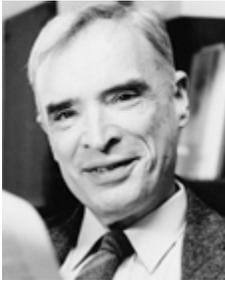


IAN BARBOUR IN ZYGON: AN EDITORIAL



Ian Graeme Barbour (1923) has been one of the key figures in the modern American and global 'science and religion' discussion. His *Issues in Science and Religion* from 1966 was one of its founding texts. It was highly appreciated for its four historical chapters (17th-20th century), its four chapters on 'religion and the methods of science', and its four chapters on 'religion and the theories of science'. This shows a love of a clear didactic rhythm that marks also his later writings. The book set an example as a survey that gave very careful and respectful attention to the specifics of scientific methods and theories.

1966 was also the year *Zygon: Journal of Religion and Science* appeared. Barbour contributed to the journal's first issue with a response to a paper on theological resources from the physical sciences. He was a member of the editorial advisory board right from the beginning, and has remained so to the present day. Though there was also some difference in agenda between the theologically interested Barbour and the more anthropological bio-cultural emphasis of Ralph Burhoe, the founder and first editor of *Zygon*, these two winners of Templeton prizes (Burhoe 1980; Barbour 1999) have recognized the other's importance to the material and intellectual development of the field. Barbour wrote in the first volume of his Gifford Lectures, *Religion in an Age of Science* (1990, 199), and in the expanded edition *Religion and Science: Historical and Contemporary Issues* (1997, 263):

No one has contributed more to the discussion of religion and science during the last twenty-five years than Ralph Burhoe as founder and for many years editor of *Zygon: Journal of Religion and Science*.

Ian Barbour has contributed 14 articles to *Zygon: Journal of Religion and Science*, plus some book reviews. As is to be expected for a key figure in the field, Ian Barbour's writings have attracted some fire from other contributors to *Zygon*, triggering in turn responses by Barbour (Cantor and Kenny 2001; Barbour 2002; Smedes 2008; Barbour 2008b). In March 1996, a whole issue was dedicated to a symposium on Ian Barbour's Gifford Lectures.

His work has been subject of much discussion. In *Zygon* one finds his name among the keywords of twenty articles, but references to him appear much more regularly. A dissertation in German was written by Christian Berg (2002). Almost ten years ago, a Festschrift appeared titled *Fifty Years in Science and Religion: Ian G. Barbour and His Legacy* (2004), edited by Robert J. Russell, a close collaborator who went on to develop the field through his own writings and initiatives, including the Center for Theology and the Natural Sciences (CTNS) at the Graduate Theological Union in Berkeley and its journal *Theology and Science*. It is, also intellectually, very appropriate that the endowed chair on religion and science that was created at the Graduate Theological Union, thanks to the work of Russell and currently filled by him, is named after Ian Barbour. *Fifty Years* included an autobiographical essay, "A Personal Odyssey" (Barbour 2004), as well as a bibliography of Barbour's published works (Berg 2004). While chronologically the first of these three, many have come to see him as one of three 'scientist-theologians' (Polkinghorne 1996), with Arthur Peacocke and John Polkinghorne, also winners of Templeton prizes (2001, 2002). In a symposium in *Zygon* to honor and commemorate Peacocke, Barbour wrote his personal appreciation, while reflecting on similarities and differences (2008a).

As we approach the 90th birthday of this key figure in 'religion and science', *Zygon* makes Barbour's contributions as they have appeared in *Zygon: Journal of Religion and Science*, beginning with its first issue almost fifty years ago, freely available in this virtual issue.

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