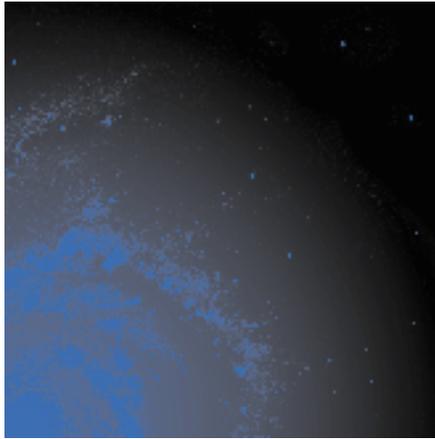

A CHRONICLE

Prof. Holmes Rolston, III
2003 Templeton Prize Laureate



TEMPLETON PRIZE

*For progress toward research or discoveries about
spiritual realities including research in love, creativity,
purpose, infinity, intelligence, thanksgiving and prayer.*

Templeton Prize Press Conference | New York City | March 19, 2003

Buckingham Palace | London | May 7, 2003

Templeton Prize Breakfast Media Briefing | London | May 7, 2003

TABLE OF CONTENTS

INTRODUCTION	1	John M. Templeton, Jr., M.D.
PRESS CONFERENCE STATEMENT	2	Sir John Templeton
PRESS CONFERENCE STATEMENT	6	John M. Templeton, Jr., M.D.
PHOTOS	9	Presentation of the 2003 Templeton Prize
PRESS CONFERENCE STATEMENT	10	Holmes Rolston, III
LONDON MEDIA BRIEFING	13	Holmes Rolston, III
LONDON MEDIA BRIEFING	15	Rev. Dr. John C. Polkinghorne
OFFICERS	17	
CHAIRPERSONS	17	
LAUREATES	17	

INTRODUCTION BY

John M. Templeton, Jr., M.D.

AT THE TEMPLETON PRIZE PRESS CONFERENCE, NEW YORK CITY, MARCH 19, 2003

Good Morning. It is my privilege and pleasure to welcome all of you to the annual news conference for the announcement of the 2003 Templeton Prize. Please let me take the opportunity to thank each and every one of you for coming out this morning.

I would also like to express a very special welcome to the 2003 Templeton Prize Laureate, Professor Holmes Rolston, III, of the United States. It is a great honor for us to have Dr. Rolston with us this morning to share some comments with us and to answer your questions.

Our format this morning at the end of this introduction is as follows: First, we shall hear from my father, Sir John Templeton, who will share with us the vision, mission and purpose of the Templeton Prize. Then, I shall present some of the accomplishments of Dr. Rolston, which clearly guided the judges in their selection of him as the winner of this year's award. Next, Dr. Rolston will share with us some of his perspectives on his life-long work in the growing field of Science and Religion. After his remarks, we shall open the floor to questions.

The Templeton Prize continues to be the world's largest annual prize given to an individual. It is worth £725,000 sterling, which as of yesterday's market close equaled approximately \$1,138,000.

You may recall that last year the name of the Prize, which is now in its 31st year, was changed to: The Templeton Prize for Progress Toward Research or Discoveries about Spiritual Realities. For many years, we have been looking for ways to draw greater and greater attention to the idea that progress in spiritual information and spiritual discoveries is just as feasible as progress in medicine, science and cosmology. In fact, spiritual progress may be more important than all of these other areas. Therefore, the name of the Prize

has been changed to inspire greater attention to research or discoveries of a spiritual nature. Spiritual realities refer to matters of the soul that are universal and apply in all cultures and all peoples. Examples would include subjects like love, purpose, infinity, prayer and thanksgiving. These realities are non-material, transcendent or metaphysical areas about which many people have intuitive perceptions.

The Prize is given each year in honor of a living person who represents through his or her work a remarkable spirit of inquiry to understand not only the nature of these realities, but also the nature of the divinity, which gives life to these spiritual realities. This inquiry can come in many forms including scientific research or other methods of discovery by which new knowledge might compliment ancient scriptures and traditions in opening our eyes more fully to our growing understanding about God's nature and purpose. This spirit of inquiry may involve a lifetime of scholarly commitment to the growing field of Science and Religion as demonstrated by the life's work of Dr. Holmes Rolston. We look forward to this event each year to meet with you in order to present the winner of the Templeton Prize and, in particular, to review the work of the winner in context of the Prize Program as a whole.

I would like to turn to my father, Sir John Templeton, the founder of the Templeton Prize and the John Templeton Foundation, to share with us some wider perspectives on the vision, mission and purpose of the Templeton Prize Program.

STATEMENT BY

Sir John Templeton

AT THE TEMPLETON PRIZE PRESS CONFERENCE, NEW YORK CITY, MARCH 19, 2003

Welcome my friends, my colleagues. We are engaged in an enterprise which as far as I know is the most important way you can spend your short time on Earth.

