



News & Views

Newsletter of the Zygon Center for Religion and Science

Fall 2006
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Workshop

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Emergence: A Better Vision of Nature, Science, & Religion?

A Research Conference organized by ZCRS in collaboration with the
University of California, Santa Barbara

September 28-30, 2006

**Lutheran School of Theology
1100 East 55th Street, Chicago
Web: www.zygoncenter.org**

Scientists discuss it, philosophers define and evaluate it, and theologians get excited about it. The term emergence keeps popping up almost everywhere.

For some, it seems to be the magic wand that explains (almost) everything. Others understand emergence to furnish the ultimate justification of ontological naturalism, thus leading to a non-theistic or anti-theistic worldview. Others again invoke emergence as a rational way of bringing immanence and transcendence together, thus arguing for the plausibility of theistic worldviews.

For some, emergence is all about hierarchies and levels of order. Their guiding metaphor is the ladder. Others view emergence as a feast of interconnectedness in and between systems of systems. Their guiding metaphor is dance. Is one view more right than another? Are we asking the right questions about emergence? What answers are available? What questions should be asked in further research?

These are some of the questions that will be explored at this research conference organized by the Zygon Center for Religion and Science in Chicago. The conference is being held in collaboration with the University of California Santa Barbara, where a major research project entitled 'New Visions of Nature, Science, and Religion' is moving towards completion.

Conference Program

Thursday, September 28, 2006

6:00 **Registration**

7:00 Opening Lecture: **"Beyond Genes and Memes: Evolutionary Science and the Origins of Religion"** *Barbara King*, Professor of Anthropology, The College of William and Mary

8:30 **Reception**

Friday, September 29, 2006

8:00 **Breakfast**

9:00-10:30 **Session 1**

- **Welcome** by *Antje Jackelén*, Director of the Zygon Center for Religion and Science
- **Opening Statement** by *Jim Proctor*, Professor of Environmental Studies, Lewis and Clark College
- **"Species of Emergence"** *Greg Peterson*, Associate Professor of Philosophy and Religion, South Dakota State University

10:45-12:15 **Session 2**

- **"Breaking a Neck, Making a Splash, the Development of Complexity in Physical Systems"** *Leo Kadanoff*, Professor of Physics and Mathematics, University of Chicago
 - RESPONSE: *John Albright*, Visiting Professor of Religion and Science, Lutheran School of Theology at Chicago; Professor Emeritus of Physics, Purdue University Calumet

12:30-1:30 **Lunch**

2:00-3:30 **Session 3**

- **"Emergence, Naturally!"** *Robert Ulanowicz*, Professor of Theoretical Ecology, University of Maryland, Chesapeake Biological Laboratory
 - RESPONSE: *Brooke Parry Hecht*, Research Associate, Center for Humans and Nature, Chicago

4:00-5:30 **Session 4**

- **"Emergence in Artificial Intelligence"** *Anne Foerst*, Assistant Professor of Computer Science, St. Bonaventure University
 - RESPONSE: *Stacey Ake*, Assistant Professor of Philosophy, Drexel University

6:00-7:00 **Dinner**

Saturday, September 30, 2006

8:00-9:00 **Breakfast**

9:00-10:30 **Session 5**

- **"Neuropsychology, Emergence, and Human Agency"** *Warren Brown*, Professor of Psychology at the Graduate School of Psychology, Fuller

Theological Seminary, Member UCLA Brain Research Institute

- RESPONSE: *Carl Gillett*, Associate Professor of Philosophy at Illinois Wesleyan University

10:45-12:15 **Session 6**

- **"Emergence—A Viable Vision for Theology?"** *Antje Jackelén*, Associate Professor of Systematic Theology/Religion and Science, Lutheran School of Theology at Chicago; Director of the Zygon Center for Religion and Science
- **"Emergence—Story, Hope, and Promise"** *Philip Hefner*, Professor Emeritus of Systematic Theology, Lutheran School of Theology at Chicago/Senior Fellow, Zygon Center for Religion and Science

12:15-1:30 **Lunch and Discussion**

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Building on the Pillars of Zygon: Teaching, Outreach, & Research

A note from the ZCRS director

As I review the annual report on the achievements of the Zygon Center for Religion and Science (ZCRS) that I delivered at the Board meeting of the Center for Advanced Study in Religion and Science (CASIRAS), I rejoice in the wide scope of projects and initiatives that the Center, its staff and its associates have been involved with during the 2005/06 academic year.

It has been a joy and a blessing to see students complete their emphasis programs in religion and science, to receive new students into the program, and to see them challenged and growing. They are giving papers and attending conferences, writing reviews and asking thought-provoking questions.

It is awesome to have so many people giving of their time and energy to support the Center. In addition to those who help us with monetary gifts, we have the benefit of advisors, hosts and speakers who offer their service for free. Without them, the Center would not be able to live up to its mission. The activities of the past year have been expressions of our commitment to the three planks of that mission: teaching, outreach, and research.

Our teaching program has been strengthened, especially through the existence of the Hyde Park Religion and Science Society, which has contributed significantly to the academic and social well-being of our students and to their achievements in their programs of study and beyond. On pages 8-9, we have collected some glimpses from the life of the society. The joy and enthusiasm is only dampened by the fact that we are already entering the third and last year of the grant from the Metanexus Institute and the Lutheran School of Theology at Chicago that has made the Hyde Park Society possible. We now face the need to raise at least \$5,000 annually in order to guarantee its survival. As always, we are grateful for donations and/or advice about grants that will help us secure and further develop this important part of our work.

Under the leadership of Professor Gayle Woloschak, we are just about to start the 18th year of our annual Epic of Creation course. The Epic continues to attract people from the Chicago area – the course is free and open to the public – as well as students from various schools who can take it for credit. The recent public interest in Intelligent Design and discussions related to it affirm the continued importance and topicality of the Epic of Creation.

In terms of outreach, our Second Annual HIV/AIDS Workshop for Medical and Religious Professionals (see p 4) was very successful. We intend to further develop this promising cooperation with our medical partners. It is a great way of showing how religion and science dialogue reaches into 'real-life' community issues. Religion-and-science is useful and relevant to the life of people far beyond the academic world. At least one ongoing AIDS ministry in Chicago has been founded as the direct result of our workshops. We are grateful for continued sponsorship from the City of Chicago for this initiative as well as support from a number of pharmaceutical companies.

A major project in the area of research is our upcoming conference "Emergence: A Better Vision of Nature, Science, and Religion?" that we are organizing in collaboration with the University of California, Santa Barbara. The conference will start with a public lecture by Barbara King. In six sessions, the concept of emergence will be explored and discussed from the perspective of philosophy, physics, ecology, computer science, neuroscience and theology. Please check our website www.zygoncenter.org for updates and further information.

Thank you for your continued interest in the important field of research, teaching and outreach that goes by the name religion-and-science. As always, we are interested in your feedback as well as your support.

Antje Jackelén

Second Annual HIV/AIDS Workshop for Medical & Religious Professionals

by Christina Heisser



*Panel Discussion (L-R):
Doris Green, Penny Willis,
Antje Jackelén, Ghulam
Haider Aasi, James Moore*

*Photo courtesy of Marcy
Gaston*

On April 29, 2006 the Zygon Center co-hosted the Second Annual HIV/AIDS Workshop for Medical and Religious Professionals at the Lutheran School of Theology at Chicago. The event was also co-hosted by the University of Illinois at Chicago College of Medicine, and the Midwest AIDS Training and Education Center. The conference once again brought together scholars, pastoral care workers, medical professionals, and persons living with AIDS to build community partnerships in the fight to prevent the spread of the virus and in the work to provide care and support for those living with the disease.

Recent press coverage of the HIV/AIDS virus has focused on the ravages the virus has inflicted abroad, from China to Russia to the entire African continent. But HIV/AIDS is a real problem in the United States as well. The AIDS Foundation of Chicago estimates that in the City of Chicago alone about 1,000 people are infected every year. Approximately 20,000 Chicagoans currently live with the disease. Participants in The HIV/AIDS Workshop for Medical and Religious Professionals shared insights across professional fields in an attempt to develop new ways to prevent further spread of the virus and to care more effectively for people living with HIV/AIDS. The first annual workshop strengthened community networks and led to the founding of at least one new AIDS ministry. This year, participants again gathered to learn about the newest scientific research about the virus and to develop strategies for practical solutions to AIDS-related problems in a series of lectures and smaller workshop settings.

