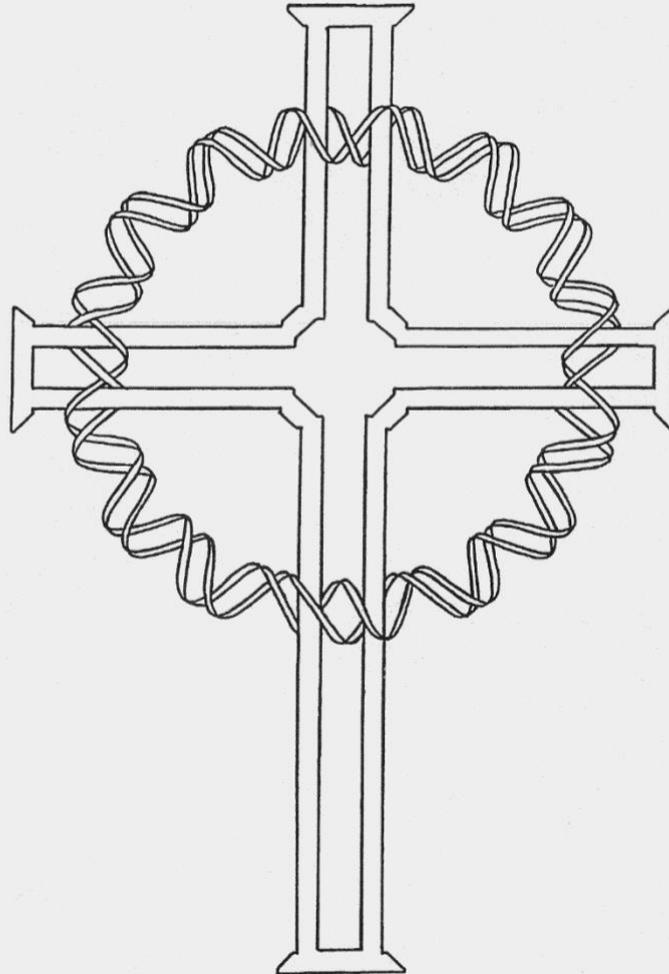


**SOCIETY OF
ORDAINED SCIENTISTS**



BULLETIN

WINTER 2021

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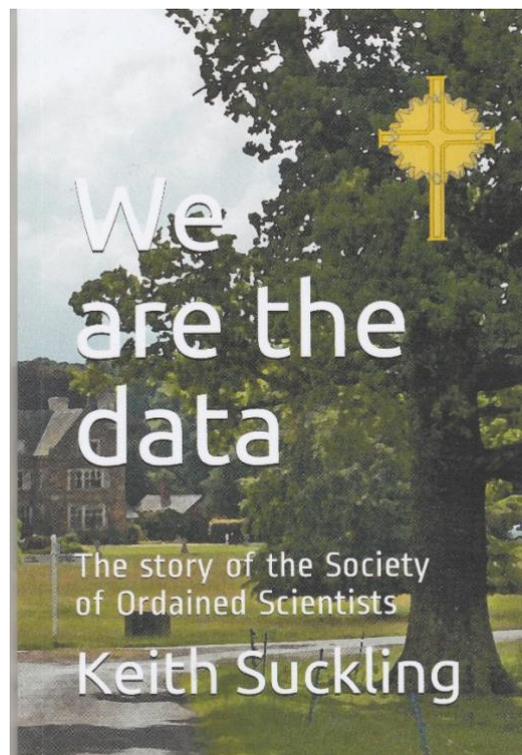
From: The Editor

This is a very slim volume of the Bulletin but I wanted to include the information about the new book by Rodney Holder and the obituaries for two of our members who have died since the Autumn edition was written. In addition to this we have the History of the Society to celebrate in Keith Suckling's Book 'We are the Data.' The book tells our story from the very beginning to the present day and within you can trace the development of our thinking over the last 33 years.