If you think of any better way for you or me to spend our short life on Earth please do write to me. I'm always looking for ways whereby this life can be used to accomplish the most for humanity and the most for God's purposes.

Let me welcome you to be participating in what, after 50 years of study and research, seems to me to be the most important possible way to spend our lives.

To do that, let me go back to some examples. Until three centuries ago, spiritual information and scientific information were regarded as one unit. But about three centuries ago science developed experimental science research and since then we have witnessed the most glorious race ahead.

Let's take medicine: we know at least a hundred times as much about your body as we knew just one century ago, but that has not happened in spiritual information.

Let's take another one: we know a hundred times as much about chemistry as we knew just one century ago.

Or agriculture: the production per acre in the world is a hundred times as great as it was just two centuries ago.

Or electronics: we now know at least one thousand times as much about electronics as we knew only one century ago.

Or Wall Street: the number of security analysts when I became a security analyst only 80 years ago was seventeen on Earth. Now there are 32,000 members of the chartered financial analysts.

Or take any one of the other sciences: there is no major science that hasn't just raced ahead. So we live in the most glorious, rapidly improving time in all the world's history except in our knowledge of divinity.

Quite likely—the best I can find out after 50 years of study—is that it's just a human attitude. Let me clarify that attitude.

The greatest book on medicine ever written at the time of the scriptures was Hippocrates.



Holmes Rolston, III, with Sir John Templeton at the Templeton Prize Press Conference.

And the medical doctors now take the Oath of Hippocrates before they practice medicine.

Now, if you had a problem and go to your priest, you'd expect him to take out the Bible, 2000 years old, and give you good advice. But if the next day you have a body problem, and you go to your medical doctor and he takes out the book of Hippocrates to give you medical advice, you would be disappointed. You'd probably go to a new doctor. You'd think your doctor was old fashioned.

Now why is that not true in spiritual matters? It's because of an unintentional attitude. Nobody planned it, nobody even realizes it's there. But it is the idea that, when you're trying to do research of a spiritual nature, you must look back two thousand years. Not only in Christianity but in Buddhism, or in Islam back fourteen hundred years, or Confucianism or any of the others, you look back two thousand years to discover or do research on spiritual matters.

It's a backward attitude. Whereas no science will look backward. The scientists all say let's discover something new. And that's called the scientific method that represents empirical research, experimental research.

You've never heard of a war being fought about a disagreement on a scientific subject. They just say, "let's test it, let's experiment to find out which way seems to be the truth."

So why can't we get all the world's peoples to be enthusiastic rather than resistant to new concepts in the field of spiritual information? Why?

I think I can convince almost anybody that there's never been a human being who knew even one percent of what can be known about God. Almost everybody in the western world believes there is a God. But the amount of high quality scientific

research done on the aspects of divinity is tiny. Because with any great religion, as soon as the founder is gone, within a few generations there develops a bureaucracy. The bureaucracy, without intention, no planning, begins to teach their seminary students and others a dogma and a ritual. And anybody who departs from this dogma and ritual laid down by the church fathers is not welcome, and it's unlikely to help their career.

The great example is Galileo, persecuted in Rome, and his predecessor, Bruno, burned at the stake for saying that the Earth revolves around the sun. It was not church dogma so they burned him at the stake. And it's not just in Christianity, but this has happened in all major religions. And it's caused the religions to become old-fashioned, the lack of progress has put the religions out of step with the rapid, wonderful progress that has happened in every other area.

So what we are trying to do with our foundation is to change that attitude so that everybody, including the theologians, becomes as enthusiastic for new discoveries as the people are in chemistry or medicine or physics or anything else.

If we can do that, the benefits are likely to be even greater. If we can get the world to spend even ten percent as much on spiritual research, scientific type of research, probably more will be discovered so that by the end of this century humans will know one hundred-fold more about the nature of divinity, the nature of creativity, than anybody ever knew before. And the benefits, therefore, are likely to be even greater than the morals and benefits that have come from medicine or chemistry or physics or even cosmology.

Cosmology is a beautiful example. At the beginning of the last century people knew there was a Milky Way, but it looked like a cloud in the sky at night. It was

only about a century ago that the scientists developed instruments good enough to say that's not a cloud, that's a hundred million other suns, and that became our galaxy. It was more recently, only less than half a century ago, that they developed still better instruments to say that outside our galaxy there are at least a hundred billion other galaxies.

That is not only a scientific discovery, a discovery of astronomy or cosmology, but a discovery about God. Either you think that God is a god of triad as the Israelites might say, or you think that God is of a continent, or a God of a nation, or a God of the world. But surely science has proven to us that God is far greater than that, that God is not just the creator of humanity but the creator of eight other planets around our sun and probably tens of thousands of planets about the other suns in our galaxy and millions of other planets around other suns in the other galaxies. So God is millions and millions of times larger than humanity could have imagined just over a century ago.

