



**The Future of Science and Religion
in a Globalizing World**

Program and Schedule

The Institute on Religion in an Age of Science

60th Annual Conference, August 2–9, 2014

Star Island, New Hampshire

CONFERENCE STATEMENT

IRAS was founded in 1954 in response to a civilization crisis: the moral and motivational resources of traditional religious and cultural practices and beliefs had proved inadequate to constrain horrid barbarity, and techno-scientific progress had given rise to weapons whose use could destroy civilization. At the same time, scientific advances carried the portent of enormous improvements in the human prospect, and the human sciences seemed to promise understandings that could foster their attainment and help head off catastrophe. IRAS leaders thought that old traditions should be reformed and that the new scientific story about the world and humanity's place in it was "good news" that could enable that reformation.

On the occasion of the 60th anniversary of IRAS (and the upcoming 50th anniversary of *Zygon: Journal of Religion and Science* in 2015), we will consider the relevance and significance of religion and of science—and of IRAS—in a world that has changed in many ways since the mid-twentieth century. Since that time, on the one hand, the "religion and science" nexus has emerged as a space of significant multidisciplinary initiatives in colleges, universities, theological schools, and religious communities—space that has continued to attract substantial public attention. On the other hand, the "modern" faith in a future marked by ever increasing scientific and moral progress has become less credible.

In light of developments in the sciences, religious studies and society, we will explore new and enduring questions: "Can either science or religion, or both taken together, enable us to organize and govern ourselves in harmony with the Earth with enough wisdom to cope with the emerging conditions of the 21st Century? If so, what do we require in our understandings of religion, science, ourselves, and the cosmos? Which insights stand the test of time? What about our inherited enterprises of science, religion and society must be reconceived, rethought and renewed?" The following topics will provide a framework for our inquiries.

- Today's Big Picture: What Does Science Tell Us about our World and Our Place in It?
- The Pluralistic Landscape in Today's World
- What is the Perception of and the Nature of Science in Today's Society?
- What is the role of Religious Thought for the Twenty-First Century?
- How do we understand the Future of Religion and Science?
- Agendas for the Future

Whitney Bauman

Karl Peters

Conference Co-chairs

PRESIDENT'S WELCOME

“Welcome to – and back to – Star Island!”

The words of this greeting for the 2014 IRAS summer conference are in quotes because they are the words which were used to welcome you for the 2010 Conference by our then-President, Ted Laurenson. They are significant in that Ted’s 2010 Welcome also included the acknowledgment: “As you know, this may well be IRAS’ last conference on Star Island... That is cause for sadness for many of us, but...”, and he went on to offer words of enthusiasm about the conference and encouragement about IRAS’ future.

Some of you know about the shifting venue of the IRAS summer conference since 2009 when we met at Chautauqua, NY, then again in 2011, followed by the last two summers at Silver Bay. Much of this shifting had to do with economic stressors experienced by Star Island and IRAS. I remain deeply grateful for the enormous investment of time, energy, and care by a core of IRAS leaders who navigated our departure, our exploration of other venues, and our current return to Star Island.

We also can be grateful to Joe Watts, who became the new CEO of Star Island in 2012 but has long known us in other capacities, for his enthusiasm and work to make IRAS meeting on Star Island again a possibility, in terms of cost and space, for at least this summer and next. Whether our venue for 2016 will be Star Island, including with the possibility of our having the opportunity to fill a week ourselves, remains to be seen. Under Joe’s leadership the Star Corporation has developed a three-year Strategic Plan which articulates that their Vision is “To create on Star Island an environment that frees all who come to renew spiritually, explore matters of consequence, and gain knowledge about the world as it might ideally be”—a vision which resonates with IRAS’ mission statements.

Karl and Whitney have given a year of countless hours, with the help of others, in shaping this week’s conference. I think you will be changed by what you experience. However, nothing in the schedule should distract you from taking utter delight in the manifold opportunities for wandering the island, rocking in the porch rockers, engaging in true dialogue of head and heart, experiencing music, dance, swimming in this “ten miles out” spot of delightfully cold ocean. You won’t be able to do it all. Trust your heart, along with the orange conference book, to tell you what to enjoy when!

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 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. Denny Moon 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. On Monday, we will have a second plenary session from 1:30–3:20 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 along with the text of the official respondent for a given day.

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 a year 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.”

Concurrent 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.

A longstanding tradition at conferences is the **Choir**. The 2014 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.

The choir will be directed by **Jane Penfield**. Jane has been a choral director for more than 30 years and is a past dean of the Greater Hartford Chapter of the American Guild of Organists. She is former executive director of the professional choir CONCORA. She holds degrees from Mount Holyoke College (BA) and The Hartt School of the University of Hartford (MM).

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.

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 two years will be held in the Chapel on Friday afternoon at 2 P.M.

Jenny Giering and Alan Schneider are performing a **Concert of Art Songs**. The timing of the concert will be decided on the Island, so keep an eye on the announcement board and the *Beacon*.

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.

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.

This year, for the second time, we have a dedicated **conference website** which you can find at <http://irasconference.com/>. This is enabled for mobile browsing to allow easy navigation for those of you viewing via mobile phones or tablets, as well as for those with net books and laptops. In addition to full information on speakers and sessions, we will also be posting videos of all the plenary talks as well as, written responses to those talks. You will also find various resources that supplement the conference. Finally, you will find a special section devoted to celebrating the 60th anniversary of IRAS.

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 IRAS **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, 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 Karl Peters.

ARCHI PELAGOS: CONFERENCE YOUTH PROGRAM

This year, the IRAS Archi Pelagos children's program will be conducted in partnership with Star Gathering 2, with whom IRAS will be sharing Star Island. Children (younger than high school age) will meet in their groups each morning from 9–12, during the IRAS theme talks. Morning programs will include island exploration and beach time, marine lab visits, art and other projects, field games and playground time, and conference-themed, age-appropriate activities. There will be optional arts & crafts programs in the afternoons from 2–3, and evening activities (such as theatre games and a bonfire sing-a-long) will be offered from 7:30–8:30. While morning programming is "officially" children's time, adults are invited to join in the afternoons and evenings. There may be a youth talent show, so your kids may want to bring instruments, magic tricks, juggling balls, or skits.

Two adult staff members from the IRAS and SG 2 conferences will lead each group. All staff members are chosen carefully by joint conference leadership, and are required to pass a criminal background check. This year, we look forward to working with experienced SG 2 staff; we welcome new IRAS Archi Pelagos staff member and artist Anna Birch; we welcome back long-time Archi Pelagos staff and IRAS conferee Susan Treleaven; and we welcome Ruth Orme-Johnson, who grew up attending IRAS conferences years ago, and will rejoin us in a different capacity as Archi Pelagos staff!

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

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.

Emily Austin is the IRAS 2014 Scholarship Recipient. Emily is a post-doctoral research assistant at the University of New Hampshire. She says that her career as an ecologist stemmed from seeing a problem in the world, climate change, and wanting to understand and solve it. "My research has focused on the cycling of carbon through ecosystems and carbon fluxes to the atmosphere, the microbial communities responsible for carbon transformations in soil, and the potential for long term storage (sequestration) of carbon in soils.... My PhD dissertation focused on the effects of warming on wood decomposition rates and wood decomposing fungal communities. I am currently working in a corn biofuel system asking how carbon from aboveground and belowground plants contributes to soil organic matter formation and thus carbon sequestration.

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 Fellow 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 – Workshops 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

CHAPEL SERVICES

Sunday–Friday, 9:10–9:40 A.M.

LIMINAL LIVING

Denny Moon

ABSTRACT

The word *liminality* comes from the Latin word *limen* which means “threshold.” Originally, it referred to the personal disorientation in a ritual setting, experienced because one’s quotidian customs and assumptions have been eclipsed by the looming mystery of life. (Van Gennep/Turner) It has been expanded to mean any time or space between larger periods or bodies which, necessarily, include various qualities of each, and therefore is ambiguous and creative. The shore is liminal space between ocean and land. An engagement is liminal time between singleness and marriage. This week, we will consider the challenge of being liminal individuals and institutions, IRAS and the UCC, in this post-modern world in which we live.

Sunday: “What the World Needs Now—A Liminal Necessity”

Monday: “Curiosity Thrilled the Cat—A Liminal Lens”

Tuesday: “Separate—Yet—Connected—A Liminal Identity”

Wednesday: “Nude and Shrewd—A Liminal Risk”

Thursday: “Humility and Mystery —Creation as Liminal Space”

Friday: “Liminal Faith—The Rock Chiseled by Doubt and Carved by Questions”

I will be drawing on the early chapters of *Genesis* from the *Hebrew Testament*, *The Sacred Depths of Nature* by Ursula Goodenough, *When God is Gone Everything is Holy* by Chet Raymo, *Daring Greatly* by Brene Brown, *Generation to Generation* by Rabbi Edwin Friedman, and *Faith* by Sharon Salzburg.

BIOSKETCH

Dennis (Denny) Moon is the Senior Minister, South Church (UCC), in Granby, CT. His training as a pastoral psychotherapist and a family systems therapist has been instrumental in his work as a retreat leader and pastor. He is the founder of Heads Up! Hartford, a state licensed, residential camp that has run for ten years. This camp brings urban and suburban high school students together to break down stereotypes through recreation and diversity training, and teaches leadership through integrated teams that do service projects in the Greater Hartford Area. For this work he is a recipient of the Tapestry Award given by the *Hartford Courant*.

A lover of music, Denny is a published hymn writer. A lover of story, he is a storyteller and the author and composer of the new musical, “Abracadabra,” which has a staged reading in New York in 2014. His current musical theater project’s working title is “Queerly Beloved.” He has been married to Sally Stromberg for 42 years and they delight in their three adult children and their three grandchildren.

SATURDAY

OPENING PLENARY

Elliott, 7:30–9:00 P.M.

WELCOME

Barbara Whittaker-Johns, IRAS President

ORIENTATION

Steven Gaudet, Conference Coordinator

KEYNOTE: THE GHOSTS OF IRAS PAST MEET
THE CHALLENGES OF TODAY'S WORLD

Karl Peters

ABSTRACT

IRAS grew up in the post-World War II era of the atomic bomb. This presentation will review some early statements that express the mission of IRAS as seeking to discover ways the sciences and religions can work together for human welfare. Then it will examine some challenges arising in the current context in which IRAS lives: the problems of scale and meaning, human diversity, the psychological impact of detailed scientific explanation, the objective approach in the academic study of religion, the pluralism of religions perspectives, secular agencies taking on the social service role of churches, and the intellectualization of work in science and religion. Most challenging is the specter of growing consumerist economies, stemming from the post-World War II era, that contribute to global climate change, which results in increased suffering.

