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26, 27, & 28 September 2015
St. George's House
Windsor Castle, England

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Contact: Mary Ann Meyers, Ph.D., *Senior Fellow*

PURPOSE



**“Attention is
the rarest and
purest form
of generosity.”**

First and Last Notebooks
Simone Weil

The question with which we begin is: “What is genius?” Of the many possible answers to this question, one provided by the American psychiatrist James Grotstein is both intriguing and rings true. In *A Beam of Intense Darkness* (2007), he wrote: “In my eyes, a genius is one who sees patterns, structures, or *gestalten* (a configuration of elements having properties that cannot be derived from the sum of its component parts) in incipient or incomplete forms.” If this is so, it suggests a link between human creativeness and a capacity for intense listening, careful observation, and quiet reflection. Although ‘genius’ is usually attributed to the Einsteins of this world, quite ordinary people make valorous decisions in the face of challenges, loss, and adversity that enhance their lives and those of others.

The purpose of this symposium is to explore the epistemic spaces needed for these people to make the perceptual leaps that can sometimes transform the world. It is to investigate the sources of the often unacknowledged inventiveness that lie behind each and every creative nuance in a range of realms, but most particularly in science and in religion.

Through new integrated approaches to biology, scientists are beginning to understand how different molecular systems and pathways enable cells to communicate. A continual complex exchange of information leads to actions that enable organisms not only to survive but to live creatively within their environments. Our awareness of the ‘language’ of cells is obliging us to think very differently than in the past about the natural world. It suggests the need to ‘attend’ to a universe that ‘speaks’ to us. Just so, the observations made by the late cytogeneticist and Nobel laureate Barbara McClintock about the changing patterns of colorization in maize kernels over generations of controlled crosses led her to discover some of the deepest secrets of genetic organization. “Listen to the plant,” she advised the post-docs at Cold Spring Harbor Laboratory. From a theological perspective, the metaphorical model of increasing prominence in the natural sciences, which is often intuitive to women in science, echoes the Prologue of John’s Gospel, where we are told that the universe was made through the creative agency of the living Word.

Bringing insights from the natural and social sciences, as well as philosophy and theology, the scholars gathered in Windsor consider the potential for ways of understanding that emphasize listening, interaction, and exchange to upend standard frames of reference, consider their relation to creation, and examine how ordinary genius unchained might lead to extraordinary progress in terms of scientific inventiveness and spiritual insight.

Among the specific big questions to be explored are these: What manner of perception is needed to see the world in a new light? What are the roles of communication and relationality in epiphanic illumination? If we set great store by the power for good of creative transformations, do we neglect the fostering of ordinary genius at our peril?

The probe for answers takes place St. George’s House, which is an integral part of the College of St. George, a community of clergy and lay-people established in 1348 by King Edward III as a spiritual complement to the Knights of the Garter, England’s most ancient order of chivalry.

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"The discovery of genetic liability and flexibility forces us to recognize the magnificent integration of cellular processes—kinds of integration that are [in Barbara McClintock's view] 'simply incredible to our old-style thinking.' As she sees it: 'We're going to have a completely new realization of the relationship of things to each other.'"

*A Feeling for the Organism:
The Life and Work of
Barbara McClintock*
Evelyn Fox Keller

The symposium is part of the John Templeton Foundation's *Humble Approach Initiative*. The goal of the initiative is to bring about the discovery of new spiritual information by furthering high-quality scientific research. The "humble approach" is inherently interdisciplinary, sensitive to nuance, and biased in favor of building linkages and connections. It assumes an openness to new ideas and a willingness to experiment. Placing high value upon patience and perseverance, it retains a sense of wondering expectation because it recognizes, in Loren Eiseley's haunting phrase, "a constant emergent novelty in nature that does not lie totally behind us, or we would not be where we are." A fundamental principle of the Foundation, in the words of its founder, is that "humility is a gateway to greater understanding and open[s] the doors to progress" in all endeavors. Sir John Templeton believed that in their quest to comprehend foundational realities, scientists, philosophers, and theologians have much to learn about and from one another. The humble approach is intended as a corrective to parochialism. It encourages discovery and seeks to accelerate its pace.

