Maness. Tim graduated from LSTC in May 2005. He was the first student to graduate from LSTC with an MA in religion and science.

Disciplines Represented in the Society:

Engineering
Chemistry
Music
English Education
Psychology

Center News

Thomas Gilbert spoke at the Lutheran Center at the ELCA Headquarters on June 7. He presented "The Epic of Creation: An Exploratory Journey." Some of the topics he addressed were: What is the Epic of Creation and why is it important? How did it evolve to its present form? What does it mean? The Epic of Creation is a lecture series created by Dr. Gilbert and it runs annually in the fall at LSTC. The current schedule can be found on page 21.

Together with The ELCA Alliance for Faith, Science, and Technology ZCRS hosted the Sunday Scientist Symposium in Los Alamos, New Mexico. The theme for this year's symposium was "Knowing you're right and admitting you're wrong in religion and science." It was held on September 30 - October 2. Featured speakers included Gayle Woloschak, Ted Peters, and Per Anderson.

Antje Jackelén was a keynote speaker at the conference "Einstein, God and Time" at the Clarendon Laboratory, Department of Physics at the University of Oxford, UK. The title of her lecture was "A Relativistic Eschatology?"

Rev. Dr. Malcolm Sutherland 1917-2003

Malcolm Sutherland, member of the Center for Advanced Study in Religion and Science (CASIRAS) passed away in 2003. Sutherland founded CASIRAS with Ralph W. Burhoe (1911-1997) in 1964. Sutherland was president and dean of the faculty at Meadville Lombard Theological School from 1960-1975. From 1975-1994 he was the minister at the First Congregational Unitarian Church of Harvard. He retired in 1994.

Antje Jackelén participated in the second workshop of the interdisciplinary research project "New Visions of Nature, Science, and Religion" at the University of California Santa Barbara.

ZCRS, CTNS, and IRAS hosted their annual Science and Religion Hospitality Event at the meeting of the American Academy of Religion (AAR) held in Philadelphia November 19-22, 2005.

Antje Jackelén delivered the Kathleen and John E. Bricker Annual Memorial Lecture at Tulane University, New Orleans, LA on the topic "Challenges of Science and Religion in the New Millennium."

Gayle Woloschak presented a paper at the Orthodox Theological Society of America meeting in June 2005 held at St. Vladimir's Orthodox Seminary in Crestwood, New York. Dr. Woloschak spoke on "The Church in Dialogue: Science and Religion." The meeting highlighted several areas of on-going dialogue for the Orthodox Church.

Carol Albright attended the AAAS conference "Our Brains and Us: Neuroethics, Responsibility, and the Self" at the Massachusetts Institute of Technology. Also in attendance were Rebecca Proefrock and Dana Hendershot, students at the Lutheran School of Theology at Chicago and Megan Doherty, student at the University of Chicago (all sponsored by the Hyde Park Religion and Science Society). You may find Proefrock's report to the conference on page 21.

The International Orthodox Christian Charities (IOCC) has received a \$6 million grant from USAID to educate the people of Ethiopia about HIV/AIDS and to enhance on-going counseling facilities. Gayle Woloschak, as a member of the Board of Directors of the IOCC, is working on a collaborative effort to bring healthcare professionals into the project to help evaluate the efforts and provide assistance to the team in Ethiopia.

John Albright attended the meeting of the Ecumenical Roundtable in Sante Fe, New Mexico. This group coordinates science and religion activities among several Protestant denominations on a national level.

The Advanced Seminar for Religion and Science met for 15 sessions from January to May 2005. The theme was "Ideas of Nature." Speakers included Ronald Numbers (history of medicine, University of Wisconsin, Madison), Donald York (astrophysics, University of Chicago), John Albright (physics, ZCRS/LSTC), Gayle Woloschak (molecular biology, Northwestern University), Jerre Levy (cognitive sciences, University of Chicago), Robert Glassman (psychology, Lake Forest College), William Irons (anthropology, Northwestern University), Paul O'Hara (mathematics, Northern Illinois University), William Burger (curator emeritus, botany department, Field Museum), Paul Heltne (primatology, Center for Humans and Nature), Syafa'atun Almirzanah (theology, LSTC/CTS), Rabbi Byron Sherwin (Sperius Institute of Jewish Studies, Chicago), Anna Case-Winters (theology, McCormick Theological Seminary), Barbara Rossing (New Testament, LSTC), Mladen Turk (theology, LSTC/Elmhurst College), Philip Hefner (theology, LSTC/ZCRS), and Antje Jackelén (theology, LSTC/ZCRS).