BIOSKETCH

Karl Peters, conference cochair, is professor emeritus of philosophy and religion, Rollins College, where he taught world religions, environmental ethics, and religion and science. He has been editor and co-editor of *Zygon: Journal of Religion and Science*, and is currently cochair of the journal's Joint Publication Board. He also is a past president and past vice-president for conferences of the Institute on Religion and Age of Science.

Peters research focuses on evolution (cosmic-biological-cultural) as the context for understanding God, human beings, and the meaning of our lives. He is the author of *Dancing with the Sacred: Evolution, Ecology, and God* and of *Spiritual Transformations: Science, Religion, and Human Becoming* (based on his 1995 IRAS chapel talks), as well as many essays in science and religion. His current focus is on developing a Christian naturalistic theology. Much of his work is available in *Zygon* and at www.karlpeters.net.

Karl enjoys reading procedural mysteries, playing and learning with grandchildren, and engaging in religion and science conversations with his his wife, the Rev. Marjorie H. Davis, who also is a past president of IRAS.

SUNDAY MORNING

THE NEW UNIVERSE AND THE HUMAN
FUTURE

Joel Primack

Elliott, 10:00–12:00 A.M.

ABSTRACT

Modern cosmology—the study of the universe as a whole—tells us that everything we can see, all the stars and glowing gas clouds in all galaxies, are only half of one percent of what is actually out there. Most of the universe is made of invisible “dark matter” holding all galaxies together and “dark energy” making the universe expand faster. Cosmological observations, such as the recent news on cosmic inflation, are revealing how the universe evolved and how it operates on all size scales, including our own. A meaningful science-based cosmology could turn out to be practical knowledge that lets us make sense for the first time of the global threats and opportunities of our time. This lecture includes beautiful videos based on observations and supercomputer simulations, and it discusses the connections between the new scientific cosmology and our human future.

BIOSKETCH

Joel Primack is distinguished professor of physics at UC Santa Cruz (UCSC) and director of the University of California system-wide High-Performance AstroComputing Center. He is one of the principal originators and developers of the theory of Cold Dark Matter, which has become the basis for the standard modern picture of structure formation in the universe. Primack is currently using supercomputers to simulate and visualize the evolution of the universe and the formation of galaxies under various assumptions, and comparing the predictions of these theories to the latest observational data.

Primack also co-authored with Frank von Hippel *Advice and Dissent: Scientists in the Political Arena* (Basic Books, 1974). Primack is a fellow of the American Physical Society (APS) and the American Association for the Advancement of Science (AAAS). He has chaired the APS Forum on Physics and Society and the APS Committee for the Andrei Sakharov Prize, organized the AAAS Science and Human Rights Program, and chaired the AAAS Committee on Science, Ethics, and Religion. He advised and participated in the Science and the Spiritual Quest program of the Center for Theology and the Natural Sciences. In summer 2013 he co-organized a three-week program for graduate students on Philosophy and Cosmology at UCSC.

A GOD THAT COULD BE REAL

Nancy Ellen Abrams

Elliott, 1:30–3:20 P.M.

ABSTRACT

This talk will present a radical but fertile way of thinking about God in light of new discoveries about our universe, evolution, emergence, and the human mind. You can't know what's possible or impossible until you know what universe you're living in, and no one knew that until the end of the 20th century. The past two decades have been an ongoing scientific revolution that's giving us humanity's first ever understanding of the universe-as-a-whole that might actually be true—and it's highly counterintuitive. Our understanding of God must be consistent with modern science and our new origin story. And it can be.

BIOSKETCH

Nancy Abrams, an attorney, philosopher of science, and lecturer at UCSC, has had a long-term interest in the role of science in shaping a new politics, working for an international law firm, a European environmental think tank, the Ford Foundation, and the Office of Technology Assessment of the U.S. Congress. With R. Stephen Berry (University of Chicago) she cocreated the technique of Scientific Mediation, which permits government agencies to make informed and insightful policy decisions on issues where the underlying science is crucial but disputed. She has consulted on the use of this novel procedure for Sweden, the state governments of California and Wisconsin, Exxon Nuclear, and others.

Abrams and Primack developed and cotaught for a decade at UCSC the course "Cosmology and Culture," which won awards from the American Council of Learned Societies and the Templeton Foundation. They have also co-authored a prize-winning article on quantum cosmology and Kabbalah, plus numerous articles on science policy, space policy, and possible cultural implications of modern cosmology. They gave the 2009 Terry Lectures at Yale University, and popular lectures on modern cosmology and its larger implications at universities, planetariums, and science museums around the world. Abrams is completing a new book re-interpreting the idea of God for our cosmic time and place, to be published by Beacon Press.

Robert Bercaw

Elliott, 3:30–4:20 P.M.

ABSTRACT

Humanity's progress has always been intimately connected with the growth of both the storage and the communication of information and ideas—each step accelerating the rate of progress. The initial, biological advance culminated in the oral tradition of the Greeks. While it was profound, its scope was ultimately limited by a variety of factors including mortality. The invention of writing not only obviated these limitations, but provided new tools for thinking (e.g., try doing long division in your head). But progress remained at a crawl because the costs of manuscripts and books restricted intellectual participation to a wealthy few. By expanding the access to writing to the masses, the invention of the printing press finally led to the intellectual explosion now known as the renaissance.

Digital technologies and the Internet are now opening a third revolution, not only of the storage and communication of information, but of the way we think and relate to one another. This talk summarizes a few emerging trends, but it will probably take a couple of generations for the full impact of the new technologies to be understood. Perhaps we will have a new renaissance.

BIOSKETCH

Robert Bercaw served his military tour of duty at NASA's Glenn Research Center where he was able to continue his research on nuclear and pion physics. He had received an U.S. Army commission during the Korean War and then went on to earn a doctorate in nuclear physics from Washington University, St. Louis in 1962. After his military tour, he continued at Glenn and was made a research supervisor and later a Branch Chief. Glenn's nuclear program was cancelled due to budgetary cutbacks after the completion of the Apollo Program. Since then he has worked on many technologies, first for President Carter's alternative energy systems program and later for future NASA's programs, including: computerized data systems, magneto-hydrodynamics, space nuclear reactors, lunar/planetary power systems, advanced energetics, early work on the Space Station and spacecraft & aeronautical electrical systems. He has approximately 80 publications.

After retiring, he is pursuing his interests in evolution, the origins of humanity (and how they shape our current attitudes), the dialog between science and religion, theater, video and travel. He is the IRAS Treasurer, a member of Council and cochair of this conference. He is married to a successful artist, Ruth B. Bercaw, and has two grown children.

MINISTRY INTEREST GROUP

Newton West, 3:30–4:20 P.M.

WHITHER IRAS UPDATES ON THE PLANNING GROUPS

Barbara Whittaker-Johns

Elliott, 4:30–5:20 P.M.

SUNDAY EVENING

REFLECTION AND DISCUSSION OF JOEL PRIMACK'S AND NANCY ABRAMS' LECTURES

Barbara Jacak and Ted Laurenson

Newton West, 7:30–9:00 P.M.

BIOSKETCH

Barbara Jacak is distinguished professor of physics at Stony Brook University. She has been searching for experimental evidence of quark gluon plasma since 1986, first in experiments at CERN and then at Brookhaven National Lab. She holds a B.S. from U.C. Berkeley and a Ph.D. from Michigan State University. Following her Ph.D. she was an Oppenheimer Fellow at Los Alamos National Laboratory from 1984 to 1987. From 2007 to 2012, she served as Spokesperson of the PHENIX Collaboration at BNL's Relativistic Heavy Ion Collider. Barbara is a fellow of the American Physical Society and of the American Association for the Advancement of Science. She is a member of the National Academy of Sciences.

Ted Laurenson practices corporate and securities law in New York City, with a particular focus on investment funds and investment advisers. He is a past president of IRAS and currently serves as the vice president for development. His other roles in IRAS have included responsibility for newsletter conference write-ups, newsletter editor, Council member, secretary and co-chair of the 1999 and 2009 conferences. He likes to think his intellectual interests have no boundaries, but they have focused on moral and political philosophy, psychology, and hard science fiction.

MONDAY MORNING

RETHINKING RELIGION AND SECULARISM IN A GLOBAL WORLD

Mark Juergensmeyer

Elliott, 10:00 A.M.–12:00 P.M.

ABSTRACT

If as Jurgen Habermas suggests we are moving into a post-secular age, how do we make sense of what we

used to think of as moral and spiritual culture and rationalist secular thought? How do these patterns of meaning-making converge and diverge in such great religious cultures as Islam, Christianity, and Hinduism, and is there an emerging global civil religion for an incipient transnational global community? These and other questions will be explored with specific references to recent clashes between exponents of religious and secular cultures, including Egypt, Turkey, India, Europe, and the United States.

BIOSKETCH

Mark Juergensmeyer is director of the Orfalea Center for Global and International Studies, professor of sociology, and affiliate professor of religious studies at the University of California, Santa Barbara. He is an expert on religious violence, conflict resolution and South Asian religion and politics. He has published more than three hundred articles and twenty books, including *Religion in Global Civil Society* (editor, Oxford, 2005) and *Global Religions: An Introduction* (editor, Oxford, 2003).

His widely read *Terror in the Mind of God: The Global Rise of Religious Violence* (California, 2003), is based on interviews with religious activists around the world—including individuals convicted of the 1993 World Trade Center bombing, leaders of Hamas, and abortion clinic bombers in the United States—and was listed by the *Washington Post* and the *Los Angeles Times* as one of the best nonfiction books of the year. He is the author of *The New Cold War? Religious Nationalism Confronts the Secular State* (California, 1993) and a book on Gandhian conflict resolution that has recently been reprinted as *Gandhi's Way* (California, updated edition, 2005).

MONDAY AFTERNOON

A PLURALIST GREAT AWAKENING: OPENING THE RELIGION TENT TO ATHEISTS AND OTHER OUTSIDERS

Sigfried Gold (Star Island Fellow)

Elliott, 1:30–2:20 P.M.

ABSTRACT

What has made social conditions in the U.S. and Britain ripe for the explosion of New Atheism and atheist political organizing in the past 15 years? Is the relationship between growing fundamentalism and atheist agitation simply a case of successive backlashes: secularism, reactionary fundamentalism, atheist defense of secular institutions? That story overlooks deeper trends in the spiritual tensions and aspirations within these large movements. New Atheism justifies itself as a defense against the unholy alliance of evangelical Christianity with politically partisan institutions like Fox News and the Tea Party. But the strength of evangelical Christianity may owe

more to the Jesus Movement and 1960s counter-culture interest in spirituality than to its underwriting by the Right-Wing-Industrial Complex. And New Atheism is producing a backlash from atheists as well as from believers. Moderates tracking the religion wars increasingly take pains to dissociate themselves from New Atheism's own fundamentalist zealotry. Over the last few years we have begun to see the emergence of religious or quasi-religious yearnings from within the Atheist movement itself (Harvard Humanist Project, Sunday Assembly, Spiritual Naturalist Society, de Botton, Ronald Dworkin, etc.)