The discoveries of all the sciences, including cosmology, have been how large is God or what can we learn about God, what can we do and have experiments that will help humanity understand aspects of divinity.

All of this points toward tremendous blessings for humanity and that's what I'm devoting my life to. That's why I sold all my investment counsel operations twelve years ago so I can devote one hundred percent of my time to helping change that simple attitude on the part of all humans, that instead of resisting discoveries of a spiritual nature we're enthusiastic and encourage discoveries of a spiritual nature.

And that's led my life now to be the busiest it's ever been, the most enthusiastic, the most joyful life I've had, and it will be for you. If you will join us in this great enterprise, your life will be more useful, more beneficial, more joyful than ever before. You can be a leader to help that same thing to happen to humans of all races, all nations.

That's my challenge to you, that if you want to be happy, beneficial to humanity, come up with anything that's more likely to be beneficial than the discovery of one hundred-fold more spiritual information.

That line of thinking explains why we're here today. I looked at the work of Alfred Nobel and discovered that by giving five prizes, in chemistry, physics, medicine and so forth, he had persuaded the most brilliant people on Earth to devote a huge amount of attention to discovery, discoveries in physics, medicine and so forth. Brilliant people who might not otherwise have made these discoveries were inspired by the fact that other people had discovered something important and were recognized by winning the world's largest prize.

So I said to myself, Nobel is dead and he can't increase his prizes, and I can't give five prizes but I have enough money now from investment counsel that I can give one prize larger than Nobel.

So for 31 years now we've given another prize, larger than the Nobel Prize, larger than any other prize, to a person who makes discoveries of a spiritual nature. And that's what we've focused on. We don't decide who wins the prize. We welcome everybody to make nominations. Everyone here is especially encouraged to send in a nomination for somebody who ought to win the world's largest cash prize.

We always have a board of nine famous judges and there is always a diversity—a diversity of religions, a diversity of careers—and the nine judges vote on the nominations that are sent in, in order, number one, number two, number three, and so forth, and then by arithmetic we count which nomination receives the

That has not been our major purpose and so a few years ago we changed the name of the prize so instead of just prize ‘for progress in religion’ it is a prize ‘for progress toward research or discoveries about spiritual realities.’

So for 31 years now we’ve given another prize, larger than the Nobel Prize, larger than any other prize, to a person who makes discoveries of a spiritual nature.

most votes and that’s the winner that year. The ones that came close in the judging are voted on again next year but also next year there will be another ten or fifteen new ones that were not voted on before. So by that process of selection we have no influence whatsoever. The judges themselves don’t know who the other judges favor. We just use these wise judges and explain what it is we’re looking for and they decide who’s the winner. And they’ve done a good job, but many of the judges did not fully understand what it says in the booklets. For 31 years we’ve published booklets that explain just what I’ve said, but many of the nine judges thought we were looking for somebody who had done something wonderful of a charitable nature, somebody who had helped the poor or helped the sick.

I hope I’ve created some enthusiasm among you, my colleagues, my friends, who carry this message, to get the joy out of life that I get out of life by trying to do the most important thing you could possibly do for humanity.

STATEMENT BY

John M. Templeton, Jr., M.D.

AT THE TEMPLETON PRIZE PRESS CONFERENCE, NEW YORK CITY, MARCH 19, 2003

I would like briefly to share with you some of the extraordinary background and lifetime work of Dr. Holmes Rolston.

His is a career of remarkable accomplishments, which clearly guided the judges in their selection of him as this year's prizewinner.

Many of the details of his accomplishments are covered in detail in the press packets you have received. Let me highlight, though, some of his life's work especially as reflected in the words of some of his colleagues and reviewers.

Dr. Rolston grew up in Virginia and North Carolina, where his father served as a Presbyterian pastor. His home was rich in Christian teaching and writing, surrounded by the natural wonder of the Shenandoah Valley countryside. His childhood experiences laid the foundation for a life that would challenge the long-standing orthodoxy on the relationship of religion and nature and open new frontiers for understanding values in creation.

Dr. Rolston began his career in science graduating Phi Beta Kappa from Davidson College in 1953, with a degree in physics and mathematics. Because of his abiding faith and spiritual quest, he then enrolled at Union Theological Seminary in Richmond. He graduated in 1956, first in his class, with a Bachelor of Divinity Degree. Following that, in 1958, Dr. Rolston received a Ph.D. in Theology and Religious Studies from the University of Edinburgh, Scotland, under the tutelage of Thomas F. Torrance, who himself won the Templeton Prize in 1978.

