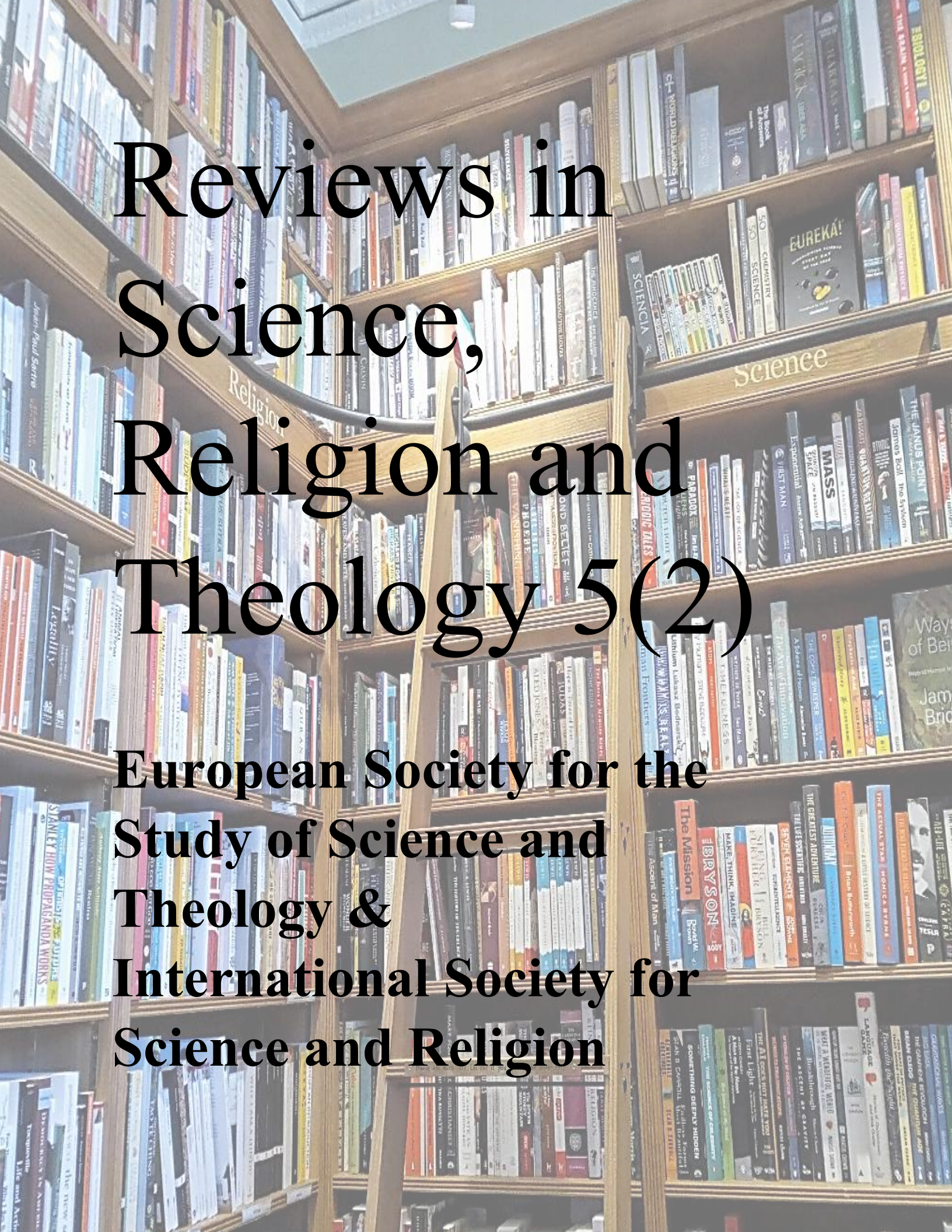

Reviews in Science, Religion and Theology 5(2)

European Society for the Study of Science and Theology &
International Society for Science and Religion

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Instructions to Authors

Reviews in Science, Religion and Theology publishes academic style book-reviews and article-reviews, or articles describing the current developments in a sector of science, religion and theology through the analysis of recent publications.

The fields covered are:

- general developments in science-and-theology;
- philosophical and epistemological issues;
- cosmological and physical (quantum) issues;
- evolutionary and biological questions;
- anthropological areas;
- the scientific study of religion;
- historical studies in the field of science-and-theology
- practical or ethical issues.

Book reviews should normally be of 700-1500 words. Review-articles should be kept between 4000 and 5000 words. In both cases contributors are asked to bear in mind that the majority of readers will not be specialists in the same field, and will not have English as their first language.

This publication will favour the APA Citation format.

Please notify the Editors of any relevant publications for indexing as well as conferences, research projects/centres or news.

Submissions and all correspondence should be sent to the Editors, Edward DeLaquil: esdelaquil@gmail.com and Rebekah Wallace: rebekah.wallace@bfriars.ox.ac.uk

Cover photo by DeLaquil, 2022.

From the Editors

This issue features Hacer Ayaz's review of *Muslim Women in Science, Past and Present* by Elmira Akhmetova. Additionally, we have a special review symposium of *The Landscapes of Science and Religion* featuring reviews by Tobias Tanton and Esgrid Sikahall with a response by Hannah and Nick. We welcome expressions of interest for review symposiums from authors and potential reviewers going forward. Currently, we are accepting expressions of interest from anyone interested in commenting on *Islam and Pseudoscience*.

The News section contains information about a symposium arranged by ISSR and the Center for Science and Faith: Can Spiritualities be Compared? Can their Effects be Measured? – University of Copenhagen as well as the next Annual Symposium at the Center for Videnskab og Tro – Københavns Universitet. There is a call for papers and information about an upcoming conference in Texas: Dialogue Between Religion and Science: A Contemporary Conversation. We have a call for abstracts and information about an online workshop: New Perspectives in Evolution, Teleology, and Theology. Also, remember to Register – ESSSAT Conference.

A new research centre is beginning to take shape and has been added to our list: The Centre for Creation, Natural Philosophy, and Science at Durham University. The foundations for this centre are being laid with the grant: Celebrating the legacy of Tom McLeish: The Centre for Creation and Natural Philosophy - John Templeton Foundation.

We are delighted to announce a new addition to our bibliography: the journal *Scientia et Fides*. *Scientia et Fides* is an open access online journal published twice a year that "aims to present rigorous research works regarding different aspects of the relationship between science and religion." It is promoted by the Faculty of Theology of Nicolaus Copernicus University, in Torun, in collaboration with the Research Group: "Science, Reason, and Faith" (CRYF), at University of Navarra. There is a call for papers from *Scientia et Fides* in the News section.

The bibliography section in this issue has tried to include all relevant works published since the start of 2026. All omissions from this bibliography are unintentional and can be easily fixed. Please inform us of any omissions.

Please help *Reviews* become a useful resource by sending us notifications of research plans, projects, and publications as well as continuing to contribute book reviews. There are currently a handful of reviews in process.

Edward DeLaquil

Rebekah Wallace

News

Conferences

- **European Conference on Science and Theology (ECST) XXI**
    - **Conference Theme**: 'Lost in Translation? Celebrating Language Diversity in Science and Religion'
    - **Date and Location: 19 August - 22 August 2026. Leeds, UK**.
        - **Register – ESSSAT Conference**

- **Annual Symposium at cross-faculty Centre for Science and Faith**
    - **Symposium Theme**: Biology, Psychology and Spirituality
    - **Date and Location**: 28 August, 9.00-16.00, 2026.
        - You can sign up for online or onsite attendance: https://teol.ku.dk/english/Calendar/2026/biology-psychology-and-spirituality/sign-up-for-biology-psychology-and-spirituality/

- **Can Spiritualities be Compared? Can their Effects be Measured? – University of Copenhagen**
    - **Theme**: ISSR SORSE project ("Listening, Moving and Reflecting: Wellbeing effects of engaging with three types of spiritual practice")
    - **Date and Location**: 27 Aug. 2026, 9:15-16:00 Copenhagen, Denmark

- **New Perspectives in Evolution, Teleology, and Theology**
    - **Theme**: What is the relationship between evolutionary theory, teleology, and theology? How does evolution, as a scientific theory, relate to philosophical views of "unguided" or "guided" evolution?
    - **Date and Location**: 28-30 September 2026, Online
        - **Call for abstracts**: due 30 June 2026
        - **Contacts**: (rope.kojonen@helsinki.fi) E. V. Rope Kojonen (University of Helsinki, Faculty of Theology) & Zachary Ardern (Wellcome Sanger Institute, Cambridge)

- **Dialogue Between Religion and Science: A Contemporary Conversation**

- **Topics**: Science & Metaphysics; Research Ethics & Responsibility; Spirituality in Healthcare; Technology & Engineering, Artificial Intelligence, and the Future of Humanity; Comparative Perspectives (e.g. Historical Encounters Between Religion & Science or Revelation, Reason, and Knowledge); Integrative & Interdisciplinary Approaches (e.g. Philosophy of Science & Religion or Medicine & Religion). These themes are suggestive rather than exhaustive. Papers focusing on innovative or emerging questions at the intersection of Religion & Science will be considered.
- **Date and Location**: 6-8 November, 2026, Austin, Texas.
  - **Call for abstracts**: due 20 July, 2026: Conference – Respect Graduate School
  - **Contacts**: symposium@respectgs.us

- **‘Reasons to Sing’: Singing, spirituality, and the search for meaning**
  - **Website: Singing — Can Beauty Save the World?**
  - **Date and Location:** 17 – 18 September 2026. University of Birmingham, Edgbaston Campus
  - **Contacts:**
    - Katie Bank (k.n.bank@bham.ac.uk)
    - Rebekah Wallace (r.a.wallace@bham.ac.uk)

Research Centres

- **Center for Videnskab og Tro – Københavns Universitet** (Centre for Science and Faith – University of Copenhagen)
  - Center for Videnskab og Tro (CVT) er et samarbejde mellem Det Sundhedsvidenskabelige Fakultet, Det Natur- og Biovidenskabelige Fakultet og Det Teologiske Fakultet ved Københavns Universitet. Centrets formål er at forske, undervise og formidle i forholdet mellem videnskab og tro inden for alle universitetets vidensområder.
  - (The Centre for Science and Faith (CVT) is a collaboration between the Faculty of Health and Medical Sciences, the Faculty of Science and the Faculty of Theology at the University of Copenhagen. The purpose of the centre is to research, teach and communicate the relationship between science and faith in all areas of knowledge at the university.)
    - Centre for Science and Faith - Open Educational Resources from University of Copenhagen

- **Ian Ramsey Centre**
    - The Ian Ramsey Centre for Science and Religion (IRC) conducts research into religious beliefs and theological concepts in relation to the sciences.
    - Research into beliefs focuses on the application of scientific tools to religious phenomena, such as in the Cognitive Science of Religion (CSR). Research into theological concepts focuses principally on those metaphysical principles, such as persons, that are important to theology and are being seen from new perspectives by current developments in science.
    - Members of the Centre also carry out extensive work on the history of science and religion, often challenging simplistic accounts of what has been a complex and varied interaction. Besides research, the Centre also runs a series of public seminars, generally once every two weeks during term time.

        - The Quantum Worldviews Project | Ian Ramsey Centre
            - This interdisciplinary research project explores how quantum mechanics has shaped contemporary worldviews beyond the laboratory, giving rise to what we call "quantum religion." We investigate the implications of the widespread belief among physical scientists known as "quantum fundamentalism" - the conviction that nature is fundamentally quantum at all levels - and we examine how this conviction has spread into modern culture, philosophy, and spiritual practice.

        - Recent Presentations:
    - Oxford Collaboration on Theology and Artificial Intelligence (OCTAI) (23 videos)
    - Professor Arthur Petersen - 'Poetics and Climate: Modern Myth and Disenchantment' June 2025
    - Dr Louise Hickman. Unlikely Stories December 2024

- **Centre for Creation, Natural Philosophy, and Science at Durham University**
    - Celebrating the legacy of Tom McLeish: The Centre for Creation and Natural Philosophy - John Templeton Foundation

- **The Institute for the Study of Christianity in an Age of Science and Technology**
    - ISCAST's mission is to engage Australians in constructive conversation between Christian faith and the sciences. We are convinced that Christian faith has much

to say in engagement with the sciences, and we are concerned that so many people, both outside and some within the Christian church, think that there is a destructive conflict between faith and science.
    - The rapid development of science and technology has left many people bewildered, leading some to accept a naturalistic, "science-only" mindset, while others retreat to a fundamentalism that rejects much of mainstream science.
    - This is why we engage in constructive science-faith conversations through conferences, seminars, interviews, book reviews, our academic journal (CPOSAT) and providing Christian insights into the latest scientific developments in news and opinion pieces.
        - Events - ISCAST

- **Cambridge Centre for Chinese Theology**
    - Events | Cambridge Centre for Chinese Theology

- **Faraday Institute for Science and Religion**
    - The Faraday Institute for Science and Religion is a Cambridge-based interdisciplinary research institute improving public understanding of religious beliefs in relation to the sciences.
        - Science as a Contemplative Activity: A Research Hub | Faraday Institute for Science and Religion

Research Networks

- Nordic Network on Science, Theology, and Worldviews
    - Launched in 2023, the Nordic Network on Science, Theology, and Worldviews (NNSTW) is a network aiming at providing a space for and fostering creative, critical, and informed discussions on the relationship between science, theology, and worldviews. NNSTW organizes online seminars, conferences and aims at building a community of scholars interested in creative and informed discussions on these issues.

- Nature, aesthetics and ethics
    - Nature, aesthetics and ethics is an international research group based at Volda University College (VUC), Norway. The group contributes with interdisciplinary research related to the following topics: Views of nature, aesthetics, wellbeing, and ethical perspectives on human's encounter with nature.

Research Projects

- The Science of Religious and Spiritual Exercises (SORSE) - International Society for Science & Religion (ISSR)
- Oxford Collaboration on Theology and Artificial Intelligence
- God, Language and Diversity: Spiritual Flourishing in Neurodiverse and Multilingual Communities | Directories | University of Leeds
- The Quantum Worldviews Project | Ian Ramsey Centre
- Religion and Science | University College Dublin, Newman Centre
- Can Beauty Save the World? | An international, interdisciplinary project
- Singing — Can Beauty Save the World?
- New Beliefless Spirituality Project to investigate forms of spirituality underpinned by states other than explicit religious or spiritual beliefs | History, Philosophy and Digital Humanities | The University of Sheffield
- Spiritual Naturalism: Nature Spiritualities and Ecological Action Among the "Spiritual but not Religious" - John Templeton Foundation
- Utilizing Empirical Ethics to Conceptualize Religion-Based Vaccine Hesitancy in the United States - John Templeton Foundation
- Faith in Health Professions: Integrating Interfaith Competencies Across the Health Fields Programs - John Templeton Foundation
- Improving Mental Health through Partnerships between Faith Communities and Mental Health Service Organizations: Evaluation and Expansion of Intersect - John Templeton Foundation
- Global Philosophy of Religion 2 (GPR-2)

Call for Papers: The Human–Technology Relationship as a Locus of God's Action

Editors: Jacek Rodzeń and Paweł Polak
https://apcz.umk.pl/SetF/announcement/view/267

Recent decades have witnessed the rapid development of emerging technologies (e.g., artificial intelligence, biotechnology, nanotechnology, and robotics), which have profoundly reshaped our understanding of the world, society, and the human person. While these transformations inspire both hope and concern, they also risk obscuring awareness of the divine presence in the dynamic relationships between human beings, the world, and technology.

This Special Issue explores the human–technology relationship as a *locus* of God's action. Rather than viewing technology as a neutral or purely secular domain, we invite contributions that interpret it as a mediating space in which divine (Trinitarian) relations – creation, redemption, and sanctification – are enacted in the development and use of emerging technologies. The aim is to move beyond a narrowly defined focus on spirituality, liturgy, or ecclesial life in Christian theology and to engage more fully with the sphere of "earthly realities," including technology. We also encourage methodological reflections on the possibility of building new bridges between philosophy, science, technology, and Christian theology.

We invite philosophers and theologians from diverse Christian traditions – especially those with interdisciplinary expertise in science or engineering – to contribute to the Special Issue, "The Human–Technology Relationship as a Locus of God's Action."

Suggested Topics:

- designing, testing, and using new technologies as forms of participation in God's creative activity;
- the creative and redemptive role of the Logos–Christ in technological creativity;
- technologies that serve reconciliation, healing, and stewardship as anticipations of eschatological renewal;
- the inspiring and sanctifying role of the Holy Spirit in the development and responsible use of new technologies;
- the work of engineers and technicians as a divine vocation within the economy of salvation;
- the possibility and conditions for developing a Christian theology of technology;
- a Christian (Trinitarian) theology of technology as a response to technological gnosticism and anti-technological neo-romanticism.

Deadline for submission: **31 December, 2026.**

Articles must be meet the conditions described here: **https://apcz.umk.pl/SetF/about/submissions**

Please submit articles via: **https://apcz.umk.pl/SetF/login**

Regarding submission, you can contact our guest editors:

Guest Editors:

1. **Jacek Rodzeń**, Associate Professor, Department of 19th-Century History, Faculty of Humanities, Jan Kochanowski University in Kielce, Poland. Email: rodzen@ujk.edu.pl
2. **Paweł Polak**, Professor of Philosophy, Faculty of Philosophy, Pontifical University of John Paul II in Kraków, Poland. Email: polak@upjp2.edu.pl

The Landscapes of Science and Religion – A Review Symposium

A Review of Nick Spencer and Hannah Waite, *The Landscapes of Science and Religion: What Are We Disagreeing About?* Oxford University Press, 2025, x + 273. ISBN 979-0-19-887875-9 (Hardback).

Tobias Tanton
University of Oxford

Those familiar with the recent history of the field of science-and-religion will immediately recognise the reference in the title of this new volume: an allusion to Peter Harrison's influential *Territories of Science and Religion*. The authors of *Landscapes* begin by paying homage to Harrison's insights and heeding his warning that neither 'science' nor 'religion' can be treated as monolithic, essentialist, or trans-historical categories. Indeed, the authors argue that Harrison's historical approach also applies to the present: "Just as there is a breath and fluidity to the historical concepts of 'science' and of 'religion, as Harrison has shown, so there is to the contemporary definitions of the words, no matter how confidently we use them today" (p. 6).

The authors respond to this challenge by advocating for a Wittgensteinian approach, defining the key terms according to family resemblances; no particular traits are strictly necessary. Appeal to a family resemblance approach can sometimes feel like a shallow last resort, the only viable alternative once all potential unifying definitions have been found wanting. However, the authors do more than simply paying lip-service to the approach. Following the legal theorist Cecile Laborde, they apply it by seeking to disaggregate both science and religion into various family traits. Science is disaggregated into its methods, subject, presuppositions, objectives, values, and institutional structures; religion is disaggregated into transcendence, belief, commitment, formal theology/doctrine, and rituals/laws/offices.

They also extend the application of Wittgenstein's thought by arguing that we should understand the meaning of 'science' and 'religion' according to their usage:

> "A shift to 'language as usage' encourages us to eschew a bird's-eye, objective, and authoritative view of the terrain we are exploring. If the words 'science' and 'religion' cannot be authoritatively defined 'from above' but only understood fully by 'looking' at the way they are used, we need to define the terrain *from the ground level* of usage" (p. 17, emphasis original).

