



# Canyon Institute

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## for Advanced Studies

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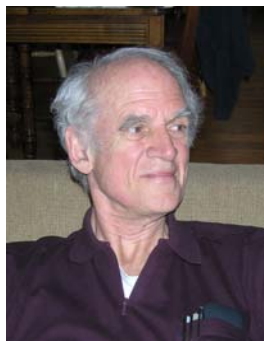
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## Canadian Philosopher Charles Taylor Wins the 2007 Templeton Prize



Professor Charles Taylor, a Canadian philosopher who for nearly half a century has argued that problems such as violence and bigotry can only be solved by considering both their secular and spiritual dimensions, has won the 2007 Templeton Prize.

The Templeton Prize, valued at 800,000 pounds sterling, approximately \$1.5 million, was announced on March 14th at a news conference at the Church Center for the United Nations in New York by the John Templeton Foundation, which has awarded the prize since 1973. The Templeton Prize is the world's largest annual monetary award given to an individual.

Charles Taylor is engaged in contemporary, important, cross-cultural questions such as "What role does spiritual thinking have in the 21st century?" For more than 45 years, Taylor, 75, has argued that wholly depending on secularized viewpoints only leads to fragmented, faulty results. Taylor has described such an approach as crippling, preventing crucial insights that might help a global community increasingly exposed to clashes of culture, morality, nationalities, and religions.

Key to Taylor's investigations of the secular and the spiritual is a determination to show that one without the other only leads to peril. "The divorce of natural science and religion has been damaging to both," he explained, "but it is equally true that the culture of the humanities and social sciences has often been surprisingly blind and deaf to the spiritual."

"We urgently need new insight into the human propensity for violence," including, he added, "a full account of the human striving for meaning and spiritual direction, of which the appeals to violence are a perversion. But we don't even begin to see where we have to look as long as we accept the complacent myth that people like us – enlightened secularists or believers – are not part of the problem. We will pay a high price if we allow this kind of muddled thinking to prevail."

Taylor has long objected to what many social scientists take for granted, namely that the rational movement that began in the Enlightenment renders such notions as morality and spirituality as simply quaint anachronisms in the age of reason. That narrow, reductive sociological approach, he says, wrongly denies the full account of how and why humans strive for meaning which, in turn, makes it impossible to solve the world's most intractable problems ranging from mob violence to racism to war.

"The deafness of many philosophers, social scientists and historians to the spiritual dimensions can be remarkable," Taylor said in remarks prepared for the

*(Continued on page 3)*

## From the Director's Desk



Thinking about the works of the three scholars featured in this current newsletter—Drs. Paul Davies, George Ellis, and Charles Taylor, I found myself reflecting on the commonalities between them. All three of these men have committed themselves to seeking answers to the big questions of life. In addition to this shared commitment, each scholar is a recipient of the prestigious *Templeton Prize*. Dr.

Paul Davies was awarded the 1995 Templeton Prize for his work on the deeper meaning of science; Dr. Ellis's bold and innovative contributions to the dialogue at the boundary of theology and science led to his being named the 2004 Templeton Prize Laureate, and Professor Taylor, a Canadian philosopher who for nearly half a century has argued that problems such as violence and bigotry can only be solved by considering both their secular and spiritual dimensions, has won the 2007 Templeton Prize.

Whereas Drs. Davies and Ellis continue to focus their research on the scientific dimensions of life's big questions, Dr. Taylor examines the philosophical dimensions. On the occasion of announcing Dr. Taylor as the recipient of the 2007 Templeton Prize, John M. Templeton, Jr., M.D. lauded Dr. Taylor's work: "Throughout his career, Charles Taylor has staked an often lonely position that insists on the inclusion of spiritual dimensions in discussions of public policy, history, linguistics, literature, and every other facet of humanities and the social sciences. Through careful analysis, impeccable scholarship, and powerful, passionate language, he has given us bold new insights that provide a fresh understanding of the many problems of the world and, potentially, how we might together resolve them."

