

Rescuing Religions from Obsolescence?

John Templeton on Science and Religion

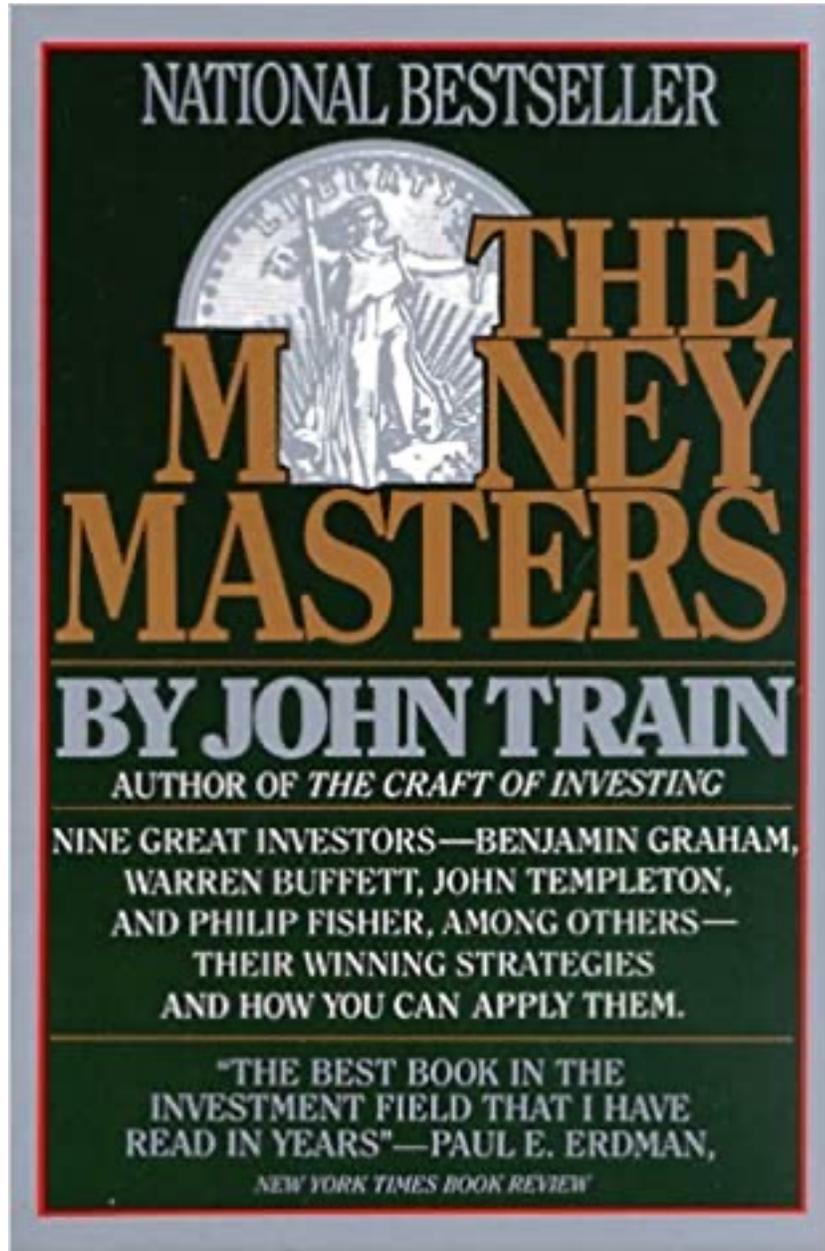
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Green Templeton College, University of Oxford

Faculty of Theology and Religion, University of Oxford

Scholarship and Christianity in Oxford (SCIO)





The greatest trade in history Christmas special The Economist December 18th 2004 147

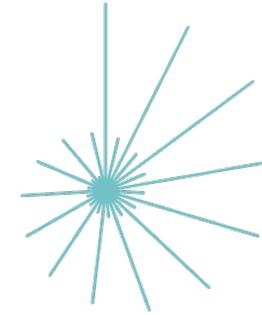
Why didn't I think of that?

Were these the best financial trades ever carried out? **T**HE history buff is in no doubt: the greatest trade ever was the Louisiana purchase in 1803. It was certainly a splendid deal for America, which picked up a great whack of supplies—an early example of futures trading. During the winter, prices indeed shot up. Had they been speculating, they would have made a fat profit. That was not their aim, though, and there is no





TEMPLETON
RELIGION
TRUST



JOHN TEMPLETON
FOUNDATION



TEMPLETON WORLD
CHARITY FOUNDATION



2.13

Billion

Total Giving as of
12/31/22



3.9

Billion

Endowment Size
as of 12/31/21

58

Countries

With
Organizations
Receiving Grants

3,588

Grants

Given Since
Inception

Start Year	ID	Title	Project Leader(s)	Grantee(s)	Grant Amount	Funding Area	Region	Featured
2020	61617	Developing the Exploration of Big Questions with Under 18s in the UK and Internationally	Lizzie Henderson, Steph Bryant	The Faraday Institute for Science and Religion	\$708,130	Public Engagement	Europe	No
2019	61396	Helping the UK Church to Have a Positive Relationship with Science	Ruth Bancewicz	The Faraday Institute for Science and Religion	\$234,681	Public Engagement	Europe	No
2017	59257	Expansion of Faraday Institute: the next 20 years	Robert White, Keith Fox	The Faraday Trust for Science and Religion	\$2,413,672	Natural Sciences	Europe	No
2017	60692	Generating New Creative Media on Science and Faith for Children	Denis Alexander, Lizzie Coyle	The Faraday Trust for Science and Religion	\$898,056	Natural Sciences	Europe	No

The Science of Human Flourishing

The Faraday Institute

2015

\$5,813,304

Uses and Abuses of Biology Sub Grants Programme

Faraday Institute for Science & Religion

2011

\$3,628,760

Why did Templeton care about science and religion?