Two speakers presented new information on the science of HIV/AIDS and clinical treatments of the disease. Dr. Arthur Moswin, Medical Director at the Chicago hospitals Michael Reese Hospital and Provident Hospital, provided a medical update on HIV/AIDS. He drew on his extensive clinical experience as well as scientific research to explain the evolution of the virus. HIV has changed rapidly. The evolution of the virus forces medical profes-

sionals to shift treatment strategies as the virus develops resistance to some drug treatments. Dr. Moswin reported on some of the new treatment techniques. He provided specific advice for prevention and treatment of the virus, going so far as to list "dos and don'ts" of drug treatment. The knowledge that Dr. Moswin shared better equipped health professionals to serve their patients, and it made religious professionals aware of the medical and drug-related issues facing persons living with HIV/AIDS. With the virus rapidly changing, the dissemination of new information about diagnosis and treatment is of vital importance in fighting this disease.

Dr. Cliff Smith, Assistant Professor in the Department of Psychology at Rush University Medical Center, also addressed medical issues related to HIV/AIDS. He spoke about the effects of HIV on the mind in a lecture on neurological assessment of cognitive dysfunction related to HIV. Dr. Smith's talk attracted medical professionals and pastoral care workers alike, and he used vivid examples of cognitive dysfunction to help an audience of non-specialists and laypeople understand neurological assessment. Using new scientific tools, such as brain scans, as well as clinical work, Smith explained the distinctive cognitive problems that may develop with HIV/AIDS. He showed that HIV/AIDS patients show some cognitive symptoms that are typical to the disease, using the example of cognitive dysfunction resulting from Alzheimer's as a point of contrast. One of the symptoms Alzheimer's patients exhibit is a lack of insight. Patients with HIV/AIDS do not experience that symptom. A patient with Alzheimer's disease may be unaware that he has been forgetful, but a person living with HIV will be aware of her forgetfulness, even if she does not understand that the forgetfulness is related to her disease. Dr. Smith's presentation gave valuable information to pastoral care workers and medical professionals alike. It helped to prepare pastoral care workers for possible situations and symptoms they might see when counseling people living with HIV/AIDS, and it

provided medical professionals well acquainted with the somatic symptoms of HIV with new science on cognitive symptoms related to the disease. Participants left the workshop with new knowledge about HIV-induced cognitive decline and about strategies to assess cognitive dysfunctions.

While lectures such as those offered by Drs. Moswin and Smith provided participants with new medical information about HIV/AIDS and medical responses to the disease, other sessions offered opportunities for conference participants to discuss pastoral responses to the problem of HIV/AIDS. Pastor Michael Sykes, Associate Pastor at Trinity United Church of Christ and Pastoral Care Coordinator at Michael Reese Hospital, led a panel discussion entitled, "Pastor to Pastor: Resolving dilemmas in talking about HIV/AIDS and caring for the affected." Rev. Sykes asked panelists to discuss how church leaders could participate in HIV/AIDS prevention efforts by raising awareness in their parishes. Some of the questions the panel addressed included: How do we approach a topic that is fraught with taboos? How do we talk about a disease that so often has been addressed with the categories of sin and punishment? How do we counteract the stigmatization of persons living with AIDS and those who live together with them? How can we be honest about care and prevention? How do we avoid hypocrisy in the



Dr. Arthur Moswin

*Photo courtesy of
Marcy Gaston*



*Breakout session led by Rev. Penny Willis. Photo courtesy
of Marcy Gaston*

name of religion? Panelists shared strategies they had developed for addressing these questions in their own parishes. They discussed the most advantageous forums for raising the HIV/AIDS issue in the parish, whether in the pulpit or in adult education courses, and proposed ideas for the content of HIV/AIDS discussions in the parish.

A panel discussion led by Reverend Penny Willis, Associate Pastor at Metropolitan Community Church and certified Sexual Health Educator, continued the work of Rev. Sykes' panel. This panel discussion took a closer look at ways to care for people living with HIV/AIDS through HIV/AIDS ministries. Rev. Willis presented information on

how to start an HIV/AIDS ministry, and a panel consisting of representatives from churches within the Chicagoland area and persons living with HIV shared advice from their experiences working in HIV/AIDS ministries. Pastors attending this year's HIV/AIDS workshop equipped themselves to discuss HIV/AIDS with the latest knowledge on the disease; this session provided them with strategies to apply that knowledge to their ministries in the religious communities they lead.

In her plenary lecture, Rev. Doris Green, Director of Community Affairs for the AIDS Foundation of Chicago, emphasized that support for people living with HIV/AIDS is a community issue that exists outside the hospital and transcends the bounds of particular religious congregations. Rev. Doris Green educated workshop participants about a particular group of people living with HIV/AIDS: prisoners and ex-convicts. Risk factors that include drug use and unprotected sex increase the likelihood that HIV/AIDS will spread within prison walls. As a result, Rev. Green argued, it is particularly important that communities provide support for people leaving the correctional system, who may have a disease they have not learned to manage outside of a prison setting. Community support requires commitment of resources to programs to aid people in transition. Community outreach is one part of this process, but aiding people in transition from the correctional system is also a policy issue.

Rev. Green discussed one policy issue at the community level, and Mark Robinson, a PhD student in the social sciences at the University of Chicago, brought a global perspective to bear on HIV/AIDS policy. While Rev. Green called the community of participants to direct action, Robinson's talk led to philosophical reflection. He led a session on the HIV/AIDS crisis in Uganda that provided a sobering case study of the way that religious belief could negatively affect entire societies. Robinson reported

on the disappearance of condoms in Uganda due to the beliefs of the Ugandan President and his wife, who are devout evangelical Christians. While Uganda's HIV/AIDS prevention program had been widely hailed as a success story five or six years ago, the influence of evangelicalism attached a strong stigma to condoms. The disappearance of condoms has reduced many of the benefits that Uganda's previous policy, which combined the encouragement of

abstinence among youth and sex education with condom use, had previously achieved. Religiously-inflected American policies also influence the struggle against HIV/AIDS abroad. For example, the US government only funds HIV/AIDS prevention initiatives that feature abstinence education. The information Robinson presented in this case study led participants to discuss whether churches can be part of the problem in responding to HIV/AIDS, and led to the question, "Can AIDS ever be considered the product of a 'religious violence?'" It was clear from the popularity of this session – toward the end there was standing room only – that this question concerned conference participants.



Breakout Session led by Mark Robinson. Photo courtesy of Marcy Gaston

Robinson's talk reminded conference participants that many times, dialogue between religious people and health and science professionals does not take place. In their breakout session, Dr. James Moore, professor of theology at Valparaiso University, and Dr. Melvin Gray, professor emeritus of psychiatry at Midwestern University, argued that conversations between the two groups of professionals can strengthen both medical and reli-

gious responses to HIV/AIDS. While Robinson's session provided a vivid example of the need for religious people to educate themselves about health issues, Drs. Moore and Gray emphasized the importance of mutuality in relationships between religious and medical professionals. Dr. Gray concurred with the conclusions of Robinson's lecture. He argued that knowledge of medicine would dispel the myth of stigma and punishment associated with HIV/AIDS, particularly in religious communities. Religious communities need to remember that HIV is a disease, not a curse, Dr. Gray said. But both professors maintained that the relationship between science and medicine is about more than science bringing religious

HIV WORKSHOP PLANNING GROUP

Support from Chicago-area institutions ensured that the Second Annual HIV/AIDS Workshop for Medical and Religious Professionals would be successful. They provided funding and support to make it possible for the workshop to host an entire community of religious and medical professionals. The University of Illinois supported medical professionals that attended by providing academic credit for the workshop. Religious professionals also received a continuing-education certificate, if

requested. The Lutheran School of Theology at Chicago made an in-kind contribution, and the City of Chicago and pharmaceutical companies also provided funding for the conference.

The planning team for this workshop consisted of Mel Gray (MD, Professor Emeritus of Psychiatry, Midwestern University), Antje Jackelén (Director of ZCRS, Associate Professor of Systematic Theology/Religion and Science, LSTC), James Moore (Professor of Theology, Valparaiso University), Michelle Agnoli (University of Illinois, Midwest AIDS Training and Education Center), Norma

Rolfson (AIDS care specialist at Michael Reese Hospital), Rev. Michael G. Sykes (Pastoral Care Coordinator at Michael Reese Hospital and Associate Pastor at Trinity United Church of Christ, Chicago), Rev. Penny Willis (Associate Pastor, Metropolitan Apostolic Community Church; certified Sexual Health Educator).