It is my hope that you will explore the scholarly works of these three exceptional Templeton Prize Laureates. The articles herewith provide a multitude of resources worthy of your perusal. Additionally, Canyon Institute for Advanced Studies and the Arizona Science Center have partnered to present a special public education opportunity on Sunday, April 22nd with Drs. Davies and Ellis. *Our Place in the Universe* is a special public discourse that will take place in the Irene P. Flinn Theater at the downtown Phoenix Arizona Science Center at 4:30 p.m. During this special event, this pair of esteemed scientists will touch on

many of the issues presented in the article that begins on page four of this newsletter. In addition to presentations by Dr. Davies and Dr. Ellis, the evening will include audience interaction in a question-and-answer session. Reservations for this special event are required. Please contact Canyon Institute for Advanced Studies for invitations or more information at (602) 639-6206 or [cias@CanyonInstitute.org](mailto:cias@CanyonInstitute.org).

I have enjoyed getting to know many of you through the years as faithful attendees at the Canyon Institute for Advanced Studies Public Lecture Series and look forward to joining you at the Arizona Science Center on April 22nd to discuss *Our Place in the Universe*. This is certain to be one of our finest public education offerings of the past six years.

Bill R. Williams  
Director

### Letters to the Editor and Requests for Reprints

We welcome letters to the editor of up to 200 words. They may be edited for clarity and length. Letters selected for publication may be published or distributed in print, electronic or other forms. We hope you will write to let us know how our educational offerings are impacting your world.

Requests for reprints of material printed in this newsletter should be addressed to:

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## Canadian Philosopher Charles Taylor Wins 2007 Templeton Prize

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news conference. "This is the more damaging in that it affects the culture of the media and of educated public opinion in general."

Conversely, Taylor has also chastised those who use moral certitude or religious beliefs in the name of battling injustice because they believe "our cause is good, so we can inflict righteous violence," as he once wrote. "Because we see ourselves as imperfect, below what God wants, we sacrifice the bad in us, or sacrifice the things we treasure. Or we see destruction as divine...identify with it, and so renounce what is destroyed, purifying while bringing meaning to the destruction."

Taylor, who has authored more than a dozen books and scores of published essays and who has lectured extensively, is currently Professor of Law and Philosophy at Northwestern University in Evanston, Illinois and professor emeritus in the political science department at McGill University in Montréal, the city of his birth. A Rhodes Scholar, he holds a bachelor of arts from McGill and Balliol College at Oxford University, as well as masters and doctoral degrees (D.Phil.) from Oxford. He is the first Canadian to win the Templeton Prize.

"Throughout his career, Charles Taylor has staked an often lonely position that insists on the inclusion of spiritual dimensions in discussions of public policy, history, linguistics, literature, and every other facet of humanities and the social sciences," says John M. Templeton, Jr., M.D., the Foundation's President. "Through careful analysis, impeccable scholarship, and powerful, passionate language, he has given us bold new insights that provide a fresh understanding of the many problems of the world and, potentially, how we might together resolve them."

The Prize is a cornerstone of the Foundation's international efforts to serve as a philanthropic catalyst for discovery in areas engaging life's biggest questions, ranging from explorations into the laws of nature and the universe to questions on love, gratitude, forgiveness, and creativity. Created by global investor and philanthropist Sir John Templeton, the monetary value of the Prize is set always to exceed the Nobel Prizes to underscore Templeton's belief that benefits from advances in spiritual discoveries can be quantifiably more vast than those from other worthy human endeavors.

The 2007 Templeton Prize for Progress Toward Research or Discoveries About Spiritual Realities will be awarded to Taylor by HRH Prince Philip, the Duke of Edinburgh, at a private ceremony at Buckingham Palace on Wednesday, May 2nd.

In his nomination of Taylor for the Prize, the Rev. David A. Martin, Ph.D., emeritus professor of sociology at the London School of Economics and author of *A General Theory of Secularization*, a seminal work in the field, said, "His oeuvre is massive and covers issues quite central to contemporary concerns, above all perhaps the nature of self-hood and the religious and secular options open to us in what is sometimes described as secular or even secularist society. He has traced the historical evolution of the religious and secular dimensions of the world as they relate to each other with unequalled authority."

Taylor was born in 1931 in Montréal in French-speaking Que-

bec, the only Canadian province where English is not the majority language. Growing up in a Catholic home where both French (his mother's native tongue) and English (his father's) were spoken, in a province where language is a political touchstone, spurred an early interest in matters of identity, society and the potential value of thought that runs against the common grain. Though his first degree was in history, a Rhodes Scholarship in 1952 led him to study philosophy at Oxford, where he encountered what Taylor describes as "an unstructured hostility" to, among other things, religious belief. In reaction, he began to question the so-called "objective" approaches of psychology, social science, linguistics, history, and other human sciences.

