

**Unsettling Science and Religion:  
Contributions and Questions  
from Queer Studies**

Program and Schedule

**The Institute on Religion in an Age of Science**

61st Annual Conference, August 8–15, 2015

Star Island, New Hampshire

# CONFERENCE STATEMENT

In Thailand, Indonesia, and India, children might be male, female, or not yet decided. Many Native American tribes recognize that some people are “two spirits,” man with a woman’s spirit or woman with a man’s spirit. We know that a certain percentage of children are born with male and female genitalia. Research in biology demonstrates the many different ways sex is expressed in the natural world, while Kinsey, Masters and Johnson, and others continue to demonstrate that the categories of heterosexual and homosexual are too narrow to capture the diversity and fluidity of sexual expression. All of these observations and discoveries raise questions about what we consider “natural” or “normal.” What has become known as queer theory extends these questions far beyond sexuality and gender, essentially “queering” anything and everything that we might want to accept as a given. The goal of the 2015 IRAS conference is to borrow some of the techniques and challenges within queer theory and apply them to our own discipline(s), seeking to unsettle or “queer” religion and science. In addition to asking, “What is Queer Theory?” we will explore such issues and questions as: How queer is the natural world? How might we blur the boundaries between and within the academy? What are the boundaries of the sacred and secular, of reason and faith? Is God queer? Ultimately, we want to ask how queer religion, science, and philosophy can and/or should be.

This conference draws its intellectual and social cues from the work of Michel Foucault and Judith Butler, and begins with the idea that assumptions of heterosexuality, monogamy, gender, and sexual dimorphism, among other norms, are not in any way natural but cultural, created through time, traditions, politics, and power dynamics. Extending this idea to all ideas that purport to be natural, universal, and given ultimately suggests that reality is more complex and far stranger than any thought, idea, system, or belief can capture. It is at heart about continuing the conversations and explorations of the world in which we live, rather than arriving at any final conclusions. The scientific method of exploration and deconstructive strands of religious thought both have mechanisms that unsettle and challenge truth claims, and in this sense are much “queerer” than popularly imagined. However, such iconoclastic streams of religious and scientific thought often give way to the institutionalization of more solid ways of understanding reality. Queer theory, again, helps to keep these conversations flowing and open in an ever-changing world.

Though the speakers may not fully agree with the topics addressed, there are three common features of queer theory on which the conference will focus. First, it challenges givens that on occasion still undergird religiously and scientifically informed ways of thinking. Second, it takes embodiment seriously. As such, it hoists the academy—with its disembodied way of separating imagination, thought and action—on its own petard. In this regard, we have much to learn from this theory’s adventures into the politics of gender and sexuality. Third, this engagement will inevitably generate insights into both the paradigmatic ways the S/R dialogue has been framed and carried out, and provide new pathways we might explore in the future.

- What is Queer Theory? or Queer Theory 101
- Queer Theory and Religion; Queer Theory and Science
- What is the Perception of and the Nature of Science in Today’s Society?
- Queering the Natural World
- Queering the Academy
- Queering the Divine/Sacred
- What does Queer Theory have to offer to Religion and Science?

*Whitney Bauman*  
*Lisa Stenmark*  
Conference Codirectors

**PRESIDENT'S WELCOME**

“A Hundred Thousand Welcomes” is what I want to say to all of us gathered together for this conference of wonderful “unsettling.” Surely, this week will unsettle our abstract concepts of religion, science, and philosophy, and their variegated relationships. But if we deeply welcome the meaning of the week into our minds and hearts, it likely will also unsettle some of the categories by which we understand our own and others’ identities, and our personal relationships. The “unsettling” may challenge us to cross thresholds into new and more holy ways of being.

In exploring my own Celtic ancestral identity, I’ve been drawn to the Irish Gaelic welcome of “Céad míle fáilte” (Kayd Meelah Fallcha)—a hundred thousand welcomes. This expression seems apt when a simple “Welcome” isn’t quite enough for the new territory the other is being invited to enter. The late Irish poet and philosopher John O’Donohue wrote about the challenges and blessings of crossing a threshold into new ways of being:

*“At any time you can ask yourself: At which threshold am I now standing? ... What am I leaving? Where am I about to enter? What is preventing me from crossing my next threshold? ... A threshold is not a simple boundary; it is a frontier that divides two different territories, rhythms and atmospheres ... a frontier that cannot be crossed without ... a great complexity of emotions ... confusion, fear, excitement, sadness, hope.”*

O’Donohue wrote about the significance of ritual in offering solace and courage for these emotions of crossing a threshold. Certainly a week on Star Island offers many such rituals, as does arriving here itself, by ferry. But in addition, I believe that a deep readiness in our welcoming each other, a hundred thousand times over, across previously considered boundaries of identity and world view, offers comfort and courage no less than does the blessed welcome of all aspects of the natural world. Our personal acts of welcome are intertwined with those this very island offers as blessings in a time of change.

During the coming week may we know Céad míle fáilte, one to the other, and the embrace of this sacred time and place.

From John O’Donohue:

*May the nourishment of the earth be yours,  
May the clarity of light be yours,  
May the fluency of the ocean be yours,  
May the protection of the ancestors be yours.  
And so may a slow  
Wind work these words  
Of love around you,  
An invisible cloak  
To mind your life.*

*Barbara Whittaker-Johns*  
President of IRAS

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## ORIGIN OF IRAS

In the late 1940s the American Academy of Arts and Sciences organized a Committee on Science and Values to address topics relating contemporary scientific knowledge to fundamental human concerns about life's morals and meanings. The Committee, which included astronomer Harlow Shapley, neurobiologist Hudson Hoagland, geologist Kirtley Fletcher Mather, biologist George Wald, and Ralph Wendell Burhoe, the executive secretary of the Academy, stated that "we believe that ... the survival of human society depends on the reformulation of man's world view and ethics, by grounding them in the revelations of modern science as well as on tradition and intuition."

Several from this committee accepted an invitation to bring their views to an interfaith group at the Coming Great Church Conference on Star Island in the summer of 1954. Later in 1954, the group from the American Academy accepted an invitation of the Coming Great Church Conference to form the Institute on Religion in an Age of Science, a multidisciplinary society that carried forward the work of both predecessor groups. Other leaders involved in the establishment of IRAS included Brand Blanshard, Edwin Prince Booth, Dana McLean Greeley, Donald Szanthy Harrington, Henry Murphy, Lyman Rutledge, and Malcolm Sutherland. Other early members included Ashley Montagu, B.F. Skinner, Theodosius Dobzhansky, and Ian Barbour.

Since 1954 IRAS has held an annual conference on science, values, and religion, with 57 of those conferences having been held on Star Island, ten miles off the coast of Portsmouth, New Hampshire. IRAS has also conducted—on its own or in collaboration with other groups—conferences in other places: at universities and theological schools and at meetings of the American Academy of Arts and Sciences, the American Association for the Advancement of Science, and the American Academy of Religion.

In 1965 IRAS joined with the Meadville Theological School of Lombard College (later Meadville/Lombard Theological School) to establish a journal: *Zygon: Journal of Religion and Science*. The first issue was published in March 1966 under founding editor Ralph Wendell Burhoe, director of the newly formed Center for Advanced Studies in Theology and the Sciences (CASTS) at Meadville/Lombard. In 1979, when Karl Peters succeeded Ralph Burhoe as editor, the editorial offices moved to Rollins College in Florida. IRAS, the Center for Advanced Study in Religion and Science (CASIRAS, successor to CASTS), and Rollins College became joint publishers. In 1989 the editorial offices moved back to Chicago under the editorship of Philip Hefner, director of the newly formed Chicago Center for Religion and Science (renamed the Zygon Center for Religion and Science in 1999). During the past quarter century, *Zygon* has been the chief international voice for the scholarly community in science and religion and has greatly strengthened the influence of the IRAS-CASIRAS approach to relating religion and the sciences.

## PURPOSE OF IRAS

IRAS is a multidisciplinary society of persons who seek to understand and reformulate the theory and practice of religion in the light of contemporary scientific knowledge, and to provide a forum for discussing issues relevant to that goal. The IRAS Constitution states the formal purpose as follows:

- (1) to promote creative efforts leading to the formulation, in the light of contemporary knowledge, of effective doctrines and practices for human welfare;
- (2) to formulate dynamic and positive relationships between the concepts developed by science and the goals and hopes of humanity expressed through religion; and
- (3) to state human values in such universal and valid terms that they may be understood by all peoples, whatever their cultural background or experience, in such a way as to provide a basis for world-wide cooperation.

Various other statements of the goals and purposes of IRAS have also been articulated over the years. For example, there is one in the back of each *Zygon* which says "IRAS is an independent society of scientists, philosophers, religion scholars, theologians, and others who want to understand the role of religion in our dynamic scientific world."

And most recently, the IRAS Council at its 2003 Midwinter Meeting adopted the "Campion Statement," so-called because it originated from discussions at the Campion Center in Massachusetts at the 2002 Midwinter Meeting. The Campion Statement reads as follows:

*We at IRAS take the natural world seriously as a primary source of meaning. Our quest is informed and guided by the deepening and evolving understandings fostered by scientific inquiry.*

*From here, our quests for meaning take us in divergent directions. For some, the natural world and its emergent manifestations in human experience and creativity are the focus of exploration. For some, understandings of the natural world are interwoven with understandings inherent in various religious traditions, generating additional paths of exploration and encounter. As a result, we articulate our emerging orientations with many voices, voices that are harmonious in that we share a common sense of place and gratitude.*

*We acknowledge as well a shared set of values and concerns pertaining to peace, justice, dignity, cultural and ecological diversity, and planetary sustainability. Although we may differ and hence debate on how these concerns are best addressed, we are committed to participating in their resolution.*

IRAS is a nonprofit membership organization. Governance is by a volunteer Council whose members are elected from the entire membership. New IRAS members and tax-deductible contributions are always welcome.

## IRAS ON STAR ISLAND

Star Island, first settled by Captain John Smith in the early 1600s, is situated in what was known as the best fishing grounds in the Colonial world. Today one can still see the lobstermen setting their traps. A small museum and island tours allow one to recapture this early human history; and tours of the local flora and fauna, tide walks, and a marine biology lab help one appreciate the local environment.

Because it is ten miles offshore from Portsmouth, New Hampshire, Star Island's temperature is usually ten degrees cooler than on the mainland. It thus became an ideal resort setting for one of the premier late-nineteenth-century hotels on the east coast. Today the hotel, along with several cottages and motel-type units, is a conference center run by the Unitarian-Universalist Association and the United Church of Christ; these two religious organizations have formed the Star Island Corporation. Although IRAS is not affiliated with any particular religious organization, we have enjoyed the hospitality of the Star Island Corporation since our first IRAS conference in 1954.