From my unique perspective outside academia, outside the professional religious establishment, as a seeker who came to religious practice through a twelve-step recovery program while holding firm to my atheism and then began to write about the experience—I take a broad view of trends that could radically alter the practice of religion over the coming decades: the emergence of post-secularism and the resurgence of pragmatism in academic philosophy and religious studies; Pope Francis's invitation for atheists and others to follow their own conscience; the cross-pollination of diverse religious and spiritual traditions in public fora such as the Oprah Winfrey Show or Krista Tippett's NPR show *On Being*; the proliferation of Western forms of non-Western religious traditions since the 1950s. We are living in an age of extreme religious creativity and change. Combine this with Pew Center findings on the accelerating exodus of Americans and Europeans from mainline religions and the religious creativity of our time takes on a Gold Rush kind of urgency. The battle for the religious loyalties of those disenchanted with traditional religions is heating up.

I will make a case for meta-religion in this context: for an effort to engage religious outsiders in a critical but welcoming assessment of religion and its secular alternatives overall. If people are to be educated consumers in the cacophonous spiritual marketplace, they need access to a wider perspective. The preoccupation with metaphysical truth that dominates the religion wars today can hinder the efforts of seekers to evaluate their own spiritual needs and the offerings available to address them. Reducing religious choice to a matter of consumer preference would be a travesty, but a philosophical move in that direction may be the path of least resistance towards a more nuanced approach to religion and its alternatives in a scientific age and a pluralist society.

BIOSKETCH

Sigfried Gold designs software for visualizing and understanding complex data; he writes and speaks about spirituality, atheism, ethics, and recovery—about the spiritual challenges and opportunities faced by religious outsiders and skeptics. His idiosyncratic practices as a praying atheist have been described in the *Washington Post* and *New York Times*. His writings are available at <http://tailoredbeliefs.com/> and <http://sigfried.org/>. He has master's degrees in creative writing and biomedical informatics. He is

currently seeking appropriate institutions or venues for pursuing theological training.

SCIENCE AND RELIGION: FACE TO FACE IN EASTERN RELIGIONS

Sehdev Kumar

Newton West, 1:30–2:20 P.M.

ABSTRACT

How does the dialogue between science and religion play itself out in the context of Eastern religions: Hinduism, Buddhism, Jainism, Confucianism, etc.? Is it driven by philosophy and intellectual forces or by “lived” lives of the people, where religion—rituals, beliefs, practices—continue to be a fierce and vital living presence.

In China or India or Indonesia, existentially, in matters of guilt, pain, suffering, injustice, mercy, heedlessness, loneliness, or the meaning and fulfillment of life, who does one turn to, and why?

What is the place of religion in public and personal space in emerging secular, modern and welfare states in Asia? How is it different from its place in the West?

BIOSKETCH

Sehdev Kumar Ph.D., is professor emeritus at the University of Waterloo, Canada. For the past decade he has been lecturing on science-religion dialogue and bioethics at the University of Toronto, and worldwide. He is also distinguished professor of culture & communication in Himgiri Zee University in India.

Historian and philosopher of science, in his various books—*How's & Why's of An Unexpected Universe*, *Lotus in the Stone*, *Matters of Life & Death*, *Vision of Kabir*—he has explored questions that are at the edge of many traditions. His forthcoming book, *7000 Million Degrees of Freedom*, explores the meaning of freedom in a world of 7 billion people.

“I DESIRE TO LIVE, I DESIRE TO DIE”: RECONSIDERING THE MYSTICISM OF TEILHARD DE CHARDIN

John P. Slattery (Star Island Fellow)

Sandpiper, 1:30–2:20 P.M.

ABSTRACT

Pierre Teilhard de Chardin (1881–1955) remains, undeniably, one of the most influential figures in the discussion between science and theology in the 20th century. However, by examining the wide field of Teilhard literature, one notices a trend in the consideration of his importance and meaning that seems directly tied to Teilhard's own conception of his theological writings and his education within a neo-scholastic system at the turn of the 20th century. In this light, this presentation aims to offer a different voice in contemporary theological reflections on Teilhard by, simply put, disagreeing with Teilhard himself on how

his own works should be considered, and arguing that that two of his wartime compositions—*Mass on the World* (1918/1923) and *The Spiritual Heart of Matter* (1919)—deserve unique consideration because of their written style, historical placement, and theological profundity within the early 20th century.

By proposing this unique consideration of his earlier works, I argue that they interpretation and discussion in se, without the need for the overall system he would later develop. This follows Teilhard's own sentiment that his clearest work lay during his war years, but expands upon this sentiment by questioning the necessity to interpret the earlier work only through the systematic writings such as *The Human Phenomenon* and *The Heart of Matter*. With this move I offer a possibility of a new branch of Teilhardian research: not only as a theologian, scientist, and philosopher, but as a young priest with profound mystical experiences during wartime. To close the presentation, I will present a reflection on the above mystical writings to exemplify possible themes gained from this hermeneutical shift—themes that are not normally considered central to Teilhard's overall "system." I hope that this presentation can both open a discussion concerning previously unknown insights from Teilhard's earlier writings, as well as offer new paths for dialogue in the interdisciplinary work between ecology, theology, and the natural sciences.

BIOSKETCH

John Slattery is a doctoral student in systematic theology and the history & philosophy of science at the University of Notre Dame, having received his master's degree from Saint Paul School of Theology in Kansas City. John's current dissertation focus lie in the applicability of Thomas Kuhn's philosophical ideas in discussions of tradition and continuity in theology, especially as related to the transition from 19th to 20th century Roman Catholic thought. His other research interests include African-American liberation theology, the relationship of theology to philosophy more generally, contemporary political theologies of Johann Baptiste-Metz and M. Shawn Copeland, and the philosophy of the late Rev. Ernan McMullin. In this vein, John is currently working with Don Howard to edit and publish Fr. McMullin's unfinished book on the relationship of theology, philosophy, and science with Oxford University Press. We anticipate a Spring 2015 release of this work, currently entitled *Seeking Consonance: Theology and the Natural Sciences*. John is a steering committee member of the Midwest Religion and Science Society, as well as co-editor of the academic theology blog, *Daily Theology*, found at www.dailytheology.org.

THE TRADITION OF WISDOM FOR TODAY: A RELATIONAL THEOLOGY OF SCIENCE

Tom McLeish (Shapley-Booth Fellow)

Elliott, 2:30–3:20 P.M.

ABSTRACT

Public discussion of religion and science is frequently distorted by two implicit assumptions. The first is that religion is a product of early and ancient culture, science emerging only in modern times. The second is that each has a restricted domain, such as material process (science) and morality or purpose (religion). The result is mutual distancing, whether discussion is around complementarity or conflict. This prevents the vital role religion needs to play in shaping and governing science. I argue against both assumptions, taking material from history, science research (especially exploring the theological consequences of statistical mechanics) and ancient wisdom literature (especially the Book of Job). To be consistent with a Judeo-Christian worldview, the discussion needs to move from "Theology and Science" to "Theology of Science"—I explore what role science plays in the history of creation-fall-incarnation-redemption-new creation. The task reconfigures relations between science, religion and society.

BIOSKETCH

I am a very badly behaved academic. I know that physics is my "core discipline"—it's a good one and I love it—but I trespass into interdisciplinary territory all the time.

My first degree and PhD ('84) at Cambridge was topped off with a short fellowship at Emmanuel College, then lectureship at Sheffield ('89–'92). I started working seriously across the chemistry-physics fence there through polymer science (and visiting the marvelous Biblical Studies group which sparked my love of ancient wisdom literature).

As professor of physics in Leeds ('93–'08) including five years as an EPSRC Fellow, I began to work with biologists as well. Some theological training as part of an Anglican lay reader's course in the Diocese of Ripon made me think more about how science and religion both encompass and draw on all of human culture. So it planted the seeds of the new book *Faith and Wisdom in Science*. Leeds also has a wonderful History and Philosophy of Science group, and as a regular seminar attendee I heard James Ginter on the 13th-century thinker Robert Grosseteste. My suspicions that science is really a very old strand of human culture, not exclusively modern at all, continued to be confirmed.

The offer of a position as pro-vice-chancellor for research at a university like Durham is irresistible to a madly interdisciplinary fanatic so Durham is where I have been, and paid to trespass, since 2008. It's a wonderful place to work with enthusiastic people from all disciplines, and I look after special University Research Institutes geared to support interdisciplinary

programmes. So I'm working on protein dynamics with biologists, medieval science with historians and philologists, 'Responsible Innovation' with human geographers, sociologists, and anthropologists, and on the theology of science (with theologians). The medieval science stuff appears in the new book but there will be more—we are reworking and re-illuminating all of the 12 or so science treatises of Grosseteste as editions and commentaries (and making a 3D movie of his "big bang" medieval cosmology!).

A UNIVERSE WE HAD TO HAVE: THE ETHICAL ENCOUNTER WORLDVIEW

Marty Rice (Star Island Fellow)

Newton West, 2:30–3:20 P.M.

ABSTRACT

Among the diverse members of the interdisciplinary STEPS academy (those with intelligent interests in the science/theology/ethics/philosophy/sociology dialogue), it is taken for granted that world peace will be facilitated by increasing and spreading knowledge of the sciences and of right-ethics. However, a big problem has resulted where this paradigm has contradicted or set aside traditional theism. This has much exacerbated a split with major constituencies of Judaism, Christianity, and Islam.

In this paper (and hopefully in any discussions that ensue) we will examine how a coherent re-exegesis of key traditional texts opens the way to a new consonance. It is shown, for example, how a fully Christian worldview is now able to operate in a servant mode that is not at all oppressive towards other ethical faith systems and has a detailed coherence with empirical scientific understanding, a philosophical cogency, and is fully personalist and conservationist.

The paper will introduce concepts such as *creatio ethica*, the cosmic ethical anthropic problem, ethical encounter theology, binary ethical apocalypse, ethical dialysis, the mega ethical-attractor; together with the eu-ecollative, mis-ecollative, and disecollative aspects of universal ethical evolution. A popular resolution of the predestiny/free-will quandary—the coins in the tub model—may be explored.

