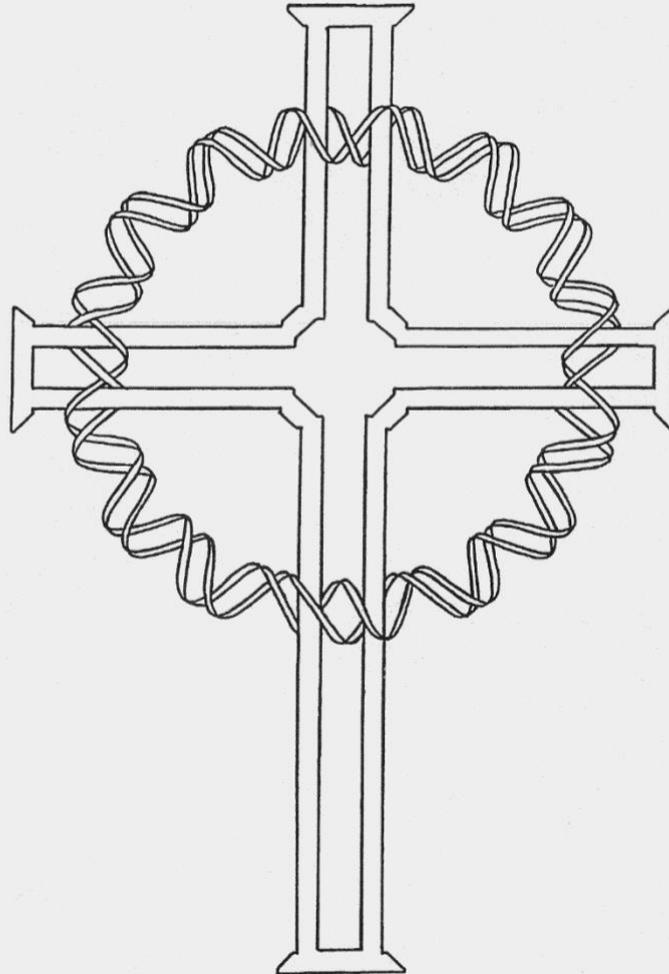


**SOCIETY OF
ORDAINED SCIENTISTS**



BULLETIN

AUTUMN 2020

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From the Editor

Welcome to the Autumn edition of the Bulletin and many thanks to those who have contributed. Following our Admissions Eucharist in June there are profiles for most of the newly admitted members. We all look forward to the time when we can meet them in person but at least we can get to know their faces and their history.

One of our new members, Mark Sidall, has contributed a paper on the sacramentality of Pierre de Chardin which will be thought provoking and may lead some of us to revisit his work. During 'lockdown' Ursula has been re-reading some of her favourite books and has contributed her 'musings'. David has launched into print with what promises to be a fascinating book about the development of science in Thai and South East Asian Buddhism. Note that there is a discount if you wish to buy!

This summer has seen the death of three of our members: Curtis Johnson of the North American Chapter and Michael Pragnell and Peter Fulljames, both from the Southern Chapter. Our condolences and prayers go to their spouses and families, and we shall all miss them greatly. We have an Obit for Curtis and the Eulogy from his funeral for Michael.

Finally - my usual plea - it is your Bulletin and I am happy to receive contributions from members when ever they are ready. The next planned issue will be next summer after the Gathering but if I get a flood of contributions I could issue a Bulletin after Christmas!

With every blessing and all good wishes

Maureen

From: The Warden

Dear Friends,

The events of this spring and summer have been challenging for us all, to a greater or lesser extent, and in many different ways. For the Society, there were two great challenges, the decision to cancel the Gathering this year, all the more sad, as it was to have been our return to Launde Abbey after many years, and what to do about our candidates for admission this year. Neither were easy decisions, and both went to a vote, with heartache for some, but in warm fellowship in discussion and outcomes. We decided that, yes, we must cancel this year's Gathering but, no, we did not want to defer any of this year's candidates for admission.

The most challenging consequence to resolve was, if we were to admit new members this year, how could we do it, without a Gathering and without an Admissions Eucharist service. Coming together as one body is central to who we are but this year it was clear that was not an option. Modern technology meant that we could have a digital service but, if appropriate at all, what should the nature of that service be.

Suffice it to say, the discussions ranged from a minimalist option of simply informing each candidate by telephone or letter that they could now regard themselves as full members, through having a Service of the Word, to as full a Eucharist service as we could manage. There was a general feeling that admission to the Society is a significant ontological and sacramental moment that makes it much more than just a joining and a subscription, and, for some, a sense that combining it with the Eucharist reflects the depth and quality of that experience. Having, eventually, agreed this there was now a new dilemma: how do we incorporate both into a digital service. The technical aspects were relatively trivial and straightforward compared to the interplay of theological and liturgical sensibilities.

Thus reduced are hours of discussion and numerous emails to produce the service many of us enjoyed with over 60 log ins but which, in some cases, included more than one observer. It would be easy to say that what happened, for better or worse, whether one agrees with the decisions the Committee made in extremis or not, was a one off, never to be repeated, short of another global lockdown. It is true that the Committee agreed that the measures we took were not to be considered as setting a precedent for future actions or decisions; future activities would each be evaluated on their own merits. However, it is also true that we learned much about ourselves, some of which was new and surprising, even challenging, some reassuring and comforting, and some re-affirming some of our most strongly held beliefs about ourselves and who we are.

So what did we learn that maintained and strengthened our understanding of who we are:

- delight for many in simply seeing one another
- delight in seeing members who had previously been unable to attend
- willingness to listen deeply to one another, even in disagreement
- willingness to accommodate the views and needs of others, and even to change our own minds after reflection

What did we learn that challenges our presumptions?

- The number of people who attended the service who would not or could not have attended the Gathering
- The number of candidates who have previously been unable to attend a Gathering sometimes over several years. (We should also note that two candidates opted to defer admission until they could be admitted as part of a Gathering.)

In this summer of Covid 19 there is an increasing number of reasons why global travel is being challenged: economics, climate change, health, personal finance, family obligations.

We have changed a lot since our founding, and the world has changed around us even more. Do we need to address the need for further change? Perhaps we can partially adapt by simply streaming events, Meditations and services at our Gatherings to fill a gap for those who are unable to attend for whatever reason. Perhaps we should consider having on-line chapter meetings, reflections, and occasional services; the North American Province already holds monthly Compline service. Or will all this dilute the importance of coming together physically, to share in and be part of the physical presence of the body which is The Society of Ordained Scientists; an attribute of the Body of Christ. While preparing the Digital Admission and Eucharist Service I was reading Diarmaid MacCulloch's biography of Thomas Cranmer; a treat I had promised myself on retiring as a fulltime hospice chaplain. The trajectory of Cranmer's understanding and beliefs concerning the nature of the presence of Christ in the Eucharist was an essential strand of the book, but overlapped remarkably with the issues raised for us in having a Eucharistic service, but also, for me, in the nature of the Society. How are we present in our Society. The models of 'presence' Cranmer reflected on were: Real, True, Spiritual and Remembrance. They were further nuanced by Henry VIII's firm belief that it should be sufficient for a true believer simply to gaze upon the Eucharist to achieve all necessary grace. Though, with a caveat from Cranmer, that for those who were unworthy, even reception of the bread would be to no avail. On balance, I won't here inflict on you my own ontological maunderings but I did find my reflections on those four models, including Henty VIII's and Cranmer's

provisions, rich grounds for contemplation. I look forward to hearing your thoughts, either by email or in discussion.

However, I don't want to end on an entirely introspective note. We can in the same vein consider how as a Society we are present in Society. We are so few in number that our presence in the Church, in Science, let alone society at large, does place us as the leaven or pinch of salt in the mix. Nonetheless, we should, as a consequence, take heart at the possible contribution we can make during and, in time, following the pandemic. As scientists and theologians we have much to offer our communities, particularly when concerned with doubt and uncertainties, the asking of difficult and challenging questions, and the frailties of being human. Here in the UK, the government's mantra of 'Follow the science', became increasingly difficult when science, in the public's eye, was unable to be clear cut, definitive, and even seemed to change its mind as we learned more about the virus and its nature.

As a Society, it is heartening to reflect that we did manage to reach a open minded and accepting understanding of multiple perspectives and diverse yet deeply held convictions, and did so in a spirit of supportive harmony; and even finding the bonds of friendship strengthened rather than depleted. Be safe, be blessed,
Stig

Postscript: In a recent discussion on science, rationality and faith I did overhear the following comment, "The trouble with people is they all want certainty and none of them understand that certainty is not available."