He then received his calling to return to Virginia as Pastor of Walnut Grove Presbyterian Church in Bristol,

where he served until 1967. During this period he became an avid naturalist in which he began to recognize evidence of Divinity in discovering more and more about God's extraordinary creativity in nature.

This prompted a further search for a philosophy of nature. As a result, Dr. Rolston entered the University of Pittsburgh and received a Masters in Philosophy of Science in 1968. He then joined the Philosophy Department of Colorado State University in Fort Collins, where he came up through the ranks, receiving tenure in 1972 and becoming University Distinguished Professor in 1992, one of twelve such positions among the University's faculty of 14,000 academics.

During his illustrious career, Dr. Rolston's focus has been on the forefront of the intertwining of Science and Religion, especially on ecosystems and ethics, an emphasis that has coincided with a much larger



John M. Templeton, Jr., M.D. speaking at the Templeton Prize Press Conference.

cause. In addition to his teaching responsibilities, he became increasingly appreciated as an innovative writer in Science and Religion with an emphasis on environmental ethics. His insightful and challenging books and many dozens of articles led in time to his being invited as a lecturer and consultant throughout the world.

In contrast to other advocates for a dialogue in Science and Religion, who often begin in religion and move to embrace science, or vice versa, Rolston has spared neither religion nor science. He has challenged each discipline and heritage to engage with nature as a source of deep spiritual value.

Rolston has spared neither religion nor science. He has challenged each discipline and heritage to engage with nature as a source of deep spiritual value.

His agenda took a significant turning point in 1975, when Dr. Rolston published an article, "Is There an Ecological Ethic?", effectively launching environmental ethics as philosophical inquiry. The discipline has since become inseparable from his name. In his engagement with philosophical ethics, there has been a growing elaboration of his conviction that nature is not only to be respected but is also to be referenced as a sacred gift.

In 1979, Dr. Rolston co-founded the journal *Environmental Ethics*. For more than 20 years he has served on the editorial board of *Zygon: Journal of Religion and Science*. In 1986, Rolston published *Philosophy Gone Wild*, a series of essays arguing for intrinsic values in nature and respect for nature, including the spiritual values to be found in nature. Among his books is *Science and Religion: A Critical Study*, published in 1987. Professor Ian Barbour, a

previous winner of the Templeton Prize, said, "This first-rate book can be highly recommended to anyone seeking access to the best of recent thought." Among many other positive reviewers, Professor Charles Birch, also a winner of the Templeton Prize in 1990, said that (Rolston's) "*Science and Religion* is quite the best on that subject."

Dr. Rolston subsequently published in 1988, a book entitled *Environmental Ethics: Values In and Duties To the Natural World*. Professor E. O. Wilson of Harvard University said of this book that, "It is packed with information and a good deal of wisdom obviously acquired through long experience."

In commenting on Dr. Rolston's continuing productivity and challenging assertions about environmental ethics for the field of Science and Religion, another reviewer of Rolston's work said, "There is no more powerful portrait of the human emotional, cultural, intellectual, and spiritual potential to be found in nature than his writings."

In recognition of his growing impact and importance in the field of Science and Religion, he was invited to deliver the world-famous Gifford Lectures in 1997-1998. These lectures were subsequently published in 1999 by Cambridge University Press in a book entitled, *Genes, Genesis and God*. Reviewers of this book give all of us some insight into the fertile mind and the contribution that Dr. Rolston has provided. "This book is a long song in praise of self-transcending creativity. That is the kind of God the exuberant earth reflects, and in its living, worships."

Another reviewer said, "Rolston's Gifford Lectures comprise a massively erudite overview of genetics, evolutionary biology and their relations to ethics in religion, saturated with an impressive grasp of recent developments in biology... Rolston's themes include powerful criticisms of sociobiologists' representation of genes as selfish and of individuals' action (reproductive and otherwise) as propelled by such egoistic genes... Rolston proceeds to defend religions against the charge that because they serve a social function they are not regarded as embodying truth."

Reverend John Polkinghorne, the 2002 Templeton Prize Laureate, in reviewing this book said, "The phenomenon of emergence, exemplified time and again in the course of biological history, makes it clear to Rolston that there are significant limitations to a purely scientific explanatory scheme." He quotes Rolston, "Laws plus initial conditions are no good at explaining how more evolves out of less." Polkinghorne notes, "A further limitation of science is its inability to answer ethical questions." He again quotes Rolston, "Science is never the end of the story, because science cannot tell humans what they most need to know: the meaning of life and how to value it." In the conclusion of his review, Dr. Polkinghorne states, "To read the lectures is to travel along important paths of enquiry in the company of a mind that is humane and perceptive, careful for truth, and valiant for value."

