

Redeeming the Past & Building the Future

Confronting Religious Violence with a Counter Narrative



King's College London 28, 29, and 30 January 2017

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

Purpose

At a critical juncture in the postwar order that has prevailed in Europe since 1945, this symposium begins with the premise that violence committed in God's name is always an act of desecration. Hope of redress must start, we believe, in re-imagining the intended relationship amongst the Abrahamic faiths. Participants come together to consider how a re-reading of the hallowed texts of Judaism, Christianity, and Islam might mitigate the militancy whereby group identity can lead to deadly conflict. Particular questions to be pondered include:

- Can a reexamination of biblical stories about sibling rivalry that appear to be at the heart of the problem of 'them' vs. 'us' enmity point to a solution?
- Is it possible to apply scriptural reasoning (in which members of different religious traditions discuss their sacred literatures in ways that engender trust) to social issues on a large scale?
- Can shared acknowledgements of and connections to God as creator, sustainer, and judge of the universe, discovered through such a process, be used to resist religious persecution and foster tolerance, justice, and peace?
- How do such deeply theoretical issues as changing views of supersessionism and differing approaches to hermeneutics impact our search for answers?
- Are there practical imperatives related to theological education and public policy stemming from a commitment to using theology to combat religiously-motivated violence?

From a psychological perspective, the key matters to probe are:

- Can empathy inspire altruism? If so, how can it best be fostered?
- Or is "fellow feeling," as Adam Smith argued in *The Theory of Moral Sentiments*, a limited emotion? If so, can reason succeed in overriding selfish instinct?

Specifically, as we face collapsed states in parts of the Middle East and the rise of violent extremist non-state actors that have led to vast migrations of people fleeing war and seeking sanctuary:

- How can we facilitate the extension of care beyond the boundaries of family, tribe, ethnicity, and nation?
- What research questions do we need most urgently to pursue in understanding cultural adaptation for prosociality and cooperation amongst groups?

The scholars and scientists gathered at King's College London to ponder these questions meet in one of the two founding colleges (the other is University College London) of the University of London. King's was established in 1829 by King George IV and the Duke of Wellington (then Prime Minister), and the King's Building on the Strand Campus, where the symposium takes place, was



Above: *Sancere et Sapienter*
("With Holiness and Wisdom")
Motto of King's College London

designed by Sir Robert Smirke, the architect of the British Museum and King's
neighbor fronting the Thames River in the City of Westminster, Somerset
House.

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**“The Lord make
His face shine
on you, and be
gracious to you;
the Lord lift up
his countenance
upon you and
give you peace.”**

Numbers 6:25-26



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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Jonathan Sacks, a philosopher and a scholar of Judaism, served as Chief Rabbi of the United Hebrew Congregations of the Commonwealth for twenty-two years. After stepping down from the position in 2013, he was named Ingeborg and Ira Rennert Global Professor at New York University. Rabbi Sacks also serves as professor emeritus of law, ethics, and the Bible at King's College London. For more than three decades, he has played a leading role in advancing dialogue between religious minorities and dominant cultures. Rabbi Sacks is a prolific writer who was recognized for his advocacy for the importance of religious traditions in public life with the 2016 Templeton Prize. Educated at Gonville & Caius College, Cambridge, where he took first-class honors in philosophy, he went on to study moral philosophy at New College, Oxford, earning a master's degree in 1972. He was appointed a lecturer in Jewish philosophy at Jews' College, London (now the London School of Jewish Studies), the next year, and in 1976, he received rabbinic ordination. Two years later, he was appointed the rabbi of Golders Green Synagogue in London. Rabbi Sacks was awarded a Ph.D. in collective responsibility in Jewish law from King's in 1981. The next year, he accepted appointment to Chief Rabbi Lord Jakobovits' Chair in Modern Jewish Thought at Jews' College, and in 1984, he was named principal of the college (the world's oldest rabbinical seminary), a position he held for the next six years. He also served as rabbi of Marble Arch Synagogue in London from 1983 to 1990 when he was named Chief Rabbi, the position to which he was inducted in 1991. During his service as the leader of British Jewry, he promoted the renewal of this Anglo-Jewish community in the face of dwindling congregations and growing secularization across Europe. Even as he emphasized the ethical dimensions of Judaism and the need for his co-religionists to share them with the broader community, he also stressed rabbinic teachings that proclaim wisdom, righteousness, and the possibility that true relationships with God are available to all cultures and religions. Rabbi Sacks was knighted by Queen Elizabeth II in 2005 and awarded a Life Peerage in the British House of Lords in 2009. His numerous invited addresses include an address to the 2008 Lambeth Conference, a decennial assembly of bishops of the Anglican Communion convened by the Archbishop of Canterbury, and an address welcoming Pope Benedict XVI on the occasion of his visit to Great Britain in 2010. Among his eighteen honorary degrees is a Doctor of Divinity degree awarded at Lambeth Palace by the Archbishop of Canterbury, the Rt. Hon. Rev. George Cary, in 2001, as well as honorary doctorates from eight UK universities, including Cambridge, St. Andrews, Glasgow, and Aberdeen, from Yeshiva University in New York, and from four universities in Israel. In addition to the Templeton Prize, his many awards include the 1995 Jerusalem Award and, most recently, the 2014 Canterbury Medal from The Becket Fund for Religious Liberty, the 2014 Katz Prize for the implementation of Jewish law in modern-day life, the 2014 Guardian of Zion Award for contributions to Jewish life in the diaspora, the 2015 Rambam Award for contributing to a meaningful and ethical Judaism throughout the world, and the 2016 Bradley Prize for contributions to American public life. A frequent contributor to radio, television, and the press, Rabbi Sacks is the author of some thirty books, including: *A Letter in the Scroll* (2000), winner of the (American) National Jewish Book Award; *The Dignity of Difference* (2002), winner of the Grawemeyer Award for Religion; *Covenant and Conversation: Genesis* (2009), winner of the (American) National