Roger Willer, PhD candidate at the University of Chicago, taught the course "Genetics, Faith, and Ministry" during the 2005 Summer Session.

Antje Jackelén lectured on "Cognitive Sciences Considered – or: What about Life beyond the Evolution-Creationism/ Intelligent Design debate?" at the Second Santa Fe Theologians Institute and the Ecumenical Roundtable for Faith, Science and Technology in Santa Fe, NM.

Antje Jackelén participated in the council meeting of the European Society for the Study of Science and Theology (ESSSAT) in Leiden, the Netherlands.

ZCRS administers the Science and Religion Emphasis Program of the Lutheran School of Theology at Chicago. Here are some highlights from that horizon:

Timothy Maness, MA was the first student to graduate from the LSTC Masters program with an emphasis in Religion and Science. Prior to his MA he earned an undergraduate degree in astrophysics from the University of Chicago. The title of his Master's thesis is "What the Law Requires – Review of Ideas of Physical Law in the 17th Century and Today."

Carmelo Santos-Rolón, PhD candidate in Theology/ Religion and Science successfully completed his doctoral Field Examinations. In his dissertation he will examine relationships between the cognitive sciences of religion and pneumatology (teachings about the Holy Spirit).

This fall, three new students were accepted into the ThM/ PhD program in Theology/Religion and Science. They are Elonda Clay, Nicole Farrar, and Jennifer Baldwin Sisson.

NEW BOOK

"Time and Eternity: The Question of Time in Church, Science, and Theology," by Antje Jackelén is now available in English translation from the original German. It is published in the United States by the Templeton Foundation Press, (ISBN: 1-932031-89-8, \$29.95.).

In *Time and Eternity*, Jackelén draws on science, religion, and philosophy to formulate new ways of understanding and talking about time and eternity. Her study analyzes the texts of church hymns in English, Swedish and German, examining what they have to say about eternity, the future, the relationship between God and time, and the relationship of human beings to time. She considers time in biblical and theological thought and analyzes scientific theories of time, including Newtonian, relativistic, quantum, and chaos theories.

Jackelén's study culminates by proposing a formulation of a "theology of time" – a theological-mathematical model incorporating rational thinking oriented toward the future, the doctrine of the trinity, and the notion of eschatology.

"Antje Jackelén serves up an amazing array of riches," said Philip Hefner, editor of *Zygon: Journal of Religion and Science*. "Her work is simply awesome. It will certainly prove influential for years to come."

The book is available over the internet or through the LSTC Book Center by calling 1-800-635-1116 ext.753 or emailing Cathleen Kelly at ckelly@lstc.edu

Other publications in religion and science associated by ZCRS

Carol Albright:

"Neurology" in *Science, Religion, and Society: An Encyclopedia of History, Culture, and Controversy*. Edited by Arri Eisen and Gary L. Laderman. Armonk, NY: M.E. Sharpe 2005 (in press)

"Spiritual Growth, Cognition, and Complexity: Faith as a Dynamic Process" in *Spiritual Transformation and Healing*. Edited by Joan Koss-Chioino and Philip Hefner. Rowman and Littlefield Altamira Press, 2005 (in press)

Antje Jackelén:

"The Power of Genes and Molecules: On the Relevance of Science for the Liturgical Language of the Church." In: *The Gift of Grace: The Future of Lutheran Theology*. Ed. Niels Henrik Gregersen, Bo Holm, Ted Peters and Peter Widman. Minneapolis: Fortress Press. 2005. 344-357.

"Divine Action." Covalence. <http://www.elca.org/faihandscience/> August 2005.

"Religion und Naturwissenschaft: Modelle der Interdisziplinarität." In: *Religion und Theologie im öffentlichen Diskurs. Hermeneutische und ethische Perspektiven*. Ed. Gotlind Ulshöfer. Arnoldshainer Texte Vol. 132. Frankfurt am Main: Haag + Herchen Verlag. 2005. 115-143.

