



“Our Place in the Cosmos?: Humanity, Spirituality, and the Awesome Universe.”

2018 ANNUAL CONFERENCE FULL PROGRAM

Day 1: Monday, August 13, 2018

- 2:00 – 2:30 **Registration** (outside STM Auditorium)
- 2:30 – 2:45 Welcome/Introductions (STM Auditorium)
- 2:45 – 4:30 **Keynote: Elder Wilfred Buck and Jeff Baker** “Achakosuk (The Stars).” (STM Auditorium)

Abstract: This presentation will refer to the night sky as seen from an Ininew (Cree) perspective. Every culture had/has the capacity of contemplative intellectual thought. Observation, debate, discussion, inference, reflection, prediction, invention & varying methodologies were used to arrive at the shores of knowledge. My people saw the vast cosmos as something unimaginably awesome & our place in it a microcosm of Pamatisiwin...Life.

Biographies: Wilfred Buck is a member of the Opaskwayak Cree Nation, currently employed with the MFNERC as a Science Facilitator. He obtained his B.Ed. & Post Bacc. from the University of Manitoba. As an educator Wilfred has had the opportunity and good fortune to travel to South and Central America as well as Europe and met, shared and listened to Indigenous people from all over the world. He is a husband, father of four, son, uncle, brother, nephew, story-teller, mad scientist, teacher, singer, pipe-carrier, sweat lodge keeper, old person and sun dance leader. As a Science Facilitator with MFNERC was given the mandate to “put a First Nation perspective in the sciences”. The easiest way to go about doing this, he was told, was to look up. Researching Ininew star stories Wilfred found a host of information which had to be interpreted and analyzed to identify if the stories were referring to the stars. The journey began... “The greatest teaching that was ever given to me, other than my wife and children, is the ability to see the humor in the world” ...Wilfred Buck.

Dr. Jeff Baker is a Métis educator and scholar whose work explores the tensions and creative possibilities that exist at the intersection of Indigenous and Western scientific knowledge systems. Jeff is an Assistant Professor and Chair in Indigenous Education at

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the University of Saskatchewan, and a proud father of his nine-year-old daughter, Ena. Jeff's current work focuses on the roles that land, language, story and ceremony may play in fostering reconciliation between diverse peoples and knowledges, with the hope of catalyzing the emergence of more equitable and sustainable ways of living.

4:30 – 4:50 Coffee & snack break (Atrium)

4:50 – 6:10 Concurrent Sessions. Choose among the following:

Papers Session 1: Communion, Science, and Universal Connectivity (STM 1001)

4:50 – 5:10 **Linda Gibler** "From Cosmic Origin to Sacred Banquet: A Cosmic History of Wheat."

Abstract: This paper and presentation narrates the 13.8 billion year journey of wheat from its nascent origins as primordial particles, through star formation and supernovae explosions, to the oceans of Earth, plant evolution, human cultivation, and finally, to the Christian celebration of Eucharist. The thesis of the paper is that knowing the scientific story of wheat adds a new layer of meaning and complexity to the traditional understanding of Eucharist. Seeing the Paschal cycle of self-gift, death, and resurrection embedded in the cosmos from the beginning of time and into our own lives causes us to locate our worship and ourselves within the cosmic drama. Our celebration of Eucharist is not an other-worldly event. Rather, it calls us to live ever more deeply in the awe-inspiring cosmos.

Biography: Linda Gibler, OP, PhD is a Dominican Sister of Houston. She is the Associate Academic Dean and Associate Professor of Science and Religion at the Oblate School of Theology in San Antonio, and an adjunct professor for the Loyola Institute for Ministry. Linda studied with Brian Swimme at the California Institute of Integral Studies in San Francisco and completed her PhD in Philosophy and Religion in 2007. In addition to the PhD, she earned a MA in Philosophy and Religion at CIIS, and a MAPS at Aquinas Institute of Theology, Linda enjoys telling the 14 billion-year story of the Universe, including the stories of common things around us.

5:10 – 5:30 **Cynthia Wallace** "'Until I Saw Him Seeing It': Cosmic Wonder and Particle Ethics in Marilyn Nelson's *Carver: A Life in Poems*."