I am sure that some of you already take part in WWF initiative of Earth Hour. Over that last seven years I have led a meditation in Hereford Cathedral. This year is different and I have produced a Meditation which I hope people in the Cathedral congregation will use at home. I offer it to you, hoping that you might join us and pray for the Earth for one hour.

Meanwhile the Covid-19 pandemic continues to curtail activities in both our scientific work and our Ministry within the Church. The most important thing any of us can do it to pray: for one another, for our NHS, for the world with the climate crisis and specially for people who do not have the resources or the expertise to combat the problems.

Maureen F Palmer



From: The Warden

You might be expecting a brief reflection on the imminence of Spring or hopes emerging from lockdown with entomological metaphors of butterflies emerging from their chrysalides but, actually, I want to go somewhere a little different.

Over the last few months, I have had the pleasure and privilege of teaching a group of second year medical students on the topic of holistic care of patients and especially about spiritual and pastoral care. In hospice and palliative care settings, the importance of supporting and working with patients and their families within the context of their own beliefs has always been at the heart of our approach. Dame Cecily Saunders, founder of the hospice movement, famously said, 'You matter because you are you', a powerful statement of the importance of each individual and their life.

It is important to realise that this is not just about religious beliefs. Our lives and experiences are embedded with a whole range of beliefs that don't have anything to do with formal religion. I have always been fascinated by the research showing that many people who don't believe in God nevertheless believe in a 'Life after Death'. Conversely, the ancient Israelites believed that when they died that was it, no continuation - which was yet another reason why Jesus' teaching was so controversial in his day. One of the fascinations of Science for me is the deeply embedded beliefs and emergent values which different scientists can hold and the spiritual pain these can generate when hopes and expectations do not meet with experience.

However, my point is, that working in such situations is inevitably challenging because one must strive to understand and work with another person's point of view, even when that might be something completely different and alien to one's own belief. One must put to one side one's own beliefs, if only temporarily.

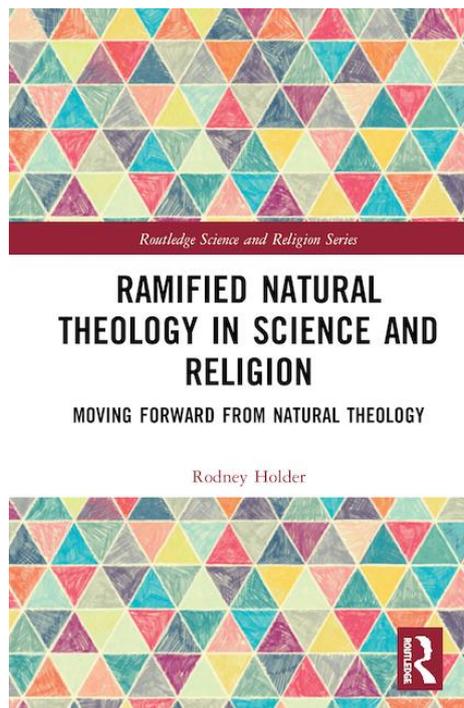
As it happens, the big shock to my system was engaging with a new and completely different approach to people. Ultimately, this was a University with academic values requiring evaluations and ranking of their students. After 20+ years of being non-judgemental, accepting and embracing those in my care as unique individuals, all of a sudden (yes, fool that I am, I really had not seen it coming) it was necessary to watch presentations, read essays and mark them according to clearly defined rules. Fortunately, I was blessed with a companion and guide in the form of Dr Mark Bratton (whom it appears several of our members know) who gently and wisely, walked me through the process. Nevertheless, it felt a very alien landscape.

The medical students reflected a wide range of what it is to be human, possessing diverse backgrounds, ethnicities, beliefs and histories. But most of all, they showed some profound commonalities, some of which we have seen in the behaviour of so many members of the NHS during the year: compassion, dedication, a determination to serve their communities. Within our teaching sessions and during our group discussions they showed real willingness to engage with new ideas and each other, to reflect on the impact that might have on their own lives, and they did it all with cheerfulness and humour. I really wanted to follow in the footsteps of gameshow hosts who simply fling their arms wide and say, 'Yay! Point to everybody.' On reflection that probably counts as a personal theological statement too.