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Pauline M. Rudd
Janet Martin Soskice

A biochemist with an international reputation for expertise in the fields of glycobiology and glycan analysis, **Pauline M. Rudd** heads the GlycoSciences Research Group at the National Institute for Bioprocessing Research and Training (NIBRT) in Ireland and is NIBRT Professor of Glycoproteomics and Glycobiology at University College Dublin (UCD). Her research focuses on the design, development, and optimization of bioprocesses for the safe and economic manufacture of biopharmaceuticals. Applying glycomics technology to the analysis of blood serum and targeted proteins from patients with cancer and other illnesses, Dr. Rudd and her research team have developed strategies for changing glycans into clinical markers in the diagnosis and treatment of metastatic breast, lung, ovarian, and gastric cancers, as well as generating greater insight into the underlying molecular mechanisms of the studied diseases. A graduate of the Westfield College, University of London, she qualified for the Licentiate of the Royal Institute of Chemistry in 1967 and earned a Ph.D. in glycobiology in 1995 at The Open University. She was a founding scientist of the London-based Wessex Biochemicals (later Sigma London), where she was a senior chemist from 1964 to 1969. After joining the Glycobiology Institute at Oxford University in the early 1980s, she was appointed a senior research fellow and head of the Glycoimmunology Group in 1996 and was subsequently named an Oxford research lecturer, then a reader in glycobiology. In 2006, when her research team relocated to the Conway Institute at UCD, she assumed her present position and also became a visiting investigator in Singapore's A*STAR (Agency for Science, Technology, and Research) Bioprocessing Technology Institute. Dr. Rudd has been a visiting research associate at the Scripps Research Institute in California, a visiting professor of biochemistry at Shanghai Medical University, a visiting scientist at Ben-Gurion University of the Negev in Israel, and Erskine Visiting Fellow at Canterbury University in Christchurch, New Zealand. Currently a visiting professor at St. George's Hospital in London and an adjunct professor at Northeastern University in Boston, the National University of Ireland in Galway, and Trinity College, Dublin, she is a fellow of the Royal Society of Medicine. Her numerous awards include the Templeton/American Scientific Affiliation Prize for Public Understanding of Science, the James Gregory Medal given by ISCAST (Institute for the Study of Christianity in an Age of Science and Technology), Agilent Technologies' Thought Leader Award, and the Waters Global Innovation Award. She was given an M.A. from Oxford in 1998 and an honorary degree from the University of Gothenburg last year. Dr. Rudd has published more than 250 papers in scientific journals and volumes of collected works.

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Helen M. J. Alford, OP, professor of economics and business ethics at the Pontifical University of St. Thomas ("the Angelicum") in Rome, serves as vice-dean of the Angelicum's Faculty of Social Sciences (FSS) as well as co-director of its Ethical Leadership International Program. Her research is concerned with the role and impact of ethics and Christian social thought in the field of management, particularly in regard to corporate social responsibility (CSR). She has recently focused on impact investing for the common good in light of Pope Francis's apostolic exhortation *Evangelii Gaudium* (Joy of the Gospel) and is developing links between the Thomistic natural law and virtue tradition with economic thought. Educated at King's College, Cambridge, Dr. Alford earned a Ph.D. in engineering management at Cambridge in 1993. She subsequently studied theology at Blackfriars, Oxford, and at both the Pontificio Ateneo Sant'Anselmo in Rome and the Angelicum. As a visiting professor, she taught in the graduate manufacturing systems engineering program and in the theology department at the University of St. Thomas in St. Paul, Minnesota, for a term before returning to England to begin her novitiate with the Dominican Sisters of St. Catherine of Siena Newcastle, Natal, South Africa ("Bushey Sisters") in 1994. She joined the Angelicum's social science faculty two years later and was named a full professor in 2009. Dr. Alford served as dean of the FSS for twelve years. She currently directs the master's program in management and CSR, a joint endeavor of the Angelicum and LUMSA (Libera Università Maria Ss. Assunta) in Rome, as well as serving as a consultant to the Pontifical Council for Justice and Peace and as academic director of the Inspiration Foundation in Treviso, Italy. A member of the academic boards of the Veritatis Splendor Institute and the Fondazione Italiana Europa Popolare, she also serves on the editorial boards of the *Journal of Catholic Social Thought*, *Finance and the Common Good*, *Transforming Business*, and *OIKONOMA: Journal of Ethics & Social Sciences*. In addition to papers published in academic journals or volumes of collected works, she is the co-author (with Michael J. Naughton) of *Managing as if Faith Mattered: Christian Social Principles in the Modern Organization* (2001), which has been translated into Spanish, Russian, Hungarian, and Chinese, and, most recently, the co-editor (with Francesco Compagnoni) of *Preaching Justice: Dominican Contributions to Social Ethics in the Twentieth Century*, which was published by Dominican Publications in 2007. She is currently completing books on the contribution of Dominican sisters to social justice in the 20th century and on the Catholic university in Central and Eastern Europe.

