

Editorial

In this issue we present the first comprehensive analysis and commentary on the thought of Ian Barbour. Barbour has long been considered a monumental, path-breaking figure in the endeavor to demonstrate that religion and science can and do interact in fruitful ways. He has stood as a major voice against the often-prevailing opinion that science and religion are enemies engaged in warfare. Countless men and women—scholars of religion, scientists, and laypersons across the spectrum—count Ian Barbour as a role model for putting together the pieces—religion, science, technology, and ethics—in a way that sustains viable thinking in a situation often marked by a bewildering intellectual confusion. We are grateful to guest editor Ernest Simmons for making this issue possible.

When this issue on Ian Barbour's work is placed alongside the previous issue of this journal (December 1995), which focused on the work of Ralph Wendell Burhoe, readers have in hand useful commentary and interpretation of the two major post-World War II American figures in the religion-and-science field. Quite different from one another, both in their intentions and in their constructive intellectual contributions, they offer those who study their work a significant insight into how religion and science interact and why that interaction is important. Between them, these two thinkers laid foundations that have proven to be essential for those who come after them.

Filling out this issue, Joan Goodwin provides a winsome vignette of a nineteenth-century precursor of Barbour and Burhoe, Sarah Alden Bradford Ripley. Joseph Życiński provides an update on the anthropic principle and offers his own perspectives on its usefulness in relating religion and science.

The remaining issues of this thirty-first volume of *Zygon* will place substantial emphasis on the neurosciences. Readers are urged to give some some attention to the list of coming attractions in the journal that follows this editorial.

—Philip Hefner

Appearing in the Next Issue of *Zygon*—June 1996

- Robert Glassman* (psychology, Lake Forest College), “‘Cognitive Theism’: Sources of Accommodation between Secularism and Religion”
- John A. Teske* (psychology, Elizabethtown College), “The Spiritual Limits of Neuropsychological Life”
- Eugene G. d’Aquili* (psychiatry, anthropology, University of Pennsylvania) and *Andrew B. Newberg* (medicine, University of Pennsylvania), “Consciousness and the Machine”
- Patricia A. Williams* (philosophy, Virginia State University), “Christianity and Evolutionary Ethics: Toward a Reconciliation”
- Joseph Życiński* (physics, theology, Pontifical Academy of Theology, Poland), “Metaphysics and Epistemology in Stephen Hawking’s Theory of the Creation of the Universe”
- William Grassie* (theology, Temple University), “Donna Haraway’s Metatheory of Science and Religion: Cyborgs, Trickster, and Hermes”
- Henriette Kelker* (folklore, Provincial Museum of Alberta), “A Feeling for the Future: The Process of Change as Explored by Fred. L. Polak and Barbara McClintock”
- Philip Hefner* (theology, Lutheran School of Theology at Chicago), “Science-and-Religion and the Search for Meaning”
- Ted Peters* (theology, Pacific Lutheran Theological Seminary), “Theology and Science: Where Are We?”