

The Spirit in Creation and New Creation

A Science and Theology Dialogue between
Orthodox and Western Realms of Thought

29 October 2009 to 1 November 2009
University of Heidelberg


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

PURPOSE

ABOVE: Depicted on the Baroque iconostasis in the 13th-century Trinity Cathedral on the grounds of the Ipatiev Monastery in Kostroma, Russia, are left to right, at bottom: an icon of the Virgin and Child, a set of holy doors, and icons of the Christus Pantocrator and the Old Testament Trinity; at top: icons of Jesus' entry into Jerusalem, Pentecost, the Crucifixion, and the Resurrection.

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The purpose of this symposium is to explore contemporary scholarship in pneumatology and its application to other ways of understanding reality. Under the auspices of the *Internationales Wissenschaftsforum* at the University of Heidelberg and the John Templeton Foundation, it takes place during a millennium of which the world has taken little note, the insertion in 1009 of the *filioque* clause in the Nicene Creed, the theological event leading to the first major division in Christendom. But no matter their differences on progression, Catholic and Orthodox traditions have always affirmed the creative activity of the Spirit in the world. In Protestantism, the emphasis has often been stronger on the dimensions of personal experiences and the community-shaping powers of the Spirit. The recent resurgence we have seen in work on the Spirit, moreover, suggests that understanding this core Christian belief is of continuing relevance. The complex and challenging questions confronting two theological traditions, as well as theologically-open scientists, include: How can theologians speak of the working of the Spirit in creation in a way that enables scientists to identify areas in what was once thought of as primarily religious knowledge as containing challenges for their research? What reflections on the working of the Spirit in New Creation could challenge scientists to question familiar

convictions and presuppositions in cosmology and anthropology? How could this outreach enrich or challenge the discourse between the theologies/pneumatologies of the East and the West? Do the pneumatologies of the East and the West pose different theological challenges to science? What scientific ideas or problems could be formulated in a way that theological/pneumatological presuppositions in the East or in the West or both could be meaningfully questioned? What scientific insights could affirm or challenge basic theological/pneumatological convictions? The sixteen scholars from five countries, England, Germany, Russia, the Ukraine, and the United

States, who gather on the banks of the Neckar at one of Europe's oldest educational institutions, the fourteenth-century University of Heidelberg, are drawn from a variety of disciplines but share a single passion for discovery of, amongst other things, "spiritual realities" and the reality of the Spirit.

Create in me a clean heart, O God,
and renew a right spirit within me.

Cast me not away from your presence,
and take not your Holy Spirit from me.

Restore unto me the joy of your salvation,
and uphold me with a willing spirit.

PSALM 51:10-12

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APPROACH

The symposium is part of the 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 Eisley'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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CHAIR

MICHAEL WELKER is professor and chair of systematic theology in the Theological Faculty of the University of Heidelberg and director of the university's Research Center for International and Interdisciplinary Theology (FIIT). 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. In *God the Spirit* (1992 and 1994), he articulates a broad spectrum of experiences of the Spirit, searches and quests for the Spirit, and skepticism toward the Spirit informing contemporary theological

reflection. His interweaving of diverse testimonies and accounts of God and God's action among human beings illuminates how different people and different groups of people throughout history have served as bearers of God's revelation. 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,

where he 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 of 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. A member of the Heidelberg Academy and the Finnish Academy of Science and Letters, Dr. Welker is a member of the Consultation on Science and Religion of Princeton's Center for Theological Inquiry and serves on the board of advisors of the John Templeton Foundation. He is a member of the editorial boards of *Dialog: A Journal of Theology*, *Evangelische Theologie*, *Jahrbuch für Biblische Theologie*, *Journal of Law and Religion*, *Process Studies*, *Soundings: An Interdisciplinary Journal*, *Verkündigung und Forschung*, and *Word and World*. The author of some 200 articles published in scholarly journals, he has written or edited more than thirty books. In addition to four recent works in German, including *Kirche im Pluralismus* (2000), his latest studies are: *What Happens in Holy Communion* (2000), which has been published in six languages; (edited with John

*Valley of the Yosemite, 1864 by
Albert Bierstadt.*

*Photograph ©2009 Museum of
Fine Arts, Boston.*



"We did not so much seem to be seeing from that crag of vision a new scene on that old familiar globe, as a new heaven and a new earth into which the creative spirit had just been breathed. I hesitate now, as I did then, at the attempt to give my vision

utterance. Never
were words so
beggared for an
abridged translation
of any Scripture of
Nature."