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Pauline M. Rudd
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Janet Martin Soskice is Professor of Philosophical Theology at Cambridge University where she is also president and a fellow of Jesus College. She has written on metaphor as integral to religious understanding, about the mysterious reality of the absolute otherness of God combined with God's total presence in the world, and the relationship of science and religion. Her interest in religious language has led her to investigate gender symbolism in the Bible and historical theology—and its implications for the role of women in the Church. A native of western Canada, she earned a B.A. at Cornell University, went on to Sheffield University in England for an M.A. in biblical studies and then to Oxford, where she pursued linguistic philosophy and took a D.Phil. in philosophy of religion 1982. While the Gordon Milburn Junior Research Fellow and subsequently as a lecturer at Ripon College, Cuddesdon, she taught philosophy at Oxford and at Heythrop College, London. Dr. Soskice moved on to Cambridge in 1998 as a university lecturer in modern theology and was named to her present professorship in 2009. The recipient of a Canadian Commonwealth Research Fellowship and a British Academy Senior Research Fellowship, she has been a visiting professor at the universities of Uppsala and Calgary and was the first woman to be a Eugene McCarthy Visiting Professor at the Gregorian University in Rome. She delivered the Stanton Lectures at Cambridge in 1998-99 and was the Woods-Gumbel Lecturer at the Tantur Ecumenical Institute in Jerusalem in 2005. She is an honorary fellow of Blackfriars, Oxford, and a patron of the Westminster College Appeal. A past president of the Catholic Theological Association of Great Britain and the Theological Society of Cambridge, as well as a former ecumenical advisor to the Archbishop of Canterbury and member of the English Anglican-Roman Catholic Commission, she has acted for the Catholic bishops of England and Wales in consultations on Europe, on matters of faith and reason, and on Jewish-Catholic relations. She is a former chair of the board of the Margaret Beaufort Institute of Theology of the Cambridge Theological Federation, a Catholic college she was instrumental in founding. Dr. Soskice has been a member of the board of the Center for Theology and the Natural Sciences in Berkeley. She is a director with responsibility for fundamental theology of the international journal *Concilium* and serves as a trustee of *The Tablet* as well as on the editorial panel for the SCM Press series in Studies in Philosophical Theology, the academic advisory board of *Reviews in Religion and Theology*, the editorial advisory board of *Ars Disputandi: the Online Journal for Philosophy of Religion*, and the editorial boards of *Studies in Christian Ethics and Modern Theology*. In addition to more than sixty articles in scholarly journals and essays in volumes of collected works, she is the editor or co-editor of three books, including (with Grant Gillett and K.W.M. Fulford) *Medicine and Moral Reasoning* (1994), (with Diana Lipton) *Feminism and Theology* (2003), and (with Carlo Cogliati, David Burrett, and William Stoeger) *Creation and the God of Abraham* (2010), as well as four special issues of *Concilium*. Her widely acclaimed *Metaphor and Religious Language* (1985), a book influential on the debate in science and religion for its defense of critical realism, has been published in three subsequent paperback editions and translated into Japanese. Dr. Soskice is also the author of *The Kindness of God: Metaphor, Gender, and Religious Language* (2007), and her latest book, *Sisters of the Sinai: How Two Lady Adventurers Found the Hidden Gospels*, which was published in 2009 by Chatto (London), Knopf (New York), Edition Lattes (Paris), and Atlas (Amsterdam) and named to the best books of the year lists by three American publications, weaves together the story of the discovery of an early New Testament manuscript by two Victorian sisters and a

discussion of the impact of modernity on nineteenth century belief. A forthcoming work, *Naming the Christian God*, will be published by the University of Virginia Press.