This led Taylor to his doctoral dissertation, which offered a devastating critique of psychological behaviorism, which holds that all human activity can be explained as mere movement, without considering thought or subjective meaning. Published in 1964 as *The Explanation of Behaviour*, it put the philosophical world on notice that a new voice had arrived.

From there he went on to write at length on Hegel, the philosopher who pioneered deep contemplation on notions of modernity – territory that Taylor was now intent on exploring anew – including *Hegel*, published in 1975, and *Hegel and Modern Society*, 1979.

In 1992, for example, Taylor wrote an article published in the book, *Multiculturalism and "The Politics of Recognition"* that detailed the effect of modernity on concepts of identity and self which, in turn, has had a profound political impact. He continued that investigation with his noted Marianist Lecture in 1997 in Dayton, Ohio, where he declared that the Catholic Church could find its place within the modern world by seeing Western modernity as one among the many civilizations in which Christianity has been preached and practiced. This would avoid both the total identification with European civilization, which has blunted the Christian message, and also the opposite extreme of seeing modernity as the antithesis or enemy of Christian faith. It was published as a book entitled, *A Catholic Modernity?* in 1999. Noting the possibility of a "spiritual lobotomy," he warned, "There can never be a total fusion of the faith and any particular society, and the attempt to achieve it is dangerous for the faith."

Then, in 1998-99, Taylor delivered the renowned Gifford Lectures, entitled "Living in a Secular Age," at the University of Edinburgh. The lectures, published in three volumes, offered a staggeringly detailed analysis of the movement away from spirituality in favor of so-called objective reasoning. Many expect the final volume, *A Secular Age*, scheduled for publication by Harvard University Press later this year, to be the most important literary achievement of Taylor's lifetime and the definitive examination of secularization and the modern world.

The Premier of Quebec, Jean Charest, recently appointed Taylor to co-chair a commission on accommodation of cultural religious differences in public life. "The debate on this issue in our society has recently taken on worrying features," Taylor says, "including a dash of xenophobia." Hearings throughout the province are expected to begin in Fall 2007.

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Paul Davies is a British-born theoretical physicist, cosmologist, astrobiologist and best-selling author. He held academic appointments at the Universities of Cambridge and London before being appointed to the Chair of Theoretical Physics at the University of Newcastle upon Tyne at the age of 34. In 1990 he moved to Australia, as Professor of Mathematical Physics at The University of Adelaide,

and later served as Professor of Natural Philosophy at Macquarie University in Sydney, where he helped establish the NASA-affiliated Australian Centre for Astrobiology. In September 2006, he joined Arizona State University as Professor and Director of a new interdisciplinary research institute called *Beyond*, which is devoted to exploring the “big questions” of science and philosophy.

Davies’s research ranges from the origin of the universe to the origin of life. The main focus of his work has been on the theory of quantum fields in curved spacetime, with applications to the very early universe and the properties of black holes. His discovery that acceleration through a quantum vacuum can produce heat in a manner closely similar to Hawking’s black hole evaporation effect continues to be the subject of research thirty years later, while his work on quantum fluctuations in the very early universe forms the basis of the favored explanation of the “ripples” in the cosmic background heat radiation—the fading afterglow of the big bang. Davies is also known for his work on the arrow of time and as a forerunner of the theory that life on Earth may have originated on Mars and been transferred here through material ejected by asteroid and comet impacts.

In addition to several hundred research papers and articles, Davies has written or co-authored 27 books, including *The Physics of Time Asymmetry* and *Quantum Fields in Curved Space*. Among his recent popular works are *How to Build a Time Machine*, *The Origin of Life* and *Cosmic Jackpot: Why the Universe is Just Right for Life*. He writes frequently for newspapers, journals and magazines in several countries. He was a longstanding contributor to *The Economist*, *The Guardian* and *The Times Higher Education Supplement* in the UK, and to *The Australian*, *The Sydney Morning Herald*, *The Age* and *The Bulletin* in Australia. He has also written for a variety of US periodicals, including *the New York Times*, *Scientific American*, *Atlantic Monthly* and *Forbes Magazine*, as well as popular science magazines worldwide, such as *New Scientist*, *Focus* and *Sky & Telescope*. His television series “The Big Questions,” filmed in the Australian outback, won national acclaim, while his theories on astrobiology formed the subject of a specially commissioned one-hour BBC 4 television production screened in 2003 titled *The Cradle of Life*. In addition, he devised and presented many radio documentaries for the BBC and the Australian Broadcasting Corporation on topics ranging from chaos theory to superstrings. Davies was awarded the 2001 Kelvin Medal and Prize by the UK Institute of Physics and the 2002 Faraday Award by The Royal Society. In Australia, he was the recipient of two Eureka Prizes and an Advance Australia award. Davies also received the 1994 Templeton Prize, the world’s largest annual prize, for his work on the deeper meaning of science. More information about Dr. Davies is available at his Web site, <http://cosmos.asu.edu> and the Web site of the Beyond Center at <http://beyond.asu.edu>.

