In December, the religion department lost its cherished colleague, mentor, friend, and founder, Ian Barbour, Winifred and Atherton Bean Professor Emeritus of Science, Technology, and Society, who touched the lives of so many people at and well beyond Carleton. He died on Christmas Eve at the age of 90.

For more than 50 years, Ian devoted himself to the quality and vitality of intellectual and communal life at Carleton. During more than 30 years as a professor, he served as a life-changing teacher for countless students, with whom he explored ethical questions about the environmental crisis, the relation between religion and science, and technology and human values. After retirement, he continued to be active in the religion department, attending lectures and events, engaging in dialogue with faculty, and mentoring students who were interested in questions about theology, science, evolution, and faith.

Trained in physics at the University of Chicago and in theology at Yale Divinity School, Ian arrived in Northfield with his late wife, Deane Barbour, in 1955, with the founding of the religion department. In those early years, Ian shaped the department’s curriculum, helping the college transition from a model of religion focused mostly on biblical studies to a more interdisciplinary and comparative approach to the study of religion. In the 1970s, he co-founded the Science, Technology, and Public Policy program at Carleton, which is now called ENTS (Environment and Technology Studies).

After his retirement in 1986, Ian’s research continued to break new ground and bring him international recognition. From 1989-1991, he gave the Gifford Lectures in Scotland, and published them in two volumes, *Religion in an Age of Science* and *Technology in an Age of Ethics*. In 1999, he received the prestigious Templeton Prize for Progress in Religion, which placed him alongside such inspirational and influential figures as Mother Teresa and the Dalai Lama. He donated most of the money to support the Center for Theology and the Natural Sciences at the Graduate Theological Union in Berkeley, California.

His broadly celebrated book, *When Science Meets Religion: Enemies, Strangers, or Partners?* (2000) synthesized and communicated much of his life work to a broader audience beyond the academy. His four models for understanding the ways science and religion have been brought in relation—conflict, independence, dialogue, integration—became staples for educators and individuals trying to engage productively in questions about evolution and faith, the impact of technology on today’s world, and the ethical resources (gleaned from both science and religion) for addressing global problems related to the environment, genetic engineering, nuclear conflict, and social justice.

Though he was held in high regard among so many leading intellectuals and in many scholarly and religious associations across the country and abroad, Ian was known for his gentle, humble demeanor, and for his devotion to his local communities in Northfield, where he remained active in the First United Church of Christ, and also taught regularly in the Cannon Valley Elder Collegium at the Northfield Senior Center. He and Deane extended hospitality to people in and beyond Northfield, and encouraged and supported many people in their work.

As Professor Louis Newman has written on Carleton’s “farewell” page devoted to Ian, “Ian was a model of humility and gentleness. Following his retirement, he was invariably generous with his time in talking with those Religion majors who continued to encounter his work in our courses and then discovered that this world-class scholar of science and religion lived just around the corner. Deanne, like Ian, was among the kindest people I have ever known. Seeing them each year at our Department dinners was always such a delight. Ian was such a rare individual—a towering figure in his field who was utterly unpretentious. His ceaseless intellectual energy and scholarly activity right until the end of his life serves as an inspiration to us all. All of us who knew him and were privileged to have him as a senior colleague will miss him dearly.”

The religion department will honor and celebrate Ian’s intellectual legacy this spring, with a special version of our endowed Barbour Lecture, featuring 5 panelists who will speak on “Ian Barbour and the Future of Religion and Science.”

### 2014 Barbour Lecture
**Wed., May 14 at 7:30pm in Weitz Cinema**

**Ian Barbour and the Future of Religion and Science**

Five distinguished scholars will speak from areas that most interested Ian: (1) God, evolution, cosmology; (2) process theology; (3) religion and environmental ethics/ecotheology; (4) ethics, technology, and the human person.

The speakers will talk about Ian’s work in one of these areas; discuss his influence on their work; and gesture toward the most important issues facing that area in the years ahead.
MEMORIES AND REFLECTIONS ON IAN BARBOUR

These two columns feature excerpts from remarks composed by two of our emeritus professors on the occasion of the memorial service and related events honoring the memory of Ian Barbour.

RICHARD CROUTER
John M. and Elizabeth W. Musser Professor of Religious Studies, Emeritus

Some memories of Ian from a grateful colleague and friend

I shall forever be grateful to Ian Barbour for the countless ways that he supported my work, beginning with hiring me in 1967. That I immediately felt right at home in the department was to a large extent due to Ian, whose office (across the chapel balcony) was always a hospitable place to discuss course syllabi and what might or might not work with 18-21 year old students. In my early years I was amazed that Ian would pop into my office to ask me about this or that book he was thinking of using in a section of the Intro course. Only gradually did I realize that this was his way of checking up on me by discussions of what worked and what might not work with our undergraduates. He was quietly helping me shed some graduate school pedantry and letting me know I was teaching liberal arts in America, no longer reading German texts in Heidelberg. Back then I don’t remember anyone using the word “mentor”. But the reality of that process went on almost daily.