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An award-winning author of more than fifty books, [Joan D. Chittister, OSB](#), lectures widely on contemporary religious and social issues and matters of peace and justice. She is a member of the Benedictine Sisters of Erie, Pennsylvania, and served as the community's prioress for twelve years and has also been president of the Leadership Conference of Women Religious (LCWR) and the Conference of American Benedictine Prioresses. Dr. Chittister is the founder and executive director of Benetvision, a resource and research center for contemporary spirituality, and currently serves as co-chair of The Global Peace Initiative of Women, a partner organization of the United Nations through which she works to develop a worldwide interfaith network of peace builders. A graduate of Mercyhurst University in Erie, she earned a master's degree in communications at the University of Notre Dame and received a Ph.D. in speech communication theory in 1971 from Pennsylvania State University, where she also taught and held a National Defense Education Act fellowship. Early in her career, Dr. Chittister was an elementary and secondary school teacher. She has been a fellow at the Ecumenical and Cultural Research Center (ECRC) at St. John's University in Collegeville, Minnesota, a scholar-in-residence at Loyola University of Chicago, and a writer-in-residence at St. Mary's College in Notre Dame, Indiana, Cardinal Stritch College in Milwaukee, Wisconsin, and the College of St. Catherine in St. Paul, Minnesota, as well as an invited fellow and research associate at the Von Hugel Institute at St. Edmund's College, Cambridge. Her advocacy for woman in society and the church and her work promoting the peaceful resolution of conflict, fair treatment under the law for all, and caring for the earth as good stewards of God's creation has been recognized by honorary degrees from a dozen colleges and universities, including, most recently, the Catholic Theological Union in Chicago, St. Michael's College in Colchester, Vermont, and Ohio Dominion University in Columbus, Ohio, as well her designation as a Paul Harris Fellow by Rotary International (RI) and as a Distinguished Daughter of Pennsylvania. Other honors include: the LCWR's Outstanding Leadership Award, Notre Dame's Dr. Thomas A. Dooley Award, Penn State's Distinguished Alumni Award, the Edward A. Doll "Service to Society" Award of the Erie Community Foundation, and the Hans Kung Award of the Association for the Rights of Catholics in the Church. In addition to having written numerous articles for periodicals in the United States, Canada, England, Ireland, the Netherlands, and Australia, Dr. Chittister is a columnist for the *National Catholic Reporter* and the *Huffington Post*. The many books for general audiences, including eight on Benedictine monastic life, that she has published over some forty years have won thirteen prizes from the Catholic Press Association and been translated into several languages. The award-winning volumes include *There is a Season* (1995), *A Passion for Life: Fragments of the Face of God* (1996 and 2013), *The Friendship of Women: A Spiritual Tradition* (2001), *Scared by Struggle, Transformed by Hope* (2003), *In the Heart of the Temple: My Spiritual Vision for Today's World* (2004), *Called to Question: A Spiritual Memoir* (2004), *The Way We Were: A Story of Conversion and Renewal* (2005), *Welcome to the Wisdom of the World* (2007), *The Gift of Years* (2008), *God's Tender Mercy* (2010), *Monastery of the Heart* (2011), *Happiness* (2011), and *The Way of the Cross* (2013). Her most recent book, *Between the Dark and the Daylight: Embracing the Contradictions of Life*, was published by Image this year.

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Gemma Corradi Fiumara, a professor of philosophy emerita at Roma Tre University, is a training analyst with the Italian Psychoanalytic Society. Her philosophical work is informed by the insights of psychoanalysis as a model of the mind, and she has developed a philosophy of listening that stresses the importance of dialogue. Educated at Barnard College of Columbia University, where she studied as a Fulbright exchange scholar and earned a baccalaureate degree, Dr. Corradi Fiumara received a Ph.D. in philosophy from the University of Rome (La Sapienza) in 1963. She formerly taught at La Sapienza and moved on to Roma Tre University as a full professor in 1985. In addition to articles published in scholarly journals and volumes of collected works, she is the author of eight books. They include an early study, *Philosophy and Coexistence* (1966), as well as her widely influential *The Other Side of Language: A Philosophy of Listening* (1990). She then published *The Symbolic Function: Psychoanalysis and the Philosophy of Language* (1992), *The Metaphoric Process: Connection between Language and Life* (1995), *The Mind's Affective Life: A Psychoanalytic and Philosophical Inquiry* (2001), and *Spontaneity: A Psychoanalytical Inquiry* (2009). Her two most recent books are *Psychoanalysis and Creativity in Everyday Life: Ordinary Genius* (2013) and *Psychic Suffering: From Pain to Growth* (2015). The former, which shifts the idea of genius to include not only individuals whose insights changed the track of history but also a broader range of persons whose 'ordinary' yet 'extraordinary' creative acts of integration, kindness, or humanity change the lives of others, provided some of the critical concepts to be discussed at this gathering of scientists and scholars. The latter, which is being published next month by Karnac Books, explores the excessive fear of pain that too often impedes both maturation and creativity, while acknowledging the role of suffering in some of life's critical passages.