What did Templeton think about science and religion?

Will Templeton's philanthropies fund science and religion activities indefinitely?

Will Templeton reach his stated goals?

How he shaped the present

Potential intellectual contribution(s) to science and religion

Insight into non-elite science and religion thinking

Insights into the 20th century

Inside the philanthropic black box



RESEARCH ARTICLE

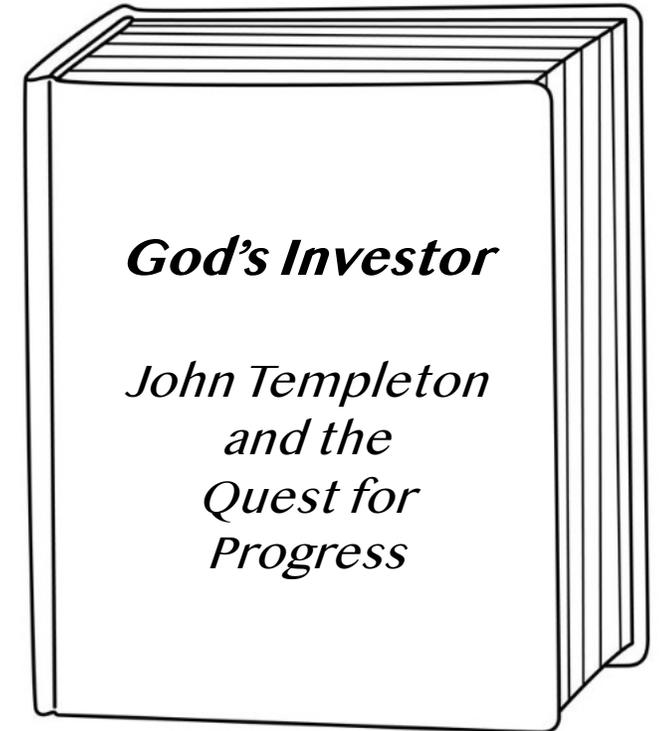
 OPEN ACCESS  Check for updates

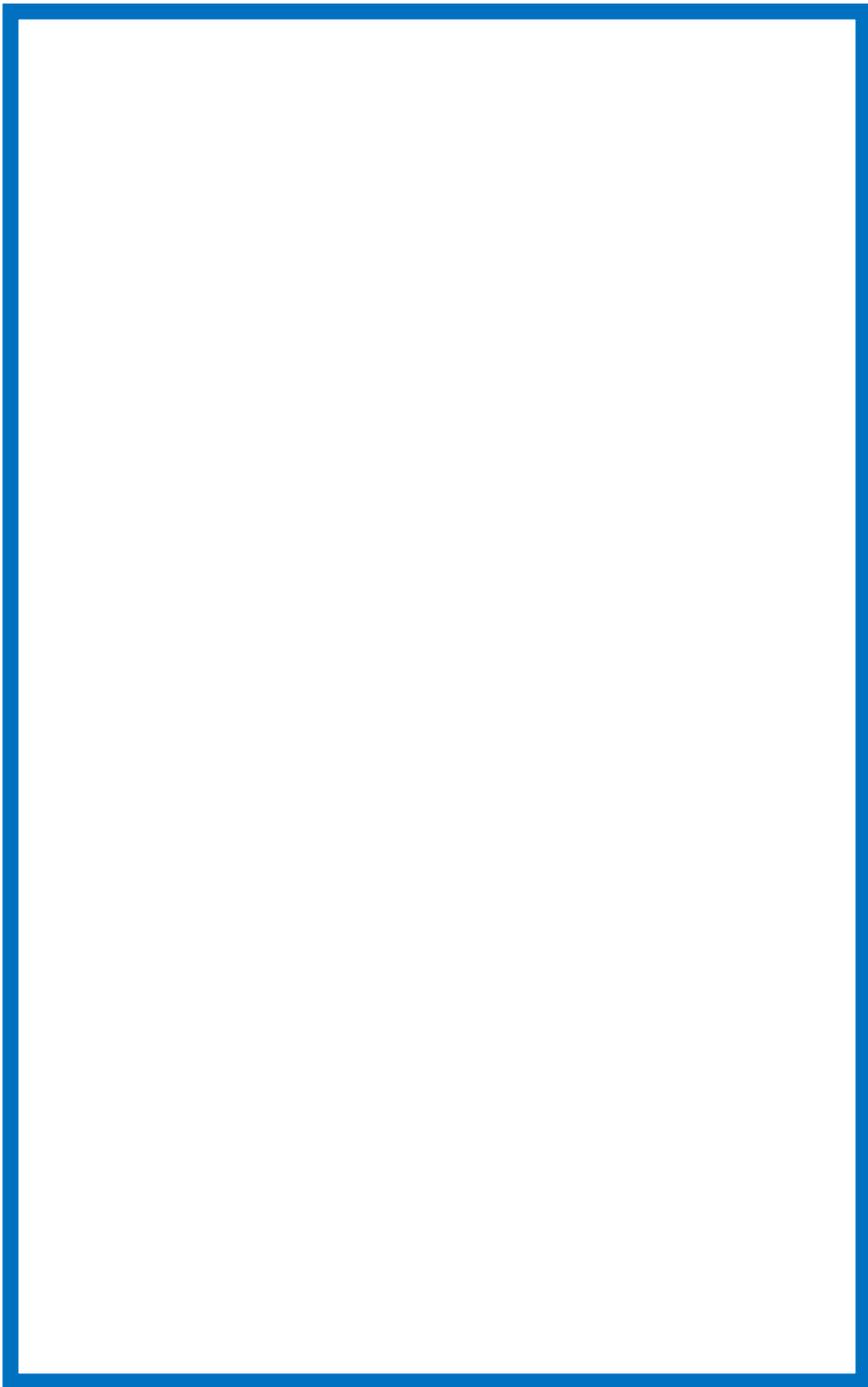
From Soul Science to Spiritual Information: John Templeton on Science and its Religious Potential