In view of Dr. Rolston's breadth and command of the importance of environmental ethics as a part of Science and Religion, he was invited to be distinguished lecturer at the Kyoto Japan Zen Symposium Seminar for Religious Philosophy in 1989 and to address environmental ethics and policy at the Chinese Academy of Social Sciences in Beijing in 1991. Numerous other invitations to lecture have taken him since then to Australia, India and Europe. In 2000, Dr. Rolston returned to Brazil to address the Second Brazilian Congress on Conservation on the Intrinsic Values of Nature. In the meantime, he has served on the Task Force on Religion and Environment for the Presbyterian Church USA and as a member of the Working Group on Ethics of the World Conservation Union. More recently, he was named, one of "Fifty Key Thinkers on the Environment."

Finally, in his citation nominating Dr. Rolston, the Reverend Dr. Perry Biddle wrote the following: "Rolston has made original spiritual progress by discovering deeper dimensions of value in created nature, transcending humans, signifying the Divine Spirit and the genesis of life. This discovery produces an increased spirituality for humans, now called to reverential respect for value in nature... (prompting us) to re-examine nature for signs of the Divine Presence in, with, and under such goodness in creation."

It is with great pleasure, therefore, that I would like now to present to you Professor Holmes Rolston, the winner of the 2003 Templeton Prize.

PRESENTATION OF THE

2003 Templeton Prize

AT BUCKINGHAM PALACE, LONDON, MAY 7, 2003



The Duke of Edinburgh with Holmes Rolston, III, and his family and friends at the Buckingham Palace ceremony.



Holmes Rolston, III, receives the 2003 Templeton Prize from The Duke of Edinburgh at Buckingham Palace.

STATEMENT BY

Holmes Rolston, III

AT THE TEMPLETON PRIZE NEWS CONFERENCE, MARCH 19, 2003

Life is full of surprises, and a big surprise is finding myself here. This is New York but I really don't belong here. I have a wild streak in me.

My East Coast friends thought that I had gotten myself lost. I had gone out West and was doing theology of nature. Surprise! Here I am at an up-town press conference because I am judged to have discovered something.

I have spent my life in a lover's quarrel, not with my wife of four decades, but with the two disciplines I love: science and religion. I once started a Science and Religion class with the claim that these are the two most important things in the world. A student promptly objected, "No, professor you are wrong: that's sex and money." I convinced him otherwise by the time the semester was over. But I was still trying to keep science and religion in dialogue, and have been ever since. That's why I wrote *Science and Religion*.

The trouble is making peace between the two; but equally I have had to quarrel with both about values intrinsic to nature. Science thought nature to be value-free. Monotheism thought nature fallen owing to human sin. They agreed that humans were the center of value on Earth. I had to fight both theology and science to love nature.

Denied a theology of nature, I took a philosophical turn. I found philosophy of science, the only reputable kind of philosophy—so the logical positivists then said. Philosophy of nature was too romantic and committed the naturalistic fallacy. So I equally had to fight philosophy to love nature. Socrates said, "The unexamined life is not worth living." I found out that life in an unexamined world is not worthy living either. That's why I wrote *Philosophy Gone Wild*.

I am gratified to receive the Templeton Prize, indicating that those judges at least think I have been raising the right questions, maybe even making the right fight.

I could put it this way: I've been lucky that my own personal agenda, figuring nature out has, during my lifetime, turned out to be the world agenda, figuring out the human place on the planet. Living locally led me to think globally. My autobiography is "writ large" in the Earth story. I didn't want to live a de-natured life; it turns out that humans neither can nor ought to de-nature their planet. My sense of wonder turned to horror when I encountered the oncoming environmental crisis. No sooner did I discover that nature is grace, than I found we were treating it disgracefully.



Holmes Rolston, III, and Sir John Templeton

Facing the new millennium, the four principal, inter-related challenges are: war and peace, population, development, and environment. Science alone doesn't teach us what we most need to know about any of the four. Politically and ethically we confront value questions as sharp and as painful as ever: who we are, where we are, how to value people, nature, what we ought to do. That's why I wrote *Environmental Ethics*.

Earth is a kind of providing ground, where the life epic is lived on in the midst of its perpetual perishing. Life persists because it is provided for in the evolutionary and ecological Earth systems. Today we say: life is generated "at the edge of chaos." Yesterday, John said: "The light shines in the darkness, and the darkness has not overcome it" (John 1.5). I think the Twenty-Third Psalm is pretty good experiential

If anything at all on Earth is sacred, it must be this enthralling generativity that characterizes our home planet. If there is any holy ground, any land of promise, this promising Earth is it.

The biblical faith originated with a land ethic. Within the covenant, keeping the commandments, the Hebrew people entered a promised land. Justice is to run down like waters, and the land flows with milk and honey. That blessing can be received only if the land is inhabited justly and charitably. No people can live in harmony with their landscape, in a sustainable relationship with their natural resources, unless there is social justice. The Land of Promise is now the Planet of Promise.