Fitz Hugh Ludlow, an American
writer, describing a visit he made
to Yosemite in 1863 with the
American artist Albert Bierstadt.

Polkinghorne) *The End of the World and the Ends of God: Science and Theology on Eschatology* (2000), which has been translated into Korean; (with John Polkinghorne) *Faith in the Living God: A Dialogue* (2001), which has been translated into Korean and Chinese; (edited with Ted Peters and Robert John Russell) *Resurrection: Theological and Scientific Assessments* (2002); (with Wallace M. Alston) *Reformed Theology: Identity and Ecumenicity* (Vol. I 2003, Vol. II 2006); (editor) *The Work of the Spirit: Pneumatology and Pentecostalism* (2006), and *Theological Profiles: Schleiermacher – Barth – Bonhoeffer – Moltmann* (2009).

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Founding director of the Faraday Institute for Science and Religion at St. Edmund's College, Cambridge, where he is also a fellow, **DENIS R. ALEXANDER** is a research biochemist. He was affiliated for nineteen years with The Babraham Institute in Cambridge and served as chair of its Molecular Immunology Programme and head of its Laboratory of Lymphocyte Signaling and Development. Educated at St. Peter's College, Oxford, where he was an Open Scholar and took an honors B.A., Dr. Alexander earned a Ph.D. in neurochemistry at the Institute of Psychiatry in London in 1971. He spent the next fourteen years in the Middle East, first at Hacettepe University in Ankara, Turkey, and then as assistant professor of biological sciences at Middle East Technical University in Ankara for six years. He joined the genetics faculty of the American University of Beirut Medical Center in 1981 as an associate professor, and, in 1986, returned to England as a visiting research fellow in the Cell Surface Biochemistry Laboratory of the Imperial Cancer Research Fund at Lincoln's Inn Fields, London. He joined The Babraham Institute three years later and co-founded the Faraday Institute with Robert White in 2006.

Dr. Alexander is the editor of *Science and Christian Belief* and of the *Faraday Papers*. In addition to publishing numerous articles in scientific journals, he is the editor of *Can We Know Anything? Science, Faith and Postmodernity* (2005) and the author or co-author of three other books, including *Rebuilding the Matrix: Science and Faith in the 21st Century* (2002 and 2003), which places science and religion in an unfolding context of both dialogue and antagonism and has been translated into French and Turkish, (with R.S. White) *Beyond Belief: Science, Faith and Ethical Challenges* (2004), and, most recently, *Creation or Evolution: Do We Have to Choose?*, which was published last year by Monarch Books and presents abounding evidence for the compatibility of evolutionary biology and Christian faith.

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LEWIS AYRES is the first holder of the Bede Professorship of Catholic Theology at Durham University, the only endowed chair of its kind in a secular institution in Great Britain. Until taking up his new position last spring, he had been an associate professor of historical theology at the Candler School of Theology and in the Graduate Division of Religion at Emory University. The focus of Dr. Ayres's work is patristics and the development of Trinitarian theology. A graduate of St. Andrew's University, he went on to study at Merton College, Oxford University, and, under the direction of Rowan Williams, the present Archbishop of Canterbury, took a D.Phil. in theology at Oxford in 1994. After three years of teaching in the United Kingdom and four years at Trinity College, Dublin, he joined the faculty of Duke University Divinity School as an assistant professor of theology in 1999 and moved on to Emory two years later. He has been the St. Francis Xavier Visiting Fellow in Theology at Liverpool Hope University College, University of Liverpool, a visiting fellow at the Center for Early Christian Studies at Catholic University of America, and, in 2007-08, a Henry Luce III Fellow in Theology. A member of the editorial boards of the *Journal of Early Christian Studies*, *Modern Theology*, and *Conversations in Theology*, he is the author of more than forty articles in scholarly journals and chapters in volumes of collected works. He serves as co-editor of the Blackwell Publishers series *Challenges in Modern Theology* and of the Ashgate Studies in Philosophy and Theology in Late Antiquity as well as on the international advisory board of CUA (Catholic University of America) Studies in Early Christianity. He is the co-editor of four books, including (with Andrew Louth and Frances Young) *The Cambridge History of Early Christian Literature* (2004) and (with Vincent Twomey) *The Mystery of the Trinity in the Fathers of the Church* (2007). Dr. Ayres is the author of *Nicaea and its Legacy: An Approach to Fourth Century Trinitarian Theology* (Oxford University Press, 2004 and 2006), which offers a new reading of the common themes among eastern and western Trinitarian theologies in the late fourth and early fifth centuries, including the "Cappadocians" and Augustine. Forthcoming are two new books, *Augustine and the Trinity* (Cambridge University Press) and (with Mark DelCogliano) *Works on the Spirit: Athanasius and Didymus* (St. Vladimir's Seminary Press). He is currently working on a monograph entitled *The Giver of Life: The Shaping of Classical Christian Pneumatology 350-400* and (with Medi Ann Volpe) editing the *Oxford Handbook of Catholic Theology*.