Musings in 'lockdown'

I have been a member of SOSc since 1989 and over the years I have tried to keep up with the publications in the area of science and religion. The first book, which I came across by chance in 1973, was Ian Barbour's *'Issues in Science and Religion'* published in 1966. It was not until that moment that I realised that this was a serious academic subject! By 1980, I had discovered the writings of Arthur Peacocke and John Polkinghorne. Since those years the books have increased in great numbers as university science and religion departments have developed and with the growth of societies such as our own SOSc, the Science and Religion Forum and Christians in Science. These days, I do find it difficult to keep up with the latest publications for they are numerous! This time of 'lockdown' has been a time of catching up on reading recent books but also re-reading of others. These are my thoughts about some books which I have found interesting and would like to share with members! These are not proper reviews but more a personal response.

'A Theory of Everything (that matters)' by Alister McGrath.

He says it is 'A short guide to Einstein, Relativity and the Future of Faith'. I found this a good introduction to Einstein's two theories of general and of special relativity. There is an historical introduction with an outline of Newton's discoveries and the nineteenth century developments in physics. McGrath then gives an explanation of Einstein's theories which for this non-physicist I found understandable. The second part turns to the philosophical and religious aspects of Einstein's thinking and how it is of application for Christians.

'Outgrowing Dawkins (God for grown-ups)' and *'God is No Thing'* both books by Rupert Shortt. These two books are by an author who is Religion Editor of the Times Literary Supplement and a journalist. Neither is long with about 100 pages – short by Shortt! The first is an incisive rebuttal of Dawkins showing the flaws in his arguments and then looks at how atheists condemn a Christianity that none of us would recognise! The final chapter gives a coherent view of how it is possible and reasonable to be a person of faith accepting the insights of modern science. The theme of the second is an

apologetic for a thoughtful and coherent Christian faith well able to resist the intellectual attack of secularists. These books are ones any member could find useful in sharing our faith with the serious enquirer or sceptic.

'Has Science Killed God?' edit. Denis Alexander. I found this collection of twenty papers from the Faraday Institute an accessible and interesting introduction to the many areas of the relationship between science and religion. For myself, and as for SOSc members, it will probably be more useful as a resource for background reference and also as an introduction to the wide range of studies in the Institute.

Then two books which I have enjoyed re-reading.

Firstly, *'Pythagoras' Trousers (God, Physics and the Gender Wars)* by Margaret Wertheim This was published in 1997. She gives a good history of physics from the Greek science of Pythagoras to that of modern times as with Stephen Hawking. A history which has been a religiously inspired activity and, in a way, has been seen as a secular 'priestly' activity, one with a strong 'masculine' aspect. The consequence of this has been to erect a barrier to women entering physics and which, Wertheim argues, has been a loss to science through this discrimination. I would include examples from more recent times such as the treatment of Rosalind Franklin, Jocelyn Bell Burnell and the hidden work of the mainly black women mathematicians behind the American space programmes.

Secondly, *Gods in the Sky (Astronomy from the Ancients to the Renaissance)* by Allan Chapman which was published in 2001 based on a Channel 4 series. I much enjoyed re-reading this well-written book. I learnt much about the history of astronomy in its social and political background and how much religion was a part of it. It is useful to be reminded that the Renaissance astronomers (eg Kepler, Galileo and Copernicus) were Christians. As members of SOSc it is good also to be reminded that much of the perceived antagonism between religion and science only arose in the late 19th century! It is a good read by a historian of science and Anglican layman.

I have really missed meeting up with folk and the opportunity to discover what should be next on my reading list! It is to be hoped that next year we will be able to meet again and to enjoy the sharing of ideas and to be recommended the next 'good read'.

Rev. Ursula Shone

Book details:

A Theory of Everything	<i>Alister McGrath</i>	Hodder & Stoughton 2019
Outgrowing Dawkins	<i>Rupert Shortt</i>	SPCK 2019
God is No Thing	<i>Rupert Shortt</i>	C. Hurst & Co. 2016 (OUP in USA & Canada)
Has Science Killed God?	<i>ed. Denis Alexander</i>	SPCK 2019
Pythagoras' Trousers	<i>Margaret Wertheim</i>	Fourth Estate Ltd. 1997
Gods in the Sky	<i>Allan Chapman</i>	Channel 4 Books 2002 (imprint of Pan Macmillan Ltd.)

The Evolution of Enchantment: the sacramentality of Teilhard de Chardin

Introduction

Pierre Teilhard de Chardin (1881-1955) was a Jesuit priest and accomplished geologist.¹ He refused to accept the dualism of separate material and spiritual realms of the dominant neo-scholastic Roman Catholic theology of his time.² However, he could neither accept the rejection of the spiritual by a science that insisted dogmatically upon a reductionist materialism.³ In the first half of the twentieth century, his was an approach that the Vatican found deeply challenging and he was banned from publishing anything concerning philosophy or theology, though his existing works were not placed on the index of forbidden books.⁴ In the second half of the twentieth century, Teilhard's reputation was restored when prominent clerics, including the last three popes, carefully reconsidered his writing such that Henry du Lubac starkly affirmed: 'We need not concern ourselves with a number of detractors of Teilhard de Chardin, in whom emotion has blunted intelligence.'⁵

The Book of Common Prayer defines a sacrament as: 'an outward and visible sign of an inward and spiritual grace.'⁶ This definition might lend itself to a broad understanding of many aspects of creation as sacramental. However, this has not always been the case. David Brown argues that a narrow view of the sacramental over recent centuries has led to the withdrawal of theology from significant aspects of human experience.⁷ Brown traces this process in the thinking of the German sociologist Max Weber who saw the reformation as part of the ongoing advancement of materialist rationality against the retreat of religion, which he described as 'the disenchantment of the world'.⁸ A parallel move in Roman Catholic theology of the nineteenth and early twentieth centuries saw the church defined ever more by its institutions and the role of priests administering the sacraments without a broader sense of the sacramental in the face of the perceived threat threatened of the advances of science and narrow secular thought.⁹

Following its decline in the wake of the Renaissance, Reformation and Enlightenment, sacramental theology has seen a partial renewal over the course of the twentieth century.¹⁰ Teilhard's life played out in the early twentieth century, ahead of the steps towards 're-enchantment' marked by the

¹ James F. Salmon & Nicole Schmitz-Moormann, "Significant figures of the Twentieth Century in Science and Christianity – Teilhard," in *The Blackwell Companion to Science and Christianity*, eds. J.B. Stump & Alan G. Padgett (Oxford: Wiley-Blackwell, 2012), Kindle Edition. Loc. 17848-17854.

² John F. Haught, *Christianity and Science: Toward a Theology of Nature (Theology in a Global Perspective)*, (Orbis Books: Maryknoll NY, 2007) Kindle Edition. Loc. 1659-1666.

³ Celia Deane-Drummond, "Theology and the Biological Sciences," in *The Modern Theologians: An Introduction to Christian Theology Since 1918 (The Great Theologians)* ed. David F. Ford (Oxford: Wiley-Blackwell), Kindle Edition. Loc. 12049-12052.

⁴ Salmon & Schmitz-Moormann, Loc. 17936-17939.

⁵ Cardinal Henri de Lubac, S.J., *The Religion of Teilhard*, (London: Collins, 1967) 13; Cardinal Joseph Ratzinger, *Introduction To Christianity, 2nd Edition* (Ignatius Press: San Francisco, 2010), Kindle Edition. Loc. 2840-2865; Cardinal Avery Dulles, S.J., "A Eucharistic Church: The Vision of John Paul II – McGinley Lecture" in *Church and Society: The Laurence J. McGinley Lectures, 1988-2007* (Fordham: Fordham University Press, 2008) Ch.32; Pope Francis, *Laudato Si' - On Care For Our Common Home*. (London: The Incorporated Catholic Truth Society, 2015) para. 83.

⁶ Church of England, *The Book of Common Prayer*, (Cambridge: Cambridge University Press, 2004 edition, 1662 original) 294.

⁷ David Brown, *God and Enchantment of Place: Reclaiming Human Experience*, (Oxford: Oxford University Press), Kindle Edition, 5.

⁸ Max Weber, "Science as a Vocation," in *From Max Weber* eds. H. H. Gerth & C. Wright Mills (London: Routledge & Kegan Paul, 1948), 129– 56 esp. 155; 148. The eds. give Schiller's as the first use: 51.

⁹ Lizette Larson-Miller, *Sacramentality Renewed: Contemporary Conversations in Sacramental Theology*, (Collegeville: Liturgical Press, 2016), Kindle Edition. Loc. 3192-3204; Haught, Loc. 1707-1709.