The nineteenth-century hotel and other facilities provide both the charm and the amenities of that period. Rooms are provided with wash basins and water buckets, and in most cases the toilet is down the hall. The Star Island management and its staff of mostly college students—called Pelicans—are first rate in meeting the various needs of guests from infants to octogenarians. A highlight of the week is the Pelican Talent show—a delightful extra from the hard-working staff. And in recent years IRAS conferees have returned the favor with their own talent show on the final night of the conference.

Star Island and other islands in the Isles of Shoals are excellent examples of the rocky New England coast. There are no roads, no cars, no bicycles, no TVs, and one public phone (603-601-0832). But there are rocks, bushes, grasses, nesting sea gulls, crashing ocean waves, sometimes fog horns, and sometimes crystal-clear night skies to explore through telescopes with some of our professional and amateur astronomers (IRAS's first president was astronomer Harlow Shapley). There are opportunities for swimming, rowing, tennis, and ballroom dancing. And the Star Island Book Store and Gift Shop offer books related to the conference theme and other items to remember the week on the island.

In the last couple of years the Star Island Corporation has launched an ambitious program to obtain grants and capital fund donations to repair, refurbish, and upgrade the facilities. While Star Island strives to maintain its traditional atmosphere of an island retreat, it also is seeking to meet the demands of being an ecologically sound community and while able to bring to conference like IRAS access to the wider world via the Internet. This year there is a significant expansion of IT capabilities and also the beginning of making Star a 90% self-sustaining solar powered community.

Just as important as the Star Island transitions and conference service upgrades, are the people who come to IRAS conferences from a variety of academic and professional fields, as well as many well-educated "lay persons." Many conferees belong to IRAS, which has about 300 members. Others come because they are interested in how religion relates to science and in the particular topic. There is active dialogue in lectures, discussion groups, conversation on the porch overlooking the harbor and on the rocks, and at the social hour before dinner. For those interested, there are opportunities to meditate and worship together in the stone chapel on a high point of the island, at the gazebo, or in the reflective evening candlelight services.

Those who have been coming for a long time to IRAS conferences believe that the natural setting, the island history, and the people provide a unique opportunity for rigorous, meaningful dialogue regarding religion and values in relation to contemporary science.

## GENERAL CONFERENCE INFORMATION

**Announcements** – Because we are sharing the island this year we will make announcements about matters pertaining to IRAS at the beginning of the morning plenary lecture and at the evening session. General announcements regarding both conferences and Star Island will be made at meals.

**Chapel services** are an integral part of the week's experience and tie in to the other intellectual activities taking place throughout the week. **Rev. Donna Schaper** has a wonderful week of services planned so you will not want to miss them. Chapel services take place every day from 9:10–9:40 A.M.

**Plenary session lectures and discussion** – Most of our plenary sessions will take place daily from 10:00 A.M. to 12:00 P.M. Evening discussions from 7:30–9:00 P.M. will be kicked off with an official respondent, followed by open discussion. Daily lectures will be recorded and placed on the conference website.

**IRAS Working Group discussions** – As you may or may not know, IRAS is in the midst of reflecting on its past, current, and future role as an organization. Toward that end, for over two years now three working groups have been meeting to discuss three different (but related) areas important for the life of IRAS: The Financial and Membership Working Group, the Futures Working Group, and the Community and Culture Working Group. Each of these groups will reflect on what they have been doing and ask for your crucial insights during sessions that will take place daily from 4:30–5:20 P.M. under the title of “Whither IRAS Discussions.”

**Papers, Workshops, and Interest Groups** will be offered during the afternoon from 1:30–2:20, 2:30–3:20, and 3:30–4:20 P.M. These are listed in the chart-type schedule on the back page of this program booklet and also under the day and time that they will be given (see below). NB: Any member of IRAS can propose and lead a workshop. The papers were part of a competitive, blind, peer-review process in response to a call for papers. We are not holding any concurrent sessions, so all of these (unless otherwise noted) will take place in Elliott.

A longstanding tradition at conferences is the **Choir**. The 2015 choir will combine singers from IRAS and Star Gathering 2. Rehearsal is each day from 1:15–2:25 P.M. in the Pink Parlor. The choir sings at a morning chapel service later in the week, at the Friday evening banquet, and at the Talent Show. This year's music director is **Frank Toppa**.

Frank Toppa is the music director at the Unitarian Universalist Meeting House of Chatham, MA and music teacher at Belmont Day School, Belmont MA. He has a bachelors degree in music education from the Hartt College of Music and masters degrees in organ performance at UMass Amherst and musicology at BU. Frank has attended many IRAS conferences with his wife Barbara and son Isaac.

**Social Hour** takes place at the end of afternoon activities, from 5:30–6:30 P.M. in Newton Center and is held in conjunction with Star Gathering 2 for an hour of libations, snacks, socializing, and, often, music. Alcohol is provided and depends upon your donations. Please donate generously as you are able. Contact **Mark Kuprych** (the social hour coordinator) for ways you can help

There will be a **clam bake** during the happy hour on Thursday evening. Please look for sign up sheets and purchase tickets if you would like to take part in the clam bake.

Wednesday evening you are invited to a special **lobster dinner**. You must sign up at the Front Desk to participate and an additional charge will be added to your bill.

A **memorial service** for IRAS members who have died during the past year will be held in the Chapel, with the day and time to be announced.

**Jenny Giering** and others are organizing a **concert** for 8 P.M. on Tuesday night. Keep an eye on the announcement board and the *Star Beacon* for more details.

The **banquet** will be held Friday evening along with the SG 2 conferees. We will present IRAS awards that evening. We will also participate in a Star Island ritual called the **Grand March**, following the banquet.

**Jason Starr**, filmmaker, producer and director will be on the Island with us this year and will showcase his newest documentary, **Everywhere and Forever: Mahler's Song of the Earth** (2014). This will take place in Elliott on Tuesday at 3:30 P.M.

The *Star Beacon* is an IRAS tradition. This **conference newspaper** appears at breakfast each morning with up-to-date information on the conference and its participants. It provides opportunities for you to respond to lectures and the conference theme, challenge ideas, publish poetry, commentary, and other forms of artistic expression, including humor, all at the discretion of the editor, **Jane Bengtson**, and as space is available. Contributions from our younger conferees often grace the pages.

Afternoons are also opportunities for **recreation**: talking, thinking, napping, reading, walking, and playing. Star Island's inviting setting offers rich opportunities to renew, refresh, and nurture body, mind, and spirit. Recreational activities abound, including rowing, swimming, arts and crafts, softball game against the Pelicans, a trip to nearby Appledore Island, and various Island tours. Be sure to check the announcement board in the main lobby for daily activities.

The **Talent Show** is on Friday evening following the banquet, from 8:00–9:30 P.M. If you would like to participate, especially if you have talent (this is an optional requirement; all hams are welcome), **Joan Hunter-Brody**, the talent show co-coordinator, will be happy to hear from you. We are holding a joint talent show with SG II this year, so we will run out of space on the program faster than usual. Don't wait to sign up!

**Late-night activities** – Impromptu conversations, dancing, game playing, and other activities often emerge throughout the week. Enjoy these activities as you choose.

**Star Gazing** takes place on clear nights after Candlelight. Check with **Dave Klotz** or the announcement board to see if and where we'll be observing.

An informal **farewell party** will be held on Friday night, an important part of which is to use up any refreshing substances left over from Social Hour.

If you have any **questions or suggestions** concerning the conference, please bring them up with Conference Coordinator **Steven Gaudet**, or with Cochairs **Whitney Bauman** and **Lisa Stenmark**.



## ARCHI PELAGOS: CONFERENCE YOUTH PROGRAM

Based on our great success last year, IRAS and Star Gathering 2 have once again chosen to combine our children's programs. Children (younger than high school age) meet in their age-groups each morning from 9–12, during IRAS theme talks. Morning program activities include island exploration, beach time, marine lab and island musician visits, art and other projects, field games, playground time, and conference-themed, age-appropriate activities. Two adult staff members from IRAS & SG2 will lead each group.

The afternoon Serendipity Program, led by SG2's Sara Garthwait, offers art projects on the porch and lawn games on the front lawn from 2–3 every day (except Wednesday, when we'll hold our annual Intergenerational Olympics—an IRAS tradition!) Adult participants are welcome to join in the fun—you don't have to be a parent.

Evening activities, led by IRAS children's staff, will be offered from 7:30–8:30, and include the Sunday night Intergenerational Dance, Star Gathering's annual bonfire (parents must accompany children to the bonfire event), theater games, a singalong, and Candy Bingo. Adults are invited to join the evening activities, too. There will be a children's chapel service on Thursday night, before the Star Island Pel show. Check the conference chalkboard and children's bulletin board for details.

This year's group leaders are:

Ages 1–5: Susan Treleaven & Linda Schumacher and Becka Strum & Maggie Orme-Johnson. Locations: Louise's Barn and the Kiddie Barn, by the Dragon Playground. The kids will be divided into younger (1–3, with Becka & Maggie) and older (4–5, with Susan & Linda) age groups but will combine for playground time and some activities.

Ages 6–8: Rick Merrill and John Main, in Parker.

Ages 9–12: Heather Bell and Anna Birch, in Marshman.

High school age youth will register for the Star Gathering 2 Youth Conference, which will have a separate schedule of activities.

Note: All staff members are chosen by joint conference leadership and are required to pass a criminal background check.

## IRAS MEMORIAL SCHOLARSHIP FUND

The IRAS Memorial Scholarship Fund honors deceased IRAS member, conferees, and members of their families. Donations to this endowed fund are appreciated, and the names of those remembered are added to the memorial list. The earnings from the fund are enough to support full room and board for two scholars a year.

Applications are made to the chair of the scholarship committee, presently Jane Bengtson. Awardees are decided by a three-person committee. Preference is given to students who are currently pursuing a degree, who are first-time attendees at an IRAS conference, and whose interests are congruent with the purposes of IRAS.

It is expected that scholars will benefit from the intellectual experiences gained by attending sessions and interacting with conference speakers and IRAS leaders. Scholars are also asked to provide some assistance to those running the conference under the guidance of the conference coordinator.

Karen Brady and Jaclyn Chase are the IRAS 2014 Scholarship Recipients.

**Karen Brady** is a doctoral student in theology and philosophy at Drew University, and an adjunct professor at The New School teaching New Materialism and Posthumanism, Affect Theory, and Queer Theology. She is a candidate for ordination with the Unitarian Universalist Association. Karen writes: "My research is deeply engaged in the cross-sections of feminist and queer thought and ecological and economic justice. I believe the two combined together make for an intellectual and justice movement that can matter for how people come to be, to know, and to act. So this conference will be vital for the advancement of my studies, teaching, and writing."