BIOSKETCH

For half a decade, working out of British, African, and Australian universities, Marty Rice has raised hundreds of brilliant students (and six brilliant children). His lecturing and research and that of his postgraduates have made major contributions to human wellbeing in Africa. With more than 150 publications, including five in *Nature* (London) he has added to our knowledge of biology and applied it to the practical needs of people everywhere. He has also contributed in the field of photojournalism and as a public intellectual and critic (including suffering for it). In recent years his research has focused on the big

questions of reality: origins, process, value, human nature, suffering, and destiny. Two PhDs (in zoology and humanities), theological qualifications, and extensive international social involvement have given Marty a unique perspective on our place in the universes.

Martin J. Rice, Adjunct Fellow in Interdisciplinary Studies, School of Humanities, Griffith University, Queensland 4111, Australia. Email: m.rice@griffith.edu.au.

LANGUAGES OF SCIENCE AND VALUES

Javier Leach (Star Island Fellow)

Sandpiper, 2:30–3:20 P.M.

ABSTRACT

The objective results of science can be expressed by formal languages that I call languages of sign, while the metaphysical and religious statements are dependent on personal choices expressed by other languages that I call languages of symbol. We can methodologically separate both languages, but they remain interrelated by many important values common to science, metaphysics and religion. In my communication I intend both to distinguish and to unite scientific and religious knowledge. I intend to distinguish them especially by the language they use and I will join them especially by the values that are present in both types of language and knowledge.

BIOSKETCH

Javier Leach was born on January 7, 1942, and is a Jesuit priest and has been director of the Center of Science, Technology and Religion (Cátedra de Ciencia, Tecnología y Religión) at the Universidad Pontificia Comillas since its creation in 2003 till 15th September 2011. From 1961-1965 He studied Philosophy at the Facultad Pontificia San Francisco de Borja in San Cugat del Vallés (Barcelona). From 1965–1970 He studied Mathematics at the School of Mathematics, Universidad de Zaragoza. From 1970–1973 He studied Theology at the Philosophisch-theologische Hochschule Sankt Georgen in Frankfurt am Main (Germany). In 1974 he was Assistant Professor at the School of Mathematics at the Universidad Complutense de Madrid. In 1977 he obtained the title of Doctor in Mathematics. Since 1987, he has been Professor at the Universidad Complutense in the area of Computer Languages and Systems. From 1999 till 2005, he has been the Coordinator of the Group of European Jesuits in Science. In 2000, together with the Indian Group of Jesuits in Science, he organized the First World Conference of Jesuits in Science, which was held in Chennai (India). Since its creation in 2003, he has been Director of the Chair of Science, Technology and Religion at the Comillas University in Madrid. In 2011, he retired as Director of the Chair of Science, Technology and Religion is a member of the Permanent Committee of the Chair. From September 30, 2012 retired professor of the University

Complutense, he remains bound to the Complutense University as honorary collaborator.

RELIGION: HELPING OR HINDERING SCIENCE?

Paul Carr

Elliott, 3:30–4:20 P.M.

ABSTRACT

Is religion fostering or impeding the development of science? We have made progress since 1600, when the church burned Dominican Giordano Bruno at the stake in Rome for religious heresy and believing that the stars were like our sun with planets. In 2010, Dominican Francisco Ayala, a Spanish evolutionary biologist, won the \$1.6 million Templeton Prize for affirming life's spiritual dimension.

Nevertheless biblical literalists, who oppose Darwinian evolution, recently built the \$26 million Creation Science Museum in Kentucky. It is located in the part of the United States known as the evangelical epicenter, which has the lowest family income and educational attainment of any region.

Main-line denominations have, on the other hand, fostered education and the development of science by founding colleges and universities. I will share other religious contributions, including the green-evangelical question: What car would Jesus drive?

BIOSKETCH

Paul H. Carr B. S., M. S. MIT, Ph.D. physics Brandeis U. The Templeton Foundation awarded Paul grants for the philosophy courses "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.

MINISTRY INTEREST GROUP

Newton West, 3:30–4:20 P.M.

WHITHER IRAS FINANCIAL AND MEMBERSHIP PLANNING GROUP

Ted Laurenson and Jane Bengtson

Elliott, 4:30–5:20 P.M.

MONDAY EVENING

REFLECTION AND DISCUSSION OF MARK JUERGENSMEYER'S LECTURE

William Grassie

Elliott, 7:30–9:00 P.M.

BIOSKETCH

William Grassie is an interdisciplinary scholar, academic entrepreneur, social activist, and accomplished author. During his school years, he hitchhiked some 30,000 kilometers throughout North America and Europe. He has worked as a newspaper boy, night watchman, farm hand, house painter, dish washer, janitor, caretaker of multiply handicapped children, apprentice in a ceramic studio, camp counselor, beekeeper, computer consultant, real estate manager, and general contractor, among other jobs. Billy received a B.A. in political science from Middlebury College, and then worked for ten years on nuclear disarmament, citizen diplomacy and conflict resolution in Washington, D.C., Jerusalem, Philadelphia, and West Berlin. He completed a Ph.D. in religion from Temple University, where he wrote a dissertation on *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).

TUESDAY MORNING

DOES SCIENCE REFUTE RELIGION?

Michael Ruse

Elliott, 10:00 A.M.–12:00 P.M.

ABSTRACT

When I first joined IRAS and started to come to Star Island over thirty years ago, it really looked as if finally the American conflict over science and religion was coming to an end. 1981 saw the court trial in Arkansas over teaching Creationism in the state-supported schools and the judge ruled firmly that this was unconstitutional. However, the winners in that

conflict were far from scorched-earth triumphant. The official philosophy of the winning side—inspired and supported by the ACLU—was that of neo-orthodoxy, what Ian Barbour christened “independence.” Science and religion properly understood can co-exist harmoniously. Not everyone will be a believer; not everyone will be that excited by science; but there is no need to be enemies. To each his or her own.

Boy, was this ever a misconception. While only a fool would ever rely on a philosopher’s predictions, it wasn’t a silly position to take. It was however a false position to take. Around 1990 Creationism again reared its ugly head, this time under the banner of “Intelligent Design Theory.” Through the next two decades we were treated with scientific arguments against evolution; philosophical arguments against naturalism; and political arguments against Darwin. The organic world is too complex for evolutionary origins; the corrosive effect of natural selection turns on itself rendering all knowledge without God unreliable; and the sage of Down produced theories that lead straight to Adolf Hitler and National Socialism.

If this was unexpected, even more unexpected was the rise of militant nonbelief—the so-called “New Atheism.” Richard Dawkins, Daniel Dennett, Sam Harris, Christopher Hitchens—the Four Horsemen of the Apocalypse. Religion—all religion—is false. To bring a child up as a Christian is a form of child abuse. Science has wiped out superstition and faith—thank God, to use a phrase. The deity of the Jews is one of the most vile beings ever conceived; the God of the Christians is Eurocentric and exclusivist to an extent unknown outside country clubs in the American South; and Islam is as dangerous as it is pernicious. “There is no God, so stop worrying and get on with your life.”

Is there still hope for a middle ground, what the atheists contemptuously call “Accommodationism”? Delighting in being despised by all—just pronounce my name right (ruse as in goose, not ruse as in booze)—I shall argue that it is possible to be a traditional believer and yet embrace modern science. I do not say that one must be a believer—in fact I think there are theological and philosophical objections to just about every major religion—but I do say that science unaided cannot bring on nonbelief. Of course there are parts of some religions refuted by modern science, and these strike more deeply than fundamentalist views about Noah’s Flood and Jonah and the great fish. You cannot for instance hold to modern evolutionary theory and believe in Adam and Eve, and hence in the Augustinian explanation of original sin. But the central doctrines about God as Creator, humans as made in His image, morality, and eschatology are beyond science.

Many would agree with me. What is missing is an understanding of why science cannot do the job of religion-refutation. The answer is simple. Science is deeply metaphorical, metaphors only work by ruling some issues out of court, and those issues that the

metaphors of science rule out of court are precisely those issues about which believers want to make claims. In my talk I shall provide examples of the metaphors of science, of how they are both liberating and constricting, and how one does not have to accept that religion can give explanations for areas untouched by science but how one can accept that religion has the right to set about such a job.

BIOSKETCH

Michael Ruse is the Lucyle T. Werkmeister Professor of Philosophy and Director of History and Philosophy of Science Program at Florida State University. He specializes in the philosophy of biology and is former editor of the journal *Biology and Philosophy*. He also is well known for his work on the relation between science and religion, the creation-evolution controversy, and the demarcation problem between science and pseudoscience.

In 1981 Ruse was a key witness for the plaintiff in the test case (*McLean v. Arkansas*) of the state law permitting the teaching of creation science in the Arkansas school system. The federal judge ruled that the state law was unconstitutional. Ruse is the author of numerous books including *Mystery of Mysteries: Is Evolution a Social Construction?* (Harvard 1999), *Can a Darwinian Be a Christian? The Relationship between Science and Religion* (Cambridge, 2001), *Darwin and Design: Does Evolution have a Purpose?* (Harvard, 2003), *Darwinism and its Discontents* (Cambridge, 2006), *Charles Darwin* (Blackwell, 2007), *But is it Science? The Philosophical Question in the Evolution/Creation Controversy*, 2nd ed with Robert Pennock (Prometheus, 2008), *Science and Spirituality: Making Room for Faith in an Age of Science* (Cambridge 2010), and *The Gaia Hypothesis: Science on a Pagan Planet* (Chicago, 2013).

TUESDAY AFTERNOON

"TELLING-STORIES-WITH" RELIGION AND SCIENCE AND GLOBALIZATION

Lisa Stenmark (Star Island Fellow)

Elliott, 1:30–2:20 P.M.

ABSTRACT

This paper explores “storytelling” as a way to promote better understanding and problem solving in a global, pluralistic context. Relying on Hannah Arendt and her interpreters, I describe storytelling as an approach that promotes better judgment and creates solidarity so we can act together. I describe three ways of telling stories—telling-stories-about, telling-stories-to, and telling-stories-with—and, moving beyond a theoretical framework, I examine groups that dealt with problems in multicultural contexts, including Cesar Chávez and Jane Addams. Telling-stories-about and telling-stories-to are both necessary and helpful in promoting judgment and action, but the goal is to tell-stories-with one another, not merely learning each other’s stories,

but creating new ones that we tell together. This is world-building, which is a kind of solidarity where differences are not erased or ignored, but become tools to greater understanding and more effective action.

BIOSKETCH

Lisa Stenmark earned an MDiv/MA from Pacific Lutheran Theological Seminary/the Graduate Theological Union, and a Ph.D. in Religious Studies from Vanderbilt University. Scholarly interests include religion and culture—especially relating to politics and science. She is the author of *Religion, Science and Democracy: A Disputational Friendship*, on scientific and religious authority in public life. In her spare time she trains for triathlons, practices Aikido and reads too much science fiction.