I recall vividly that I team-taught with Ian once, in our Introduction to the Study of Religion, probably back in the mid-1970s. As a department we had honorably buried the classic “Religion 10: Modern Religions of the West,” which consisted of a representative Protestant, Catholic, or Jewish writer + a humanistic perspective like that of Albert Camus. It was a time to come to grips with religious pluralism and approaches to religion that went beyond our Christian theological training. . . . I loved the experience of teaching and revising a course in the company of Ian. It showed his flexibility in allowing us to experiment intellectually while slightly curbing my openness of his inquiry that he was so successful in creating and expanding a dialogue that, in the words of a Carleton colleague, was a corrective to all claims of human certitude, suggesting, instead, that myths, models, and paradigms are more imaginative, more inclusive modes of knowing, and are as prominent in science as in religion. It is probably because of the openness of his inquiry that he was so successful in creating and expanding a dialogue that, in the words of a Carleton colleague, served to “humanize science and to bring it into significant conversation with other fields.”

On Tuesday, February 11th, we welcomed back to campus Anne Patrick, William H. Laird Professor of Religion and the Liberal Arts, Emerita. Anne gave a “brown bag” talk titled, “Pope Francis and Prospects for Women in the Catholic Church.” Her book Conscience and Calling: Ethical Reflections on Catholic Women’s Church Vocations which was published August 2013.

Email Sandy at ssaari@carleton.edu to contribute to NumeNews.

BARDWELL SMITH
John W. Nason, Professor of Religion and Asian Studies, Emeritus

“Encounters with Otherness”

As a start, I want to draw certain parallels between Ian Barbour and another great figure, Rachel Carson, whose lifetime concerns were similar in some respects. The intent is not to compare them, but to cite first how each began with a deep sense of alarm about what was happening to the environment; how each helped to fashion new ways of conceiving our relationship to the worlds of nature; thirdly, how each approached this task not only with competence but in a spirit of humility; and how the circles of their influence included ongoing debates about social policy.

Central to the analysis of both was a note of tragedy about the damage done to the environment from human interference in nature and, even more, from the failure to perceive the limits of our ability to comprehend. To Carson, the classic example lay in what chemicals like DDT were doing to the ecosystem; and to Barbour, the young physicist at the University of Chicago working with Enrico Fermi in the late 1940s; it was his sense of foreboding about the destructive potential of nuclear fission.

The core of the tragedy for each arises not simply from ethical insensitivity but from a distorted epistemology. . . . To Barbour, scientist and theologian, because the world is not homocentric (not centered on us), in the heart of what we think we know lies the infinity of what we do not know, and will never fully understand. . . . Using religious metaphors, Ian’s epistemology was a corrective to all claims of human certitude, suggesting, instead, that myths, models, and paradigms are more imaginative, more inclusive modes of knowing, and are as prominent in science as in religion. It is probably because of the openness of his inquiry that he was so successful in creating and expanding a dialogue that, in the words of a Carleton colleague, served to “humanize science and to bring it into significant conversation with other fields.”

The Religion Department extends SINCERE AND HEARTFELT SYMPATHY

James Adams ’15, Michael Goodgame ’15 and Paxton Harvieux ’15 were tragically killed in an auto accident on February 28, 2014. Conor Eckert ’17 and William Sparks ’15 were passengers in the car also and remain hospitalized. We are keeping the families of all these students in our prayers. The entire campus is grieving over the loss of these fine young men and pray for a full recovery for Conor and William.

Anne gave a “brown bag” talk titled, “Pope Francis and Prospects for Women in the Catholic Church.” Her book Conscience and Calling: Ethical Reflections on Catholic Women’s Church Vocations which was published August 2013.
Lori Pearson

Professor of Religion, Chair of Religion

Last year I had the rare opportunity to return for a year to my graduate-student stomping grounds, only this time as a professor and visiting scholar. During this time, I benefitted from being a part of a small cluster of scholars working on book projects related to religion and gender. The other scholars in our cohort hailed from Australia, Nigeria, Bosnia-Herzegovina, and Brunswick, Maine (Bowdoin College), and were working in fields of anthropology, sociology, and history on topics related to human rights, the French Revolution, war and peace-building, and Pentecostalism.

During the fall semester, I taught a course called, “Gender, Authority, and Domination in Modern Theologies and Theories of Religion.” We read influential texts from nineteenth-century theology and social theory, but with new eyes, looking particularly at gendered definitions of religious experience (associated, for example, with feeling, emotions, and subjectivity) and at gendered critiques of modern society. This class helped me work through material that I will use in the introduction to my current book project, which uses the work of Marianne Weber (wife of Max Weber) to explore how debates over women’s rights shaped definitions of religion, modernity, and secularization during a period that was formative for the study of religion. I am interested in how these gendered elements of our basic intellectual categories still influence our analyses of religion and society today.