My experience, working with such wonderful young people, has left me uplifted and heartened. The NHS and the care of our communities is in good hands with young people like these.

Stig Graham

'Ramified Natural Theology in Science and Religion' by Rodney Holder.



<https://www.routledge.com/Ramified-Natural-Theology-in-Science-and-Religion-Moving-Forward-from-Natural/Holder/p/book/9780367373191>

As you will know, natural theology is concerned with what we can know of God purely by being human, and so without recourse to any special revelation. The subject has had a chequered history but is alive and well today, and discussed widely by philosophers, scientists and theologians. As such, it has been the main focus of my academic work over many years now. In particular, I have examined the fine-tuning argument which came out of modern cosmology in some detail in articles and books. I have also looked at the challenge posed to natural theology from within systematic theology by Karl Barth, including reactions to Barth from scholars sympathetic to his approach and those more critical. In short, I believe that natural theology provides good arguments for the existence of God.

What natural theology can tell us about God is, however, very limited. Traditionally it has been held that we need revelation to tell us more, indeed to tell us what it is most important to know. In this latest book I argue that the distinction between natural and revealed knowledge of God cannot be strictly maintained. This is because what is purported to be revelation needs to be evaluated using reason and evidence in like manner to that in which what nature may tell us about God is evaluated. One reason for this is that there are competing revelations which say contradictory things about God, so critical evaluation is needed to choose between them. There has thus arisen a distinction between 'bare' or traditional natural theology and 'ramified natural theology' which argues for the particularities of religious belief, and indeed the focus of such work has been on the particularities of Christianity. Just as much of natural theology involves dialogue with the sciences so ramified natural theology involves dialogue with historical-critical study of the Bible. Utilising Bayesian confirmation theory, a tool widely deployed now in philosophy of religion and pioneered in seminal work by Richard Swinburne of Oxford University, I argue that the data we have strongly supports central Christian claims regarding the person of Jesus Christ.

EARTH HOUR 2021

Saturday, 27th March 2021 8.30 - 9.30pm

Earth Hour is a worldwide movement for the planet organized by the World Wildlife Fund for Nature [WWF]. This event has been held annually since 2007 and last year more than 14 million people took some part. The Hour begins in Samoa and ends in Tahiti and has grown to include 162 countries and territories. The Earth Hour encourages individuals, communities, households and businesses to turn off their non-essential electricity for ONE hour. The following gives a sequence of readings and prayers to guide your thoughts as you pray.

Please pray for ONE Hour to show you care for the Earth!

WHY CARE ABOUT CLIMATE CHANGE OR CREATION?

The material is divided into four sections each of which gives a reason to care.

Section 1. We care for our planet because God cares.

'God saw everything that he had made, and indeed, it was very good.' [Genesis 1 : 31]

'In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. [John 1 : 1 - 5]

God's salvation affects all creation. The vision of Isaiah offers hope that in the Lord's Messiah, the waters will burst forth in the wilderness, streams will flow in the desert and the parched ground will become a pool of water that will bring life. [Isaiah 35 : 6 - 7]. In addition, God wants to strengthen the weak hands and make firm the feeble knees so that, inspired by his Spirit, we shall be concerned for the well-being of all people and of all creation, so that life and light will be the reality for all. God is love and through his love, all creation is brought within the unlimited joy of his love.

'We are now threatened by self-inflicted, swiftly moving environmental alterations about whose long-term biological consequences we are still ignorant ... We are close to committing - many would argue we are already committing - what in religious language is sometimes called Crimes against Creation ... Mindful of our common responsibility, we urgently appeal to the world religious community to commit itself, in word and deed, to preserve the environment of the earth. As scientists many of us have had profound experience before the universe. We understand that what is regarded as sacred is more likely to be treated with care and respect. Our planetary home should be so regarded. Efforts to safeguard and cherish the environment need to be infused with a vision of the sacred.'