Abstract: Narratives of secularization that emphasize the tension between science and religion frequently overlook the degree to which both share a search for universals: abstract theories or theologies that offer generalizable accounts of the cosmos. Similarly, accounts of tension

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between the sciences and humanities often erase the fact that contemporary writers are among the most enthusiastic apologists for science's opening of spiritual vistas (see, for instance, Jane Hirshfield's #PoetsForScience initiative, Maria Popova's *Universe in Verse* project, Madeleine L'Engle's beloved children's books, and the entire oeuvre of Annie Dillard). However, unlike much science and religion, poetry insistently undermines universals—even as it invokes them—through its attention to the particular and minute, an aesthetic practice with ethical ramifications. I propose to explicate this claim through Marilyn Nelson's book *Carver: A Life in Poems*, which in its account of the remarkable botanist, artist, and activist George Washington Carver highlights his belief that "a grain of pollen, a spore / of galactic dust" can "fill the universe with praise." Yet the book also refuses (as Carver did) to let this awe at the cosmos eclipse the need for justice for "slaves freed to struggle toward self-worth." Instead, the book represents physics and metaphysics, aesthetics and ethics, wonder and generosity as inextricably bound and reminds us that quests for pure universals notwithstanding, science and religion are embedded and embodied practices, as beholden to "muddy creek banks" as humans are to clay.

Biography: Cynthia R. Wallace is Assistant Professor of English at St. Thomas More College, University of Saskatchewan, where her teaching and research focus on the intersections of gender, race, ethics, and religion in twentieth- and twenty-first century literature. Her first book, *Of Woman Borne: A Literary Ethics of Suffering* was published in 2016 by Columbia University Press, and her essays have appeared in *Religion and Literature*, *Literature and Theology*, *Christianity and Literature*, and *African American Review*.

5:30 – 5:50

Darren Dahl "Becoming Terrestrial: Bruno Latour's Political Theology of Gaia."

Abstract: The paper explores the move from 'world' to 'globe' and from 'globe' to 'Earth' in recent political theologies attuned to the 'new climatic regime' with a specific focus on Bruno Latour's *Facing Gaia: Eight Lectures on the New Climatic Regime* (2017). Calling into question the dichotomies within which contemporary cosmologies are advanced—the most relentless, misleading, and pertinent of which is that between 'religious' and 'secular'—Latour advocates a move beyond Nature to Gaia and, therefore, the recovery of a *properly* materialist cosmology and its attendant political practices. By exploring Latour's proposals, the paper will address his recovery of Lovelock's 'Gaia hypothesis' in light of the conviction that the Anthropocene or, as Latour calls it, the 'new climatic regime', requires a 'political theology' that is fully aware of the interconnections between religion,

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science, and politics. The paper will conclude with a brief discussion of the place of Pope Francis' *Laudato Si* within Latour's argument.

Biography: Dr. Darren E. Dahl is an Adjunct Professor in the Department of Religion & Culture at St. Thomas More College in Saskatoon as well as a Senior Fellow in the Classical, Medieval, and Renaissance Studies Program at the University of Saskatchewan. He attained a Ph.D. in Religious Studies from McMaster University where he was nominated for the Governor General's Gold Medal. His doctoral dissertation on Paul Ricoeur's philosophy of religion was also nominated for the 2012 CAGS / UMI Distinguished Dissertation Award in the Humanities. His current research has turned to epistemological, metaphysical, and theological questions concerning 'nature' and 'creation' within Western philosophical and theological thought.

5:50 – 6:10 Q & A period for Paper Session 1

Paper Session 2: God, The Cosmos, and Created Order (STM 344)

4:50 – 5:10 **Neal DeRoo** "Material Spirituality and Our Place in the Cosmos."

Abstract: In this paper, I will use the work of the phenomenologists Edmund Husserl, Herman Dooyeweerd, and Michel Henry to provide an account of spirituality that makes sense of the human place in the cosmos and in scientific inquiry. I will begin by laying out the 'material spirituality' of the later Husserl (section I). Then, drawing on the work of Dooyeweerd, I will explore how this material spirituality places humanity squarely within the creation, while still providing a certain 'transcendental' (though not transcendent role for humanity vis-à-vis the cosmos (Section II). Finally, I will show, in line with Henry, how this spirituality affects even our processes of theorizing, and so shapes the practices of science (Section III). In this way I will show the significance of a material account of spirituality for science and for our understanding of humanity's place in the cosmos.