Peter N. Jordan

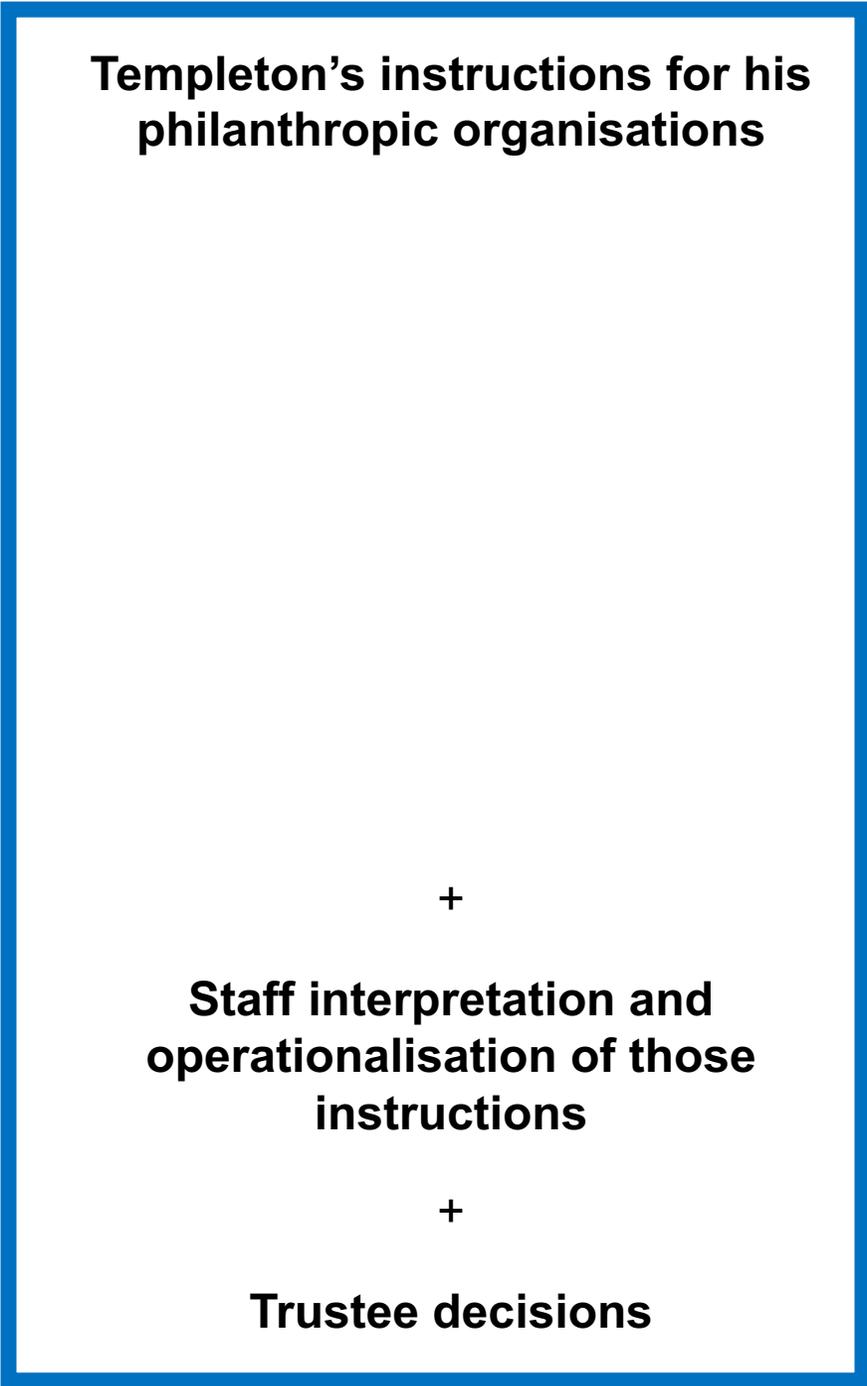
The Theological Significance of the History of Science: John Templeton and the Promotion of Science and Religion