Above: "Isaac and Ishmael Bury Abraham" from *Figures de la Bible*, 1728.
(Source: Wikimedia Commons)

Jewish Book Award; *The Great Partnership: God, Science, and the Search for Meaning* (2011/2012); and *The Koren Sacks Pesach Machzor*, winner of the (American) National Jewish Book Award. His latest book, *Not in God's Name: Confronting Religious Violence*, which was published in 2015 by Hodder & Stoughton, won another (American) National Jewish Book Award, was ranked as a Top Ten bestseller by *The Sunday Times*, and inspired this symposium.

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The tenured research director in anthropology at France's National Center for Scientific Research (CNRS) at the Institut Jean Nicod - École Normale Supérieure in Paris, **Scott Atran** investigates and writes about the character of revolutionary violence, including transnational terrorism, in the making of human history and in the present geopolitical landscape. Concurrently a research professor at the Gerald Ford School of Public Policy and in the psychology department at the University of Michigan, he is also a senior research fellow at Harris Manchester College, Oxford. Dr. Atran co-founded Oxford's Center for the Resolution of Intractable Conflict as well as ARTIS Research and Risk Modeling, where he serves as director of research designed to improve understanding of the cognitive and behavioral factors related to politically-motivated violence. His writing for such major media as *The New York Times*, *The New York Review of Books*, *Foreign Policy*, and *Psychology Today* as well as for professional journals is informed by a wide-ranging and interdisciplinary approach to social, psychological, and cultural issues and extensive personal experience as a researcher in both the Arab and Israeli Middle East. In addition to his fieldwork on terrorism, which recently took him to the front-lines in Iraq to interview Kurdish Peshmerga and captured ISIS soldiers, he conducts on-going research related to the cognitive and emotional foundations of religious belief and practice, and he continues to do fieldwork in Guatemala, Mexico, and the United States on universal and culturally-specific aspects of biological categorization and environmental reasoning and decision making. Dr. Atran is a graduate of Columbia College and received his Ph.D. in anthropology from Columbia University in 1984. Early in his career, he served as an assistant to the legendary anthropologist Margaret Mead at the American Museum of Natural History and was a visiting scholar at Cambridge University, Hebrew University in Jerusalem, and Birzeit University on the West Bank. He worked for six years as a research scientist in the Laboratoire d'Ethnobiologie-Biogéographie in the Muséum National d'Histoire Naturelle in Paris. In 1986, he was appointed a CNSR research associate at the Centre de Recherche en Epistémologie Appliquée at the École Polytechnique, a post he held until being named to his present directorship in 2002. A member of a special commission of the Washington-based Center for Strategic and International Studies that prepared a report for former U.S. Secretary of State Hilary Clinton on countering violent extremism, Dr. Atran has often briefed the White House, Congress, the UK Parliament, and other governments on issues related to terrorism operating across national boundaries, and he has been personally engaged in conflict negotiations in the Middle East. He was appointed by the United Nations Secretary General to help prepare ways to implement UN Resolution 220 on Youth, Peace and Security, based in part on his speech to the Security Council in April of 2015, which was the first time an anthropologist had been invited to address the UN's most powerful body. An elected fellow of the Cognitive Science Society, Dr. Atran serves on the international advisory board of the *Journal of Cognition and Culture* and the editorial boards of the *Journal of Ethnobiology and Ethnomedicine*, *Mind and Society*, *Dynamics of Asymmetric Warfare*, *Religion, Brain, and Behavior*, *Frontiers in Cultural Psychology*, and *Frontiers in Cognitive Psychology*. He is the author of some 125 papers in academic journals in addition to his numerous articles for the popular press. His publications, in French and in English, include three edited volumes and nine other books. Among them are: *Cognitive Foundations of Natural History* (1993), *In Gods We*

Trust: The Evolutionary Landscape of Religion (2002), (with Douglas Medin) *The Native Mind and the Cultural Construction of Nature* (2008), and *Talking to the Enemy: Faith, Brotherhood, and the (Un)Making of Terrorists*, which was published in 2010 by HarperCollins and uses the lens of anthropology to survey cultural violence historically as well as provide a look deep inside contemporary terror groups, showing what terrorists think of themselves and revealing what lies behind the jihad phenomenon. Forthcoming from Princeton University Press is Dr. Atran's latest book, *Will to Fight: Facing the Islamic State Revolution*.