"Theology and Natural Science." *Christianity: The Complete Guide*. Ed. John Bowden. London: Continuum. 2005.

"Veda a náboženství z evropské a globální perspektivy." In: Frantisek Mikes (ed.). 2004. *Veda a Náboženství 2000: Od konfliktu k dialogu*. Olomouc, Czech Republic: Univerzita

The Advanced Seminar in Religion and Science

"How do religion, science, and society need each other?"

ZCRS Course Spring 2006

Monday Evenings, 7:00 - 10:00 pm
January-May 2006

The seminar will explore whether or not religion, science and society need each other and in what ways. How do religion and science relate to "the real world"?

In 1927 Reinhold Niebuhr asked "Does Civilization Need Religion?" Eight decades of developments in science, technology, society and religion later, the question has not lost its urgency. Does society need religion? If yes, what kind of religion does it need?

The seminar will approach the theme from four directions:

- Does religion need science?
- Does science need religion?
- Does society need science?
- Does society need religion?

Scholars from the fields of science, ethics, philosophy, sociology and theology will discuss the implications of various answers to these questions. We expect the seminar to increase the understanding of the nature of religion, especially in respect to its role in morality and ethics and its role in society. This in turn presupposes insights into the nature of science and the relationship between science, technology and society.

The seminar is designed as a research seminar for faculty and students. It will include guest lectures as well as presentations and responses by seminar participants.

The seminar is open to students in all degree programs. The requirements will be adjusted upwards for the most advanced students.

The seminar is free and open to the public as well. Please contact ZCRS prior to attending, 773-256-0670 or zcrs@lstc.edu.

Students interested in taking the course for credit, should consult with instructors prior to registration: Prof. Jackelén 773-256-0775 or Prof. Hefner 773-643-6031

Recommended reading for preparation:

Fortieth Anniversary Symposium: Science, Religion, and Secularity in a Technological Society. 2005. *Zygon: Journal of Religion and Science* 40 (1-4).

Reinhold Niebuhr. 1927. Does Civilization Need Religion? A study in the social resources and limitations of religion in modern life. New York: The Macmillan Co. (parts)

Other literature TBA.

Other Information:

Please visit www.zygoncenter.org in January for a complete schedule of speakers.

Brief history of the Advanced Seminar

The Advanced Seminar was created in 1965 by Ralph W. Burhoe, director of the Center for Advanced Study in Religion and Science (CASIRAS) at Meadville/Lombard Theological School in Chicago. In 1988, the Zygon Center (then the Chicago Center for Religion and Science) was founded and the Advanced Seminar became one of its teaching programs, along with the Epic of Creation. Both are held at the Lutheran School of Theology at Chicago. The seminar has explored many topics over the years, including issues dealing with cognitive sciences, human sciences, and physics. The topic for 2005 was "Ideas of Nature." More information about the Advanced Seminar can be found at www.zygoncenter.org.

The Epic of Creation

Scientific, Biblical, and Theological Perspectives on Our Origins

**ZCRS Course
Fall 2005**

**Monday Evenings, 7:00-10:00 pm
September 12 - December 5**

I. THE SCIENTIFIC STORY OF CREATION

- September 12** (7:00 PM) The Universe in the Context of Physics—Details to Follow [Donald York, astrophysics, UC]
September 12 (8:30 PM) The Origin of Life [Tanja Paunesku, radiology, NU]
September 19 (7:00 PM) The Ongoing Creation of Stars, Planets, and Possibly, Life [Grace Wolf-Chase, astrophysics, Adler/UC]
September 19 (8:30 PM) The Origin of It All [Edward Kolb, cosmology, UC]
September 26 (7:00 PM) Molecular Evolution [Gayle Woloschak, molecular biology, NU/ZCRS]
September 26 (8:30 PM) From Miocene Apes to Modern Humans, Part 1: Human Emergence [Fred Smith, anthropology, LUC]
October 3 (7:00 PM) Brain Evolution [Philip Ulinski, neurobiology, UC]
October 3 (8:30 PM) Biological Evolution from the Cambrian Explosion to the Appearance of Higher Primates [James Hopson, biology, UC (emeritus)]
Saturday Oct. 8 (9 AM—noon) Epic Workshop for registered students
October 10 (7:00 PM) Precursors of Human Behavior and Culture as Revealed by Studies of Primates [Paul Heltne, primatology, CAS]
October 10 (8:30 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