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JOSÉ V. CASANOVA, a leading authority on religion and world affairs, is a professor of sociology and senior fellow at the Berkley Center for Religion, Peace, and World Affairs at Georgetown University. He has written widely on the sociology of religion, as well as on social theory, with a focus on globalization and religion from a comparative perspective and on the dynamics of transnational religion, migration, and ethno-religious and cultural diversity. A graduate of the Seminario Metropolitano in Saragossa, Spain, he earned a master's degree in theology at the University of Innsbruck and a Ph.D. in sociology from the New School for Social Research in 1982. Dr. Casanova taught social studies at Passaic County College for five years before joining the New School faculty as an assistant professor of sociology in 1987. He was named a full professor in 2001 and accepted his present position last year. He has been a visiting lecturer at New York University, a visiting scholar and Petro Jacyk Visiting Professor at Columbia University's Harriman Institute, a visiting fellow at the *Institut für die Wissenschaften vom Menschen* in Vienna, a scholar in residence at The Rockefeller Foundation's Bellagio Center, a fellow at the *Wissenschaftskolleg zu Berlin* (WZB), and a distinguished visiting professor at the Central European University (CEU) in Budapest and the John F. Kennedy *Institut für Nordamerikastudien* at the Free University of Berlin. His research has been supported by the Pew Charitable Trusts and the Ford Foundation. A former president of the Association for the Sociology of Religion, he has served as a member of the academic advisory board of WZB and of the CEU's Religious Studies Program. He has been an associate editor of *Telos*, *Current Perspectives in Social Theory*, and *Sociology of Religion*, as well as an advisory editor of the *International Journal of Politics, Culture and Society*, and currently serves as an editorial associate of *Constellations*. In addition to publishing some seventy articles in academic journals, he is the author of the critically acclaimed *Public Religions in the Modern World* (1994), an evidence-based rejection of the ideas that modernization necessarily marginalizes and privatizes religion and that religion endangers the differentiated structures of modernity, which has been translated into six languages and is the recipient of the SSSR Distinguished Book Award. His most recent book, *Europas Angst vor der Religion* (Europe's Fear of Religion), was published by Berlin University Press earlier this year. Dr. Casanova is currently completing a new study on Opus Dei and the modernization of Spain for Cambridge University Press.

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Founding director of the independent Institute of Synergetic Anthropology (ISA) in Moscow and a professor of philosophy at the Institute of Philosophy of the Russian Academy of Science (RAS), **SERGEY S. HORUJY** is a mathematical physicist and a philosopher of religion who has developed a phenomenological approach to religion based on his study of Eastern Orthodox spirituality and asceticism. In addition to his teaching in Moscow, he also serves as honorary UNESCO professor of comparative studies of religious traditions at the St. Petersburg branch of the Russian Institute for Cultural Research. His new interdisciplinary school of thought draws upon émigré neo-Palamist theology and explores its philosophical potential. His work attempts to offer an alternative to the Cartesian 'subject' based on a belief that Orthodox tradition in particular (and spiritual traditions in general) is built around an experience of the divine that cannot be accounted for by Cartesian metaphysics. Dr. Horujy was trained as a scientist. He was educated at Moscow State University and took his Ph.D. in physics at the Institute of High Energy Physics in 1967. He served as a professor of mathematical physics at the RAS's Steklov Mathematical Institute until 2006. Throughout this period, he also studied philosophy and theology, with a focus on the Church Fathers, and began to publish in the area of Russian religious philosophy, the theology of Gregory Palamas, and the anthropology of Hesychasm, a tradition of contemplative prayer within Russian Orthodoxy. His work was largely underground during the Communist regime, but in 1993 he was invited by the RAS's Institute of Human Studies to found a Department of Synergetic Anthropology. He served as its chair until 2004. The next year, he organized the ISA on an independent basis as a research institution with a wide range of pedagogical activities. Dr. Horujy is a member of the editorial boards of *Bogoslovskie Trudy* (Theological Works), *Symbol*, *Khristianskaya Mysl* (Christian Thought), *World Philosophy*, and *Qiushi Xuekan* (Seeking Truth). The author of more than 200 articles published in academic journals, he has published two books on mathematical physics. He translated James Joyce's *Ulysses* into Russian and has written a book of literary criticism on the Irish novelist and his works. His ten books on philosophy and theology began appearing in Russian in 1991, and several have been translated into other languages.