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Richard Alan Burridge is the dean of King's College London and has held a personal Chair in Biblical Interpretation at King's since 2008. His administrative role carries responsibility for overseeing the spiritual development and welfare of all students and staff as well as fostering vocations among those in the worshipping community. Educated at University College, Oxford, where he earned a first-class honors degree in classics, philosophy, and ancient history, he trained as a teacher at the University of Nottingham and taught classics at the Sevenoakes School before returning to St. John's College, Nottingham (now St. John's School of Mission), to study for the Anglican priesthood. Dr. Burridge was ordained a priest in the Church of England in 1986. He received his Ph.D. in theology from the University of Nottingham three years later. His doctoral thesis became his first book, *What are the Gospels? A Comparison with Graeco-Roman Biography* (1992, 1995, and 2004), an interdisciplinary work that has significantly influenced Gospel scholarship by drawing on insights from literary theory to demonstrate that the widespread view of the Gospels as unique is a false one when interpreted from the perspective of ancient biography—and then showing what a biographical perspective means for Gospel interpretation. Dr. Burridge served as curate of St. Peter and St. Paul in Bromley, a parish in Kent, for two years before being appointed Lazenby Chaplain at the University of Exeter, where he also taught theology and classics from 1987 to 1994, when he accepted the deanship at King's and was appointed a lecturer in New Testament. He was elected a fellow of King's in 2002 and served as King's director of New Testament Studies from 2007 to 2012. He has been a visiting professor at Canada's Regent's College in Vancouver, British Columbia, Fuller Theological Seminary, Virginia Theological Seminary, and Trinity College, University of Melbourne. A Sarum Canon and Canon Theologian at Salisbury Cathedral, Dr. Burridge became the first non-Catholic to receive the Ratzinger Prize for Theology, which Pope Francis awarded him in 2013. He is a former member of the Church of England's General Synod and the former chair of the Synod's Visitation Panel for ordination training and theological education. He is a trustee of and currently chairs the Christian Evidence Society. The author of numerous papers in academic journals and volumes of collective works, Dr. Burridge served as editor (with Daniel M. Gurtner and Joel Willetts) of *Jesus, Matthew's Gospel and Early Christianity: Studies in Memory of Graham N. Stanton* (2011). In addition to *What are the Gospels?* he is the author of six other books: *Four Gospels, One Jesus? A Symbolic Reading* (1994, 2005, and 2014); *John: The People's Bible Commentary* (1998 and 2007), which was chosen as preparatory reading for the 2008 Lambeth Conference; *Faith Odyssey: A Journey through Lent* (2000); *Faith Odyssey: A Journey through Life* (2003); (with Graham Gould) *Jesus Now and Then* (2004); and *Imitating Jesus: An Inclusive Approach to New Testament Ethics Today*, a major study published by Wm. B. Eerdmans in 2007 (and short listed for the 2009 Michael Ramsey Prize) that uses the experiences of churches in South Africa as a test case in exploring ways the New Testament's ethical vision of inclusion can be appropriated today.