This approach motivates the empirical methodology that is at the heart of the book. The book draws heavily on an impressively large and rigorous data collecting exercise enabled by a Templeton grant. The researchers conducted semi-structured interviews with 101 prominent intellectuals across numerous disciplines, generating over a million words of transcript. This was augmented by a large survey (n = 5153) of the UK public conducted by a professional survey

company.[1] The data was then used both to define and disaggregate the terms 'science' and 'religion', and then to pinpoint the precise issues and questions where disagreement lies. It is this bottom-up empirical approach which seeks to supplement Harrison's cartography metaphor with the texture and detail of a landscape: "Landscapes are territories seen from the ground" (p. 17).

The family resemblances approach is in part motivated by the observations from the philosophy of science and religious studies about the difficulty of formulating catch-all definitions. But the approach also seems inevitable given the plurality of working definitions employed by the experts interviewed. To argue for a particular definition would have been to pick a side in the disagreements, rather than to provide an overview of them. Indeed, one astute insight proffered is that definitions of science and religion are often question-begging, insofar as they already presuppose a particular relationship between the two. For example, Gould's definitions of science and religion inevitably lead to his non-overlapping magisteria position.

Although the interview material proves useful for the task of disaggregating science and religion in the first part of the book, the expert opinion is particularly powerful in the latter half. Part two moves from definitional issues to pinpointing where the disagreements lie. Given the way in which Christian apologists and Atheist proselytisers caught up in culture wars tend to talk past one another, the sophisticated analysis in this part gets to the heart of conceptual disagreements about the compatibility of science and religion under the headings of 'metaphysics', 'methodology', 'anthropology', and 'public authority and public reasoning'. Each chapter concludes by raising some 'outstanding questions' around which no easy agreement or consensus is reached. For example, the chapter on methodology poignantly poses an outstanding question concerning revelation: "Does the methodological space between science and religion ultimately exclude from scrutiny some sources of evidence, whether textual or empirical, because they are deemed, on principle, to be foundationally authoritative, i.e. revelation?" (p. 185). These 'outstanding questions' sections cut through much of the noise and heat generated by the rhetoric around science and religion debates, and cast a clear light on the conceptual issues that any mature account of science and religion must negotiate.

Having surveyed the approach and many achievements of *Landscapes*, I want to frame my response as a 'limitations' section. After reporting their methodology and results, research reports in empirical disciplines typically reflect on the 'limitations' of their study in a 'discussion' section. Given that this volume has a substantial empirical core, it seems apt to reflect upon the limitations of the particular approach taken in this book. To be clear, identifying limitations does not dismiss or undermine the insights and accomplishments of the results, which I have attempted to catalogue above — any chosen methodology will have some inherent limitations alongside other strengths. Rather, the purpose of a limitations section is to qualify the meaning of the results and to help interpret them, as well as to flag directions for future research.

The first limitation of this study is the scope of its sample. The data — both lay and expert — is gathered exclusively from the UK. The theoretical chapters also discuss American legal and

[1] A more detailed breakdown of the data can be found in the research report: Spencer and Waite, ' "Science and Religion": Moving Away from the Shallow End' (Theos, 2022), https://www.theosthinktank.co.uk/research/2022/04/21/science-and-religion-moving-away-from-the-shallow-end

political definitions of science and religion, but even here the scope of the work is largely anglophone. While we might expect many of the concerns emerging from the UK to be shared elsewhere, it is also likely that some topics or emphases present elsewhere in the world have been missed. For example, both science and religion might speak to very different existential concerns in contexts where daily survival is a struggle.

A second limitation relates to the methodology of summarising qualitative views of experts. The value of this approach is achieving a broad overview of the range of expert (UK) opinion. However, the associated limitation is that scholarly opinions are synthesised and individual positions can be flatted out. Interviewees are identified by numbers, so it is difficult to track their individual throughout. One therefore loses a sense of the suite of views held by any particular expert, which might illuminate the coherence across their opinions or reveal an interesting and unusual combination of positions across the topics of metaphysics, methodology, anthropology, etc. The choice of interview conversations invites candour, but also perhaps attracts more 'off-the-cuff' remarks than might be found in carefully formulated written publications.

A third limitation, and one completely beyond the researchers' control, is that the COVID-19 pandemic struck early into the process of interviewing experts. Given the salience of the role of science in responding to the pandemic, it is likely that this context had a noticeable impact on the interviews conducted at different stages of the pandemic, as the authors themselves acknowledge. To be fair, the authors do an admirable job of turning this 'bug' into a 'feature' by discussing issues around the pandemic and mapping interviews onto the wider public conversation about simply following the science, followed by the growing realisation about the inherently political nature of decisions needing to be taken. Nevertheless, given the profound effects of the pandemic, this context no doubt colours the data.

A fourth and final limitation is that the empirical methodology chosen inevitably results in a kind of presentism — we are given a view of a landscape at a particular moment in time (even granting that the authors demonstrate their historical literacy, especially around the history of legal debates about the definitions of science and religion). Again, there is nothing inherently wrong with this approach; indeed it is somewhat refreshing given that there is no shortage of histories of science and religion. However, it does raise the question of whether the present moment in time will remain authoritative or appear as somewhat of an aberration with the benefit of long historical hindsight. This question seems particularly relevant in the field of science-and-religion, since recent contributions have highlighted the historical contingency of some of the primary categories at play (e.g., the supernatural/natural distinction discussed in Harrison's *Some New World*), while others have been advocating for the repristination of early historical imaginaries such as natural philosophy (e.g., McLeish, McGrath).

Allow me to conclude therefore by playfully returning to the guiding metaphor of the book, namely the landscape. Extending the landscape metaphor may risk stretching it beyond its intended rhetorical purpose; however, as Paul Ricoeur classically argued, it is when we encounter novel metaphors that they come alive and yield new insights. The representational nature of landscape photography or painting can easily give it the veneer of simply reproducing an empirical reality: after all it eschews the abstracting nature of cartography. However, as any

artist will tell you, there are many curatorial decisions which go into choosing a vista, framing the scene, and selecting the environmental conditions (season, time of day, lighting, etc.). Moreover, landscapes are rendered according to different artistic conventions; a neo-classical, impressionist, or a cubist landscape may each depict the same terrain but capture very different qualities of it. Therefore, even though the authors of this volume have been methodical, probing, and remarkably even-handed, an over-riding question remains: given that this landscape of science and religion is painted from and about a particular time, place, and set of historically contingent imaginaries, what are the contingencies which lie behind the scene which has been so beautifully crafted?

A Review of *The Landscapes of Science and Religion*: From Territories to Landscapes: Disaggregating Contemporary Science and Religion in the UK

Esgrid Sikahall
Norwich, UK

Just over ten years ago, Science and Religion scholarship saw the publication of Peter Harrison's *The Territories of Science and Religion* (2015). This work was the published and expanded version of Peter Harrison's Edinburgh Gifford Lectures of 2011. Since then, arguably, this work has become something of an *arche* – a starting or originating principle – in substantial corners of Science and Religion scholarship. *Territories* has motivated various lines of work which use the idea that "science" and "religion" are not essences as a starting point: science and religion are not, in other words, "natural kinds." Rather, they are historically developed amalgamations of different, sometimes related, even conflicting, sets of human concerns. As we begin to see the emergence of science and religion as exteriorised and objectivised, understood as "bodies of knowledge," independent from or only loosely related to the moral philosophy within which they make sense as the virtues of *scientia* and *religio*, any potential "relationship" as we now understand it, was beginning to become a possibility. Harrison's "philological" approach, as John Hedley Brooke calls it (2018, 258-9) adds to Brooke's own, which roughly 25 years before Harrison's *Territories*, was also to propel a wave of sustained anti-essentialist historical critique of the so-called relationship between science and religion. Brooke's now classic, groundbreaking, and unassuming *Science and Religion: Some Historical Perspectives* (1991) is still today producing waves of new scholarship, including a replication and updating study of some of its key findings (van Eyghen et al. 2024).

The Landscapes of Science and Religion, by building on the argument of *Territories*, joins the ranks of what could be called the anti-essentialist tradition. *Landscapes* seeks to refine the "territories" metaphor, building on the fact that "science" and "religion" are not natural kinds. The work acknowledges Harrison himself (vi) and builds on his work (18) by suggesting that landscapes "are territories seen from the ground" (17), thereby more accurately describing the ways in which science and religion are currently understood, in this case by both experts and the wider public in the UK. Through data analysis of long form interviews with experts and surveys

of the public, *Landscapes* adds to the sociological literature a granularity – a higher resolution – by teasing out or disaggregating what is seen as problematic between "science" and "religion," if indeed anything at all. The book is a worthy addition to the growing sociological literature, such as John Evans' *Morals not Knowledge* (which the work uses as an epigraph at the start and at key points throughout) and the various works by Elaine Howard Ecklund and her colleagues. Both the expert and the public's opinions fine tune what exactly of science and religion can cause an existential "something" in people's experience. The amount of carefully curated and interpreted work that is present, shown by, for example, the regular references to the long-form interviews, gives a sense that judicious exploration, questioning, and genuine curiosity was present throughout. As an aside, for this reviewer, the interviews are, alas, anonymous. The expert's interviews would have been better as non-anonymised – something the authors considered but discarded since some authors were not happy with being quoted (19, 254). Quoting the interviewee would have helped in imagining who the thinker is and would enrich the landscapes being painted, although it is understandable if some interviews are anonymised for specific reasons. However, there is no way to avoid figuring out who made a specific comment if one knows their work, especially since there is a list of all the interviewees in Appendix 1 (255-8), with a short reasoning behind how they were chosen. The authors give preference to "non-religious" and "non-believing" interviewees, since the authors are primarily interested in perceived tensions (254). At the end of Part I, where the bulk of the disaggregating work happens, there is a summary table (Table I.1, 134-6) that is particularly helpful to see in a nutshell what is considered within each "family resemblance" for both science and religion. *Landscapes* shows a deep awareness of the science and religion literature. The introduction alone shows a comprehensive and robust awareness of the scholarship and could be used as a succinct introduction to the field of science and religion for students (although the student should perhaps read the whole book as an introduction to the field).

Landscapes allows us to mindfully understand the layers within science and religion discourses – within "science," within "religion," and within their contact. One could get a little carried away with the rhetoric around overcoming or circumventing essentialism, and on this I focus below. *Landscapes*, as I read it, takes *Territories* seriously along a sociologically and even data analytically oriented direction, different to more theological or philosophical works, which tend to somewhat dominate the literature. Its rhetoric, due to one of its main tasks being that of disaggregating "science" and "religion," is more nuanced than philosophical or theological approaches (which perhaps necessarily so, tend to generalise more). This means that *Landscapes* identifies some of the contemporary layers of meaning of "science" and "religion" containing varieties of often related and conflicting elements between both science and religion. Science is disaggregated into six dimensions in chapter three (47-72), namely methods, subject, presuppositions, objectives, values, and institutional structure. Religion is disaggregated into five in chapter five (90-111): transcendence, belief, commitment, formalisation of belief in theology and doctrine, and formalisation of commitment in rituals, laws, and offices. Using these disaggregated features – grouped as "family resemblances" – one can come to see more clearly points of contact, and the way in which this contact is manifested, like a friendly nudge, an arm wrestle, or anything in between. Spencer and Waite are interested in dissolving unnecessary conflict, when possible, but no conflict is not their interest, since there are, according to them,

based on the current understandings of science and religion, legitimate areas of disagreement or questioning. These legitimate areas of questioning are signalled at the end of each of the chapters of Part II in a generally short section (from 1 to 4 pages long) called "Outstanding questions" (with the exception of the methodology chapter where the section is 7 pages long). Part II of the work focuses on these areas of tension: metaphysics in chapter seven (144-64), methodology in chapter eight (165-94), anthropology in chapter nine (195-226), and public authority and reasoning in chapter ten (227-49). If there are tensions between science and religion, it is usually around these dimensions. These are more developed features of a prior report from the same authors, where this reviewer first encountered the data used in *Landscapes* (Spencer and Waite 2022). In that report Spencer and Waite mention six areas of contact and potential tension (Spencer and Waite 2022, 13): epistemology, metaphysics, hermeneutics, anthropology, ethics, and politics. These areas, from both the book and the prior report, already highlight the fruitfulness of Spencer and Waite's work and the avenues for development available if one wants to move beyond the shallow end of the pool. For this reviewer making these areas explicit is one of the most useful contributions to scholarship since they move from the surface to the existential or more fundamental – and messy – dimensions of science and religion discourses.

As should be clear, *Landscapes* does not focus on the historical trajectory of "science" and "religion," but on the contemporary sociological constitution of science and religion, both from experts and the wider public in the UK. The connection to *Territories*, however, is a useful lens to understand *Landscapes*. Starting from some of *Territories*' insights, using *Territories* as a kind of first principle, brings with it the possibility of a renewed focus on hybridity, historicity, and non-fixity of concepts and the cultural spaces they represent(ed). We also have, I would argue, some ambiguities in the form of expression. Finding out what exactly disagreements are about, and whether this needs to be the case, is digging deep into the messy problems on the ground, beyond what might be merely a distorted or low-resolution picture of what is actually happening. What follows are friendly philosophical questionings from a hermeneutical corner to push the conversation to think and write even more thoughtfully about the subject matter, because I think that doing so can yield fruit for scholarship and the public as well.

So, as I was saying: *Landscapes* inherits from *Territories* some ambiguities in the forms of expression. Performing the movement of problematisation through constructive (historical or sociological) critique relies on the implicit and unarticulated contemporary meaning of the terms which will serve as both source of deconstruction and reconstruction. Let us take an inconsequential example. When *Landscapes* says that "Mathematics and physics were similarly ethical-religious activities, particularly according to neo-Platonic understanding" (5), what does "ethical" or "religious" mean here? Or when it says that the work gives preference to non-religious interviewees, what does "religious" mean there? In order to explore the meaning of "science" and "religion" – or of "scientific" or "religious" – one takes for granted enough of the cultural common sense, which one might want to unsettle, to be able to communicate. This point is underscored since *Landscapes* inherits this very issue from *Territories*, even though *Landscapes*' focus is not primarily historical but the contemporary matrix of family resemblances that constitute what is considered to be science and religion and where these might seem in tension. The fact that what I described above as a "cultural common sense" is

historically shaped just makes things much more complicated and interesting. History becomes a non-negotiable. But so does the relationship between history and the present and included in that relationship is the hidden nature of language itself. The past (or our idea of it) and the present are crucially already linked before we can even analytically distinguish between "the past" and "the present." Language, the medium of the back-and-forth waves of communication between others and also between a culture and its constitution (its history), precedes us and allows our understanding attempts to take place. Concretely I am suggesting that we should ask, are we understanding the statement around Mathematics and Physics being "ethical-religious" activities correctly? What does a non-religious person mean? Do we not need to understand what "religious" means "historically" first, especially since as we know from *Territories*, it is unlikely that what we think of those words today is what it would have meant for people in the past? But is it even possible to understand something "historically" first, without, in turn, relying on the tacit, "traditioned" or passed down meaning, *through language*, before we can even go back to an abstract history of ideas to tell us what things actually meant back then? There is an unhelpful tension when, on the one hand, a critical approach traces the meaning of a word, explicitly, sustainedly, and judiciously, relying on the fact that there is no actual essence, no "natural kinds," including no temporal unity in the concept the word represents (because the meaning is dynamic and changes throughout history) – and yet, on the other hand, in this same approach, one uses the word in different registers, saying for example a "religious" activity or a "non-religious" person. Works like *Territories* and *Landscapes* show that, with great difficulty and with all possibility of failure and misunderstanding, we *can* understand the shifting meanings of a particular word, using, importantly, the largely implicit and inarticulate *contemporary* understandings of the words. And since we can understand, we must conclude that even our broken, misleading, contemporary understanding of science and religion, brings within itself, through the words themselves, seeds of renewed approaches and insights. *Landscapes* is evidence of these fresh perspectives, as I alluded to above. The contemporary use always has precedence and it is the vehicle through which the journey of de-essentialising can happen. So let us not get too carried away. *Landscapes*, just as *Territories* – and just as the revisionist projects on science and religion using *Territories* as a kind of first principle (Harrison and Milbank 2022; Harrison and Tyson 2022) – is saying, and helping us say, in very sophisticated, nuanced, and ingenious ways: *be mindful of using these words: they are rich historically, sociologically, philosophically, culturally, politically, ethically, cosmically, theologically, etc.* Do not think that you have grasped "the" meaning of them – there are layers of meaning underpinning them. Various modes of contact happen between these layers, and through these layers, the whole discourse can be reconceived and even dissolved. If we must disagree, let us understand the agreements – the "thing" or the subject we are discussing about – which we presuppose in order to disagree well; *Landscapes* (18) sides with David Bentley Hart's *The Experience of God*, in that Hart lays out the traditional meaning of "God" so that debates about "God" are actual debates – instead of complete misunderstandings. As Hans-Georg Gadamer would say: "All coming to understanding in language presupposes agreement not just about the meanings of words and the rules of spoken language; much remains undisputed with regard to the 'subject matter' as well—i.e., to everything that can be meaningfully discussed" (2006, 569).