## Our Place in the Universe: with Dr. Paul Davies

*Editor’s Note: Canyon Institute for Advanced Studies is pleased to partner with the Arizona Science Center to present a special public education opportunity on Sunday, April 22nd at 4:30 p.m. in the Irene P. Flinn Theater at the downtown Phoenix Arizona Science Center. Our Place in the Universe is a special public discourse that will include Dr. Paul Davies and Dr. George Ellis. During this special event, this pair of esteemed scientists will touch on many of the issues presented in this article. Pauline Davies will serve as the evening’s moderator. In addition to presentations by Dr. Davies and Dr. Ellis, the evening will include audience interaction in a question-and-answer session. Reservations for this special event are required. Please contact Canyon Institute for Advanced Studies for invitations or more information at (602) 639-6206 or [cias@CanyonInstitute.org](mailto:cias@CanyonInstitute.org).*

When Paul Davies and George Ellis come together on April 22nd at the Arizona Science Center in Phoenix, they will be resuming a dialogue about the nature of the universe that has been ongoing for nearly four decades. As fellow cosmologists, Dr. Davies and Dr. Ellis began exchanging ideas at Cambridge University in the early 1970s, alongside Stephen Hawking, Martin Rees, Dennis Sciama and Fred Hoyle. Those early years of collaboration marked a time of intellectual ferment and revolutionary astronomical discoveries.

Since that time at Cambridge University, both scientists have continued their research and collaboration in the field of cosmology. Dr. Davies went on to accept academic appointments in London and Newcastle upon Tyne before moving to Australia in 1990. Most recently, he relocated to Arizona State University to launch a new research center—*Beyond: Center for Fundamental Concepts in Science*. As for Dr. Ellis, he co-authored a book with Hawking and then returned to his native South Africa where he continues to work as Professor Emeritus at the University of Cape Town. Although working in different parts of the world, the international nature of scientific research ensured that the two cosmologists’ paths would intersect again many times, especially as both men developed a passionate interest in the deeper meaning of their work. Neither man was prepared to accept the universe as a pointless accident. So each has engaged unique approaches to using science as a lens through which the beauty, harmony and ingenuity of nature can be revealed and celebrated—a lens that provides perspectives unavailable to other modes of inquiry.

Through the years, their collective works have resulted in a stream of lectures, conference presentations, articles and books on the theme of the intentional beauty, harmony and ingenuity of nature, such as Dr. Davies’s *The Mind of God*, and Dr. Ellis’s (with Nancey Murphy) *On The Moral Nature of the Universe: Cosmology, Theology, and Ethics*. Both cosmologists’

## A Special Public Dialogue and Dr. George Ellis

By Pauline Davies

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years of dedicated work were acknowledged by the John Templeton Foundation: Dr. Davies was the recipient of the prestigious Templeton Prize in 1995, and Dr. Ellis was the 2004 Templeton Prize winner. Not content to rest on their laurels, both men have continued to address deep issues of existence through their research, international appearances and writings. Dr. Davies's newest book, *Cosmic Jackpot: Why the Universe is Just Right for Life*, will be released in mid-April with a nation-wide lecture tour. Since receiving the Templeton Prize, Dr. Ellis has been traveling extensively worldwide, lecturing on topics ranging from the theory of emergence in complex systems to extra-terrestrial life.

Dr. Ellis's presence in Phoenix is as a distinguished visitor to *Beyond: Center for Fundamental Concepts in Science*, Dr. Davies's pioneering research center at Arizona State University, which is devoted to confronting all the big questions of existence. *Beyond* has a literally cosmic agenda, ranging from the origin of the universe through the origin of life to the destiny of mankind. The mission statement sets out *Beyond's* ambitious goals:

- to create new and exciting ideas that push the boundaries of research a bit "beyond";
- to conduct research that transcends traditional subject categories;
- to answer foundational "big questions" questions in science, and explore their philosophical ramifications;
- to present science to the public as a key component of our culture and of significance to all humanity.