All members of the team volunteered great amounts of their time and energy to this project. ZCRS is indebted to them for their good work.



Rev. Michael Sykes during his breakout session. Photo courtesy of Marcy Gaston.

communities up to speed. Dr. Moore reminded the audience that medical professionals often forget that their patients are also people of faith. Faith is important to doctors and other medical professionals because it can affect the types of treatments patients will accept, but it also can be a resource for people living with illness. Up until now this relationship has been underutilized, argued Drs. Moore and Gray. Mutual learning between medical and religious professionals will benefit both groups and above all their patients.

The final panel of the workshop drew together spiritual leaders from various faiths and HIV care professionals to discuss the nature and benefits of the partnerships that Drs. Moore and Gray discussed in their session. Panel moderator Dr. Antje Jackelén asked panelists Dr. Ghulam-Haider Aasi, Professor of Islamic Studies, American Islamic College, Dr. James Moore, Rev. Doris Green, and Rev. Penny Willis to reflect on the advantages and risks of partnering medicine and spirituality. Panelists also discussed what they thought medical professionals and people of faith still needed to learn to be effective partners in care and prevention of HIV/AIDS. Rabbi Joseph Edelheit, Professor of Religion and Director of Jewish Studies at St. Cloud University and member of the President's Advisory Committee on HIV/AIDS under President Clinton, argued that, whatever the difficulties of building partnerships, forging community alliances is necessary to effectively combat the spread of the virus. Rabbi Edelheit sent comments to be read for him as part of the panel discussion, because he was unable to attend the workshop. He urged activists to continue fighting to call attention to the disease, writing, "In both prevention and care the community of partners cannot be defined only by those who are infected and affected... by those who fear infection and those who suffer. For us to truly make an impact on the devastation of this virus, we must be more aggressive about community building and partnerships which... are radically inclusive and in which we make HIV/AIDS a permanent systemic issue." The Second Annual HIV/AIDS Workshop for Medical and Religious Professionals was an important step in that aggressive community work. ■



Melvin Gray and James Moore talking to participants during their breakout session. Photo courtesy of Marcy Gaston.

HIV/AIDS Resources:

Please check in your local community for more resources.

American Foundation for AIDS Research
www.amfar.org

National Catholic AIDS Network
www.ncan.org

Lutheran AIDS Network
www.lutheranaids.net

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

Presbyterian AIDS Network
www.panonline.org

American Red Cross
www.redcross.org/services/hss/hivaids/

The Balm in Gilead
www.balmingilead.org

Black AIDS Institute
www.blackaids.org

Midwest AIDS Training and Educational Center
www.matec.info/

Jewish AIDS Network -- Chicago
www.shalom6000.com/janc.htm

AIDS Foundation of Chicago
www.aidschicago.org

The Hyde Park Religion and Science Society: Entering Year Three and Going Strong

by George Tsakiridis

Members of the Hyde Park Religion and Science Society (HPRSS) have been very productive in the past year. In addition to their regularly scheduled meetings to discuss religion-and-science among themselves and with prominent scholars in the field, they have racked up an impressive list of accomplishments. The society invites students from all Hyde Park theological schools and from all disciplines to participate. Its goal is to encourage and equip young scholars in the field of religion and science to make a future impact on academic teaching as well as education within religious communities. Meetings are held twice per month throughout the academic year.

In the 2005-06 academic year, the society's 17 members came from the University of Chicago and LSTC. They represented disciplinary backgrounds ranging from electrical engineering to music, and they have applied their differing interests and skills to a wide range of pursuits. Several members of the society have been selected to present their research at the American Association of Religion (AAR) meetings for this year. Others have had work accepted for publication. One student has used her interest in religion and science to develop a religion-and-science curriculum for youth. These students are well on their way toward making an impact on the field — and on their communities.

The Hyde Park Society supports society members in their work in religion-and-science by paying for subscriptions to leading journals in the field, inviting guest scholars to discuss with students, and offering grant money to attend or present at conferences. Funding from a three-year grant from the Metanexus Local Societies Initiative, with matching funds from the Lutheran School of Theology at Chicago, makes this financial support possible. HPRSS also supports student work through mentorship. Dr. Antje Jackelén, Associate Professor of Systematic Theology/Religion and Science at the Lutheran School of Theology at Chicago (LSTC) and Director of ZCRS, and Dr. John Albright, Visiting Professor of Religion and Science at

LSTC and Professor Emeritus of Physics, Purdue University Calumet, lead the society.

This past year, prominent scholars such as Christopher Southgate, Ronald Numbers, V.V. Raman, Carl Helrich, and Karl Peters visited with the members of HPRSS. Christopher Southgate, a trained chemist and religious studies scholar at the University of Exeter, UK, visited the society's



Christopher Southgate meeting with the Hyde Park Religion and Science Society. Photo courtesy of Jan Boden.



March 20, 2006 meeting to discuss his book *God, Humanity, and the Cosmos* as well as share some of his poetry from his recently published poetry books. Members were enthused to ask questions about *God, Humanity, and the Cosmos* because they had read and discussed it among themselves in earlier sessions that spring. Dr. Southgate's visit provoked students to engage his ideas in greater depth. His poetry also challenged them to reflect on the language of religion-and-science, moving beyond tradi-

tional academic discussions. You will be able to read one Hyde Park Society member's response to Dr. Southgate's poetic works in late October or early November in *Conversations in Religion and Theology*, where a research review of Southgate's *Easing the Gravity Field: Poems of Love and Science* (Nottingham: Shoestring, 2006) and *Beyond the Bitter Wind: Poems 1982-2000* (Nottingham: Shoestring, 2000) by society member John Nunes will be published.

Members of the Hyde Park Society learn from one another as well as from senior scholars in the field. They discuss ongoing research projects and use society meetings to prepare for presentations in national and regional conferences. LSTC MA student James Bartels presented on fieldwork experience in religion-and-science and on his MA thesis at the May 1 meeting of the society, for example. For the fieldwork portion of the science and religion emphasis of his master's degree, he taught an adult education class on stem cell research in Midland, MI. His presentation reminded students of the opportunities for outreach that their religion and science skills offer them, and it allowed Bartels to receive feedback on his work.

Society members have taken advantage of the opportunities offered them by the HPRSS to develop exciting research projects. This year, multiple students have been selected to present papers at regional and national meetings of the American Academy of Religion (AAR). Rebecca Proefrock presented at the AAR Upper Midwest Region meeting in St. Paul, MN on March 31-April 1, 2006. She presented a paper entitled "Conceptual Blending in American Civil Religion: a Study in Cognitive Science" to the Religion and Science session. Three other students from the society will be participating in the AAR National Conference in Washington, D.C. in November. George Tsakiridis will be presenting the paper "Evangelical Science: Examining the Scientific Beliefs of Evangelicals and Fundamentalists" to the Science, Technology, and Religion Group. Adam Shapiro will take part in a panel on "Keywords in American Religion: Secularism, Literalism, Mysticism, and Missions." Jennifer Baldwin will preside over a session entitled "Religion and Abuse: Proclamation, Disclosure, and 'Hearing to Speech.'" If you would like to attend any of these sessions, look for Adam's talk on Monday, November 20th at the 1 pm session. George will be presenting the same day at 1 pm, and Jennifer's session will take place on Sunday, November 19th at 3 pm.

Not only is Adam Shapiro presenting at the AAR National Conference, he also published an interview with John Haught entitled, "Evolution, Intelligent Design, and the Dover Trial: A Conversation with John Haught." Part of the interview was published in *The Metanexus Spiral*, issue 3, spring 2006. The complete interview is accessible online at the Metanexus site: http://www.metanexus.net/metanexus_online/show_article2.asp?id=9482.

To read more about the work of Hyde Park Society members, see pages 10, 11, and 13 of this issue in the newsletter. On page 10, find the abstracts of master's theses by the two society members to graduate in the past year. Anthony Bateza is the first student to finish an emphasis in religion and science in the Master of Divinity program. His thesis is entitled "Mestizaje Journey: At the Crossroads of Genetics, Race, and Theology in the 21st Century." James Bartels became the second Master

of Arts degree recipient with the emphasis. His summative evaluation is entitled "The Theory of Emergence: A New Step for the Science and Religion Dialogue?" On page 11, read about Dana Hendershot's work to develop a religious education program for youth in religion-and-science. The Hyde Park Religion and Science Society enters its third year with active students and impressive accomplishments to its name, and it continues to go on strong. Paper presentations by students George Tsakiridis and Elonda Clay are already on this fall's schedule, and the society looks forward to a full and exciting semester. ■



Hyde Park Society Students listening to Christopher Southgate. Photo courtesy of Jan Boden.