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CYRIL HOVORUN is head of the Department of External Church Relations of the Ukrainian Orthodox Church. Ordained a priest in 2006, he studied physics at the State University of Kiev before entering the Theological Seminary of Kiev where he earned a baccalaureate degree *cum laude*. He went on to study at the Theological Academy of Kiev and took his “candidate of theology” degree in 1998. He received a B.A. in theology from the University of Athens two years later and a Ph.D. in theology from the University of Durham in 2004. Dr. Hovorun’s first teaching experience was at the Makarios III Seminary in Nairobi, Kenya. He then worked in the Department of External Church Relations of the Moscow Patriarchate and taught patristics at the Theological Seminary “Sretenskaya” in Moscow and at the Moscow Theological Academy. In 2007, Dr. Hovorun joined the staff of the Metropolis of Kiev and also the faculty of the Theological Academy of Kiev as a lecturer. He accepted his present administrative position last year. In addition to articles published in scholarly journals, he is the author of *Will, Action, and Freedom: Christological Controversies in the Seventh Century*, an examination of a crucial doctrinal challenge that contributed importantly to the philosophical understanding of Christ’s human nature and, indeed, of human nature in general, which was published by Brill in 2008.

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Professor and chair of philosophy of religion and religious aspects of culture at St. Tikhon's Orthodox University of Humanities in Moscow, **VLADIMIR KATASONOV** is a graduate of the Mathematical Faculty of Moscow State University. He taught mathematics at the Moscow Power Engineering Institute (Technical University) for more than a decade before pursuing further studies at the Institute of History of Science and Technology of the Russian Academy of Sciences (RAS). He earned a Ph.D. in the history of philosophy in 1986 and a Ph.D. in the philosophy of science in 1995 from the Institute of Philosophy of the RAS and, in 1997, a baccalaureate degree in theology from St. Tikhon's Orthodox Theological Institute in Moscow. Dr. Katasonov served as senior research fellow at the RAS's Institute of Philosophy for eighteen years before accepting his present position in 2005. His work has been supported by the John Templeton Foundation, and he participated for several years in the Templeton Foundation's Oxford Seminar on Science and Religion. He is the author of more than 100 papers and several books on the philosophical and religious aspects of science, the history of modern Western and Russian philosophy, and religious aspects of culture.