¹⁰ Brown, 27-30

Second Vatican Council.¹¹ As such his theology, and the struggles he faced with the Roman Catholic Church, trace an early part of the revitalisation of sacramentality of Western theology.

If Brown places the disenchantment of the world partly at the feet of post enlightenment science, then Teilhard is a key figure to interrogate with regards to re-enchantment.¹² This essay will argue that his refusal to accept the dis-enchantment of the world by either religious dualism or scientific materialism places Teilhard at the heart of the re-emergence of sacramental thought.¹³ This is as true for his mis-steps (which show the cultural contexts of his thought but can now be rejected) as his genuine advances (which continue to have relevance). Four aspects of Teilhard's work will be explored: his natural theology of Sacramentality; his work distinguishing pantheism from the Sacramental; evolution as the cup of suffering and: his scientific positivism as sacerdotal.

All four themes have been recurrent themes during the seminar series 'Methods in modern theology'. Students have shared reflections on: 'How can there be sacramentality in suffering?'; 'I think it is about revealing what the world is through art, not explaining what it is through science.' and; 'If there is god is everywhere then surely he is effectively nowhere.' The themes and topic have been chosen to address these concerns. As someone with a background in climate change science, my own concern is to understand why the practice of science feels like a sacred activity, while so many perceive it as otherwise. I hope that in Teilhard's sacramentality I may find some answers.

A natural theology of Sacramentality

There is a long church tradition of understanding the sacramentality of Creation which Brown traces back to the first millennium.¹⁴ Beyond the first millennium, examples of a broader sacramentality continued to emerge. Ilia Delio makes a particular case for the sacramentality of St Francis (1182-1226), which she contrasts with the dualisms of neo-platonic theology and the extreme dualisms of Catharism of his time.¹⁵ Instead she traces a sacramentality of Creation present in the thought of Duns Scotus, Francis and Bonaventure for whom 'the notion of Incarnation involves the whole created order whereby Christ is the purpose and goal of the universe.'¹⁶ Significantly, for Delio, Teilhard and later Karl Rahner are the natural heir to Duns Scotus, Francis and Bonaventure.¹⁷ The four place the incarnation of Christ at the centre of Creation.¹⁸ All things are related to each other because all are related to our ultimate fulfilment in Christ, the 'primordial sacrament'.¹⁹

Writing on sacramentality, Lizette Larson Miller reminds us that the sacramental requires both immanent presence and transcendence because there must be an-other to connect to.²⁰

In 'The spiritual power of matter', Teilhard writes:

¹¹ Brown, 28.

¹² John Colwell, *Promise and Presence: An Exploration of Sacramental Theology*, (Milton Keynes: Paternoster, 2005) 48; Brown, 17; Weber, 104– 5, 116– 17.

¹³ David Brown, "Sacramentality," in ed. Nicholas Adams, *The Oxford Handbook of Theology and Modern European Thought* (Oxford: Oxford University Press) Kindle Edition. Loc. 14606-14611).

¹⁴ Brown, 98-99.

¹⁵ Ilia Delio, *A Franciscan View of Creation: Learning to Live in a Sacramental World* (St Bonaventure NY: The Franciscan Institute, 2003), Kindle Edition. 7-8.

¹⁶ Ibid. 44

¹⁷ Ibid. 44

¹⁸ Ibid. 44

¹⁹ Ibid. 44; Brown, 28

²⁰ Larson-Miller, Loc. 351-356.

‘I bless you, matter, and you I acclaim: not as the pontiffs of science or the moralizing preachers depict you, debased, disfigured— a mass of brute forces and base appetites— but as you reveal yourself to me today, in your totality and your true nature.’²¹

Here is a sense of the immanent in nature juxtaposed with transcendent revelation: ‘as you reveal yourself to me today’. With reference to a fellow student who was concerned about science ‘explaining things away’, the careful observation of the Geologist ‘reveals’ rather than ‘explains’. John Macquarrie describes this type of intimate observation as a ‘natural theology of sacramentality’ whereby ‘the things of this world are so transparent that in them and through them we know God’s presence and activity in our very midst, and so experience his grace’.²² In his time, and even continuing to today, the great immanence of Teilhard’s sacramental thought led to him being accused of pantheism and any consideration of his sacramentality must be clear on how he distinguished Christianity and pantheism.²³

Distinguishing pantheism from the Sacramental

Teilhard identified with the great mystics of the past, most strongly Christian mystics but also non-Christian mystics.²⁴ His mysticism was not, however, vague and he could assert: ‘I mean by mysticism the need, the science and the art of attaining the Universal and the Spiritual at the same time and each through the other.’²⁵ For him it is in this drive for unity, in opposition to fragmentation and multiplicity, that is shared by all human beings.²⁶ In his essay ‘Pantheism and Christianity’, Teilhard explores the innate human drive for unity, which he perceives as a legitimate common ground for all humanity.²⁷ Teilhard goes on to distinguish between the unity of contemporary scientific pantheism and Christianity which he calls ‘the two great religious powers’.²⁸

The great advances of modern science since the Renaissance can be summed up as pointing towards a material understanding of the whole: ‘The discovery of the universe’s infinite extension and infinite cohesion in space and time.’²⁹ The unity uncovered in modern scientific knowledge is however purely material ‘in truth, the world, as seen by science, stretches out immeasurably and at the same time forms one solid block in space.’³⁰ In fact the unity of the scientific material whole is not a genuine unity but a uniformity in which ‘all distinction is lost.’³¹ In the absence of the Christian God, the god of the whole is simply all things and therefore no-thing.³² The scientific materialist is pantheist, which is effectively synonymous with atheist.³³

The pantheist’s error is to not recognise that the drive for the ‘Whole’ is ‘neither a free decision nor an artificial product’ but rather ‘it is God himself who is pulling them and making his influence felt

21 Pierre Teilhard de Chardin, *Hymn of the Universe*, trans. Gerald Vann, O.P. (Toronto: R.P.Pryne, 2015) Kindle Edition. Loc. 824-827, (original: 1961, English translation: 1965).

22 John Macquarrie, *A Guide to the Sacraments* (New York: Continuum, 1997), vii.

23 Pierre Teilhard de Chardin, “Pantheism and Christianity,” in *Christianity and Evolution* trans. René Hague (Harcourt: New York, 1974), 57.

24 *Hymn of the Universe*. Loc. 1033-1037.

25 Pierre Teilhard de Chardin, *Let Me Explain*, ed. Jean-Pierre Demoulin, trans. René Hague and others (Toronto: R.P.Pryne, 2015) Kindle Edition. Loc. 1558-1559, (original: 1966; English translation 1970).

26 “Pantheism and Christianity,” 57

27 *Ibid.* 57

28 “Pantheism and Christianity” 56

29 *Ibid.* 62

30 *Ibid.* 62

31 *Ibid.* 62; Pierre Teilhard de Chardin, “The Universal Element,” in *Writings in a time of War* trans. René Hague (New York: Harper & Row, 1968) 292.

32 Rupert Shortt, *God is No Thing: Coherent Christianity* (London: C. Hirst and Co., 2016) Ch. 3.

33 *Ibid.*

upon them through the unifying process of the universe.³⁴ The evangelisation of the earth must therefore involve identifying what is pulling the universe towards a genuine unity where individual persons, 'monads' in the nomenclature of Teilhard, are not lost to uniformity and can therefore know God.³⁵ The Incarnation is what makes this possible and more particularly the final realisation of the Incarnation in the church as the 'Body of Christ'.³⁶

Teilhard asserts that the prominent trend in the theology of his day was to invest Paul's term 'Body of Christ' with the minimum possible physical meaning.³⁷ It was most commonly understood in terms of the juridical relationships and moral attachments of family life, rather than being invested with richer, cosmic meaning.³⁸ For Teilhard 'the Incarnation ends in the building up of a living church, of a mystical body, of a consummated totality.'³⁹ Teilhard uses Paul's term *πλήρωμα* (*pleroma*) for this mystical union of flourishing monads in relation to each other and to Christ, a radical term shared by pantheists but understood by them as uniformity.⁴⁰ For Teilhard, the drive for uniformity misconstrued by the pantheist is in fact the urge of the universe towards unity in the 'cosmic body of Christ'.⁴¹

Herein lies a huge step in Teilhard's sacramentalism. The innate human attraction to unity is 'an outward and visible sign of an inward and spiritual grace.'⁴² He identifies the Incarnation, which Barth describes as 'the fundamental sacrament' with the innate (God given) human drive for unity towards the 'Christic centre' of attraction of Creation, asserting: 'the Christian can say that he already stands in a personal relationship with the centre of the world...that centre is Christ'.⁴³ In response to a concerned student one can say that for Teilhard, God is not everything but is in relationship to everything.