Journal of the American Academy of Religion





Grants



Grants

MEMORANDUM OF ASSOCIATION
OF
TEMPLETON WORLD CHARITY FOUNDATION



Templeton's instructions for his philanthropic organisations

IV.A. Humility-in-Theology

IV.B. Founder's Other Favourite Charities

IV.B.1 Freedom and free markets

IV.B.2 Genetics and genius

IV.B.3 Voluntary family planning

IV.B.4 Character development

IV.B.5 Unity Christianity

IV.B.6 Templeton Prize

IV.C. Other Charitable Purposes

+

Staff interpretation and operationalisation of those instructions

+

Trustee decisions



Grants

Templeton's worldview



Templeton's instructions for his philanthropic organisations

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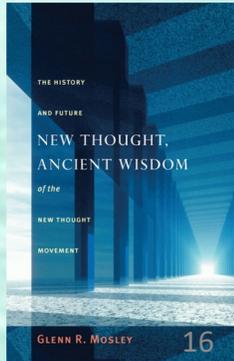
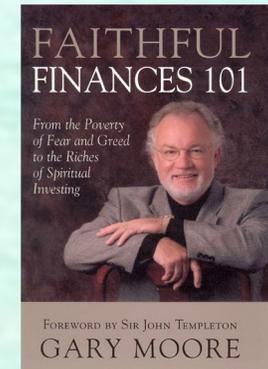
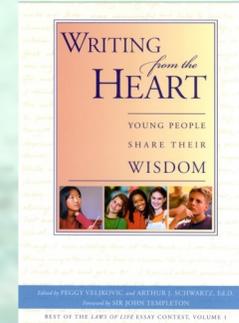
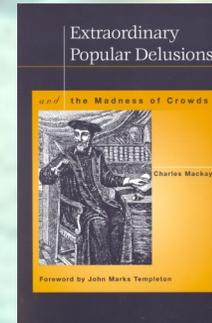
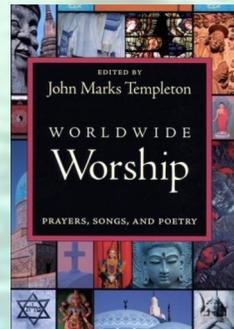
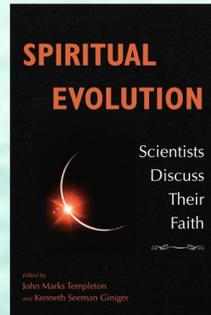
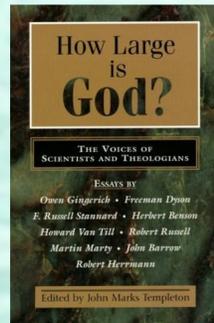
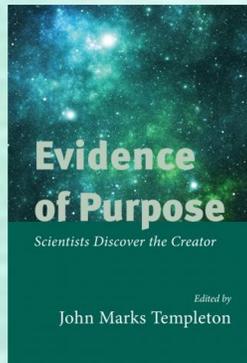
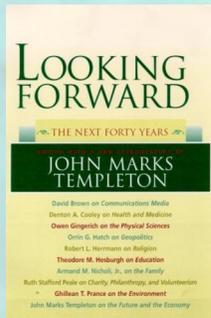
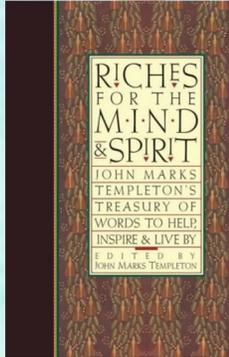
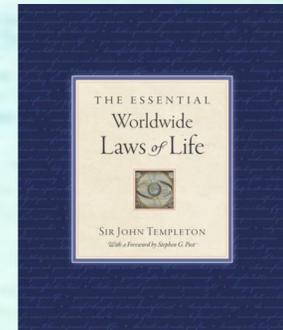
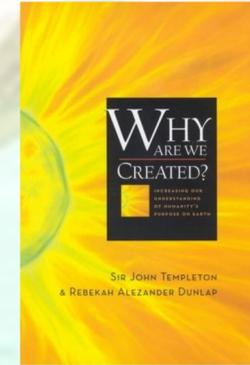
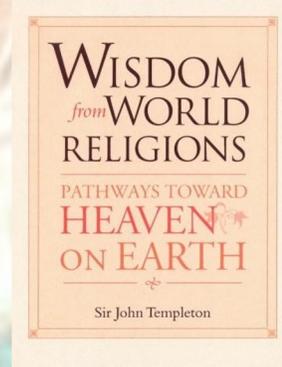
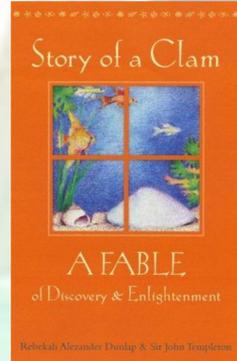
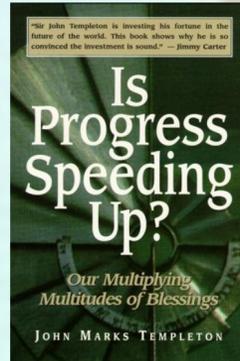
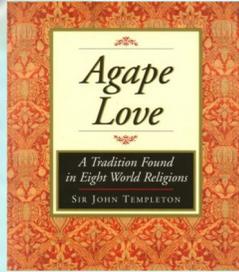
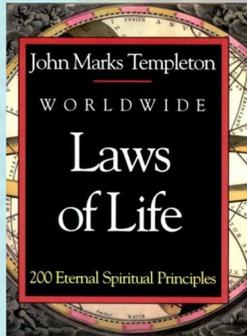
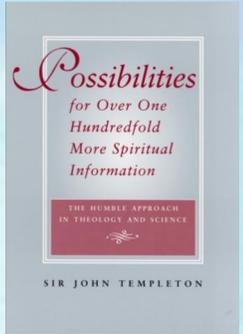
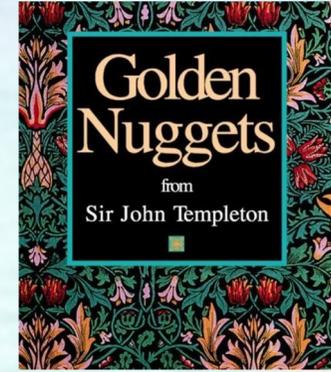
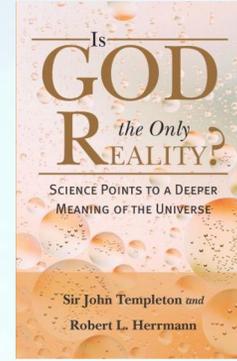
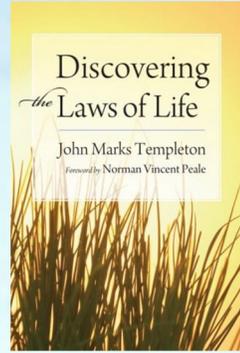
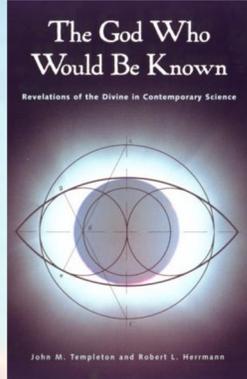
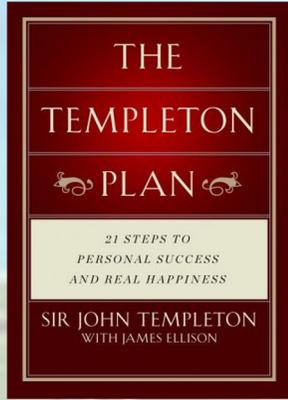
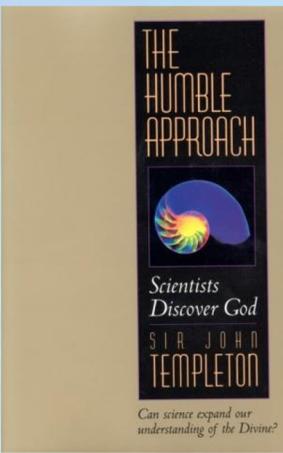
Staff interpretation and operationalisation of those instructions