From a group of scientists writing in the 'National Religious Partnership for the Environment'

Take a few minutes to reflect on the beauty of creation given us by God our Creator and Sustainer.

Almighty God, you spoke the Word and all things came into being. You brought forth life; forms innumerable, including our fragile earth with its teeming diversity of life and its capacity to become whole.

As our past is within your love, so our hope for the future rests in your love and care. As we have turned away from you, so we turn again to the warmth of your mercy and love for through you all things are brought to life in your New Creation. Bless us, through the love of your Son Jesus Christ our Lord. Amen.

We confess our negligence and misuse of your creation:

O God of creation, you have given us lands where animals can roam, where human beings can create gardens and plant trees. Forgive us that we have misused your gifts by greed, by clearing land and by using poisonous chemicals that destroy our ecosystems. We turn to you in sorrow and repentance:

Help us, O Lord, to care for the earth you love.

God of the universe, the oceans and the seas, you have given us the seas teeming with fish, shellfish, whales, coral reefs so that we may enjoy their beauty and to benefit from the bounty in a sustainable way. We have polluted the oceans, taken more than we should have and have not cared for the creatures whose home is therein. We turn to you in sorrow and repentance.

Help us, O Lord, to care for the earth you love.

God is the woodlands and forests, we marvel at the variety of invertebrates, larger animals and birds which make their home in the forests. We have been greedy and short-sighted in our management of forests for timber, clearing the land and destroying valuable habitat, and we have lost species which might have yielded life-saving medicines. For the destruction of these delicate ecosystems we turn to you in sorrow and repentance.

Help us, O Lord, to care for the earth you love.

God of the universe, you created the sun to give light and warmth by day and the moon and the stars to govern the night. Forgive us for our gross pollution of the atmosphere that causes storms, tidal waves, flooding and drought, all of which contribute to global warming. We turn to you in sorrow and repentance.

Help us, O Lord, to care for the earth you love.

God of mercy, you are the source of all goodness and wisdom. Forgive us that we are greedy and fail to share and waste the resources of the earth with our neighbours. Forgive us that we fail to care for the poor, the hungry and the refugee. We turn to you in sorrow and repentance.

Help us, O Lord, to care for the earth you love.

God of life and love, we praise you for the beauty of your creation; its riches and variety. Make us more like Jesus treading gently on the earth and breathe your Spirit upon us that we may care more deeply for this world. We ask this for the sake of Jesus Christ our Lord. Amen.

Section 2: We care because caring is part of what it means to be human.

He [God] sendeth the springs into the rivers: which run among the hills.
All beasts of the field drink thereof: and the wild asses quench their thirst.
Beside them shall the fowls of the air have their habitation: and sing among the branches.
He watereth the hills from above: the earth is filled with the fruit of thy works.
He bringeth forth grass for the cattle: and green herb for the service of men;
That he may bring forth food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen man's heart.

From : Psalm 104 : 10 - 15 [BCP]

The Psalmist reports in Psalm 104 that human beings have the same needs as animals: we share their food; we breath the same air; we drink the same water. In his goodness God provides for the whole of his creation in abundance. To care for creation is thus to care for ourselves and to realize that we are as dependent upon the goodness and abundance of God as the smallest animal on earth. Human flourishing is inextricably linked to the flourishing of all creatures and if we despoil one part of creation we will despoil the whole putting our own well-being, health and physical environment in jeopardy. Jesus, in his role as healer, teacher and servant showed us what it means to be fully human. The development of our well-being and health is therefore ultimately bound up with our relationship with God and with his Son Jesus Christ.