Biography: Neal DeRoo is Canada Research Chair in Phenomenology and Philosophy of Religion at The King's University in Edmonton, AB. He is the author of *Futurity in Phenomenology: Promise and Method in Husserl, Levinas and Derrida*, and has co-edited several books, including *Phenomenology and Eschatology: Not Yet in the Now* and *Merleau-Ponty at the Limits of Art, Religion and Perception*. He is currently working on a project that uses the phenomenological understanding of expression to make the case that all of our material actions are inherently expressive of a deep spirituality.

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5:10 – 5:30 **Christopher Hrynkow** “Our Place in the Awesome Universe? Contemporary Science, Ecology, and the Role of Humans within the Cosmologies of Psalm 104.”

Abstract: Drawing on sources that move beyond a conflict model of the relationship between contemporary science and religion, this paper offers a reading of Psalm 104 that is concerned with accessing the Psalmist’s support for a theo-ecoethical anthropology. The Psalm will thus be read with a particular hermeneutical bias, growing from the positionality of the author, in order to present an alternative to segmenting tendencies of modernist science. More specifically, Psalm 104 will be shown to root a theo-ecoethical understanding of the person that sees humanity and the rest of the created community as sharing in a relationship with God who is both sustainer and creator. In this light, it will be argued that recovering aspects of the Psalmist’s worldview can inform a renewal of the scientific project today so that its endeavors can better support socio-ecological flourishing.

Biography: Christopher Hrynkow holds a PhD in Peace and Conflict Studies and a ThD in Christian Ecological Ethics. He is Associate Professor of Religion and Culture at St. Thomas More College, University of Saskatchewan, where he serves as faculty representative on the Faith Leader’s Council and Chair of Graduate Studies in Religion and Culture for the university. Hrynkow teaches courses in religious studies, Catholic studies and in the critical perspectives on social justice and the common good program.

5:30 – 5:50 **Tsvi Bisk** “Cosmodeism: How an Evolutionary Cosmos is Creating God.”

Abstract: *Not: "In the beginning God created the world"; But: "In the end the Cosmos will have created God."* Cosmodeism recognizes evolution as the grand paradigm of existence; that the Universe is an evolutionary entity in a constant state of ever-growing complexity producing conscious life throughout the Cosmos. It posits that a tiny percentage of these conscious civilizations have or will achieve interstellar exploratory capabilities by achieving new levels of consciousness: hyper-consciousness. An even tinier percentage of hyper-conscious life forms will ascend to a hyper-hyper consciousness and conclude they must become part of the *Goddling* of the Cosmos; a variation of the ontological argument for the existence of God. Since one cannot conceive of a concept related to cosmic evolution greater than the Cosmos evolving into a 'God' it is self-evident that a 'God' would be the final stage of cosmic evolution.

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Biography: I have published over one hundred articles and essays, including two for MacMillan's *Encyclopedia of the Future* and two for the *International Encyclopedia of Social and Behavioral Sciences*. I have published four books: *Futurizing the Jews* (Praeger Press 2003); *The Optimistic Jew* (Maxanna Press 2007); *It's Not the Electoral System Stupid* (Tepper Press 2013) and *The Suicide of the Jews* (Contento Press 2015). I was contributing editor for *The Futurist* magazine. I have been writing and lecturing for over 30 years on Jewish issues as well as general issues that have direct and indirect impact on Jewish well-being.

5:50 – 6:10 Q & A period for Paper Session 2

Paper Session 3: Placing Humanity in Material and Psychic Worlds (STM 1002)

4:50 – 5:10 **Jonathan Strand** “Animism and Contemporary Philosophy of Mind”

Biography: Rev. Dr. Strand is Professor of Philosophy at Concordia University of Edmonton. His specialty is Philosophy of Religion, with strengths in Logic and Philosophy of Science. He earned his doctorate in philosophy under the direction of Alvin Plantinga at the University of Notre Dame. Dr. Strand is also a member of the clergy of Lutheran Church - Canada.