At this stage, a word on the philosopher who seems to be taking centre stage is in order, or at least a word on what is being used of him, namely the idea of *family resemblance* (20), and the idea of *meaning as usage* (14). I am not the first to point out that Wittgenstein's influence is a useful lens to grasp what *Territories* is doing (Ristuccia 2016) – Harrison himself acknowledges a partial agreement to this observation, with some caveats (Harrison 2016). The first thing to say is that, apart from the terminology being different, I do not see a substantial difference between "family resemblance" and "essence." I hasten to add, not in what they mean, since I do think they mean different things, but I see them as serving the same function: drawing a circle around the meaning of a word to signal an inside and an outside – science *is* this, religion *isn't* that (132-3). One of the main differences is that a family resemblance lacks the element of temporality – the very reason why essences are suspect since they signal a fixed transtemporal meaning that often gets projected back into the past anachronistically (even though the temporal dimension is something we should not lose sight of). Wittgenstein's philosophy (of language) – discussed in *Landscapes* (11-20, 38-9, 67-8, 81, 91), as well as briefly in the Epilogue of *Territories* (2015, 83, 183-5, 211, 212) and also in Harrison's more contemporary attempts to spell out in more detail some of the implications of *Territories* (Harrison and Milbank 2022, 19, 34) – seems to motivate or at least provide support for the idea that words do mean something, and yet, that this something is beyond definition, constituted instead by the "language games" – the rhetorical spaces where the words are used. I have no objection in principle to the idea of language games (*Sprachspiel*), and in fact appreciate the introduction of the idea of "game" (*Spiel*) – which involves also the notion of *play*, including *playing* and also *a play* (and *a play of* something), as well. Building on the notion of play or game – or of playing or a play – but now including the dimension of temporality could be an interesting, and a more historically faithful, development in the field. But I do find strange that historians, of all people, and also *Landscapes* for that matter (even if it is not historiography) could find this philosophy appropriate to express the implications of *historical* work, since there is little of true historical consciousness in this philosophy as they use it. The lack of this historical consciousness contributes to the ambiguity I raised above: that there are, one could say, two parallel branches, mutually conflicting with each other and yet somehow also mutually supporting each other. One branch shows with all care and nuance the historically effected nature (to use Gadamer's term) of the terms themselves, and the other suggests that precisely because of this history, the terms themselves do not mean any "thing" but instead their meaning depends on how they are being used. There is at least an unnecessary knot between these two threads and disentangling it would do us all a favour. It must be said that *Territories* and *Landscapes* already participate in the disentangling, precisely by giving a kind of genesis of how we have come to think of "science" and "religion" on the one hand, and then through judicious disaggregation of the constitutive layers of each on the other. This disentangling is already happening in other science and religion scholarship as well, including through other historians. Bernard Lightman's introduction and chapter in Lightman's edited collection *Rethinking History, Science, and Religion: An Exploration of Conflict and the Complexity Principle* (2019) are a good example, and *Landscapes* mentions it (4). The idea is that a "so what?" needs to follow any clarification attempts, even when the attempt dissolves rather than solves an issue. In *Landscapes*, there being no essence, but a family resemblance instead, simply shifts the terminology but it keeps the problem intact, namely the attempt to

populate the concepts with some discernible meaning, inevitably based, as I mentioned above, on the contemporary implicit understanding of these terms. Of course, *Landscapes* contains no claim that the meanings discerned through the research are transhistorical and fixed (or "essences"), but some stability is implied in that the outcomes of the investigations are communicated to the reader using adjectival forms such as "religious" or "scientific." One of the strengths of *Landscapes* is precisely this exercise of disaggregating, zooming into the messy details and discerning some coherent patterns within them to understand where the issues really lie. Perhaps the nuance here – the advantage of family resemblance over an essentialist approach – is that one is not only not saying that "science" and "religion" *are* – and have always been – this or that, but that in this particular context, in these particular circumstances, so and so is what these terms tend to imply or bring with them. One is also giving "family definitions," recognising, in other words, that the boundary cannot be singled out so absolutely or certainly, and even so, this does not mean that "science" and "religion" are indiscernible. It is important to note though, that the "essentialism" problem is here not resolved, or still less dissolved, but is left unsolved. To "solve" the essentialism problem is not so much an objective for *Landscapes*, since historiography is a source but not a subject of their investigation. But it is enough of a concern that *Landscapes* tries to avoid an essentialist approach. This avoidance shows that essentialism is not only an issue of historical proportions but also of contemporary relevance. Meanings not only have shifted historically but are shifting in the present, so much so that the distinction between "history" and "the present" is merely arbitrary. One stands for what we deem as having "passed" and the other for what we deem as being still "here" and "now." The task becomes one of finding ways of continuing to speak about science and religion which are faithful to the historical and sociological stories of these terms, and yet without continuing to reify the implicit (and arguably problematic) contemporary meaning of these terms.

Perhaps the enduring significance of localised work, such as *Landscapes* focusing on the UK, is precisely the tangibility and generalisability its constrained nature provides; the work is highly localised, generalising within one specific geographical location, within a clearly defined framework. It starts from the rejection of simplistic "conflict" or "consonance" between science and religion, just as historians now almost universally prescribe, furthering also the metaphor of territories to landscapes. The new controlling metaphor is centred on the experiential concreteness of things whilst also being aware of the inherently interconnected nature of things, being both "objective" and "subjective" about science and religion. Whilst one cannot pin them down completely, one can nonetheless navigate these experiential landscapes, through unexpected ups and downs, twists and turns, hoping – looking and working – for new vistas, even if navigating long trod terrains.

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Response from the authors

Nick Spencer
Senior Fellow – Theos Think Tank

Hannah Waite
University of Leeds

We would like to thank Dr Tobias Tanton and Dr Esgrid Sikahall for their long, detailed, thoughtful and broadly supportive reviews of our book *The Landscapes of Science and Religion*. It is always a pleasure to engage with readers who have themselves engaged with care and attention to one's own work, and when it is with readers who themselves have a broad and deep understanding of the field, the pleasure is redoubled.

We appreciate the "friendly philosophical questionings" and the exploration of the "limitations" of our work, and will turn to these shortly but we would, first, like to thank the reviews for the positive and encouraging comments. The purpose of responses such as this one is, and should, not simply be to repeat reviewers' complements and commendations, and then stand back and bask in the glory.

But it would be remiss of us not to register our appreciation of the way in which (we feel) Dr Tanton and Dr Sikahall really 'got' what we were trying to achieve with *Landscapes*. Dr Tanton rightly pointed out that "Christian apologists and Atheist proselytisers caught up in culture wars tend to talk past one another" and that our ultimate desire in *Landscapes* was "cast a clear light on the conceptual issues that any mature account of science and religion must negotiate".

Perhaps even more pointedly, Dr Sikahall noted that while we are indeed "interested in dissolving unnecessary conflict", that doesn't come at the cost of dissolving *all* conflict. We do indeed recognise there are "legitimate areas of disagreement or questioning" in this field, and we do want *Landscapes* to point out "the avenues for development available if one wants to move beyond the shallow end of the pool". We are grateful to the reviewers for recognising these underpinning motivations and for implying that the book goes some way to achieving them.

So, to their criticisms or, more accurately, their friendly promptings. Five general points stand out. The first relates to language. Dr Sikahall rightly observes that "language… precedes us" and that it is essentially impossible "to understand something 'historically'" without relying on the tacit, "traditioned" or passed down meaning, *through language*."

We would agree with this insight, while also noting the inevitable philosophical constraint: there is, alas, no position outside language from which these questions can be resolved. Indeed, not only is there no space outside language to understand these issues, but there is no space outside

the "traditioned" meaning that we learned when we first learned to talk. This doesn't mean we can't or shouldn't always be tending to, or sometimes replacing those "traditioned" meanings. It simply means there is no foundational approach to the issues in hand. We are trapped on Neurath's famous boat, "sailors who on the open sea must reconstruct their ship but are never able to start afresh from the bottom."[2]

Second, essence or, more specifically, the difference between essence and "family resemblance". Dr Sikahall writes that "apart from the terminology being different, I do not see a substantial difference between 'family resemblance' and 'essence'." He clarifies this by adding that he sees "them as serving the same function: drawing a circle around the meaning of a word to signal an inside and an outside". We recognise this point but are not entirely persuaded by it. Ultimately, there are things that are science and there are things that are not science – in the sense of things than cannot legitimately be called science. In that regard, there might be said to be "an inside and an outside". But surely there is a profound difference when it comes to the clarity of the line that draws that distinction. For essences, it is liable to be clearer. For family resemblances it is so unclear it is hardly a line; more a thick and slowly graduated greyscale, a mist which you are never quite sure you have emerged from. 'Family resemblances' may, ultimately, be said to demarcate an inside from an outside, but they do so in a different way than does the concept of an essence.

Third, geography. This is a simpler point. Both Dr Sikahall and Dr Tanton note how locatedness is an important point, and arguably a vulnerability, in our work. Dr Sikahall remarks that "the work is highly localised, generalising within one specific geographical location, within a clearly defined framework", while Dr Tanton says that while we might expect "many of the concerns emerging from the UK to be shared elsewhere", it is also "likely that some topics or emphases present elsewhere in the world have been missed."

If anything, this is a slight understatement. A number of our interviewees made the wholly valid point that our conversation would have been completely different had it been conducted in German, whose concept of (Natur)wissenschaft is fundamentally different than "science" in English. Indeed, even without going beyond the Anglophone world, there is a good argument that the way the English talk about this category will be different from the way that, say, Americans do. We hinted at this point in our chapter 'Defining science', by reference to the numerous legal cases concerning the teaching of "creation science" in American schools, and the impact this has had on the concept of science in American English (see pp. 34-36). In short, there is every reason to conduct the kind of work we attempted in *Landscapes* in other linguistic settings and compare the results.

A fourth point, raised in different ways by both reviewers, concerns the anonymity of interviewees and the difficulty of tracking individual voices across the book. We recognise this may be seen by some as a genuine limitation of our methodological voice. As Dr Sikahall notes, "named voices can enrich the landscape," while Dr Tanton highlights that the numbered

[2] Quoted in Cartwright, Nancy, et al. *Otto Neurath: Philosophy Between Science and Politics*. Cambridge University Press, 1996/2008, p. 191.

identification can flatten the sense of any single interviewee's positions, making it harder to follow the continuity of their views. Both reviewers note that something of the texture of expert individual intellectual profiles is lost.

While we acknowledge this as a fair critique and understand the desire to identify which interviewees hold certain views—and perhaps to relate these to wider work -- this was a deliberate and, in our view, necessary compromise. Interviewees participated on the condition of anonymity, and we have a responsibility to honour that agreement. Moreover, several participants explicitly mentioned that anonymity allowed for greater honesty, enabling them to speculate, qualify, and speak more openly than they might otherwise. This increased openness might come with a trade-off, resulting in a less distinct sense of individual intellectual personality within the material.

Future work might explore ways of mediating this trade-off—for example, through partial attribution or more extended case-based presentations—without compromising the openness that anonymity made possible.

Finally, there is Dr Tanton's comment about time, when he noted the danger of "presentism", raised the question of "whether the present moment in time will remain authoritative", and recognised that our work was conducted during a very odd moment in recent history, with the COVID-19 pandemic likely to have had "a noticeable impact on the interviews."

This is not so much a criticism from Dr Tanton as an observation (one that, he notes, "the authors themselves acknowledge") and it is a wholly valid one. However, we think it might be slightly misdirected in that its impact is likeliest to be felt not among our expert interviewees but among the wider, less scientifically literate, public. One of our key arguments (following John Evans' observations) is that the general public absorb their knowledge and understanding of science through media narratives, and no media narrative was as powerful in the early 2020s as the successful development in record time of the COVID vaccine.

Curiously, however, as is widely recognised, this seems to have sparked several *different* reactions in the public, not only of admiration but also, of course, fuelling a nascent anti-vaxx and, by association, anti-science sentiment. It has persisted. While writing this response, we noted that Lawrence Krauss has edited a book entitled *The War on Science* in which, according to the subtitle, "Renowned Scientists and Scholars Speak Out About Current Threats to Free Speech, Open Inquiry, and the Scientific Process."[3]

While such a book could have been published at any time in the last thirty years, it wouldn't have looked like it does today, motivated by the concerns about science that are so evident at the moment. It is a testimony to the fact that time is of the essence in such matters, and that the way that the general public conceptualises the relationship between science and religion is contingent and shifts according to circumstances.

[3] Krauss, Lawrence M. (ed.) *The War on Science: Renowned Scientists and Scholars Speak Out About Current Threats to Free Speech, Open Inquiry, and the Scientific Process.* London: Forum, an imprint of Swift Press, 2025.

That is a view which, of course, informs Peter Harrison's book on *The Territories of Science and Religion* which both reviewers recognise as being seminal to our work, and so it also seems like a good place to conclude this response, not only paying respect to Peter Harrison's work, but also with renewed thanks to our reviewers.

Book Reviews

Akhmetova, E. (2025). *Muslim Women in Science, Past and Present*. Cambridge University Press, 2025. 63 pages. ISBN ISSN 2754-7094 (online)
DOI: https://doi.org/10.1017/9781009418515

Elmira Akhmetova's contribution to the Cambridge Elements series addresses a genuinely underexplored subject: the historical and contemporary relationship between Muslim women and scientific practice. The topic is important, the ambition commendable, and the work contains valuable descriptive material, particularly in its accounts of Ottoman female medical practitioners and its comparative data on five Muslim-majority states. As part of the Cambridge Elements: Islam and the Sciences series which aims to offer concise, critical, and forward-looking analyses of Islamic engagements with science, the volume largely fulfils its brief, delivering an accessible yet substantive overview that is both historically informed and empirically grounded.

The book's central thesis is that Islam, properly understood through the Qur'an and authentic sunnah, neither restricts women's intellectual pursuits nor views them as cognitively inferior, and that women's documented underrepresentation in Muslim scientific history and contemporary STEM fields is attributable to cultural infiltration, political instability, economic underdevelopment, and outdated fiqh interpretations rather than to Islam as such. This is a normatively coherent position with considerable support in Islamic feminist scholarship, and Akhmetova develops it with clarity and consistency. The framing is introduced in Section 1 (pp. 2–4) and carried through the text with admirable structural unity. Esposito (1975) and other established authorities anchor the theological dimension, lending the argument both accessibility and legitimacy.

It is worth noting that Akhmetova writes from a position of evident personal and intellectual investment in the subject. As a Muslim scholar with extensive engagement in Islamic studies, she brings an insider perspective that lends the work both empathy and authority, particularly in its readings of Qur'anic texts and early Islamic biographical sources. This positionality, while not explicitly theorized in the manner of feminist reflexive scholarship, shapes the book's interpretive commitments in productive ways, allowing the author to challenge orientalist and secularist assumptions about Muslim women from within the tradition rather than from outside it.

The historical survey in Section 2 is one of the book's more adventurous contributions. The three women identified as contributors to the exact sciences, al-'Ijiliya in astronomy and astrolabe-making, Sutayta al-Mahamali in mathematics, and Labana of Cordoba in geometry and algebra, are brought to light from medieval biographical dictionaries and placed within a coherent narrative of Islamic intellectual culture. The author is candid about the limitations of the available evidence, acknowledging that "none of the manuscripts composed by them are known to us" (p. 12), and this honesty strengthens rather than weakens the account. The very fact that their names appear among the erudite figures of the Islamic classical age is itself significant, and Akhmetova is right to

present it as such. The biographical registers function here not merely as lists but as cultural evidence of an intellectual environment where women's presence in scholarly life was considered noteworthy enough to record.

The medical sub-section (pp. 12–19) is the historical highlight of the work. Drawing on Pormann and Savage-Smith (2007), Sarı (2021), and primary Ottoman sources, Akhmetova documents a sustained tradition of female medical practice across the Islamic World, from the battlefield nurses of the early Islamic period to the female chief physicians of Ottoman Cairo and the skilled tabibe depicted in Sabuncuoğlu's fifteenth-century Cerrahiyyetu'l-Haniyye. The discussion of gender-segregated wards in Islamic hospitals as a structural condition that created both need and opportunity for professional female healthcare (pp. 15–16) is a particularly illuminating sociological observation. This material is richly documented and historically grounded, and it makes a convincing case that Muslim women's participation in medical practice was neither incidental nor marginal across many centuries and regions.

Section 3's five country case studies, Pakistan, Malaysia, Turkey, Qatar, and Jordan , offer a valuable panoramic view of the diversity of experience within the contemporary Muslim world. The decision to select cases representing different regions, political structures, and economic conditions productively resists the homogenizing tendency in much commentary on Muslim women. The Malaysia section (pp. 22–24) is particularly strong, drawing on Ministry of Education primary data to document a genuine reverse gender gap in higher education, including in STEM fields. The Turkey section (pp. 24–26) effectively illustrates how state policy, through institutions like TÜBİTAK, can actively reshape gender outcomes in scientific research, with women comprising 58% of funded researchers in 2020 (p. 25). The Jordan case (pp. 29–30) is noteworthy for demonstrating that girls outperform boys in science at the secondary level, a finding that directly challenges stereotypes about Muslim girls' disengagement from scientific culture. Together, these cases support the book's key structural argument: that political stability and institutional investment in education are the decisive variables in Muslim women's scientific participation, not religious identity per se.

The analytical sections of Section 4 constitute the most intellectually ambitious portion of the work. The historiographical reflections (pp. 35–41) are candid and methodologically sophisticated, acknowledging elite bias in historical records, the limitations of male-authored sources, and the gap between fiqh prescriptions and the lived realities of Muslim women across different periods and regions. Afsaruddin's (2020) work on Kitab al-Nisa' is deployed to productively complicate any linear narrative of women's scholarly decline, demonstrating that Mamluk-era women remained active in educational and scholarly life well into the fifteenth century (pp. 33–35). The comparative section on gender disparity in historical context (pp. 41–44) is a valuable corrective to Eurocentric frameworks: by documenting that European women were systematically excluded from science through explicitly biological and theological arguments about female cognitive inferiority, the author effectively demonstrates that women's underrepresentation in pre-modern science was a cross-civilizational phenomenon rather than a distinctively Islamic one. The contrast she draws, that Muslim scholars did not, as a tradition, question women's cognitive capacities, is significant and deserves wider recognition in comparative religion and gender studies.

The Mcclendon et al. (2018) finding, that Islam globally does not restrict Muslim women's educational attainment (p. 46), is one of the most important empirical anchors in the book and the author is right to give it prominence. The observation that Muslim women's engagement in STEM fields tends to decrease sharply as education levels rise, with women remaining underrepresented at doctoral and research levels despite entering higher education in significant numbers (pp. 48–50), locates the Muslim world's gender challenge within a global structural pattern, resisting the exceptionalism that often distorts discussions of Muslim societies.

The book's concluding reflections (pp. 50–54) are measured and forward-looking. The call for educational reform, not as a concession to Western models but as a recovery of Islam's own knowledge-centred ethos, is well-grounded in the preceding analysis. The final argument that "a germane interpretation of the Qur'an is essential to establish revised Islamic gender and family norms" applicable to modern realities (p. 54) offers a constructive and internally consistent conclusion to the work's central concerns.

This book will be of particular interest to scholars in Islamic studies, the sociology of religion, gender studies, and the history of science. It will also appeal to researchers working on women and STEM in the Global South, and to those engaged in feminist theology and Islamic reform thought. Beyond academia, it has clear relevance for policymakers and practitioners concerned with gender equity in Muslim-majority societies, as well as for educators seeking to understand the structural and cultural factors shaping girls' access to scientific education.

Overall, Muslim Women in Science, Past and Present is a timely, accessible, and intellectually honest contribution to an underdeveloped field, one that challenges received assumptions, recovers neglected historical voices, and charts a constructive path forward for both scholarship and practice.

HACER AYAZ
Inonu University, Turkey
(Orcid 0000-0003-0665-4286)

Encyclical Letter of His Holiness Leo XIV *Magnifica Humanitas* (15 May 2026): Social doctrine as dialogue and truth as a common good

On 15 May 2026, Pope Leo XIV released his first encyclical letter entitled *Magnifica Humanitas*; *On safeguarding the human person in the time of artificial intelligence*. The primary focus of *Magnifica Humanitas* is "not a 'yes' or 'no' to technology" but a choice between two types of human society (9). As Pope Leo says, "technology should not be considered, in itself, as a force antagonistic to humanity" (4). "Technology in and of itself is not a solution to humanity's problems, just as it is not inherently evil" (9). The real "problem" with technology is that "technology is never neutral" (9). Technology is not neutral "because it takes on the characteristics of those who devise, finance, regulate and use it" (9). So, the choice is not a 'yes' or 'no' to technology but 'yes' or 'no' to a society where "the dignity of every person is safeguarded, justice is promoted and fraternity is made possible" (1).

To build a society with the dignity of every person in mind requires reflections on the fundamental questions for society "Where are we going? Toward what goal do we wish to orient ourselves? What direction should we choose as a people and as a human community?" (6). As Pope Leo says,

> "In each era the *res novae* require that this teaching address historical questions in the light of revealed Truth. In this regard, artificial intelligence, too, should not be considered as merely yet another theme to be studied or a crisis to be managed, but rather as a development that challenges the categories of Social Doctrine from within, calling for their further development in fidelity to the Gospel" (17).