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McCormick Professor of Jurisprudence and founding director of the James Madison Program in American Ideals and Institutions at Princeton University, **Robert P. George** works at the intersection of academia, religion, and politics. He has played a leading role in arguing the conservative case in contemporary culture-war battles on a range of moral-social issues. His particular contribution is to make natural law arguments on the grounds of practical reason. A graduate of Swarthmore College, where he was elected to Phi Beta Kappa and earned a B.A. with high honors, Dr. George received both a law degree (with graduation honors) and a master of theological studies degree from Harvard University and, as a Frank Knox Scholar, went on to take a D.Phil. in philosophy of law in 1986 at Oxford University. In 2016, Oxford conferred on him the degrees of Bachelor of Civil Law and Doctor of Civil Law. Dr. George had joined the Princeton faculty as an instructor in politics in 1985, and he was named a full professor in 1999 when he also assumed the McCormick chair. He has been a visiting fellow at New College, Oxford, a Royden B. Davis Visiting Scholar at Georgetown University, and a visiting professor at the Harvard Law School. Among his recent invited lectures were the John Dewey Lecture in the Philosophy of Law at Harvard, the Judge Guido Calabresi Lecture in Philosophy at Yale University, the Sir Malcolm Knox Lecture in Philosophy at the University of St Andrews, and the Frank Irvine Lecture in Jurisprudence at Cornell University. The former chairman of the U.S. Commission on International Religious Freedom, he is a corresponding member of the UNESCO World Commission on the Ethics of Science and Technology. He has been a Judicial Fellow at the Supreme Court of the United States, a presidential appointee to the U.S. Commission on Civil Rights, and a member of the U.S. President's Council on Bioethics. He currently serves as vice chair of the Washington-based Ethics and Public Policy Center, as a member of the council of academic advisors of the American Enterprise Institute, and on many other boards of directors of academic and policy institutions. In addition to nineteen honorary degrees, Dr. George is the recipient, among numerous awards, of the 2014 Ahmadiyya Muslim Humanitarian Award, the William Bentley Ball Religious Freedom Award of the Christian Legal Society, the Charles Fried Award given by Harvard Law School's Federalist Society, the John Leland Award for Religious Freedom from the Southern Baptist Convention's Ethics and Religious Liberty Commission, the Canterbury Medal of the Becket Fund for Religious Liberty, the (U.S.) Presidential Citizens Medal, the Sidney Hook Memorial Award given by the National Association of Scholars, and the Bradley Prize for Intellectual and Civic Achievement of the Lynde and Harry Bradley Foundation. He is the editor of the New Forum Books series of Princeton University Press, general editor of the American Ideals and Institutions series of ISI Books, on the advisory board of Rowman and Littlefield Publishers (a Sheed & Ward Imprint), the board of directors of Encounter Books, and the editorial committee of Ethikon Books in Comparative Ethics as well as serving on the editorial boards of various periodicals. The author of some one hundred papers published in scholarly journals, Dr. George is the editor of eleven books, most recently, (with Francis J. Beckwith and Susan McWilliams) *A Second Look at First Things: A Case for Conservative Politics* (2013) and (with John Keown) *Reason, Morality, and Law: The Philosophy of John Finnis* (2013). He is also the author of eight other books, including: *Making Men Moral: Civil Liberties and Public Morality* (1993) and

1995); *In Defense of Natural Law* (1999 and 2001); *The Clash of Orthodoxies: Law, Religion, and Morality in Crisis* (2001 and 2002); (with Christopher Tollefsen) *Embryo: A Defense of Human Life* (2008 and 2011); (with Patrick Lee) *Body-Self Dualism in Contemporary Ethics and Politics* (2008 and 2010); (with Sherif Girgis and Ryan T. Anderson) *What is Marriage? Man and Woman: A Defense* (2012); *Conscience and Its Enemies* (2013); and (with Patrick Lee) *Conjugal Union: What Marriage Is and Why It Matters*, a volume that provides an historical and philosophical dimension to the sociological data on the importance of marriage as a social institution and was published in 2014 by Cambridge University Press.

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Mark Gopin, the James H. Laue Professor and the director of the Center for World Religions, Diplomacy, and Conflict Resolution at George Mason University, has led interventions for resolving interreligious and intercultural disputes for three decades. He has worked extensively in the Middle East, particularly in Israel, Palestine, and Syria, but also in Afghanistan and Iran, as well as in Ireland, Switzerland, and Italy. Since 2012, he has pioneered mediation efforts in Turkey and Jordan in matters involving displaced, desperate survivors of the Syrian civil war. Dr. Gopin has trained thousands of people in peacebuilding strategies, including intelligence officers, Pentagon officials, and Army chaplains, and engaged personally in back channel diplomacy with religious, political, and military figures on both sides of entrenched conflicts, especially the ongoing Arab-Israeli struggles over land, political status, refugees, and rights. He is widely respected for his ability to network across enemy lines without losing essential trust. A graduate of Columbia College, he studied to become a rabbi at the Rabbi Issac Elchanan Theological Seminary of Yeshiva University and was ordained in 1983. He then went on to Brandeis University where he earned a Ph.D. with honors in religious ethics in 1992. Dr. Gopin served congregations in Berkeley, California, and Cambridge, Massachusetts, before beginning his teaching career, first at the University of Massachusetts at Amherst then at American University. He joined the George Mason faculty in 1991 as a visiting assistant professor of religion and conflict resolution, a post he held until 1999 as well as a senior research associate in the program for preventive diplomacy at the Washington-based Center for Strategic and International Studies. He then became an adjunct professor of international diplomacy at the Fletcher School of Law and Diplomacy at Tufts University and a program associate at the Institute for Peace Building at Eastern Mennonite University. In 2001, Dr. Gopin was named a senior researcher at the Fletcher School's Institute for Human Security and a visiting associate professor of international diplomacy as well as a visiting scholar at Harvard University. He accepted his present position at George Mason in 2003. The co-founder and, from 1989 to 1999, president of Hesed International, Inc., an organization based in Boston that was dedicated to village-based development and relief, he was also co-founder of the American Friends of Oz Ve'Shalom, a group supporting the religious Zionist peace organization that advocates equality for Israel's Arab minority and the political rights of Palestinians. His work has been recognized by the RUMI Peace and Dialogue Award of the Rumi Forum, the Andrew Thomas Peacebuilder Award given by the New York State Dispute Resolution Association, and, most recently, the 2016 Peacemaker Award of the Association of Conflict Resolution. The author of numerous articles published in the scholarly and popular press, Dr. Gopin is also the author of six books: *Between Eden and Armageddon: The Future of World Religions, Violence and Peacemaking* (2000); *Holy War, Holy Peace* (2002); *Healing the Heart of Conflict: Eight Steps to Mending Broken Relationships* (2004 and, revised and updated edition, 2016); *To Make the Earth Whole: Citizen Diplomacy in the Age of Religious Militancy* (2009); and *Bridges Across an Impossible Divide: The Inner Lives of Arab and Jewish Peacemakers*, an unprecedented exploration of Arab/Israeli peace partnerships published in 2012 by Oxford University Press that shows how the careful examination of their inner spiritual lives has enabled Jewish and Arab individuals to form alliances that may someday lead to peaceful coexistence.