Abstract: Indigenous cultures around the globe have often exhibited perspectives which have been called ‘animistic.’ ‘Animism’ is defined as “The attribution of life and personality (and sometimes a soul) to inanimate objects and natural phenomena.” (OED) Such perspectives and attributions are not as implausible as many in western (European-based) culture might assume, from the standpoint of the best, current Philosophy of Mind. The origins and history of western Philosophy of Mind will be surveyed—going back to the ancient Greeks (Plato and Aristotle) and the early modern philosophers (Descartes, Leibniz, Locke). The best current thinking in Philosophy of Mind will then be discussed *vis-a-vis* animistic perspectives. This will reveal that, from the perspective of the best contemporary Philosophy of Mind, animistic perspectives are not as implausible as many might think. Reference will be made to the adoption of such perspectives among contemporary environmentalists.

5:10 – 5:30 **Meera Kachroo** “Contemporary Srividya: a Religion Particularly Suited for Science.”

Abstract: This paper traces the alignment of contemporary science with traditional categories from Srividya, a Hindu tantric sect of goddess-worship practiced within lineages of Smarta Brahmins in South India. Srividya is an esoteric teaching centered around private ritual and meditative practices; the

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name Srividya itself has been translated ‘auspicious wisdom,’ but is equally ‘knowledge of the goddess,’ or ‘science of the goddess.’ In the last fifty years, translators, commentators, and influential gurus in the tradition have faced the epistemic challenge of evaluating and integrating their professional identities, often as doctors, engineers, and research scientists, with traditional texts and practices. These days, a ‘scientific’ worldview has become a prominent feature of Srividya initiates’ self-understanding. According to one contemporary guru, Srividya is “particularly suited to science”; Srividya is in itself “a science which enriches knowledge”, because of its systematic and thorough analysis of material and psychic realities. Indeed, Srividya commentaries are full of detailed analysis of the constituent parts of the material and psychic worlds: analysis of the aspects of integration of mind and matter.

Biography: Meera Kachroo is a lecturer at St Thomas More College and research associate at the University of Saskatchewan. Her research interests include Sanskrit literature, Indian philosophy, modernity, cultural change, and religion in the public sphere.

5:30 – 5:50

Tuomas Manninen “Using Virtue Epistemology for Understanding Humanity’s Place in the Cosmos: Navigating Between Scylla of Humility and Charybdis of Hubris.”

Abstract: Even if we accept the claim that ‘discoveries by Copernicus and Darwin dethroned humanity from its central place’ on its face value, we’d need to know more about why humanity was situated in such a place to begin with. Considering the matter closely, we see that the alleged centrality of humanity was based on ideologically driven doctrines; it was only by conflating geocentrism with anthropocentrism that the Earth earned a special place as the center of the Universe. Having such a view overthrown has served to advance human knowledge of its place in the Universe. Therefore, when it comes to contemporary scientific theories, it seems wrongheaded to think that these will vindicate the special status of humanity as the pinnacle of existence. As we contemplate the religious implications of contemporary theories, it will pay off to keep in mind the virtue of both religious and intellectual humility. After all, the scientific perspective is a fallible one, offering no absolute truths but just the best model available for understanding reality. In this paper, I outline a version of intellectual humility as an epistemic virtue, and argue that when applied to interpretations of scientific theories, humility is more conducive to elevating humanity than hubris ever could be.

Biography: Tuomas W. Manninen is a Senior Lecturer at the School of Humanities, Arts & Cultural Studies at Arizona State University’s West Campus,

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where he regularly teaches courses in introduction to philosophy, and critical thinking, as well as upper-division courses in philosophy of mind, social/political philosophy, and philosophy of science/religion. His recent work has focused on the intersection of philosophy and popular culture. His articles have been published in the journal *Film-Philosophy* (2016), and in volumes *Philosophy and Terry Pratchett* (2014), and *Doctor Strange and Philosophy* (forthcoming 2018). He earned his Ph.D. in Philosophy from the University of Iowa in 2007.