Masters Thesis Abstracts

ZCRS administers the Science and Religion Emphasis Program of the Lutheran School of Theology at Chicago. We are proud to present thesis abstracts for our two most recent graduates below.

James Bartels

A skeptic of emergence

In his MA thesis, James Bartels develops a provocative hypothesis which he defended very skillfully in the presence of the Hyde Park Society.

He questions whether the theory of emergence might be a new step in the religion and science dialogue and argues that this is probably not the case. From his research in some of the literature of emergence, he concludes that emergence mostly seems to be “a philosophical reaction against the misunderstood theory of reduction.” This skepticism leads him to suggest a sharp distinction between complexity studies and emergence – a distinction that most scholars do not make. Complexity studies, typified in the work of Stuart Kauffman, increase our knowledge about the intricate web of mutually dependent relationships between all organisms, which according to Bartels is of great scientific and theological significance. Due to his view of emergence as a philosophically loaded rather than a scientifically relevant concept, he voices strong concerns about the ability of emergence to contribute significantly to theoretical science. “It has a bad reputation that I believe will only become worse,” is his bold conclusion. Time will tell.

Anthony M. Bateza

An advocate of the theology of Mestizaje

My senior thesis was entitled “Mestizaje Journey: at the crossroads of genetics, race and theology in the 21st Century.” In it I examined three important components of identity—race, genetics and theology. To put my research in its historical context, I began with a brief survey of the tarnished relationship between race and science, highlighting the major shifts in thought and the enormity of the crimes committed in the name of research. I then focused on some of the recent developments.

Some recent scientific projects have had in this relationship the goal of looking for patterns in human

development and migration (i.e. Human Genome Diversity Project, National Geographic Society’s Geographic project). Other scientists have focused on race and medicine, such as the research into cardiovascular disease treatments tailored for African Americans (i.e. BiDiI). I argue that there is no easy answer to the relationship between race and science.

It is clear that historical and cultural factors greatly shape our understanding of race but, at the same time, scientists have been able to show that there are certain genetic markers that can be identified and that do correlate with self-identified race or ethnicity.

In my thesis I argue that a strong theological resource for engaging in this important discussion is the concept of Mestizaje put forward by Virgilio Elizondo, Ada Maria Isasi-Diaz and other Latino/Mujerista theologians. Mestizaje, roughly translated as ‘mixed’, recognizes that there are important differences

between populations and cultures, but that these lines are always blurry and new groups continue to emerge. In Mestizaje theology, Christ is seen as the exemplar of one who comes to us as ‘mixed,’ as a Galilean standing outside the power structures of his day and yet able to cross borders and proclaim God’s saving works to all people.

The recognition of mestizo individuals and groups helps to maintain a certain amount of tension within the system and, in so doing, challenges the definitions and applications of race. I believe that this kind of tension is similar to jazz music where, as Cornell West says, “individuality is promoted in order to sustain and increase the creative tension with the group—a tension that yields higher levels of performance to achieve the aim of the collective project.”

These new understandings of racial and cultural identity are becoming increasingly important, especially in the United States, as individuals and communities come together in new ways. If it embraces a Mestizaje perspective, the church will be well served to connect with communities as they live out these dynamic changes, and we will be ready to engage and challenge science in the midst of great debates about the future direction of genetic research. ■



Anthony Bateza, Antje Jackelén, and James Bartels at the 2006 Lutheran School of Theology graduation. Photo courtesy of George Tsakiridis.

Faith and Science Dialogue: What's It All About, God?

by Dana Hendershot

A report on one student's work to develop a religion and science curriculum for church youth groups. Project and article by Dana Hendershot, LSTC MDiv student and member of the Hyde Park Religion and Science Society.



Dana Hendershot, LSTC MDiv student. Photo courtesy of Rebecca Proefrock.

I used to be a youth minister before I went to seminary. In that work, I often struggled with how to bring the two worlds that kids lived in together. The first world is school and the second church. Youth are in class all day. They learn tons, and then come to youth group in the evening with no carry-

over. I struggled to keep their interest. I didn't want them to think that youth group was another class session. I wanted them to have fun. I wanted them to be interested and excited by our discussions. But I also wanted to teach them something. I didn't want them to think that God's presence is only in the church or worship, but instead, begin to grasp that God's presence is everywhere and in everything.

When I started seminary, this problem – of making young people aware of God's presence outside of the church world – stayed with me. I'm interested in religion and science, so I decided to try to solve one part of the problem, using the academic conversations I've been enjoying in school and translating them into a program that would affect young people. I designed a project to create a new curriculum for youth, a curriculum that aimed to help them to recognize God's presence even at school. The curriculum, designed for a full-day youth event for high school students, seeks to link what often seems to youth to be two completely different worlds – science taught to them in school and faith fostered in church – and bring them together into one. It challenges youth to ask questions about science and faith that they may not otherwise be challenged to ask.

When I wrote the curriculum, I designed it to be friendly to people who don't come from a science background. Each course session provides resources and information, so teachers don't need to find extra information and materials on their own. The visual materials I use are readily available in the public domain. I have tried to make it easy to follow and flexible, adaptable for the parish or at conferences and retreats.

I have included the session titles and goals for

the first three sessions below. The complete curriculum is currently in an editorial process at the ELCA Churchwide Office. It will be published as an online or text resource. While a final publication date has not been set, the curriculum may be available for parish use as early as the end of this year.

Faith and Science Dialogue: Can it Happen?

Goals for the Session

- To learn ways that science and religion relate to one another.
- To understand the importance of both science and religion.
- To begin to understand how one can personally relate faith and scientific knowledge.
- To gain a basic understanding of the similarities and differences between science and religion.
- To open discussion on how religion may be affected by science.

Are There Others?

Goals for the Session

- Open minds to a new understanding of the vastness of space and time.
- Understand that NASA expects to know within ten years whether there is simple life on other planets.
- Begin to explore how new ideas of space and time may expand our understanding of God's greatness.
- Begin to think about whether our God is an earth-centered God or a God of the universe.
- Begin to struggle with questions about how much we, as humans, can matter to God, since space and time are so huge.

Brain Connections

Goals for the Session

- Begin to understand the basic complexity of the brain.
- Begin to understand that we have some control over the changeability of our brain structure.
- Begin to consider the relationship of drugs to the brain and faith.
- Begin to see that our faith journey and interaction with God affect our brain structure.

I really appreciated the support of several partners in the creation of this curriculum. Not only was their help necessary to make the project possible, but it also encouraged me in my work by showing me the considerable interest others took in the curriculum. I received assistance from students and faculty at the Lutheran School of Theology at Chicago, the ELCA Churchwide Office,

specifically Roger Willer and Rod Boriack, the Taskforce of Religion and Science in the East-Central Wisconsin Synod, faculty from Wittenberg University, and many pastors and lay leaders of parishes in the ELCA. Antje Jackelén and Carol Albright directed the independent study from which the project was born. ■

In addition to the material produced by Dana Hendershot, we pass on information and recommendations for the following materials produced by other organizations.

The Evolution Dialogues Information provided by Peyton West

The American Association for the Advancement of Science (AAAS)'s Program of Dialogue on Science, Ethics and Religion (DoSER) is proud to announce the publication of *The Evolution Dialogues: Science, Christianity and the Quest for Understanding*. Since 2001, the DoSER

mentary non-curricular resource for public school science (especially biology) teachers as well as those preparing science teachers at the university level. It also has the potential to serve as a clarifying resource for state or local school boards. Further information on how to order is available at <http://www.aaas.org/spp/dser/publications.shtml>.

Antje Jackelén and members of the Hyde Park Religion and Science Society have taken part in the external review process of *The Evolution Dialogues*. ZCRS is happy to recommend the material warmly for use in various contexts.

New Resources for Science-and-Religion Education

program, in consultation with representatives from religious communities, scientific societies, and the science education professions, has worked to develop this plain-language resource on evolution and Christianity. The purpose of the resource is to provide a clear and accessible description of contemporary evolutionary theory and the variety of ways that Christians have and can respond to the theory within the context of their religious views.

The Evolution Dialogues devotes equal space to scientific and religious concerns: four chapters address the historical background for and development of the theory of evolution, the nature of science, and the evolutionary story of life; and four chapters address the religious context in which Darwin proposed his theory, early Christian responses to the theory, Christian worldviews, and contemporary Christian approaches to evolution. The resource also addresses contemporary challenges to evolution, including that of the "intelligent design" movement.