It is not simply what a society does to its slaves, women, blacks, minorities, handicapped, children, or

Facing the new millennium, the four principal, inter-related challenges are: war and peace, population, development, and environment. Science alone doesn't teach us what we most need to know about any of the four.

biology: Life is lived in green pastures and in the valley of the shadow of death, nourished by eating at a table prepared in the midst of its enemies.

The root idea in the word "nature" is "birthing," of a woman in labor. "Travail" is a key to understanding these evils. What I experienced in nature is the power of survival, of new life rising out of the old. Systemically, death is not the last word—at least it has never yet been across three and a half billion years of re-birthing. Such good resurrected out of evil reveals that nature, though a gift, is also cruciform. New life comes by blasting the old. There is a suffering and resurrecting power that redeems life out of chaos.

future generations, but what it does to its fauna, flora, species, ecosystems, and landscapes that reveals the character of that society.

God loves "the world," and in the landscape surrounding him Jesus found ample evidence of the presence of God. Not even Solomon is arrayed with the glory of the lilies, though the grass of the field, today alive, perishes tomorrow. The power manifest in the wild flowers of the field is continuous with the power spiritually manifest in the kingdom he announces. There is a bond between nature and spirit, from mustard seed to saving grace. There is in every seed and root a promise. Jesus knew that, and when I re-discovered it, I was moved to write "The Pasqueflower."

Humans need elements of the natural to make and keep life human. A society attuned to artifacts forgets creation; maybe that's New York versus the Rocky Mountains. What does it profit a man to gain the world only to lose it? To consume the world and lose soul in the tradeoff. Nature invites us to think of our sources, of the Great Source, more than of resources. The most authentic wilderness emotion is the sense of the sublime. We get transported by forces awe-full and overpowering, by the signature of time and eternity.

Humans do belong on the planet; we are Earth's keepers, the salt of the earth. Nature is intrinsically valuable, but nature is not a moral sphere. Scientists and theologians are right that there is no conscience in wild nature, no compassion, charity, justice, honesty. One does not learn the Ten Commandments in the wilderness. Humans need ethics to live well on Earth.

Biologists have discovered how a first-level ethics is generated: Tribes with more cooperators do well against tribes with fewer cooperators. This produces altruism blended with enlightened self-interest—the patriot in battle. But in the global village where we must live in this new millennium, tribalism, now nationalism, even if altruistic, is the problem, rather than the answer, because we have not surpassed group competition. We need global community, solidarity. My Gifford lectures, *Genes, Genesis and God*, tries to sort out the natural origins of values and ethics, and the distinctive human cultural possibilities and genius.

This is where the Templeton research initiatives have so remarkably focused on possibilities for a larger altruism, all the more remarkable because here is a consummate capitalist funding research on altruism. Our planetary crisis is one of spiritual information: not so much sustainable development, certainly not escalating consumption, but using the Earth with justice and charity. Science cannot take us there; religion perhaps can. After we learn altruism for each other, we need to become altruists toward our fellow creatures. We must encounter nature with grace, with an Earth ethics, because our ultimate Environment is God—in whom we live, move, and have our being.



Holmes Rolston, III, with Templeton Prize laureates, the Rev. Canon Dr. Arthur Peacocke (2001) and the Rev. Dr. John C. Polkinghorne (2002) at the Templeton Prize Breakfast Media Briefing.

STATEMENT BY

Holmes Rolston, III

AT THE TEMPLETON PRIZE BREAKFAST MEDIA BRIEFING, LONDON, MAY 7, 2003

Biology and religion have new opportunities for drawing together in the cause of conservation.

Biologists and theologians can often agree on a course of action for the future, even when issues of past evolutionary origins are left unsettled. We can often agree on values present in nature, although the deeper sources of such value have to be left unsettled.

Having said that, I also notice a certain tension with what I just said. There is no scientific guidance to life. Biology can help us to discover a wonderland Earth, invite us to think about this biodiversity, generate in us concerns about the life support system that is present on our planet, raise questions about our origins in natural history. Biology invites us to conserve our wonderland Earth.

But the deeper sense of obligation, responsibility, stewardship, trusteeship—that doesn't seem to me to be something that is easily derived from biology.

politically appealing and gets the job half done, but only half done. This enlightened self-interest is the way I might approach the English parliament or the Colorado legislature.

But now I do want to claim that we're only halfway there. An ethic of enlightened self-interest will get you clean water, clean air, and sustainable forestry, but it doesn't do much in terms of the conservation of endangered species. It doesn't do much in terms of the preservation of wildlife and wildlands, unless of course, you enjoy fox hunting or something of that sort. It doesn't get you much in terms of the humane treatment of animals, the foxes included.

So now I'm going to claim that an ethic of enlightened self-interest is incomplete and falls short of an ethic of respect for life or reverence for life.