5:50 – 6:10 Q & A period for Paper Session 3

6:10 – 7:30 Supper (Cafeteria)

7:30 – 9:00 **Keynote: Loriliai Biernacki** “Feeling the Self: the Ghost in the Machine.” (STM Auditorium)

Abstract: From our current vantage in the 21st century the future appears poised to shift humanity into uncharted technological fusions. From DeepBlue to driverless cars, from dreams of immortality through downloading human consciousness into machines to prophecies of a singularity rewriting human existence in silicon, ideas of what it means to be human in a world of machines is promising radical unforeseen possibilities. This paper addresses the underlying conceptions of selfhood and soul which are the target and promise of these technological shifts, relating contemporary cognitive science perspectives of the self-framed in models of information theory to earlier Indian religious mystical conceptions of consciousness as all pervasive.

Biography: Loriliai Biernacki teaches in the Department of Religious Studies at the University of Colorado at Boulder. Her research interests include Hinduism, gender and the interface between religion and science. Her first book, *Renowned Goddess of Desire: Women, Sex and Speech in Tantra* (Oxford, 2007) won the Kayden Award in 2008. She is co-editor of *God’s Body: Panentheism across the World’s Religious Traditions* (Oxford 2013). She is currently working on a study on the 11th century Indian philosopher Abhinavagupta within the framework of wonder, the New Materialisms and conceptions of the body-mind interface.

9:00 – 10:00 Reception (Atrium)

10:00 – 11:00 Observatory viewing led by Elder Wilfred Buck

Day 2: Tuesday, August 14, 2018

1:00 – 2:30 **Guy Consolmagno’s Keynote** “This Awesome Universe”

Abstract: What does astronomy tell us about our place in the cosmos? How has our vision changed with time, and what does it mean to the human spirit to realize, tangibly, that

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those dots in the sky are real locations that we can touch and live on and experience and love?

Biography: Dr. Guy Consolmagno, S.J., is Director of the Vatican Observatory, a leading astronomer and meteoriticist, and a Jesuit brother. He earned undergraduate and master's degrees from the Massachusetts Institute of Technology, and a Ph.D. in Planetary Science from the University of Arizona. Before entering the Jesuits in 1989, he was a postdoctoral research fellow at Harvard and MIT, served in the US Peace Corps, and taught university physics at Lafayette College. He has worked as a Vatican Observatory astronomer since 1993. Br. Consolmagno's research explores connections between meteorites, asteroids, and the evolution of small solar system bodies. The author of a monthly science column for The Tablet, he has written more than 200 scientific publications and a number of popular books, including Turn Left at Orion (with Dan Davis), and Would You Baptize an Extraterrestrial? (with Paul Mueller). He has also hosted science programs for BBC Radio 4, appeared in numerous documentary films, and served as chair of the American Astronomical Society's Division for Planetary Sciences. In 2000, the small bodies nomenclature committee of the International Astronomical Union named an asteroid, 4597 Consolmagno, in recognition of his work. In 2014, he was awarded the Carl Sagan Medal for public outreach by the American Astronomical Society's Division for Planetary Sciences.

2:40 – 4:00 Concurrent sessions. Choose between the following sessions:

Papers Session 4: Decentering Humanity's Role in the Universe (STM 1001)

2:40 – 3:00 **Karen Mckenna** "The Extraterrestrial Hypothesis: Increasing Evidence that the Materialistic Model Needs to Evolve."

Abstract: In this paper, I will highlight the research that I conducted as a result of a two-year sabbatical where I experienced many mystical experiences including meeting an alleged extraterrestrial contactee.

Objectives:

- Encourage greater multi-disciplinary perspectives in academic institutions to bring of science and religion disciplines closer together to steward the human species to a healthier ecosystem.
- Provide the case study of my personal experience and how my worldview has changed.
- Inspire courageous academics to research this field

Methodology:

- Work with former academics who have studied this field deeply.