In *Magnifica Humanitas*, Pope Leo advocates for a civilization built on dialogue with truth as a common good because dialogue is not the sole province of politics but "dialogue is an ordinary part of human life" (220). Pope Leo expresses the nature of social doctrine in terms of a dialogue between the truth of the Gospel and human knowledge. While the "dialogue model" of the relations between science and religion is not a new thing for the field, truth as a common good provides an important emphasis on the societal context and implications for the field.

I will provide a brief summary of how Pope Leo expresses social doctrine as a dialogue between the Gospel and human knowledge as well as the implications of the notion of truth as a common good. I outline how truth as a common good indicates the importance of the ethical and social contribution of attempts to relate religion and the sciences.

Social doctrine as dialogue

The social doctrine of the church "is born from the encounter between the eternal truth of the Gospel and the questions of history… it draws nourishment from the contributions of science, culture and human experience" (27). The nourishment and development of social doctrine is the result of a "fruitful dialogue between the Gospel and human knowledge" (24). The dialogue

between the Gospel and human knowledge is "no mere sociological exercise, but instead requires spiritual discernment" (22). It is through this discernment that "the Church allows herself to be taught by the Spirit about the humanizing power of the Gospel; and she learns to develop her own teaching at the service of the dignity of every person and the good of all peoples" (22). At the same time, Pope Leo states that the church does not have or even "claim to possess a monopoly on truth" (25). Instead, dialogue is possible because truth is "a good to be shared" and "not a territory to be defended" (25).

According to Pope Leo, Social doctrine involves the attempts to understand new things facing society in the light of "the essential core of revealed Truth" (22). Social doctrine is not an excuse for the church to collapse "the distinction between ecclesiastical and political spheres of competence" (22). The proper function of social doctrine is not to provide "a repertoire of technical solutions or an economic or political model to be set against others" (24). Instead, social doctrine is meant to provide "the principles that guide the interpretation of events and sustain an evangelical understanding of historical processes and the choices these entail… helping to recognize and promote whatever serves the dignity of persons, the vitality of communities and the common good" (24). For Pope Leo, dialogue with human knowledge ("the contributions of philosophy and of the human and social sciences") "does not diminish the power of the Gospel" (23). Instead, the social doctrine of the church is "developed" and "nourished" by "this fruitful dialogue between the Gospel and human knowledge" (24).

Pope Leo's articulation of social doctrine as a dialogue between the Gospel and human knowledge might be seen as a rearticulation of the dialogue model of interactions between science and religion. Time will tell if Pope Leo's choice of the dialogue model will be important. The potential contribution seems to be how Pope Leo links dialogue with truth as a common good.

Truth as a common good

A society where truth is a common good involves both the care for truth and care for others. As seen in the thought of Akeel Bilgrami and Charles Taylor, a secular society can provide the conditions for truth as a common good with a specific version of an overlapping consensus. According to Bilgrami, there is a certain type of secularism that allows for a specific version of consensus as articulated by Taylor (Bilgrami 2014, 29). The type of overlapping consensus that Bilgrami thinks is possible in a secular society is "arrived at by people with very different moral and religious and political commitments, who sign on to the policy from within their differing points of view" (Bilgrami 2014, 28). The ability to support and participate in an overlapping consensus that is motivated by more than naïve relativism can offer.

Bilgrami sees naïve relativism as an extreme to avoid because a naïve relativistic pluralist is ultimately indifferent to others as individuals when they say that everyone has their own truth (2011, 28). The naïve relativistic pluralist misses "the ideal of human inclusiveness" which simultaneously involves caring for others and caring for truth because "caring for truth therefore itself reflects a caring for others, caring enough to want to convince them of the truth… it is a

sign of greatly respecting someone, including him in humanity, that you deeply want him to believe what you believe to be the truth rather than grant him as a truth (his truth), what you take to be deeply false" (Bilgrami 2011, 28). This active and caring response to individuals and truth is "a humanist value" which Bilgrami thinks "is missing in the relativist cast of pluralism" (2011, 28). The humanist value of caring simultaneously about truth and others underlies the drive for overlapping consensus for individuals "from within their differing points of view" (Bilgrami 2011, 28). Like the "Christian humanism" articulated by Pope Leo, Bilgrami affirms that speaking the truth can be an expression of care for others that does not hinder dialogue or overlapping consensus (129).

Following the logic of Bilgrami, truth as a common good might be understood in the context of science and religion as caring for truth and for others because attempts to relate scientific and religious knowledge can be contributions to the common good. Two examples of the ethical and social dimensions of truth in the field can be seen in works by Ted Peters and Andreas Losch. As articulated by Peters, the pursuit of truth means that theologians and scientists can form "an alliance" against the post-truth movements in society (2019, p. 429). In a similar way, Losch argues that there is an ethical dimension to the truth criteria and epistemology of constructive-critical realism (2022). Obviously, the ethical considerations of technology, the Anthropocene, post-humanism, etc. have received attention in science and religion. Yet the notion of truth as a common good seems to be a helpful rearticulation of the importance of pursuing and sharing truth as well as caring for others and our common home. As Pope Leo says, "we have a real opportunity to contribute to the common good each time we speak the truth, offer wise advice, support those in need of comfort, denounce injustice and give a voice to the voiceless" (214).

Edward DeLaquil
NTNU – Norwegian University of Science and Technology

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Peters, T. (2019). Allies in the struggle against the post-truth swarm. *Theology and Science*, 17(4), 427-430. DOI: 10.1080/14746700.2019.1670927.

Bibliography of 2026 publications

This bibliography is meant to provide an overview of recent research at a glance. All omissions are unintentional and can be easily fixed. Please inform us of any additional published and/or forthcoming research.

Journals

Christian Perspectives on Science and Technology

Volume 4 (2025)

Articles

- Huddell, W. (2026). Ontological, Temporal, and Teleological Unity of Consciousness and the Body: A Response to Reductionism and Dualism. *Christian Perspectives on Science and Technology.* Vol.4 https://doi.org/10.58913/XYWY1736

  David Chalmers' so-called *hard problem of consciousness* is concerned with how one can give an account of phenomenal conscious experience in physicalist terms. In this article, after a brief account of Cartesian dualism, I consider how John Paul II's *Theology of the Body* speaks to the prospects of a reductionist approach. This is then considered in light of Chalmers' description of the hard problem. This analysis will have implications for related questions about the engineering of strong artificial intelligence from a nonbiological substrate as well as some of the ambitions of the transhumanist movement. I suggest that to be human is to be an essential unity—a unity of our bodies and that within us which experiences the world. Furthermore, I propose that this unity has a kind of ontological, temporal, and teleological continuity. It provides us with sacramental meaning as human persons and affirms the redemptive meaning of the resurrection.

- Rapson, T.D. Examining Photosynthesis Through the Lens of Natural Theology. *Christian Perspectives on Science and Technology.* Vol.4 https://doi.org/10.58913/NBFX2116

  This essay contributes to a transversal dialogue between science and theology. While considering natural processes, it interprets nature through the lens of God's self-revelation in Christ and Scripture. More precisely, focusing on photosynthesis, specifically Photosystem II, I argue that the system's fine-tuned properties, which enable oxygen production essential for multicellular life, resonate strongly with Christian theism. Moreover, Photosystem II's self-sacrificial function reflects a kenotic pattern embedded in creation, echoing the self-giving nature of the Triune God. While not seeking to prove the Trinity, or God's existence for that matter, this study shows how scientific insights can illuminate theological themes, deepening understanding and enriching the vocation of Christians engaged in science.

- Nicolaidis, E. & Costache, D. (2026). Contemporary Orthodox Views of Information Technology and Artificial Intelligence in Online Resources. *Christian Perspectives on Science and Technology.* Vol.4 https://doi.org/10.58913/AGEH3539

  The article explores online resources for the purpose of identifying Orthodox Christian attitudes to information technology (IT) and artificial intelligence (AI) before 2024. It fills a gap in the literature, as a synopsis of these attitudes is so far unavailable. Online resources have been chosen given their wide availability and impact. After surveying independent views—of which some, of the "apocalyptic" sort, cause confusion and panic, while others are moderate and even well-informed—the article engages official and hierarchical stances on science and technology in general and on IT and AI in particular. It then considers reports on relevant conferences and workshops, as a worthwhile resource for the orientation of both official and grassroots views. The article, finally, summarises the mainstream Orthodox view of official stances and specialised conferences, which are characterised by balance and discernment, and briefly discusses the future of the Orthodox Church in the digital age.

Philosophy, Theology and the Sciences

Volume 13 (2026)/ Issue 1
Childhood and Anthropology

- Evers, D. (2026) Editorial. *Philosophy, Theology and the Sciences*, *13*(1), 1-4. 10.1628/ptsc-2026-0002

- Vaish, A. & Chai, Q. (2026) Beyond the Selfish Child; The Developmental Foundations of Cooperation and Morality. *Philosophy, Theology and the Sciences*, *13*(1), 5-30. DOI 10.1628/ptsc-2026-0003

  Understanding children's morality is crucial for grasping the essence of human nature. Many theological and philosophical perspectives have portrayed children as inherently selfish or as blank slates, with morality imposed externally through teaching and discipline. This paper challenges these views by drawing on recent empirical work in developmental psychology informed by an evolutionary perspective. This research reveals that young children engage in prosocial behaviors such as helping and sharing, which are often intrinsically motivated. They also display early emerging prosocial emotions, including sympathy, guilt, and gratitude, that further support and sustain their cooperation. Together, these recent advances in developmental science suggest that morality is not merely a cultural acquisition or late developmental achievement but rather an early, foundational aspect of human psychology. We conclude by discussing the implications of these insights for our understanding of human nature and the roots of morality and cooperation.

- Cramer, M. (2026) From the Margins to the Center; Spatial Transformations of Childhood in the New Testament. *Philosophy, Theology and the Sciences*, *13*(1), 31-57. DOI 10.1628/ptsc-2026-0004

  This article explores the significance of childhood and anthropology in the New Testament through the lens of childist criticism. After outlining the implicit anthropology of New Testament texts and the major developments of child-centered biblical interpretation in recent years, the discourse is situated within the socio-historical context of childhood in Greco-Roman antiquity. Exegetical analyses of Mk 9:33-37 par. and Mk 10:13-16 par. demonstrate how children are transformed from marginalized figures into central agents within the discipleship of Jesus. By placing children at the center of the community of disciples, Jesus effectively challenges the prevailing structures of power and status. Finally, drawing on insights from critical spatial theory (spatial turn), the article highlights the spatial dynamics of these narrative reversals. The movement of children from the margins to the center emerges as a spatio-performative act that redefines the New Testament's theological anthropology and reveals children as paradigmatic figures of the kingdom of God.

- Gideon, R. P. (2026). A Critical Overview of the Facets of Children-Focussed Theologies *Philosophy, Theology and the Sciences*, *13*(1), 58-81. DOI 10.1628/ptsc-2026-0005

  The essay is a critical overview of historical and thematic aspects of the more recently developed Children-focussed theologies (CfTs). The CfTs offer vigorous and multi-continental trajectories especially focussing on varied understandings of the centrality and agency of children. As constructive roles, these theologies recognize children's abilities and agency that are helpful in further enhancing theological meanings about foundational Christian themes and doctrines. These theologies move on from understanding children as passive recipients to seeing them as active agents in church and society. As critical roles, these theologies question the stronghold of adult language systems that have pervaded every walk of our lives. The essay is presented in three sections. Section One presents different trajectories of Children-focussed theologies and offers a methodological framework to analyse the historical and thematic developments so far. Section Two presents a critical discussion of the themes and some historical and geo-political implications for these theologies and their hermeneutical principles. Section Three offers demonstrations for interpreting biblical texts in the light of child-centred principles. It also presents brief summaries of some of the ongoing research in this robust field.

- Bunge, M.J. (2026). Cultivating Robust Theological Anthropologies by Incorporating the Sciences and Attention to Children's Full Humanity. *Philosophy, Theology and the Sciences*, *13*(1), 82-106. DOI 10.1628/ptsc-2026-0006

Although contemporary theologians and philosophers are contributing much to fresh understandings of human nature by addressing startling advances in science and technology and urgent local and global challenges to human flourishing, they pay little attention to one of the most vulnerable groups on the planet: children. This article addresses this disturbing gap and aims to encourage theologians, philosophers, and readers across worldviews to expand and deepen their anthropologies by incorporating serious attention to children and to rapidly growing research across disciplines (ranging from literary studies to neuroscience) about their vulnerabilities and capacities. To illustrate some of the strengths and gaps in contemporary thinking about human nature, this article highlights selected contributions of theological anthropologies, exposes their tendencies to be highly adult-centered, and offers a variety of sources for appreciating children's complexity and full humanity. By building on these sources, theologians can cultivate robust »child-attentive« anthropologies that expand their view of all human beings, including children. Although this article focuses on Christian views of human nature and emerging forms of child-attentive theologies, by highlighting the value of incorporating multi-faceted conceptions of children into contemporary anthropologies, it serves as a springboard for readers across secular and religious worldviews for reflecting on how they might expand their views of humankind and promote human flourishing by gathering wisdom from multiple sources and honoring children's complexity and full humanity.

- Etzelmüller, G. (2026) The Kingdom of God Belongs to the Little Children; Childhood and Anthropology. *Philosophy, Theology and the Sciences*, *13*(1), 107-127. DOI 10.1628/ptsc-2026-0007

  Building on the positive view of children in Jesus, Martin Luther, and Karl Rahner, the article explores what anthropology can learn about human beings by reflecting on childhood. Five aspects come to the fore: natality, vulnerability, sociality, human learning, and the ambiguity of human existence. The newborn child reminds us that every person comes from a sphere of intercorporeality - and lives due to a promise that was kept. Children would not at all be able to survive without the support of others - and so they demonstrate that human beings are dependent on others due to their vulnerability. Toddlers act in different ways prosocial-driven by sympathy. They thus remind us of what is possible in human life. Due to the specifically human nature of learning, in the history of humanity, natural evolution shifts into cultural development. However, stress and fear affect a person even before birth. Already the fetus develops in a life context that is, at least partly, shaped by distrust, lovelessness, and anxiety. However, when people, like children, explore new possibilities for social coexistence, show their vulnerability, act socially, and are moved by the proclamation of the Kingdom of God, they discover a new, meaningful way of life, or in other words, the coming of the Kingdom of God.

- Ince, S. (2026). Divine Will and Cosmic Order; Unraveling ‘kun fa-yakun’ and Its Implications *Philosophy, Theology and the Sciences*, *13*(1), 128-153. DOI 10.1628/ptsc-2026-0008

  This paper examines the Qur'ānic concept of 'kun fa-yakūn' ('Be! And it is!') as a theological framework for understanding creation and the natural order in Islam. Drawing on scriptural passages, the author argues that God's command not only brings the universe into being but also establishes the laws that govern it. Thus, the cosmos is a manifestation of divine will. After reconstructing the logical structure of this argument and examining its premises, the paper situates it within a hypothetical theology inspired by Kalām, inviting dialogue between theological and scientific inquiries.

- Fatona, B. (2026) An Anachronistic Analysis of St. Augustine’s Asymmetric Conception of Time Perception. *Philosophy, Theology and the Sciences*, *13*(1), 154-171. DOI 10.1628/ptsc-2026-0009

  A necessary backdrop to understanding St Augustine of Hippo's (354-430 c.e.) asymmetric1 conception of time perception is the relationship between the interior and exterior worlds. For Augustine, the soul, as the locus of perception, resides in the interior world. Whereas the body resides in the exterior world. One of the key differences between the interior versus exterior worlds, I identify, is that asymmetric theories of time hold in each world. In the exterior world, where only the present exists, a presentist theory of time holds. Whereas in the interior world where the past, present, and future co-exist, an eternalist theory of time holds. Although this analysis is anachronistic, being through the lens of contemporary taxonomy of theories of time, it is nonetheless important. From the analysis, which uses mathematics and property predicate logic, I conclude that Augustine's conception of time perception is not only asymmetric it is inconsistent. I end this paper by noting that the identified inconsistency in Augustine's conception of time perception is also a problem for other accounts with asymmetric theories of time within one framework. Accounts such as the Newtonian mathematical versus common time, as well as the recognition of quantum time versus spacetime in contemporary physics.

Scientia et Fides

Volume 14 • No.1 2026
Articles

- Gut, A., Wilczewski, M., Gorbaniuk, O., Kuts, O., Amangaldi, A., & Romanovska, L. (2026). Cross-Cultural Perceptions of Mind and Soul: Ethical Implications of Cultural and Religious Intuitions. *Scientia Et Fides*, *14*(1), 9–40. https://doi.org/10.12775/SetF.2026.001

Research across cognitive science, psychology of religion, linguistics, philosophy, and anthropology emphasizes the intertwined concepts mind and soul in shaping individuals' perceptions. Both mind and soul significantly impact human intuitions, incorporating psychological, cognitive, religious, moral, and emotional dimensions. Correcting traditional dualistic perspectives on the mind-body relationship, recent studies advocate for a tripartite model (body, mind, and soul) to offer a holistic and nuanced comprehension of human cognition. Our investigation, spanning Catholic Poland (n = 225), Orthodox Ukraine (n = 272), and Islamic Kazakhstan (n = 198), validates the intuitive association of the soul beyond the mind. The results suggest that the soul operates independently of the mind, reflecting deep cultural and religious integration into human cognition. The ethical implications of distinguishing the soul from the mind are evident in participants' moral dilemma judgments. This research advances cross-cultural comprehension of cultural influences on mental concept development in social contexts.

- Lala, I. (2026). Evolution in Traditional Sunni Exegesis. *Scientia Et Fides*, *14*(1), 41–72. https://doi.org/10.12775/SetF.2026.002

  Traditional Sunni commentaries of verses 33:72, 6:38, 24:41, and 2:30 of the Qur'an make it clear that Sunni exegetes endorsed the belief that creatures, imbued with consciousness, who were subject to moral law, and similar to humans, existed long before the creation of Adam. This would seem to allow creationism, human exceptionalism, and Adamic exceptionalism. However, traditional Sunni scholars dissociate the existence of creatures before and with Adam from he and his early progeny interbreeding with them. The qualifier of 'single' in Q4:1 is taken by Sunni exegetes as textual proof of *exclusive* descent from Adam, which would preclude Adamic exceptionalism. Yet the acceptance of human-*jinn* unions by some scholars in the Islamic tradition casts doubt on whether all exegetes would have denounced Adamic exceptionalism if that option were available. On the other hand, the fact that most Sunni exegetes accept Eve was created from Adam's rib in order to affirm exclusive descent from Adam intimates that this would be their preference. The exceptionally high bar of universal scholarly agreement required for a consensus on the issue of exclusive descent cannot be claimed. Whether the more realistic bar of majority consensus is attained on this issue continues to be a vexed question. Further, it is difficult to argue that this majority consensus, even if it were attained, would be doctrinally binding since it only represents an exegetical consensus that is inherently of low evidentiary value. Therefore, all we can legitimately claim is most traditional Sunni exegetes' views would only be consistent with creationism or human exceptionalism.