**Jaclyn Chase** has been a student at Arizona State University, studying both computer science and Japanese. This fall Jaclyn will continue studies in Japanese at North Central College. Jaclyn's interest in this particular conference stems from her own personal experiences. Jaclyn identifies as a Demi-Panromantic Asexual, an identity which, she writes, "took far too long for me to realize and more than a year to accept." In addition to her sexual and romantic orientations, Jaclyn also identifies as Nonbinary, feeling neither 100% female nor 100% male. Jaclyn runs a blog where she frequently discusses her struggles with identity and works to "provide counterarguments and help to educate people who either are ignorant or just down-right rude in their opinions of what is a valid way of identifying. Even amongst those who are discriminated for their sexualities, Asexuals (including all persons on the asexual spectrum), face arguably more discrimination and erasure." Jaclyn feels this conference provides an excellent opportunity to begin the discussion on Asexuality and looks forward to engaging in discussions about both genders and sexualities that deviate from the norm.

To date, contributions to the Memorial Scholarship Fund have been received in memory of the following people:

James Ashbrook	Barbara Avakian	Carl Bildorff
Edwin Prince Booth	Mike Brewer	Sanborn Brown
Ralph Burhoe	Warren Busse	Esther Cox
Eugene d'Aquili	Beth Davis	Henry Everett
Tom Fangman	John Fryer	Ward Goodenough
Scout Fuller	Joan Goodwin	Dana Greeley
Harlan Griswold	Norman Hall	Hudson Hoagland
Normand Laurendeau	Bernard Loomer	Nicole Lopresti
Roy Morrison III	Frances Nesbitt	Ton Olson
Bill Orme-Johnson	Carol Peters	George Riggan
Kenneth Roberts	Richard Schlegel	Sally Schlegel
Karl Schmitz-Moorman	Harlow Shapley	Harold K. Shilling
Bob Sorensen	Phil Sturges	Winnie Tomm
George Volckhausen	Paul Walsh	Georgia Wilson
H. vanRenssalaer Wilson	Willie Winternitz	Myra Zinke

## PROGRAM OVERVIEW: DAYS AND TIMES, ABSTRACTS, BIOSKETCHES

The IRAS Program includes several different kinds of presentations and activities, in the order that follows the introduction.

### MORNING

**Chapel Talks** – The chaplain (minister of the week) is usually a recognized religious professional in his or her spiritual tradition. Sometimes he or she is a lay person, for example a scientist. The chaplain is invited by the conference cochairs, this year by the leaders of both Star Gathering 2 UCC and of IRAS, in consultation with other leaders from the two organizations. Chapel speakers do not receive an honorarium, but their room and board and that of their immediate family is paid by the Star Island Corporation.

**Plenary Lectures** – Plenary speakers are chosen by the cochairs, in consultation with the conference committee. They are selected for invitation because of their knowledge of the topic and their ability to effectively present. Often they are acknowledged leaders in their fields or recognized up and coming scholars. IRAS does not pay honoraria to plenary speakers but does cover a speaker's travel expenses as well as room and board for speakers and their immediate families. These expenses are covered by conference registration fees, supplemented by donations and IRAS reserves when necessary.

### AFTERNOON

**Shapley-Booth Fellow Presentations** – Fellowships to honor the memory of the first two presidents of IRAS, Edwin Prince Booth and Harlow Shapley, are awarded to the best proposals in response to the conference call for papers. Proposals are evaluated blind by a three-person, anonymous jury. In addition to being recognized, Shapley-Booth Fellows receive financial assistance from the Shapley-Booth Fund for their room and board and for some travel expenses.

**Star Island Fellows and Paper Presentations** – Fellowships to recognize the support of Star Island are awarded to excellent proposals in response to the conference call for papers. Proposals are evaluated blind by a three-person, anonymous jury. In addition to being recognized, Star Island Fellows receive financial assistance from Star Island for their room and board.

**Workshop Presentations** – Workshop proposals are submitted by IRAS members to the workshop coordinator and are evaluated for their quality and appropriateness to the topic or to major issues in science and religion. Workshop presenters are volunteers who pay their own expenses to and at the conference.

**Interest groups** – IRAS has two official interest groups: the Ministry Group and the Religious Naturalism Group.

The *Ministry Group* includes all who are committed to some form of lay or ordained ministry. It reflects on the issues raised at the conference by science and religion-theology-spirituality.

The *Religious Naturalism Group* includes all who are committed to placing the natural world at the center of religious experience and the search for value and meaning, whether they do so within a religious community or not. RN affirms that scientific inquiry has revealed a vast emergent panorama of nature, and that nature is both the realm in which we live out our lives and which shapes every dimension of who we are. The group reflects on how the issues raised at the conference might be applied, with a naturalistic perspective, to the participants' shared values and concerns.

**Wither IRAS discussions** – IRAS is in the midst of a two-year process that is planning the future, led by three working groups: the Future's Group, chaired by Whitney Bauman and Karl Peters; the Finance

and Membership Group, chaired by Jane Bengtson and Ted Laurenson; and the Culture and Community Group, chaired by Muriel Blaisdel, Lyman Page, and Jennifer Whitten. Under the leadership of IRAS president Barbara Whittaker-Johns and consultant Ruben Nelson, these groups will be leading all-IRAS discussions about significant issues facing our organization.

## EVENING

**Reflections on plenary lectures** are given by people invited by the conference cochairs from among those registered for the conference. People giving reflections pay their own expenses.

**Candlelight Services** – A long-standing Star Island tradition, the conference program day closes with a short service of reflection in the Chapel. Following the evening-program discussion period, a procession carrying candle lanterns leaves in silence from the end of the porch. The lanterns illuminate the chapel, and those attending remain silent until they return to the porch. In inclement weather, the candlelight service is held in Elliott.

## CONFERENCE PROGRAM SCHEDULE

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### CHAPEL SERVICES

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Sunday–Friday, 9:10–9:40 A.M.

ASHES TO ASHES, STARDUST TO STARDUST

**Donna Schaper**

#### ABSTRACT

Ashes to Ashes, Stardust to Stardust will be the theme for the chapel for the week. By it I mean something as small as changing the words of committal in a memorial service and something as large as changing how we think about death. The same slight tweak will apply in all the services. We will tilt our head to look at theology another way, a very slight other way, but another way nonetheless. Climate change will move from threat to promise, sin and salvation will become less giant words. As Jesus promised, the small will become large. Think of these services as firmly rooted in the United Church of Christ of today, while tilting it towards a post-denominational or renewed denominational tomorrow, working from the roots up.

#### BIOSKETCH

Donna Schaper is Senior Minister at Judson Memorial Church. Deeply involved in the civil rights and anti-Vietnam War movements, she entered the University of Chicago Divinity School in 1969, earning a master's degree in 1971. She was one of the first women ministers in the United Church of Christ in the early 1970s, and was a key figure in the feminist movement within the Church and within campus ministry during the 1970s, when she was first assistant pastor of the First Congregational Church of Tucson, AZ, and then associate pastor of Tabernacle Church in Philadelphia (also a chaplain at the University of Pennsylvania). She was a key player in Campus Ministry Women, as well as women's groups within the United Church of Christ. For 25 years in ministry she has been one of the best known feminist civil rights and peace advocates in the church. She is one of the most sought-after preachers and speakers in the United Church of

Christ. She edited the UCC's newsletter for peace and justice ministries for four years in the 1990s, and is also one of the most widely published woman ministers in the country, especially within the mainline church. Since the late 1980s, she has had 29 books published on everything from becoming 40, to understanding Sabbath, to spiritual rock gardening, to the differences between male and female ministerial styles, to devotional guides to different Christian seasons (Advent, Lenten, and the like), and most recently, from Nation Books, *Grassroots Gardening: Rituals to Sustain Activists*. This is without counting the hundreds of sermons she has written in this time. The papers contain many draft manuscripts, as well as the complete manuscript of one (unpublished) novel, "The Broken Bell." They also contain all of her journals, and more than 20 years' worth of reflections, poetry, ideas for sermons, articles, and books.

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### ART BARN

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Sunday–Friday, 2:00–4:00 P.M.

**Jane Penfield**

Jane Penfield will lead the Art Barn Workshop each afternoon from 2:00–4:00. During this workshop we will learn various underpainting techniques to create strong compositions, using watercolors, acrylics, and alcohol washes. We will then work with pastel to create finished pieces. Materials will be provided, and all levels of experience are welcome. Artists are also encouraged to bring their own plein air painting supplies and equipment. Jane is an award-winning pastel artist, a signature member of the Connecticut Pastel Society, and a juried member of the Pastel Society of America and the Pastel Painters Society of Cape Cod. She is enthusiastic about sharing techniques of working in this wonderful medium with all who would like to participate. Jane's work can be seen on her website at [janepenfield.com](http://janepenfield.com).

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SATURDAY

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OPENING PLENARY

Elliott, 7:30–9:00 P.M.

WELCOME

**Barbara Whittaker-Johns, IRAS President**

ORIENTATION

**Steven Gaudet, Conference Coordinator**

KEYNOTE

QUEERER STILL: THE FUTURE OF THE  
SCIENCE AND RELIGION DISCOURSE

**Lisa L. Stenmark**

ABSTRACT

What would it mean to say the science and religion discourse (SRD) is “queer?” Within “queer theory”—a broad and oft misunderstood academic approach—to say that something is queer is to say it is at odds with categories that are accepted as normal or given. In this sense, and to the extent that the SRD challenges the “given” boundaries between “religion” and “science” and between “faith” and “reason,” calling the religion and science discourse queer would not be off the mark. And because IRAS goes further—challenging the boundaries between the academy and the general public—then IRAS is queerer still, a queer corner of a queer discipline! But, queer theory challenges us to be queerer *still*, and in so doing, helps us develop our prophetic voice. Queer resistance is not limited to the categories of gender and sexuality, but includes such things as race and class. To be queer is to examine the ways that our practices, institutions and everyday actions reinforce existing categories—even ones that we may oppose—examining the way that those categories contribute to suffering and injustice and looking for creative ways to transform those structures. In other words, by becoming queerer still, we will find our prophetic voice.

In this paper, I will use queer theory to critique some of the ways existing practices within the SRD reinforce categories that we might want to oppose, and make some concrete suggestions for how we can transform these structures. I will conclude by exploring some concerns with queer theory. First, the question of *discernment*. Queer theory challenges us to engage and disrupt our givens—which can be a good thing when those givens need to be disrupted, but it is not clear that it has the resources to help us discern which givens should and should not be disrupted. Second, because while deconstruction might be necessary, what is deconstructed must be *reconstructed*, again, the question is whether queer theory can be a positive resource or whether queer theory is, like is the

Republican Party, merely the party of No. Third is the question of *agency*, and whether queer theory has the resources to help us navigate the waters between contingency and freedom and take responsibility for our actions in the world. Finally is the question of *solidarity* and whether queer theory, having challenged all the ties that bind can help us develop the sense of community necessary for collective action.