'The power of God must be essentially present in all places even in the tiniest leaf. God is present in every single creature in its innermost and outermost being. God is in and through all creatures, in all

their parts and places so that the world is full of God and he fills all. Everywhere is full of Christ through and through. All creatures are permeable and present to Christ. Christ fills all things, Christ is around us and in us in all places, just as he is present in all creatures.'

Martin Luther as quoted at the World Council of Churches on Climate Change, 2009.

Reflect on the place of human beings in the world and what it means for us to be human beings made in the image of God.

Heavenly Father, you created the earth and the seas and filled them with animal and plant life in glorious abundance. Awaken our hearts to the beauty that is present in each by virtue of their being and to the part that each play in the maintenance of their particular ecosystem. May we always appreciate, protect and preserve our environment for ourselves, for each and every living thing and for all the generations yet to come. We pray in the name of Jesus Christ our Lord. Amen.

Section 3 : We care for the environment because Jesus commanded us to love our neighbour as we love ourselves.

Jesus said, 'Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength' and 'Love your neighbour as yourself.' [Mark 12 : 30 - 31]

Love of God and of our neighbour is a positive activity which involves our whole being: heart, soul, mind and strength. We cannot half-do the task, rather we play a uniquely moral role within it, and sustainable living will ensure that we fulfil our moral obligations and give climate justice to all people.

The prophet Isaiah calls for us to 'maintain justice and do what is right, for soon salvation will come, and my deliverance be revealed.' [Isaiah 56 : 1] A little later in the prophecy Isaiah writes: Is not this the fast that I choose: to loose the bonds of injustice, to undo the thong of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house: when you see the naked to cover them, and not to hide yourself from your next of kin? Then your light shall break forth like the dawn and your healing shall spring up quickly:' [Isaiah 58 : 6 - 9] Climate injustice is apparent all around the world: forests cleared for production of beef in Brazil; forests cleared to provide palm oil plantations in Indonesia; oil exploration takes land from indigenous people, or farmers with little gain for them, and so on. The injustices are multiplied by loss of habitat for the animals of that ecosystem, by erosion of the land so that crops fail, endangering the health of the people who have few resources and medical care.

It is our responsibility to preserve and sustain our planet not only for the people who live on it today but for the future generations. Margaret Thatcher wrote: 'No generation has a freehold on this earth. All we have is a life tenancy - with a full repairing lease... we are guardians and trustees for the generations to come.'

'..we should care about climate change. We should care about those who stand to lose their homes, possessions, livelihoods, even their lives for entirely avoidable reasons. We should care about the creeping sense of disenchantment and disillusionment that accompanies the consumerism of the West and is the flip side of unsustainable living. We should care about the way in which careless or selfish behaviour disfigures ourselves. We should care about disfiguring the Earth. And we should care because none of it belongs to us, because the one to whom it does belong loves it and is concerned for his handiwork, and because we have a duty of love to our neighbours, no matter how far they are from us in space or time.'

N.Spencer & R White in 'Christianity, Climate Change and Sustainable Living.'

Take a little time to reflect on the command of Jesus to 'Love your neighbour as yourself' and how this might impinge on our own life-style.

O God our creator, whose good earth is entrusted to our care and delight and tenderness, we pray:
For all who are in captivity to debt,
whose lives are cramped by fear
from which there is no turning
except through abundant harvest.

May those who sow in tears reap with shouts of joy.

For all who depend on the earth
for their daily food and fuel
whose forests are destroyed
for the profits of a few.

May those who sow in tears reap with shouts of joy.

For all who labour in poverty,
who are oppressed by unjust laws,
who are banned for speaking the truth,
who long for a harvest of justice.

May those who sow in tears reap with shouts of joy.

For all who are in captivity
to greed and waste and boredom,
whose harvest joy is choked
with things they do not need.

May those who sow in tears reap with shouts of joy.

Turn us again from our captivity,
and restore our vision,
that our mouth may be filled with laughter
and our tongue with singing.

May those who sow in tears reap with shouts of joy.