- October 17** (7:00 PM) The Ancient Near-Eastern Context for Hebrew Ideas of Creation [Bernard Batto, religion, DU]
October 17 (8:30 PM) Old Testament Views of the World's Beginnings [Theodore Hiebert, Old Testament, MTS]
October 24 (7:00 PM) Creation and Wisdom (Proverbs and Psalms) [Esther Menn, Old Testament, LSTC]
October 24 (8:30 PM) New Testament Views of Creation [Robert Brawley, New Testament, MTS]
October 31 (7:00 PM) The Greco-Roman Context for New Testament Ideas of Cosmogony and Cosmography [Edgar Krentz, New Testament, LSTC (emeritus)]
October 31 (8:30 PM) The New Testament on Creation [Edgar Krentz]

III. THEOLOGICAL REFLECTIONS

- November 7** (7:00 PM) Reconstructing a Christian Theology of Nature: Prerequisites and False Starts [Anna Case-Winters, theology, MTS]
November 7 (8:30 PM) Christ and the Cosmos [Zachary Hayes O.F.M., theology, CTU]
November 14 (7:00 PM) Creation and Salvation [Karl Peters, religion and philosophy, RC (emeritus)/ZCRS]
November 14 (8:30 PM) Social Dimension of the Epic [Richard Busse, theology, ZCRS]
November 21 (7:00 PM) "Thanksgiving Recess"—no lectures
November 28 (7:00 PM) Creation Theology and Science [Antje Jackelén, theology, ZCRS/LSTC]
November 28 (8:30 PM) The Epic of Creation and Interfaith Dialogue: James Moore, theology, VU/ZCRS]
Saturday Dec. 3 (9 AM—noon) Epic Workshop for registered students

IV. EPILOGUE

- December 5** (7:00 PM) The Epic of Creation—What Does It Mean? [Philip Hefner, theology, ZCRS/LSTC (emeritus)]
December 5 (8:30 PM) Panel Discussion

Institutional affiliations are: Adler Planetarium, Chicago Academy of Science, Catholic Theological Union, DePauw University, Lutheran School of Theology at Chicago, Loyola University of Chicago, McCormick Theological Seminary, Northwestern University, Rollins College, University of Chicago, Valparaiso University, Zygon Center for Religion and Science.

Book Reviews

Book reviews are a new component to "News and Views." We are pleased to print reviews written by two PhD students from the Lutheran School of Theology. They are also members of the Hyde Park Religion and Science Society.

Golems Among Us: How a Jewish Legend Can Help Us Navigate the Biotech Century

by Byron L. Sherwin
(Chicago: Ivan R. Dee 2004)

Reviewer: Rebecca Proefrock

In *Golems Among Us: How a Jewish Legend Can Help Us Navigate the Biotech Century*, Byron L. Sherwin, Distinguished Service Professor of Jewish Philosophy, Mysticism and Religion at the Spertus Institute of Jewish Studies in Chicago, suggests that the "golem legend deals with enduring universal problems: the mystery of life, the nature of creativity, the appropriate uses of human power and creativity, the promise and the dangers of human tinkering with nature." (25)

To that end, Sherwin recounts the story of the golem of Prague's Rabbi Judah Loew in a narrative style which successfully draws the reader into the book while explaining a notion of creation and anthropology unfamiliar to some. God created Adam as a golem. With the infusion of a soul, Adam (and thus, all humans) became human and partook of the divine image -- where divine image is "interpreted by the Talmudic rabbis to mean that the human being can share in the divine creative power to create life, including human life, and even new life-forms." (11) Humans are not only allowed to create, they are expected to partner with God to create! Needless to say, this approach eliminates the "playing God" issue while investing creativity with divine dignity.