BIOSKETCH

Lisa L. Stenmark teaches in Humanities and Comparative Religious Studies at San Jose State University, earning her PhD from Vanderbilt University and an MDiv/MA from the Graduate Theological Union and Pacific Lutheran Theological Seminary. Her research and scholarly interests focus on religion and popular culture—media, film and literature—and on the relationships among religion, science, and politics. She is the author of *Religion, Science and Democracy: A Disputational Friendship*, on scientific and religious authority in public life, and is active in the American Academy of Religion and the Arendt Circle. She is a graduate of Pacific Lutheran Theological Seminary/The Graduate Theological Union (MDiv/MA) and Vanderbilt University (Ph.D. in Religious Studies). In her spare time she trains for triathlons, practices Aikido, and reads too much science fiction.

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SUNDAY MORNING

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IF YOU QUAR IT YOU CAN CHANGE IT:  
CHANGING THE BOXES THAT BIND US

**Emilie Townes**

Elliott, 10:00–12:00 A.M.

ABSTRACT

An exploration of how Queer Theory can help us get out of our narrow academic boxes by changing the way we engage the academic discourse of religion and science. Using the interplay of Queer Theory and womanist methodology, I and to center the conversation on what makes us human and the ways culture(s) figure large as we dare to challenge the boundaries between the academy and the community, between religion and the secular, and between theory and practice. I also want to explore Queer Theory as I do not assume that it is without moral lapses and analytical dips by placing in the practices of our broader culture as I use womanist Quar Theory as an interlocutor to ask (and perhaps answer to some degree) what does queer theory have to offer our broader culture(s) and how might it help us blur the boundaries between science and religion—and do we ultimately want to blur them.

BIOSKETCH

The Rev. Dr. Emilie M. Townes, a distinguished scholar and leader in theological education, is dean of Vanderbilt Divinity School. She is also the E. Rhodes

and Leona B. Carpenter Professor of Womanist Ethics and Society. Townes' broad areas of expertise include Christian ethics, cultural theory and studies, postmodernism and social postmodernism. She has been a pioneering scholar in womanist theology, a field of studies in which the historic and current insights of African American women are brought into critical engagement with the traditions of Christian theology. Townes has a strong interest in thinking critically about womanist perspectives on issues such as health care, economic justice, poetry, and literary theory. She is the author of the groundbreaking book *Womanist Ethics and the Cultural Production of Evil* (Palgrave Macmillan Press, 2006). Other books include *Breaking the Fine Rain of Death: African American Health Care and A Womanist Ethic of Care* (Continuum, 1998), *In a Blaze of Glory: Womanist Spirituality as Social Witness* (Abingdon Press, 1995) and *Womanist Justice, Womanist Hope* (Scholars Press, 1993). She co-edited *Womanist Theological Ethics: A Reader* (Westminster John Knox Press, 2011) with Katie Geneva Cannon and Angela D. Simms. In addition, *Religion, Health, and Healing in African American Life* (Praeger, 2008) was co-edited by Townes with Stephanie Y. Mitchem.

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SUNDAY AFTERNOON

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GLBT AND THE LAW: TED AND DOROTHY'S  
EXCELLENT ADVENTURES

**Dorothy L. Fernandez**

Elliott, 1:30–2:20 P.M.

ABSTRACT

This workshop will be a review of the recent LGBTQ-related legislation that has taken place in the past year.

BIOSKETCH

Dorothy L. Fernandez is Pro Bono Counsel based in the San Francisco office of Morrison & Foerster LLP. She is responsible for managing and promoting the participation of lawyers in the firm's extensive pro bono program which includes, among other things, providing free legal services to low-income individuals, advising nonprofit organizations and assisting in other matters that serve the public interest. As part of the pro bono team, Dorothy helped lead the firm in a collective effort which ultimately saw over 97,000 attorney hours dedicated to pro bono work in 2014. Prior to becoming Pro Bono Counsel, Dorothy was a partner in the firm's Securities Litigation, Enforcement and White-Collar Defense Group. Dorothy is a graduate of Stanford University and earned her J.D. in 1996 from Harvard Law School. She has taught as an adjunct instructor at both Golden Gate University Law School and Santa Clara University Law School. Dorothy has served on the board of directors of the Pride Law Fund and the National Center for Lesbian Rights.

THE ART OF QUEER LIBERATION

**Monica Cross (Shapley-Booth Fellow)**

Elliott, 2:30–3:20 P.M.

ABSTRACT

How do we, i.e., humanity, address the ongoing emergence of liberation? This paper addresses this question through a study of queer theology in the context of an emerging and evolving consciousness. Theology, the study of the holy, the mystery, and the unknowable, even the complex desires of the holy encountered at death, burial, and resurrection of Jesus of Nazareth is a dangerous endeavor indeed as it embodies the liberation of the incarnation.

Queer theology invites the theologian to encounter even deeper levels of faith acknowledging the sacred and the holy present within the person; i.e., the intimate presence of the God within. That which has been deemed unworthy, strange, unseemly, and on the margins of constructed reality exists as the authentic within the human and the holy. The term queer then addresses the evolutionary yet practical concerns of identity and its implications. The protests of today for concerns of social justice, such as marriage equality, poverty, the ongoing struggle for racial and gender equality, the gradual evolution of gender and sexuality from definitions rooted in a plantation culture, historical expressions of white supremacy and patriarchy, to identities grounded in evolutionary understandings of the sacred-secular space compel a deeper more and more thoughtful and postcolonial theological endeavor.

It is that which would be considered insulting, similar to the crucifixion, which liberates, for the insult reveals the fear which inhabits the institutions and their advocates, in the face of the one who is liberated. Science and queer theology, then as provocative witnesses of the works of God are interconnected; inhabiting what might be called a middle ground. The middle ground is the intimate holy of life. From a queer perspective science has a particular call to liberate the theological project from constructs which dehumanize for the sake of integrity of human constructs and productions. That said, the artful act of queering, of engaging the evolutionary of the incarnation presents a means by which to live out our liberation.

BIOSKETCH

Rev. Monica Joy Cross is a transgender scholar-activist who serves as an associate minister at Tapestry Ministries, Disciples of Christ, Christian Church in Berkeley, CA. Monica received a masters in divinity from Pacific School of Religion in 2012 and a masters in religious leadership for social change from Starr King School for the Ministry in 2014. Her Journey with the Holy has led her from the citadels of conservatism to the liberal bastions of enlightenment and queer realities. Monica is a board member of The Community Collaborative Planning Council of Alameda and Contra-Costa County for policy and

allocation of funding in the San Francisco Bay Area around HIV/AIDS; the founder of Global Prayer Network and a Different Imagination for a Just and Sustainable Humanity; has authored *Reflections of a Prophet Without Honor*, a book of reflections which emerge from her life with God; *Authenticity and Imagination in the Face of Oppression*, autobiographical, it addresses gender, race, religion, sexuality, and strategies towards liberation and is due to be released in July 2015; and has a blog entitled "The Transgender Scholar." While being a native of Southern California, Rev. Monica Cross currently makes her home in Richmond, California.

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SUNDAY EVENING

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REFLECTION AND DISCUSSION OF EMILIE  
TOWNES' LECTURE

Elliott, 7:30–9:00 P.M.

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MONDAY MORNING

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UNDISCIPLINED ENCOUNTERS: WHY QUEER  
FOUNDATIONS WON'T SUPPORT YOU

**Claudia Schippert**

Elliott, 10:00 A.M.–12:00 P.M.

ABSTRACT

In this presentation on Queer Theory and Religion, I first briefly trace the emergence of queer theory and its influence in religious studies. Foucault's skeptical work on foundational knowledge and categorical meanings provides an important legacy; similarly, approaches to bodies and identities that moved beyond social construction toward performative processes and discursive effects, often associated with Butler's early work, became influential queer theoretical foundations. The resulting rallying cry of queer theory's resistance to "the normal in general" paralleled challenges to disciplinary norms and a commitment to examine the production of normativity in various configurations. After reviewing some work that helpfully exemplifies such queer theoretical examinations of normativities, I point to several shifts that queer studies have produced in the study of religion. Specific case studies demonstrate relevant changes in where and how religion is studied and what norms may come into scholarly view.

I then offer several close readings of examples where queer studies has more recently intersected with the study of religion and with other disciplinary trajectories in ways that have unsettled each area of inquiry – in productive ways. While advocating the promise of such queer studies scholarship (related, for example, to kinship studies, dangerous bodies in terrorism discourse, and sexual perversion post-gay-marriage), I point to necessary further examinations

from within religious studies. I suggest that rather than affirming, upholding, or recreating a foundational discourse (of queer theory or any other field), we ought to seek (and I give examples for) queer encounters that change all participants in the process of the encounter, including our/their disciplinary assumptions and norms.

In closing, I problematize the notion of "application" (as in "let's apply queer theory to xyz") and advocate for methodological perspectives that foreground more undisciplined encounters; such queer encounters may challenge related discourses in productive ways, even if they are not always institutionally recognizable or supported.

BIOSKETCH

Dr. Claudia Schippert is associate professor of humanities and religious studies at the University of Central Florida in Orlando, Florida, where she also directs the Program in Humanities and Cultural Studies. Her research interests are in the areas of religion in America, American cultural studies, feminist and queer theories, ethics, social change and queer pedagogy. Her published research has primarily focused on theoretical approaches to American religion and culture as explored through the lens of gender, sexuality, and disciplinarity. While she continues to explore her interests in queer studies and social change, Schippert is currently also pursuing an ethnographic project about the legacy of a Korean Zen Master in the United States.

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MONDAY AFTERNOON

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THE INS AND OUTS OF PUBLISHING WITH  
ZYGON: JOURNAL OF RELIGION AND  
SCIENCE

**Willem Drees**

Elliott, 1:30–2:20 P.M.

ABSTRACT

Join the Editor of *Zygon*, Willem Drees, as he talks about the ins and outs of publishing from an Editor's perspective. He will also offer a review of what has been published over the last year and what things will be coming up in the next couple of issues. This will be particularly helpful/useful for those who a) are interested in the life of this important journal and b) would like to have a better idea of what it takes to publish in an academic, peer-reviewed journal.

BIOSKETCH

Willem B. Drees is professor of philosophy of the humanities and dean of the Tilburg School of Humanities. He is especially interested in the nature and task of the humanities in the contemporary university and in society. The interaction of the humanities with other academic disciplines and the impact of the humanities and sciences on human self-

understanding and ideas about morality and meaning have his interest. Before coming to Tilburg University, he held at Leiden University the chair in philosophy of religion and ethics.

Drees is also the editor of *Zygon: Journal of Religion and Science*, an academic journal accessible in over 10,000 academic libraries. In that context, he is interested in all facets of the interactions of the sciences with religion, culture and human values. On the occasion of its fiftieth year of publication, 2015, he seeks to make *Zygon* more truly global by having review articles studying those discussions in different regions, countries, and cultures. He is the author of *Religion and Science in Context: A Guide to the Debates* (Routledge, 2010) and editor of *Technology, Trust and Religion: Roles of Religions in Controversies on Ecology and Genetic Modification* (Leiden University Press, 2009).