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- Provide an overview of the field, areas that researchers agree on, and areas there is disagreement
- Synthesize existing consciousness research

Biography: Karen is a University of Saskatchewan alumni, graduating with a Bachelor of Commerce (Honours in Computer Science). She received her MBA from Simon Fraser University in 2015, and Graduate Certificate in Business in the Americas from Vanderbilt (USA), FIA (Brazil), ITAM (Mexico) and SFU (Canada) in 2015. She spent 28 years in various roles in industry including computer programmer and process improvement specialist. In 2016, she felt a “call” to understand what is wrong with the planet as a means to ensure her children’s long-term viability. She has had many mystical experiences which have dramatically shifted her worldview.

3:00 – 3:20 **Samuel Ruhmkorff** “Copernican Reasoning and Our place in a Noetic Universe.”

Abstract: The launch of the James Webb space telescope (2020) and the construction of other next generation telescopes will allow us potentially to discover evidence for intelligent extraterrestrial life in the next decade or two. According to Copernican reasoning, if in fact such life exists, we should think it likely that the Earth has a larger population size than the typical inhabited planet, for the same reason that a randomly selected human is likely to come from a country with a higher-than-typical population. Consequently, discovering evidence for intelligent extraterrestrial life could result in a tension between humility at being a small part of the intelligent order of the universe, and awareness of our likely distinctiveness as citizens of a more populous planet with accordingly greater chances for brilliant artistry, scientific achievements, and religious insight—as well as war, environmental destruction, and scarcity. In this paper, I explore religious implications of this tension.

Biography: Samuel Ruhmkorff’s most recent publications are “The Copernican Principle, Intelligent Extraterrestrials, and Arguments from Evil” (*Religious Studies*) and “Copernican Reasoning about Intelligent Extraterrestrials” (*Journal for General Philosophy of Science*, forthcoming). He has also published in *Philosophy of Science*, *Philosophical Studies*, *Synthese*, *International Studies in the Philosophy of Science*, and *Philosophy Compass*. He has taught at the University of Missouri, Smith College, and Bard College at Simon’s Rock, where he served as academic dean from 2005– 2010. He holds an A.B. *summa cum laude* from Washington University in St. Louis and a Ph.D. in philosophy from the University of Michigan.

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3:20 – 3:40 **Braden Molhoek** “*Imago Dei*, Incarnation, and Intergenerational Justice: Implications of ETI for Christianity.”

Abstract: In this paper I explore three aspects of Christianity for which the possibility of the existence of extra-terrestrial intelligent life (ETI) has implications. First is the *Imago Dei*. Scholars have been asking whether this needs revision because of other nonhuman species on Earth, but I believe the possibility of ETI provides a stronger challenge to human exclusivity. The second issue is that of incarnation/redemption, and whether one incarnation is sufficient if ETI is in need of salvation. Finally, I examine the notion of “who is my neighbor” in light of ETI. Life elsewhere in the universe and the goal of space exploration, I argue, place pressure on Christians to think in terms of intergenerational justice. First humans had to shed the notion they were the center of creation. Life elsewhere would further this de-centering, including the privilege of placing current life as the center of concern.

Biography: Braden Molhoek holds a Ph.D. in Ethics and Social Theory from the Graduate Theological Union, an M.T.S. from Boston University School of Theology and a B.A. with a double major in Genetics and Religion from Ohio Wesleyan University. He currently works at the Center for Theology and the Natural Sciences in Berkeley, California, and has served as an adjunct professor at the GTU and Santa Clara University. His research interests include AI, transhumanism, genetic engineering, virtue ethics, and how evolution affects theological anthropology.

3:40 – 4:00 Q & A period for Paper Session 4

Papers Session 5: Decentering Humanity’s Role in the Universe (STM 344)

2:40 – 3:00 **Alice Major** “From Science to Significance.”

Abstract: Poets engage in a millennia-long process of incorporating new discoveries from science into belief systems. Four centuries ago, Alexander Pope wrestled with the impact of then-brand-new sightings through microscope and telescope to “justify the ways of God to man.” Pope fitted these discoveries into the concept of a Great Chain of Being, ascending from the “microscopic eye” of flies to the supreme God who ordains the Newtonian orbits of planets. Alice Major explores how a poet of today tries to find meaning in the surge of new knowledge: physics, evolutionary, biology, quantum physics and cosmology. This

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is a time when the ordered chain of being has become "...not a ladder to the angels. / It's a horizontal loop that rearranges / life repeatedly."