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Trustee decisions



Grants



God Reveals Himself in the Astronomical and in the Infinitesimal

JOHN M. TEMPLETON

Box N7776
Lyford Cay
Nassau, Bahamas

The revelation of God in the coast of the universe but also in the extent. This preparation is evident not a parameters of force, space and time, the product, the human brain. People by purposeless chance.

The Vast Unseen and the Genetic Revolution

ROBERT L. HERRMANN
Gordon College
Wenham, Massachusetts 01984

JOHN M. TEMPLETON
Box N7776 Lyford Cay
Nassau, Bahamas

The Notion of Design

The nature of the supernatural order of the universe

Scientific Contributions to Meaning and Purpose in the Universe

ROBERT L. HERRMANN
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Nassau, Bahamas

Deep and Powerful Ordering Forces in the Universe

ROBERT L. HERRMANN
Gordon College
Wenham, Massachusetts

JOHN M. TEMPLETON
Box N7776, Lyford Cay
Nassau, Bahamas

Scientific developments over the past brought staggering changes and, for enormous sweep of cosmological and view of a mechanistic universe based by Einstein's theory of special relativity united space and time as an inseparable theory of general relativity replaced N mathematical expression which involves quantum theory, with its new view elementary particles, brought inherent and spelled the end of causation in physics.

The quantum world is seen to pro operations of transcendent reality. In more deterministic mechanisms, with mutation and selection, precedes the which the Creator has designed for His

The Judeo-Christian concept of God provided the scientist with an ordered universe whose authenticity and rationality was assured by the reliability and rationality of its Creator. This contingent nature of the universe was less appreciated at the time of Isaac Newton because of an image of the world as a machine, a clockwork. However, relativity and quantum theory brought about a drastic revision of views of space, time and causality, and revised the concept of contingent order. Recent developments in the study of far-from-equilibrium processes demonstrate that deep and subtle ordering forces are at work even in what were thought to be random processes. There is a wholeness to the universe that cannot be broken.

A Common Current Scientific World View

The past few decades have witnessed scientific developments which far exceed anything our imaginations could contrive. Progress in particle physics, in cosmology, brain physiology and molecular biology have combined to give us a view of a universe of staggering size and intricacy. Physicist John Polkinghorne, in his recent book *The Way the World Is*, sums up with marvelous succinctness, a common current understanding of cosmology:

In the beginning was the big bang. The earliest moment in the history of the world that science can conceive is when the universe was concentrated into a single point. At that

VOLUME 39, NUMBER 2, JUNE 1987

I. Introduction

Ancient ideas of divine order in the universe were strongly biased toward polytheistic notions of a nature influenced in an arbitrary way by competing deities. By contrast, the Old Testament description of Genesis presents a picture of a single all-powerful deity whose creative activity is orderly, purposeful and good. The New Testament lends even greater distinction to the work of this transcendent God by revealing His intense ongoing concern for the order of this material world He had made. The Apostle Paul, in his letter to the Colossians, and the writer of the letter to the Hebrews both emphasize the immanent activity of God in His universe ("By Him all things consist," Colossians 1:15; "He upholds all things by the word of His power," Hebrews 1:3.)

The deep significance of this ordering principle has been increasingly appreciated, with the development

of relativity theory, through the major philosophical upheaval of quantum theory and the uncertainty principle, and in the current studies of the relationship of order to disorder by Mitchell Feigenbaum, Ilya Prigogine and David Bohm. It is becoming increasingly evident that there are deep and powerful forces stipulating order in the universe.

II. Historical Scientific & Theological Views of Order

A. Contrast Between Greek & Judeo-Christian Views of Mankind

Theologian Thomas Torrance has stated that three major traditions have contributed to the understanding of mankind which prevails in modern Western culture: "The Greek and Roman traditions alike were characterized by a radical dualism of body and mind or soul, whereas the Hebrew tradition was distinctly non-

intuists, born out of the growing resurgence of philosophical and tension arises because of a too ms to lend itself most readily to a i, the system can be seen to be characterized by ever-increasing work of the Creator, as it was by ce, it opens to us the vast unseen

Templeton Ponders the Meaning of Life

Text by James P. Lucier/Photograph by John Harrington

Philanthropist and dean of global investing Sir John Templeton discusses his theory of 'divine creativity' — the driving force behind escalating human progress and the rise of civilization.