## IMAGINING HONEY RELIGIONS: SUE MONK KIDD AND THE QUEER AFRICANA

**Meredith Coleman-Tobias (Shapley-Booth Fellow)**

**Meredith Doster (Shapley-Booth Fellow)**

Elliott, 2:30–3:20 P.M.

### ABSTRACT

American memoirist and novelist Sue Monk Kidd writes popular works featuring North American women's spiritual practices. Her bestselling historical novels, *The Secret Life of Bees* and *The Invention of Wings*, cornerstone the "alternative" religious practices of African-descended women during the Jim Crow South and nineteenth century enslavement respectively. In each narrative, a white female protagonist learns from a woman-centered, West and Central African cosmology re-homed in the American South, creating a praxis we term "honey religion." This nature religion represents Kidd's imagined and self-referential spirituality that locates objects like black Madonna statues, shiny buttons, fertile soil, and honey at the core of its meaning-making. Moreover, "honey religion" manifests in the active formation of women, both black and white, who co-create an embodied and sensorial spirituality. "Honey religion" both disrupts normative readings of American Protestant pasts, gives voice to its darker interlocutors, and arguably queers Kidd's authorial voice. Interrogating Kidd's social location in relationship to her narratives that imagine, create, and voice black divinities, this presentation considers the relationships between normative readings of gender and race and the consumption of alterity. Do Kidd's fictionalized accounts liberate a subaltern herstory of unlikely spiritual camaraderie? Or do they exoticize historical African women's spiritual practices in North America? Given Kidd's popular platform, what might her tethering of race, gender, and religion mean for queer theoretical spaces?

## BIOSKETCH

Meredith Frances Coleman-Tobias is a Ph.D. candidate in the Graduate Division of Religion, Emory University. In the American Religious Cultures course of study, her research interests consider Caribbean and North American iterations of African Atlantic religious cultures. She is specifically interested in contemporary Africana religious migrations, which she began to study during her tenure as a Fulbright student in Barbados (2009-2010). Her dissertation research focuses on the ritual diaspora of two Burkinabé spiritual leaders. Investigating their "reverse mission" in Western countries, she interrogates African and non-African descendants' intentional practice of Dagara spirituality in North America and the Caribbean. She earned the B.A. from Spelman College in 2006 and the M.Div. from Yale Divinity School in 2009.

Meredith Doster is a doctoral student in Emory University's Graduate Division of Religion with primary interests in Appalachian religious identity formation. Currently writing her dissertation tentatively titled, "Appalachian Orientalism: Archiving Narratives of Religious Exceptionalism in an American Region," Meredith's research examines the construction of Appalachia in relationship to centers and purported peripheries of American religious cultures. Secondary research interests include spiritual voyeurism, the evolution of sacred singing traditions in the US South, and digital humanities scholarship. Meredith Doster is assistant managing editor of Southern Spaces and secretary of the Appalachian Studies Association.

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## MONDAY EVENING

### REFLECTION AND DISCUSSION OF CLAUDIA SHIPPERT'S LECTURE

Elliott, 7:30–9:00 P.M.

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## TUESDAY MORNING

### QUEERING AUTHORITY IN SCIENCE AND RELIGION

**Whitney Bauman**

#### ABSTRACT

In a recent article, Slavoj Žižek declared that scientific discourse had become authoritarian and dogmatic and religious discourse was one of the only discourses in which we might imagine, create and think anew. He, along with many other scholars argue that scientific claims hold more authority in public discourse in the U.S. and the west (more broadly) than does that of religion. Such erosion of religious authority has also encouraged fundamentalist backlashes against perceived scientism, in an attempt to regain the



authoritative top position on the part of religious discourse. This has helped to create a situation of climate change deniers and anti-vaccine advocates, on the one hand, and also intolerance toward religion and fundamentalist versions of scientific materialism on the other. The problem, then is one of authority. This paper queers concepts of authority so that a more dialogical approach to religious and scientific discussions might emerge. In particular I want to look at the “unknowing” that is at the heart of the method of failure articulated by Judith Halberstam, and at the distributed and hybrid agency and identity that is at the heart of Jasbir Puar’s understanding of assemblage. I argue that knowledge based upon certainty “backgrounds” that which cannot be accounted for in a claim of certainty, in an effort to construct a foundational truth claim that levels all opposing truth claims. Knowledge based upon failure, uncertainty, and unknowing attempts to cobble together common grounds and thus takes account of the multiple perspectives within the planetary community. A queer understanding of authority then helps to provide us with a more experimental and open approach toward dialogue in which we can try out multiple possibilities, and examine their possible effects on multiple earth bodies.

#### BIOSKETCH

Whitney Bauman, conference cochair and keynote speaker, is assistant professor in the department of religious studies and in the honors college at Florida International University in Miami. He teaches courses in religion and science, religion, gender and nature, earth ethics, and technology and human values. He is co-editor of *Grounding Religion: A Fieldguide to the Study of Religion and Ecology*, co-editor (Routledge 2010) and *Inherited Land: The Changing Grounds of Religion and Ecology* (Wipf & Stock 2011), and the author of *Theology, Creation, and Environmental Ethics* (Routledge 2009) and *Religion and Ecology: Developing a Planetary Ethic* (Columbia University Press, April 2014). Bauman’s research interests in religion, nature, and globalization have most recently taken him to Indonesia, Malaysia, the Philippines, and India.

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#### TUESDAY AFTERNOON

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### IS GENDER REDUCIBLE TO PHYSICS? IT TAKES TWO TO TANGLE

**Stanley Klein**

Elliott, 1:30–2:20 P.M.

#### ABSTRACT

The humanities are in a crisis at colleges and universities with diminishing students and support. My dream is that IRAS can help science/humanities/religion become sufficiently entangled to become a powerful force for ecological sanity. But there are problems to be overcome. For example, in his book *Duet or Duel? Theology and Science in a Postmodern*

*World*, Wentzel van Huyssteen writes, “The theology and science discussion in our time has been characterized, first, by a rejection of reductionism.” Humanities scholars would tend to agree and physicists would tend to disagree. The physicists would point out that the emergence of animals from the primordial soup is called “weak emergence,” the backwards direction of reduction. The reduction is across many levels (biology with its Darwinian mechanisms to biochemistry to chemistry to physics, with each of those reductions having sublevels, each a science field of its own). I contend that most of the dysfunctional disagreements between science/humanities/progressive religion involve the definitions of words like *reductionism*.

As Catherine Keller (citing Jason Starr) puts it, “It takes two to tangle.” A healthy tangle for conflicting domains may require two steps. Step 1 is to understand each other’s words, like the different meanings of the word *reductionism*. IRAS, with its conferences and IRASnet discussions, can help with that. Step 2 for dealing with conflicting ontologies is more challenging. The theme of my presentation is that some familiarity with the “spooky entanglements” (Keller’s language) of queer quantum mechanics can help bridge the seemingly conflicting metaphysical underpinnings of science/humanities/theologies. The recent books by Karen Barad and Catherine Keller that carry quantum mechanics to the humanities are wonderful but possibly dangerous. My recently deceased friend, Bruce Rosenblum, the coauthor of *The Quantum Enigma*, would frequently say something like, “Introducing someone to quantum mechanics is like giving someone a loaded pistol without the instruction manual.” My presentation has the intent of being an introduction to the instruction manual. Examples will come from the domain of gender.

#### BIOSKETCH

Stan Klein, BS Caltech physics, PhD Brandeis, theoretical particle physics. Switched to visual neuroscience when string theory became complicated. Taught in Claremont Colleges (14 years), University of Houston (6 years), UC Berkeley (28 years). Will retire when UCB finally gets the majority of its undergraduates to get a general education that includes how to be caring, wise citizens. His >200 papers range from physics with twisted strings (before it was called string theory), vision science, including visual qualia with titles like “Will Robots See”; optics, including a bifocal contact lens article using Feynman’s simple approach for quantum mechanics; perceptual learning, including the novel “piggyback” effect; multiple interpretations of quantum mechanics quite relevant to IRAS2015; and also explaining why his license plate is DUALITY. He believes that for a healthy, sustainable future, science and religion need to get entangled in a much healthier manner than at present. An important new player in this area is the AAAS DoSER program on Dialogue on Science, Ethics and Religion that has recently funded 10 seminars to

bring science to their curriculum. I've been appointed to be a science adviser to the Jesuit School of Berkeley as part of that program.

## AFRICAN INDIGENOUS RELIGION AND SCIENCE IN DIALOGUE

**Mary Lowe (Shapley-Booth Fellow)**

Elliott, 2:30–3:20 P.M.

### ABSTRACT

Within queer theology, much attention has been paid to Jesus' sex and gender. When challenging heteronormative christologies, LGBTQIA theologians often employ Judith Butler's commitments that (1) gender is repeatedly performed, (2) biological sex is constructed, and (3) the body is a process of materialization. Butler rejects the "literalization of anatomy," and her work helps queer theologians emphasize the fluidity, hybridity, and performativity of the person and body of Jesus.

However, these queer, performative christologies often over-emphasize the degree to which Jesus could transgress the limits of embodied reality. Jesus often seems ethereal, not like other humans. Some of these LGBTQIA christological claims are also in tension with recent scientific insights regarding the complexity of sexual difference, the unity of body-mind, and the degree to which embodied experiences constitute one's reason.

Two distinct threads from the sciences can be woven into queer christology to affirm the embodied reality of Jesus. Biologist Ann Fausto Sterling proves that sexual differentiation is multidimensional and changeable; to be sexually-differentiated need not mean that an individual is either male OR female. Philosopher Mark Johnson's research in embodied cognition demonstrates that mind-body is one and that abstract reason is rooted in bodily movements and metaphors. Fausto Sterling and Johnson's insights help re-interpret the sexed-body-mind of Jesus and show how it shaped Jesus' worldview and ministry. Weaving these insights into LGBTQIA christology helps re-interpret Jesus' body in a way that affirms Jesus' humanness, resonates with scientific insights, and advances the LGBTQIA commitment to transgress and queer Christological claims.

### BIOSKETCH

**Mary Elise Lowe** is associate professor of religion at Augsburg College in Minneapolis. She teaches classes in contemporary theology, queer theologies, women's studies, and Christian vocation and the search for meaning. Her recent publications include "Re-Embracing the Body of Jesus Christ: A Queer, Lutheran, Theology of the Body of Christ," in *Lutheran Identity and Political Theology* (Pickwick) and "'Rabbi, Who Sinned?' Disability Theologies and Sin" in *dialog: A Journal of Theology*, and "Queering Kenosis: Luther and Foucault on Power and Identity" in *The Devil's Whore: Reason and Philosophy in the Lutheran Tradition*

(Fortress). She is the author of *The Human Subject and Sin: The Anthropology of Pannenberg, Ruether, and Fulkerson* (VDM Verlag Dr. Müller).

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## TUESDAY EVENING

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### REFLECTION AND DISCUSSION OF WHITNEY BAUMAN'S LECTURE

Elliott, 7:30–9:00 P.M.