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An investigative journalist and poet, [Eliza Griswold](#) has written extensively about the war on terror. Beginning in 2003, she traveled between the equator and the tenth parallel, the line of latitude seven hundred miles to its north that is the geographical and ideological line, what she would call a “faith-based fault line,” where Christianity and Islam intersect and often clash. Her journey from Nigeria, the Sudan, and Somalia in Africa to Indonesia, Malaysia, and the Philippines resulted in stories for leading newspapers and magazines and an award-winning book, *The Tenth Parallel: Dispatches from the Fault Line Between Christianity and Islam* (2010). Educated at Princeton University, where she took her baccalaureate degree with honors in English and was awarded a Bain-Swiggett Poetry Prize, Ms. Griswold earned an M.A. in English at The Johns Hopkins University in 1997. She has studied at Harvard University as a Nieman Fellow and, most recently, as a Berggruen Fellow. She also has been a Woodrow Wilson Center Scholar, a New America Foundation Senior Fellow, a Guggenheim Fellow, and a Rockefeller Foundation Fellow. In 2010, she won the Rome Prize in literature from the American Academy in Rome. A Ferris Visiting Professor of Journalism at Princeton in 2014-15, she was an adjunct professor in the writing program at Columbia University in 2016. Ms. Griswold has published three cover stories during the past several years in *The New York Times Magazine*, and her work has frequently appeared in *The New Yorker*, *The Atlantic*, *The New Republic*, *Harper's*, *The Nation*, *Vogue*, *Vanity Fair*, and *The Financial Times* among other publications. “In the Hiding Zone,” her *New Yorker* article about the tribal area of Waziristan along the Afghan-Pakistani border occupied by Islamic fighters, won the 2004 Robert I. Friedman Prize in Investigative Journalism. Her first book, *Wideawake Field* (2007), was a collection of her poetry. Her second, *The Tenth Parallel*, an investigation of whether fundamentalism leads to violence told through accounts of individual lives, was awarded the J. Anthony Lukas Book Prize in 2011. Ms. Griswold's latest book (with photographs by Seamus Murphy), a translation from Pashto of a collection of traditionally secret folk poems by Afghan women entitled *I Am the Beggar of the World*, was published by Farrar Straus Giroux (FSG) in 2014 and won the PEN Award for Poetry in Translation. Forthcoming in 2018 from FSG is *Burden of Proof: American Energy in Amity P.A.*, a study based on her reporting on the fracking in western Pennsylvania, and *Everyone Is an Immigrant: Poems*.

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Amineh Ahmed Hoti is the founder and executive director of *Markaz-e-Ilm*, the Center for Dialogue and Action (CDA), in Islamabad, Pakistan. The CDA is a small private educational and service organization that aims at reviving a culture of tolerance and acceptance, drawing upon the indigenous tradition of *adab* (social decorum and mutual regard), which fosters respect and understanding among different religions, ethnic groups, and genders. In a country where interfaith relations have reached a strikingly low ebb, Dr. Hoti introduced as a pilot project the first interdisciplinary course (*Ilm, Adab, aur Insaniyat*) for undergraduate and graduate students that is meant to sow seeds of peace by turning discord into accord and enmities into friendships. Her own background is marked by prolonged exposure to other cultures. Educated at the Convent of Jesus and Mary in Murree, Pakistan, she earned a baccalaureate degree at the London School of Economics and took a Ph.D. in social anthropology at Cambridge University in 2004. The next year she became a visiting scholar at Lucy Cavendish College (LCC), where she headed the Society for Dialogue and Action. During this period, she also co-founded the Center for the Study of Muslim and Jewish Relations (CMJR) that offered peace-building courses to young people of different faiths and nationalities, to women of all ages, as well as to imams, priests, and rabbis. Dr. Hoti served as the founding director of CMJR from 2006 to 2010, and for seven years she was a Fellow Commoner of LCC. During that period, she gave a course in Islam to students studying for the Anglican priesthood at Ridley Hall, Cambridge. She founded the CDA in Pakistan in 2013. Last year she became a member of the Global Advisory Committee of the Alliance for Peacebuilding in Washington, DC, and she also serves on the steering committee of the International Abrahamic Forum in Heppenheim, Germany. In addition to contributions to volumes of collected works, Dr. Hoti served as an editor of *Valuing Diversity: Towards Mutual Respect and Understanding* (2006), which was distributed to some 2,500 schools in the United Kingdom, and led a CDA team that produced two textbooks, *Accepting Difference: Uncovering A Culture of Diversity* (2015) and *Teaching Acceptance* (2016), Pakistan's first peacebuilding manual. Her book, *Sorrow and Joy Among Muslim Women: The Pukhtuns of Northern Pakistan*, which was published in 2006 by Cambridge University Press, offers a unique and sensitive insight into the post 9/11 heart of Pukhtun society.