Dr. Davies envisions *Beyond* becoming the world's leading "think tank" for foundational questions, tackling the most exciting and challenging conceptual topics confronting science and mankind. "I want *Beyond* to be a main player in the most far reaching intellectual issues of our time," he explained. "I want it to be a source of inspiration, not just to scientists, but to society as a whole; everyone has a right to appreciate what cutting edge science is telling us."

The April 22nd dialogue between Dr. Davies and Dr. Ellis on "Our Place in the Universe," in collaboration with Canyon Institute for Advanced Studies and the Arizona Science Center, is a prime example of *Beyond's* commitment to public outreach without "dumbing down" the presentation of content. Their discussion will follow hard on the heels of two other high-profile *Beyond* events: the Beyond Annual Lecture, delivered this year by Nobel prize winning physicist and renowned polymath Murray Gell-Mann (March 20th), and the annual Eugene

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George F.R. Ellis, professor of Applied Mathematics at the University of Cape Town, is a theoretical cosmologist specializing in general relativity theory, a subject originally created by Albert Einstein. Dr. Ellis is considered to be among a handful of the world's leading relativistic cosmologists, including luminaries such as Stephen Hawking and Steven Weinberg. His first book, *The Large Scale Structure of Space-Time*, written with Stephen Hawking and published in 1973, continues to be a standard reference work on the subject. His most recent investigations question whether or not there was ever a start to the universe and, indeed, if there is only one universe or many.



Dr. Ellis's bold and innovative contributions to the dialogue at the boundary of theology and science led to his being named the 34th Templeton Prize Laureate. He has advocated balancing the rationality of evidence-based science with faith and hope, a view shaped in part by his firsthand experiences in South Africa as it peacefully transformed from apartheid to multi-racial democracy without succumbing to racial civil war. Ellis describes that history as a "confounding of the calculus of reality" that can only be explained as the causal effect of forces beyond the explanation of hard science, including issues such as aesthetics, ethics, metaphysics, and meaning.

"Ethics is causally effective," he says, referring to the power that ethics has to change the world, "and provides the highest level of values that set human goals and choices." Describing himself as a "moral realist," Ellis argues that ethics, like mathematics, is a part of the universe that we discover rather than invent, and that there are deep ethical truths built into the physical universe.

His work on the origin of the universe, evolution of complexity, the functioning of the human mind, and how and where they intersect with areas beyond the boundaries of science, has been covered in such books as *On the Moral Nature of the Universe*, written with Nancey Murphy. He believes that kenotic behavior is "deeply imbedded in the universe, both in ethics and in other aspects of our lives" and that it is the only way to achieve what might otherwise be "rationally impossible." Self-sacrificing love, according to Ellis, is the true nature of morality, another area that cannot be explained with simple physics or by science.

Beyond ethics, Ellis contends that there are many areas that cannot be accounted for by physics. Directly challenging the notion that the powers of science are limitless, Ellis notes the inability of even the most advanced physics to fully explain factors that shape the physical world, including human thoughts, emotions and social constructions such as the laws of chess. He comments that this is not a claim on behalf of vitalism: rather it is a simple statement of fact as regards present day science.

Dr. Ellis's recent books include *The Universe Around Us: An Integrative View of Science and Cosmology*, comparing the natural and life sciences, and *The Far-Future Universe*, edited from the proceedings of a 2002 symposium at the Pontifical Academy of Sciences examining cosmological, biological, human, and theological aspects of the future.

## Our Place in the Universe: A Special Public Discussion

(Continued from page 5)

Shoemaker Memorial Lecture, to be presented on April 10th by astronaut Harrison Schmitt, the first scientist to walk on the moon. The Beyond Annual Lecture perfectly captures *Beyond's* bold vision: "to challenge one of the world's leading intellectuals to think beyond the confines of their specialism, and to offer new insights into science, philosophy or futurology." The Eugene Shoemaker Memorial Lecture honors the memory of one of Arizona's most respected scientists whose pioneering work on asteroid and comet impacts was brought to a tragic end in a vehicle accident ten years ago. Upon his death, Dr. Shoemaker's ashes were flown to the moon by NASA as a mark of respect.