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## WEDNESDAY MORNING

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### QUEER KOSMOI: DIVINITIES, DESIRES, AND ECOSMOPOLITICS

**Catherine Keller and Laurel Schneider**

Elliott, 10:00 A.M.–12:00 P.M.

### ABSTRACT

We share with others at this gathering a conviction that responsive relationship is so constitutive of the existence of things that we cannot begin to understand the world around us, especially the religious and scientific registers of that world, without some version of a relational ontology. In this we agree with Karen Barad that "nature's queer performativity" is actually fundamental to an adequate relation to ecological/planetary forces—to "spacetime mattering." Her quantum "intra-activity" helps us appreciate the activity of divine spacetime mattering—what we have called "promiscuous incarnation." Indeed the queerness of desire may, along with Whitney Bauman's "polyamoury of place," update Whitehead's "Eros of the universe" as the basis for a theological "ecosmopolitics."

### BIOSKETCH

Catherine Keller is professor of constructive theology in the Theological School and Graduate Division of Religion of Drew University. Books she has authored include *From a Broken Web: Separation, Sexism and Self, Apocalypse Now & Then; God & Power; Face of the Deep: a Theology of Becoming; On the Mystery: Discerning God in Process*, and most recently, *Cloud of the Impossible: Negative Theology and Planetary Entanglement*. She has co-edited several volumes of the Drew Transdisciplinary Theological Colloquium, including *Postcolonial Theologies, Ecospirit, Apophatic Bodies, Polydoxy: Theology of Multiplicity and Relation*, and the forthcoming *Common Good/s: Ecology, Economy and Political Theology*. She persists in interlacing process, continental and ecosocial, indelibly feminist thinking with theological questions.

Dr. Laurel Schneider is professor of religious studies at Vanderbilt University. A scholar of modern and postmodern Christian thought, trained in gender theory, sociology of religion, and in Native American religious traditions, she is interested in intersectional

questions of identity, meaning and divinity as they pertain to contemporary political and social questions of justice and liberation. Her current research and writing is moving in two general directions. The first expands upon her recent monograph, *Beyond Monotheism: A Theology of Multiplicity* (Routledge, 2007), in terms of the concept of incarnation and the persistent contemporary challenge of queerness, and the other expands upon her work in the volume *Polydoxy: Theologies of Multiplicity and Relation* (Routledge, 2010), co-edited with Catherine Keller, in which she works toward a decolonialized methodology based in poetics and indigenous philosophies for thinking about sacred presence(s). She also believes strongly in collaborative thinking, and to that end currently coconvenes the national Workgroup in Constructive Theology (with Dr. Stephen Ray) comprised of over 70 scholars in the field, and a much smaller group working at the intersections of postcolonial theory, queer theory, race theory, and feminist theory. She is also active in the American Academy of Religion, having just completed two terms on the Committee for the Status of LGBTIQ Persons in the Profession.

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WEDNESDAY AFTERNOON

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REDEFINING BOUNDARIES TO RESOLVE  
CONFLICTS

**Paul Carr**

Elliott, 1:30–2:20 P.M.

ABSTRACT

Can conflicts about science and religion issues such as climate change, intelligent design, and belief be resolved by defining better boundaries? In the opinion, “On Earth Day Time is Running Out,” Secretary of State John Kerry affirmed the conclusion of 97% of climate scientists (1). Increasing greenhouse gas emissions are raising sea levels and weather extremes. In the contrary opinion, “The Climate-Change Religion,” House Committee Chairman Lamar Smith calls climate science “religion” (2). This is based on the understanding that religion is “belief in what ain’t so.” How can we redefine religion and faith to change this misconception? In Smith’s criticism, he also confused the boundary between weather fluctuations and the long-term statistical averages of climate. He also does not understand how Arctic warming causes regional cooling.

Intelligent design advocate Michael Behe believes that scientific evolution can account for small changes, but major ones like the existence of the first living cell required an Intelligent Designer. Is belief in an Intelligent Designer a religious or a scientific concept?

Four ways of relating science and religion are conflict, contrast (boundaries between separate magisteria), contact, and confirmation. “The boundary is the best place for acquiring knowledge.” Paul Tillich

BIOSKETCH

Paul H. Carr B. S., M. S. MIT, Ph.D. physics Brandeis U. The Templeton Foundation awarded Paul grants for the philosophy course “Science and Religion” he taught at U Mass Lowell, 1998–2000. This inspired his book *Beauty in Science and Spirit* (2006, IRAS Seminar 2005.) From 1967 to 1995, Paul led a branch of the AF Research Laboratory, which investigated microwave, ultrasound, and SAW (surface acoustic waves). His over 80 scientific papers and 10 patents have contributed to new components for radar, TV, and cell phones. His home page is [www.MirrorOfNature.org](http://www.MirrorOfNature.org).

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WEDNESDAY EVENING

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REFLECTION AND DISCUSSION OF LAUREL  
SCHNEIDER AND CATHERINE KELLER’S  
LECTURES

Elliott, 7:30–9:00 P.M.

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THURSDAY MORNING

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POLYAMOROUS BASTARDS: JAMES  
BALDWIN AND DESIRES OF A QUEER  
AFRICAN-AMERICAN RELIGIOUS  
NATURALISM

**Carol Wayne White**

Elliott, 10:00 A.M.–12:00 P.M.

ABSTRACT

In this paper, I explore the rich conceptual space opened by Baldwin’s use of the bastard metaphor and his ensuing concept of love. Inspired by his creative reach, I specify bastard as a trope to mark the emergence of an African-American religious naturalism that resists normative (and, in my rendering, impoverished) views of our humanity. Specifically, in negating pauperized views of blacks’ humanity perpetuated by white supremacy, this African American religious naturalism invites contemporary readers to reconsider who and what we are: value-laden natural processes that become human in specific orientations. It presupposes human animals’ deep, inextricable homology with each other, drawing our attention to an expansive view of our humanity as an emergent phenomenon, not an achievement. Further, building on Baldwin’s notion of love, my view of religiosity celebrates nomadic, polyamorous relations. With its naturalistic grounding, this model of religiosity resists the “isms” based on binary constructions that uphold asymmetrical relationships and polarize our desire for connection with all that is. In so doing, this African-American religious naturalism adopts a queer positionality—or what Michael Warner has described as resistance “to regimes of the normal.” As queer

enactment, this African-American religiosity calls for a radical relationality in which our experiences of love overcome arbitrary boundaries held in place by normalizing cultural markers. It seeks a modality of existence based in transformation; in such a vision, our expanded humanity as sentient beings is porous—we suffuse each other with care and a sense of belonging together.

To advance my argument, I first introduce Baldwin's cultural critiques that gave rise to the bastard motif and discuss his creative use of the term. I then highlight Baldwin's rejection of a model of Christianity that gloried a depraved blackness with its theistic symbolism of a white God. Of key importance here are Baldwin's warnings against investing in a religious vision that implicitly kept in place white racist constructs, problematic cultural practices, and heteronormative values. Following this, I discuss Baldwin's concept of embodied love, which he viewed as a corrective to the normative religious system. Finally, I explore the possibility of a queer African-American religious naturalism that advances Baldwin's notion of enacting boundless love with each other. Given the historical gap between Baldwin's and our own time, I attempt to sketch a capacious model of African-American religiosity that he was unable to conceive at that time. In order to distinguish this religious perspective as queer, I incorporate insights from Claudia Schippert's strategy of queering the religious discipline. My goal is to draw the contours of a queer AA religious topography where polyamorous bastards roam ecstatically in nomadic desiring.

#### BIOSKETCH

Carol Wayne White is professor of philosophy of religion at Bucknell University. Her publications include *Poststructuralism, Feminism, and Religion: Triangulating Positions* (2002), *The Legacy of Anne Conway (1631-70): Reverberations from a Mystical Naturalism* (2009), and articles addressing the intersections of critical theory, process thought, and religion. Dr. White recently completed a book manuscript (*Sacred Humanity: The Emergence of an African-American Religious Naturalism*) that explores expanded views of the human within the frameworks of postmodern science and religious naturalism, and is currently researching a new one on the critical intersections of deep ecology, religious naturalism, and nature poetry. During a 2013–14 sabbatical, she received an international travel grant to do research at the Royal Society of London in London, England, and at Oxford University. White was recently appointed to the Editorial Advisory Board of the *Journal of Academic Perspectives*.

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#### THURSDAY AFTERNOON

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#### IRAS ANNUAL MEETING

Elliott, 1:30–2:20 P.M.

All are invited.

#### LABORATORY DIS-ORIENTATIONS: QUEER CHALLENGES TO THE TECHNOBIOTHEOLOGICAL NORMALIZATION OF ANIMAL-HUMAN RELATIONS

**Kyle Warren (Shapley-Booth Fellow)**

Elliott, 2:30–3:20 P.M.

#### ABSTRACT

The opportunity to “queer” science and religion is a welcome redirection—or multidirection—of the relentless “sciencing” and “christianizing” of queer bodies. Queer bodies maintain a unique positionality between two normalized modes for the production of truth: religiopolitical confession and scientific discursivity (Michel Foucault). Queering science and religion means asking, “What are modes for the production of truth? What truth regimes and techniques of knowledge about the body and a life need to be de-normalized?” Queer theory is concerned with more than disrupting binaries and destabilizing essentialized identities. It challenges the practices, discourses, and techniques that compulsively construct truths claims and facts by which “the homosexual became a species” (Foucault). I’ve studied biomedical science and theology, two epic “regimes of truth” for constructing queer identities. I feel a queer camaraderie with research animals in my lab that were subjected to normalized ideas of human life, survival and exceptionalism, as well as by idealized scientific pursuits for knowledge (i.e., genetic mapping). How might queer theory, which deconstructs *heterocentrist* scientific, cultural and christian truth claims producing “the homosexual,” help to challenge presumed *anthropocentrist* truths and facts that maintain “the experimental research animal” central to biomedical and behavioral research? If the *anthropos* remains indelibly straight, might queer theory find itself allied in surprising ways with the nonhuman?

#### BIOSKETCH

Kyle Warren is currently a doctoral student in Drew University's Graduate Division of Religion. His interdisciplinary work in the area of theological and philosophical studies pursues questions of embodied aesthetic sensations and perceptions of human-human and human-nonhuman relations. His project moves across various disciplines to question the perceptual frames shaping disciplinary knowledge production of self and world. His studies in biomedical science while attending Texas A&M University and UT Southwestern Medical School along with his research

at The Waggoner Center for Alcohol and Addiction Research–The University of Texas inform his religion-science perspective. He is also a photographer and mixed media artist interested in themes of travel, memory, and subversive beauty in the urban environment. While in his masters programs at Brite Divinity School-TCU in Ft. Worth, he was also a member of an artist collective/gallery in Dallas. His artwork and the work of fellow artists in the collective bring aesthetic curiosity outside the structured space of the gallery and into multiple disciplinary spaces. His research interests include aesthetics/art theory, queer theory, affect theory, urban studies, new materialism, theopoetics, and ecotheology.