Evolution as the cup of suffering

Up to this point in this essay Teilhard's natural theology of sacramentality and his concept of the 'Christic centre of attraction' towards the unity of creation has been discussed. His approach to evolution brings these two strands together.

As a Geologist, Teilhard was deeply conscious of the continuing work of Creation in evolution against the forces of nothingness and destruction.⁴⁴ Teilhard wrestled with how to understand two opposing tendencies in nature: the continual breaking apart of matter and energy into ever reducing fragments (entropy) and the sense that through evolution complexity and completeness tend to emerge through self-organisation.⁴⁵ These two tendencies he identified as nothingness and God respectively.⁴⁶ He identified the emergence of what he called the 'noosphere' (collective intelligence) as a distinct step towards completeness in evolutionary terms.⁴⁷ This distinguishes his

³⁴ Ibid. 65-66

³⁵ "The Universal Element," 296; Ibid. 66

³⁶ Ibid. 66

³⁷ Ibid. 67

³⁸ Ibid. 67

³⁹ Ibid. 67

⁴⁰ Ibid. 67

⁴¹ Ibid. 75

⁴² BCP, 294.

⁴³ Karl Barth, "The Doctrine of God, Part 1," in *Church Dogmatics II* (Edinburgh: T. & T. Clark, 1957) 57; Ibid. 71

⁴⁴ Haught, Loc. 1720-1723.

⁴⁵ Salmon & Schmitz-Moormann, Loc. 17963-17969.

⁴⁶ *Hymn of the Universe*, Loc. 1620-1622.

⁴⁷ Pierre Teilhard, *The Phenomenon of Man*, trans. Bernard Wall (Toronto: R.P.Pryne, 2015), Kindle Edition. Loc. 2775-2784, (original 1955; translated 1959).

approach from (a)pantheistic materialistic science, which refused to consider intelligence as distinct from the material.⁴⁸ He therefore needed to consider why the noosphere emerged from evolution. There is a striking similarity here in the will to spiritual unity of humankind discussed in the first section and the will to unity in evolution discussed here.

Herein lies his boldest move, which he published most systematically in his book 'The Phenomenon of Man'. In perceiving evolution as chaotic in the formal mathematical sense, he identified the emergence of self-reflective intelligence as being an inevitable aspect of evolution. Chaotic processes are distinct from random processes in their potential to repeatedly generate identifiable forms.⁴⁹ For Teilhard, Christ is the centre of attraction around which the storm of evolution coalesces.⁵⁰ As Pope Francis points out, evolution is a process which has endowed us with common human traits, but we are nevertheless unique persons who can live in community with each other and with God, the centre of our being.⁵¹

For Teilhard, the unfolding process of evolution directs our gaze forwards in hope.⁵² Jürgen Moltmann similarly reminds us that the early Christians looked forward in hope to the time of the second coming, much as the prophets and early fathers of the Old Testament had looked forward to the coming Messiah.⁵³ John Haught points out that, like Moltmann, Teilhard orientates us towards a sacramental future in a similar way to the early Christians but now informed by our knowledge of evolution.⁵⁴

Here we see the ultimate fruits of Teilhard's work coming together with his wrestling with the theology of the Apostle Paul and John the Evangelist. The mystical Body of Christ of Paul is the evolution of the noosphere, the unity of human collective intelligence:

'If the world is convergent and if Christ occupies its centre, then the Christo-genesis of St. Paul and St. John is nothing else and nothing less than the extension, both awaited and un hoped for, of that noogenesis in which cosmogenesis— as regards our experience —culminates.'⁵⁵

Drawing on John (Revelation 22:13), Teilhard identifies the culmination of Creation with the Christ as 'the Omega point'.⁵⁶

Embracing evolution allows Teilhard a new perspective on human suffering. He compares the life of Christ with the life of the evolving mystical body of Christ, which inevitably (though fruitfully) involves suffering:

'The universe splits in two, it suffers a painful cleavage at the heart of each of its monads, as the flesh of Christ is born and grows, like the work of creation which it redeems surpasses, the Incarnation, so desired of man, is an awe-inspiring work: it is achieved through blood.'⁵⁷

⁴⁸ Ibid.

⁴⁹ Ibid; John C. Polkinghorne, *Belief in God in an Age of Science* (Yale: Yale University Press, 1998) Kindle Edition, 95-98.

⁵⁰ *The Phenomenon of Man*, Loc.4932-4937.

⁵¹ Pope Francis, para. 81.

⁵² Haught, Loc. 1720-1723.

⁵³ Jürgen Moltmann, *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*, trans. James W. Leitch (New York: Harper & Row, 1967) 33-34.

⁵⁴ Haught, Loc. 1720-1723.

⁵⁵ *The Phenomenon of Man*, Loc. 4994-4997.

⁵⁶ *The Phenomenon of Man*, Loc. 4275-4285; Salmon & Schmitz-Moormann, Loc. 18064-18069), citing Teilhard's journal.

⁵⁷ *Hymn of the Universe*, Loc.1656-1658.

The direction of evolution takes us ever closer to Christ at its centre and culmination. As such it is sacramental. In response to the student's question 'How can there be sacramentality in suffering?' Teilhard suggests that Christ's 'cup of suffering' shared at the last supper is found in the inevitably painful process of evolution which draws us to Christ. As John Polkinghorne points out, this might not be a useful pastoral tool for someone dying of cancer.⁵⁸ Rather Teilhard is helping us to understand something of the universal nature of suffering and original sin and indeed how 'the cup of suffering' in creation might be sacramental.

Scientific positivism as sacerdotal

If the mystical body of Christ has as its mind the unity of knowledge in the noosphere, then Teilhard's reflections on human knowledge are of vital importance to his understanding of the sacramental and the role of human agency. These reflections reveal how he was affected by the over-confidence in scientific progress of the first half of the twentieth century.⁵⁹ For example, he compares harnessing the elements to our relation to God 'the day will come when, after harnessing space, the winds, the tides, gravitation, we shall harness *for God* the energies of love.'⁶⁰ The italics emphasise an important aspect of his motivation being '*for God*' but nevertheless, human rather than divine agency is the efficient cause in this statement. This brings into question what it means to be both priest and scientist and the role of human knowledge as sacramental.

Most alarming is that he went so far as to defend eugenics.⁶¹ Here the risk of scientist as priest is clear. Divine agency in the slow movements of evolution towards eschatological realisation in the Omega point is to be mediated by human agency. Teilhard makes the *truly fatal* error of moving from sacramentalism to sacerdotalism where the priest is the efficient cause of grace.⁶² Eugenics is not the only extreme example of his thought from that period. He writes of the first nuclear tests that 'the final effect of the light cast by the atomic fire into the spiritual depths of the earth is to illumine within them the over-riding question of the ultimate end of Evolution'.⁶³

It is clear that Teilhard 'saw great reason to hope that all technical activities were part of a great enfolding energy towards Omega point.'⁶⁴ One reason for this is that he saw the human self-realisation that we are part of the unfolding process of evolution as a threshold moment in human progress ('hominisation') towards the Omega point: 'to us, in our brief span of life, falls the honour and good fortune of coinciding with a critical change of the noosphere.'⁶⁵ This explains how he can write 'now if ever, have we, more legitimately than any of our predecessors, the right to think that we can measure the importance and detect the direction of the process of hominisation.'⁶⁶

The over-exuberance of Teilhard needs to be understood in the context of the scientific and technological fervour of the first half of the twentieth century. Teilhard wrote *The Phenomenon of Man* between 1938 and 1940, prior to Nazi experiments into Eugenics.⁶⁷ While atomic tests had taken place, nuclear weapons had yet to be used against human targets. There was little awareness

⁵⁸ John C. Polkinghorne, *Science and Creation: The Search for Understanding*, (W. Conshohocken, PA: Templeton Press, 2006), Kindle Edition. 62.

⁵⁹ Judith Wolfe, "Messianism," in ed. Adams, Loc. 7345-7358.

⁶⁰ Pierre Teilhard de Chardin, *Towards the Future*, (London: Collins, 1975) 86-87.

⁶¹ *The Phenomenon of Man*, Loc.4743-4752.

⁶² Colwell, 8.