The resource is designed to meet the needs of a variety of constituencies, including adult and high school church education programs. It explains complex ideas in terms that a layperson can understand. One way the resource achieves this balance is through the use of a real-life situation to frame the academic discussion. Each chapter is introduced by a conversation among a freshman college student, her faculty advisor, and her campus pastor as the student struggles to relate her scientific aspirations with the Christian tradition in which she was raised. It can also serve as a background and supple-

The Science and Religion in Schools Project

ZCRS also recommends the resources recently produced by the Science and Religion in Schools Project. This project, which is based in Oxford, UK, was launched in April 2002. The co-directors of the project, John Hedley Brooke and Martin Rogers, draw on extensive experience in the education and religion-and-science fields. John Brooke has recently retired from his post as Andreas Idreos Professor of Science and Religion at Oxford University and Director of the Ian Ramsey Centre. Martin Rogers was formerly Director of the Farmington Institute for Christian Studies in Oxford. Before that he was Chief Master of King Edward's School, Birmingham and Headmaster of Malvern College, Worcestershire.

The Science and Religion in Schools Project aims to ensure that students in primary and secondary schools are well informed, have a balanced view of the science and religion debate, and study both subjects with open-minded humility. Teaching materials for both students and teachers are now available for students in two age groups: for advanced primary school students, ages 9 to 11, and for secondary students, ages 11 to 18. Even though these materials were developed for a British educational setting, this material is of value for educators in a variety of educational contexts, from public schools to religious communities.

Sample material and order information is available at www.srsp.net.

New Students

The graduate program in religion and science is thriving at the Zygon Center for Religion and Science. This past year, three new students entered the ThM/PhD program in religion and science at the Lutheran School of Theology at Chicago to work with faculty at the Zygon Center. We are pleased to welcome Elonda Clay, Jennifer Baldwin, and Nicole Farrar.



ELONDA CLAY

Elonda Clay is entering her second year as a doctoral student in Science and Religion at the Lutheran School of Theology at Chicago (LSTC). Her research interests include theological metaphors in a networked society, genetics, genomics and the concept of race, and Information Communication Technologies, the

Church, and Society. She holds a master's degree in information science from University of Missouri, a Master of Divinity degree in theology from the Interdenominational Theological Center, and a bachelor's degree in Physical Science from Kansas State University.

Prior to beginning her doctoral studies at LSTC, she worked for seven years in information technology, primarily as a web applications coordinator/digital archivist for museums and public libraries. Most recently, she served as Technology Liaison for the Urban Theological Institute at the Interdenominational Theological Center in Atlanta, Georgia.

Elonda is a member of Saint James United Methodist Church in Kansas City, Missouri. She has had the opportunity to be involved in various ministries of the church including systems administration committee chair, cyberministry, community technology, and media ministry. She is a Fund for Theological Education Doctoral Fellow and a Women of Color Scholar.

ical, and spiritual dimensions of the development of the self. She received a Master of Arts in Theological Studies from Columbia Theological Seminary in Decatur, Georgia and bachelor's degrees in Chemistry and Christianity from Mercer University in Macon, Georgia. For the first time, Jennifer will be moderating a session at the 2006 AAR annual meeting this November.

Jennifer is a member of Virginia-Highland Church: A Baptist and United Church of Christ congregation in Atlanta, GA. She will be ordained in September.



NICOLE FARRAR

Nicole Farrar is a second-year doctoral student in Science and Religion at the Lutheran School of Theology at Chicago (LSTC). Her research interests have been known to fluctuate, she admits, but a recent discovery of John Cobb and Process Theology has had a profound impact on her both personally and academically.

She anticipates further exploring Process Theology as her main focus of study during this next year. At the same time she is also interested in the intersection of theology and popular culture – specifically how theological themes are developed (both explicitly and implicitly) in film. She holds a Master of Divinity degree from McAfee School of Theology at Mercer University (Atlanta, GA) and a BA in Religion from Palm Beach Atlantic University (West Palm Beach, FL).

Prior to beginning her doctoral studies at LSTC, she worked for a year and a half as a nanny for two children, and subsequently as an administrative assistant in a law firm, both in Atlanta, GA. During Seminary she worked at Cokesbury Christian Bookstore in Decatur, GA.

Nicole was raised in South Florida and considers herself a Baptist of the most liberal sort. Her most favorite thing is her cat, Abby, but good books, both fiction and non-fiction, are another weakness. She is in awe of writers like Annie Dillard and Frederick Buechner, and her favorite (non-fiction) book is *The Time Traveler's Wife*. She loves photography, travel, and watching sports (particularly the Miami Dolphins). ■



JENNIFER BALDWIN

Jennifer Baldwin is a native of Atlanta, Georgia and is excited to be entering her second year as a doctoral student in Science and Religion at the Lutheran School of Theology at Chicago (LSTC). Her research interests are focused on the interaction between theological anthropology and

cognitive science, particularly the psychological, sociolog-



Spiritual Transformation and Healing

By Philip Hefner

In June, Altamira Press published *Spiritual Transformation and Healing: Anthropological, Theological, Neuroscientific, and Clinical Perspectives*, edited by Philip Hefner and Joan Koss-Chioino. Hefner is a ZCRS Senior Fellow;

Koss-Chioino is Professor Emerita of Anthropology at Arizona State University and Research Professor of Psychology at George Washington University. The sixteen essays in the book represent a major step forward in surveying the vast panorama of human experience of spiritual transformation and healing in scientific and theological interpretations. Don Browning, University of Chicago, wrote, "This excellent book has it all - state of the art studies of spiritual transformation from medicine, anthropology, and neuroscience all ably reflected upon by philosophy and theology and made relevant to care and healing in the clinical situation."

Among the ethnographic studies included in the book are chapters on shamanism, Siberian healers, and Latin American curanderas. Anthropological and neuroscientific approaches are also discussed, as well as clinical

case studies of spirituality among patients stricken with cancer and HIV/AIDS. Theological perspectives are also brought to bear on the phenomena of transformation and healing.

Authors Carol Albright, Karl Peters, David Hogue, and Michael Spezio will be familiar to ZCRS followers, since they have all been presenters in recent years at ZCRS events.

For a full description of the book and its contributors, consult the website: <http://www.altamirapress.com/WhatsNew/> ■

Other publications related to ZCRS

Antje Jackelén. "What is 'Secular'? Techno-Secularism and Spirituality." *Zygon: Journal of Religion and Science* 40/4 (2005). 863-873.

----. "Om lycka och förnuft – Sören Kierkegaard och Paulo Coelho." [On happiness and reason— Sören Kierkegaard and Paulo Coelho] *Svensk Kyrkotidning* 101/37-38 (2005). 457-460.

----. "Food Safety and Food Justice: Impacts of Scientific and Religious Cultures." In *Wisdom or Knowledge: Science, Theology and Cultural Dynamics*. Ed. Hubert Meisinger, Willem B. Drees and Zbigniew Liana. London, New York: T&T Clark. 2006. 135-144.

----. "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.

The Evolution Debate: An Update on the Clergy Letter by Antje Jackelén and George Tsakiridis

In last year's News and Views we reported on the Clergy Letter Project by Michael Zimmerman, a professor of biology at the University of Wisconsin Oshkosh. Our report triggered some positive and supportive responses. Therefore, here is a short progress report.

The official name of the clergy letter is "An Open Letter Concerning Religion and Science." It affirms the importance and authority of the Bible "in matters of faith and practice," and asserts, "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." The signers express the

belief that the truths of the Bible and the discoveries of modern science can comfortably coexist: "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." The initial goal of 10,000 signatures has been surpassed, since over 10,000 Christian clergy from many different traditions and from all over the United States signed this letter, helping to make the endeavor a success.

Friends of the Zygon Center belonging to other faith traditions have expressed the wish to see similar initiatives among their religious leaders. In the meantime, the Clergy

Letter has led to further projects. February 12, 2006 was celebrated as the first ever "Evolution Sunday." On that day, approximately 500 congregations supported events to increase the understanding of religion and science. The Zygon Center was actively involved in two of these. Media outlets around the world reported the day's events, so news reached a broad audience. The second annual Evolution Sunday will be on February 11, 2007. For more information or to read more about the first Evolution Sunday and the Clergy Letter Project go to <http://evolutionsunday.org>. ■

Center News

ZCRS will be hosting a research conference entitled "Emergence: A Better Vision of Nature, Science, and Religion?" Speakers include John Albright (physics), Warren Brown (psychology), Anne Foerst (computer science), Brooke Parry Hecht (ecology), Philip Hefner (systematic theology), Antje Jackelén (systematic theology), Leo Kadanoff (physics and mathematics), Barbara King (anthropology), Gregory Peterson (philosophy and religion), Jim Proctor (environmental studies), and Robert Ulanowicz (theoretical ecology). The conference will take place September 28-30. For further information, see our website www.zygoncenter.org.