THE SCIENTIFIC, ETHICAL, AND SPIRITUAL CHALLENGES OF DISCOVERING THE LARGEST MASS POISONING IN HISTORY: METAL-AFFECTED DRINKING WATER IN BANGLADESH

Seth H. Frisbie

Newton West, 1:30–2:20 P.M.

ABSTRACT

In Bangladesh, natural contamination of groundwater with arsenic has become the largest mass poisoning in history. The population used to drink surface water, which was often contaminated with bacteria causing diarrhea, cholera, typhoid, and other life-threatening diseases. To reduce the incidences of these diseases, millions of drinking-water wells were installed since Bangladesh's 1971 independence. The population rapidly switched from drinking surface water to groundwater, greatly reducing deaths from water-borne pathogens. However, over 60,000,000 Bangladeshis are now drinking groundwater with unsafe concentrations of arsenic, manganese, uranium, and other toxic metals. Thus, the region's surface water has bacteria that can make a person sick within hours or days, but the groundwater contains metals that can cause cancers, and skin, circulatory, neurological, and other diseases within years or decades. In this talk, I will discuss some of the many scientific, ethical, and spiritual challenges I encountered seeking solutions to this public health crisis.

BIOSKETCH

Seth H. Frisbie received his doctorate and master of science degrees from Cornell University. Dr. Frisbie is an assistant professor of chemistry at Norwich University. He has studied drinking water for over 30 years. He has worked on drinking water and public health in Bangladesh, India, Myanmar, the Cayman Islands, and many other developing countries since 1997. He has won numerous awards for outstanding research and teaching.

AFRICAN INDIGENOUS RELIGION AND SCIENCE IN DIALOGUE

Joseph S. Gbenda (Shapley-Booth Fellow)

Elliott, 2:30–3:20 P.M.

ABSTRACT

The dialogue between religion and science has been largely a subject of research by American and European scholars with emphasis on Christianity. Thus, the African consciousness and other indigenous traditions have been the missing link. This paper is an exploration of the connections and conflicts between African Indigenous Religion and contemporary science in the context of some groups in West Africa. The paper identifies some of the factors that imposed the dichotomy between religion and science in the past, and it provides an in-depth analysis of and sets out the necessary conditions for fruitful coexistence. The task of fostering the creative mutual interaction and integration of indigenous religious culture with contemporary science and technology; is hoped to be a sure way of the two meeting the challenges of the twenty-first century.

BIOSKETCH

Joseph S. Gbenda is Associate Professor, and Head of Department of Religion & Philosophy, Benue State University Makurdi, Nigeria. His area of specialization is African Traditional Religion and Culture. His fields of research work include African Traditional Religion and culture, Religion and Science, Religion and Ecology. He is the author of *Religion and Ecology: A Comparative Study* (Obeta, 2010), *African Religion and Christianity in a Changing World: A Comparative Study* (Chuka, 2006), *Eschatology in Tiv Traditional Religious Culture: An Interpretative Enquiry* (Chuka, 2005), *The Africanization of Christianity* (Chuka, 2001), among others. He has published over thirty articles. He is well travelled and an international member of many professional bodies in the field of religious studies. His recent trips to attend international conferences have taken him to South Africa, United Kingdom, the Netherlands, and United States.

SOURCES OF EVIL IN THE WORLD AND THE SOCIAL BRAIN NETWORK

Bill Shoemaker (Star Island Fellow)

Newton West, 2:30–3:20 P.M.

ABSTRACT

People are exceptionally social creatures. We need each other for mutual support and protection. The Social Brain Network links a set of specialized regions that work together to ensure that we can operate in a tightly knit community. These brain regions allow us to recognize faces, to express empathy, provide nurturance and, importantly, allow us to envision the outcome of our possible actions. How do we know that this is true? Because there are some people who cannot recognize that they may be hurting someone by

looking at their face, that cannot express empathy or nurturance, and are not concerned about what harm their actions may do to others. These individuals have a lesion in their social brain network, specifically the prefrontal cortex, and they are known as psychopaths. It is the psychopaths of the world that are the sources of evil.

BIOSKETCH

Bill Shoemaker is a neuroscientist who received his Ph.D. from the Massachusetts Institute of Technology (MIT) and has held positions at the National Institute of Mental Health, the Salk Institute in La Jolla, CA, and currently at the University of Connecticut Health Center in Farmington, CT. He is in the psychiatry faculty, where he teaches residents and medical students, and in the Neuroscience Graduate Program. He has authored more than 100 scientific research publications. Recently, Dr. Shoemaker has been writing concerning the interface between neuroscience and religion.

NEW DEVELOPMENTS AND RESPONSES TO THE IRAS SUMMER CONFERENCE OF 2013 ON MORALITY AND FOOD

Sol Katz

Elliott, 3:30–4:20 P.M.

ABSTRACT

The IRAS Summer Conference of 2013 on Morality and Food identified a number of issues that require follow up in light of several recent developments. First, the newest scientific panels of climate experts now predict that humanity is at or very near a climatic tipping point marking irreversible changes in the global ecosystem upon which our food system depends. This stark warning raises the specter of new levels of food insecurity, hunger and even famine, with the poor being disproportionately affected. Second, the UN and FAO are already responding to the post-millennium leveling off of productivity of industrial approaches to agriculture (“Big AG”) and have announced 2014 as the “International Year of Family Farming.” They recognize that new ways to increase productivity significantly by small family farms in regions of poverty and food insecurity is the best strategy for meeting the increased food needs of this large segment of the world population. Realizing the full potentials of this new strategy will require the kinds of local, bottom-up experience and sophistication in working with small-scale farmers that have represented core traditional strengths of the approaches advocated last summer at our 2013 IRAS conference. Hence, these new developments emphasize the remarkably important contribution that a concerted effort to continue what we started last summer will have by helping to fill key moral and paradigmatic gaps that current global institutional agencies need to fulfill their new mission successfully. This session focuses on (1) the new roles for the religion and science dialog to emphasize the ethical

issues that can help facilitate knowledge exchange between traditional food producers and processors, on the one hand, and outside agencies and research bodies dedicated to help with technologically and economically sophisticated resources, on the other; and (2) a newly developed system of education to address the needs of a rapid transfer of knowledge in order to facilitate the development of increased productivity and relief from poverty among 475 million small family farms in the world.

BIOSKETCH

Solomon H. Katz, Ph.D. is emeritus professor and director of the Krogman Center for Child Growth and Development at the University of Pennsylvania, where he serves as Senior Fellow at the Wharton School Leonard Davis Institute for Health Economics and cochairs the University-wide “Faculty Seminar on Food Systems.” Dr. Katz served as the editor in chief of the *Encyclopedia of Food and Culture* (3 vols. 2,000 pages) and was awarded both the Dartmouth Medal (US) and Emerald Award (UK). He was editor of a 14 book series on the History and Anthropology of Food and Nutrition that included four books on famine and food security in sub-Saharan Africa. Currently, Dr. Katz chairs the American Anthropological Association Task Force on World Food Problems and is a former president of IRAS, and an honorary life vice president, founding president of the Metanexus Institute on Religion and Science, a former trustee of the Parliament of the World’s Religions, an elected member International Society for Science and Religion, Fellow of the (AAAS) American Association for the Advancement of Science and founding member of the Division of Science, Ethics and Religion of the AAAS, and serves as cochair of the Joint Publication Board of Zygon. This past year, in response to our IRAS 2013 Conference, Dr. Katz reorganized the World Food Forum to establish, with Dr. Tom O’Donnell, a new educational platform of Targeted Open Online Courses (“TOOCs”) designed to complement the ongoing food systems work of other educators, NGOs, businesses, and religious and social groups. The goal is to enable and accelerate the collaborative exchange of knowledge via cutting-edge educational TOOCs geared to train new leaders to help solve problems of world food security, safety, and sustainability now and in the future.

MINISTRY INTEREST GROUP

Newton West, 3:30–4:20 P.M.

WHITHER IRAS FUTURES GROUP

Whitney Bauman and Karl Peters

Elliott, 4:30–5:20 P.M.

TUESDAY EVENING

REFLECTION AND DISCUSSION OF
MICHAEL'S RUSE'S LECTURE

Ursula Goodenough

Elliott, 7:30–9:00 P.M.

Ursula Goodenough has been a member of IRAS since 1989, is a past president, and has cochaired a number of conferences. She is professor of biology at Washington University in St. Louis, where she teaches and directs molecular and cellular research on the green eukaryotic microalga *Chlamydomonas*. She has written a book on science and religion called *The Sacred Depths of Nature*. She has five children and seven grandchildren.

WEDNESDAY MORNING

OBJECT- AND EVENT-ORIENTED
UNDERSTANDINGS OF MEANING MAKING:
PLURALISM AND MEANING MAKING
PRACTICES

Whitney Bauman

Elliott, 10:00 A.M.–12:00 P.M.

ABSTRACT

Arguing that the current truth-regimes we now live by are always and already “hybrid,” this paper argues that we need new methods for understanding meaning-making practices in an era of globalization than comparative approaches allow. Following from the works of physicist Karen Barad, political philosopher William Connolly, and eco-critic Timothy Morton, this paper develops the idea that an event or an object-oriented approach better captures our hybrid meaning-making practices. Not only that, but it also provides a lens through which to understand traditions as polydox (rather than orthodox) and the rise of “modern” science as itself a global (rather than a western) phenomenon. The paper ends with three case studies from research in Indonesia that highlight this different method for understanding meaning-making practices.

BIOSKETCH

Whitney Bauman, conference cochair and keynote speaker, is associate 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* (Routledge 2010), and *Inherited Land: The Changing Grounds of Religion and Ecology* (Wipf & Stock 2011), *Science and Religion: One Planet, Many Possibilities* (Routledge 2014), and the author of *Theology, Creation, and Environmental Ethics*

(Routledge 2009) and *Religion and Ecology: Developing a Planetary Ethic* (Columbia University Press, 2014). Bauman's research interests in religion, nature, and globalization have most recently taken him to Indonesia, Malaysia, the Philippines, and India. Whitney is very excited to be sharing (with Imran Khan) the first week of his honeymoon on Star Island this August!