⁶³ Pierre Teilhard de Chardin, *The Future of Man*, trans. Norman George Denny (London: Collins, 1964) 153.

⁶⁴ David Lewin, "Technology" in ed. Adams, Loc. 10845-10850.

⁶⁵ *The Phenomenon of Man*, Loc.3422-3423.

⁶⁶ *Ibid.*3425-3427.

⁶⁷ Salmon & Schmitz-Moormann, Loc.18013.

of the complexity and sensitivity of ecological systems, which defy a positivist approach (see Rachel Carson's *Silent Spring* for the awakenings of an ecological consciousness) and no awareness of climate change.⁶⁸ Teilhard may have rejected the reductionism and materialism of modern science, but he was swept along by its positivism. The concerns of the student who worried that science is about 'explaining away what the world is' are justified in this case.

In the context of his time, Teilhard's views on eugenics and atomic power are perhaps inevitable. Nevertheless, he had begun to question the technocratic paradigm of progress: 'An era of abundance and euphoria— a Golden Age— is, they suggest, all that evolution could hold in reserve for us. And it is but right that our hearts should sink at the thought of so "bourgeois" an ideal.'⁶⁹ And he acknowledged that in human technological progress 'evil may go on growing alongside good, and it too may attain its paroxysm at the end in some specifically new form.'⁷⁰

Human knowledge, if it brings in, Teilhard's words, 'bring fresh light and greater depth' to our understanding of our place in the universe might be considered 'an outward and visible sign of an inward and spiritual grace.'⁷¹ The mis-steps of Teilhard's excesses serve to warn that human knowledge is only a partial sign and not in and of itself divine. We do indeed 'see through a glass darkly' (1 Corinthians 13:12, KJV). Post war, Karl Rahner was able to develop the insights of Teilhard on evolution without this tinge of positivism. Rahner wrote with a much more circumspect approach to scientific knowledge but with much in common with his sacramentality.⁷²

Conclusions

In the early twentieth century Teilhard was a unique scientist and priest in pushing against the powers of the church authorities and secular science to find the sacramental in science.⁷³ He tackled disenchantment from two sides: a dogmatic scholasticism that refused to seek that of God in the world and the bland uniformity of scientific materialism with its reductionist, uniform outlook. Teilhard refused to accept this dualism and instead pointed to the urge for truth in all human beings (and all creation), which he identified as the pull towards unity of persons in Paul's mystic Body of Christ.⁷⁴ Although some have mistakenly identified Teilhard as a pantheist, he repeatedly rejected this view and helped to distinguish sacramentalism from pantheism.⁷⁵ Sacramentalism is both immanent and transcendent because it involves unity in personal relationships to God and pantheism which is only immanent because it leads to uniformity without relationship and not unity.⁷⁶

His enthusiasm challenged the church hierarchies to the point that he was prohibited from publishing further in *Philosophy and Theology* and yet after his death his reputation has been restored.⁷⁷ He fell prey to the temptations of scientific positivism but at the final count his vocation as priest and his deep orthodoxy protected his most important insights from heresy.⁷⁸ If this is in any

⁶⁸ Rachel Carson, *Silent Spring*, (Houghton Mifflin: Boston, 1962).

⁶⁹ *Hymn of the Universe*, Loc.1415-1417.

⁷⁰ *Ibid.* Loc.1375-1378

⁷¹ *Ibid.* Loc.1376-1378; BCP 294.

⁷² Karl Rahner, "Christology within an evolutionary worldview," in *A Rahner Reader*, ed. Gerald A. McCool (Darton, Longman & Todd Ltd.: London, 1975) 166-172, originally published in *Theological Investigations V*, (London: Darton, Longmann & Todd, 1966).

⁷³ Brown in ed. Nicholas Adams, Loc. 14603-14607.

⁷⁴ "Pantheism and Christianity".

⁷⁵ Cardinal Henri De Lubac, S.J., *The Faith of Teilhard*, (London: Burnes and Oates, 1965).

⁷⁶ "Pantheism and Christianity".

⁷⁷ Salmon & Schmitz-Moormann, Loc. 17936-17939.

⁷⁸ Haught, Loc. 1670-1674

doubt then one only has to look to the enormous costs of his devoted his obedience to the church authorities of his day.⁷⁹ Closing words are best left to Teilhard, words which give a sense of his profound sacramentality:

*'Over every living thing which is to spring up, to grow, to flower, to ripen during this day, say again the words: This is my body. And over every death force which waits in readiness to corrode, to wither, to cut down, speak again your commanding words which express the supreme mystery of faith: This is my blood.'*⁸⁰

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⁷⁹ Salmon & Schmitz-Moormann, Loc. 17936-17939.

⁸⁰ *Hymn of the Universe*, Loc.128-132.

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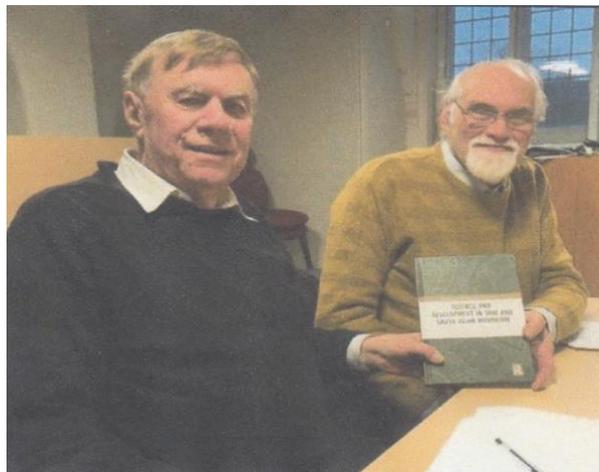
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David Gosling and Julius Lipner at the book launch

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PROFILE OF NEW MEMBERS ADMITTED IN A 'ZOOM' EUCHARIST ON 18th JUNE 2020

Father Nicholas Evancho



After growing up in Buffalo, NY, Fr. Nick went to Grove City College in Grove City, PA where he graduated with a Bachelor of Science *Cum Laude* in Biochemistry. At Grove City, he did research on polymer synthesis and analysis of PMMA using Differential Scanning Calorimetry. He served as president of the college chapter of the American Chemical Society and assisted in teaching lab courses in Organic Synthesis and Physical Chemistry.

During college, he joined the Episcopal Church and began the process toward ordination. He then went to Virginia Theological Seminary where he graduated with his Master in Divinity in May 2018. His master's thesis explored the intersection of scholastic eucharistic theology and the alchemical tradition of early science. His continued research interest involves the intersection of scholastic theology and modern understandings of science and the universe. For two years, he served Christ Church Georgetown in Washington, DC. He then moved to Cincinnati, OH to serve Christ Church, Glendale for two years and is in transition to his next call.

In his spare time, Fr. Nick enjoys knitting, playing the organ and piano, and working on computer systems. He lives with his wife of two years, Ashley, and their two cats.

The Revd Dr Daniel H. Grosseohme, DMin, MS

Associate Research Scientist (Haslinger Family Pediatric Palliative Care Center)



Daniel is an Episcopal priest and employed as Associate Research Scientist in the Haslinger Family Pediatric Palliative Care Center at Akron Children's Hospital (Akron, Ohio, USA). He directs the research program, focusing on intervention development to minimize the effects of medically-induced trauma, and improving health outcomes for children and families through the ways palliative and hospice care are delivered. He has written over 60 peer-reviewed publications and seven book chapters, several exploring the relationship between science and theology. He also serves as supply priest in the Episcopal Dioceses of Ohio and Michigan, and as an interim vacancy consultant, working with parishes in transition between clergy. Daniel retired from 26 years of clinical pediatric chaplaincy, working in pulmonary/cystic fibrosis, mental health, and burn/trauma critical care areas as well as having been department director. He was one of the founders, and first Chair, of the Joint Research Council, a network of national chaplaincy representatives focused on developing research by and about chaplains. He continues to serve as the Editor in Chief of the *Journal of Health Care Chaplaincy*. Daniel is married to the Rev'd Henny Grosseohme, Priest-in-Charge at St. John's Episcopal Church, Westland, Michigan; their son is an aviation mechanic. Daniel enjoys cooking, reading, traveling, and playing the viola in community orchestras or chamber groups.

The Revd Canon Jennifer McWhirter BSc (Hons.), BTh, MTh.



Jennifer started out studying Animal Science at Harper Adams University College, where her research was in the area of ruminant animal nutrition. She then moved to Dublin to study theology for ordination. Following the completion of her ordination training at the Church of Ireland Theological College, Jennifer moved to America where she completed 4 units of Clinical Pastoral Education (CPE) and worked as a hospital chaplain in Hartford Hospital, Connecticut.