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The Starbridge Lecturer in Theology and the Natural Sciences in the Faculty of Divinity at Cambridge University, **Andrew Paul Davison** is a fellow and director of studies at Corpus Christi College, Cambridge. He is also canon philosopher of St. Albans Cathedral in Hertfordshire. Dr. Davison's work is informed by his engagement with the radical orthodox movement within the Church of England in which he was ordained a priest in 2004 and served a curacy, working with children and youth, at St. Dunstan's Church, Bellingham, in southeast London. His current research interests are broad and involve theological understandings of finitude and causation, as well as a continuing concern with the question of how the universe relates to its creator, which he explores in terms of how the world comes to have its being and qualities as 'participation' in the life and nature of an eternally transcendent God. Educated at Merton College, Oxford, where he read chemistry, Dr. Davison earned a D.Phil. in biochemistry at Oxford in 2000. He then went on to Corpus Christi College, Cambridge, took first-class honors in theology and religious studies, and received a Ph.D. in theology in 2012. He began his teaching career as a tutor in Christian doctrine at St. Stephen's House, Oxford, and was a tutor in doctrine at Westcott House, Cambridge, from 2010 until his appointment to his present position last year. He serves as commissioning editor for two Canterbury Press series, Faith Going Deeper and the Westcott Foundation. In addition to papers published in academic journals and contributions to volumes of collected works, he is the editor of *Imaginative Apologetics: Theology, Philosophy, and the Catholic Tradition* (2011), and the author or co-author of seven other books: (with Andrew Nunn and Toby Wright) *Lift Up Your Hearts* (2010), (with Alison Millbank) *For the Parish: A Critique of Fresh Expressions* (2010), *Why Sacraments?* (2012), *The Love of Wisdom: An Introduction to Philosophy for Theologians* (2013), which has been translated into Dutch, and most recently, two volumes published by Canterbury Press: *Blessings* (2014), a study that considers the meaning and prominence of blessings in scripture, the relative lack of attention to them in theology, and their place in the daily life of the church and individual Christians, and (with Sioned Evans) *Care for the Dying: A Practical and Pastoral Guide*, a handbook intended the families, friends, clergy, and medical professionals who provide support for people near death. Dr. Davison's latest book, *Participation: An Exploration in Christian Metaphysics*, was published in 2015 by Wipf and Stock, and he has recently completed a new study on finitude.