In October, Gayle Woloschak plans to speak on "Evolution of Life and Co-Creation" in a science and religion symposium at Marist College in Poughkeepsie, NY.

Roland Karo, a PhD student from Tartu University, Estonia, will join the Center in the fall of 2006 for research on neurotheology.

Gheorghe Stratan, Chair of the History of Science, Faculty of European Studies at Babes-Bolyai University in Cluj-Napoca, Romania was a visiting scholar August 4 – September 3, 2006. He conducted research on the history of American science and technology.

On August 18-20, 2006, Gayle Woloschak traveled to Regina, Saskatchewan, Canada to participate in a 3-day symposium on Religion and our World and to give a presentation entitled "Science and Religion Interface."

Philip Hefner lectured on the topic "Religion in a Scientific World" on August 2, 2006. The lecture was organized and sponsored by the Adler Planetarium and Astronomy Museum in Chicago.

Gayle Woloschak gave two presentations on "Bioethics and Orthodoxy" at the Patriarch Athanasios Orthodox Institute, Berkeley, CA, Program on Bioethics in June 2006.

Two students graduated from LSTC with an emphasis in religion and science this past year. Antho-

ny Bateza graduated with an MDiv and James Bartels graduated with an MA. Anthony's thesis is entitled "Mestizaje Journey: At the Crossroads of Genetics, Race, and Theology in the 21st Century." James' thesis is "The Theory of Emergence: A New Step for the Science and Religion Dialogue?" (see page 10).

James M. Byrne, professor of religious studies at St. Michael's College, Colchester, Vermont, was a visiting scholar of the Zygon Center for Religion and Science in May 2006. He researched methodological and metaphysical naturalism and planned a religion and science course for undergraduates.

The Advanced Seminar for Religion and Science met this past spring on the topic "How do Religion, Science, & Society need each other?" Drs. Antje Jackelén and Philip Hefner chaired the seminar. Speakers included Don Browning (ethics and social sciences, University of Chicago), Paul Heltne (primatology, Chicago Academy of Sciences), James Nelson (theology, North Park University), Ronald Numbers (history of medicine, University of Wisconsin, Madison), Joseph Prabhu (philosophy, California State University, Los Angeles and University of California, Berkeley), V.V. Raman (physics and humanities, Rochester Institute of Technology, NY), William Schweiker (theological ethics, University of Chicago), Barbara Strassberg (sociology, Aurora University), and Gayle Woloschak (radiology and molecular biology, Northwestern University).

On April 29, 2006, the Zygon Center co-hosted the Second Annual HIV/AIDS Workshop for Medical and Religious Professionals. For more information, see the article on page 4.

In April 2006, Antje Jackelén presented the third annual Jackson B. Davidson memorial lecture on religion and science at the First Presbyterian Church Oak Ridge, Tennessee. She also gave a public presentation on "Last Things in Light of Modern Physics" at the Philosophy Department of the University of Tennessee, Knoxville.

Gayle Woloschak presented the paper "Faith and Science: Evolution, Embryos, and Environment",

at the University of Toledo Department of Philosophy colloquium on science and religion in Toledo, OH in April 2006.

Antje Jackelén was invited to give a presentation on emergence at the Association for the Dialogue between Science and Theology in Romania (ADSTR) in Bucharest, Romania, March 31, 2006.

Philip Hefner was the featured speaker at the 2006 Goshen Conference on Religion and Science in March. George Tsakiridis (PhD student in religion and science) was in attendance. There is a report on the conference on page 21 in this issue.

On March 2, 2006, Antje Jackelén presented a lecture at Yale Divinity School, "What Theology can do for Science." The lecture was part of the Religion, Science & Technology: Issues in Encounter lecture series.

David Glover gave a talk on February 12, 2006 at St. Paul's United Church of Christ in Chicago for their Faith and Public Issue Conversation, "Beyond Intelligent Design: Making room for both science and God in creation."

John Albright taught a 3-week adult forum on Intelligent Design at Augustana Lutheran Church, Chicago, IL, February, 2006.

Philip Hefner taught a six-session course on "Creation, Evolution, and Intelligent Design," in January and February 2006 at St. Luke's Episcopal Church, Evanston. Shorter versions of the course have been taught throughout the spring at St. Paul's Lutheran Church, Wheaton; Bethany, Batavia; Holy Spirit, Northfield; and the combined Lutheran congregations in Wilmette.

In January 2006, Antje Jackelén was visiting professor at the University of California Santa Barbara together with theoretical ecologist Robert E. Ulanowicz. She presented a public lecture entitled "Cognitive Sciences Considered or What about Life beyond the Evolution-Creationism/Intelligent Design Debate?" A DVD with her lecture as well as that

of Ulanowicz has been produced by UCTV. For more information or to order a copy, see <http://www.uctv.ucsb.edu/2005/newvisions/4309Jackelen.html>.

Carol Albright published "Spiritual Growth, Cognition, and Complexity: Faith as a Dynamic Process," in *Spiritual Transformation and Healing: Anthropological, Theological, Neuroscientific, and Clinical Perspectives*, ed. Joan Koss-Chioino and Philip Hefner, Altamira Press, 2006. See page 14. She also presented an invited lecture entitled "Science for Public Consumption" to the Society of Midland Authors, of which she is a member.

Antje Jackelén presented the paper "Emergent Nature and creatio ex nihilo" at the XI European Conference on Science and Theology, Iasi, Romania.

Anne Kull, PhD LSTC 2000 and professor at the University of Tartu, Estonia, whose research has focused on nature, technology and techno-nature, has been elected council member of the European Society for the Study of Science and Theology (ESSAT). Marie Vejrup Nielsen, MA LSTC, who is currently working on a PhD in theology and science at the University of Aarhus, Denmark, has been elected secretary of ESSAT.

The Zygon Center designed fashionable T-shirts sporting their logo. The T-shirts are available to purchase for \$12.50. Contact the Zygon Center office for more information.



LSTC student, Mike Hagenow, wearing the new ZCRS T-shirt.

The Advanced Seminar in Religion and Science

by Carol and John Albright

“**E**vil in Light of Theology and Science” will be the topic of the upcoming Advanced Seminar in Religion and Science. ZCRS will sponsor the seminar, which is scheduled for Monday evenings during spring semester of 2007 at LSTC. Credit for the seminar, now in its 43rd year, will be available through any institution in the Associated Chicago Theological Schools (ACTS). John Albright and Carol Rausch Albright will be chairing the seminar, and as usual there will be multiple guest speakers.

Explorations

This investigation of evil will attempt a dialogue among (1) historic and philosophical understandings of



Carol and John Albright are leading the 2007 Advanced Seminar.

the nature of evil in the Abrahamic religious traditions and (2) findings in various other disciplines, especially the sciences. What might be the interplay among God's power and grace, conscious choice, social forces, and the panoply of inputs from the natural world? Can such a synthesis of understandings be attempted with some degree of success, and can it lead to increased understanding of ethics for our day?

Human beings have thought about their relationship with natural and moral evil for millennia, and their “well-winnowed wisdom” has continued relevance today. Although human beings have not always had the scientific tools to understand some events with which they wrestled, the natural and human phenomena in play were not so different from those of our time. Accordingly, traditional understandings will play an important role in this seminar. Among the questions to be explored are: How have the nature and origin of evil been understood at different times? How has evil been recognized, and how has it been dealt with?

Can we nuance our understandings of such issues by considering contributions from geology, oceanography, and climatology; evolutionary biology, microbiology, and genetics; neuroscience, psychology, and psychiatry;

ethology, cultural anthropology, and sociology? Might studies of complexity and emergence have a bearing on ethics for our day?

Conversely, do understandings of evil and God's action in the Abrahamic traditions shape the way we understand these natural forces and deal with them?

Could new knowledge lead to modification of our responses to evil? What motivates people to (1) foresee and prevent it; (2) ignore or deny it; (3) sulk, brood, and worry about it; (4) fight against it; (5) clean up after it and aid survivors; (6) avenge it; (7) live with it, and/or (8) forgive it?