Janet Morley

God of hope, you have given us the rainbow as a symbol of your faithfulness: in its colours, you have shown us the variety of human life and your call to unity; its span between heaven and earth reminds us that our hopes for the future are founded on your grace; you have turned your face from judgement to redemption and have called us to be peacemakers:

We pray for people whose humanity is denied by other; for those whose land has been seized and spoiled, for those who manipulate others and in so doing lose sight of their own humanity; for those who work in agricultural and forestry education; for those who do research into land use, fishing and other branches of science which impinge on our care of our climate.

Lord God, make us your rainbow people, glorying in our God-given diversity, passionate for equality and peace, trusting in your grace. We ask this for the sake of Jesus Christ our Lord. Amen.

[Adapted from: 'Patterns & Prayers for Christian Worship'.]

Section 4: We care because we have hope for the future.

'For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in the labour pains until now;

and not only the creation but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But we hope for what we do not see, we wait for it with patience.' [Romans 8 : 19 - 25]

The epistle to the Romans is a bit like seeing God's view of creation in perfect clarity. He likens hope for the future as 'birth pangs' and the whole of creation, as if in labour, waiting for the new world to be born. All creation is called to share both the pain and the hope. The pain of climate change, but the hope that, if we work together to respect and love all creatures, this new world will be born: a world in which we will share the bounty of God's love; a world in which all ecosystems will be respected and sustained; a world in which we can live together in unity and harmony. This is surely an apocalyptic vision and on which is possible, if the human race is willing to live more simply, respecting all creatures and giving them the space and land that they need to thrive.

As Christian people we live in the 'now and not yet' period of history. Christ has died on the cross for our redemption but we await the coming of his kingdom when he returns, and the new heaven and new earth that will be born. Although our world is deeply flawed by our sin and greed, we need to work at using it for good. Hope does not encourage us to abandon this earth, but rather to work for the fulfilment of God's creative plan by using the goodness and fruitfulness of the earth for his honour and glory and to benefit the whole created order. Martin Luther is purported to have said: 'If I knew that Jesus would return tomorrow, I would plant a tree today.' Our hope should drive us one to plant today for the thriving of the creation and to hasten the coming of the kingdom.

O Christ, the Morning Star, Splendour of Light Eternal,
shining with the glory of the rainbow,
come and awaken us from the greyness of our apathy
and renew in us your gift of hope.

Venerable Bede.

May God bless us with discomfort at easy answers, half-truths, and superficial relationships, so that we may live deep within our hearts.

May God bless us with anger at injustice, oppression and exploitation of people, so that we may work for justice, freedom and peace.

May God bless us with tears to shed for those who suffer from pain, rejection, starvation, and war, so that we may reach out our hands to comfort them and turn their pain to joy.

May God bless us with enough foolishness to believe that we can make a difference in this world, so that we can do what others claim cannot be done. Amen.

Franciscan Blessing

You might like to conclude this hour by making THREE resolutions which will reduce your carbon footprint on the planet.

THANK YOU FOR PRAYING FOR OUR PLANET IN THIS EARTH HOUR.

OBITUARY FOR PETER FULLJAMES

Peter was born in Yorkshire in 1938. Although he left Sheffield with his family when he was a teenager he retained a lifelong love for the county and especially for Yorkshire Cricket Club!

In 1957 he went up to Oxford, to Brasenose College where he studied Physics. Immediately after this he began training for the ordained ministry at Queen's College Birmingham. After ordination he returned to Yorkshire, to the mining town of Mexborough in South Yorkshire.