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Professor of Psychoanalysis and Gender Studies Emerita at Cambridge University, where she is a fellow emerita of Jesus College, **Juliet Constance Wyatt Mitchell, FBA**, is the founding director of the doctoral program in theoretical psychoanalytic studies at University College London (UCL), where she is currently a professional research associate. Her numerous and highly acclaimed publications examine gender differences from a psychoanalytic perspective and use literatures to analyze sibling relationships in different contexts. Educated at The King Alfred School in London and at St. Anne's College, Oxford, where she stayed on to do post graduate work in English, she began her teaching career as an assistant lecturer in English at the University of Leeds, then held a research studentship at the University of Reading, and was a lecturer in English from 1965 to 1971. She went on to train for four years at the Institute of Psychoanalysis in London. Professor Mitchell served as a senior psychotherapist at the Camden Council for Social Services for two years, and, beginning in 1978, she was a psychoanalyst in private practice for eighteen years. In 1996, she was appointed a lecturer in gender and society in what is now the Faculty of Human, Social, and Political Sciences at Cambridge University and became a consultant in psychological treatment services at Addenbrooke's Hospital in Cambridge. In 2000, she was named Professor of Psychoanalysis and Gender Studies at Cambridge, as well as the founding director of the university's multi-disciplinary Centre for Gender Studies. Upon retirement in 2008, she was elected an honorary senior research fellow in Cambridge's Department of Human Geography. Professor Mitchell has been a visiting professor at numerous universities in the United States, including Yale University, where she also has been a Henry Luce Visiting Scholar and a fellow at the Whitney Humanities Center, Dartmouth College, Princeton University, Cornell University, where she delivered the inaugural A.D. White Lecture, the State University of New York at Buffalo, Miami University in Ohio, Washington University in St. Louis, Stanford University, the University of California, Santa Barbara, and the University of California, Irvine, as well as at Deakin University in Australia, the University of Essex and Birkbeck, University of London, in England, the European University Institute in Florence, and the Central European University in Budapest. She has been a Mellon Visiting Professor at the Courtauld Institute of Art in London and a Mellon Visiting Scholar at the University of Witwatersrand in Johannesburg, South Africa. Elected a fellow of the British Academy in 2010, she is also a fellow of the UK's Academy of Social Sciences, the British Psychoanalytical Society, and the International Psychoanalytical Society. She currently holds a Leverhulme Emeritus Fellowship. In addition to more than forty papers published in academic journals or in volumes of collected works, Professor Mitchell is the editor or co-editor of seven books and the author of five others: *Women's Estate* (1972, 1986, and 2015), *Psychoanalysis and Feminism* (1974 and 2000), *Women: The Longest Revolution, Essays on Feminism, Literature, and Psychoanalysis* (1984), *Mad Men and Medusas: Reclaiming Hysteria and The Effects of Sibling Relations on the Human Condition* (2000), and, most recently, *Siblings: Sex and Violence*, which was published by Polity Press in 2003. Overall, her work has been translated into thirty languages. A collection of her essays is forthcoming, and she has two books in preparation: *The Law of the Mother and the Sibling Trauma* and *Shakespeare and the Psycho-Politics of Siblinghood*.

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Günter P. Wagner is an evolutionary geneticist who holds the Alison Richard Professorship of Ecology and Evolutionary Biology at Yale University. He studies the evolutionary dynamics of complex adaptive systems. His empirical work has focused on the evolution of gene regulation as it pertains to the origin of evolutionary novelties. His research utilizes both the theoretical tools of population genetics and the experimental approaches of evolutionary developmental biology. He has contributed substantially to the current understanding of the evolvability of complex organisms, the origin of novel characters, and modularity—the conjectural idea that many organisms consist of modules, both anatomically and in their metabolism. Dr. Wagner's early training was in biochemical engineering at the collegiate level and then in zoology and mathematics at the University of Vienna, where he went on to take his Ph.D. in theoretical population genetics in 1979. After postdoctoral research at the Max Planck Institutes in Göttingen and in Tübingen, as well as at the University of Göttingen, he returned to the University of Vienna in 1985 as an assistant professor of theoretical biology and was made an associate professor in 1990. He moved on to Yale as a professor of biology the next year. He served as the founding chair of Yale's Department of Ecology and Evolution from 1997 to 2002 and then as chair again from 2005 to 2008. He has been a visiting fellow at Leiden University in the Netherlands and gave the Gompertz Lecture at the University of California, Berkeley, in 1993, the Koopmans Distinguished Lecture at IIASA (International Institute for Applied Systems Analysis) Vienna in 1995, and the Sewall Wright Lecture at the University of Chicago in 1996. Awarded a John D. and Catherine T. MacArthur Fellowship, the so-called “genius prize,” in 1992, Dr. Wagner received the Humboldt Prize for research in biology in 2005. He is a fellow of the American Academy of Arts and Sciences and the American Association for the Advancement of Science, as well as a corresponding member of the Austrian Academy of Sciences. Editor-in-chief of the *Journal of Experimental Zoology Part B: Molecular Development and Evolution*, he serves on the editorial boards of *Evolution and Cognition*, *Theory in Biosciences*, *Evolution and Development*, *Biology and Philosophy*, *Evolutionary Biology*, and *Philosophy and Theory in Biology*. Dr. Wagner is the author of some 200 scientific papers and the editor of *The Character Concept in Evolutionary Biology* (2000) and (with Gerhard Schlosser) *Modularity in Development and Evolution* (2004). His most recent book, the groundbreaking *Homology, Genes, and Evolutionary Innovation*, was published by Princeton University Press in 2014 to wide acclaim as providing the first mechanistically-based theory of what homology is (similar traits shared by different species that are derived from common ancestry, such as a seal's fin and a bird's wing) and how it arises in evolution. In the process, Dr. Wagner demonstrates how such a theory can serve as a unifying concept for any branch of science concerned with the structure and development of organisms, as well as how it can help explain major transitions in evolution and broad patterns of biological diversity.