Although in modern Hebrew, golem means "cocoon," in rabbinic Hebrew, it equates to "incompleteness," often an "embryo." Indeed, Sherwin indicates that according to the Talmud, "human parents create a child as a golem -- an embryo -- while God supplies the key element that makes the child a human being -- the human soul." (9) From here, it is relatively easy to follow Sherwin's argument for allowing such activities as stem cell research, cloning, etc. We humans are doing what is natural for us -- creating -- making the distinction between "artificial" and "natural" a false one: if humans create it, it is natural. Therefore, the *how* of the creating is irrelevant, but the *why* isn't. Intent is the thing! Just as Rabbis Hanina and Oshaya created a golem calf in order to have something to eat, genetically modified foods should not be dismissed so easily if they provide

additional food for hungry people.

Tempering this creativity is wisdom, and this is the key component to Sherwin's argument. With the Rabbi Loew story as a guide, Sherwin lifts up three motifs which he believes are most helpful in applying wisdom to the biotech discussions: the golem is created to serve a particular, practical purpose; it is considered potentially dangerous; and it can harm his/her creator. Therefore, "wisdom is knowing what to do with what we know and with what we can do. Wisdom is also knowing when, whether and why to do what we can do." (206) Where wisdom is to be found and with whom remains a bit unclear; however, it is not where corporate greed or those with a "technocratic mentality" exist.

Despite a novel and potentially useful premise, Sherwin dampens his argument by presenting the golem initially as a neutral (and *natural*) concept, then reverting to the more common, current understanding of monster-gone-amok (and *artificial*) in the chapters regarding technology and corporations. The sharply-drawn dichotomy between natural/human and artificial/machine/golem in these chapters begs for a discussion of the reality of human synthesis with machines -- something conspicuously absent.

Also, including strategies for engaging people from differing faith traditions in what can appear to be an anthropocentric, functional approach to life, would have been helpful. Embryos as golems -- "potentially a human being...[but not] enjoy[ing] the legal or moral status of a person" (115) is difficult for some to take. Therefore, more information concerning Jewish traditions of compassion toward non-humans (such as animals -- like golems -- without souls) would have been appreciated.

Although much of the material has been included in some of Sherwin's other writings¹, *Golems Among Us* is certainly a conversation-starter especially for those who do not usually find themselves in the Jewish ethics section of the bookstore. ■

(Footnotes)

¹ See in particular, "The Golem, Zevi Ashkenazi, and Reproductive Biotechnology," *Judaism* 44(Summer 1995):314-322, as well as his *Jewish Ethics for the Twenty-First Century: Living in the Image of God* (Syracuse: Syracuse Univ. Press, 2000).

*Science and the Trinity: The Christian Encounter
with Reality*

By John Polkinghorne

(New Haven, CT: Yale University Press, 2004)

Reviewer: George Tsakiridis

In *Science and the Trinity*, John Polkinghorne brings the reader into dialogue with traditional theological topics, relating them to science. Perhaps Polkinghorne sees much of the current dialogue pertaining as much to a Deistic god as one of Theistic origin (p.4). With this said, his basic presentation entails a view of science and theology as “developmental.” He defines this as “...the interaction between science and theology as a continuously unfolding exploration rather than a process of radical change” (p.26). This developmental position is explored throughout the book, recurring in his discussion on Scripture, and filters the whole of his thought. Chapter one presents four categories for how various scholars dialogue in science and theology. The categories he uses are: “Deistic” (p.11), “Theistic” (p.15), “Revisionary” (p.20), and his own view, “Developmental” (p.26). For each category he relates the thought to a specific thinker by referencing four scientists: Paul Davies, Ian Barbour, Arthur Peacocke, and himself, respectively. He specifically considers scientists important because he believes science/theology consideration should be content based, and thus those with a science background inherently have an advantage (p.32-33).

From this foundation he moves into a discussion of Scripture, once again using a developmental framework in order to interpret it properly (p.49). He gives a number of biblical examples while presenting a context for the use of the Bible in science and theology dialogue.

It is in chapters three and four that Polkinghorne moves into a more Trinitarian discussion, presenting a theology of nature in chapter three and “theological thickness” in chapter four. This fourth chapter is where traditional theological topics such as the Trinity, incarnation, and immanence/transcendence of God are brought into further discussion, leading to a study of the Eucharist.