I might say that the altruism we also need, in addition to that one human to another, is a sense of deep, caring concern for God's other creatures, for the animals, for the plants, for the other five million species with which we co-inhabit this Earth.

In that sense I can say, perhaps a bit provocatively, that science doesn't teach us what we most need to know about nature: how we ought to value it.

Continuing with a third claim, I do think it is reasonably easy and plausible to get from biology an ethic of enlightened self-interest. There biology and religion combine—at first, at least. And an environmental ethic based on enlightened self-interest is

Continuing with a fourth claim developing from this, biology does discover for us a kind of wonderland Earth, it invites us to think about values in nature, about which I've had a good deal to say. Biology opens up a concern for conservation. But biology poorly addresses the main items on the world agenda.

What are they? I would say that they are four: (1) war and peace, (2) escalating population, (3) escalating consumerism and (4) a deteriorating environment. All these are deeply interconnected. Biology gives us no real guidance on any of the four. Biology does give us an enlightened self-interest perhaps, but it gets us no further than, as biologists like to call it, “tribalism”: group self-interest, competing pluralism, peoples concerned about the condition of their local environment or their own natural resources. You don’t get from the biological world the kind of inclusive, comprehensive global ethic that we so much now need.

Lastly, as a fifth claim, I worry about the rich and the poor, connecting, of course, with this escalating consumption of natural resources, and with war and peace. In the broad, general picture, about 80 percent of the production of the world is consumed by about 20 percent of its people, and on the other side about 20 percent of the production of the world is consumed by about 80 percent of the world’s people. And in general over the last half century the rich have been getting richer and the poor poorer.

Now if we look about us in this elegant setting, we are left with no doubt which part of the world we are living in. But maybe now we do need to think about the sense of justice, the sense of fairness, the sense of the equitable distribution of the world’s resources.

In closing, I’d like to claim that, since we are not able to get that sort of ethic easily derived from any biology with which I am familiar, that we do need the ethical insights of the Christian religion—and these convictions are shared by many other of the world’s faiths. Any lasting solutions to these four main threats on the world agenda will require some deep sense of justice, some deep sense of caring.

That’s theology. That’s not biology. I welcome the Templeton Foundation and this prize; and if you want a miracle, in my mind it’s Sir John Templeton with his genius on the markets, the consummate capitalist, who then turns around and gives his money away—in this case even to a kind of crazy tree-hugger. Sir John is celebrated for his philanthropic interests; and in recent years, he has concentrated on human altruism, on research—scientific research—into the possibilities for motivating and understanding altruistic consideration for others. That’s the kind of thing we may well need if we are to solve our deeper environmental problems.

If I were to claim a greater wisdom than Sir John, if that were possible, I might say that the altruism we also need, in addition to that one human to another, is a sense of deep, caring concern for God’s other creatures, for the animals, for the plants, for the other five million species with which we co-inhabit this Earth.



Rev. Dr. John C. Polkinghorne, Bishop Michael Marshall, Holmes Rolston, III, and John M. Templeton, Jr., M.D., at the Templeton Prize Breakfast Media Briefing.

Rev. Dr. John C. Polkinghorne

AT THE TEMPLETON PRIZE BREAKFAST MEDIA BRIEFING, LONDON, MAY 7, 2003

Let me first of all say to Holmes what an enormous pleasure it is to your many friends in science to see you here as this year's Templeton Prize winner.

Holmes and I have known each other for a good many years. I remember once we were talking about a beautiful garden and Holmes, who is a real 'wilderness man,' said to me, "What a pity," he said, "it could have been a swamp."

Rolston: or a wetland

Polkinghorne: Biology has made enormous progress in the last fifty years, particularly through the discovery of the molecular basis of genetics. It's made this progress in the way that all subjects make initial progress, by thinking in terms of bits and pieces—constituents—and thinking about them mechanically.

Of course you can learn some important things that way but you can't learn everything that way. The need to think holistically and ecologically, as well as constitutively and genetically, has been one of the most important contributions made by Holmes to contemporary discussion and debate. He's taught us, for example, that evolution is not simply about struggle, it's also about cooperation, about symbiosis. He's taught us there is more to life than molecular biology. There are in fact organisms, a most important aspect of life! One day, biologists generally will have to recover that side of this subject.

Rolston: and ecosystems... and wetlands....

Polkinghorne: and also, I think, that interaction between humans and nature that we call gardening.

I think what's going to happen in the 21st century is that we are going slowly to move in the direction of recovering some of those insights about holistic ways of thinking, about totality. Even the mere physicists know that more is different, that there are properties of complexes that you can't possibly see in terms of their parts.

There's more to thinking than simply bits and pieces. I was a particle physicist, which is a real bits and pieces person, but that's interesting but limited, and Holmes has encouraged us to go beyond reductionism.