Biography: Alice Major has published 11 collections of poetry and a book of essays, *Intersecting Sets: A Poet Looks at Science*. Her work has garnered many awards, including the Pat Lowther Prize and a National Magazine Award Gold Medal, and praise from publications as diverse as *The Malahat Review* and *American Scientist*. She has given readings across Canada, in the U.S., the U.K. and Australia; she has also delivered lectures at the C.N. Yang Institute for Theoretical Physics, the Bridges Conference: Mathematics, Art, Music, Architecture, Education, Culture, among others. Alice served as the first poet laureate of Edmonton, founder of the Edmonton Poetry Festival, and president of the League of Canadian Poets. In 2017, she received Alberta's most prestigious arts award, the Lieutenant Governor's Distinguished Artist Award.

3:00 – 3:20

Anthony Nairn "Cosmos and its Use of Elements of Religion."

Abstract: In 1980, Carl Sagan took television viewers on a "voyage" through the Cosmos told personally and profoundly, with a message of wonder and meaning descending from science. In 2014, it was Neil deGrasse Tyson who 'captained' the Ship of the Imagination, updating the story of our discovery of the Cosmos and ourselves. In portraying science this way, *Cosmos* is unique, but it is the spiritual element of great interest here. Using Max Weber's, *Science as a Vocation*, critical discourse analysis, and Big History, I analyze one episode from each *Cosmos* focusing on evolution. The message *Cosmos* used adopts elements of religion – awe, reverence, wonder, and meaning – which contributes to its longevity and power, thus enchanting science. This reflects a larger movement taking shape across the West to re-enchant our lives, which, in secular states seem to dismiss religion, and yet the population seems to hunger for meaning and purpose.

Biography: Anthony Nairn is a MA student at the University of Toronto at the Institute for the History and Philosophy of Science and Technology. After an injury in the military, Anthony became fascinated with Big History, and went back to Ryerson to finish his BA in Arts and Contemporary Studies. Finding the social movements in his history of science courses fascinating, he decided to attend Carleton for an MA in sociology. It is here that his fascination for science and religion took off, becoming the focus of his young career. Most recently presenting at Oxford for the ISSR summer conference.

3:20 – 3:40

Charles Conway "The Evolutionary Cosmology of C.S Peirce."

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Abstract: Charles S. Peirce (1839-1914) was the founder of pragmatism (later “pragmaticism”), but, nevertheless, in 1884 characterized his philosophy as “only Darwinism analyzed, generalized and brought into the realm of Ontology.” As he extended his investigations to the cosmos he recognized that its growth in complexity could not be explained by ironbound necessity but required some intervention of chance or spontaneity in order that the universe break old habits (i.e., laws) and develop new ones. The question arose how to integrate new laws into the ongoing process. Peirce’s was both a panpsychist and a theist. Because of the first he contended that mind is the ultimate reality and that psychic beings are moved by final causation. The second encouraged him to view God as the lure harmonizing necessity and chance. He labeled the third force in the cosmos as “evolutionary love” or “agapasm.” Peirce developed these ideas in essays in the 1890s culminating in 1908 with “A Neglected Argument for the Reality of God.”

Biography: After military service and a career in trust banking, I turned to the full-time study of philosophy, a decades-long avocation. Shortly I discovered an affinity for the philosophy of C. S. Peirce and an interest in the relation between philosophy and theology. My master’s thesis treated the centrality of philosophical theology in Peirce’s thought. As a consequence, I pursued my doctoral work at the Graduate Theological Union in Berkeley. There my dissertation advanced Peirce’s notion of a cosmic continuum as a model for the Holy Spirit. The Third Person remains an abiding field of inquiry. Since 2005 I have continued my research, written articles, and lectured in philosophy and theology with particular focus on the metaphysics and philosophical theology of Peirce. Also, each year I participate in graduate seminars at various universities (e.g., at Harvard in 2017). My current research aims toward the development of a philosophy of lyric poetry.

3:40 – 4:00 Q & A period for Paper Session 5

4:00 – 4:30 Coffee & snack break (Atrium)

4:30 – 6:00 Synthesis Panel of Keynote Speakers (STM Auditorium)

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