Sir John Templeton is the donor of the annual Templeton Prize, which awards a sum of approximately \$1 million to honor an individual who has contributed significantly to progress in religion. Larger than a Nobel Prize, the Templeton has been awarded every year for 27 years.

Sir John is a Winchester, Tenn., boy who made good, a Yale graduate and a Rhodes scholar at Oxford. He started fooling around with mutual funds on Wall Street in 1937, establishing the Templeton Growth Fund at a time when there only were 17 such funds with a total net worth of \$1 billion. When he retired in 1992, the various Templeton funds alone managed assets worth about \$20 billion, and on a good day would take in about \$1 billion. Today there are about 10,000 mutual funds in the United States and about 17,000 worldwide.

Templeton is a gentle man whose humility belies his accomplishment. He describes himself as "an enthusiastic Presbyterian" who for decades has been engaged in active service on the boards of Presbyterian seminaries and foreign missions.

"The mutual-fund concept was about originality and creativity," says Sir John, "and it has blossomed because of service. Until mutual funds were invented, it was very difficult to get diversification in your investments. It was also very dif-

Il of us were created to be helpers in accelerating creativity.

ies. He was knighted by Queen Elizabeth in 1987 for his philanthropic works, and recently published his 10th book, *Progress Speeding Up? Insight* interviewed him in Washington when the boards of advisers of the Templeton foundations were meeting jointly at the Library of Congress.

Insight: In your latest book you discuss amazing advances in almost every field. A lot of people wonder whether that is progress. Yet in your book, you talk about the advances in invention, in housing, in the quality of what we eat, even in how we get along with each other — and in every field touched upon you demonstrate the tremendous change that's taken place during the last 50 years. What was your reason for laying

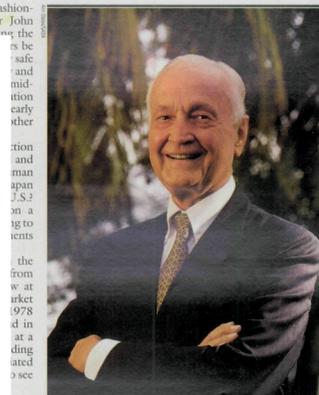
March 29, 1999

To be a really successful investor, says Sir John Templeton, you must master a simple but counterintuitive principle. He calls it . . .

The principle of maximum pessimism

By Lawrence Minard

WAY BACK in the 1950s, long before it became fashionable—or even conceivable to most people—Sir John Templeton and his Templeton funds were warning



Personal Bio



Sir John Templeton: He is still looking for answers.

Born: Winchester, Tenn.; Nov. 29, 1912.

Personal: Children: John Marks, Anne Dudley, Christopher Winston. Widower.

Education: A. B., Yale, 1934; M. A. in law, Rhodes Scholar, Balliol College, Oxford.

Trusteeships, Boards: Society for Promoting Christian Knowledge, 1984-87; Balliol College Endowments, Templeton Project Trust; chairman, Princeton Theological Seminary, 1967-73; trustee for restoration of Westminster Abbey, 1991-; trustee, Templeton Foundations Inc., John Templeton Foundation Inc., Council on Theological Seminaries, United Presbyterian Church USA, 1946-83; board of corporators, Presbyterian Ministers Fund Inc., 1960-93; board of visitors, Harvard Divinity School, 1981-88; advisory board, Harvard Center for the Study of World Religions, 1975-89; board of managers, American Bible Society, 1972-82; management council, Templeton College (Oxford); president, Templeton Theological Seminary, 1984-88.

The Unlikely Philanthropic Odyssey of Sir John Templeton

His increasingly influential \$250 million foundation, devoted to the intersection of science and spirituality, has funded research on everything from spiritual healing to character development. *By John Sedgwick*

PHOTOGRAPHS BY BRIAN VELCHENKO

MONEY & INVESTING

Sir Real

In a world full of hate, John Templeton loves his fellow man, yen from Japan, bonds from the U.S. and stocks from Korea.



The prospects of heart surgery—or an extended economic slump—keep the veteran investor not one bit.

TEM

THE GOOD TIMES FOR A man investor like Sir John Templeton, "Maximum pessimism" is what he looks for in his 88 years he has

noted a lot of it. All a mutual fund empire does in 1992 to devote 10% to religious and

the, value-minded minds his personal

method is to calmly y delve beneath Wall Street's headlines and dig before others

got rich buying Ford's automobile seemed risky in 1978, post-Peru when it was still minus in the 1980s and technology stocks in 79 were still strong

ests of recession and rated more opportu- such rattles the Tem-

ness-born Templeton, who became a British subject in the 1970s and was knighted in 1987. Recently one evening he chatted with us at his relatively modest home on the Bahamian island of Nassau, just before flying to Cleveland for a heart valve replacement. As he sipped a Coca-Cola the deeply religious Templeton expressed no nervousness about the upcoming operation that would require his heart to be stopped for two hours. (The procedure was an apparent success and he has returned home.)

Ever the contrarian, he doesn't hate the Sept. 11 hijackers. "For 80 years I've tried to train myself to feel unlimited

love for every human being on Earth, with never any exception," says Templeton, who has set up a \$250 million foundation that gives lavishly to charity and academic studies of spirituality, love and forgiveness. If Osama bin Laden's people were behind the attacks, perhaps they should be executed, but we should pray for them nonetheless, he believes. Templeton is troubled by the U.S. bombing in Afghanistan.

Unlimited love or no, the capitalist in Templeton quickly grabbed unwanted airline stocks once the markets panicked on Sept. 11.