Lecture Topics

Topics to be considered are currently being framed. They may include consideration of issues such as these:

- Theologies of Evil and Their Mythic Embodiments
- A historical overview of ideas regarding the nature of evil
- Psychological Theories of Evil: Freud, Fromm, Becker
- Altruism and Aggression in Human and Nonhuman Primates
- Determinism and Chance; Predestination and Free Will: Related Concepts?
- Climate Change, Earthquakes, Hurricanes, and Tsunamis: Human Efforts, Benefits, and Unintended Consequences
- Religion as Source of Good and Source of Evil
- Technology: Deliverance from Evil and/or Cause of Evil?
- Genocide and the Holocaust: Hardwired Xenophobia, “Group-Think,” Competition for Resources?
- Natural Selection, Suffering, and Dostoevsky's Grand Inquisitor
- Disease Control, Emerging Diseases, Health Care “Rationing” and Medical Error
- Complexity, Emergence, and a New Ethics?
- The Human Religious Quest and the Confrontation with Evil
- Potential Responses to Evil

For Further Information

If you have questions, suggestions, or comments, please send them to jraphysics@aol.com (John) or albright1@aol.com (Carol). For information on registration, contact zcrs@lstc.edu. ■

The Epic of Creation

Scientific, Biblical, and Theological Perspectives on Our Origins



Gayle Woloschak

The Epic of Creation course was started by ZCRS in 1989 and has been running annually since that time.

This is a unique lecture series that presents the scientific story of emergence and evolution from the beginning of the universe to the emergence of humans; interpretation of the biblical stories of creation; and theological reflection on creation and our

origins. Prominent scientists tell the scientific story, which begins with the origins of the universe presented from a cosmological perspective. It continues through the origin of life on earth, the evolution of life to its present forms, and the development of humans, including brain evolution and the development of social structures. Religious scholars present a variety of reflections on the biblical creation stories. Theologians discuss how scientific and religious creation stories affect our sense of meaning today.

This year we have a special speaker, Dr. Andrew Newberg, a noted author and scholar from

the Departments of Psychiatry and Radiology at the University of Pennsylvania. He will speak on Oct. 23 at 7PM with the topic "Why We Believe What We Believe." He has recently published a book with the same title that will provide some of the format for his lecture.

The lectures are open to the public, and the series may be taken for course credit through the Association of Chicago Theological Schools (ACTS). There are also two student workshops that are planned as a part of the course. For further information, contact course coordinator Dr. Gayle E. Woloschak, 312-503-4322, g-woloschak@northwestern.edu.

EPIC OF CREATION SCHEDULE

Lutheran School of Theology at Chicago

Lectures are from 7:00 pm - 10:00 pm in the Common Room (#350)

I. The Scientific Story of Creation

September 11 The Origin of It All [Edward Kolb, UC]

September 11 The Story of Creation from Hydrogen to the Earth [Donald York, UC]

September 18 Ecology and Evolution [Brooke Parry Hecht, CHN]

September 18 The Origin of Life [Tanja Paunesku, NU]

September 25 Molecular Evolution/Evolution of the Body Plan [Gayle Woloschak, NU/ZCRS]

September 25 Biological Evolution from the Cambrian Explosion to the Appearance of Higher Primates [James Hopson, UC (emeritus)]

October 2 Brain Evolution [Philip Ulinski, UC]

October 2 From Miocene Apes to Modern Humans, Part 2: The Radiation of Genus Homo and the Origin of Modern Humans [Fred Smith, LUC]

October 9 Precursors of Human Behavior and Culture as Revealed by Studies of Primates [Paul Heltne, CHN]

October 9 The Evolution of Culture and the Capacity for Culture in the Human Descent Line [William Irons, NU]

II. The Biblical Story of Creation

October 16 Universe Story/ies and Christian Theology: Some Hermeneutical Reflections [J. Matt Ashley, UND]

October 16 Old Testament Views of the World's Beginnings [Theodore Hiebert, MTS]

October 23 Why We Believe What We Believe [Andrew Newberg, UP]

October 23 Creation and Wisdom (Proverbs and Psalms) [Esther Menn, LSTC]

October 30 The Greco-Roman Context for New Testament Ideas of Cosmogony and Cosmography [Edgar Krentz, LSTC (emeritus)]

October 30 The New Testament on Creation [Edgar Krentz]

November 6 New Testament Views of Creation [Robert Brawley, MTS]

November 6 The Ancient Near-Eastern Context for Hebrew Ideas of Creation [Bernard Batto, DU]

III. Theological Reflections

November 13 Maker of Heaven and Earth [Robert Cathey, MTS]

November 13 Social Dimension of the Epic [Richard Busse, ZCRS]

November 20 Thanksgiving Recess—no lectures

November 27 Creation Theology and Science [Antje Jackelén, ZCRS/LSTC]

November 27 Creation and Salvation [Karl Peters, RC (emeritus)/ZCRS]

IV Epilogue

December 4 The Epic of Creation—What Does It Mean? [Philip Hefner, ZCRS/LSTC (emeritus)]

December 4 Panel Discussion

Book Review

Bodies and Souls, or Spirited Bodies?

by Nancey Murphy

(New York: Cambridge University Press, 2006)

Reviewer: Carmelo Santos

B*odies and Souls, or Spirited Bodies?* traces the terrain that Christian philosopher and theologian Nancey Murphy has covered regarding the nature of the human being. Specifically, it is a recasting of her argument for what she calls “non-reductive physicalism.” This book, originally delivered as the Scottish Journal of Theology Lectures at the University of Aberdeen, proposes a path to a theological anthropology that promises to avoid the dead ends of atheistic materialism (reductive physicalism), “dualism-trichotomism,” and “idealist monism” (1-2).

According to Murphy, non-reductive physicalism is the view that the particles studied by physics are the ultimate constituents of reality, but that as they combine in ever more complex configurations, new levels of reality emerge without the need to add anything external to the universe. She carefully distinguishes between her view of non-reductive physicalism and reductive physicalism, arguing that the latter:

says that humans are physical organisms, and nothing but that, and in addition – and this is the reductionistic part – everything about us can be explained in naturalistic terms. Nonreductive physicalism, on the other hand, grants that we are biological organisms, but emphasizes that our neurobiological complexity and the history of cultural development have together resulted in the capacity for genuine moral reasoning (121).

Murphy argues convincingly that dualist anthropologies are a distortion of the biblical witnesses. For that reason, she begins her book with a chapter on theological and biblical perspectives on human nature (1-38). Her conclusion is that “there is no such thing as the biblical view of human nature *insofar as we are interested in a partitive account*. The biblical authors, especially the New Testament authors, wrote within the context of a wide variety of views, probably as diverse as in our own day, but did not take a clear stand on one theory or another” (emphasis in original, 22). That ambiguity made it possible to read into the biblical texts metaphysics alien to the texts themselves, such as those of Plato and later of Aristotle. The problem is that a dualistic reading shifts the emphasis of the Bible, according to Murphy, from socio-political and ethical concerns to introspective concerns about the soul and the inward life (28-29).

The concept of the soul has also been eroded

by the tremendous explanatory success of the natural sciences, with their implicit physicalist “hardcore.” In the second chapter, Murphy identifies three specific events in the natural sciences that have challenged theology to rethink the concept of the soul. Those three events are the Copernican revolution, evolutionary biology, and neuroscience. First, the Copernican revolution debunked the Greek idea of forms (both in its Platonic and Aristotelian versions) and brought to the fore Democritus’ concept of atoms as the ultimate constituents of reality. Two reactions were to either deny the reality of anything other than atoms (materialism), or to sharply divide reality into physical things and non-physical thinking subject (R. Descartes’ *res extensa* and *res cogitans*) (46). The latter strategy runs into insurmountable difficulties when it tries to explain how immaterial minds can act upon physical entities without violating the law of conservation of matter and energy.

Second, evolutionary theory threatened to obliterate the uniqueness of the human being vis-à-vis other animals. One predominant response, exemplified by Pope Pius XII, was to attribute the body to the process of evolution but to continue to hold on to the concept of an immaterial soul created and infused by God that could account for human uniqueness (48). In this section Murphy offers an illuminating account of the influence of certain theological ideas over Darwin’s way of perceiving nature (i.e., as conflict).