On her return to Northern Ireland she was ordained in September 2004 in Connor Diocese and worked as an Assistant Chaplain in both the Royal Group of Hospitals and Belfast City Hospital, at the same time serving her curacy in St Anne's Cathedral, Belfast.

In October 2005 she was appointed as Church of Ireland Chaplain to Belfast City Hospital, and she remained in that role when she moved to St Nicholas' Parish, Belfast as Assistant Priest. During this time she began studying for her Masters at Edgehill Theological College and her dissertation was entitled, 'Death, Judgement, Heaven and Hell: The Christian Understanding and Experience of Death.' She was instituted as Vicar of the United Parishes of Templepatrick and Donegore, diocese of Connor, in January 2008 and left the parish at Easter 2013 to take up her new role as Co-ordinator of CME at the Church of Ireland Theological Institute in Dublin. During this time Jennifer

was part-time Chaplain in Musgrave Park Hospital, Belfast and Secretary to both the Northern Ireland Healthcare Chaplains Association and the European Network of Healthcare Chaplaincy. She was also Chaplain of the Church of Ireland Ministry to Deaf people in Northern Ireland until her move to Co. Mayo in March 2015. She remained in her position at CITI until December 2016 when she became part-time Priest in Charge of the Killala Union of parishes, United Diocese of Tuam, Killala and Achonry (TKA). In September 2017 she was appointed as Diocesan Director of Ordinands and was installed Canon of St Patrick's Cathedral, Dublin in September 2018. She moved parishes in April 2020 and is now the Rector of the Aughaval Group of Parishes.

Jennifer is married to Stephen, who is Rector of the Kilmoremy Union of Parishes and Archdeacon of the diocese, and they live in Westport with their daughter Kizzy. She enjoys baking and cross-stitch, walking, cycling and country sports and is often to be found curled up with a good book.

NORMAN [NORM] FARAMELLI



Norm Faramelli is a graduate of Bucknell University- BS in Chemical Engineering. After graduation, he worked several years in research and development in the petroleum industry. He is also a graduate of the Philadelphia Divinity School (now Episcopal Divinity School), Bachelor in Sacred Theology (M.Div.), and was ordained into the priesthood of the Episcopal Church (USA) in 1960.

Norm served parishes in the New York City and Philadelphia areas before moving to Boston to join an ecumenical ministry-Boston Industrial Mission (BIM). At BIM, he specialized in economic justice, environmental justice and transportation and relating the Christian Faith to these issues. He earned a PhD from Temple University in Contemporary Theology focusing on Religion and Technology.

He later joined the Massachusetts Port Authority (Massport) where he worked in environmental management and environmental and transportation planning. During his 20 years at Massport, he also served in 10 interim ministries in congregations in the Boston area.

Norm has been a board member of various social and civic organization including Refugee, Immigration Ministries, Episcopal City Mission, Waltham community development corporation, the James Luther Adams Foundation, as well as Inter FASE (Faith and Science Exchange). He has worked over the years to relate the Christian faith to issues of science and technology, and in particular, bringing that message to local congregations.

After his retirement from Massport, Norm spent 12 years as Lecturer in Theology, Philosophy and Ethics at Boston University, as well as several years as an adjunct professor in Christian Ethics at the Episcopal Divinity School. At both schools his focus was on social ethics- peace, economic justice and environmental quality and environmental justice.

He has authored several books and over 100 articles and book reviews. He is currently doing further research on the connections between religion and science and technology.

The Revd Mark Siddall



The garage of a non-driving curate (in this case Revd Dr Mark Siddall, SoSc) showing both curate and contents

Mark has lived with a unified calling to be both scientist and priest since he was sixteen. Under the supervision of Profs. Eelco Rohling, and David Smeed, Mark's PhD combined the fluid mechanics of layered density flows at the mouth of the Red Sea, which changes as sea level changes over glacial cycles. Combined with the isotope ratios from foraminifera shells in sediment cores the team was able to reconstruct the sea level record over several glacial cycles. Mark then went on to postdoctoral positions at the University of Bern and Lamont Doherty Earth Observatory, which is affiliated to Columbia University New York. Here he met his wife Erica. Mark continued his interest in physics-based models to understand past changes in the isotopic record, which record changes in climate, returning to UK to accept a research fellowship at the University of Bristol. In response to his calling as priest and a new calling as Dad to Daniel, Mark left his post first to become home Dad and then to train at St Mellitus College. Here he gained an Ma in Ministry, Mission and Theology and became Dad to Emily. Mark is enjoying life as curate in Draycot Benefice, Diocese of Bristol. Rural ministry with all its occasional offices and seasons is ideal for exploring what Pope Francis calls 'Integral Ecology.' Mark's current focus is on parish ministry as a paradigm of Christian Community seeking to flourish within God's Promise in Creation (the oikos of God). Without a car, Mark is thriving by covering 3000 miles a year by bike across the Benefice and the length and breadth of the Diocese.

The Revd Karin Mitchell

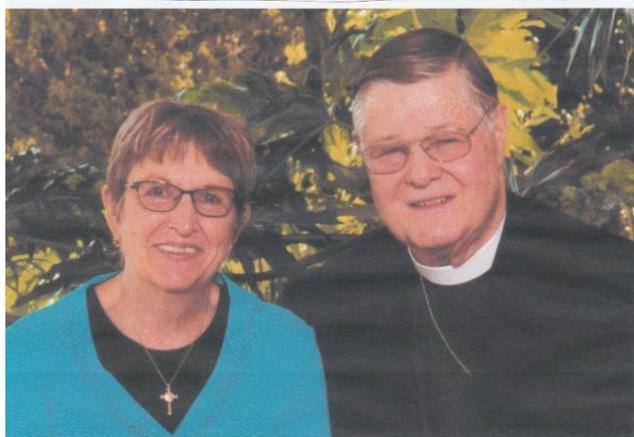
I graduated from Douglass College, Rutgers University in 1977 with a BA in Biological Sciences and completed my Master's Degree in Microbiology at Rutgers in 1985. During that time I worked as a microbiologist, married David Mitchell and gave birth to my first two children. I was also elected to the Borough Council in Maywood, NJ. Upon moving to Mercer County, NJ, I left my politics and science careers. I gave birth to our third child and a few years later began seminary at Princeton Theological Seminary. I was ordained in the Diocese of NJ in 2002 and began serving a parish soon after.



After 14 years as the rector of St. David's, Cranbury, NJ, I retired last year. I am currently the Title IV Intake Officer of the Diocese of NJ, and serve on the Committee on the Priesthood, Cathedral Chapter and am a diocesan coach. I recently retired from 10 years as a Fresh Start facilitator in the diocese.

I am enjoying time with my family, especially at our home at the Jersey seashore and babysitting for 4 grandsons from time to time. I am a yoga practitioner and attend many weekly exercise classes (now on zoom) at my gym. I enjoy reading and gardening and caring for and training our new puppy, Birdie.

THE REVD DR REED FREEMAN



Reed with his wife Nancy

My wife Nancy and I were thrilled to attend the Gathering of the NAP at Tucson, AZ, back in January. In retrospect, we all dodged a bullet timing-wise relative to the onset of the virus contagion. I had become an Associate in 2016 and was most honored at our gathering to profess for Full Membership in the society. I do not know if four years as an Associate is a record, but it certainly appears I took my sweet time!

My path to SOSc began at The School of Theology in Sewanee, TN back in the mid-90s when a classmate recommended that I consider applying. That suggestion rested in the back of my mind for

two decades until I acted on it, and looking backward, the journey has made sense as I have remained active both as a clergyperson and in my technical profession.

Nancy and I have three children and seven grandchildren who have been bemused witnesses to my twin vocations. After degrees in chemical engineering from MIT, I spend 32 years in the chemicals and plastics industry, and with training in theology from Sewanee and the Graduate Theological Institute, I have pastored parish churches over 24 years in five dioceses of The Episcopal Church. Additionally, I have been blessed to teach physics and chemistry at numerous institutions in parallel with parish ministry.

The virus has taken some of the wind out of the sails of both serving congregations and teaching in university. The ingenuity of humankind in adapting to this reality in both fields is remarkable and at the same time a grace thing. My sisters and brothers serve their congregations meeting a rebalanced list of needs in novel ways with which we only dabbled a decade ago, and secular-institution teaching has gone similarly. For those of us most energized by personal contact with those we serve and teach, it has been a faith-matter to press on.

May the day come sooner rather than later, when as a Society we can again attend an in-person gathering.