- Jarmuzewski, M. (2026). Freedom in Evolution: Towards a Biosemiotic Framework for Fundamental Theological Ethics. *Scientia Et Fides*, *14*(1), 73–98. https://doi.org/10.12775/SetF.2026.003

  The article explores and critically reexamines the popular notion that biological evolution leaves little room for metaphysical freedom and free will. It guides the reader through a selection of emerging paradigms in evolutionary and theoretical biology, including the theories of autocatalysis, autopoiesis, epigenetics, and systems ecology, moving towards

biosemiotics as its main focus. Special attention is given to the role of the chance-necessity interplay, the (physical) laws of nature, and the alleged directionality of evolution, as well as to the role and the scope of natural selection. The goal is to show how non-classical biology – and especially the emerging field of biosemiotics – can contribute to a better understanding of freedom as enhanced by, harnessed by, or even intrinsic to biological evolution. In doing so, the article also highlights the insights biosemiotics offers for broader engagement between theological methodology and the natural sciences (and vice versa). First, the classical Neo-Darwinian account of chance and necessity is contrasted with alternative approaches. The article then briefly presents key features of the Extended Evolutionary Synthesis (EES) and the organismal approach in biology, focusing on the concept of biological autonomy. Finally, it argues for the novelty of the biosemiotic paradigm in accommodating the notions of freedom, agency, and choice, and in methodologically engaging other disciplines, including theology. The conclusion points to possible implications for fundamental theological ethics and anthropology, as well as directions for future research in the field of science and theology.

- Bejarano, T. (2026). Animal Suffering : Neither Horrendous nor Merely Sustaining Animal Evolution. *Scientia Et Fides*, *14*(1), 99–120. https://doi.org/10.12775/SetF.2026.013

  Regarding animal suffering —a theological problem that relatively recent developments intensify—, I propose two points. (1) For human holiness to be able to emerge, we humans must possess a double inheritance. On the one hand, in our immediate evolutionary past we acquired two immensely adaptive capacities –firstly, the ability to grasp others' mental contents, and, later, the self-directed speech, which enhances the self-control that had previously emerged at protecting and improving one's own reputation, i.e., one's own social interests. On the other hand, we inherit from an enormously long evolutionary process the pleasure–pain pair. This pair, which serves as a guide for behavior, is essential for both animals and humans; yet at times it obscures the knowledge that we, unlike non-human animals, possess of another person's mental contents. Thus, a conflict arises between pursuing my physical and social interests, prompted by my pleasure/pain, or, by contrast, recognizing that the needs of another person are also important. Consequently, since this conflict makes human holiness possible, we can say that the progressive evolution of animal suffering was one of the causes that made human holiness possible. (2) The horrendous nature of human suffering need not be attributed to the suffering of animals. In moments of pain or danger, animals focus solely on the immediate future as framed by their goal of escaping. This is the only adaptive animal behavior in such situations. By contrast, humans additionally deploy their capacity to evoke past experiences, non-immediate futures, or even states they have already realized are impossible to attain, all of which can at times be useful in the attempt to creatively find a way to escape, but, when they are not, greatly amplify pain.

- Seryczyńska, B., & Duda, T. (2026). Homo Viator or Algorithmus Viator? : A Thomistic Analysis of Pilgrimage in the Age of Artificial Intelligence. *Scientia Et Fides*, *14*(1), 121–139. https://doi.org/10.12775/SetF.2026.005

Debates on AI primarily focus on its moral implications and capacity to simulate religious experiences. However, an analysis of pilgrimage offers a unique perspective on broader transformations in religious practice, ranging from traditional spiritual journeys to modern, technology-assisted routes organized by travel agencies. Equipped with technological conveniences, emphasize efficiency and participant satisfaction, raising theological questions about the essence of pilgrimage itself. Used thomistic structure of argumentation (objections, counterarguments, and response) to examine three key issues: (1) whether AI can participate in a pilgrimage in a spiritual sense, (2) whether technological elimination of hardship diminishes the transformative potential of pilgrimage, and (3) whether cyberpilgrimage constitutes a legitimate alternative to physical pilgrimage.

Drawing on classical metaphysics and contemporary AI research, the study argues that AI, lacking a rational soul, free will, and an intrinsic orientation toward transcendence, cannot be considered homo viator. Furthermore, the removal of physical hardship may undermine the ascetic and transformative dimensions of pilgrimage. The analysis of cyberpilgrimage suggests that, while psychologically engaging, virtual experiences do not replace the sacramental and embodied nature of spiritual journeys. This study contributes to the discourse on spirituality in the digital age, proposing a balanced approach that reconciles tradition with technological advancements while reaffirming the relevance of Thomistic anthropology in addressing contemporary challenges.

- Cafolla, C. (2026). Complexity at the Mesoscale: a Framework for Reflecting on Freedom and Vulnerability. *Scientia Et Fides*, *14*(1), 141–169. https://doi.org/10.12775/SetF.2026.006

  Condensed matter nanoscience and nanotechnology have profoundly–transformed modern life, from advanced computing to biomedical applications.–In condensed matter, the mesoscale, here understood as the regime spanning–approximately nanometre to micrometre dimensions, marks a domain of structural–complexity, in which surface effects, collective phenomena, thermal fluctuations, and–nonlinear couplings often operate at comparable energy scales. In such a regime, no–single interaction term typically dominates the effective physical description, and–simplified asymptotic reductions give way to multiscale and numerically intensive–modelling approaches. Observable behaviour may therefore not be exhausted by–closed-form reduction without implying any suspension of underlying physical law.–Despite its scientific importance, the mesoscale has received comparatively little–philosophical attention. Philosophical and theological reflection has traditionally–concentrated on the cosmic scale, where gravitational order suggests intelligibility,–or on the quantum scale, where formal indeterminacy has prompted discussions–of contingency and divine action. By contrast, the mesoscale has received–comparatively less attention, even though biological organisation and embodied–human existence crucially depend upon processes operating within the mesoscale–regime.–This paper proposes that mesoscale complexity offers a fruitful context for revisiting–questions of freedom, suffering, and the privation of good. Rather than opposing 14(1)/2026–scientific explanation and metaphysical meaning, the mesoscale is presented not as–a distinct ontological realm, but as a structurally

intermediate regime in which stable–laws and dynamical openness coexist, thereby inviting renewed dialogue between–philosophy of science, natural philosophy, and theology.

- Di Lazzaro, P., & Murra, D. (2026). A Scientist's Perspective on the Intertwining of Science, Faith, Free Will, and the Message of the Shroud of Turin. *Scientia Et Fides*, *14*(1), 171–188. https://doi.org/10.12775/SetF.2026.007

  The 5-square-meter flax fabric known as the Shroud of Turin is one of the most sacred religious icons on Earth, and one of the most debated subjects in science. Here we summarize and translate into simple terms the state of the art of scientific studies on the Shroud of Turin with regard to the body imprint and the age of the Shroud fabric. Based on the available results, we discuss whether science can determine if the imprint on the Shroud was left by the historical Jesus. Then, we argue the intriguing possibility that the Shroud is a peculiar example of how the rules and constraints of the scientific method can corroborate the concept of faith and free will, and discuss the reasons why the Shroud's message cannot be limited to the issue of authenticity.

- Canabal Berlanga, A. (2026). The Passion and Death of Jesus Christ: a Pathophysiological and Forensic Approach in Dialogue with Johannine Theology. *Scientia Et Fides*, *14*(1), 189–204. https://doi.org/10.12775/SetF.2026.008

  The Passion and death of Jesus Christ represent a central event of Christian faith and, at the same time, a historical reality open to medical and forensic analysis. This article proposes an integrated approach that brings together pathophysiology, forensic medicine, and theological reflection, using the Gospel of John as its primary hermeneutical framework. Through an examination of scourging, crucifixion, and the piercing of the side, the study analyzes the main pathophysiological mechanisms potentially involved in Jesus' death, including hypovolemic shock, respiratory failure, metabolic collapse, lung injury, and stress-induced cardiomyopathy associated with extreme catecholaminergic discharge. These findings are discussed in light of contemporary medical-forensic literature and correlated with scientific studies of the Shroud of Turin and the Sudarium of Oviedo, whose features show a remarkable coherence with the Gospel narratives. Finally, the article offers a theological and anthropological reflection on Christ's bodily suffering, arguing that the extreme vulnerability of the crucified body constitutes not merely a biological phenomenon but a privileged theological locus revealing the redemptive meaning of human suffering. In this way, the study aims to contribute to the dialogue between science and faith by demonstrating the value of a rigorous interdisciplinary approach.

Articles: Dossier on Contemporary Theodicy and Natural Disasters

- Pérez Andreo, B. (2026). Natural Disasters, Anthropogenic Climate Change, and Divine Responsibility. *Scientia Et Fides*, *14*(1), 207–221. https://doi.org/10.12775/SetF.2026.009

In this contribution, we pose three questions. The first is whether anthropogenic climate change is producing natural disasters. The second is whether all human beings are responsible for this climate change—and, therefore, for natural disasters. The third is to what extent God bears responsibility for the natural disasters caused by climate change. To the first, we answer: yes, there is anthropogenic climate change causing the current natural disasters. To the second: no, not all human beings are responsible. To the third: God is not responsible for natural disasters. We will attempt to justify these three answers.

- Oviedo, L. (2026). Theology Trying to Make Sense of Natural Disasters: Some Contemporary Theological Perspectives on Natural Evil. *Scientia Et Fides*, *14*(1), 223–242. https://doi.org/10.12775/SetF.2026.010

  Natural disasters present a significant challenge to engaged theology, particularly following the decline of traditional explanations that relied on the model of divine punishment. The ongoing occurrence of such catastrophes has become a scandal and is frequently used as a critique of divine providence and goodness. In response, theology has moved beyond earlier models to develop more nuanced answers, drawing on alternative frameworks that offer greater flexibility and depth, after considering merits and flaws of available theodicies. This article reviews contemporary theological approaches to the problem of natural disasters and explores new opportunities provided by research on the function of religion, religious coping mechanisms, and the processes of belief.

- Lumbreras, S. (2026). Revisiting Natural Evil: Complex Systems, Technology, and New Arguments for Traditional Theodicies. *Scientia Et Fides*, *14*(1), 243–260. https://doi.org/10.12775/SetF.2026.011

  This paper revisits our understanding of natural evil and its related defences in the light of relatively new evidence in Complex Systems Science and Science and Technology Studies.
  Complex Systems Science shows unpredictability is a necessary feature of a universe open to innovation and the emergence of life and consciousness. This casts the Free Process, Natural Order, and Process Defences in a fresh light: God created a truly free cosmos, governed by dependable laws that, however, foster novelty and growth, and natural evil is a necessary by-product of a living, adaptive creation.
  In addition, overcoming natural evil has been the key force in developing Science and Technology. Understanding this strengthens the Better Goods and Soul-making Defences by showing that hardship fuels our drive for insight and creating supportive communities. These insights present evil not as a punishment or an anomaly but as an intrinsic component of a dynamic creation that invites both divine freedom and human responsibility.

- Switek, M. (2026). An Alternative Theodicy? : Conspiracies Theories as a Theological Problem. *Scientia Et Fides*, *14*(1), 261–282. https://doi.org/10.12775/SetF.2026.012

  When religion and science lose their cultural significance, efficacy or attractivity in explaining the tragedy of natural disasters, an alternative proposal arises, that of conspiracy theories. This article seeks to interpret the contemporary popularity of conspiracy thinking as a kind of alternative theodicy and a serious challenge for Christian theology. For this purpose, the article presents an overview of current discussions regarding the relation between religion and conspiracy theories, with particular emphasis on the theological dimension of the problem. An examination of affinities and differences between science, religious explanation and conspiracy mentality helps to better understand the roots and main features of conspiracism in the contemporary world. It also allows us to revisit an old accusation that finds traditional religion culpable of susceptibility to conspiratorial thinking. This view can be contrasted with another perspectives which links the culture of conspiracy with new and esoteric spiritual movements or with modern rationalism or postmodern culture of suspicion. All these considerations show the limitations of simplified dialectics of religion and rationality and highlight some essential characteristics of a theological reflection on natural disasters and theodicy. The issues discussed bring up some ideas regarding the credibility of Christianity and point to the possible contribution of theology in the current discussion on conspiracism.

Theology and Science

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Editorial

- Scherz, P., & Green, B. P. (2026). Reclaiming Human Agency in the Catholic Tradition. *Theology and Science*, *24*(2), 261–263. https://doi.org/10.1080/14746700.2026.2637211

  Two years ago, the AI Research Group of the Vatican's Centre for Digital Culture published *Encountering Artificial Intelligence: Ethical and Anthropological Investigations*. That book explored what AI is, how it differs from human intelligence, and what ethical issues it raises. It has served as a source for conversations in Catholic and other circles. Coming out of that project, the authors realized that they still had many questions about AI and human agency. AI's effects on human action played an important part in many of our ethical analyses, but we had not explored it explicitly. In the meantime, the role of AI in agency has only increased, with tech CEOs promising that new tools will increase human agency and even that AI itself can be agentic. At the same time, there are widespread feelings of powerlessness in the face of the implementation of AI in workplaces, schools, and even in our homes.

Special Theme: Islamic Theological Anthropology

- Hassan, L., & Malik, S. A. (2026). Rethinking Humanity: New Directions in Islamic Theological Anthropology. *Theology and Science*, *24*(2), 264–267. https://doi.org/10.1080/14746700.2026.2637212

  The question of what it means to be human has long preoccupied theologians across religious traditions. In Christianity, theological anthropology has matured through sustained reflection on doctrines such as the *Imago Dei*, original sin, embodiment, and salvation. In the Islamic tradition, however, while classical theology has addressed fundamental issues concerning the human condition, such as the nature of reason, agency, prophecy, moral responsibility, and the soul, these discussions have generally been embedded within broader theological or philosophical frameworks. A systematic and distinct line of Islamic theological anthropology is only now beginning to emerge.

- Jalajel, D. S. (2026). Al-Māturīdī's Perspectival Account of Human Distinctiveness. *Theology and Science*, *24*(2), 268–285. https://doi.org/10.1080/14746700.2026.2637213

  A central concern in theological anthropology is the position of human beings within creation, to what extent and in what ways humans are unique and distinctive. This article examines relevant verses in Abū Manṣūr al-Māturīdī's exegesis Ta'wilāt al-Qur'ān. What emerges is a cautious tendency to approach such matters from the perspective of human concerns, interests and needs, rather than in absolute ontological terms, which differs from anthropocentric tendencies prevalent in classical Islamic thought. This has relevance to current concerns in theological anthropology, like evolution, animal intelligence, and the possibility of extraterrestrials, which are arguably less challenging with al-Māturīdī's perspectival approach.

- Malik, S. A. (2026). Human Evolution and Islam: Fakhr al-Dīn al-Rāzī and the Origins of Language. *Theology and Science*, *24*(2), 286–302. https://doi.org/10.1080/14746700.2026.2637214

  The relationship between Islam and human evolution remains contested. One possible tension concerns language, since Q. 2:31 is often read as implying that Adam was taught a complete revealed language, leaving little room for gradual linguistic development. Yet Fakhr al-Dīn al-Rāzī (d. 1210), in *The Compendium on the Principles of Islamic Jurisprudence* (*al-Maḥṣūl fī ʿilm uṣūl al-fiqh*), examined four theories of language origin and suspended judgement (*tawaqquf*) after finding no decisive proof for any one view. This article argues that al-Rāzī's analysis weakens a key theological barrier, allowing Muslims to consider scientific accounts of language origins within an Islamic framework.

- Hassan, L. (2026). Language and Human Uniqueness: An Exploration of Abū Muḥammad Ibn Mattawayh's Discussions of Speech and Language. *Theology and Science*, *24*(2), 303–321. https://doi.org/10.1080/14746700.2026.2637215

Scholars of the Mu'tazilī school of Islamic rational theology ('ilm al-kalām) entertained extensive discussions of the ontology of human speech and language. This paper presents a case for the interest of these discussions for contemporary scholars involved in constructing theological anthropologies. Despite their remote historical and intellectual context, the ideas of the Mu'tazila—in particular concerning the ontological continuity between human speech acts and other types of sound, the uniqueness of speech as a co-creation of God and man, and the profound blessing constituted in our capacity for speech—all have important resonances with the concerns of modern theologians.

- Öztürk, S. (2026). Human Uniqueness in an Ecotheological Context: Jürgen Moltmann and Seyyed Hossein Nasr in Conversation. *Theology and Science*, *24*(2), 322–339. https://doi.org/10.1080/14746700.2026.2637216

  This study explores human uniqueness through a comparative analysis of Jürgen Moltmann's Christian and Seyyed Hossein Nasr's Islamic perspectives in an ecotheological framework. With particular focus on the relationships between God, the human being, and nature, and with attention to the relational themes in their thought, this study investigates how these theologians conceptualize human uniqueness while addressing ecological challenges. The study critically examines whether Abrahamic religious traditions can discuss human uniqueness without falling into extreme anthropocentrism, offering insights into reimagining the role of the human being in the natural world from Moltmann's and Nasr's distinctive approaches.

Special Theme: Scopes Trial 100th Anniversary

- Davis, E. B. (2026). 1925 and All that: Fundamentalists, Modernists, and the Legacy of the Scopes Trial. *Theology and Science*, *24*(2), 340–343. https://doi.org/10.1080/14746700.2026.2637217

- Scott, E. C. (2026). A 100-Year-Old Trial that is Still Relevant. *Theology and Science*, *24*(2), 344–347. https://doi.org/10.1080/14746700.2026.2637218

- Moritz, J. M. (2026). The Scopes "Monkey Trial" Centennial: Commemorating 100 Years of Eugenics Ruining Evolution for Everyone. *Theology and Science*, *24*(2), 348–365. https://doi.org/10.1080/14746700.2026.2637219

Articles

- Park, W. J. (2026). Embedding Creative Morality in Artificial *Habitus*: A Thomistic Analysis of Shannon Vallor's AI Mirror. *Theology and Science*, *24*(2), 366–381. https://doi.org/10.1080/14746700.2026.2637220

  Shannon Vallor introduces the concept of the AI mirror to explore the nature of AI's virtue and the means fostering it. This article, in alignment with Vallor's concerns, seeks to further investigate the limitations of artificial virtue by focusing on two formal essences or components of human virtue that AI has yet to attain—namely, the moral

valence of artificial habitus and divine exemplars. Drawing from Aquinas's theology of virtue, this article synthesizes the views of Vallor and Aquinas in an effort to examine theoretical and practical strategies to augment or automate morally valid virtuous judgments.

- Jaworski, K. (2026). Ethics of Artificial Intelligence: Old Moral Questions and Transformative Challenges. *Theology and Science*, *24*(2), 382–399. https://doi.org/10.1080/14746700.2026.2637221

  Artificial intelligence (AI) transcends human capacities in computational prowess and decision-making, enriching science, culture, and industry. Yet it provokes urgent ethical questions: from algorithmic bias and privacy breaches to intellectual property disputes and opaque decision-making, as well as automation's disruption of labor markets. Its infiltration into art, literature, and cultural production challenges assumptions about creativity and human agency. This article scrutinizes seven key domains—cybersecurity and disinformation, employment, bias, transparency, intellectual property, privacy, and aesthetics—to assess whether AI's ethical quandaries are genuinely novel or modern iterations of entrenched moral concerns. Ultimately, it advocates re-examining these issues amidst the Fourth Industrial Revolution.