BOOK SEMINAR – BLACK LIVES AND SACRED HUMANITY: TOWARDS AN AFRICAN AMERICAN RELIGIOUS NATURALISM (FORTHCOMING 2016, FORDHAM PRESS)

Carol Wayne White, Bucknell University  
Elliott, 3:30–4:20 P.M.

IRAS COUNCIL MEETING  
Sandpiper, 4:30–5:20 P.M.

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THURSDAY EVENING

REFLECTION AND DISCUSSION OF CAROL WAYNE WHITE'S LECTURE  
Elliott, 7:30–9:00 P.M.

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FRIDAY MORNING

THE WEEK IN REVIEW

Reflections by William Grassie, Followed by a Panel Discussion  
Elliott, 10:00 A.M.–12:00 P.M.

BIOSKETCH

William Grassie is an interdisciplinary scholar, academic entrepreneur, social activist, and accomplished author. Billy received a B.A. in political science from Middlebury College and then worked for ten years on nuclear disarmament, citizen diplomacy, community organizing, and sustainability issues in Washington, D.C, Jerusalem, Philadelphia, and West Berlin. He completed a Ph.D. in religion from Temple University, where he wrote a dissertation entitled *Reinventing Nature: Science Narratives as Myths for an Endangered Planet* (1994). He has taught at Temple University, as well as at Swarthmore College, Pendle Hill, and the University of Pennsylvania. A recipient of academic awards and grants from the American

Friends Service Committee, the Roothbert Fellowship, and the John Templeton Foundation, Billy served as a Senior Fulbright Fellow in the Department of Buddhist Studies at the University of Peradeniya in Kandy, Sri Lanka in 2007–2008. He was the founding director of the Metanexus Institute, which promotes scientifically rigorous and philosophically open-ended exploration of foundational questions. Metanexus has worked with partners at some 400 universities in 45 countries and publishes an online journal. He has authored *The New Sciences of Religion: Exploring Spirituality from the Outside In and Bottom Up* (2010) and a collection of essays, *Politics by Other Means: Science and Religion in the 21st Century* (2010). He is currently working on a book entitled *Big History and Big Money: Doing Good and Well in the Anthropocene*.

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FRIDAY AFTERNOON

PRESENTATIONS AND REFLECTIONS BY POSTER PRESENTERS

Elliott, 1:30–3:20 P.M.

UNQUEERING TRAUMA: WHAT THE BODY KNOWS AND NEEDS. INSIGHTS FOR INTEGRATION AND RECOVERY

Sietske Dijkstra

ABSTRACT

Queer theory can be understood as more than mere advocacy for “queering” behaviors and normative shifts. Queering, and bursting through the norms, can be good or bad—good for disrupting oppressive structures and creating new possibilities, but bad when what is disrupted is the framework that supports and sustains creative growth. Emotional trauma is perhaps the prime example of the latter—locking in its victims, provoking repetition and impairing the possibility of letting go—these long lasting consequences call for healing as “unqueering.”

The persistent stress of trauma has heightened public awareness that post-traumatic complaints are an enormous worldwide problem requiring new approaches for effective treatment and appropriate care. Since the eighties of the last century, the recognition of the pervasiveness of trauma, from single events such as in military conflict and from chronic domestic abuse and ongoing physical and sexual violation in institutional settings, has made the quest to resolve trauma a major health concern.

Trauma therapy has evolved since then. In the mid-1990s research indicated that debriefing was not the right approach to overcoming trauma, instead working as a trigger—an unwanted flashback to the trauma experience via sensory association, leading to re-traumatisation, like a dog who keeps trying to bite his tail. Trauma leads to splitting of body and mind, and freezes time in a way that locks the body into an

immobilized state in which the urges toward fight, flight, or freeze contend endlessly.

Recent insights such as sensory-motor psychotherapy reveal that the body is the vehicle by which the trauma can move--a revolution in the use of the body and its meaning. The mental narrative of a traumatic situation leads to emotions that produce a physical reaction. By setting aside the story and the feelings, the body provides the necessary cues: a trembling finger, a hand as a fist, a cold feeling in the stomach, insomnia in a leg.... Then follow the change: the cold feeling spreads into a warmer extended feeling in the belly, the hand starts to push, the body wants to move, the leg begins to kick. Stay with the movement and enlarge this until the triumph and mastery of a completed reaction to an uncompleted very stressful event takes over.

By devoting attention to the movement of the body we "un queer" trauma and are able to reactivate and complete what was unfinished and stuck, thus effecting the repair. Cultivating awareness of the body sensations leads toward greater integration and a cognitive reappraisal.

#### BIOSKETCH

Sietske Dijkstra (Ph.D. 2000, University of Utrecht, NL) is a social sciences professional on relational and social safety issues, specializing in women's issues and physical, psychic, and sexual violence within relationships. Since the late eighties she has conducted research and provided consultation and training concerning violence in personal relationships in domestic and institutional situations, including leadership of several nationally funded multi-year projects. For most of the past decade she has provided education and conducted practice-based research for social work professionals via her own agency (since 1998) and as a lector at Avans University (Breda NL). In the nineties she was a researcher and teacher at the University of Utrecht. Her expertise led to her appointment to the Samson Committee, a Dutch national research project on sexual abuse in residential and foster care since 1945. She has published several significant books and numerous articles in this field, including *Violence and Resilience in Families* (Jan Van Arkel Publishers, 2007), *Hidden Treasures: What skilled professionals do and clients experience in addressing violence* (Amsterdam: SWP Publishers, 2011) and *Seeking Home in a Strange Land: True Stories of the Changing Meaning of Home* (Utrecht: USN Stili Novi Publishers, 2014), as well as national studies in support of women's shelters, police involvement in domestic violence control, and sexual abuse prevention in residential care. Her background and current professional activities are documented at [www.sietske-dijkstra.com](http://www.sietske-dijkstra.com).

## QUEERING THE LIBRARY OF CONGRESS: HOW MEDIEVAL THEOLOGY CAN IMPROVE LIBRARIES

Carlos R. Fernandez

#### ABSTRACT

This presentation attempts to apply the techniques used in Queer Theory to explore library and information science's use and misuse of library classification systems; and to examine how "queering" these philosophical categories can not only improve libraries, but also help change social constructs.

For millennia, philosophers, such as Plato and Aristotle, have used and expounded upon categories and systems of classification. Before Foucault and Butler, the medieval church "queered" these categories and systems to rationalize transubstantiation. Like philosophers, librarians have a history of categorizing and cataloging information. Their purpose is to make research and the retrieval of information easier. Unfortunately, the rules used to categorize and catalog make information retrieval more challenging for some, due to social constructs such as heteronormality.

The importance of this presentation lies in addressing the problem that many lesbian, gay, bisexual, transgender, and questioning (LGBTQ) library users face when they search for information regarding their sexual identity at the library. For many, the library is a sanctuary where they can discover this information in secret without "outing" themselves. Unfortunately, antiquated cataloging rules, based on deep-rooted societal views, make research difficult. For instance, some libraries still catalog books on homosexuality and transsexualism under medical and psychological disorders and deviancies. The goal of this paper is to explore the possible benefits that "queering" LGBTQ subject headings will have on users, libraries, and academia.

#### BIOSKETCH

Carlos R. Fernandez is the International Documents Librarian at Florida International University's (FIU) Green Library, and serves as the International Relations Library Liaison to FIU's Steven J. Green School of International and Public Affairs (SIPA). As International Documents Librarian, Carlos is in charge of one of the few public university library collections to hold both United Nations and European Union depositories. He is also responsible for the collection and maintenance of documents from the Organization of American States and other inter-governmental and non-governmental organizations. As the library liaison to SIPA, Carlos has created relationships with discipline faculty and students that have led to collaborative partnerships and greater student success. In addition to his responsibilities at FIU, Carlos serves on several American Library Association committees and roundtables, such as the Government Documents Roundtable, International Documents Task Force, and the Gay Lesbian Bisexual Transgender Roundtable (GLBTRT) Resource Committee. He holds graduate

degrees in library and information science from Florida State University (2012), and in medieval theology from Chicago Theological Seminary (2008). He also earned a bachelor of arts in anthropology from the University of Miami (2003). Currently, Carlos serves as a deacon at First Presbyterian Church PC (USA) of Hollywood, FL.

THE DIALECTICS OF SEXUAL DESIRE: QUEERING  
FIFTY SHADES OF "NORMAL"

**James Clement van Pelt**

ABSTRACT

This presentation begins with an evocation of the central premise of Shulameth Firestone's seminal work, *The Dialectics of Sex*: that gender is on a continuum rather than dichotomous, entirely malleable yet with pre-human origins, and that therefore bringing justice to gender relations would require very radical transformations of cultural and reproductive processes. Ms. Firestone and other second-wave feminist theoreticians, from a more contemporary perspective, seem largely to have excluded a serious consideration of gendered sexual desire, in effect de-legitimizing feminine (as opposed to female) sexual desire and implicitly affirming the masculine-essentialist presumption that feminine eroticism is deviant from and derivative of masculine desire. If instead we begin by teasing apart sexual desire into its discrete components (e.g. masculine and feminine can apply to male, female, cis-gendered, and LGBT in multiple configurations), then where does logic and intimate experience take us, in the process affirming the normativity of feminine sexual desire even when it may embrace apparently unequal power relations?

BIOSKETCH

James Clement van Pelt cofounded and led Yale's Initiative in Religion, Science & Technology from 2003

to 2012 and since 2003 has been the Yale presence at many conferences and symposia relevant to science-religion and consciousness studies. He has also co-produced six international conferences at Yale featuring leading scholars in the Euro-American academic community.

He has coordinated the Working Group in Religious and Spiritual Perspectives on Bioethics for Yale's Interdisciplinary Center for Bioethics, has co-taught science-religion courses at Yale, and has presented lectures on science-religion topics there and at other institutions. He has also co-taught the Stimson Seminar at Yale's MacMillan Center for International and Area Studies.

He holds the master of arts in religion (*magna cum laude*) from the Yale Divinity School, where he was a research fellow from 2003 to 2005 and an instructor/lecturer from 2005 to 2007. He has authored, co-authored, and contributed to various articles and books, including *Different Cultures, One World* (Amsterdam: Rozenberg Publishers) and *Seeking Home in a Strange Land* (Utrecht: Stili Novi Publishers, forthcoming).

He has been the cofounder and leader of alternative institutions such as the Connecticut Folk Festival and Green Expo, Promoting Enduring Peace, the Miccosukee Land Cooperative, and the Center for Participant Education at Florida State University. During his technology career he was the director of advanced solutions for Dun & Bradstreet; authored the first consumer software catalogue for American Express; and served as technology consultant to other corporations, nonprofits, and institutions.

IRAS COUNCIL MEETING

Sandpiper, 3:30–5:20 P.M.