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Guy G. Stroumsa, Martin Buber Professor of Comparative Religion Emeritus at The Hebrew University of Jerusalem and professor emeritus of the study of Abrahamic religions at Oxford University, has focused much of his research and writing on cultural memory in the context of seeking to understand and explicate the dynamics of encounters between religious traditions in the Mediterranean world from the mid-1st through the mid-7th centuries. He has shown that transformations within one Abrahamic religion have had an impact upon the other Abrahamic communities in what he has called the Abrahamic eco-system. He also has examined the birth of the study of religion in the modern period. Born and raised in Paris, Dr. Stroumsa studied at the École Normale Israélite Orientale under the philosopher Emmanuel Lévinas and at the Faculté de Droit et des Sciences Economiques of the University of Paris before graduating *cum laude* from Hebrew University. He earned an M.A. at Harvard University, did further graduate work in religious sciences at the École Pratique des Hautes Études, Paris, and received a Ph.D. with distinction in comparative religion from Harvard in 1978. Returning as a lecturer to Hebrew University, where he served for six years as the founding director of the Center for the Study of Christianity, he was named Martin Buber Professor in 1991, a position he held until his retirement in 2009. He then went to Oxford as the first professor of the study of Abrahamic religions and a professional fellow of Lady Margaret Hall (LMH). When he retired in 2013, LMH elected him to an emeritus fellowship. Dr. Stroumsa has been a visiting professor at the École Biblique et Archéologique Française in Jerusalem, the University of Montreal, the University of Geneva, Complutense University of Madrid, Goethe University Frankfurt, the Fondazione Collegio San Carlo in Modena, Italy, the Dormition Abbey in Jerusalem, and the University of Pennsylvania, as well as a visiting fellow at Penn's Center for Judaic Studies, Dumbarton Oakes in Washington, D.C., Wolfson College, Oxford, the Annenberg Institute in Philadelphia, the Einstein Forum in Potsdam, Germany, the Program in Hellenic Studies at Princeton University, the Institute for Advanced Study at Bologna University, and the Committee on Social Thought at the University of Chicago. He is currently a fellow of the Wissenschaftskolleg zu Berlin. Awarded an honorary degree from the University of Zurich, he is a member of the Israel Academy of Sciences and Humanities. He is the recipient of a Humboldt Research Award and a Médaille d'Or de la Ville de Toulouse, and in 2011, he was named a Chevalier dans l'Ordre du Mérite. Dr. Stroumsa is a member of the academic advisory board of the Center for Hellenic Traditions at the Central European University, and he serves as co-editor of two book series, (with David Shulman) *Jerusalem Studies in Religion and Culture* published by Brill and (with Adam Silverstein) *Studies in Abrahamic Religions* published by Oxford University Press (OUP), as well as on several editorial boards. In addition to more than 130 papers published in scholarly journals, he is the author of fourteen books in French, English, and German, which include: *Another Seed: Studies in Gnostic Mythology* (1984); *Hidden Wisdom: Traditions and Roots of Christian Mysticism* (1996 and 2005); *Barbarian Philosophy: The Religious Revolutions of Early Christianity* (1999); *The End of Sacrifice: Religious Transformations in Late Antiquity* (2005 and, first English edition, 2009); *A New Science: The Discovery of Religion in the Age of Reason* (2011), which was named by *Choice* as an Outstanding Academic Title of the year; *The Making of the Abrahamic Religions in Late Antiquity* (2015); and *The Scriptural Universe of Ancient*

Christianity, an examination of how canonical scripture was established and how scriptural interpretations replaced blood sacrifice as the central element of religious ritual, which was published last year by Harvard University Press. He is also the editor of twenty-one other books, including, most recently, (with Beate Dignas and Robert B. Parker) *Priests and Prophets among Pagans, Jews and Christians* (2013) and (with Adam Silverstein) *Oxford Handbook of the Abrahamic Religions* (2015).