- Ghareeb, B. (2026). Theorized Evolutionary Creational Origin of Life/Species (Molecular Biology/Islam Perspectives). *Theology and Science*, *24*(2), 400–437. https://doi.org/10.1080/14746700.2026.2637222

  To better understand the origin of life in contexts of mechanisms and time parameters, the coincidental appearance of cells and organisms is calculated at the molecular biology level (e.g. calculation of coincidental odds of synthesis of life's molecules). Coincidence is proven to be practically impossible, which favors the approach of creation. To understand better the origin of species, the odds of coincidental similarity (homology) of life's molecules is proven also to be practically impossible, which supports the approach of evolution. The combination of the two impossibilities plausibly gives rise to an extraordinary evolutionary creation of life, as theorized herein.

- Asghar, H. (2026). The *Rukhsa* of Psychedelics in Shariah: Neural Correlates of Religious Experience and the Issue of License. *Theology and Science*, *24*(2), 438–486. https://doi.org/10.1080/14746700.2026.2637223

  A previous paper by the same author demonstrates that psychedelic medicines differ from intoxicants (*khamr*) as they do not induce moral impairment or "veil" rational faculties. While unsupervised should remain impermissible due to psychological risks, their therapeutic application may be justified under Islamic law through *rukhsa* (legal concession). Since psychedelics can mimic neural and phenomenological states which are produced in prayer or meditation, the paper suggests permitting their clinical use when such spiritual practices would otherwise serve as treatment, provided threshold of disease severity or functional impairment is met.

- Thomas, R. (2026). Hinduism and Science: Themes, Texts, and Contexts. *Theology and Science*, *24*(2), 487–507. https://doi.org/10.1080/14746700.2026.2637224

  Scholarship on Hinduism and science is scattered, and scholars have approached the theme from various points of view and disciplinary backgrounds. Some of them are historical works, and many insightful works came from anthropologists and scholars of religion. The current article tries to compile a wide range of scholarship on Hinduism and science and points out the questions these works raise for pedagogical purposes. This article attempts to understand the varied meanings of Hinduism and science in their historical, anthropological, and sociological contexts.

- Chua, E. R. (2026). ChatGPT's Gospel Preaching Process: A Grounded Theory Study. *Theology and Science*, *24*(2), 508–523. https://doi.org/10.1080/14746700.2026.2637225

  Recent strides in Artificial Intelligence (AI) have made using AI to automate the process of sermon preparation a possibility. However, AI's process of preaching is still poorly understood. This paper contributes by evaluating 27 evangelistic sermons generated by ChatGPT using Grounded Theory to study its process of preaching the gospel. The study revealed ChatGPT's use of sharing personal testimony, delivering the gospel as found in the Bible, and appealing to unbelievers to preach the gospel. The necessity of the transformative power of the gospel was identified as the core category. Theological comprehensiveness and orthodoxy of the sermons were also evaluated.

- Wyrostkiewicz, M. (2026). A Community between People and Nature: A Catholic Theological Critique. *Theology and Science*, *24*(2), 524–535. https://doi.org/10.1080/14746700.2026.2637226

  This article examines the theological validity of the claim that people and nature form a community (*communio*). Drawing on Catholic moral theology, it argues that communio is a concept applicable exclusively to interpersonal relationships (*communio personarum*), as it requires rationality, freedom, and mutual responsibility—qualities absent in nature. The paper demonstrates that misapplying concepts across disciplines leads to theological inaccuracies. Instead, it proposes that a genuine *communio personarum* fosters ecological responsibility and social harmony, providing a robust foundation for ethical environmental engagement.

- Pohl, J. F. (2026). God's Power and Natural Limits (the Concept of *lim Δ*). *Theology and Science*, *24*(2), 536–547. https://doi.org/10.1080/14746700.2026.2637227

  The theological concept of God's omniscience in the natural world has been long debated. In the setting of both process theology and open and relational theology, God is in time and desires novelty or creativity. If God's inclination is to want complete freedom in nature's creativity, then nature can freely put limits in place as part of creativity. This natural limit can be defined as "*lim Δ*" or a limit (*lim*) to change (*Δ*). The human

microbiome in specific organ systems is a biological and theological metaphor for *lim Δ* occurring in both nature and real time.

- Boboc, R. G. (2026). Plato's Cave Allegory: From Ancient Philosophy to Modern Applications. *Theology and Science*, *24*(2), 548–558. https://doi.org/10.1080/14746700.2026.2637228

  This paper explores the enduring relevance of Plato's Cave Allegory across philosophical, theological, and scientific domains. Initially conceived as a metaphor for the journey from ignorance to enlightenment, the allegory has evolved to address contemporary challenges in knowledge acquisition. The analysis traces its influence through Christian theology and examines its application in modern science, revealing its remarkable adaptability in addressing fundamental questions about reality, perception, and truth in both historical and contemporary contexts. The allegory continues to provide valuable frameworks for understanding the limitations and possibilities of human knowledge.

- An, S., & Liu, Y. (2026). "Time Travel" in Buddhism: The Contemporary Chinese Buddhist Monastics' Apologetics. *Theology and Science*, *24*(2), 559–573. https://doi.org/10.1080/14746700.2026.2637229

  This study explores the apologetic strategy adopted by Chinese Buddhist monastics who draw analogies between Buddhist teachings and the theory of time travel in theoretical physics. Confronted with the perception in contemporary China that Buddhism is unscientific or even superstitious, some Buddhist monastics seek to reinterpret Buddhist doctrines and distort physical theories to demonstrate that Buddhist texts had foreseen the time dilation in Einstein's theory of relativity, the future-directed time travel derived therefrom, and the wormholes. This study sheds light on an underexplored dimension in the existing scholarship on the interaction between Buddhism and physics.

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Editorial

- Graves, M. (2026). Generative AI and Theology: A Three-Year Retrospective. *Theology and Science*, *24*(1), 1-7. https://doi.org/10.1080/14746700.2025.2592326

  In November 2022, OpenAI released ChatGPT, making accessible the transformative potential of Generative AI that had been emerging within the artificial intelligence (AI) and machine learning (ML) research communities. Soon after, the Center for Theology and the Natural Sciences and the AI and Faith community of experts began collaborating on an AI and Faith editorial series to explore the theological and ethical implications of emerging AI technologies. As the ninth installment in the series, the present editorial reflects over the past three years, reviews those earlier editorials and some additional publications, and reexamines some significant changes since 2022.

Articles

- Peterson, C., & Peters, T. (2026). Holistic Determinism and God's Action in Nature's World: David Bohm and Quantum Theology. *Theology and Science*, *24*(1), 8–36. https://doi.org/10.1080/14746700.2025.2592327

  Can a theology of divine action within nature's world be rendered coherent and consonant with (1) classical determinism, as plied by Newtonian mechanics? No! With (2) quantum indeterminism as plied by Niels Bohr and Werner Heisenberg? Yes! With (3) holistic determinism as plied by David Bohm? Maybe, if we take the perspective of proleptic holism. The proleptic theist will test the viability of downward causation from whole to part and future to past, knowing that the whole of the history of God's creation is only proleptically complete.

- Frauen, J. B. (2026). Awareness, Agency, and Emergence in Organisms and Purpose in Evolution. *Theology and Science*, *24*(1), 37–55. https://doi.org/10.1080/14746700.2025.2592328

  Wherever organisms engage in internal sign processing to represent and respond to their environment, subjective awareness and agency emerge. Through connectivity, they form structures from which "super-agents" with higher levels of awareness and agency can emerge. An increase in subjectivity is thus congruent with an increase in the processing of the physical world through animation. If there were a final end to the increase of agency and awareness in freedom and consciousness, this absolute would fully reflect physical causation in itself. In this picture, subjectivity is thus compatible with physical determinism and yet substantial because it posits causation as much as it is made by it.

- Barzaghi, A. (2026). Blaise Pascal and the Theology of Nature. *Theology and Science*, *24*(1), 56–68. https://doi.org/10.1080/14746700.2025.2560998

  This paper offers a brief analysis of Blaise Pascal's epistemological interdisciplinary strategy for his apologetic promotion of the Christian message. His proposal is first compared and contrasted with the one defined by Michael Buckley as the "Newtonian Settlement," and then it is interpreted as a *sui generis* theology of nature. Finally, a "Pascalian" hermeneutics of some classical issues concerning natural theology and metaphysics in the context of a theology of nature is outlined.

- Wang, R. L., (王良琛). (2026). Evidence-Based Creationism: The Origin of the Universe. *Theology and Science*, *24*(1), 69–85. https://doi.org/10.1080/14746700.2025.2592330

  There is currently no scientific theory on God's creation of the universe yet, which has a negative impact on people's belief in God. This paper aims to establish an evidence-based creationism about God creating the universe. The Creationism Theorem, which is proved in this paper, asserts that the fundamental physical laws were designed by a Designer. The universality, mathematical formulation, and succinctness of physical laws reveal that the Designer is almighty and possesses the highest wisdom. It is concluded

that God, a supernatural being, designed physical laws and used them to create and govern the universe.

- Morrow, K. (2026). Ought Stem-Cell-Derived Embryonic Structures to be Treated as Embryonic Models or as True Embryos? Ethical Reflections on Personhood and the *Imago Dei*. *Theology and Science*, *24*(1), 86–96. https://doi.org/10.1080/14746700.2025.2592331

  Embryoids parallel the early stages of embryonic development but originate from the culture of stem cells in 3D media rather than the fusion of egg and sperm. While embryonic personhood has been the subject of much debate over the last half century, no sustained discussion has yet occurred regarding embryoid personhood. This discussion is urgently needed, as embryoid research has quickly outstripped the guidance existing regulations are able to provide. This paper therefore begins a discussion on the moral status of embryoids, drawing primarily from Anglican moral tradition interpreted through a critical hermeneutic of the *Imago Dei*.

- Mørch, M. A. (2026). Is Moderate Transhumanism Compatible with Christian Faith? *Theology and Science*, *24*(1), 97–108. https://doi.org/10.1080/14746700.2025.2592332

  Transhumanism, which aims to enhance and transcend human biological limits, is often seen as secular. However, Catholic theologian Benedikt Paul Göcke argues that Christianity can support a moderate transhumanism, as its goals do not replace Christian eschatological hope. Göcke claims that "Christian cyborgs" could align with Christian eschatology since transhumanism's aspirations are irrelevant for Christian faith. This paper challenges Göcke, asserting that transhumanism inherently carries soteriological and eschatological narratives, making its claims theologically relevant and problematic. Göcke's framework, which separates creation from eschatology, is dualistic. The paper concludes that the soteriological and eschatological assumptions in transhumanism conflict with Christian faith.

- Bilgili, A. (2026). Darwin in the Turkish Parliament: Darwinism and Political Rhetoric in the Post-1997 Era. *Theology and Science*, *24*(1), 109–126. https://doi.org/10.1080/14746700.2025.2592333

  Since its inception, Darwin's theory of evolution has transcended the confines of biology and has drawn the attention of numerous worldviews. In Turkish politics, debates surrounding Darwinism have been particularly intense, centering on its potential implications for international relations, its bearing on humanity's ontological place in the universe, its position vis-à-vis religion, and its alleged role in the tragedies of the twentieth century, especially in relation to Darwin's views on Turks. Through an analysis of parliamentary minutes, written questions, and responses to parliamentary inquiries from 1997 onwards, this article investigates how the theory has been discussed in the Turkish Parliament.

- Ahsan, A. (2026). Incompleteness of Theological *Tawaqquf* under Adamic Exceptionalism. *Theology and Science*, *24*(1), 127–143. https://doi.org/10.1080/14746700.2025.2546688

  Theological *Tawaqquf* holds that if Islamic scripture is silent on a proposition, neither it nor its negation can be affirmed. Applied to Adamic Exceptionalism—specifically, human existence before Adam's descent—Malik and Jalajel adopt a non-committal stance. I argue that Theological *Tawaqquf* fails as a complete theory because it violates negation completeness. The implications of this contravene classical logic, induce an epistemic limitation, and render Adamic Exceptionalism systematically incomplete. By generating undecidable propositions, Theological *Tawaqquf* proves inadequate as a theological methodology, necessitating a re-evaluation of Adamic Exceptionalism's (theoretical) viability.

- Yiwen, S., & Jinyu, L. (2026). Reconciling Science and Faith: Galileo's Theory of Biblical Interpretation. *Theology and Science*, *24*(1), 144–156. https://doi.org/10.1080/14746700.2025.2563545

  Galileo's exploration of the theory of biblical interpretation, which initially adhered to the Council of Trent's authority, proposed a groundbreaking integration of natural science into scriptural analysis. He believed that the precision of mathematics and the sensory-rational faculties given by God empower us to discern divine truths through scientific inquiry. This approach challenged the traditional medieval dichotomy between faith and science, offering a model to reconcile faith with empirical knowledge and expand our foundational understanding of God and the world.

Editorial

- Russell, R. (2026). Editorial Introduction to A New Hope for Christian Eschatology in Cosmic Perspective. *Theology and Science*, *24*(1), 157–158. https://doi.org/10.1080/14746700.2025.2592336

  In this short Editorial, I want to celebrate the "big picture" of what physicist and theologian Hyung-Joo Lee has accomplished in his ground-breaking article, "A New Hope for Christian Eschatology in Cosmic Perspective: Beyond the Predictions of Standard Big Bang Cosmology."

Articles

- Lee, H. J. (2026). A New Hope for Christian Eschatology in Cosmic Perspective: Beyond the Predictions of Standard Big Bang Cosmology. *Theology and Science*, *24*(1), 159–178. https://doi.org/10.1080/14746700.2025.2592337

  Big Bang cosmology has been considered the standard model that successfully describes the history of our universe. Despite its success, its "freeze or fry" predictions as the fate of our universe are in contrast to the expectations from Christian eschatology based on the bodily resurrection of Jesus. This article introduces ideas about the universe relying

on the quantum field theories that have been developed recently to supplement the original Big Bang cosmology. The quantum nature embedded in our universe allows us to retrieve eschatological hope by opening up new possibilities that could overcome the predictions of standard Big Bang cosmology.

- Lee, S. (2026). Seeking the Anthropological Significance of Animals in God: A Conversation Between Ethology and Theology. *Theology and Science*, *24*(1), 179–190. https://doi.org/10.1080/14746700.2025.2592338

  According to ethological studies, humanity is not only partially unique but also the existence of humanity's own capacities is impossible without other animals' complex capacities. This essay seeks to re-construct a theological anthropology by demonstrating that the relationships with non-humans are constitutively significant for the meaning of the human species through a *theology of nature*, which is an important method in the field of and science and religion.

- Cootsona, G. (2026). An Exploration into a Decenteredness: A Multireligious Approach to Science and Religions. *Theology and Science*, *24*(1), 191–200. https://doi.org/10.1080/14746700.2025.2592339

  This paper explores a decentered, multireligious approach to science. It first looks at three broad waves in religious studies with a focus on the third, which features leading voices like George Lindbeck and Stephen Prothero. It then brings this approach into an interchange with science. Next, it presents A. N. Whitehead's philosophy through what Michael Welker has called a "polycontextual" and "multi-perspectively adjusted" concept of the world. It closes with one specific example of reframing how science and religion can interact and three implications for helping unwind the predominant models that have shaped and constrained the field.

- Uroko, F. C., & Obiorah, M. J. (2026). Theological Voluntarism in Genesis 30:1-8, 22 and Barrenness in Nigeria. *Theology and Science*, *24*(1), 201–210. https://doi.org/10.1080/14746700.2025.2592340

  This study examines theological voluntarism in Genesis 30:1–8, 22 and its relevance to barrenness in Nigeria. Using narrative analysis and in-depth interviews with ten participants, the study explores how Rachel's experience reflects themes of faith, the limits of human agency, and the supremacy of divine will. While existing scholarship addresses infertility in Nigeria, it rarely connects it to the theological implications of Rachel's story. Findings show that barren women often interpret their condition through similar voluntarist beliefs, emphasizing trust in God's sovereignty. Recommendations are provided.

Special Theme: Russell Family Fellowship 2023

- Green, B.P. (2026). Emerging Technologies as Provocations for Theology and Ethics. *Theology and Science*, *24*(1), 211–232. https://doi.org/10.1080/14746700.2025.2592341

  Emerging technologies are provocations for theology and ethics, forcing theologians and ethicists to think more deeply about questions we might have thought were already answered. By delivering to humankind new powers and capabilities that none have previously had, new technologies raise for us questions of who we are, our place in the world, and what we should be doing. These technologies also raise for us questions about God, and why our universe is created the way it is, with latent opportunities for new technologies, including extraordinarily risky ones that could kill us all. Surveying roughly the last century of technological development, this paper examines many of these questions and what they might mean, especially for us who desire to respond.

- Courtois, M. (2026). A Vocational Hermeneutic for the Provocations of Technology: The Need for the Virtues of Reverence and Responsibility. *Theology and Science*, *24*(1), 233–242. https://doi.org/10.1080/14746700.2025.2592342

  This paper seeks to further the analysis offered by Brian Green in his description of the provocations of technology by considering the moral value of our stance toward the world as the foundation to any response we have to technology. This paper describes how the virtues of reverence and responsibility can be honed to help us to properly interpret and honor the values instilled in the world around us and, further, to respond according to our affirmation of these values. This paper also notes that an ethical response not only involves a reaction to what we behold but also an anticipatory contemplation of the goals, values, and goods we seek to protect perhaps even prior to or in rejection of certain technologies even coming into existence. A vocational hermeneutic helps us to engage in character formation and discernment that readies us for a life of holiness amidst technology.

- Moon, C. (2026). Provocation and Motivation: A Response to Dr. Brian Patrick Green, "Emerging Technologies as Provocations for Theology and Ethics." *Theology and Science*, *24*(1), 243–247. https://doi.org/10.1080/14746700.2025.2592343

  The provocations of artificial intelligence and emerging technologies demand earnest reflection not only on how humans should ethically respond to these provocations but also demands earnest reflection on the nature of these provocations themselves. What is provocation? Do the provocations of artificial intelligence and emerging technology differ from other kinds of provocations? This response considers these questions in light of St. Edith Stein's philosophy of motivation. By connecting the idea of technological provocation to motivation, it ultimately suggests that the lawfulness of meaning provokes or *motivates* the soul to freely respond to the inherent meaning and value of what is encountered in experience. The very fact of provocation directs us toward the inherent lawfulness and meaningful structures of reality but individual provocations can always work against this lawfulness and directs to act against the meaningful structures of reality or worse impel us to not be provoked but what we encounter at all.

- Molhoek, B. (2026). Provoked by Provocation, Human virtue and *Telos*, and the Intersection of Loneliness, Connection, and Technology: A Response to Brian Patrick Green's "Emerging Technologies as Provocations for Theology and Ethics." *Theology and Science*, *24*(1), 248–255. https://doi.org/10.1080/14746700.2025.2592344

  This is a response to Brian Patrick Green's 2023 Russell Family Fellowship Conference Paper. I first explore Green's usage of "provocation." Then in addressing his argument about transhumanism, I ask whether virtue can help us define sufficient change for a new form of humanity. Finally, I address Green's discussion of loneliness and connection. In a finite and imperfect world where no one is owed relationality, is technology an incomplete solution where some form of connection is better than no connection? Is the pursuit of AGI an example of humans yearning to not be alone in this world.