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ANDREW LOUTH, professor of patristic and Byzantine studies at the University of Durham, is widely known as an expert in the history and theology of Eastern Christianity. He has been an ordained priest of the Diocese of Sourozh, a diocese of the Russian Orthodox Church (Patriarchate of Moscow) in Great Britain and Ireland, since 2003 and serves the Orthodox parish in Durham, as well as being Orthodox chaplain to the University. A graduate of St. Catharine's College, Cambridge, where he took first class honors in mathematics and theology, Dr. Louth went on to earn a master's degree in theology at the University of Edinburgh in 1968 and was awarded a doctor of divinity degree by Oxford University in 1991 in recognition of his scholarly contribution to our understanding of the development of patristic and Byzantine theology. He began his teaching career at Oxford as a fellow and tutor in theology at Worcester College and University lecturer in theology in 1970. He also served as the chaplain of Worcester College. Joining the faculty of Goldsmiths' College, University of London, as senior lecturer in religious studies in 1985, he was named a reader in religious studies in 1989 and professor of cultural history in 1992, a post he held for the next four years. He went to Durham as a reader in patristics in 1996 and was appointed to his present position in 1998. Dr. Louth's research has focused on the history of Christian theology in the Greek East from the fourth to the fifteenth centuries, the history of Christian spirituality and mysticism, and modern Orthodox theology. Co-editor (with Gillian Clark) of the two series, Oxford Early Christian Studies and Oxford Early Christian Texts, he is the editor of the journal *Sobornost*. He has published more than 100 scholarly articles and book chapters and edited or co-edited seven collections of early Christian writings. The author of seven books, he is perhaps best known for *The Origins of the Christian Mystical Tradition: From Plato to Denys* (1981) and *Maximus the Confessor* (1996), both of which are devoted to aspects of the development of the Greek Byzantine theological tradition. Other works include *Discerning the Mystery: An Essay on the Nature of Theology* (1985 and 1989), *Denys the Areopagite* (1989 and 2001), *The Wilderness of God* (1991 and 1997), *St. John Damascene: Tradition and Originality in Byzantine Theology* (2002), and, most recently, *Greek East and Latin West: The Church AD 681–1071*, which was published by St. Vladimir's Press in 2007 as the third volume in its *The Church in History* series and re-considers the events that led to the Great Schism of 1054. Dr. Louth is working on a major reappraisal of the life and significance of Gregory Palamas, which will be prefaced by a study of the long and vexed relationship between Aquinas and Eastern Orthodox theology, as well as a study of the notion of love in eastern and western Christianity.



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A Pentecostal theologian and Assemblies of God minister, **FRANK D. MACCHIA** is a professor of systematic theology at Vanguard University of Southern California and the grandson of a woman who served as pastor of an Italian Pentecostal church in Gary, Indiana, for nearly a quarter-century. He has written about the paradigm shifts in Pentecostal theology in an era of increasing missionary activity on a global scale. A graduate of Southern California College, he earned a master's degree in systematic theology from Wheaton College and a master of divinity degree from Union Theological Seminary. After further graduate study in philosophy at Loyola University of Chicago, he received his doctorate in theology with distinction from the University of Basel in 1989. His dissertation was awarded the Jakob Buckhardt Prize given by the university and the Johann von Goethe Foundation. Dr. Macchia joined the theology faculty of Southeastern College of the Assemblies of God in Lakeland, Florida, as an associate professor in 1992, a post he held until being named to his present position in 1999. He has served as associate pastor of the Christian Assembly Church in Hobart, Indiana, and pastor of the Trinity Gospel Church in Itasca, Illinois, and is currently an elder of Grace Bible Church, a Taiwanese congregation in Anaheim Hills, California. A former president of the Society for Pentecostal Studies, he serves as co-chair of the Justification/Sanctification/Ethics Study Group of the Faith and Order Commission of the U.S. National Council of Christian Churches. He has delivered invited lectures in the Philippines, Korea, and Sweden as well as in the United States. Dr. Macchia is senior editor of *Pneuma: The Journal of the Society for Pentecostal Studies* and an associate editor of the *Journal of Pentecostal Theology*. The author of more than forty articles published in scholarly journals and essays in volumes of collected works, he is the co-editor (with Paul Chung) of *Theology between East and West: A Radical Legacy: Essays in Honor of Jan Millic Lochman* (2002) and the author of *Spirituality and Social Liberation: The Message of the Blumhardts in the Light of Wuertemberg Pietism* (1993), *Beyond the Spirit: Global Pentecostal Theology* (2006), and most recently, *Justified in the Spirit: Creation, Redemption, and the Triune God*, which will be published by Wm. B. Eerdmans next spring.