Throughout the year, Kristin and I were part of a work-in-progress colloquium, and were able to share drafts of our chapters and receive valuable feedback from the other scholars in the program. I also enjoyed taking advantage of programs at the Center for European Studies and the Kennedy School of Government.

During the year, I also took up running and ran in a race with my daughter, while my son cheered us on. The best part of being back in the Cambridge area was of course the people. I thoroughly enjoyed re-connecting with former mentors and old friends. Similarly, what I missed most about Carleton was the people - I missed the collegiality and ethos of the religion department, and all the people who make it a friendly and dynamic place.

Kristin Bloomer

Assistant Professor of Religion

Last August, I packed my Subaru to the gills and drove east to Harvard, where I began life as a Women’s Studies in Religion Program (WSRP) research associate and as a resident fellow at Harvard’s Center for the Study of World Religions. I also had fall term of 2013-14 off, thanks to a fellowship with the American Council of Learned Societies (ACLS). It was an interesting year, to say the least. My digs as well as my time had a fairly monastic quality -- which I was admittedly seeking. It was a time of thinking deeply, of writing, and of conversing with Harvard students and faculty both in and out of my field. I also enjoyed an occasional salsa class.

In addition to thoroughly enjoying teaching my small class of graduate students -- who taught me as much, if not more, than I taught them -- I gave 8 talks about my work to a range of Harvard audiences. I also engaged in dialogue with 4 scholars of Tamil language and religion who gave me crucial feedback, insight, and encouragement I never would have received by staying in Northfield.

My research certainly led me in unexpected directions. First, I had the time and space literally to dust off my field notes and to re-immere myself in the world from which they emerged -- a Tamil world, far different from my own daily world here. Second, I was able -- physically, in a return trip to India -- to revisit all three of the women whose possession practices I have been periodically visiting over the past ten years, to reinvigorate our relationships, and to see what changes had occurred in their lives. Most exciting was my visit to the Dalit (formerly “Untouchable”) village which is the home of one of the women I am writing about. I was able to be there at the very time her son was being ordained as a Catholic priest. This huge, three-day affair, akin to a South Indian wedding, was put on by the entire village and attended by Roman Catholics and Hindus alike, from as far away as Agra. I learned more from this three-day event than I could have in an entire year. I got a sort of “birds-eye view” of village, Tamil Roman Catholicism in relation to the more formal, patriarchal, orthodox avatar of Roman Catholicism, which arrived in all its pomp -- both the interaction and lack thereof between the two. Finally, I was able to have some very important, deep conversations with this woman, the Marian healer I had worked with over so many years now, with her son, and with her sisters and brothers who also had come from afar. On the third day, I got to visit the village of her birth, and see her son conduct his first Mass, in the tiny village chapel, amidst kin.

As for what I missed about Carleton ... well, I missed it more than I can express. Sometimes you have to go away from a place before you can rediscover it as home. This, to me, is one of the most significant gifts of my sabbatical.
Roger Jackson

John W. Nason Professor of Asian Studies and Religion
Coordinator of South Asian Studies

Over the course of a quarter-century at Carleton, I have made plenty of conference presentations, and given lectures at other colleges and universities, but until the fall of 2013, I had never taught a full-blown course at another institution. As Numata Visiting Professor in Buddhist Studies at McGill University, in Montreal, I taught a 13-week class on Mahamudra (the Great Seal), a Buddhist meditative tradition on which I've written a fair amount.

McGill is a huge university, with over 30,000 undergrad and grad students, set on a sprawling campus between downtown Montreal and Mt. Royal. Its Faculty of Religious Studies has its own neo-Gothic building, Birks Hall, which includes a religion library and is built around a beautiful chapel, complete with stained-glass windows. The disadvantage of this layout is that it requires a minor pilgrimage to visit the office of nearly anyone else in the department. Also, because McGill has a famed Islamic studies institute and a Judaic studies program housed elsewhere, Birks only contains faculty in Asian religions and Christianity. I was most warmly received, but certainly found it harder to interact with like-minded colleagues than I do in our intimate setting in Leighton.

The students I taught were marvelous. One would expect that of graduate students in Buddhist studies. What I was unprepared for was the quality of the undergrad students, who were every bit as good as Carleton students and -- because they can specialize earlier than students here -- showed a depth of knowledge of Buddhism that was impressive. For their part, they were shocked that I invited them to email me on the weekend and that I gave them extensive feedback on their papers -- neither a common occurrence there, it seems, though par for the course here.

The eternity of the winter notwithstanding, I'm happy to be back home at Carleton, but glad to have had a chance to teach in a very different setting, at least for a spell.