Anticipating a panicked sell-off, Templeton developed a list of eight stocks that had already

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PERSPECTIVES ON SCIENCE AND CHRISTIAN FAITH

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Templeton's worldview

Religion / theology

Science

Political economy



Templeton's instructions for his philanthropic organisations

IV.A. Humility-in-Theology

IV.B. Founder's Other Favourite Charities

IV.B.1 Freedom and free markets

IV.B.2 Genetics and genius

IV.B.3 Voluntary family planning

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IV.B.5 Unity Christianity

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IV.C. Other Charitable Purposes

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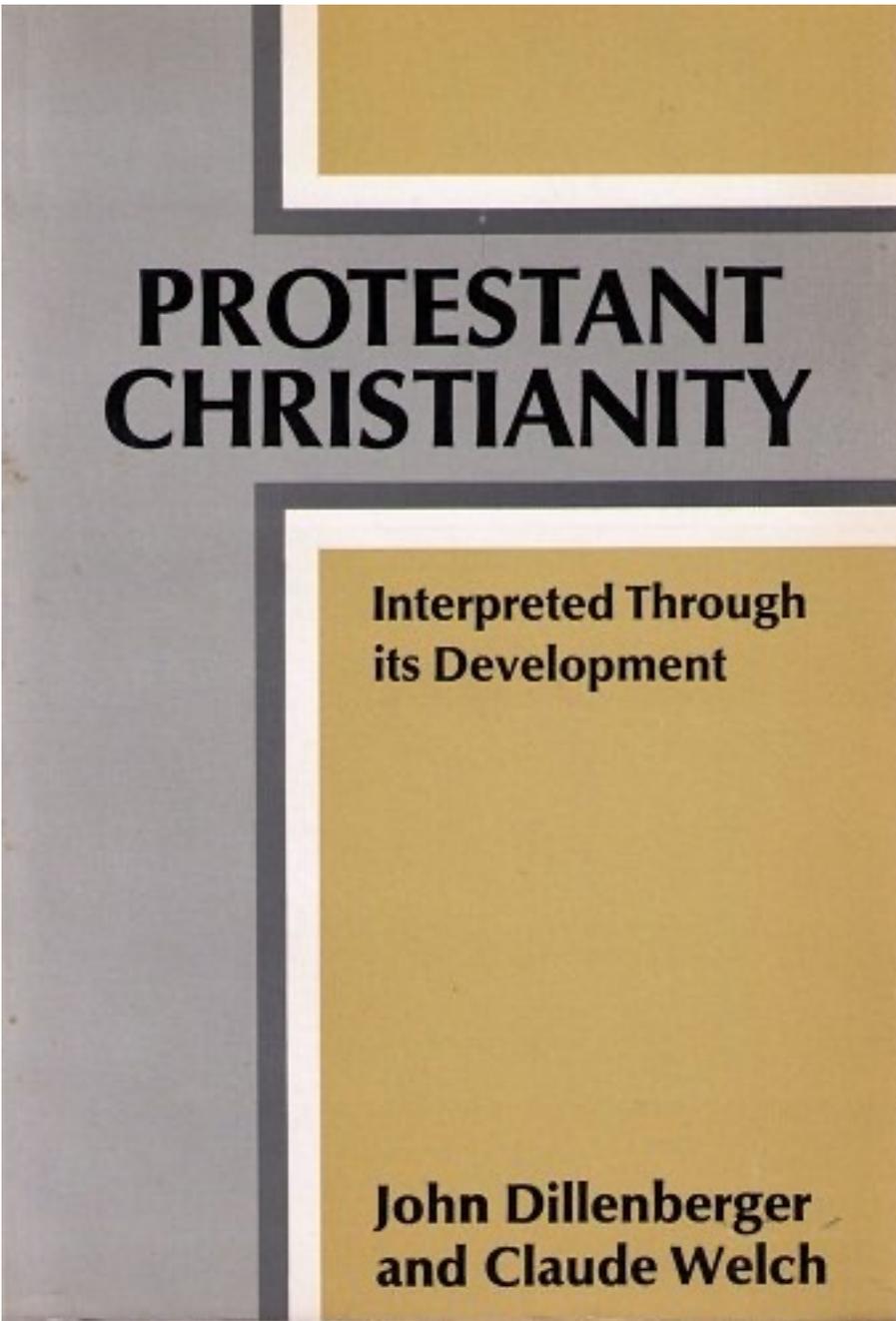
Will Templeton reach his stated goals?

“[M]oney things are just temporary. At my peak I was managing a bit of money for 600,000 people. If I made them 10% or 20% wealthier than someone else could do, what real difference would that make? But if I could change their spirituality, I could help myself, and them and make a much greater difference long run. These other things are so much more important.”

“Progress is needed in religion as in all other dimensions of human experience and endeavour. It is imperative that progress in religion be accelerated as progress in other dimensions takes place.”

“I’ve been a trustee of Princeton Seminary for 40 years. They don’t appropriate anything for research in the same sense that a hospital or a medical school would. The research in the Princeton budget is for archeology and ancient scriptures, which is nice. But it doesn’t really lead us to know a lot more about God in the end.”

“... rescue religions of all kinds from obsolescence.”



Respect for science
Epistemic humility
Continuity
Unity
Optimism and progress

“The Templeton Foundation Prize for Progress in Religion has been established to call attention to and provide recognition of ideas, insights, actions, accomplishments, etc., which have been or may be instrumental in widening or deepening man’s [sic] knowledge and love of God.”

“Examples ... include the creation of new structures of understanding the relationship of God to the universe, to the physical sciences, the life sciences, and the human or man sciences.”