The core research themes of *Beyond* are fundamental physics, astrophysics and cosmology, astrobiology, biophysics and philosophy. *Beyond's* agenda is organized around a hectic schedule of workshops and brainstorming sessions, all designed to explore deep questions in ways that haven't been tried before. For example, at the December 2006 workshop "Tree or Forest? Searching for Alternative Forms of Life on Earth" a group of 20 top scientists from several disciplines came together at *Beyond* to ponder whether microscopic alien organisms might lie right under our noses, having escaped detection. "Nobody has ever thought to look on Earth for life as we don't know it, although they have thought a lot about searching for it on Mars," Dr. Davies explained. At the end of the December workshop, people went away brimming with ideas, and at least one new line of inquiry is being pursued by ASU's new School of Earth and Space Exploration. Other workshops have been devoted to the theme of life's origin, reflecting Dr. Davies's fascination (shared equally by Dr. Ellis) for one of the biggest of the big questions of existence: Are we alone in the universe?

Dr. Davies has made *Beyond* the official center for the Search for Extraterrestrial Intelligence (SETI) Post-Detection Committee, which he currently chairs. For decades, astronomers have been sweeping the skies with radio telescopes in the hope of stumbling across a message from an extraterrestrial civilization, a quest made famous by Hollywood movies such as *Contact*, starring Jodie Foster and based on the novel by Carl Sagan. "It's a heroic, and probably, hopeless quest," Dr. Davies believes, "but its great value lies in the way it forces us to think deeply about who we are and what the place of human beings is in the great cosmic scheme." The SETI Post-Detection Committee reports to the International Academy of Astronautics and is charged with formulating a policy on how, or even whether, humanity should respond to any signal from an extraterrestrial civilization. Both Dr. Ellis and Dr. Davies have thought deeply about the place of humankind in a universe that might be teeming with intelligent life. What, for example, are we to make of human spirituality if the universe contains beings far in advanced of us, not only technologically and scientifically, but ethically too? It is a conundrum highlighted by Dr. Davies in a controversial *Atlantic Monthly* article titled simply "ET & God." For his part, Dr. Ellis will be deliberating on extraterrestrial intelligent life in the special lecture series "Astrobiology and the Sacred: Implications of Life Beyond

Earth," to be held at the University of Arizona on April 24-26. More information on the lecture series is available at the University of Arizona Web site: <http://scienceandreligion.arizona.edu/fellows.html>

Another theme on *Beyond's* agenda is the nature of reality as revealed by quantum physics. In June, the Center will host a large international workshop to scrutinize the work of Israeli physicist Yakir Aharonov, famous for his work with David Bohm on the nonlocal effects of quantum mechanics, closely related to what Einstein called "spooky action-at-a-distance." Aharonov has identified an entirely new class of experiments in which it is possible to indirectly sneak a look at atomic systems without disturbing them and falling foul of Heisenberg's celebrated uncertainty principle. Aharonov's work offers what is literally a new window on subatomic reality, and it opens up a Pandora's box of new and vexing paradoxes. "It's possible to create so-called Cheshire cat states," explained Dr. Davies, "in which an electron is in one box and its electric charge—somehow—is in another." This approach, indeed, presents weird phenomena. But it doesn't stop there. By fixing the state of an atom or subatomic particle both before and after the sneaky look, totally new effects can be obtained, providing important new insights into the mysterious workings of the microcosmos. The plan for the June workshop is to identify new experiments for the purpose of testing some of these outlandish ideas.

Future *Beyond* workshops will address topics as diverse as dark energy—the mysterious invisible substance that permeates the universe and makes it expand faster and faster—and the nature of the laws of physics—where they come from, why they are mathematical and whether they can change with time. The latter topic is closely related to the current preoccupation among cosmologists of whether our universe is all there is, or whether it forms a tiny component in a vast and elaborate assemblage of different universes, each with their own distinctive laws, often dubbed "the multiverse." Both Drs. Davies and Ellis have been heavily involved in critiquing attempts to invoke the multiverse as an explanation for why the universe seems so weirdly suited to life. To learn more about their work, visit *Beyond's* Web site at <http://beyond.asu.edu>.

Please contact Canyon Institute for Advanced Studies for invitations or more information: [cias@CanyonInstitute.org](mailto:cias@CanyonInstitute.org) or (602) 639-6206.