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JÜRGEN MOLTSMANN, a twenty-year old prisoner of war interned in England when he began his study of theology and philosophy, has become one of the most respected theologians of our time. For the past forty years, he has been engaged in a profound exploration of the meaning of divine suffering and the unique role of the cross in disclosing the nature of God. His work draws not only on the great theological tradition of Luther and Barth, but also on his experience as a pastor in post-war Germany. After completing his doctorate in theology at Göttingen University in 1952, he served the Protestant Church in Bremen for five years. In 1958, he became a professor of theology in a Protestant seminary in the Rhineland city of Wuppertal, and in 1963 he accepted the chairmanship of the department of systematic theology and social ethics at the University of Bonn. Named professor of systematic theology on the Protestant Faculty of the University of Tübingen in 1967, Dr. Moltmann became professor emeritus in 1994. As a visiting professor, he has taught all over the world. He is the recipient of prizes in literature, philosophy, and theology and holds honorary degrees from Raday College in Budapest, St. Andrews University and Nottingham University in Great Britain, the Catholic University of Louvain in Belgium, the University of Iași and “1 Decembrie 1918” University of Alba Iulia in Romania, Managua University in Nicaragua, Chung Yuan University in Taiwan, and the Methodist University in São Paulo, Brazil, as well as Emory University, Duke University, Bethlehem Theological Seminary, and Kalamazoo College in the United States. For many years, he served as editor of *Evangelische Theologie* and as a member of the board of directors of *Concilium*. In addition to his monumental study, *The Crucified God* (1972, ET 1974), a modern *theologia crucis* that directly engages mid-twentieth century atheism and presents God’s loving solidarity with his creation in its suffering, Dr. Moltmann’s influential early trilogy includes his *Theology of Hope* (1964, ET 1967), which set forth his abiding belief that God’s promise to act in the future is even more important than the fact that he has acted in the past, and *The Church in the Power of the Spirit* (1975, ET 1977), in which he offers an ecclesiological and pneumatological perspective on lives lived between the past history of Jesus and the universal future when history will reach its fulfillment. A series of systematic contributions to theology began with *The Trinity and the Kingdom of God*, (1980, ET 1981), his fully social doctrine of the Trinity deeply involved in and affected by the world, and is followed by other notable works on creation, Christology, pneumatology, eschatology, and the foundations and methods of theology. Among his most recent books are *Science and Wisdom* (2003), a theological assessment of contemporary cosmology, and *In the End the Beginning* (2004), a consideration of the significance of the personal experiences of life for a contemporary understanding of the Christian doctrine of hope. His autobiography, *A Broad Place*, was published by Fortress Press last year.



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Professor of systematic theology and director of the Ecumenical Institute in the Theological Faculty of the University of Heidelberg, **FRIEDERIKE NÜSSEL** began her theological studies as an undergraduate at the University of Tübingen. She did graduate work at the University of Göttingen, Ludwig-Maximilian University of Munich (LMU), and the Munich School of Philosophy, a Jesuit faculty, before going on to King's College, London, where she earned a diploma in philosophy of religion and ethics in 1986. She returned to LMU to study with Wolfhart Pannenberg and earned her Ph.D. in theology in 1994. Dr. Nüssel taught theology at LMU until 2001 when she was appointed professor of systematic theology and ecumenical studies and director of the Ecumenical Studies Institute at Westfälische-Wilhelma University in Münster. She was named to her present positions in Heidelberg in 2006. Co-editor of three academic journals and several series, including *Theologische Literaturzeitung Leipzig*, *Theologische Bibliothek*, *Themen der Theologie*, and *Dogmatik in der Moderne*, Dr. Nüssel is the author of a number of scholarly papers published in journals and as chapters in volumes of collected works on Protestant dogmatics and its transformation, Christology and the doctrine of justification, confessional identities, and the ordained ministry. She is the co-editor (with Dorothea Sattler) of two books, *Human Voices and the Lord's Eucharist* (2004) and *Introduction to Ecumenism* (2008), as well as co-editor (with Friedrich W. Horn) of the four-volume *Taschenlexikon Religion und Theologie* (revised fifth edition), which was published by Vandenhoecke and Ruprecht last year.