The third challenge comes from neuroscience’s success in offering neurobiological explanations for functions that were thought to be the exclusive realm of the soul. Murphy outlines Aquinas’ description of the soul and correlates it with findings in the neurosciences. Her conclusion is that we no longer need the soul to account for those attributes unique to human beings (57).

In the last two chapters, Murphy deals with possible objections to her thesis, especially the question of free will and the destiny of the individual person after death. To deal with the question of free will, she uses information systems and ethical theory to prove how the basic elements for free will are already present in the simplest forms of life (e.g., bacteria). Human free will is but an intensification of those elements. What is particular about human free will is that, thanks to symbolic language and our ability to run mental scenarios about other agents’ intentions, we are able to change the primary causes and structures that initially condition our behavior. Therefore, even though human interaction with the environment is conditioned by the laws of neurobiology, it is not determined by them. Our mental capacity allows for what is now called “top-down” causation (the whole acting back

on its constitutive parts, i.e., neurons) (96-97). Human free will has the special feature that it is able to respond to God's commands.

In the last chapter, Murphy elaborates on the question of what establishes an individual's identity in the midst of change, particularly in the special case of the Christian hope of the resurrection of the body. She concludes that continuity of body, memories, moral character, fundamental relationships, and self-recognition are indispensable for the continuation of the self (141). The resurrection body will be a physical body, different from the present one but able to sustain the same traits outlined in the previous sentence (137). That is possible because of the divine transformation of the laws of nature (144).

Murphy's nonreductive physicalism is an important contribution to the current conversation on what it means to be human. Her proposal carries important ethical implications about how to treat our bodies and the whole of nature; if there are no souls, then this world is of ultimate importance to God and also should be for us. Her project raises some questions that will have to be answered in the future as well, however. For instance, what doctrine of God can be sustained by nonreductive physicalism? Murphy anticipates the answer in several places, but she never fully explains it. It is necessary to articulate how it is possible to speak meaningfully about a transcendent and immanent God in a physicalist universe, even if nonreductive. For those compelled to enter the labyrinthine roads of what it means to be human, *Bodies and Souls, or Spirited Bodies?* will serve them as a good map. ■

Carmelo Santos is a PhD student in theology/religion and science at LSTC/ZCRS. He is currently writing his dissertation on cognitive science and pneumatology (teachings about the Holy Spirit).

Staff News

Farewell to Marcy Gaston

In mid-May 2006, Marcy Gaston stepped down from her position as Executive Coordinator at the Zygon Center. Her decision was motivated by family reasons and the pursuit of other interests. Marcy had been with the Center since the summer of 2001. She knew the Center well and served it in excellent ways. Marcy brought many gifts and skills to her position; ZCRS benefited greatly from her ability to work independently, her good sense of humor and her ability to cope graciously with stressful situations. Her graphic design skills have shaped content and layout of our brochures, programs, and News & Views. She also gave of her culinary talents. Marcy catered for receptions and board meetings, and she brought in various baked creations for the Hyde Park

Religion and Science Society, which earned her a special appreciation from our students.

Marcy will be devoting more time to her catering business and her two children, Caitlynn and Miles. Thank you for your excellent work, Marcy, and best wishes for all your future endeavors!

Thanks to George Tsakiridis

Very fortunate for the Center, George Tsakiridis, a fourth year PhD student in theology/religion and science at LSTC/ZCRS stepped in as Interim Executive Coordinator of ZCRS from May 15 to August 15, 2006. George has been invaluable in the preparation of the upcoming research conference on Emergence (see page the inside of front cover). In the interest of continuing the speedy progress of his doctoral program, however, we are now grateful to see him return to full-time research. Thank you for work. Well done, George!

Welcome to Christina Heisser

As new Executive Coordinator of the Zygon Center from August 14, we welcome Christina Heisser. Christina has experience in teaching and conference coordination in the academic world. She has also worked as a Human Resources Assistant in the corporate world. Currently, she is enrolled in the PhD program in History at Indiana University researching religious devotion in twentieth-century Mexico. Christina will be available in the Zygon Center office Monday through Thursdays. Welcome, Christina! ■



ZCRS and Zygon Staff at Marcy's Farewell Party
Front Row (l-r): Antje Jackelén, Philip Hefner, Marcy Gaston; Back Row (l-r): George Tsakiridis, Deb Van Der Molen, David Glover. Photo courtesy of Neva Hefner.

Conference Report

*The Sixth Goshen Conference on
Religion and Science*
By George Tsakiridis

From Friday, March 24th to Sunday March 26th of 2006, Goshen College hosted the Sixth Annual Goshen Conference on Religion and Science. Past speakers have been Nancey Murphy, George Ellis, Antje Jackelén, John Haught, and Robert Russell. This year, for the second time in the history of the conference, the speaker was a Zygon headliner, Philip Hefner.

The Goshen Conference began in 2001 and is a product of the work of Carl Helrich, professor of physics at Goshen College, and an active participant in the religion and science dialogue. The conference consists of two public lectures on Friday night and Saturday morning respectively, as well as discussion times with the speaker, and is capped by a lecture and discussion on Sunday morning. The conference is set in a beautiful Mennonite community in Goshen, IN and is highlighted by a dinner at Miller's Country Kitchen, an Amish restaurant surrounded by farmland east of town. The food and setting add a touch of Mennonite culture that one normally wouldn't find at a conference on religion and science. The conference is limited to 50 participants, presenting opportunities for attendees to participate actively.

The topic this year was "Religion and Science: Spiritual Quest for Meaning." Dr. Hefner presented three formal lectures. On Friday evening he gave the lecture, "Religion-and-Science as Quest for Meaning: Discernment, Possibilities, and Imagination." Exploring these three terms, Hefner showed the importance of each to religion and science. He stated that spiritual discernment has been "scientized." Scientific knowledge informs the discernment process in such a real way that the whole process is experienced differently because of science. He gave the example of how one encounters an illness. The encounter itself is changed because of knowledge of the illness. Possibilities are changed in the context of religion and science as people become dissatisfied with what currently is. The example given was that of a human baby and how we look at what it will become. Imagination keeps the quest for meaning alive in religion and science. Hefner continued on to say that this is when freedom takes concrete form. Imagination is essential to religion and science dialogue. He closed the lecture by stating that religion and science should be done in a community and this will always be a boundary community.

On Saturday, Dr. Hefner presented a lecture entitled "Is Nature Capable of Meaning and Transcendence?

The View from Moral Experience – What should we do?" This lecture moved into a discussion of three primal human questions: Where did we come from? Where are we going? What should we do? Ultimately, the moral question "What ought we to do now?" is the essential question. This question asks what it means to be human. The metaphor of the telescope is important to this discussion. Although a telescope is used to look into space, it has two ends, with the other end looking back at the human being from space. Hefner linked this to the importance of the idea of created co-creator, a familiar term to those who have previously read his work.

The lecture Sunday morning was entitled "Is Nature Capable of Meaning and Transcendence: The View from Cosmology – Where did we come from?" Hefner presented six naturalistic thinkers, five of which are theists from different religious traditions. Ursula Goodenough represents the lone non-theist in this group, along with theists Jerome Stone (Unitarian), Donald Braxton (Lutheran), Karl Peters (Unitarian), David Griffin (Calvinist), and Arthur Peacocke (Anglican). All of these scholars take nature seriously, but in different ways. The lecture was dedicated to categorizing these different ways of thinking.

In summary, the conference was a productive time of learning and dialogue, and a chance to re-engage old acquaintances and make new friends. Phil Hefner added his scholarship and personality to help make this another successful Goshen conference. As in past years, the proceedings will be edited by Carl Helrich and published by Pandora Press to be released no earlier than next year. The 2007 conference is planned for March 16-18 and will feature Ted Peters as the speaker. More information can be found on the conference website: <http://www.goshen.edu/religionscience>. ■

Previous Publications from the Goshen Conference
(all edited by Carl Helrich; published by Pandora Press):

- Ellis, George F.R. *A Universe of Ethics, Morality, and Hope*. Proceedings of the Second Annual Goshen Conference on Religion and Science. 2003.
- Haught, John F. *Purpose, Evolution And The Mystery Of Life*. Proceedings of the Fourth Annual Goshen Conference on Religion and Science. 2005.
- Jackelén, Antje. *The Dialogue Between Religion and Science: Challenges and Future Directions*. Proceedings of the Third Annual Goshen Conference on Religion and Science. 2004.
- Murphy, Nancey. *Religion and Science: God, Evolution, and the Soul*. Proceedings of the Goshen Conference on Religion and Science. 2002.

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