## Canadian Philosopher Charles Taylor Wins 2007 Templeton Prize

Taylor, who lives with his wife, Aube Billard, an art historian, in Montréal, and, currently in Evanston, Illinois, has said he will use the Templeton Prize money to advance his studies of the relationship of language and linguistic meaning to art and theology and to developing new concepts of relating human sciences with biological sciences.

The Foundation noted that Taylor's selection as the 2007 Templeton Prize Laureate will launch a broad, online discussion of the question, "What role does spiritual thinking have in the 21st century?" at its Web site: [www.templeton.org](http://www.templeton.org).



### Public Lecture Series Audio and Video Recordings

Recordings from CIAS Public Lecture Series are available for purchase. Prices for CDs and DVDs are \$10.00 (USD), which includes shipping and handling within the USA; outside of the United States, please add \$3.00 (USD). Please phone 602.639.6206 or e-mail [info@CanyonInstitute.org](mailto:info@CanyonInstitute.org) to inquire about a full listing of available lecture recordings or to place an order.

#### Presenter

Rabbi Albert Plotkin  
 Dr. David F. Siemens, Jr.  
 Dr. Norbert Samuelson  
 Dr. Jeffrie Murphy  
 Dr. Fred Hickernell  
 Dr. Mary Puglia/Rev. Carl Alzen  
 Mr. Charles Roberts  
 Dr. Bill Williams/Mr. Mark Dickerson  
 Dr. Howard Van Till  
 Rev. Dr. George Murphy  
 Dr. Jeff Moore  
 Mr. Surrendra Gangadean  
 Rev. Dr. John Polkinghorne  
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 Dr. Michael Mobley  
 Dr. Billy Grassie  
 Dr. Bruce Lundberg  
  
 Dr. Peter Flint  
 Dr. David F. Siemens, Jr.  
 Dr. Margaret Towne  
 Dr. Rogier Windhorst  
 Dr. Peter Flint  
 Dr. John Walton  
 Dr. Hava Tirosch-Samuelson  
 Dr. Andrew Newberg  
 Dr. Lanny Schmidt  
 Dr. William Hurlbut  
 Dr. Dennis Lamoureux

#### Topic

*Ethics in a Pluralist Society*  
*Ultimate Foundations of Ethics: Beyond Values, Rules and Denial*  
*Implications of Evolutionary Psychology for Jewish Ethics*  
*Vengeance, Justice and Forgiveness*  
*Treasures of the Sand: God's Gift in Scripture & Modern Technology*  
*Revelations of the Human Genome Project*  
*Isaac Newton: Dissenter and Hermetic Philosopher*  
*A Mathematical Analogue for a Model of the Trinity*  
*Do We Live in a Right Stuff Universe: The Roots of the Design vs. Naturalism Debate*  
*The Cross and Creation*  
*The Icy Galilean Satellites*  
*Origin of the Moral Law*  
*Cosmology and Creation*  
*Gaps Matter*  
*New Scientific Technologies Reveal the Secrets of the Dead Sea Scrolls*  
*Genes, Genesis and God*  
*Finding a Footing on a Slippery Slope: The Ethics of Embryo Cell Research*  
*Biocultural Evolution in the 21st Century: The Evolutionary Role of Religion*  
*Conflicts and Confederacies between Mathematics and Christianity: Parables for our Road Ahead in Science and Technology*  
*The Dead Sea Scrolls and the Bible: New Evidence from Ancient Texts*  
*What Philosophers Don't Seem to Know about Knowledge*  
*Genesis and Evolution: Integration*  
*Genesis and the Big Bang*  
*Jesus in the Dead Sea Scrolls and The Da Vinci Code*  
*Reading Genesis 1 with Ancient Eyes: What Does it Mean to Create?*  
*Beyond Conflict of Science and Religion: The Case of Judaism*  
*Why We Believe What We Believe*  
*Faith and Science and the Book of Job*  
*Stem Cells, Embryos and Ethics: Is There a Way Forward?*  
*Beyond the "Evolution vs. Creation Debate"*

## Canyon Institute for Advanced Studies is

A Christian interdisciplinary research center, bringing together minds and resources to:

- Investigate and research issues emerging from new discoveries and advances—particularly those that redefine the boundaries of our knowledge and of its limits—to better understand their implications for us in the common ground of faith and discipline;
- Develop insights that lead to a more integrated view and understanding of the world around us, and of our stewardship of its emergent challenges;
- Disseminate information and perspectives to assist people of faith in the global community in developing sound, coherent, and informed foundations for engaging the exciting opportunities that lie before us.

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