In the fifth and sixth chapters, Polkinghorne discusses the Eucharist and eschatology. Polkinghorne gives a view of the Eucharist which is communal and less restrictive. He uses this to move into eschatology, where science and theology are more integrated than in the previous chapter. Polkinghorne presents four major topics that address issues of creation and humanity

ultimately arguing for a very hopeful end that sees creation as saved from decay (p.146) and humanity as having a destiny beyond death (p.149).

The book ends with a “defence of particularity” (p.170), where the author sees importance in the particular humanity that now exists, leaving the future of the human species to speculation (p.178). This is important in the context of a book on the Trinity as it addresses questions about the incarnation and the specificity involved with it (p.171).

Polkinghorne raises many relevant topics to both Christian theology and the broader science and theology dialogue. However, he raises these issues without going into further depth. Crucial issues surrounding the importance of the Trinity, the incarnation, and the nature of God are presented in various contexts, providing a good starting point for further study. At times the relevance of science is difficult to see, especially with regard to the Eucharist, but the foundations are in place to allow for further discussion. His developmental view of science and theology is open enough to bring Christians from different backgrounds together, yet the focus on traditional theological categories gives a starting point that many will be comfortable with. The text raises the salient points that surround God’s relation to creation and revelation through both nature and Scripture/ Tradition. The book is fairly accessible, and can be read by most anyone with an interest in science and theology and who has some knowledge of theology. Polkinghorne has put the Trinity at the forefront of the dialogue, a place it properly occupies when one studies the interaction of Christian theology and science. ■

Conference Report

"Our Brains and Us: Neuroethics, Responsibility and the Self" Conference
MIT, Boston, Massachusetts
April 2005

by **Rebecca Proefrock**

For three days in mid April, the MIT campus hosted "Our Brains and Us: Neuroethics, Responsibility and the Self," conference for scientists, theologians, philosophers, and ethicists to discuss the impact of neuroscience upon ethics. The American Association for the Advancement of Science (AAAS), the Brain & Cognitive Sciences division and the Technology & Culture Forum of MIT, and the Boston Theological Institute sponsored the conference. It was attended by approximately 150 people who sat through an almost overwhelming schedule of 43 speakers! Topics ranged from defining neuroethics (What is it in relationship to bioethics, medical ethics?) to anthropology (Is there a difference between mind, brain, self, person -- and if so, what is it?) to free will (Has neuroscience "proven" determinism?).

The first day of the conference attempted to describe the parameters of the topic: What are neuroethics? What is the self? What role can and should religion play in the discussion? Since MIT, along with the World Council of Churches, hosted a similar conference in 1979 ("Faith, Science, and the Future"), the evening session tried to bring the dialogue up to date by addressing some of the same questions covered in the previous conference, emphasizing the potential disparity of access to neuroscience interventions between the "haves" and "have nots" within countries not to mention between countries and continents.

Day Two brought legal ramifications, culpability, and responsibility into the dialogue. Are the data from brain scans enough to eliminate the concept of free will in favor of determinism? Some speakers said yes, while most said no with answers hinging on the speaker's understanding of the presence and power of complexity both internal and external to the brain.

The role of neuroscience interventions as either therapy or enhancement was the focus of the third day of the conference as well as several of the lunchtime break-out groups. No consensus appeared except for a generalized distaste (if not outright shock) when it comes to using neuroscience for marketing and advertising purposes.

Much time was spent on definitions, and it became clear that more interdisciplinary work needs

to be done in order to solidify the key concepts and, thus, build a working vocabulary accessible and understandable to both the scientific and non-scientific communities. Although debating about causality and the definition and uniqueness of humans may be old hat to theologians and philosophers, it was discovered that it can be a new discussion to some within the scientific community, and a call was given to close the educational gap -- both from scientific and philosophical standpoints.

Overall, the conference felt like a brainstorming session. Talks were limited to 15 minutes, often frustrating the presenters (and note-takers!) who inevitably had much more information to share than time permitted. It was a challenge remembering who said what due to the vast number of speakers on the agenda. However, the presenters' panel discussions which followed each session were quite helpful both in terms of summing up the session and posing new directions for future study. ■

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