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Henry B. Wright Professor of Systematic Theology at the Yale Divinity School, **Miroslav Volf** is the founding director of the Yale Center for Faith and Culture (YCFC). He is celebrated for bringing Christian theology to bear on various realms of public life, including economics and politics, and for exploring and promoting dialogue between different groups whether denominations, faith traditions, or ethnic communities. The relationship between Christianity and Islam has been a particularly important focus. His *Exclusion and Embrace: A Theological Exploration of Identity, Otherness and Reconciliation* (1996), winner of a *Christianity Today* book award as well as the Grawemeyer Award for Religion, analyzes the dynamics of interethnic strife in which no clear line can be drawn between victims and perpetrators and offers the idea of acting with generosity and maintaining porous boundaries as a theological response to the problem of alienation of peoples. His book, *Allah: A Christian Response* (2011), argues that, despite significant differences, mainline Christians and normative mainline Muslims worship the same God—and even the doctrine of the Trinity is well in line with Muslim teachings about the nature of the Divine. Dr. Volf's concern with interfaith engagement informs his teaching, and with former British Prime Minister Tony Blair, he gave a groundbreaking course at Yale on faith and globalization for several years. Born in Croatia, when it was part of communist Yugoslavia, and growing up in a small Pentecostal community in Serbia, Dr. Volf was the only openly Christian student in his high school. He went on to study philosophy and Greek at the University of Zagreb and theology at Zagreb's Evangelical-Theological Seminary where he received a baccalaureate degree *summa cum laude*. He took an M.A. at Fuller Theological Seminary and, studying with Jürgen Moltmann, received both his Ph.D. in theology and his post-doctoral habilitation with highest honors from the University of Tübingen in 1986 and 1994, respectively. After beginning his teaching career as a lecturer in systematic theology at the Evangelical-Theological Seminary in Croatia, he served as co-editor and then editor of *Izvor*, a Croatian Christian magazine. He was appointed professor of systematic theology at the Evangelical-Theological Seminary in 1984, a post he held until moving to Fuller as an associate professor of systematic theology seven years later. He was promoted to full professor in 1997, and in 1998, he was named to the Wright chair at Yale Divinity School. He founded the YCFC in 2003. A former fellow at the Center for Theological Inquiry in Princeton, Dr. Volf has held a Pew Evangelical Research Fellowship and a grant from the Lilly program for Sustaining Pastoral Excellence. He is an ongoing participant in the Building Bridges Seminar, a gathering of Christian and Muslim scholars who come together for study at the Berkley Center for Religion, Peace & World Affairs at Georgetown University, and he formerly served on the Global Agenda Council on Faith and Values of the World Economic Forum. Among numerous invited lectures, he has delivered the Walenstroem Lectures at the Stockholm School of Theology, the Gray Lectures at Duke Divinity School, the Stob Lectures at Calvin College, the Dudlean Lecture at Harvard Divinity School, the Steelman Lecture at Wake Forest University, and the Cunningham Lectures at the University of Edinburgh. He is the recipient of honorary degrees from the Evangelical Theological Seminary in Croatia and Regis College in Toronto. In addition to some one hundred papers published in academic journals or in volumes of collected works, he is the editor of eight books, including (with Michael Welker) *God's Life in the Trinity* (2006) and,

most recently, (with Justin Crisp) *Joy and Human Flourishing: Essays on Theology, Culture, and the Good Life* (2015). Besides *Exclusion and Embrace* and *Allab*, Dr. Volf has written fourteen other books, among them: *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace* (2005), which was chosen as the Archbishop of Canterbury's 2006 Lent Book; *The End of Memory: Remembering Rightly in a Violent World* (2006), winner of a 2007 *Christianity Today* book award; *A Public Faith: How Followers of Christ Should Serve the Common Good* (2011); *Do We Worship the Same God? Jews, Christians, and Muslims in Dialogue* (2012); and, in 2016, *Flourishing: Why We Need Religion in a Globalized World*, an analysis of how we can have peaceful religious pluralism together with healthy globalization, which was published by Yale University Press, and (with Ryan McAnnally-Linz) *Public Faith in Action: How to Think Carefully, Engage Wisely, and Vote with Integrity*, a theologically-informed guide for Christian political engagement published by Brazos, which encourages the development of habits of wise reflection and creates space for people to come to different prudential conclusions.