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RENOS PAPADOPOULOS is a professor of analytical psychology in the Center for Psychoanalytic Studies at the University of Essex. He serves as director of the university's Center for Trauma, Asylum and Refugees (CTAR), as well as a member of its Human Rights Centre, and is a consultant clinical psychologist at the Tavistock Clinic in London. He also sees private patients as a practicing Jungian psychoanalyst and a family psychotherapist. As a consultant to the United Nations and other organizations, he has worked with refugees and other survivors of political violence in many countries. Educated at the University of Belgrade, where he studied clinical and education psychology on a UNESCO scholarship, he served as a lecturer in psychology for ten years at the University of Cape Town and earned a Ph.D. in psychology there in 1980. Dr. Papadopoulos then came to Britain to join the staff of the Brookside Young People's Unit (BYPU) in Goodmayes, Essex, as a senior clinical psychologist and served as an associate lecturer in psychotherapy at the University of East London. He was principle clinical psychologist at BYPU when he joined the Redbridge Health Authority in 1985 as head of clinical psychology services to children, young people, and families. He accepted his present appointment at Tavistock Clinic six years later and was named to his professorship at the University of Essex in 1995. He founded the CTAR two years ago. Dr. Papadopoulos has held honorary appointments at the universities of Brunel and Kent, as well as at Birkbeck and University colleges of the University of London, and served as a visiting professor at the University of Prishtina in Kosovo, the University of Nis in Serbia, and Middlesex University. He is an associate fellow of the British Psychological Society and a former member of the executive committee of the International Association for Analytical Psychology (IAAP). Working through the IAAP, he founded and coordinated the first course in Jungian psychotherapy in Moscow and founded Jungian professional groups there and in Belgrade, Athens, Cyprus, South Africa, and Ireland. Editor of the international series of *Psychosocial Perspectives on Trauma, Displaced People and Personal Violence* for Karnac Books, he served as editor of the *Harvest: International Journal for Jungian Studies* for fourteen years and is presently the editor of the new *International Journal for Jungian Studies*, consulting editor of the IAAP's *Newsletter* and for three psychological journals in Italy and Russia, and a member of the editorial advisory board of the *International Journal for Psychotherapy and Politics*. In addition to publishing numerous papers in scientific journals and as chapters in volumes of collected works, Dr. Papadopoulos has edited or co-edited six books, including the four-volume *C.G. Jung: Critical Assessments* (1992), *Therapeutic Care for Refugees: No Place Like Home* (2002), and, most recently, the *Handbook of Jungian Psychology: Theory, Practice and Applications*, which was published by Routledge in 2006. His work has been published in eleven languages.



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Vice principal and academic director of the Institute of Orthodox Christian Studies (IOCS) in Cambridge, **MARCUS GUY PLESTED** is also an affiliated lecturer in the Faculty of Divinity at Cambridge University. He was educated at Merton College, Oxford, where he first read modern history, earning an honors degree, and then theology. He took a D.Phil. in theology at Oxford University in 1999. Dr. Plested joined the IOCS as a research fellow in 2000. He became director of studies the next year and was named to his present position in 2006. He also serves as a visiting lecturer in patristics at the Centre Saint Jean le Théologien in Brussels and has been a visiting lecturer at the University of Joensuu in Finland, a visiting professor at the Centre for Hellenic and Mediterranean Studies in Athens, a visiting fellow at the University of Athens, and a member-in-residence at the Center of Theological Inquiry (CTI) in Princeton. His research interests include the understanding of wisdom in the Christian tradition and the interaction between western and eastern theological traditions in addition to other aspects of Orthodox studies. He has published more than twenty articles in academic journals or as chapters in volumes of collected works and is the author of *The Macarian Legacy: The Place of Macarius-Symeon in the Eastern Christian Tradition*, which was published by Oxford University Press in 2004. He is currently engaged in research concerning Orthodox readings of Aquinas, a project emerging out of his recent residence at the CTI.