In 1965 he went to South India to teach physics at the Union Christian College at Alwaye in Kerala. He was licensed as a CSI presbyter and took services in English in nearby churches, and occasionally in the local language Malayalam! It is often said that the first overseas country lived in is the one you loose your heart to, Peter retained a keen interest in events in India throughout his life. We both went to India in 1998 when Peter was working at Selly Oak Birmingham. He was keen to meet Indian theologians and was invited to teach at UTC Bangalore giving a lecture to students on the Science and Religion course. We went to Alwaye where he had taught in the 1960's and visited the RC seminary where he had done some science teaching. He had a long conversation with the Rector and another priest who was a specialist in interfaith dialogue. We visited the Ecumenical Christian Centre nearby and met the Principal M.P Joseph who had a keen interest in eco theology. We also went to the Indian Institute of Science, Peter was interested in ASTRA (Application of Science and Technology in Rural Areas) it featured in a BBC film at the time. It subsequently became SUTRA (Sustainable Transformation of Rural Areas). He also met the Indian theologian K.C. Abraham who died in 2016. He became the Director of the South Asian Theological Research Institute in Bangalore. They talked about K.C. Abraham's theological research programmes, science and the environment, and Indian theology, Peter found this to be a particularly useful meeting.

Peter and I met in the summer of 1970 at VTBS (the Vacation Term for Biblical Studies) held at St Anne's College Oxford. We married the next summer and moved to North Staffordshire where Peter taught Physics at a local comprehensive school. He was licensed to the diocese of Lichfield serving mostly in the local parish of Werrington. Our two children were born there. We then explored possibilities for working overseas and in January 1980 moved to Nairobi in Kenya, where Peter was teaching Physics. Nairobi School was a national school for boys with a good reputation. It was while we were in Kenya that Peter developed his particular interest in the way Kenyan students understood the relationship between Science and Christianity. Many Kenyans held a conservative view of biblical interpretation, many rejected evolution, holding to a literal understanding of the Genesis creation stories. He was interested to learn how this might affect their attitude towards science. Peter began this research in Kenya and worked with Leslie Francis undertaking further research when he returned to England, working with Kenyan and Scottish students. The research showed that Scottish students holding a creationist view were also likely to believe in scientism. This was not so in Kenya, students there who were creationists did not support scientism, however they were less likely to have a positive view of science.

Between 1987 and 2003 Peter had research articles printed in at least six different journals. Much of this work was done with Leslie Francis. His last two pieces of work, looking at issues in higher education and in theological education were written with Tonie Stolberg at the University of Birmingham. If anyone would like to read any of these articles, and these are the ones I am aware of, there may be more, the Journals are as follows.

1. Fulljames. P. and Francis L.J. (1987) *Journal of Christian Education*, 90, pp 51-55. Creationism and student attitudes towards science and Christianity.
2. Fulljames. P. and Francis L.J. (1988) *Educational Studies*, 14, pp 77-96. The influence of creationism and scientism on attitude toward Christianity among Secondary school students.

3. Gibson. H, Francis L.J., and Fulljames. P. (1991) British Educational Research Journal Vol 17 Number 2, pp 171-190.
Creationism, Scientism, Christianity and Science: a study in adolescent attitudes.
4. Fulljames P. (1996) Research in Religious Education Cpt 16 pp257-266. Science, creation and Christianity: a further look.
5. Fulljames. P. and Stolberg. T. (2000) Science and Christian Belief. Vol 12, April. Pp.35-46.
Consonance, Assimilation or Correlation?: Science and Religion Courses in Higher Education.
6. Stolberg. T. and Fulljames. P. (2003) The PRS-LTSN Journal (Philosophical and Religious Studies Learning and Teaching Support Network) Vol 2 No 2. Pp 167-199. An Analysis of the conceptual Frameworks Utilised by Undergraduate Theology Students when Studying Science and Religion.