- Amer, A. (2026). Certain Human Doubt. *Theology and Science*, *24*(1), 256–259. https://doi.org/10.1080/14746700.2025.2592345

  Professor Green's eloquent provocations encourage technological humility. Modern human advances, like the production of energy that surpasses Zeus's lightning, and computing power that seems to dwarf humans' ability to remember and calculate, can indeed be seen as a "power of the gods," tempting us toward hubris. Green wisely cautions against such temptation, but as a computer scientist and in light of theological teachings (particularly Islamic teachings emphasizing intellectual humility), I urge that such humility must not be limited to our view of technology, but that to claim any special worthiness, humanity must hold a certain doubt about human exceptionalism.

Zygon: Journal of Religion and Science

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Editorial

- Hunt, R. A., (2026) "At Home in the Universe: Mystical Naturalism or Religious Humanism?", *Zygon: Journal of Religion and Science* 61(1), 3–13.
  doi: https://doi.org/10.16995/zygon.27890

  This Editorial essay surveys twentieth- and twenty-first-century debates among liberal theologians and religious humanists over what it means to be "at home" in the universe in explicitly naturalistic terms. It traces the emergence of naturalistic theism and mystical naturalism at the University of Chicago Divinity School as mediating positions between classical supernatural theism and anti-theistic religious humanism, highlighting figures such as Gerald Birney Smith and Bernard E. Meland. The essay contrasts religious humanism's tendency toward what Meland calls "anthro-inflation"—the exaltation of a human-centered order—with mystical naturalism's emphasis on human earth-rootedness, cosmic belonging, and appreciative, firsthand religious experience. It then engages later

humanist voices, especially Kenneth L. Patton and David E. Bumbaugh, who develop poetic, naturalistic, and cosmological languages of reverence while rejecting supernaturalism, and at times the term "God" itself. Finally, the essay reconstructs Meland's naturalistic theism as devotion to a "Creative Order" within nature that sustains and fulfills life, arguing for a mystical, poetic, and empirically informed religious naturalism as an alternative to both traditional theism and reductive humanism.

Articles

- Hendlin, Y., (2026) "Right Relation with Tobacco: Decommercialization and Reverence", *Zygon: Journal of Religion and Science* 61(1), 14–43. doi: https://doi.org/10.16995/zygon.17672

  The much-maligned tobacco plant has been exploited to kill more people than any other plant, with yearly tobacco deaths exceeding eight million globally. Yet, for Indigenous peoples with many millennia of relationship with tobacco, the herb is regarded as a sacrament, a reminder of humility, a source of connection with ecological and spiritual communities beyond oneself. Juxtaposing traditional versus colonial tobacco use, I locate biocultural mechanisms that have led to such divergent human and ecological impacts of collaborating with versus instrumentalizing this plant. Sharing my personal history with tobacco as both a tobacco control researcher and a student of Indigenous tobacco ways, I explore how tobacco can be understood as a metonymic plant for both critical plant studies and human relations with the wider plant world through invoking the hermeneutic aspect of the medical and alchemical *pharmakon*.

- Jaser, N. A. & Ahaddour, C., (2026) "Islamic Perspectives on Prenatal Diagnosis and Termination of Pregnancy: A Literature Review", *Zygon: Journal of Religion and Science* 61(1), 45–73. doi: https://doi.org/10.16995/zygon.19008

  Prenatal screening and diagnosis aim to identify possible congenital anomalies in fetuses during pregnancy. Decisions on prenatal diagnosis and termination of pregnancy are heavily value driven, where religious beliefs also play a major role. This article reviews and analyzes the Islamic ethical discourse on prenatal diagnosis and termination of pregnancy due to fetal anomaly. The article provides an in-depth content analysis of the contemporary Islamic bioethical discourse, points out existing gaps in the literature, and demonstrates the importance of understanding the Islamic perspectives on the beginning of life in antenatal care. For the purposes of this article, a scoping literature review was conducted on available theoretical and empirical literature in English and Arabic. Results indicate a real scarcity of literature addressing the Islamic ethical perspectives on prenatal diagnosis and termination of pregnancy, and the urgent need for further research that addresses the topic in depth and breadth.

- Tarrant, N., (2026) "Catholicism and the Decline of Magic: Gabriele Amorth and the "Unbelieving Catholic World"", *Zygon: Journal of Religion and Science* 61(1), 74–94. doi: https://doi.org/10.16995/zygon.24615

Famed for his role as an exorcist in the diocese of Rome, in later life Gabriele Amorth (1925–2016) wrote a series of works describing his ministry and making the case for the need to restore the exorcistate. In these works, Amorth sought to explain why exorcisms were no longer routinely performed and attributed this development to local bishops who no longer believed in the devil as a real and active presence in the created order. In so doing, he offered a Catholic priest's account of the process of disenchantment, or the decline of magic in the modern world. While this is often associated with the rise of modern science, which offered an alternative world view, Amorth argues that science is, and has always been, compatible with exorcism. The failure of belief in both the devil and exorcism Amorth decries was, he suggests, the result of misguided biblical hermeneutics influenced not by science but by a misguided scientism.

- Podgorny, I., (2025) "Creationist Museums in Latin America: New Venues, Old Formats", *Zygon: Journal of Religion and Science* 61(1), 95–117. doi: https://doi.org/10.16995/zygon.18458

  This article introduces the recently established creationist museums in South America managed by the Seventh-day Adventist Geoscience Research Institute in Loma Linda, California. The article raises a series of questions about this phenomenon and what it might mean for our understandings of the relationships between science and religion and the public's relationship to both. It compares the Ibero-American museums to their counterparts in the United States, followed by the history of creationism in Brazil and how this Brazilian development connects to recent South American Adventist creationism endeavors. Based on secondary sources and internet research, it focuses on the new Argentinean creationist museum established in 2023 in Libertador San Martín, Entre Ríos, analyzing how the instructions issued from Loma Linda are put into practice in that particular setting.

- Halverson, J. R., (2026) "Carl Sagan as a Theorist of Religion", *Zygon: Journal of Religion and Science* 61(1), 118–37. doi: https://doi.org/10.16995/zygon.20126

  This article proposes the inclusion of the astronomer, cosmologist, astrophysicist, and public intellectual Carl Sagan (d. 1996) as a theorist of religious studies. By gathering material from diverse sources, it constructs a coherent and cohesive account of Sagan's theory of religion, absent any singular treatise by Sagan on the subject. Sagan's debt to earlier theorists is apparent, but with unique insights stemming from his own expertise and era. This article furthermore explores how Sagan's work may remedy certain ongoing issues in the discipline, such as the concept of "religious experience." This study concludes by advocating greater interdisciplinary coordination between the physical sciences and the humanities/social sciences in sharing a collective body of knowledge.

- Karo, R., (2026) "Another Day at the Office? Near-Death Experiences in Their Procustean Bed of Nothing-Buttery", *Zygon: Journal of Religion and Science* 61(1), 138–57. doi: https://doi.org/10.16995/zygon.23383

The aim of this article is to expose a tacit metaphysical assumption that undermines most of the currently available explanations for near-death experiences (NDEs) and that has blinded many investigators in taking seriously the possible transcendent aspects of these experiences. It is the assumption that except for this-or-that peculiarity, the rest of the brain works more or less in the usual manner through NDEs. By reviewing the existing theories and their shortcomings, I arrive at an alternative framework for the task at hand that portrays consciousness in terms of perceptual brakes. This view questions the current neuroscientific consensus that consciousness is only brain function. The conclusion is that when it comes to NDEs, one should analyze them on two axes: that of continuity (with respect to brain functions) and discontinuity (with respect to their transcendent elements). This leaves open the possibility that while the mind is modulated by the brain, it is not created by the brain.

- Horváth, M. & Lovász, Á., (2026) "Transhumanist Religious Experience: Beyond Secular Faith?", *Zygon: Journal of Religion and Science* 61(1), 158–77. doi: https://doi.org/10.16995/zygon.24239

  In this article, we advance a case for considering transhumanism as a religion. Following William James, we think of "religion" as a set of experiences that define and shape one's identity. These may include peak experiences, the feeling of transcendence, and also access to previously hidden knowledge, or gnosis. In James's view, mystical experiences in particular include feelings of ineffability (partial or complete incommunicability), noesis (secret knowledge), and transience and passivity (subordination to a higher power). Using a religious studies framework gleaned from James, we critically examine transhumanism, with an eye towards answering the question of how religious experiences figure into transhumanism, in so far as it functions as a religion. Specifically, we are interested in how transhumanists themselves describe their experiences through the lens of their diverse, often (but not always) explicitly secularist belief systems. Intellectual historian Hava Tirosh-Samuelson has argued for conceiving of transhumanism generally as a "secular faith." Building on cultural anthropologist Jon Bialecki's work on Mormon transhumanism, we argue that the complex technological circumstances of the early twenty-first century have resulted in a technognostic form of religiosity that blends a belief in human technological prowess with a religiously motivated hope for transcendence.

- Cabral, M., (2026) "The Rationality of Belonging: Cognitive Crises and Epistemic Clash within a Science and Religion Belief System", *Zygon: Journal of Religion and Science* 61(1), 178–201. doi: https://doi.org/10.16995/zygon.20050

  Doxastic conflicts are a pervasive feature of the modern human experience. We form beliefs on various interrelated subjects that, not rarely, conflict with each other. In this article, I argue that when an individual experiences a crisis between doxastic attitudes toward science and religion, there may be a deeper issue than just a disharmony among beliefs. There may be a higher-order clash between two distinct norms of rationality,

which provides a robust account for why doxastic conflicts of this nature are widespread and challenging to resolve. I employ concepts from social epistemology to elucidate the nature of the epistemic clash and explore possible resolutions. First, I characterize a hypothetical conflict between an agent's scientific and religious beliefs. Second, I introduce three categories from contemporary debates in social epistemology: epistemic dependence, expertise, and epistemic community. Third, employing these categories, I characterize the high-order conflict an agent may experience between two distinct norms of rationality. Fourth, I describe four asymmetries between scientific and religious doxastic attitudes that bear importance to rationality. Fifth, from these asymmetries, I suggest a course of action an agent may take to mitigate their cognitive uneasiness and move towards a more integrated rational profile.

- Carreño, J. E., Badía, J. P. & Moya, V. I., (2026) "The Origin of Life: A Philosophical Hypothesis in Dialogue with Modern Biology", *Zygon: Journal of Religion and Science* 61(1), 202–20. doi: https://doi.org/10.16995/zygon.23668

  Currently, abiogenetic theories enjoy wide support when it comes to explaining the origin of life. Although the advances are undeniable, these models face significant difficulties, which, in our view, stem from the challenge of explaining the emergence of a living being from inert agents. To fill this explanatory gap, interventionist models introduce the action of a higher cause—God—to explain the transition from the nonliving to the living. However, this idea does not fully respect the legitimate autonomy of secondary causes and is dangerously close to the "God of the gaps," widely criticized over recent decades. Expanding on our previous work on biological evolution, we now propose a hypothesis that distances itself from both abiogenesis and interventionism. The resulting model, inspired by the philosophical proposals of Thomas Aquinas, harmonizes the action of God as the first and principal cause with the action of secondary and instrumental causes described by natural history in its own epistemological domain.

- Lumbreras, S., Oviedo, L. & Jeavons, P., (2026) "The Design Argument Revisited through Evolutionary Computation: Imperfection, Robustness, and Creative Emergence", *Zygon: Journal of Religion and Science* 61(1), 221–39. doi: https://doi.org/10.16995/zygon.24840

  This article offers a fresh perspective on the argument from design by drawing on modern evolutionary computation, which we propose as a more fruitful analogy for divine design than traditional craftsmanship models. We focus on genetic algorithms, which mimic biological evolution through operators that emulate combination, selection, and mutation, and bring new insights from practical experience with such algorithms. Far from being easy to implement, genetic algorithms require carefully designed codifications, operators, and parameters. Very importantly, in genetic algorithms, suboptimality emerges not as a flaw but as an essential trait: exploring imperfect solutions allows uncovering better, creative designs. In addition, imperfection is also linked to robustness: evolutionary outcomes are near optimal and flexible rather than finely tuned and fragile. Because genetic algorithms evolve a population of designs, diversity is both a requisite and a result. Building on the analogy between divine design and evolutionary computation, we

argue that a divine designer would appear to value growth, adaptability, robustness, diversity, and creativity above static perfection.

- Hooker, D. J., (2026) "Human Aging as a Creational Good: Interactions between Theology and Molecular Biology", *Zygon: Journal of Religion and Science* 61(1), 240–68. doi: https://doi.org/10.16995/zygon.24673

  A Christian theology of human aging faces significant challenges. First, aging receives far less theological attention than the heavily related and well-established themes of creation, sin, death, and imago Dei. Second, Christian theology discordantly supports two fundamental yet polarized claims: that human aging is a good of creation, and that it is an effect of humanity's fall. Third, it lags in its engagement with the science of aging. This article counteracts these obstacles by integrating Christian theology with molecular biology. Aging generating lifespan ("human biological aging," or HBA) is distinguished from aging leading to life expectancy. Intrinsic molecular pathways driving HBA are orchestrated, functional systems spanning multiple biological strata. Surprisingly, aging processes are indivisible from life, health, and growth processes. These considerations build a case for understanding HBA as a good of divine creation, clarify interpretations of humanity's fall, challenge transhumanist aspirations of age reversal or cybernetic immortality, inform theology–evolutionary biology dialogue, and promote a holistic view of human life through time.

- Baker, A. D., (2026) "Logostalgia: Eschatology and the Sixth Extinction", *Zygon: Journal of Religion and Science* 61(1), 269–87.
  doi: https://doi.org/10.16995/zygon.24684

  What would it mean to give a theological account of mass extinction events? Taking into consideration new developments in extinction studies alongside the Greek tradition's vocabulary for the created order, this article argues that an eschatology centered on the excessive Logoi of creaturely existence can allow anthropogenic mass extinction to register as a call for contemplative acknowledgment. The eschatology builds critically on the deep incarnation thesis of Niels Henrik Gregersen and the work of Christopher Southgate, arguing for an anthropocentricism that participates in the excessive redemptive work of the incarnate Logos.

- Espartinez, A., (2026) "Divine Lament and the Problem of Systemic Evil: A Participatory Theodicy of Tragic Agency", *Zygon: Journal of Religion and Science* 61(1), 288–309.
  doi: https://doi.org/10.16995/zygon.24626

  This article proposes divine lament, God's active grief over creation's vulnerability to systemic evil, a grief intrinsic to divine love's participatory structure, expressing covenant fidelity. Expanding biblical precedents where divine grief expresses covenant faithfulness rather than moral failure, I argue that divine lament emerges through constructive appropriation of participatory ontology, process theology, and evolutionary cosmology. These frameworks converge on a crucial insight: genuine divine–creaturely relationship entails divine grief over creation's wounds. The framework distinguishes

covenant grief from moral culpability. God bears relational sorrow over structures that make evil possible without culpability for evil's actualization by free agents. Tested against the Holocaust, colonial slavery, and climate collapse, divine lament proves adequate where classical immunity and contemporary co-suffering falter, offering both ontological coherence and pastoral solidarity. The framework reveals a consistent pattern across systemic failures: participatory structures weaponized (Holocaust), persuasion's intergenerational inadequacy (slavery), and scalar–temporal mismatch (climate). Divine lament materializes through practices—Holocaust remembrance, reparations initiatives, climate liturgies—transforming theodicy from justification into embodied solidarity.

- Mattheiss, S. R., (2026) "An Examination of Redemptive Suffering through a Psychological Lens", *Zygon: Journal of Religion and Science* 61(1), 310–31. doi: https://doi.org/10.16995/zygon.24801

  While Christianity proclaims Jesus Christ's suffering is salvific, the Roman Catholic tradition upholds that human suffering, distinct from Christ's, is also redemptive in that it is united with Christ's suffering. This belief is difficult to comprehend, yet scientific findings may offer insight, thereby leading to more fruitful dialogue related to, and understanding of, this tradition. Catholic tradition consistently suggests that one's own suffering is not only spiritually redemptive but also integral to intrapersonal as well as communal growth, with love proposed as the source of such fruitfulness. Contemporary psychological and neuroscientific findings support such beliefs. Suffering, for example, can foster a reorientation of one's values, with perceived meaning as a pathway to such growth. Shared suffering also leads to communal growth, such as by eliciting more prosocial behavior. Such findings contribute to an understanding of the theological belief in redemptive suffering, thereby paving the way for mutuality among individuals across belief systems.

Mørch's Systematic Theology as a Rationally Justified Public Discourse about God

- Malcolm, L., (2026) "Theology's Public Mandate in a Siloed World", *Zygon: Journal of Religion and Science* 61(1), 332–42. doi: https://doi.org/10.16995/zygon.26753

  On the basis of its own criteria, Michael Mørch's attempt to validate systematic theology as a "rationally justified public discourse" within the modern university succeeds on the basis of its own criteria. However, I question whether the proposal is comprehensive enough to account for the reality and truth addressed by theology and the discipline's inherently public nature. Thus, I offer an alternative, more expansive understanding of public discourse drawing on three thinkers: Charles Taylor, for a richer sense of realism; Paul Tillich, for a more comprehensive view of truth; and David Tracy, for a more robust notion of publicness. I conclude by arguing that theology has a mandate, on inner theological grounds, to establish and sustain public arenas, especially in a time when public discourse of all kinds is increasingly being threatened across a range of domains, including the academy.

- Evers, D., (2026) "Theology and Relaxed Forms of Metaphysics: A Constructive-Critical Evaluation of Michael A. Mørch's Proposal", *Zygon: Journal of Religion and Science* 61(1), 343–53. doi: https://doi.org/10.16995/zygon.27351

  In this contribution, I develop five questions regarding Michael A. Mørch's approach: (1) To what extent does Mørch's research question depend on his analysis of historical developments in the modern era? (2) Is Mørch's option for public rational scientific discourse itself a rational or contingent historical decision? (3) What is the status of logic, coherence, and consistency in his account, and how can we argue for a rational foundation of rationality? (4) Do the credibility and justification of the Christian faith really depend on a commonly acceptable theology, which in turn depends on successful metaphysics? (5) What consequences would Mørch's vision of systematic theology have for the notion of God? Finally, I advocate an understanding of knowledge that brings God into play not primarily as the content of knowledge but as the condition of the possibility of knowledge against human ignorance.

- Mørch, M. A., (2026) "A Suggestion for the Relevance of Systematic Theology in a Changing Context: Response to Commentators", *Zygon: Journal of Religion and Science* 61(1), 354–62. doi: https://doi.org/10.16995/zygon.26719

  In this rejoinder, I engage with the criticism my book *Systematic Theology as a Rationally Justified Public Discourse about God* receives from Lois Malcolm and Dirk Evers. First, I answer two objections from Malcolm focusing on the comprehensiveness of my vision for theology and my understanding of "public." As to the comprehensiveness, I defend my stricter understanding of realism based on the notion of theoretical frameworks; I defend my stricter notion of truth as coherence as the most fruitful understanding for academic theology. As to the public character, I reject Malcolm's critique that my understanding of "public" is too narrow, since I deliberately limit the investigated context to research universities; thus, I have no problem accepting that there are other publics of theological interest at another point. Second, I answer five objections from Evers that are stated as clusters of critical questions: (1) I accept that I see the change in metaphysics as the context that calls for renewed theological answers, but (2), I reject that this is a problem. The institutional problems for theology are related to a changed metaphysical context in the Western world. (3), I defend the place of logic in metaphysics even though it is in a weakened form compared with classical logic. (4), I defend the need for a third-level academic theology that sustains everyday belief. (5), I accept that God is *semper maior* but reject that this makes theological theories of God superfluous.