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JOHN CHARLTON POLKINGHORNE, the former president of Queens' College, Cambridge, and the winner of the 2002 Templeton Prize, has been a leading figure in the dialogue of science and religion for more than two decades. A recent book, *Quantum Physics and Theology* (2007), argues that, despite their different subject matter, these two truth-seeking inquiries employ rational strategies that bear a cousinly relationship to each other. Ordained a priest in the Church of England in 1982, Dr. Polkinghorne took up his new vocation in mid-life after playing a role in the discovery of the *quark*, the smallest elementary particle of matter. A graduate of Cambridge University, where he was a fellow of Trinity College and earned a Ph.D. in theoretical physics in 1955, he was forty-eight years old when he resigned his Cambridge professorship of mathematical physics to begin studies at Westcott House, an Anglican seminary in Cambridge. He went on to serve as a curate in a working-class parish in South Bristol and as vicar of Blean, a village outside of Canterbury. In 1986, he accepted a call to return to Cambridge as dean of the chapel at Trinity Hall, and in 1989, he was named president of Queens' College, a position he held until his retirement in 1996. A Fellow of The Royal Society and a member of the Society of Ordained Scientists, Dr. Polkinghorne was granted the senior Sc.D. degree by Cambridge in 1974 in recognition of his contributions to research and has received honorary degrees from the universities of Kent, Exeter, Leicester, and Durham in the United Kingdom, as well as Marquette University in the United States and Hong Kong Baptist University. He was knighted by Queen Elizabeth II in 1997 and is currently a fellow of Queens'. He also serves on the board of advisors of the John Templeton Foundation. In addition to an extensive body of writing on theoretical elementary particle physics, including most recently *Quantum Theory: A Very Short Introduction* (2002), he is the editor or co-editor of four books, the co-author (with Michael Welker) of *Faith in the Living God: A Dialogue* (2001), which has been translated into Korean and Chinese, and the author of nineteen other books on the interrelationship of science and theology in which he explores questions about God's action in creation. Among them are: *Belief in God in an Age of Science* (1998), a volume composed of his Terry Lectures at Yale University; *Science and Theology* (1998); *Faith, Science and Understanding* (2000); *Traffic in Truth-Exchanges between Theology and Science* (2001); *The God of Hope and the End of the World* (2002); *Living with Hope* (2003); *Science and the Trinity: The Christian Encounter with Reality* (2004), a volume based on his Warfield Lectures at Princeton Theological Seminary that represents a new stage in the science and religion conversation in which the author deeply engages a specifically Christian subject; *Exploring Reality: The Intertwining of Science and Religion* (2005), a consideration of the limits of an empirical approach to all that is, which argues that human experience comes fully into focus only in religious belief; *Quantum Physics and Theology: An Unexpected Kinship* (2007); *Theology in the Context of Science* (2008); and, most recently, (with Nicholas Beale) *Questions of Truth: Fifty-One Answers to Questions about God, Science, and Belief*, published by Westminster John Knox Press earlier this year and launched at a meeting of the American Society for the Advancement of Science and at The Royal

Society. His autobiography, *From Physicist to Priest*, was published by SPCK in 2007.

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Distinguished Professor of Biology at Westmont College in Santa Barbara, California, **JEFFREY P. SCHLOSS** chairs the biology department and also serves as director of Westmont's Center for Faith, Ethics, and the Life Sciences (CFELS). He has long been interested in exploring the relationships between biology and Christian theology. An honors graduate of Wheaton College, he did graduate work at the University of Michigan and the University of Virginia and, awarded a Danforth Fellowship, went on to earn a Ph.D. in ecology and evolutionary biology at Washington University in St. Louis in 1983. Dr. Schloss had joined the biology faculty at Westmont two years earlier as an assistant professor. He was promoted to full professor and chair of biology in 1993 and named to his present academic position and director of CFELS in 2006. A fellow of the American Scientific Affiliation and a senior fellow at Emory University's Center for Law and Religion, he has been a visiting lecturer at the University of Michigan Biological Station and the Wheaton College Science Station, a visiting faculty member in science and religion at the University of California, Santa Barbara, and a Crosson Fellow at the Center for Philosophy and Religion at the University of Notre Dame. Westmont has recognized his contributions with three teacher of the year awards and a faculty research award, and his research and teaching also have been supported by the John Templeton Foundation, the Pew Global Stewardship Initiative, the Center for Theology and the Natural Sciences in Berkeley, the Oxford University Centre for Anthropology of Mind, and Edinburgh University. Dr. Schloss is a trustee and a member of the board of advisors of the Templeton Foundation. He serves as on the editorial boards of the *Journal of the Biological Study of Religion, Science and Christian Belief*, and the *Journal of Theology and Science*. In addition to publishing some twenty-five papers in scientific journals or as chapters in volumes of collected works, he is the co-editor (with Christopher Grace) of two special issues of the *Journal of Psychology and Theology* and of four books, including (with Stephen Post, Lynn Underwood, and William Hurlbut) *Altruism and Altruistic Love: Science, Philosophy, and Religion in Dialogue* (2002), the winner of a Templeton Science and Religion Book Award, (with Stephen Post, Byron Johnson, and Michael McCullough) *Research on Altruism and Love: An Annotated Bibliography of Major Studies in Psychology, Sociology, Evolutionary Biology, and Theology* (2003), (with Philip Clayton) *Evolution and Ethics: Human Morality in Biological and Religious Perspectives* (2004), and, most recently, (with Michael Murray) *The Believing Primate: Philosophical and Theological Perspectives on the Origin of Religion*, an assessment of scientific accounts of religion, which was published by Oxford University Press in 2009.



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