WEDNESDAY AFTERNOON

THE SINGULARITY IS NOWHERE NEAR:
EMBODIMENT AND THE NEW GNOSTICISM

Jeffrey Pugh (Star Island Fellow)

Elliott, 1:30–2:20 P.M. (A Skype live presentation)

ABSTRACT

In contrast to the widely accepted view that person=brain, this presentation posits that consciousness (and by extension, religion) originates from complex interactions between the brain, organ systems, and enactive engagement with the surrounding environment. Such phenomena as consciousness emerges from a distinct set of structural couplings embodied within multiple organ systems and the multiplicity of connections within the brain. These connections take on different forms, including structural, chemical, and electrical manifestations within the totality of the human body. This embodiment of human subjectivity suggests that human consciousness cannot migrate from wetware systems (body-brain) to hardware systems (quantum computers) without a significant loss of our humanity. The desire to escape our own embodiment, such as is found in the idea of the Singularity, carries the danger of isolating personhood within predictable computational functions of the nervous system. This not only constitutes a new Gnosticism, but potentially a diminished humanity.

BIOSKETCH

Jeffrey Pugh is the Maude Sharpe Powell Professor of Religious Studies at Elon University. He earned his master of divinity degree from Wesley Theological Seminary and another master's and doctorate from Drew University Graduate School. He is an ordained United Methodist Minister. He joined Elon's faculty in 1986. In the early 90;s he was awarded a course grant from the Templeton Foundation with Pranab Das and turned his interests from World War II theologians to issues in religion and science. He has given presentations at the summer seminars of the Ian Ramsey Centre at Oxford and wishes he could join the Star Island conference.

His books include *The Anselmic Shift: Christology and Method in Karl Barth's Theology* (1990), *The Matrix of Faith: Reclaiming a Christian Vision* (2001), *Entertaining the Triune Mystery: God, Science and the Space Between* (2003), *Religionless Christianity: Dietrich Bonhoeffer in*

Troubled Times (2009), and *Devil's Ink: Blog from the Basement Office* (2011).

ENVISIONING THE FUTURE OF HUMANKIND

Tariq Mustafa

Newton West, 1:30–2:20 P.M.

ABSTRACT

Sooner rather than later, one day, a big chunk of humankind will be headed boldly for another place in our Galaxy, where no human has gone before. It will undoubtedly be a daunting and challenging experience, but also full of inherent potentialities, where we can look at things entirely afresh, free from our existing narrow, inherited or culturally acquired habits, prejudices, and world views. How will they go about framing its laws, rules, value systems and guidelines?

The future will literally be in their hands. Will they end up repeating the mistakes that have been made here on earth or will they try to make it into something new and different, that we can all be proud of. Deep-seated changes in our attitudes are called for. Business as usual will no longer do. As Einstein reportedly said, problems created at a certain level of consciousness cannot be solved by thinking at the same level. There has to be a paradigm shift in humankind's thinking, attitudes and conduct.

Their future would largely depend on the type of governing structure they manage to place in position. Will it be based on the patterns of one of our existing ruling models which have been discredited or will they succeed in finding a fresh paradigm managed by some kind of a United Peoples Outfit representing all peoples of the globe?

In any case, it would greatly assist the pioneers if they could have the benefit of a model devised at leisure by the best minds of today. Let us then try, through this IRAS Workshop, to help them identify what should be their guiding principles and paradigms. A preliminary draft proposal will be presented at this workshop for consideration of and review/critique/improvement by the participants.

The best part of the exercise may turn out to be that the framework/structure that emerges out of such an exercise may be directly applicable to the world of today in meeting the multifarious existential challenges facing our current world squarely.

BIOSKETCH

Tariq Mustafa obtained BSc. Mech. Engg. degree from University of London, UK with 1st Class Honors and received specialized training in nuclear reactor technology at Harwell, UK and the Oakridge, Tenn. labs. of USAEC. He then learnt rocket and space technology at NASA and the French CNES. He established Pakistan's rocket range, a first in the entire developing world.

He joined Govt. of Pakistan retiring as Federal Secretary, highest position in Civil Service, serving in four Ministries including Defense Production and Science and Technology. He then acted as World Bank Advisor on Technology Policy and Privatization. In 2013 Greenwich University, UK bestowed upon him an Honorary D.Sc. in recognition of his meritorious services.

Tariq's passion all along has been the discourse on S&R. He has published in the journal *Zygon* and his particular interest is the place of Humankind in the Universe, an important topic which has not received the attention it deserves.

THE STRUGGLE FOR QUANTUM CONSCIOUSNESS: IS SCIENCE INTRINSICALLY SECULAR?

Christopher Cochran (Shapley-Booth Fellow)

Elliott, 2:30–3:20 P.M. (A Skype live presentation)

ABSTRACT

As a cultural anthropologist, I conducted 12 months research on a group of physicists and other scientists who are attempting to build models of consciousness using quantum mechanics. While many scientists argue there is no such relation, I nevertheless found that "quantum consciousness" (QC) research has succeeded in building many of the social formations necessary for the reproduction of a scientific discipline, including peer-reviewed journals, conferences, funding sources and a specialized language. At the same time, QC scientists have openly spiritual or religious intentions and make claims that can trouble our presumptions of an intrinsically secular science. QC scientists seek to demonstrate that consciousness is fundamental to the foundations of physics, and that this has implications for human values. My paper provides an anthropological analysis of how QC shifts the boundaries and categories of science, religion and secularism in their social practices and language. The paper will include a consideration of why quantum physics lends itself as a potent site for struggle and contention over the proper boundaries of the scientific worldview and scientific experience.

BIOSKETCH

Christopher Cochran is a doctoral candidate in the Department of Anthropology at University of California Santa Cruz. He received the National Science Foundation Doctoral Dissertation Improvement Grant in 2014 to complete his dissertation fieldwork with scientists who are pursuing quantum mechanical approaches to understanding consciousness. Cochran's broader research interests include scientific subjectivity and the "scientific worldview," 20th-century shifts in the relationship between science, secularism, and the state, and the demarcation problem in science, especially as related to religion and metaphysics. Prior

to beginning his dissertation research, he did ethnographic research with cetacean cognitive scientists and their dolphins. He received his MA in anthropology from University of California Santa Cruz in 2011.

BEYOND "BELIEF": SHIFTING THE DISCOURSE ON RELIGION IN HIGHER EDUCATION AND BEYOND

Matilda Cantwell (Shapley-Booth Fellow)

Newton West, 2:30–3:20 P.M.

ABSTRACT

In her autobiography, *The Spiral Staircase, My Climb Out of Darkness*, religion scholar and author of the *History of God* Karen Armstrong describes the revolutionary shift in her consciousness and experience of religious faith—faith is not about belief, but about practice, religion is not about accepting twenty impossible propositions before breakfast, but about doing things that change you. ... The myths and laws of religion are not true because they conform to some metaphysical, scientific, or historical reality but because they are life enhancing....” Yet, 13 years post 9-11 religion continues to be defined primarily in terms of its beliefs, in the sense of cognitive propositions that don’t hold up to the light of reason or science.

In the past decade, the new atheism of Sam Harris (*The End of Faith*), Richard Dawkins (*The God Delusion*), and others has infiltrated the common discourse about religion and reified the general association of religion with fundamentalism. The new atheists pit religion against science as if they both sought after the same truth.

In secular liberal arts education, both the field and the practice of religion among students have always been subject to the dominance of secular humanism, often to good end. However, the new atheism is on a collision course with identity politics and liberalism in higher education, and interfaith conversations are limited, despite that there is knowledge of their importance. Eboo Patel, founder of the Interfaith Youth Corps, notes that students talk about every other kind of identity, “but the one that is on the front page of the papers” is relegated to the shadows of taboo and uncertainty. A discourse that privileges the “beliefs” of religion above all else leads people to live in fear of violating others and to assumptions about other’s worldview. Using a lens that is informed by a feminist psychoanalytic discourse that considers “faith” as an essential human capacity, and looks not at binaries of gender but at the freedom to be wholly human, we could move beyond some of the factors that limit conversation and learning.

Staring with higher education and looking beyond to the mainstream, this paper will question the premise that it is religion that causes the ills that the new atheists pin on it, and pose questions that might help us consider what it is in religious faith that impels its

use toward catastrophic consequences. I will claim that the new atheism is a regressive cultural tendency, what second wave feminists might have called “patriarchal,” and must be interrogated thoroughly in order to curb its deleterious consequences.

I argue that religion, as somewhat separate though intertwined with, spirituality, needs to be brought into a more intimate conversation with feminism and psychoanalytic theory, which give us a lens to see religion as a way of “discovering how to be fully human,” in the words of Karen Armstrong. Religion as an assent to a number of cognitive propositions that can be proven or not proven is an outmoded view, despite how increased extremism has provided evidence to the contrary. There are so many factors to consider that could help us understand the rise in extremism, and perhaps the insistence in western culture that science has the corner on all truth is among them. An alternate view must thus begin to take root in secular higher education—both in the classroom and in increasingly global and religiously diverse campuses.

BIOSKETCH

Reverend Matilda Rose Cantwell is currently the Interfaith Fellow at Smith College where she works with issues of spirituality, identity, and religious diversity in higher education. She also serves as the chaplain for the Smith School for Social Work where she draws upon contemplative practices to help students confront and deal with social problems and the complexities of clinical work. As a former psychotherapist, her work and study is driven by a blending of the discourses of theology/comparative religion and psychology. She has worked with young people most of her career and is passionate about what can be learned and experienced from interaction with people across the spectrum of human development. Matilda’s poetry has been published in *Palimpsest*, the Yale University Graduate Journal of Creative Writing; and *Becoming Fire: Spiritual Writing for Rising Generations*. She holds a bachelor’s degree in religious studies from Lewis and Clark College in Portland Oregon, an MSW from Smith College School for Social Work, and a M.Div. from Yale Divinity School. She is an ordained minister in the United Church of Christ.

SEEKING COMMON THREADS IN SCIENCE AND RELIGION DIALOG AS A CREATIVE PROCESS

Roger L. Brown

Sandpiper, 2:30–3:20 P.M.

ABSTRACT

The challenge of integrating the divergent perspectives of Science and Religion requires a greater creative process than single discipline explorations. This workshop will explore some aspects of the creative process. Creativity is a broad discipline, and

so the exploration will be limited. The challenge for this workshop will be to test whether some of these creative processes can fit the science and religion integrative process. Alternatively, the workshop will explore the question of whether science and religion dialogue suggest or encourage certain creative approaches.

In the realm of business and organizations, there is the well-known creative process called brainstorming. It seeks to set aside preconceived ideas and methods, and withholding judgment on ideas (e.g., “that won’t work”). This clearly fits the “problem solving” approach, which seems at first thought to be on the science side. Do questions of religion, spirituality, and faith fit this approach as well. In this workshop, participants will be engaged in a brainstorming process with a question from the science side and from one from the religious side to test this process out. Several other creative methods will also be examined including the SCAMPER process.