# PEOPLE

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## READING LIST

### *Whitney Bauman*

- Barad, Karen. *Meeting the Universe Halfway*.
- Bauman, *Religion and Ecology Developing a Planetary Ethic* (Columbia UP 2014)
- . "Climate Weirding and Queering Nature: Getting Beyond the Anthropocene" submitted to "Religion and Ecology in the Anthropocene," *Religions*, 6 (2015): 742-754. Free access: <http://www.mdpi.com/2077-1444/6/2/742>.
- Butler, Judith. *Bodies That Matter*.
- Crosby, Donald. *Living with Ambiguity*.
- Halberstam, Judith. *Queer Art of Failure*.
- Hogue, Michael. *The Tangled Bank*.
- Keller, Catherine. *Cloud of the Impossible*.
- Latour, Bruno. Gifford Lectures on Gaia.
- Morton, Timothy. *Realist Magic: Objects, Ontology, Causality*.
- Puar, Jasbir. *Terrorist Assemblages*.
- Rubenstein, Mary Jane. *The Many Lives of the Multiverse*.
- Stenmark. Lisa. *Religion, Science and Democracy*.

### *Lisa Stenmark*

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### *Emily Townes*

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- Roger A. Sneed. *Representations of Homosexuality: Black Liberation Theology and Cultural Criticism*. (Palgrave MacMillan, 2010)
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### *Monica Cross*

- Butler, *Bodies That Matter*, Chapter 6
- Loughlin, *Queen Theology*
- Foucault, *Society Must be Defended*
- Monica Cross, *Reflections of a Prophet Without HonorAuthenticity*

*Claudia Shippert*

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*Terese Hornsby*

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*Karen Barad*

- Karen Barad, *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meetings* (Duke 2007)
- Karen Barad, *What is the Measure of Nothingness? Infinity, Virtuality, Justice* (DOCUMENTA booklet No 99 - available through DOCUMENTA and on Amazon)

*Laura Schneider and Catherine Keller*

- Barad's essay *Queer Performativity* at <http://humweb.ucsc.edu/feministstudies/faculty/barad/barad-natures-queer-performativity.pdf>
- Bauman, *Religion & Ecology* (esp. on polyamory of place) – CUP
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David Taub

### \$200–499

Jane Bengtson

Robert and Ruth Bercaw

Pauline Candaux and Solomon  
Katz

Stanley Klein

Edwin Laurenson and Barbara  
Jacak

David Mathus

Lyman and Gillett Page

H. May Sprouse

### \$100–199

Jeanette Anderson

Michael and Carolyn Cavanaugh

Charles Dickinson

Paula Fangman

John Hooper and Gail Pesyna

Frederick and Esther Josties

David Klotz and Jane Penfield

Andrew Porter

Edward and Eunice Ordman

Marilu and Varadaraja Raman

Barbara Whittaker-Johns and  
Francis Toppa

Gayle Woloschak

### to \$99

Elizabeth Bjorkman

Joseph LaMarche

Katharine and David Nelson

Eugene and Emily Troxell

## ACKNOWLEDGMENTS

We are grateful to our speakers, respondents, and workshop leaders, and to those who gave an enthusiastic “yes” when asked to play a leadership role in planning and carrying out the innumerable tasks necessary for a successful week—doing so without pay as they generously contribute their time and talents.

We are also grateful for our conferees, many of whom volunteer for particular activities during the week, and all who participate in so many ways. We appreciate all the wonderful ideas and suggestions contributed, both those we were able to incorporate into the conference and those we could not.

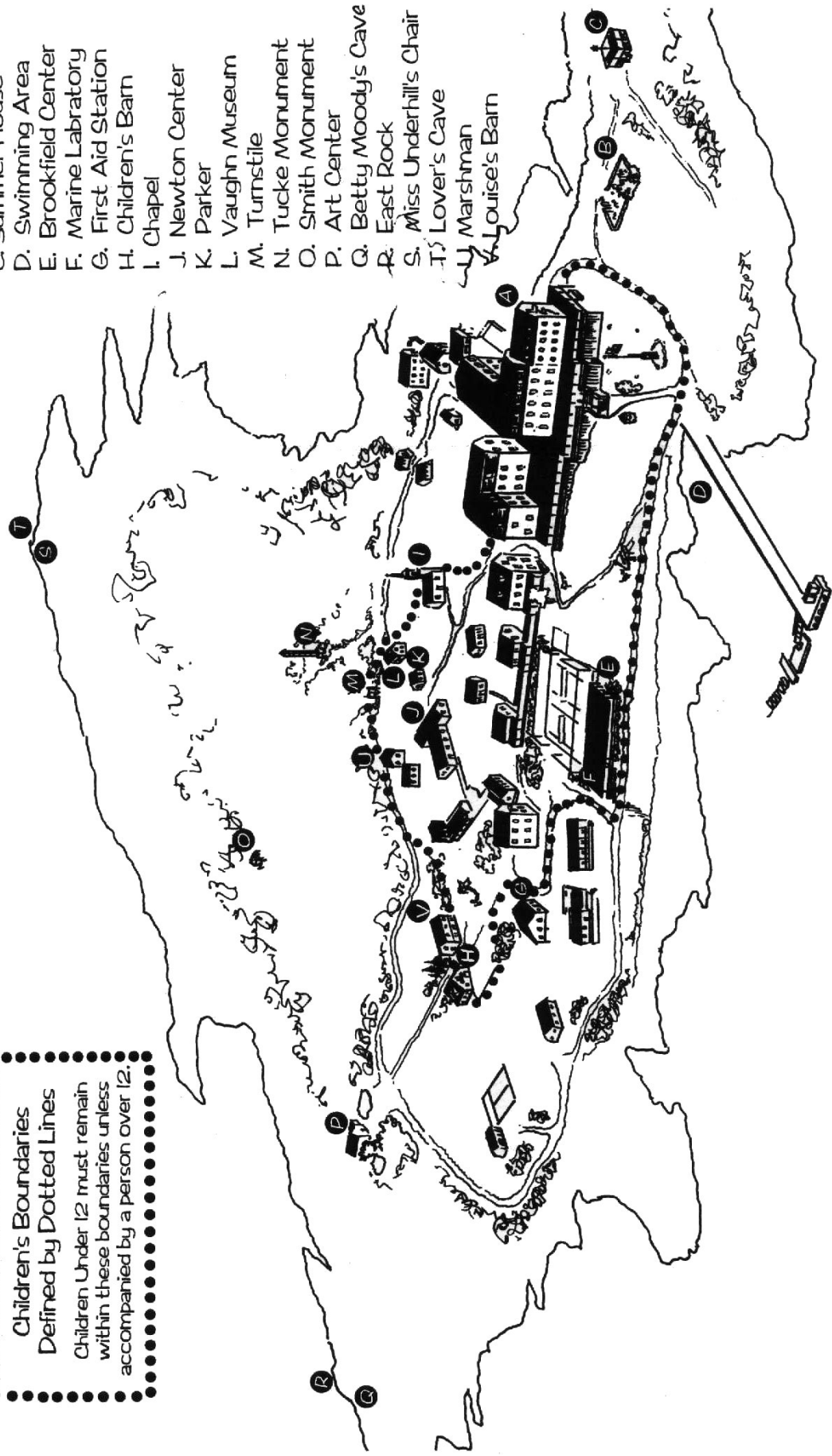
We express our appreciation to the Star Island staff for the welcoming, courteous, and efficient way they take care of our needs and help make our week on the Island so rewarding. Special thanks go to Joe Watts, CEO of the Star Island Corporation, for his enthusiastic support and assistance to the conference.



# A Guide to Star Island

Children's Boundaries  
 Defined by Dotted Lines  
 Children Under 12 must remain  
 within these boundaries unless  
 accompanied by a person over 12.

- A. Oceanic Hotel
- B. Caswell Cemetary
- C. Summer House
- D. Swimming Area
- E. Brookfield Center
- F. Marine Labratory
- G. First Aid Station
- H. Children's Barn
- I. Chapel
- J. Newton Center
- K. Parker
- L. Vaughn Museum
- M. Turnstile
- N. Tucke Monument
- O. Smith Monument
- P. Art Center
- Q. Betty Moody's Cave
- R. East Rock
- S. Miss Underhill's Chair
- T. Lover's Cave
- U. Marshman
- V. Louise's Barn



## 61st Annual IRAS Conference Saturday, August 8 thru Friday, August 14, 2015

PERIOD	ACTIVITY	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	
<b>Morning Activities: Chapel and Plenary Lectures</b>									
8:00-9:00 A.M.	Breakfast <sup>9</sup>	Donna Schaper							
9:10-9:40 A.M.	Chapel	Donna Schaper							
10:00-11:00 A.M.	Plenary (EI)	Donna Schaper							
11:00-11:15 A.M.	Break	Donna Schaper							
11:15-12:00 P.M.	Discussion	Donna Schaper							
12:30-1:20 P.M.	Lunch	Donna Schaper							
<b>Afternoon Activities: Choir, Concurrent Papers and Workshops, Interest Groups, and Whither IRAS Discussion</b>									
1:30-2:20 P.M.	Choir (PP) Workshops (EI) Annual Meeting	WELCOME TO STAR ISLAND		Dorothy Fernandez		Willem Drees		Stanley Klein	
2:00-4:00 P.M.	Art Barrn Workshop	ARRIVING, GREETING FRIENDS, EXPLORING		Meredith Coleman-Tobias and Meredith Doster		Mary Lowe		Free Time Open Workshops	
2:30-3:20 P.M.	Papers (EI)	MANDATORY STAR ISLAND ORIENTATION-4:30		Free Time		Fun Run (3:00)		Mahler Movie (3:30-5:00)	
3:30-4:20 P.M.	Interest Groups Clergy (NW)	Overview of Our Renewal		Overview of Our Renewal		Cluster Group Meetings (SP, NW, TBD)		Cluster Group Meetings (SP, NW, EI)	
4:30-5:20 P.M.	Whither IRAS Discussions (EI)	Happy Hour (Newton)		Free Time		Free Time		Book Seminar	
5:30-6:30 P.M.	Happy Hour (Newton)	Dinner		Dinner		Lobster Dinner		Council Meeting	
6:30-7:30 P.M.	Dinner	<b>Evening Activities: Responses to and Discussion of Plenary Lectures, Candlelight Services, and Late Evening Activities</b>							
7:30-9:00 P.M.	Responses to and Discussion of Morning Plenary	Opening Session Stenmark (EI)		Fiddle Music (7:30) Discussion (8:00)		Discussion		Discussion	
9:15-9:45 P.M.	Candlelight Services (Chapel)	Movies, Snacks, Conversations, Dancing, and Socializing		Discussion		Discussion		Family Chapel (7:30) Discussion	
10:00 P.M.- ?		Movies, Snacks, Conversations, Dancing, and Socializing		Discussion		Discussion		Pal Show (9:00-?) Candlelight Farewell Party (Newton)	

Room codes: EI – Elliott, PP – Pink Parlor, SP – Sandpiper, NW – Newton West