Herrmann



Source: gordon.edu

Lovell



Source: wikipedia.org



Eccles

Prigogine





The Ground and Grammar

O F

THEOLOGY

Consonance between Theology and Science

Thomas F. Torrance

T O

John Marks Templeton

in high regard and deep admiration

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Scientists' humility

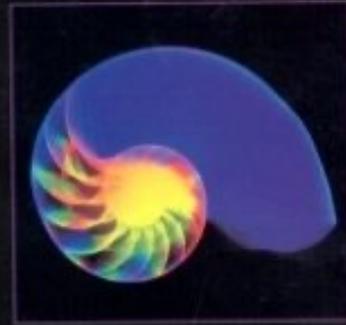
Science as revolutionary partner with theology

Science as revelatory

History of science informs God-world models

Science as aid for rethinking / supplementing scripture

THE
HUMBLE
APPROACH



*Scientists
Discover God*

S I R J O H N
T E M P L E T O N

*Can science expand our
understanding of the Divine?*

Scientists' humility

Science as revolutionary partner with theology

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“the scientific approach can rapidly produce a theology of such cosmic dimensions that it may resist the historic trend of obsolescence.”

Scientists' humility

Science as revolutionary partner with theology

Science as revelatory

History of science informs God-world models

Science as aid for rethinking / supplementing scripture

“God is revealing Himself more and more to human inquiry, not always through prophetic visions or scriptures, but through the diligent research of modern scientists into observable phenomena and forces.”

“A tree is a manifestation of God. In a greater sense, man [sic] is a manifestation.”

“Everything that exists in the universe and, much more, beyond the universe, is God. This means that the whole visible universe is really a small part of God and is itself a manifestation of God. ... So one little piece of God has become known to us through light waves and other things that enable us to perceive a few features of the universe.”

“Every discovery is a discovery of God.”

Scientists' humility

Science as revolutionary partner with theology

Science as revelatory

History of science informs God-world models

Science as aid for rethinking / supplementing scripture

“The tight little mechanisms, the clockwork images, the strict following of cause by effect ... these and many more of the most familiar components of scientism are fading fast. We find an exciting world in dynamic flux, an unexpected universe whose mechanisms are ever more baffling and staggering in their beauty and complexity, where predictability is uncertain instead of deterministic, where matter and energy are interchangeable, and where evolutionary change occurs by leaps and bounds that defy mechanistically simple explanation.”

Science

Mechanism and determinism



Complexity, mystery,
incompleteness, elusiveness,
intangibility, unpredictability ...

Science

Mechanism and determinism



Complexity, mystery,
incompleteness, elusiveness,
intangibility, unpredictability ...

Theology

Science

Theology

Mechanism and determinism - - - - - Deism



Complexity, mystery,
incompleteness, elusiveness,
intangibility, unpredictability ...

Science

Theology

Mechanism and determinism - - - - - Deism



Complexity, mystery,
incompleteness, elusiveness,
intangibility, unpredictability ...

- - - - - Divine immanence

Scientists' humility

Science as revolutionary partner with theology

Science as revelatory

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Science as aid for rethinking / supplementing scripture

“It is said that God reveals himself both in the books of Scripture and also in the book of Nature.”

“The problem with scriptures is that they were written in a world of men [sic] whose minds were limited by cosmologies long since discredited. ... [S]hould we not be able to give a fuller and wider interpretation of divine revelation today, now that the range of our understanding of the universe God has created is so vastly enlarged by the discoveries God has allowed us to make? Why should we always try to express spiritual truths in obsolete words and ancient thought patterns?”

“Maybe a new theology can develop from science – independent of ancient scripture ... Scriptures have been very beneficial to the whole world, but I am hoping we can develop a body of knowledge about God that doesn’t rely on ancient revelations or scripture. It doesn’t deny ancient scripture, it doesn’t conflict with ancient scripture, but it doesn’t rely on ancient scripture either. If there hadn’t been any ancient scripture, what can we learn from what has been discovered in science?”

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Grants



Our Funding Areas

ABOUT

FUNDING AREAS

OUR GRANTS

NEWS & INSIGHTS

Character Virtue Development

Culture and Global Perspectives

Human Sciences

Individual Freedom & Free Markets

Life Sciences

Mathematical & Physical Sciences

Philosophy & Theology

Public Engagement



Our Funding Areas

ABOUT

FUNDING AREAS

OUR GRANTS

NEWS & INSIGHTS

Character Virtue Development

~~Culture and Global Perspectives~~

~~Human Sciences~~

Individual Freedom & Free Markets

Life Sciences

Mathematical & Physical Sciences

~~Philosophy & Theology~~

Public Engagement

Character Virtue Development

Individual Freedom & Free Markets

Life Sciences

Mathematical & Physical Sciences

Public Engagement

Religion, Science, and Society

Templeton Religion Trust

Initiatives + *Strategies*

Methods of Inquiry

- *Art Seeking Understanding*
- *Science and Religion in Context*

Covenantal Pluralism

Social Consequences of Religion

Templeton Prize

Source: templetonreligiontrust.org

Discovery

**Accelerating Research on
Consciousness**

Diverse Intelligences

**Economics and Human
Flourishing**

**Exploring Our Common
Humanity in Diverse Contexts**

**Listening and Learning in a
Polarized World**

Open Research

Development

Big Questions in Classrooms

**Global Innovations for Character
Development**

**The Science of Religious and
Spiritual Exercises**

Launch

**Building the Field of Human
Flourishing**

Forgiveness

Impact in The Bahamas

**The Bahamas Laws of Life
Essay Competition**

Other Local Initiatives

Resilient Communities

Why did Templeton care about science and religion?

What did Templeton think about science and religion?

Will Templeton's philanthropies fund science and religion activities indefinitely?

Will Templeton reach his stated goals?