An examination of the religion side reveals both the logical and the intuitive, forms which can facilitate or inhibit creativity and synthesis. Faith traditions which evolve from a book such as the Bible may have the limits of text, but may be open depending on the interpretive process. Statements such as the Nicene Creed grow out of institutional creative discernment which inherently lockdown some belief perspectives. In stark contrast, spiritual practices such as meditation move out of the rational and the self. The meditation process is individual, and long term. While some creativity processes in both religion and science can involve individuals and groups, there are times when the creative moment happens without a special catalyst.

In seeking ways to find creative processes in the middle, we will consider Ed Olsen’s self-organizing process from complexity theory of Containing, Differentiating and Exchanging. We will also consider Dr. Olsen’s pentagon of Sacred Awareness Principles. In this workshop, we will see if we can identify approaches which we use in our lectures, coffee conversations, and formal writing. Are certain creative approaches better for moving the science and religion conversation forward in the future?

BIOSKETCH

Rev. Roger Brown is a United Church of Christ clergyman with degrees in science and theology. He has had a career in parish and interim ministry, where provoking the creativity and health of the congregation has been his goal. He has also worked in scientific research an high technology. Presently, he offers individual spiritual direction, advises non-profits on marketing and organization matters for both local and international settings. He’s been an IRAS member for over 20 years.

NEW DEVELOPMENTS AND RESPONSES TO THE IRAS SUMMER CONFERENCE OF 2013 ON MORALITY AND FOOD

Sol Katz

Elliott, 3:30–4:20 P.M.

This workshop is a continuation of the one described on Tuesday at 3:30–4:20 P.M.

MINISTRY INTEREST GROUP

Newton West, 3:30–4:20 P.M.

WHITHER IRAS COMMUNITY AND CULTURE

Jennifer Whitten, Muriel Blaisdell, and Lyman Page

Elliott, 4:30–5:20 P.M.

WEDNESDAY EVENING

REFLECTION AND DISCUSSION OF WHITNEY BAUMAN’S LECTURE

Lisa Stenmark

Elliott, 7:30–9:00 P.M.

BIOSKETCH

Lisa Stenmark earned an MDiv/MA from Pacific Lutheran Theological Seminary/the Graduate Theological Union, and a Ph.D. in Religious Studies from Vanderbilt University. Scholarly interests include religion and culture—especially relating to politics and science. She is the author of *Religion, Science and Democracy: A Disputational Friendship*, on scientific and religious authority in public life. In her spare time she trains for triathlons, practices Aikido and reads too much science fiction.

THURSDAY MORNING

PANEL: THE FUTURE OF SCIENCE AND RELIGION

Sarah Fredericks, Lea Schweitz, and James Haag

Elliott, 10:00 A.M.–12:00 P.M.

ABSTRACT

During this panel plenary, three scholars of religion and science, Sarah Fredericks, James Haag, and Lea Schweitz will respond to questions about the future of science and religion such as the following:

- What should be the religion and science agenda in the coming years?
- How should the field be organized?
- How can the science and religion field achieve a respected intellectual and academic standing?

- How can science and religion be relevant in the existential struggle of humans, as they struggle with religious beliefs, modern knowledge, and grand civilization challenges?
- What are some of the emerging trends you see as promising for the field of science and religion?
- Does science and religion as we know it even make sense in the context of globalization and pluralism in meaning-making practices?

While each scholar will answer from their own perspective, several themes are likely to emerge. Themes about the content of the field may include the need for greater attention to 1) technology as well as the theoretical sciences, 2) lived religion as well as theology, and 3) a greater diversity of religions and worldviews (e.g., world religions, indigenous traditions, new religious movements, worldviews, the "new atheists"). Methodologically, we may discuss whether it is ultimately more fruitful to study not only the interaction of religion and science but also their interaction with other disciplines and the ways in which the study of religion and science may help illuminate thorny practical and theoretical problems such as those surrounding climate change denial.

BIOSKETCH

Sarah Fredericks, University of North Texas University (religion, philosophy—especially pragmatism, science, technology, and sustainability). There she teaches courses such as Christianity and philosophy, religion and science, religion and American society, philosophy of religion, and ethics in science.

She has published several articles and essays in books on worldview analysis (the ways that ethical values, metaphysical and epistemological commitments, and culture inform decision-making and action) and particularly about sustainable energy and environmental ethics. Her book, *Measuring and Evaluating Sustainability: Ethics in Sustainability Indexes* (Routledge, 2013) chronicles the ways that environmental justice is assumed in definitions of sustainability, yet left out of most methods of assessing progress toward sustainability, and works to bridge this gap.

Recently, Fredericks has become interested in the place of ritual in the relationship of religion and science and technology. Thus, she wrote about technology and religious ritual "Religion and Technology" for the forthcoming book *Science and Religion: One World, Many Possibilities*. Her current research examines the emergence of environmental guilt and conceptual and ritual responses to it in religious and environmental communities.

Fredericks also enjoys quilting, learning about the native plants of Texas as she xeriscapes her yard, and riding her bike for fun and transportation. For more see [//philosophy.unt.edu/people/faculty/](http://philosophy.unt.edu/people/faculty/) and www.routledge.com/books/details/9780415836371/

James W. Haag is lecturer in philosophy at Suffolk University in Boston. He is author of numerous articles on science, philosophy, and religion, as well as the book *Emergent Freedom: Naturalizing Free Will* (Göttingen: Vandenhoeck & Ruprecht, 2008). He is lead editor of the *Routledge Companion to Religion and Science* (2011) and a steering committee member of the Science, Technology, and Religion Group of the American Academy of Religion.

Lea Schweitz is associate professor at the Lutheran School of Theology where she teaches theology, philosophy of religion, and religion and science, and is heading a schoolwide initiative to teach modules of religion and science in all fields of the curriculum. She also is the director of the Zygon Center for Religion and Science, www.zcrs.org, and is cochair of the Science, Technology, and Religion Group of the American Academy of Religion.

Her research revolves around the question of what it means to be a human being, a matter that she believes is uniquely illuminated by conversations between religion and science. Her dissertation for her Ph.D. at the University of Chicago Divinity School was entitled "The Difference between the Mirror and One Who Sees: The Theological Anthropology of G.W. Leibniz." It focuses on Leibniz's attempt to understand humanity as uniquely related to God and yet embedded in the natural order. In working with the early modern philosophers, Schweitz brings a historical perspective to contemporary problems of theology, philosophy, and dialogue between science and religion. See also www.lstc.edu/about/faculty/lea-schweitz.

In addition to her passion for early modern philosophy, Schweitz is interested in natural history, cooking, gardening, papers arts, and music. Schweitz resides in Chicago, IL with her husband Kurt Schweitz, who is a jazz composer and bassist.

THURSDAY AFTERNOON

IRAS ANNUAL MEETING

Elliott, 1:30–2:20 P.M.

All are invited.

THE FUTURE OF SCIENCE AND RELIGION IN A GLOBALIZING WORLD

James Ketzel (Star Island Fellow)

Elliott, 2:30–3:20 P.M.

ABSTRACT

Ian Barbour suggested four ways that science and religion could relate to one another: conflict, independence, dialogue, and integration. This paper finds some common ground between philosophy, religion (especially Biblical-New Testament-based religion), and science that could be a beginning point

for integration, or, at least, alliance between these spheres of human life.

The paper, in a limited, introductory, way explains the philosophy of Heraclitus of Ephesus (sixth century B.C.E.) and proposes it as the requisite link. The paper shows that this philosophy is the philosophical basis for the New Testament, and finds commonality with the work of Bernard d'Espagnant, the physicist John Bell, and other scientific works. Some implications are proposed and mention of similar observations in other religious traditions are made.

BIOSKETCH

For 37+ years I have been a pastor in Presbyterian and Methodist churches in eastern Kentucky, Indianapolis, and several places in Illinois. I was fortunate to have received my education in Indiana. My undergraduate degree is from Indiana University in 1972, with a double major in government (concentration in American foreign policy, Middle East) and in religious studies (concentration in Jewish studies). I graduated from Louisville Presbyterian Theological Seminary in 1976. I have also have taken one doctoral-level course at the University of Chicago Divinity School. My one published work is *Panta 1, the Philosophical Basis of the New Testament* in 1997, although I wrote four essays for the IRAS website. I have been a member of IRAS for approximately 13 years. Since I was a teen-ager, my interests have been Christian origins, philosophical theology, and, metaphysics. I have devoted much time and many ruminations on these subjects looking for links and for explanations of how this universe works.

TO BE AS GODS: THE EMERGING GLOBAL METANARRATIVE AND THE CULMINATION OF TECHNOLOGICAL CIVILIZATION

James Clement van Pelt (Star Island Fellow)

Newton West, 2:30–3:20 P.M.

ABSTRACT

As the scope of climate change dawns on humanity, the history of technological civilization can be understood as a progression toward a necessary culmination—one that is now imminent. To comprehend the situation, a new planetary metanarrative is emerging from multiple sources (including material presented by Tucker and Grim at past IRAS conferences and by Abrams and Primack at this one). By understanding the origin and structure of that progression, the opportunity manifests to transition to a sustainable civilization whose purpose is the care of life itself, offering humanity for the first time a common purpose: to move beyond interspecies competition by redefining the concept of species in ways that establish humanity as the guiding, caring intelligence of all life. Through such a metanarrative, civilization can fully comprehend what now must be faced what is at stake given either apocalyptic

outcome: cataclysmic collapse into an interminable dark age, or “a new heaven and a new Earth.”

BIOSKETCH

Upon his graduation from the Yale Divinity School in 2003, James Clement van Pelt cofounded Yale's Initiative in Religion, Science & Technology, coordinating its programming until 2012, which included Yale's Metanexus Science-Religion Local Society; its Working Group in Religious and Spiritual Perspectives on Bioethics; courses funded by the Center for Theology and the Natural Sciences; and the Synchro Project on the experience of meaningful coincidence (synchronicity). He has co-led science-religion and international relations seminars at Yale and has produced five international conferences there involving leading scholars in the Euro-American sphere, such as this summer's "The Primacy of Persons" (www.whpoteat.org). He has co-authored and contributed to articles and books including *Different Cultures, One World* (Rozenberg Publishers) and *Venceremos* (Simon & Schuster). His academic specializations include the anthropology of consciousness, theologies of technology, social revolution theory, and coincidence studies, and he has made presentations nationally and internationally on those and related topics. He currently serves as the treasurer of Promoting Enduring Peace, a United Nations NGO, whose motto is "Peace on Earth; Peace with Earth". (www.pepeace.org).