The Revd Dr James [Jim] Jones



Rev. James W. Jones, Psy.D., Ph.D., Th.D.(hon) is Priest Associate at the parish of St. George's by the River, Rumson, Diocese of New Jersey. He is an Associate of the monastic Order of the Holy Cross in the USA. He earned doctorates in both Philosophy of Religion and in Clinical Psychology and an Honorary Doctorate in Theology from Uppsala University in Sweden. He is Distinguished Professor of Religion, Emeritus at Rutgers University in the United States, where he taught courses in Science and Religion for 45 years. He has taught in graduate schools of theology, medical humanities, and criminal justice. The author of fifteen books and numerous papers, he has served on several editorial boards and is former editor-in-chief of the *Archive for Psychology of Religion*. He is a Fellow of the American Psychological Association, the former Vice President of the International Association for the Psychology of Religion, a fellow of the International Society for Science and Religion, and a licensed clinical psychologist in New York and New Jersey, maintaining a general practice but also specializing in behavioral medicine. During 2012-2013, he was a Visiting Fellow at the Center for Advanced Religious and Theological Studies at Cambridge University in the UK. He is married to the Rev. Kathleen Bishop, Ph.D., also a Priest in the Diocese of New Jersey and a licensed family therapist. They have conducted retreats together and they like to cross the pond to visit friends in the UK and on the continent. He is the father of two grown daughters. He is also a 4th Degree Black Belt in Traditional Japanese Karate. His latest book, *Living Religion* (Oxford: 2019) provides a neuropsychological account of the body's role in Spiritual Practice.



My father - leading Aircraftman Leslie Hinder - trained as a morse code operator at RAF training school Blackpool on being called up in 1939 – the year he and my mother Betty married. Les was deployed to a series of RAF wireless transmitting and receiving stations around the UK until 1945 when he was demobbed and able to return both home and to his former work in the retail trade. He brought with him two mementos: a 'Wireless Handbook' rammed with all manner of circuit diagrams, and a box of junk radio parts.

Les and Betty's first son Geoffrey was born in 1945: I followed 15 months later. My brother and I were both dedicated (rather than baptised) at a Baptist church in Gloucester. We then moved from one rented accommodation to another in the Bath area of Somerset. We had few belongings: we travelled light but the handbook and junk box travelled with us.

With bombed out school premises and a boom in children following the war, Geoff and I were very late starting school. I was almost seven before I entered my first classroom. Partly owing to the lack of books in those days I was late in learning to read. Instead, as a small child I spent a lot of time in the garden on process improvement: making mud pies in the handholds of a manhole cover. In the absence of reading matter, I stared for hours at circuit diagrams in the handbook. Diagrams had become my language of choice.

Fast forward to 1971: I had become a Research Engineer with Marconi at their Great Baddow site in Essex, working on radio wave propagation. The influence of that handbook and junk box had become all too clear. Earlier, at the age of 14, I had taken the City and Guilds Radio Amateur Exam, passed a Post Office morse code test and received my callsign G3SCB. I had been greatly encouraged in this pursuit by a local friend Les Cowling G3IGX and his family.

At the City of Bath Boys Grammar School I formed firstly a school Radio Society and then an Astronomy Society. I moved on to study physics with maths and electronic/electrical engineering at Birmingham University. Invited to undertake research in low temperature physics at Cambridge University, but quickly switched to Radio Astronomy group at the Cavendish.

My own research focused on the influence of irregularities in the troposphere and ionosphere on the design and operation of very large radio telescopes

Martin Ryle soon entrusted me with the operation of his new One-Mile radio telescope at his observatory: 'Lords Bridge'. On a rota with other more experienced researchers, I would cycle out alone to the deserted observatory about six miles from Cambridge to set up its three 60' dishes ready for our next observations at its new frequency of 5GHz – to gather another 12 hours of radio waves emitted eons ago by remote quasars. Analysing these observations took several hours

overnight on Cambridge University's Mathematical Laboratory Ferranti Titan computer⁸¹. In such ways I became acquainted with the details of computer design and programming: skills which gave me an early and firm foundation in IT.

On each of my designated observing sessions I would be out at the lab on my own. Having organised and initiated an observing session, I would try to imagine factors of 10 increase in size. I had started at 1 metre: walking 10m, then 100m, then 1km, then 10km as the days and weeks passed. My aim was to engender a deep feeling of that 10:1 ratio of distance, building up gradually a much better sense of the enormity of scale. After 10km I had to rely solely on my imagination rather than my experience. Soon I was reaching for the moon, the sun, the stars, then across the Milky Way. I continued the process for six months or so, before arriving at the then known (or thought to be) extent of the observable universe.

For the umpteenth time I rehearsed the sequence again from 1m, 10, 100.... After 27 factors of 10 I reached once again maybe the full extent of the then known universe. Suddenly - and for the first and only time - I was taken completely by surprise. I felt swept of my feet and full of unexpected, undeserved and undesired joy! I told not a soul about this deeply moving personal experience for years afterwards. It was beyond words, beyond imagery, even beyond the language of thought. I had been touched by the author, the creator, the source of all love.

I could see all manner of problems in society, so I quit academia to join the dole queue and see if I might turn my hand to pressing problems. I applied for a few jobs, and chose the one with the worst pay and least security. It seemed more 'needy' than the others. It was a short-term temporary post with the Home Office investigating problems faced by the police service in rural policing.

After a few years I was leading several research groups employing expertise in computing, biochemistry, physics, hydraulics, artificial intelligence, psychology and field trials across a range of Home Office public services: fire, police and prisons. My 33 scientists and engineers worked with a number of university groups and companies in the UK and US in the main. Some of their pioneering work attracted the attention of 'Tomorrow's World'. Amongst other things, my teams helped to stimulate developments in the 1970s and 80s in - amongst other things - command and control, automatic fingerprint recognition, facial recognition, and thermal imaging cameras for use in smoke filled premises and earthquake recovery.

Once I had settled in a house in south London, I searched widely for a church to join. I visited churches within a radius of about 10 miles across all denominations. Through prayer I discerned that community had not been on my radar. One Saturday, my eyes were opened: location was more important than denomination or altitude (high or low church). The following Sunday I walked to the church nearest to my home - St Matthew Croydon, introduced myself to the vicar and asked him whether I might join. "You sound evangelical to me" he said. "You won't like it here: none of the congregation are believers!" He was inspired: it was just the message of welcome I needed. I was warmly received by an eclectic group of people, soon involved in many activities and made lots of friends there, including the organist and choirmaster Margaret who had formed a wonderful children's choir numbering around 30 voices. A couple of years later Maggie and I married.

Whilst with the Home Office I spent a year out in management consultancy in industry. I later spent a couple of years on secondment as Deputy Chief Engineer in the Met Police, leading the design of a new central command complex with copious telecoms and computing resources. Later, I moved to

⁸¹ A Wikipedia article on Titan states "One of Titan's most intensive uses was to compute the inverse Fourier Transforms of data from the One-Mile Radio Telescope"

the Department of Trade and Industry and the Foreign Office as Counsellor (Science and Technology) at the British Embassy in Tokyo, Japan for almost five years. My task was to foster and strengthen international ties between leading scientists and engineers across all fields of science and engineering in the UK and Japan, briefing cabinet ministers and visiting politicians. It was a very busy and exciting role with very limited time for rest and reflection.

Maggie and our children Chris and Bethany came with me, learning Japanese and throwing themselves into Japanese life and culture.

During my life, I was called repeatedly to ordination training. Eventually I submitted and joined the then Southwark Ordained Local Ministry training scheme in 2004: was ordained deacon in 2007 and priest in 2008. I took my first ever sabbatical at the age of 70: celebrated by a visit to CERN and walking from St Jean Pied de Port in France to Santiago de Compostela in Galicia.

My delights remain: in this amazing creation, in helping people, in Maggie's music, in our son Chris and his wife Sarah and family and our daughter Beth and her husband Jeff and family and our circle of friends and relations. We are blessed with three grandchildren: Beth and Jeff's Sanford and Lissie, and Chris and Sarah's Ethan. Chris is also pursuing engineering: in high end sound, lighting and telecom systems largely in marine applications, whilst Beth is a popular breastfeeding counsellor in East Midlands. These days, having Bishop Christopher's PTO, I help out in Central Croydon Deanery from time to time under Area Dean Simon Foster – a wonderful and very wise colleague.