Books and Miscellaneous Articles

Cognitive Science & Psychology

- Messer, N. (2026). *Neurotechnologies, Artificial Intelligence, and Christian Ethics*. Cambridge: Cambridge University Press. (expected summer 2026: Neurotechnologies, Artificial Intelligence, and Christian Ethics)

  Recent years have witnessed rapid and ongoing growth of technologies that combine neuroscience with artificial intelligence to gather information about human brain activity, modify brain functions, and connect individuals' brains to computers and other brains. While these technologies are said to promise great benefits, they also raise serious concerns, including: their impact on identity and moral agency; mental privacy; the ethics of enhancement; and the potential for bias and discrimination. This Element explores these ethical concerns from a Protestant theological perspective, framed by the question: How can Christians promote the common good in relation to neurotechnologies?

Environmental Sciences

History

- Rees, A., Kohlt, F. E., McLeish, T., Sleigh, C., & Wilkinson, D. (2026). *Science, Religion, and the Human Future: Conflict, Collusion, and Consequences*. Oxford University Press.

  Science, Religion, and the Human Future: Conflict, Collusion, and Consequences demonstrates that the myth of an inevitable conflict between science and faith is based on a misunderstanding of history, with potentially adverse consequences for human futures. The work focuses first upon ancient, medieval and Islamic scholars and the intimate connections they made between theology and the investigation of the natural world-and why we know so little about them. Moving into the modern era, it argues that one of the most concerning features of the science-faith relationship was their collusion in defining and validating the 'civilising mission' of Western imperialism. This collusion recontextualises the creation of the conflict thesis. Turning to the present day, the book investigates episodes of scientific controversy in which effective science communication was hindered not as a result of a clash between science and faith but because of a close

and unexamined entanglement between the two.
In cases ranging from space colonisation to AI, climate change to Covid-19, the problem is not so much science's split from faith as the unexamined and problematic theologies that remain implicit within it. Learning from these examples, the book outlines some productive and non-conflict-based frameworks for talking about science and faith in the future.

- McGrath, A. E. (2026). *Science and Religion in the Imagination of CS Lewis: The Quest for the Best Mental Model of the Universe*. Oxford University Press.

  Science and Religion in the Imagination of C. S. Lewis is the first comprehensive examination of C. S. Lewis's views on the relationship between science and religion, authored by an internationally acclaimed writer recognized as an authority on both Lewis and the field of science and religion. It focuses on the literary depictions of this relationship and its significance in cultural discussions regarding the boundaries of human knowledge, as well as Lewis's understanding of the roles of science and religion in humanity's pursuit of meaning and significance. This study provides a rigorous and historically informed analysis of Lewis's perspective on the interplay between science and religion, drawing both on his studies of medieval and Renaissance literature and his literary and philosophical explorations of naturalism and materialism. In particular, it highlights the importance of the constructive role of the imagination (and not merely the analytic role of reason) in constructing an authentic 'model of the universe'.
  This work breaks new ground by exploring Lewis's appeal to scientific criteria for evaluation in his apologetics. This can be seen as a significant anticipation of the method now referred to as 'inference to the best explanation', which was not formally articulated until after Lewis's death. While some continue to characterize Lewis as an anti-scientific Luddite entrenched in medieval fantasies, this analysis makes it clear that Lewis was well-acquainted with both the cultural perceptions of science and religion during the medieval and Renaissance eras, as well as the major philosophical and cultural debates concerning their relationship during the middle of the twentieth century. It will be an essential introduction to both this important and understudied aspect of Lewis's thought, and to its relevance for the growing field of academic studies in science and religion.

- Moosa, E. (2026). *Muslim Theological Encounters with Science: Kaleidoscopes of Knowledge Over Time*. Cambridge: Cambridge University Press.
  DOI: https://doi.org/10.1017/9781009308465

  Muslim Theological Encounters with Science dismantles the 'Islamic decline' narrative by showing how science and theology have long coexisted in Muslim civilization. Premodern thinkers navigated enduring tensions between reason and revelation, ensuring

that intellectual disagreement fostered growth rather than hostility. Modern friction between science and Muslim theology-driven by colonialism, limited scientific literacy, and the absence of a science-attuned common sense among theologians-has often, though not exclusively, stemmed from adherence to outdated theological models. The author proposes a 'symphonic and braided' framework for relating science and theology, treating them as distinct yet complementary languages of meaning-making. Cultivating humility and imagination emerges as essential to human understanding. By avoiding the trap of forced convergence, this framework allows science to explain the 'how' while theology addresses the 'why,' together weaving a more complex and resilient pursuit of the truth.

- Doko, E. (2026). *Islam and Modern Cosmology*. Cambridge: Cambridge University Press. DOI: https://doi.org/10.1017/9781009608350

  Islam and Modern Cosmology examines how contemporary cosmological theories intersect with Islamic theology, exploring how modern science and Islamic thought can be brought into meaningful dialogue. It begins with a concise overview of modern cosmology, followed by an exploration of the Qur'an's cosmological perspectives and the philosophical models of creation proposed by Muslim thinkers, comparing these ideas with current scientific understandings. The discussion then considers the fine-tuning argument for God's existence and addresses the multiverse hypothesis, proposing that, under certain reasonable assumptions, the Islamic conception of God suggests the possibility of multiple universes. Finally, from a Muslim – specifically Sufi – perspective, it reflects on the problem of the significance of human life within this vast cosmos.

Mathematics

Philosophy & Theology

- *The Gifford Lectures; Advancing Natural Theology*. Ed. Christopher R. Brewer. University of Edinburgh Press. (Link: The Gifford Lectures)

  The prestigious Gifford Lectures were established in 1887 by Adam Lord Gifford (1820–1887), a senator of the College of Justice in Scotland. The purpose of Lord Gifford's bequest to the universities of Edinburgh, Glasgow, St Andrews, and Aberdeen was to sponsor lectures to 'promote and diffuse the study of Natural Theology in the widest sense of the term–in other words, the knowledge of God'. After 135 years of lectures, this book presents a reflection and reevaluation.
  What were the circumstances leading to the foundation of Gifford's lectures? What were

the aims of the lectures, and to what extent have the lectures delivered fulfilled these aims? And what might be the best approaches in the twenty-first century to honour that intent? This book examines the history of the Giffords in an effort to imagine its future trajectories.

- Rakhmanin, A. (2026). Does Wittgenstein's philosophical anti-scientism allow for supernaturalism?. *Int J Philos Relig* **99**, 20. https://doi.org/10.1007/s11153-026-10000-0

  While in recent decades there have been interpretations of Wittgenstein's philosophy as naturalistic, this possibility has not yet been fully explored in the philosophy of religion. The main obstacle to this seems to be twofold. First, it is often claimed that Wittgenstein's philosophy was anti-scientistic in spirit (and thus cannot be naturalistic by definition) and, second, his views on religion left room for supernaturalist claims. I argue that Wittgenstein's philosophy is naturalistic precisely because of its anti-scientistic underpinnings, which stem from the idea of the autonomy of philosophical practice. On this basis, I show that Wittgenstein's allegedly acknowledging the supernatural content of religious utterances does not lead him to incorporate this content into his philosophical practice. Moreover, in the light of his anti-scientism, the established distinction between cognitivist and non-cognitivist approaches to religion might be reconsidered. Based on Wittgenstein's anti-scientism, I show that although his philosophy of religion may be characterized as cognitivist, it still does not allow for supernaturalism. In the end, I demonstrate how Wittgenstein's combination of anti-scientism and non-supernaturalism can contribute to rethinking methodological naturalism in philosophy of religion.

- Khatibi, H., Khalaj, M.H.M.A. (2026). Schellenberg on divine hiddenness and non-doxastic faith. *Int J Philos Relig* **99**, 26. https://doi.org/10.1007/s11153-026-10005-9

  We argue that Schellenberg's non-doxastic account of faith poses a challenge for his famous divine hiddenness argument. In his argument, Schellenberg presupposes that the belief that God exists is required for beginning and having a personal relationship with God. Yet this presupposition is challenged by the suggestion that belief-less faith is sufficient to provide a basis for a personal relationship with God. Schellenberg has recently presented two brief responses to this challenge. We argue that neither of these responses is convincing, basing our own argument on the account of belief-less faith Schellenberg himself advocates. The upshot, of course, may not be a knockdown approach against Schellenberg's divine hiddenness argument. However, the burden of proof is on Schellenberg to meet the challenge by showing that there is no conflict between the respective parts of his thought.

- Oderberg, D. S. (2026). Miracles and the wooden leg problem. *Religious Studies*, *62*(2), 375-388. DOI: https://doi.org/10.1017/S0034412525100899

The famous Catholic pilgrimage site at Lourdes, France, until fairly recently displayed hundreds of discarded crutches as testament to miraculous cures. It has, though, never displayed a wooden leg. Hence the Wooden Leg Problem (WLP) for believers in miracles: if God can cure paralysis, why does He seem never to have given an amputee back their lost limb? The WLP is a severe challenge for believers in miracles and must be confronted head-on. Yet there does not appear to be any systematic analysis of the problem, at least as formulated here, in the literature on miracles or philosophy of religion generally. I discuss ten possible solutions to the WLP on behalf of the believer in miracles. Although some are stronger than others, all but the final one seem too weak to solve the problem. It is the final one – the 'how do you know?' solution – that I endorse and examine in some depth. This solution, I argue, shows that the WLP does not move the epistemological dial when it comes to belief or disbelief in miracles.

- Kopf, S. M. (2026). Prospects and pitfalls of science-engaged theology. *Religious Studies*, *62*(2), 305-328. DOI: https://doi.org/10.1017/S0034412525000307

  This article discusses the prospects and pitfalls of science-engaged theology (SET) – a new and growing movement in the science and religion discourse. The guiding question of this enquiry is why, when, and how theology should engage with the sciences. After introducing what I call the 'source account' of SET that has emerged in recent discussion, I show that this basic account often comes with additional commitments: the 'no methodology' and 'locality and specificity' theses, both of which address the 'how' question, and the 'entanglement' thesis, which addresses the 'when' question. I argue that accepting any of them as an essential feature makes SET methodologically flawed. To provide alternative answers, I then propose to interpret the sources of theology in terms of the so-called *loci theologici*. Recognizing the sciences specifically among the *loci theologici alieni* also helps to counter the view that SET may spell the end of the discipline of science and religion. The aim is, therefore, to show that the source account of SET, if taken in a minimal sense, is a valuable contribution to the science and religion discourse, without replacing it, whereas SET, if coupled with these additional assumptions, would and has considerably muddied the waters.

- Stump, E. (2026). What are we? Collective neuroscience, metaphysics, and theology. *Religious Studies*, *62*(2), 227-254. DOI: https://doi.org/10.1017/S0034412525100814

  Human beings are a highly social species, and there are neural systems that have a role in enabling human beings to function as the social animals they are. They connect people into smaller or larger social groups; and at least some of these groups have a unity that lets the united human beings function as one. That this is so has implications for an array of philosophical and theological issues, including the notion of a people, the concomitant notions of a people's communal guilt and communal shame, the notion of the church as the body of Christ, the understanding of human perfection as a likeness to a triune God,

and many other such issues. What is required to elucidate these issues is a metaphysics that can explain the nature of a united something-or-other that includes human persons as constituents. This article explores these issues and outlines the nature of the needed metaphysics.

- Oberle, T. (2026). Can pantheism explain the existence of the universe?. *Religious Studies*, *62*(1), 17-31. DOI: https://doi.org/10.1017/S0034412524000623

  Many traditional theists maintain that God is the ultimate explanation of the universe, for why anything exists at all. For the traditional theist, only a being who is fundamental and transcendent can provide an ultimate ground and explanation of the universe. This requirement that God transcend the universe in order to ultimately explain it poses a challenge for pantheism, the view that God is numerically identical with the universe. If God is identical with the universe, and God is supposed to be the ultimate explanation of the universe, the result is an instance of circular explanation. And circular explanations are allegedly illegitimate. In this article, I develop two explanatory models in an attempt to show that pantheism is consistent with non-circular explanations of the universe. All else being equal, I argue that pantheism is not explanatorily deficient in comparison to traditional theism.

- Lewis, G., Barnes, L., & Goff, P. (2026). Cosmological fine-tuning: the view from 2025. *Religious Studies*, *62*(S1), S100-S110.
  DOI: https://doi.org/10.1017/S0034412525101170

  In recent decades, it has become clear that if our universe had been born with slightly different physics, e.g. if the masses of fundamental particles were altered by a tiny fraction, it would be sterile and uninhabitable. We explore the current state of the evidence for this cosmological fine-tuning. We then explore three possible explanations of fine-tuning: traditional theism, the multiverse hypothesis, and a pantheistic God of limited power.

- Page, B. (2026). *Modelling the Divine*. Cambridge: Cambridge University Press.
  DOI: https://doi.org/10.1017/9781009270991

  There are different approaches to modelling the divine, with each raising questions one needs to consider when employing them to produce a model. Outlining some of the most widely used methods is one of the goals of this Element, providing something of an introductory 'how-to' guide for divine modelling. Through discussing what models are, the different sources of data acquisition, how to acquire data via reason, how to sort data, and what we might think a model provides us with, this Element aims to give readers the resources to take on the task of modelling informatively and effectively for themselves.

- Beilby, J. (2026). *The Problem of God in Alvin Plantinga*. Cambridge: Cambridge University Press. DOI: https://doi.org/10.1017/9781009269407

  Alvin Plantinga is a noted American analytic philosopher who has written in the areas of philosophy of religion, metaphysics, epistemology, and apologetics. Plantinga's Christian commitments are a crucial part of his philosophical work since nearly all of Plantinga's writings have focused on explaining and defending Christian beliefs. He argues that there is no objection or set of objections that shows that Christianity is epistemically lacking, and as such, Christians can be fully rational, justified, and warranted in their religious beliefs. This Element discusses his work as a whole, and focuses on his contributions on the problem of evil, religious knowledge, science and religion, and Christian philosophy.

- Tajbakhsh, P. (2026). *Islam and Extraterrestrial Life*. Cambridge: Cambridge University Press. (expected summer 2026 Islam and Extraterrestrial Life)

  This Element offers a general overview of the topic of extraterrestrial life – its possible existence, forms, and cultural as well as religious views on it – with particular attention to Islamic perspectives, past and present. It begins with a brief survey of the history of the debate over the plurality of the worlds as it unfolded in Christendom, followed by a concise, albeit non-technical, summary of the recent advances in the search for extrasolar planets and for life in the cosmos. The focus then shifts to the Qur'ān and hadīth as foundational sources for developing an Islamic perspective on the question of extraterrestrial life. Finally, several Islamic concepts that might require re-evaluation in light of the discovery of extraterrestrial life are presented, underscoring the urgent need for the development of an Islamic astrotheology.

- Fatona, B. (2026), HOW DOES MENTAL TIME TRAVEL IN THE EUCHARIST AID PSYCHOSPIRITUAL GROWTH?. *The Heythrop Journal 67*, 17-32. https://doi.org/10.1111/heyj.70011

  This paper innovatively connects the Eucharist, which is usually considered to be in the domain of theology, with the concept of personality-growth—the idea that a person's personality can get better—which is usually considered to be in the domain of experimental psychology. I make this innovative connection by drawing on a scientific survey of studies on personality-growth in experimental psychology to examine the experience of shared mental time travel that occurs in the Eucharist. Mental time travel is the cognitive ability of mentally travelling back in time in episodic memory and mentally travelling forward in time in episodic future-directed imagination. Episodic memory is memory of past events; similarly, episodic future-directed imagination involves imagining future events. Episodic memory is in contrast with semantic memory, which is memory of facts.
  The argument in this paper is in two stages. First, I argue that episodic thinking contributes to personality-growth. That is, self-projecting (to re-live past events and to

pre-live future ones in mental time travel) aids personality-growth. Second, I advance an isomorphic argument to the first, I argue that shared projection in liturgical anamnesis of the Eucharist aids psychospiritual growth. This work is grounded in contemporary experimental psychology, cognitive neuroscience, and philosophy of memory.

- Gordon, L. (2026). Time and the holy. *Int J Philos Relig 99*, 35. https://doi.org/10.1007/s11153-026-10015-7

  Time has long perplexed philosophers and theologians. This article argues that time bears an irreducible alterity structurally akin to what Rudolf Otto called the numinous: it grounds intelligibility and rational order while exceeding every attempt at conceptual mastery. Through a phenomenological and metaphysical inquiry engaging Augustine, Husserl, Heidegger, and Levinas, together with Boethius, Aquinas, and Scotus, we develop this claim by means of a disciplined proportional analogy and defend it through the Thomistic real distinction between essence and existence, applied to time itself. On this account, time's essence corresponds to the tenseless B-series of abstract succession, while time's existence corresponds to the tensed A-series of irreversible becoming; their real distinction, neither identity nor separation, preserves the arrow of time, reframes McTaggart's paradox, and discloses time as a meta-rational horizon that conditions logic, science, and narrative without being exhausted by any one. The result bridges the phenomenology of temporality with philosophical theology while remaining strictly within metaphysical bounds.

- (2026). *Pseudowissenschaften und Verschwörungstheorien: Eine Gefahr für Demokratie und Wissensgesellschaft*. Eds. Andreas Beyer, Matthias Roser, and Markus Mühling. Peter Lang Press. (Pseudowissenschaften und Verschwörungstheorien).

  Solange es Wissenschaft gibt, gibt es auch Pseudowissenschaften – oft gepaart mit Verschwörungstheorien, die in diesem Buch aber nur Nebenthema sind. Dieser Band unternimmt keine historische Betrachtung, sondern eine inhaltliche Einordnung aus verschiedenen Blickwinkeln. Die ersten beiden Beiträge definieren Pseudowissenschaft und grenzen sie ab, einmal aus allgemein-wissenschaftlicher und dann aus psychologisch-soziologischer Sicht. Es folgt ein Beitrag über Kreationismus als Beispiel für eine aktuelle Pseudowissenschaft. Anschließend wird eine theologische Analyse kreationistischer Ideen anhand des Bibel- und Schöpfungsmuseums Wuppertal als konkretem Beispiel vorgenommen. Den Abschluss bildet zunächst eine philosophische Analyse der gesellschaftlichen Faktoren, die die Ausbreitung von Pseudowissenschaften begünstigen. Daran schließt sich eine theologische Betrachtung des Gottesbegriffs an sowie die Frage, wie sich pseudowissenschaftliche Strömungen in der Theologie fassen und definieren lassen.

- *A Handbook on Astrobiology, Astrotheology, and Astro anthropology*. Eds. Carolina A. Sanz de la Fuente, Arvin M. Gouw, and Ted Peters. ATF Press. (expected summer 2026).

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