He holds the master of arts in religion (M.A.R.), magna cum laude, from Yale, where he was awarded the Fiers-Cook Scholarship and served as a Research Fellow from 2003 to 2005 and as a co-instructor-lecturer from 2005 to 2008. He also holds the BA in religion from Duke University and has studied philosophy at Florida State University and Christianity and culture at both St. Andrews Presbyterian College and the Yokefellows Institute at Earlham College. He is a member of the American Academy of Religion, the American Anthropological Association, the American Philosophical Association, the Polanyi Society, and the Society for the Anthropology of Consciousness, and has made peer-reviewed presentations at their national and regional conferences.

His technologist positions have included Director of Advanced Solutions of the Dun & Bradstreet Corp; Chief Financial Officer for Elderly Housing Management in Connecticut; Senior Technology Advisor for the public school districts in central Connecticut; founding president of Spectrum Computer Services of New Haven; and technology consultant to corporations and nonprofits, including American Express, for which he developed the first general-interest PC software catalogue. He is a principal cofounder of alternative and citizen action institutions, including the Connecticut Folk Festival & Green Expo*; the Connecticut Coalition on Cuba*; the Miccosukee Land Cooperative*, Rainbow Land & Homes, a developer of low-income eco-neighborhoods; the Center for Participant Education*

at Florida State University; and the Celestial Omnibus student-run coffeehouse at Duke University (*extant)

IRAS COUNCIL MEETING

Sandpiper, 2:30–4:20 P.M.

MINISTRY INTEREST GROUP

Newton West, 3:30–4:20 P.M.

WHITHER IRAS COLLECTIVE INSIGHTS

Barbara Whittaker-Johns and Ruben Nelson

Elliott, 4:30–5:20 P.M.

THURSDAY EVENING

RESPONSE TO AND DISCUSSION OF PLENARY SESSION

Michael Cavanaugh

Elliott, 7:30–9:00 P.M.

BIOSKETCH

Michael Cavanaugh is nominally a lawyer, but ever since he first went part-time in that field in 1979, and essentially retired from it in 1984, he has focused on trying to understand the interaction of science and religion. He has published several articles in *Zygon*, and published a book entitled *Biotheology: A New Synthesis of Science & Religion* (University Press of America, 1996). He has been actively involved in IRAS for a long time, chairing one conference (“Is Nature Enough: The Thirst for Transcendence”), and serving as president for three years. His present interest is religious naturalism, and how to get it beyond its awesome philosophical foundation and build a viable organization. He has been married for 49 years to Carolyn McGinnis Cavanaugh, whom he adores. They have no children, by choice, but spend a lot of time with children, both having won the “Crystal Apple” Award in their county for their work in an elementary school there.

FRIDAY MORNING

WHAT MAY RELIGION AND SCIENCE CONTRIBUTE TO A HEALTHY AND HUMANE FUTURE?

Willem B. Drees

Elliott, 10:00 A.M.–12:00 P.M.

ABSTRACT

What will religion and science contribute to the future of today’s world? And what should they? The lecture on Friday morning will be the concluding lecture of

the 60th anniversary conference of IRAS. Lectures on the preceding days will have offered a diagnosis of religion and of science today. Since 1954, the sciences have expanded, deepened and changed our understanding of the world, including ourselves. Human lives and societies have changed, and hence the nature of religion, and the role of religious traditions and institutions. Some prefer to speak of spirituality, while the number of “nones” has increased. Religious pluralism, with significant presence of Islam in the West and an “Easternization” of spirituality, is a given, while religious naturalism has been nourished by some thinkers in religion and science. We face diversification, not just of beliefs, but of ideas about what the nature of religious belief and religious life is. Some treat religion and science as apologetics for traditional religious beliefs; others as a contemporary form of metaphysics, again others as an attempt to understand the world and our place in it. Whether through separation or integration, religion and science may be considered useful to sell science to some religious audiences.

I anticipate that in my lecture I will plead for a broad understanding of religious life, not dominated by the emphasis on beliefs as truth claims. As the Institute on Religion in an Age of Science, we might seek to contribute to an intellectually and socially responsible encounter of our best available knowledge with the plurality of values and forms of human self-understanding. In this concluding address, I will offer my reflections on the future of science and of religion in today’s world, inspired by the lectures and conversations during this IRAS conference.

BIOSKETCH

Willem (Wim) Drees holds a chair in philosophy of religion and ethics in the Leiden Institute of Religious Studies, Faculty of Humanities, Leiden University. He also is the Editor of *Zygon: Journal of Religion and Science*. Drees is especially interested in reflections on the interactions between religious convictions and practices and contemporary culture, modern science and technology. Recently he has become involved in exploring Islam in the context of science, and Buddhism and science.

Drees was trained in theoretical physics (Utrecht, 1971–1977) and holds doctorates in theology (1989) and philosophy (1994). He is the author of *Beyond the Big Bang: Quantum Cosmologies and God* (Open Court, 1990), *Religion, Science and Naturalism* (Cambridge, 1996), *Creation: From Nothing until Now* (London: Routledge, 2002), and *Religion and Science in Context: A Guide to the Debates* (Routledge, 2009).

RESPONSE TO AND DISCUSSION OF
PLENARY SESSION

Patricia Bennett

BIOSKETCH

Pat Bennett is a UK-based independent scholar with a dual background in medicine and theology and is interested in developing new ways to integrate scientific and theological material. After a career break from medicine to raise a family, she returned to the academy as a part-time student to study theology, gaining a first class honours degree from Oxford University in 2004 and a doctorate from Oxford Brookes University in 2013. Her doctoral dissertation, which used theological, immunological, and neurobiological insights to explore the link between relational experience and health, was awarded the 2014 ESSSAT Research Prize for 'an outstanding original contribution' at 'the interface between religion/theology and the natural sciences'. She is currently working on a project investigating whether

scientific and theological modes of exploring the world share a common cognitive toolset derived from play.

She is a member of the Iona Community, a dispersed Christian ecumenical community working for peace, social and economic justice, and the rebuilding of community, and is also a published liturgist.

FRIDAY AFTERNOON

MEMORIAL SERVICE

Ursula Goodenough, Coordinator

Chapel, 1:30–2:20 P.M.

WHITHER IRAS COLLECTIVE INSIGHTS

Barbara Whittaker-Johns and Ruben Nelson

Elliott, 2:30–4:20 P.M.

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READING LIST

Saturday

Karl Peters

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Sigfried Gold

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Author's Website and Blog Posts:

<http://tailoredbeliefs.com/> – My website

<http://sigfried.org/> – Has links to some pieces published at Tikkun Daily and elsewhere

<http://tailoredbeliefs.com/born-again-atheist/> – Longish essay laying out my conversion story and my aims in writing about religion

<http://tailoredbeliefs.com/washington-post-article-some-nonbelievers-still-find-solace-in-prayer/>

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Paul Carr

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Monday

Mark Juergensmeyer

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Whitney Bauman

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Friday

Willem Drees

Zygon: Journal of Religion and Science has many interesting and relevant articles on various aspects of religion and science from a wide variety of perspectives, ever since 1996. The journal is included in membership of IRAS. Articles including the first issue of the current year and articles collected in virtual issues are available for free at [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1467-9744](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1467-9744)

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IRAS FUND DONORS, 2013–2014

It is with deep gratitude that we acknowledge the following persons for their gifts to IRAS during the past year. It has made an enormous difference to our sense of the future.

\$5000 and up

Solomon Katz and Pauline Candaux

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* A portion of this gift was given to the Memorial Scholarship Fund in memory of Ward Goodenough, Robert Sorensen, Ian Barbour, Betty Lau, and Weient & Ruth Wathen-Dunn.

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 to Joe Watts, CEO of the Star Island Corporation, for his enthusiastic support and assistance to the conference.

60th Annual IRAS Conference Saturday, August 2 thru Friday, August 8, 2014

PERIOD	ACTIVITY	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	
Morning Activities: Chapel and Penary Lectures									
8:00-9:00 A.M.	Breakfast⁹	Denny Moon							
9:10-9:40 A.M.	Chapel	Denny Moon							
10:00-11:00 A.M.	Penary (EI)	Denny Moon							
11:00-11:15 A.M.	Break	Denny Moon							
11:15-12:00 P.M.	Discussion	WELCOME TO STAR ISLAND	Joel Primack	Mark Juergensmeyer	Michael Ruse	Whitney Bauman	Haag, Schweitz and Fredericks	Willem Drees Bennet, Discussion	
12:30-1:20 P.M.	Lunch	Denny Moon							
Afternoon Activities: Choir, Concurrent Papers and Workshops, Interest Groups, and Whither IRAS Discussion									
1:30-2:20 P.M.	Choir (PP) Workshops Annual Meeting	ARRIVING, GETTING SETTLED, GREETING FRIENDS, EXPLORING	Choir 1:10 Nancy Abrams (EI)	Choir 1:15 Gold (EI) Kumar (NW) Slattery (Sp)	Choir 1:15 Stenmark (EI) Frisbie (NW)	Choir 1:15 Pugh (Skype - EI) Mustata (NW)	Choir 1:15 IRAS Annual Meeting (EI)	Memorial Service (Chapel)	
2:30-3:20 P.M.	Workshops		Discussion (EI)	McLeish (EI) Rice (NW) Leach (Sp)	Gbenda (EI) Shoemaker (NW)	Cochran (Skype - EI) Cantwell (NW) Brown (Sp)	Ketzel (EI) van Pelt (NW) IRAS Council (Sp)	Whither IRAS Collective Insights (EI)	
3:30-4:20 P.M.	Interest Groups	MANDATORY STAR ISLAND ORIENTATION- 4:30	Bercaw (EI) Ministry (NW)	Carr (EI) Ministry (NW)	Katz (EI) Ministry (NW)	Katz (EI) Ministry (NW)	IRAS Council (Sp) Ministry (NW)	Whither IRAS Collective Insights (EI)	
4:30-5:20 P.M.	Whither IRAS? (EI)		Update from IRAS president on Working Groups	Financial & Membership	Futures	Community & Culture	Collective Insights		
5:30-6:30 P.M.	Happy Hour (Newton)								
6:30-7:30 P.M.	Dinner					Lobster Dinner		Banquet	
Evening Activities: Responses to and Discussion of Penary Lectures, Candlelight Services, and Late Evening Activities									
7:30-9:00 P.M.	Response to and Discussion of Morning Penary	Opening Session Peters (EI)	Jacak & Laurenson (NW)	Grassie (EI)	Goodenough (EI)	Stenmark (EI)	Cavanaugh (EI)	8:00-9:30 Talent Show (EI)	
9:15-9:45 P.M.	Candlelight Services (Chapel)						9:00-? Pet Show	9:45-10:15 Candlelight	
10:00 P.M. - ?			Movies, Snacks, Conversations, Dancing, and Socializing						Farewell Party (Newton)

Room codes: EI - Elliott, PP - Pink Parlor, SP - Sandpiper, NW - Newton West, Skype - Skype presentation