One thing I'm most grateful for, Holmes, is that you really encourage us not to lose our urge about finding value in nature.

Science has always had the rubric of being value-free, and that's true in the sense that you can't argue that this is the way it is because this is the way it ought to be.

Nevertheless, the search for truth and intellectual beauty is, after all, the expression of the recognition of value, and it is a very important part of the scientific experience.

One of my favorite quotations from the Old Testament is from the end of Job, where God says, “Behold, Behemoth”—a sort of mythical monster representing the non-human aspects of creation—“Behold, Behemoth, who I made as I made you....”

We all, intuitively, when we see some splendid animal like a rhinoceros, or we see a splendid landscape, like a wetlands, have a feeling of value, and of the recognition of gratitude that, in a sense, comes with that. Holmes has encouraged us not to lose our nerve about values, and I think that’s an extremely valuable contribution.

One of my favorite quotations from the Old Testament is from the end of Job, where God says, “Behold, Behemoth”—a sort of mythical monster representing the non-human aspects of creation—“Behold, Behemoth, who I made as I made you....” In other

words: Job didn’t think that it’s only human beings who matter. All creation matters to its Creator and so it should matter to us, too.

And I think much of the same thing with the last part of your introduction, which sounds very much like an affirmation of that, and I am very much grateful to you.

Principals

Sir John Templeton, Chairman

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Templeton Prize Laureates

- 2003 **Prof. Holmes Rolston, III**, philosopher, Colorado Springs, Colorado, USA
- 2002 **The Rev. Dr. John C. Polkinghorne**, scientist and theologian, Cambridge, England
- 2001 **The Rev. Canon Dr. Arthur Peacocke**, scientist and theologian, Oxford, England
- 2000 **Prof. Freeman Dyson**, scientist, Princeton, New Jersey, USA
- 1999 **Prof. Ian Barbour**, scientist and theologian, Northfield, Minnesota, USA
- 1998 **Sir Sigmund Sternberg**, businessman, London, England
- 1997 **Sri Pandurang Shastri Athavale**, founder of the *Swadhyaya* movement, Bombay, India
- 1996 **Dr. William R. Bright**, evangelist, Orlando, Florida, USA
- 1995 **Prof. Paul Davies**, scientist, Adelaide, Australia
- 1994 **Michael Novak**, philosopher and theologian, Washington, DC, USA
- 1993 **Charles W. Colson**, founder of Prison Fellowship, Washington, DC, USA
- 1992 **The Rev. Dr. Kyung-Chik Han**, Presbyterian pastor, Seoul, Korea
- 1991 **The Rt. Hon. The Lord Jakobovits**, former Chief Rabbi of Great Britain and the Commonwealth
- 1990 Awarded jointly to:
Baba Amte, of the Anandwan community, India, and
Prof. Charles Birch, biologist, Sydney, Australia
- 1989 Awarded jointly to:
The Very Rev. The Lord MacLeod, of the Iona Community, Scotland, and
Prof. Carl Friedrich von Weizsäcker, physicist, Starnberg, Germany
- 1988 **Dr. Inamullah Khan**, former Secretary-General, World Muslim Congress, Karachi, Pakistan
- 1987 **The Rev. Prof. Stanley L. Jaki, OSB**,
Professor of Astrophysics at Seton Hall University, USA
- 1986 **The Rev. Dr. James I. McCord**, former Chancellor of the Center of Theological Inquiry, Princeton, USA
- 1985 **Sir Alister Hardy**, founder of the Sir Alister Hardy Research Centre at Oxford, England
- 1984 **The Rev. Michael Bourdeaux**, founder of Keston College, England
- 1983 **Aleksandr Solzhenitsyn**, author, Russia
- 1982 **The Rev. Dr. Billy Graham**, founder of the Billy Graham Evangelistic Association, USA
- 1981 **Dame Cicely Saunders**, founder of the modern hospice movement, England
- 1980 **Prof. Ralph Wendell Burhoe**, founder and former editor of the journal *Zygon*, Chicago, USA
- 1979 **The Rev. Nikkyo Niwano**, founder of Rissho Kosei-Kai and World Conference on Religion and Peace, Japan
- 1978 **The Very Rev. Prof. Thomas F. Torrance**, former Moderator of the Church of Scotland
- 1977 **Chiara Lubich**, founder of the Focolare Movement, Italy
- 1976 **H.E. Leon Joseph Cardinal Suenens**, former Archbishop of Malines-Brussels
- 1975 **Sir Sarvepalli Radhakrishnan**, former President of India and Oxford Professor of Eastern Religions and Ethics
- 1974 **Brother Roger**, founder and Prior of the Taizé Community in France
- 1973 **Mother Teresa** of Calcutta, founder of the Missionaries of Charity

The Templeton Prize

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