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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 is an honorary professor at Seoul Theological University and was awarded the Karl Barth Prize by Germany's Evangelische Kirche der Union in 2015. He has been invited to deliver the Gifford Lectures at the University of Edinburgh in 2019-20. Formerly a member of the board of advisors of the John Templeton Foundation, he is a member of the advisory board of the Chinese Academic Library of Christian Thought and on the editorial boards of *Evangelische Theologie*, *Jahrbuch für Biblische Theologie*, *Journal of Law and Religion*, *Verkündigung und Forschung*, the *Journal for the Study of Christian Culture*, *Sino-Christian Studies*, and the *International Journal of Orthodox Theology*. He is the author of some 350 papers published in scholarly journals and in volumes of collected works, and he has written or edited fifty books. Among them are: *God the Spirit* (1994); *Creation and Reality* (1999); *What Happens in Holy Communion* (2000); (with John Polkinghorne) *Faith in the Living God* (2001); (editor) *The Work of the Spirit: Pneumatology and Pentecostalism* (2006); *Theologische 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 since editing (with John Polkinghorne) *The End of the World and the Ends of God: Science and Theology on Eschatology* (2000) can also be found in two recent edited volumes, *The Spirit in Creation and New Creation: Science and Theology in Western and Orthodox Realms* (2012) and (with Gregor

Etzel Müller) *Concepts of Law in the Sciences, Legal Studies, and Theology* (2013), and in three books published in 2014: *The Depth of the Human Person: A Multidisciplinary Approach*, (with Jürgen von Hagen) *Money as God? The Monetization of the Market and its Impact on Religion, Politics, Law, and Ethics*, and *The Science and Religion Dialogue: Past and Future*. 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 in 2015 by, respectively, Neukirchener Verlagsgesellschaft and Evangelische Verlagsanstalt. Dr. Welker's latest book, (edited with Michael Beintker and Albert de Lange) *Europa Reformata: 1517/2017*, which was published in December by Evangelische Verlagsanstalt, marks this year's 500th anniversary of the Protestant Reformation by tracing the spark of renewal that raced through forty-eight European cities and the work of more than sixty reformers who fanned it.

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SUNY Distinguished Professor of Biology and Anthropology at Binghamton University, [David Sloan Wilson](#) is regarded as one of the most creative theoreticians in evolutionary studies. He uses evolution as a conceptual framework for studying a broad diversity of subjects and organisms. His research topics have ranged from foraging behavior to altruism to individual differences in a great variety of living things from microbes to insects to fish and fowl to humankind. He manages a number of programs designed to expand the influence of evolutionary theory in higher education, public policy, community-based research, and religion. Perhaps best-known for his work on multilevel or group selection, in which the fundamental ingredients of evolution—variation, heritability, and fitness differences—can exist at all levels of the biological hierarchy from genes to ecosystems, he believes that while the Darwinian revolution is complete for the biological sciences, it is still in progress for the study of the human species. In his first book (with Eliot Sober), *Unto Others: The Evolution and Psychology of Unselfish Behavior* (1998), Dr. Wilson set forth a radical revision of the theory of altruism that rejects the idea that natural selection must operate directly only on individuals. The authors make a rigorous technical analysis of both biological and epistemological questions to show that species may evolve altruistic behavior provided that the frequency of altruistic types within the group has an effect on the contribution of the group as a whole to the next generations of the species. A *magna cum laude* graduate of the University of Rochester, Dr. Wilson earned his Ph.D. in zoology at Michigan State University in 1975. He was a research fellow in the Biological Laboratories at Harvard University then a research associate at the University of Washington and the University of the Witwatersrand in South Africa before joining South Africa's National Research Institute for Mathematical Sciences as a senior research officer in 1976. He moved on the next year to the University of California, Davis, then back to Michigan State as an assistant professor of zoology. Promoted to associate professor in 1982, he joined the Binghamton faculty as a professor of biological sciences six years later. He was named to his present position in 2001, and in 2007 he helped to create the Evolution Institute, the first think tank to formulate public policy from an evolutionary perspective. Dr. Wilson is a former Guggenheim Fellow and the recipient of the SUNY Chancellor's Award for Excellence in Scholarship and Creative Activities. A former vice president of the American Society of Naturalists and a former member of the board of advisors of the John Templeton Foundation, he has delivered the Charter Lecture at the University of Georgia and the Terry Lectures at Yale University. He has published some 200 papers in scientific journals and is the editor of (with Jonathan Gottschall) *The Literary Animal: Evolution and the Nature of Narrative* (2005), (with E. O. Wilson) *Rethinking the Theoretical Foundation of Sociobiology* (2006), and (with Barbara Oakley Ariel Knafo, and Guruprasad Madhavan) *Pathological Altruism* (2011). In addition to *Unto Others*, he is the author of *Darwin's Cathedral* (2002), *Evolution for Everyone: How Darwin's Theory Can Change the Way We Think About Our Lives* (2007), *The Neighborhood Project: Using Evolution to Improve My City, One Block at a Time* (2011), and, most recently, *Does Altruism Exist? Culture, Genes, and the Welfare of Others*, a short book about a big question, published in 2015 by Yale University Press and the Templeton Press, in which Dr. Wilson argues that altruism is inextricably linked to the functional organization of groups and, in our species, is fortified by religion and morality.