When we returned to England in 1985 Peter was given a Fellowship at Queen's College Birmingham, which enabled him to undertake theological research for two years. The result was a PhD and a book published entitled "God and Creation in Intercultural Perspective" – Dialogue between the theologies of Barth, Dickson, Pobee, Nyamiti and Pannenberg. (1993). From 1985 onwards his teaching was as a theologian rather than as a scientist, although he remained interested in scientific issues and debates. From 1987 until 1993 he was a tutor of the West Midlands Ministerial Training Course, and in 1994 until 2000 he was a tutor at Crowther Hall Selly Oak, Birmingham. Here he had opportunities to teach across the Colleges, appreciating the opportunities to meet and teach students from around the world, many studying for MA's. He particularly enjoyed the Anglican Communion Studies Course. From 1997 until retirement in 2003 he was a lecturer of theology at the University of Birmingham, he was involved in the teaching of Science and Religion courses and in the supervision of students studying for MA's and PhD's.

Peter always remained a good teacher, he was an excellent listener who encouraged his students in their studies whether he was teaching an adolescent boy or an African bishop! I know he is still remembered by many with affection. One former student who wrote to me in July wrote "Peter made such a big difference to my life and ministry with his gentle but probing encouragement to think through faith and mission". Others have spoken of his kindness, gentleness, courtesy and integrity. He was always interested in the people he was with, their families, their cultures, their lives. He was a global citizen, who cared as much about events in India or Africa as he did about issues here in England. No matter who they were, he enabled them to know that they were special, people loved by God.

Janet Fulljames

OBITUARY FOR JAMES W SKEHAN, SJ

Society member, The Rev. Dr. James W. Skehan, SJ died on Sunday, November 1, 2020 at the age of 97 on the same campus where he lived and directed the Boston College Weston Geophysical Observatory for twenty years. It seems fitting that he began his eternal rest surrounded by his Savior and all the saints on All Saints Day. Known as "Fr. Jim" to colleagues and friends, he was a renowned geologist and researcher, dedicated teacher, mentor, spiritual director, champion for science and religion and an amazing friend to many around the world.

Born in Houlton, Maine, Fr. Jim was the oldest of seven children. In 1940, he entered the Society of Jesus, was ordained in 1954, and made his final vows in 1957. He earned bachelor of science and master of arts degrees from Boston College in 1946 and 1947, respectively. In 1953, Fr. Jim received his PhD in geology from Harvard University. His seminary training was at Weston College, now the Boston College School of Theology and Ministry where he earned a bachelor of sacred theology and a master of theology degrees and a licentiate in sacred theology. In 1998, Boston College awarded him an honorary Doctor of Science degree.

In 1958, Fr. Jim founded Boston College's Geology Department (now Earth and Environmental Science) and had an outstanding career as a scientist-priest at Boston College. In 2002, he was honored for his contributions to earth science by the naming a half-billion-year-old genus of trilobite named after him: Skehanos. Skehanos is a marine invertebrate that lived more than 500 million years ago and whose fossil was discovered in Quincy, Massachusetts.

When Barbara Smith-Moran founded the Faith & Science Exchange, now interFASE in 1989, Fr. Jim was a founding Board member and served on the Board for many years. In 2010, the North American Province of the Society was formed and held its first provincial retreat in Newton, Massachusetts. Fr. Jim lead the meditations on the writings of another geologist-priest, Pierre Teilhard de Chardin, SJ. An associate for several years, Fr. Jim was admitted to the Society along with four other associates at the Admission Eucharist during the 2010 Retreat.

Fr. Jim was also a prominent Teilhardian scholar steeped in the life and thought of French Jesuit paleontologist and philosopher Pierre Teilhard de Chardin, S.J. and he wrote *Praying with Teilhard de Chardin*, a series of meditations for individual or group retreats. He inspired my own interest in Teilhard's writings. For several years, he and Barbara Smith-Moran co-lead Teilhard Lenten Retreats for several years at Boston College, especially for scientists and engineers. I was blessed to co-lead part of the 2000 and 2001 Lenten Retreats with him. We will miss our friend, Fr. Jim. May he rest in peace and rise in Glory!

Dcn. Gail P. Bucher, SOSc

CHANTRY LIST TO 2021

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	
James	Skehan	2020
Helen	Stacey	
Bill	Stoeger	
George	Tolley	
Frank	Topham	
+David	Young	