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Michael Welker

Michael Welker is a senior professor in the Theological Faculty of the University of Heidelberg and director of the university's Research Center for International and Interdisciplinary Theology (FIIT). Renowned as a systematic theologian, he is an ordained minister in the *Evangelische Kirche der Pfalz* (Protestant Church of the Palatinate). Dr. Welker works through the biblical traditions and through philosophical and sociological theories to address questions of contemporary culture. Warning against a reductionist systematics that can block as well as guide thought, he has focused on the interplay among religious, legal, moral, scientific, and other cultural codes that shape the ethos of the postmodern world. His work is exceptionally wide-ranging, and he has recently considered problems of pluralism in societies, cultures, and canonic traditions, as well as exploring notions of human personhood in pre-modern, modern, and contemporary periods. A graduate of the University of Tübingen where he studied with Jürgen Moltmann and earned a doctorate in theology in 1973, Dr. Welker received a Ph.D. in philosophy from Heidelberg in 1978. He was professor of systematic theology in the Theological Faculty of the University of Tübingen from 1983 to 1987 and, for the next four years, he held the chair in Reformed theology in the Theological Faculty of the University of Münster before returning to Heidelberg as professor and chair of systematic theology, a position he held until his retirement in 2013. He also served as director of the university's *Internationales Wissenschaftsforum* for a decade. He has held an honorary research fellowship at the Institute for the Advanced Study of Religion at the University of Chicago Divinity School and has been a visiting professor at McMaster University in Hamilton, Ontario, Canada, and the Princeton Theological Seminary, as well as a guest professor at the Harvard Divinity School, on the Divinity Faculty at Cambridge University, and at the Center for the Study of Law and Religion at Emory University. A member of the Heidelberg Academy and a corresponding member of the Finnish Academy of Science and Letters, Dr. Welker was awarded the Karl Barth Prize by Germany's Evangelische Kirche der Union this year and named an honorary professor at Seoul Theological University. He previously served on the board of advisors of the John Templeton Foundation. He is a member of the editorial boards of *Evangelische Theologie*, *Jahrbuch für Biblische Theologie*, *Journal of Law and Religion*, *Process Studies*, *Soundings: An Interdisciplinary Journal*, and *Verkündigung und Forschung*. The author of some 350 papers published in scholarly journals and in volumes of collected works, he has written or edited fifty books. Among his latest books are: *Theological Profile: Schleiermacher—Barth—Bonhoeffer—Moltmann* (2009), *The Theology and Science Dialogue: What Can Theology Contribute?* (2012), and *God the Revealed: Christology* (2013). Dr. Welker's latest thinking on the kind of bridge building between realms of knowledge to which he has been a major contributor for decades can also be found in two edited volumes, *The Spirit in Creation and New Creation: Science and Theology in Western and Orthodox Realms* (2012) and (with Gregor Eitzelmüller) *Concepts of Law in the Sciences, Legal Studies, and Theology* (2013), and three books published in 2014: *The Depth of the Human Person: A Multidisciplinary Approach* (Wm. B. Eerdmans), (with Jürgen von Hagen) *Money as God? The Monetization of the Market and its Impact on Religion, Politics, Law, and Ethics* (Cambridge University Press), and *The Science and Religion Dialogue: Past and Future* (Peter Lang). Two new edited volumes, *Quests for Freedom: Biblical-Historical-Contemporary* and (with William Schweiker) *Images of the Divine and Cultural Orientations: Jewish, Christian, and Islamic Voices*, were published this year by, respectively, Neukirchener-Verlagsgesellschaft and Evangelische

Verlagsanstalt. The former looks at concepts and practices of freedom in biblical traditions and modern contexts, while the latter explores the injunction against image-making in the Abrahamic faiths and the proliferation of images of God in these traditions, suggesting ways in which the so-called 'iconic problem' can be addressed by religions in an age of global image-making.

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