Obituary for Curtis Johnson

The Rev. Lucius "Curtis" Johnson, Jr SOSC., 72, passed away on Saturday, June 27, 2020 at his home in Evans, Georgia after a long illness. He is survived by his wife: Martha Kobs Johnson; a daughter; two step-daughters, two grandchildren; and five step-grandchildren.

At the 2014 SOSC--North American Provincial Retreat, Curtis was admitted to membership in the Society after several years as an associate. Although he was only able to attend one retreat, he always felt connected to the Society through the prayer list and communications. His friends and parishioners found Curtis to be a compassionate and gentle leader and pastor. One friend called him a Gentle Giant who would take on great challenges and succeed!

Curtis graduated from Georgia Southwestern College, now Georgia Southwestern State University and did graduate studies at the University of Tennessee. Curtis was an analytical chemist at Savannah National Laboratory for 22 years, retiring in 2011. Ordained to the vocational diaconate in the Diocese of Georgia in 1999, his ministry included incarcerated youth and hospital chaplaincy for over 10 years. He also read for diaconal order under direction of examining chaplains of the Diocese of Georgia Commission on Ministry and undertook theological study as special student in the Advanced Degrees Program at the University of the South. In 2009, he was ordained an Episcopal priest and served churches in Swainsboro and Augusta, most recently as Vicar of the Church of the Good Shepherd in Swainsboro, Georgia.

An avid reader, especially during his illness when he was physically unable, Curtis found books engaging and comforting. He continued his friendship with his high school friends and enjoyed fishing for most of his life. These friends, family and many others including fellow clergy were prayer warriors for Curtis during his long battle with cancer. May he rest in peace and rise in Glory.

MICHAEL PRAGNELL RIP

This Eulogy was given at Michael's funeral service:

'It is not only in genetic terms that we remain bound with those we no longer see.' Michael's own words preached in about 1990 at an All Souls' Service at St John's High Wycombe, which seem to me to echo the closing words of the Gospel just read:

'Jesus said to him [Thomas], "Have you believed because you have seen me? Blessed are those who have not seen and yet Have come to believe." John 20 : 29.

In perhaps a very 'unscientific' way, Jesus commends to Thomas the fact that believing can happen without seeing, or as Hamlet puts it:

*'There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.'*

I suspect that as a scientist by training, Michael may always have grappled with the notion of 'proof' - but the thing about faith is that unlike an experiment it cannot be tested **except** in the act of first believing. And yet the irony is that this 'elusive' faith is so often demonstrated by the concrete actions of others and the way in which they live their lives.

Michael was born on 9th July 1940 in Canterbury to parents Phyllis and Lesley. Sadly his father, Lesley only ever saw Michael in a photograph, as he lost his life when HMS Juno was sunk whilst on active service near Crete on 21st May 1941. His father's service in the Royal Navy was no doubt what sparked Michael's life-long interest in all things nautical.

His mother remarried Larry - who became Michael's 'Dad' - and a brother for Michael - Ian- who sadly lost his life to Covid-19 this Easter - was born. The family moved to Hornchurch in Essex.

Michael was an avid reader from an early age, walking part of the way to school in order to save his bus money to buy books.

His passion for science was nurtured at school by an excellent science teacher and at home where Larry bought him a Chemistry Set. Michael won a County Scholarship to read Natural Sciences at Downing College, Cambridge where he studied both at an undergraduate postgraduate level, obtaining a PhD and going on to carry out postgraduate work at Indiana University.

Returning to the UK Michael took up a research post at Guinness at Park Royal and then in 1968 he was invited to a Christmas Party where he met Carole. They became engaged in March 1969 and were married in August of the same year.

Their beloved daughters Judith and Katherine followed. For the purposes of family life, Michael somewhat reluctantly agreed to obtaining a kitten for the family - Sooty = with whom he eventually became firm friends, so much so that Sooty was often found sleeping contentedly on Michael's chest.

Family holidays in Austria walking and enjoying the Alpine air and scenery were treasured family memories.

Until this point in life, Michael had supported Carole's Christian faith, but it had not been something of particular importance to him. Having read a theological work by Hans Kung, Michael was able to marry both his love of science and a vibrant Christian faith of his own. He was confirmed in 1979 and accepted for ordination on the Oxford Non-stipendiary Ministry Course just three years later.

Post-ordination he wore his clericals to work every day under his lab coat - as Carole remarked - looking rather like a walking advertisement for the company for whom he worked!

As well as an active role in their home church at High Wycombe, happy summers were spent vicarage-sitting for a church on the edge of Halifax, St. Mark's, Siddal. Michael's vocation to the priesthood became a central part of his life, and he regularly took days off work to conduct funerals for friends and family.

When the Park Royal site closed, Michael was made redundant by Guinness and an opportunity arose to serve in a position of ministry here in Somerset within the Seven Sowers Benefice, where Michael and Carole spent five happy years at Thurlbear, after which they settled in Ilminster.

Retirement was busy: Michael and Carole enjoyed travelling, rediscovering their love of the Alps. Michael was secretary to the local branch of the Cambridge Society and secretary to the Bath and Wells Clerical Society. But perhaps dearest to his heart was his role as Convenor for the Southern Chapter of the Society for Ordained Scientists. I know that it was a great joy that with Carole's help he was able to attend the Gathering for the Society in June last year in Leeds. Michael body was committed wearing a stole, the symbol of a priest, of the Society.

Here in Ilminster among many other hugely significant contributions to the local community and to the Minster itself, Michael set up the Ilminster Foodbank, from which he only stepped back recently, and it is a testament to his work on the project, the way in which, particularly in recent months, the foodbank has helped so many people in need in our local community.

Meanwhile the family had been expanding - Judith's partner Gary - with whom Michael shared a love of military and naval history - and Katherine's husband Ian and their two much-loved grandchildren Ben and Pippa.

Michael was diagnosed with bowel cancer in February 2018 and the family have nothing but gratitude and admiration for the NHS and all the medics and carers who supported them throughout this time. The prayers and kindness of all their friends has also been a source of tremendous comfort.

Michael was a strong, calm person - perhaps - as the words of his favourite Bond films - someone who was 'shaken not stirred'. He was immensely proud of his family and always made time for them: even taking two weeks off work to walk with Katherine on a Land's End to John O'Groats walk, or patiently explaining tricky chemistry to Judith when she was at school. He was a reserved man, but this natural reserve did not indicate any lack of love - he was unfailingly supportive, caring, thoughtful and kind, with a wicked sense of humour to boot. He was, and is, held in great affection by many, but to Carole and the family he was simply - in their words - 'the best ever'.

Carole chose the reading from St John's Gospel because it was one that Michael preached on many times on Low Sunday: the Sunday immediately after Easter when clergy are often looking for someone to cover leave for them. My favourite sermon on this passage is one I read every Low Sunday. It is by Frederick Buechner and is called *'The Seeing Heart'*. In it he writes these words: *'I don't know of any story in the Bible that is easier to imagine ourselves into than this one from St John's Gospel, because it is a story about trying to believe in Jesus in a world that is as full of shadows and ambiguities and longs and doubts and glimmers of holiness as the room where the story takes place is and as you and I are inside ourselves.'*

The idea of the sermon is that in the end the eyes of our body are all well and good, but to see God, we need to look instead with the eyes of the heart. And that when we do, we can then glimpse, *' the truth of Jesus in the faces and lived of people we know who have loved him and served him and let each one of us name their names silently to ourselves.'*

So, we give thanks for the life of Michael, for the vocations he lived out so fully and with such care and devotion - as scientist, husband, father, grandfather, friend and priest.

We give the last word to Michael from his All Souls Sermon:

'But in the experience of another's death - in the contemplation of our own - through God's grace - we are enabled both to 'hold on' and 'let go'; to remember and give thanks for those we love who have gone before and hope for reunion with them in the ultimate gathering of all things into the eternal love of God.'

'Michael, good and faithful servant, may you rest in peace and rise in glory.'

CHANTRY LIST TO 2020

Arthur	Peacocke	
Peter	Arvedson	
Michael	Benton	
Sjoerd	Bonting	
Robert	Buckley	
Mary	Catterall	
Peter	Fulljames	2020
Tim	Gouldstone	
+John	Habgood	2019
Richard	Hills	
Jack	Hird	
Eric	Jenkins	
Lucius	Johnson	2020
Hubert	Makin	
Philip	McPherson	
Michael	Meredith	
David	Moore	
James	Moran	
Rowland	Moss	
Michael	Pragnell	2020
Barbara	Pursey	
Michael	Ranken	
Robert	Semeonoff	
Helen	Stacey	
Bill	Stoeger	
George	Tolley	
Frank	Topham	
+David	Young	